

Speaking about the Greens, isn't the European ecology movement a kind of modern religion harnessing irrational passions once found in political ideologies?

Yes, absolutely. On the one hand, the just concern of protecting the environment and preventing waste must be imperatively addressed. On the other hand, the ecologists' vision of the world, and the philosophy they preach in Germany, Scandinavian countries and France, have all the ingredients of a dangerous religion, as I have been warning for many years. It is in fact the embryo of a modern fascist mass movement, featuring all the symptoms of fascism, from the brutal antisemitism it nurtures to the more discreet, but no less fearsome, fantasy of a good, utmost natural community and the obsession of a clean social corpus.

Returning to the peace process: Following Yasser Arafat's absolute support of Saddam Hussein, and the subsequent behavior of the Palestinians, do you still think he should be invited to participate in peace negotiations?

I have often said that Arafat is the Palestinians' greatest enemy. No other man, apart from King Hussein of Jordan, has done them so much harm, has fouled up so many historical opportunities, has humiliated them so much, as Arafat has.

Yet he's still around, and it is up to the Palestinians to choose him or reject him as the leader we will sooner or later have to negotiate with.

Do you feel French Jewish intellectuals are different from their non-Jewish peers?

Yes. First, by their concern for Israel, a concern that generates much irritation here in France is so poisonous that few Jewish intellectuals acknowledge that they care for Israel. They act upon it, but are too embarrassed to speak out.

Secondly, Judaism is probably the inner impulse that motivated Jewish intellectuals in all the movements for the defense of human rights, in the anti-totalitarian movements between 1970-1980, in the struggle to save Ethiopians from starvation, in the rescue of the Kurds and the Afghans. They were almost always on the battle-front. In France they include Marek Halter, Andre Glücksman, myself and many others.

This approach, namely a constant concern for Israel, and an openness to universality, is in fact the best way a Jewish intellectual can realize his Jewishness. From that point of view, the contemporary Jewish intellectuals in France are quite exemplary.