

## Hervé Ryssen: Cosmopolitan Intellectuals and their Planetary Hopes

<https://geostrategieblog.wordpress.com/2016/11/26/herve-ryssen-cosmopolitan-intellectuals-and-their-planetary-hopes/>

<http://herveryssen.hautetfort.com/les-esperances-planetaires.html>

*You have just published a long book with a slightly mysterious title. Could you explain to us what it's about?*

It's quite simple. I have made an in depth analysis of cosmopolitan literature and philosophy. By cosmopolitan, I mean the ambition to remove national borders and unify the world. I realised that the term "hope" cropped up fairly frequently in the texts and perfectly suited what I wanted to demonstrate. As for the term "planetary", the meaning is very clear. I prefer this term to "globalist" which is too imbued with ideology.

*What did you want to demonstrate?*

I wanted to show that **the multicultural society is not a natural phenomenon but the result of an ideological point of view** constantly repeated over decades. This planetary ideology gained strength following the collapse of the Berlin Wall, and today all our intellectuals agree that a world government is an ideal to be attained.

The 1990s thus saw a tremendous rash of books, flaunting unbridled cosmopolitanism. The works of Jacques Attali, Alain Minc, Alain Finkielkraut, Marek Halter, Guy Sorman, Pierre Bourdieu, Jacques Derrida, Edgar Morin, Albert Jacquard, Bernard-Henry Lévy, Guy Konopnicki, to name but a few, illustrate this point very clearly.

These works make a very clear call for the multiracial society and the abolition of nations. One example of this is particularly amusing. Take Jacques Attali's book, entitled *The Dictionary of the 21<sup>st</sup> Century* and choose the passages supporting this ideology of world unification; then arrange them in chronological order and the result is very similar to a highly controversial text published in Russia at the turn of the 20<sup>th</sup> century. It is very surprising. But the surprise is even greater when you see that the dozens of other authors, whose work I analysed, all have the same point of view, whether they be French, Russian or American. We even find this with German or Viennese authors at the turn of the century (Einstein, Hannah Arendt, Freud, Stefan Zweig, Joseph Roth, etc.). The concepts, the mentality, the methods used to evade questions and the ideological contortions are all identical from author to author.

*What are the main themes of the book ?*

I began by describing the scientific aspect of this planetary ideal. Since the discovery of a three million year old Australopithecine skeleton in the African Great Lake region, it is assumed that every single person in the world has a common ancestor and that Lucy – that's what they called her – is the grandmother of humanity. Accordingly, at school, it is currently fashionable to claim that we are all "African". Meanwhile, we await further discoveries which will allow us to say we are "Chinese" or "Turco-Mongol"... Saying this sort of thing, it has to be said, also avoids laying oneself open to dreadful accusations.

There is another revolution of major importance. The decoding of the human genome proves that races do not exist and that we are all brothers and sisters. In any case, this is what professor Axel Khan is keen to tell us. These themes obviously support the idea of world unification.

After having outlined the planetary ideal (the global village, the nomadic lifestyle, the glorification of mixed race marriages, the destruction of the “patriarchal” family, etc.), it was then necessary to address the methodology used by the planetary intellectuals. This is where we see, in all its glory, the utter contempt that the cosmopolitan authors have for the traditional cultures of sedentary populations.

Bernard-Henri Lévy excels in this field, but he is closely followed by Daniel Cohn-Bendit and Alain Minc. An entire chapter is devoted to guilt as well as immigration, which today constitutes the most effective weapon in the deadly war, waged by the global empire against ethnic groups which resist globalism. Needless to say, my work is backed up with hundreds of quotes. Indeed, I am surprised that this groundwork hasn't been done before.

*You didn't tackle the European issue.*

No, in actual fact I did. Again, if you read Jacques Attali, for instance, we see that our intellectuals had already stated they consider this project to be a stepping stone to world government. It's written very clearly in black and white, and there is no need to go searching for this in old pre-war documents. Of course, I had the immense pleasure of concluding this chapter with the referendum of 29 May 2005, an enormous slap in the face for the globalists.

Just a quick anecdote, here, if I may. During a televised debate, Daniel Cohn-Bendit, mad with rage, severely insulted Philippe de Villiers. We can forgive him for not reacting to this on TV because, after all, it is better that the electorate sees you as a martyr than a violent hothead. But Cohn-Bendit's burst of anger seemed very revealing to me. Indeed, it has to be understood that the times we live in make people like Cohn-Bendit very jumpy.

They believe that everything today is in their favour and that humanity is finally on the verge of entering the messianic age. **In the Jewish tradition, the coming of the messiah coincides with the unification of the world** and the disappearance of conflicts, whether they be of a national or social nature. Again, their books are very clear on this matter (Emmanuel Lévinas, Jacob Kaplan, George Steiner, etc.).

Consequently, the fact that the French voted against the EU in the referendum derailed a vital step, which had been eagerly awaited by the planetary intellectuals. Just put yourself in the place of Cohn-Bendit. For 3000 years, he has been waiting for the messiah. Finally, he is told he will arrive, that he is just around the corner, and then crash! Everything collapses because a handful of stupid reactionaries who understand absolutely nothing preferred to keep their petty national freedom rather than embracing the messianic age. You have to admit there is every reason to be furious!

*Do you mean to say that both the action and the ideas of cosmopolitan intellectuals are governed by the fact that they await their messiah?*

For Jewish intellectuals it is fundamental. It is the central issue for the Mosaic mind in so far as it coincides with the idea of unifying the entire planet. It is essential to understand that

**Jewish intellectuals live in hope that their messiah will come** and this state of permanent tension gives meaning to their acts and their words. It is very rare for them to write something neutral. When I analysed the books and the films, I realised that their productions are inevitably imbued with the messianic ideology.

It therefore follows, without any doubt, that **the establishment of the new world order involves the destruction of Catholicism and the European world**. To understand just how far this furious urge to destroy can go, you have to have read the works of Wilhelm Reich and the “Freudo-Marxists”. Indeed, the theme of vengeance is present in both the religious texts of the 16th century and in the works of contemporary authors, such as Albert Cohen.

It was these leitmotifs which stood out the most to me. They have survived intact for centuries, having been passed down from generation to generation. There is nothing secret about this. Indeed, all the books I used for my research can be found in the public libraries in Paris.

### *What made you think to delve into all these books?*

I wrote this book quite by chance, after having discovered Solzhenitsyn’s book (*Two Hundred Years Together*, published in 2003) which highlights the role of the “repressed” community in the Bolshevik revolution.

As I had been a fervent “Bolshevik” in my student days, I was surprised not to have been aware of this aspect before. So I re-read one by one all the major works in “Sovietology” (Stéphane Courtois, François Furet, Ernst Nolte, among others) and I realised that all the great historians raised this issue but did so in a very anecdotal fashion. This topic forms the second part of the book which I entitled “The End of the Messianic Dream”.

The third part of the book, which is equally important as the first, looks at how Jews explain anti-Semitism as well as examining the cosmopolitan mentality in general. It also looks at a selection of current issues: anti-Semitism in the black community, the mafia, recent cases of large-scale fraud (whether they be financial or intellectual), the exaggerated attention that the media gives to certain issues and not others, etc.

### *You are aware, I hope, that you have taken on a tough opponent?*

It’s funny you should say that. It’s exactly the expression used by a character in one of Patrick Mondiano’s books! But I’ll tell you something: I don’t attack anybody. I merely make a level-headed analysis of what I discover here and there. If the truth is against the law, the duty of the judge, as a man of the law, is to condemn it. As an author, my duty is to write the truth. In that respect, then, I believe everything is in order, especially as I confine myself to compiling what others have said. On the other hand, I think that the problem is located upstream, if I may put it that way. Indeed, I think it should be forbidden to insult us in our own country. When Mr Bernard Henri-Lévy writes that French regional culture “disgusts him”, we should force him to pay a very heavy fine, in proportion to his colossal income. Am I going too far by saying that?