The End of Western Narrative Control | Félix Marquardt

Félix Marquardt joins Pascal to discuss France’s student protests, Emmanuel Macron’s legitimacy crisis and the political choices facing young voters. They examine Mélenchon, Le Pen, media ownership and Europe’s relationship with NATO and Washington. Marquardt argues that anger over failing public services connects with wider opposition to colonial legacies and Western policy toward Gaza. The conversation explores generational responsibility, capitalism, competing accounts of history and why established narratives increasingly fail, before introducing the Black Elephant Experience’s independent media project. Félix's Links: The Black Elephant Experience on YouTube: https://www.youtube.com/@BlackElephantExp Black Elephant crowdfunding: https://en.tipeee.com /black-elephant/ Substack: https://felixmarquardt1.substack.com X / Twitter: https://x.com/Feleaks Neutrality Studies Links: Neutrality Studies Substack: https://pascallottaz.substack.com Support Neutrality Studies: https://neutralitystudies.com/donate Neutrality Studies shop: https://neutralitystudies.com/shop Time Stamps 00:00 Félix Marquardt and the Black Elephant Experience 01:16 France’s student revolt and Macron’s legitimacy crisis 13:09 Mélenchon, Le Pen and the political establishment 23:34 Young people and the failure of the grown-ups 30:13 When official narratives stop working 32:42 Capitalism, colonialism and Western credibility 36:14 Who controls history and the world’s narratives 55:05 Supporting independent media and Black Elephant

#Pascal

Welcome back, everybody, to Neutrality Studies. Today, we have an update with my friend and YouTube colleague, Felix Marcard. Felix, welcome back.

#Félix Marquardt

Really good to be back, Pascal.

#Pascal

Very happy to have you back. You are, of course, the host of the popular YouTube show, The Black Elephant Experience. I do remember how you basically started that out of previous projects that you had. And by now, you've got 40,000 subscribers on YouTube. You're growing, and you're inviting a lot of good guests. So, everybody, I really recommend checking out Felix and The Black Elephant Experience. Felix also has a—what is it called?—Tipeee.

#Félix Marquardt

Yeah, there's a crowdfunding campaign underway.

#Pascal

A crowdfunding campaign. We're going to speak more about that in the second half, but we want to start, actually, with one of your core topics, which is France. France is one of the countries you call home, among others. And a lot of things are happening in France right now, including the protests, which, to me, look very much like the reignited Yellow Vest protests. But you're here to tell us all about it. Where do we stand today, as we speak on November the 3rd?

#Félix Marquardt

Well, yeah, thanks for having me on again, Pascal. Listen, what's happening in France is, I think, quite a historic moment. You know, France has a long tradition, as most of us know, of revolutionary movements, from, of course, the French Revolution to 1848, the Paris Commune, and, more recently, of course, the Yellow Vests. And it feels like this is a turn, a very dramatic turn. In a way, what the Macron presidency will be remembered for is something that you can see pretty much across the West, but that Macron has crystallized in a very special way, which is essentially the elevation of gaslighting into a method of domination by elites.

So it's really Macron: since he decided to dissolve the French parliament, called these elections, and then lost them, with La France Insoumise, LFI, you know, leading in those elections and winning the popular vote, his decision not to appoint a prime minister from La France Insoumise has essentially turned French democracy on its head. When General de Gaulle was in the same situation, he resigned.

Emmanuel Macron not only didn't resign, not only did not call on Jean-Luc Mélenchon or another leader who would have been acceptable to La France Insoumise to become prime minister—which would have created a situation known in France as cohabitation—but he actually decided to just ignore the vote and call on exactly the same people. That's essentially what he's been doing since the beginning: asking very malleable politicians, civil servants, or people who come from civil society to play political roles because he can essentially manipulate them at will, while telling the French that there was nothing wrong with what he was doing, nothing wrong with his bending of the French constitution. And everyone in France—everyone in France, or the vast majority of people—could see this was gaslighting.

You are literally telling us the opposite of what we are seeing. You're telling us this is white, and actually we can see it's purple, or it's orange, or it's black, but it's not white. And this has sparked a number of protests. The protests by these high school students—I mean, that's what's truly remarkable about what's been going on: this started not with, you know, Columbia University students, as in the U.S. It started with high school students. And it didn't even start in Paris. It started with high school students in what will eventually be recognized as French colonies: on the

island of La Réunion, in the Indian Ocean, and in Kanaky, which the French call New Caledonia. But it's a territory that is seeking independence and used to have the exact same status as Algeria.

So it tells you everything about, you know, where history is going with that territory. And of course, Guadeloupe, of course, Martinique. And in all those places, there were movements of high school students, because France uses those territories strategically but doesn't treat them properly. You know, the way people live in all these territories is still very much characterized by coloniality. And they have to pay taxes that others don't pay. So essentially, they have the cost of living of people in Monte Carlo, but they have the salaries that you have in Bamako, in Mali. And this is a phrase that has emerged. Anyway, they started that.

Now, high school students in France started organizing protests. It started in a high school called Paul Éluard, in the poorest of the French départements, or districts: number 93, very famous for being the poorest in France and for being the most multicultural in France. I went there a few weeks ago and met with the students. The vast majority of students in that high school are not white, and the vast majority of them were being persecuted by the police. Those students rose up because, essentially, their high school is falling apart. Meanwhile, as you probably know, Macron has committed over 10 billion more euros to the war in Ukraine.

And young students in France have been saying, "Wait a second, you have 10 billion euros for Ukraine, but you can't ensure that our high schools are not falling apart. The infrastructure is falling apart. Kids are freezing in the winter. It's 40 degrees in the summer." Last summer in France was extremely hot. And so they're just saying, "This is not okay. We cannot study properly in these conditions." And so they rose up for that reason primarily, but it has ignited something that is much bigger. And I think we're going to be talking about this: behind these protests that are centered around their concerns as high school students, there's a lot more there.

I talked about gaslighting, and I think, you know, there's something much greater that is happening, and that's why it has also ignited protests all over Europe, especially in Albania, but also in Italy, in Germany, in Spain, and all over the world. We've seen students emerge and protest in Chile, in Indonesia, in many, many places. You know, I'm often criticized for criticizing boomers and my own generation. I'm a Gen Xer, although I dress like a YouTuber. I'm a sort of senior YouTuber, but I'll be 52 soon. I can't believe it. Anyway, I'm often very critical of Gen Xers because I feel we have, you know, essentially the same worldview as boomers, but with no excuse, without the excuse of being from that generation.

And I get criticized for this, but I have to say, I think what young people are rising up against, beyond the specifics of their identity—you know, what's happening in their schools, the fact that they can see their teachers are poorly paid, that their infrastructure is falling apart, et cetera—is that they can see that, essentially, the moral credibility and legitimacy of people around them who should be behaving like grownups and like elders are in tatters. And so, yeah, we can talk about why that is the case, but I think it's a broad and global coming of age.

#Pascal

Hey, just a very quick note. The best way to support this channel is by signing up for my free Substack. You can also help with a paid subscription there, or you can get some of our new merch on neutralitystudies.com. Links below. See you there. Yeah, coming of age. But I mean, what you described at the very beginning is highly fascinating: that this has very much an anti-colonial kind of flavor to it, together, of course, as you said, with France's history of revolution and so on, and also its history of public protest, a strong left, and strong movements. I mean, this goes across the spectrum, right? Sometimes you have workers rising up, then you have farmers rising up.

Now you have students rising up. Right now, we just had an overwhelming victory for the student list in Serbia. And we have these protests spreading all over Europe at the moment. It's not just France. Some of these protests even reached Switzerland, which is usually super calm. I mean, it's nothing compared to what's going on in France. But still, I mean, it seems as if Europe is boiling, which is kind of super ironic, because this is what the Eurocrats have been envisioning should happen to Russia, with the government finally being overthrown. But now it seems that all of these European governments are under threat from their own populations rising up.

Whether we want to go to the European level or not is another question. But for France, then, is this mass discontent now starting to turn into discontent with the elites running the show? Because for the longest time, discontent on the left and the right and the center, and up and down and so on, has been very diverse in terms of what people were unhappy about. On the right, you were unhappy about migration. On the left, you were unhappy about pension payments and so on. But it seems now to go down a level, right, to the youngest in society, who just say, like, "Look, I don't care what it is, but we need something different." Is this what's happening? I think so.

#Félix Marquardt

I think so. You know, I've been very open about the fact that I don't think there are many leaders in the West right now who are openly critical of the relationship between North Atlantic powers, who are openly critical of the American empire, who are openly critical of the fact that, essentially, Europe is run by pro-American elites, and who recognize that we are…

#Félix Marquardt

heading towards an increasingly multipolar world. And actually, our institutions, as your frequent guest, whom I am a big fan of, Nel Bonilla, often shows us—like NATO—have understood very well where we are headed. And they're taking action to ensure that this multipolarity is answered in a way that makes it extremely difficult for anyone in the West to go astray from the main imperial doxa. And as she showed, you know, as we've seen, European countries in NATO said, "Oh, we're not going to do anything in Iran. This is not our war. This is Netanyahu and Trump. It's nothing to

do with us. We're not going there." And then, next thing you know, Mark Rutte actually steps up and says, "Oh, there were 6,000 flights that left from NATO bases all over Europe that bombed Iran or did reconnaissance for us."

So essentially, I think people are recognizing that there are only so many political figures who are electable and hold these positions: critical of Brussels, critical of NATO, critical of Washington. And one of those people, probably the only one who is really electable in 2027, is running for president now in France, and that is Jean-Luc Mélenchon from La France Insoumise. People often think that I am, you know, 100% behind him. I'm not. That's not my point. My point is, he is the only one who has these positions. And I think it's important to see this. Sorry, Pascal, do you want to interject something?

#Pascal

What about Marine Le Pen? I mean, she's the other big figure on the other side of the spectrum, of course, but she has a large following.

#Félix Marquardt

So I think here's the difference, essentially, between the two. I think what people across Europe are realizing is that, you know, for many years, people like yourself and myself have been looking at the U.S. and saying, "This is not really a duopoly in terms of political power. It's actually one party with two faces. You have the good cop face and you have the bad cop face, but it's essentially the same people, most of them. They work together. They use the same civil servants." Victoria Nuland, famously, just goes across the ages. And your viewers will remember she was number two at State under Hillary. She was a very, very influential figure in everything Ukraine and in many other very problematic American initiatives overseas. She pretty much oversaw a coup in Ukraine and is the wife of Robert Kagan, who's probably one of the most important theorists of the neocon takeover under George Bush.

And, you know, what many people across Europe are realizing, especially young people, is that actually it's very similar in Europe. We have these parties that are all pretending to be different, but they're not. You know, what we have is an extreme center that has taken hold and that essentially controls everything—the frame of the Overton window in our countries. And that frame is sort of very carefully managed. And what's interesting about Marine Le Pen in France is that she has entered that frame entirely. So the Rassemblement National, her party, is what we refer to in France as the far right, which I find very bizarre because her positions on everything are exactly the same as those of ministers in the Macron government.

#Pascal

Hmm.

#Félix Marquardt

So what we have, essentially, is an extreme center in France, which goes from the Socialist Party, whose leader now is Raphael Glucksmann. Raphael Glucksmann and I worked together as advisers to President Saakashvili in Georgia, and Saakashvili's presidency was essentially like a little Ukraine, you know? It was a Thatcherite government that introduced some of the most ruthless, you know, Pinochet-style policies, both on the economy and on security. It was basically a pro-NATO government in Georgia, which, of course, was very problematic from Russia's perspective, understandably so, for the exact same reasons that Zelensky's government is problematic.

And so the difference between Mélenchon and Le Pen is that Le Pen is now inside the Overton window. There are a number of French oligarchs, because the French like to talk about oligarchy in Russia, but there are a number of people in France—billionaires—who control every single media outlet in the country. And those mainstream media outlets that are not controlled by those oligarchs are controlled by the government through state TV. So essentially, the French oligarchy controls all the media, and many of them are supporting Marine Le Pen and her party.

So the only party that is actually outside of this ecosystem, outside of this Overton window, is La France Insoumise. And for me, that's what's very different: Marine Le Pen's so-called far right used to be a party that very much defended the rights of low-income French people. It has now become a neoliberal party in terms of its economic policies. So this leaves only La France Insoumise for young people who are against these neoliberal policies. And that's why support for La France Insoumise among young people is over 60 percent. It's extraordinary. It's overwhelming.

#Pascal

This is quite fascinating because, you know, in a sense, what we are seeing with Le Pen is a very similar turn to where Italy went under Meloni. Meloni also started off as kind of a right-wing firebrand who branded herself as Italian, anti-establishment, and anti-globalist, and so on. And it took basically 24, 48 hours in power, and she was converted. And she's, of course, completely in line on foreign policy and also on domestic policy, mainly when it comes to keeping Italy within what you call the Overton window, right? And that's the way the elite class—or the Epstein class, as Marandi likes to call them, and I agree with that—likes to keep things.

Now, the question to me when it comes to France, then, is about these young people. If your interpretation is correct, these are basically, you know, pro-Mélenchon supporters. But are the violence that we're seeing and the ongoing protests actually in support of Mélenchon, or are they more this kind of undirected, radical response: "Let's destroy whatever we can. Let's pay these bastards back for the pain that we're enduring"? And is there actually a way of channeling this politically? I mean, your interpretation seems to go that way, right? Saying, "No, this is a kind of

Mélenchon-type left-wing uprising against the oligarchy." What leads you to believe that this is going to be politically channeled into this kind of new government that might come about? I mean, there are going to be elections next year, actually, so it's not that far off.

#Félix Marquardt

No, it's very close, and it's on everyone's mind in France. And I think that's why it will be politically channeled. For me, it's often very hard to really distinguish between what I'm hoping for and what I think is happening. And I don't want to over-characterize these protests as being pro-Mélenchon. I can just see that the only party that is supportive of the protesters—not supportive of damaging private property, but broadly supportive of the high school students and the many, many, many other grownups who have joined them—is Mélenchon's party. And I think they're being extremely smart in their way of managing this. But I would say this goes well beyond just politics. Again, it's a crisis of legitimacy and credibility among grownups.

I often say—and this is not from me, actually; this is from Ivan Illich, via my friend Lewis Hyde, the poet—a culture worthy of the name knows how to turn children into grownups. That's what a culture does. That is exactly what a culture is supposed to do. And Western culture doesn't really know how to do this anymore. What we have is people who are biologically grownups but who are not doing what grownups are supposed to do, which is take a step back, be loving and caring toward young people, and not ask young people to behave like grownups. That is the first symptom that someone is not a grownup, that someone is not wise: expecting young people to behave like grownups and dismissing anything they do by saying, you know, "You're just a kid. This doesn't make sense."

It doesn't mean, you know, that's what young people are supposed to be doing. And if you dismiss everything they do on that ground, you're already showing yourself not to be worthy of the description of a grownup. And I think this is something that you see across the West. It is something that is very much tied to Western modernity. This is a kind of immaturity that has emerged in no other place as much as in Europe. And that's why, when grownups don't behave like grownups, young people have to behave like grownups. They have to be the ones to say, "Wait a second. This thing that you are saying is normal—this is not normal." You know, that's like in the Andersen tale, where it's the children who are the first ones to say, "The emperor has no clothes."

He's naked, right? So I think that's what's happening. You know, when we had this peace plan, this just ludicrous Board of Peace that emerged, many people criticized it. Many people said it was grotesque. Many people pointed out that the fact that Jared Trump was managing anything—anything, let alone a Board of Peace or the future of Gaza or negotiations with Iran—meant that something was wrong. But there was something else there. As many people pointed out, after a genocide, you don't do a peace process again. That's not the first thing that should happen. The first thing that should happen is a tribunal.

There hasn't been a tribunal yet, and we are, of course, talking about the Gaza tribunal, which is coming. Young people know it. There was Arusha, there was Nuremberg, there will be a Gaza tribunal. And I think when that happened, you know, some commentators said, "I think what's happening with this Board of Peace is that the West has realized that people all across the West—in America, in France, in Switzerland, in many countries, in Sweden, in Germany—were realizing, 'We don't actually live in democracies.'" You know, because none of us want to see children blown to shreds. There's just no one. If you go on the street and ask people, "Is this okay?" people say, "No, it's not."

We don't want this genocide. No one wants it. And I think that is what people are realizing in France, especially young people. If you tell people, as they watch their phones and see a genocide unfold, "No, there is no genocide. You can't use that word. And by the way, we're not going to talk ever about what's happening on a daily basis in southern Lebanon"—you know, the fact that every day, as we speak, a village is being blown up by Israel, and there's not a line of coverage in Le Monde or in the FT or on the BBC or in The New York Times—young people are saying, "Sorry, but, you know, we're done here. You guys have zero credibility, zero legitimacy."

#Pascal

So, in a sense, we're circling back to where you started, right? The gaslighting is not working anymore. And the gaslighting internally, when it comes to the economic situation, is the government saying, "I'm sorry, I'm sorry, I just don't have money. I wish we had money. If we had money, we would do everything for you students in these poor buildings. But, Mr. Zelensky, here's 10 million in order to continue fighting and getting more people slaughtered," right? Instead of actually doing anything that could be described as a peace process. While, of course, blaming Russia—although blaming Russia has worked wonders for Europe, and I'm not sure that that one is over yet. But what we're coming to is also the international scene, right?

I mean, people are starting to put these things together and say, "Hey, if they lie about this, maybe they're lying about the other one as well." So, in a sense, these people are losing control of the narrative, right? And I think that's what we also in this space are seeing: more and more, this discussion is happening. They just don't believe it anymore. We don't believe it. A lot of other people don't believe it. Of course, you still have a core that adheres to this idea that just because the European Union puts a big banner saying "democracy" in, like, 20-meter-tall letters on its Commission building, that's democracy. That's not democracy. That's a dystopia. The machine is fighting this very hard. And just one point: two weeks ago, I organized a little symposium over here in Kyoto.

And the one thing that we circled back to when we tried to analyze the symptoms of this—the morbid symptoms—was that it has something to do not actually with the political setup, but with the political-economic setup. And everything circled back to liberalism. Everything circles back to

capitalism and to the fact that we have this oligarchic class that sits on top and just skims off the milk more and more, and has been used to it for basically 300 years. And colonialism is, of course, a way of skimming off the milk from everybody else. And this colonial past is now starting to merge with the present reality: the skimming of the milk is continuing while the milk is running thin, right? Do you see it that way, too? Or do you think that we cannot blame everything on liberalism and capitalism, and that there are other forces we need to look at?

#Félix Marquardt

I think that, basically, I completely agree. I think that people are understanding more and more that, actually, there's a huge racial component to capitalism. Capitalism is fundamentally white supremacist.

#Pascal

Yes.

#Félix Marquardt

And I think, you know, there are historians who have been saying this for a long time. Mike Davis, in his amazing book, Late Victorian Holocausts, shows that the birth of capitalism in the 19th century as a global phenomenon—the first globalization—was the British taking crops from places like India and sending them to Leeds and Liverpool and Manchester so that workers in the factories in those places, which were the first factories in the world, could be fed and could produce goods. So, literally, you know, the original sin of capitalism is there. And it's there because what happens in 1892, I believe, is that you have an El Niño phenomenon, which means that the crops in India are horrible. It's a catastrophe. They get very, very little out of that year's harvest.

What do they do? They take it all. They change nothing in their plans, and they just grab it and send it to Britain. Meanwhile, tens of millions of Indians die of hunger as a result of that. So you can see that, literally, capitalism is fundamentally genocidal at its birth. And there are no monuments to those tens of millions of people who were killed by us Westerners at the inception of capitalism, you know? And God knows we have many monuments across Europe for all the people who died in the wars that we fought against each other. And so I think you're right. This is not merely a crisis of our politics. Fundamentally, this is a crisis of propaganda. Yeah. And, you know...

#Pascal

The whole claim of the 1990s, which was so beautifully encapsulated by Francis Fukuyama, was that we had reached the end of history in the sense that we had reached the end of the debate: What is the good system, right? No, no, this has been settled. The good system is now clear. It's liberal capitalism, right? And then you give it all of these fancy names: liberal internationalism and whatnot,

rules-based order. But the debate is over. This is what we have. So it's just about fine-tuning. And now, in 2025, 2026, we come to the point where we're like, guess what? No, it's not working. It's BS. So we need to go back to a tabula rasa and say, no, how do we do it? I mean, we probably don't need to go that far because we actually have working models. Like, look at China, and you've got a working model there. But this contest isn't over.

#Félix Marquardt

I think what it points to is what a feminist decolonial intellectual from Brazil named Sueli Carneiro embraced. I don't think she coined the term, but she gave it a more profound meaning. It's epistemicide. Essentially, that's the cost. When you have a conversation between two think tankers in D.C., Samuel Huntington and Francis Fukuyama, that becomes the only conversation in the world about the future of this fucking planet. You know, the only sort of dialectic for 25 years among Western elites was: Are you Huntington or are you Fukuyama? Are you a clash-of-civilizations type or are you a Kantian perpetual-peace type dude? And that was it.

And when you think of it, what is amazing about that conversation and that moment is how incredibly mediocre it was intellectually. We had all of these brilliant intellectuals, from Pierre Bourdieu to Edward Said, and so many others. Michel Foucault—I'm Franco-centric, so I tend to name French ones. But, you know, there are so many of them who were telling us, "This understanding of the world is not very sophisticated. Any serious scholar will tear this to pieces within minutes." And yet it sort of took over the conversation in the West.

And why is that? Because over the past few centuries, we've done so many different things at the same time. But one of them is genocide. In one of our last conversations, my friend Alexis Poulin and I were saying, you know, this is a moment when Westerners realize what most people think about the West and have been thinking for quite a long time. When you stop and ask people outside the West who are thinkers, activists, and intellectuals, the number one thing that comes to mind about the West—the number one characteristic—is that it's genocidal.

I mean, you know, for a culture that has thought of itself as the carrier of the Enlightenment, this is pretty incredible. And why is epistemicide linked to genocide? Because it brings us to the other characteristic of the West. For most people around the world outside the West, the West is now characterized by another thing, which is the gap—which has become an abyss—between what people say and what people do. This is another thing that characterizes racism, that goes against what adults are supposed to do, right?

So we've raped, we've massacred, we've enslaved, and we've pillaged while telling people that it was progress and civilization and the Enlightenment. And as we did this, our credibility has fallen apart. And what we needed in order to continue saying this was not just to kill people through genocides, but to pretend that they had no culture, that there was nothing there. And so the result is this situation where not only do we hammer away with just absurd conversations about ourselves and

the world, but we have made sure that any possibility of an alternative narrative has been erased, essentially.

#Pascal

May I throw one more interpretation at you and see how you react? I mean, I think what you're describing is correct, but we might even describe it from the other side. It's like, for three, four, five hundred years—pick your starting point—we successfully committed this epistemicide against others, right? And we successfully did it because we managed to get rid of them. There's a reason why we don't remember the uprising of the North American population against being genocided. It's because we successfully genocided them. We successfully made them go away. So their entire reality and way of seeing things is completely gone. And we did that for a long time, and we were able to do it in faraway places, as you just said, in India and so on, because they couldn't do anything about it.

And even when they were then able to say, "We want some change because there are just too many of us," we still managed to impose this interpretation: "Right, we brought you civilization here. Aren't you happy that you have railways in India? Come on, clap for the white British colonial people." And they had no other choice but to go along because their elites were then also included in this whole spiel, right? That's how you then do neocolonialism and so on. But we are reaching the very end of that period. So the interpretation that scholars in South Africa, Ghana, and Nigeria have today is actually not that one anymore. And neither is it in India or Southeast Asia.

And we are not able to impose that anymore. And what we are seeing in Gaza is the refusal of a population to actually perish. And we cannot impose that perishing anymore. And we are not willing to actually change our interpretation of what we did to them or are doing to them. And this is new. And this is now this kind of clash where the West, for the first time in 500 years, has to confront itself. I mean, this usually only happens when you lose a world war. The only reason Hitler didn't get to impose his interpretation on everybody else is because he was killed. And we're not at the point where the entire West gets killed. No, and I don't think we will get there. But the epistemic hegemony is gone. And I think it hurts.

#Félix Marquardt

Yeah, it really, really hurts. And you can see that, you know, in one of the videos I sent you as we were preparing for this interview. What's really striking about all these protests of young people across the world is that they're all waving Palestinian flags. They are all waving Palestinian flags. And I think that this will be remembered as the moment when, as you say, our epistemological hegemony just disappeared entirely. You know, I was talking to a representative in the French parliament from Kanaky, what the French like to call New Caledonia. And he was telling me, "We were allowed to start telling our story, the story of our people, without French interference in the way we described our story, in 1980." There you go. So...

#Félix Marquardt

This is a moment where young people are saying, "We are done. We're done with this. We're done with this." And it's major because, you know, in a way, what they understand is that essentially what has taken root among Western elites is a kind of cultural Samson doctrine. It's basically, "You know what? If we can't run this human pyramid of ours that we've been building for 500 years, well, we're going to just tear down the whole world. We just don't care." You heard Trump's conversation with Tucker, where Tucker describes how Trump said, "Whatever happens after me, I don't really care."

And there is something to that effect going on among Western grown-ups, Western elites. And I think young people are saying, "Wait a second. We are going to have to live in this multipolar world, and we want to have decent relations with Algeria. So the way you, Macron, speak to the Algerian president, that is not okay with us. The way you speak of Ibrahim Traoré in Burkina Faso is not okay with us. The way you speak of Iran is not okay with us, because we need to have good relations with these people, and we know that they want to have good relations with us."

#Pascal

And again, because it's so evident now, the bullshittery, the gaslighting is not working. It's so evident. Because what we are doing here is intellectualizing the whole thing, right? And we do that from a lofty starting point, and blah, blah, blah, and liberalism and so on. But on the ground, you don't actually need that. You just need to look at the goddamn reality to realize that something's seriously off, right? And the interesting thing that circles us back to France is this attitude of the controlling elites: "I don't care what happens after me."

I mean, there's no more beautiful French expression for that than "Après moi, le déluge." After me comes the flood, right? And that's an old expression. It's not new. It's the way that European elites, white elites, have been perceiving the world for centuries. And again, just as France ran itself into a huge revolution two generations after the Sun King, Louis XIV, it seems that we're nearing that point again in this Euro-Atlantic realm.

#Félix Marquardt

Yeah. And you can see that they're panicking. People often say, "Oh, you're obsessed with Israel. You must be anti-Semitic or whatever." And I just say, it's not by chance that we talked about this. You made that very good point that capitalism is racialized. It is not just capitalism. It's not just an economic phenomenon. There's a French scholar named Houria Bouteldja who did an amazing job of bringing together Gramsci's theory of the integral state and the theory of the racial state by an Australian—I think the guy's name is Goldberg. And she shows that this is what we are dealing with.

And you're right. You know, what people are seeing is that it's not by chance that our Western elites are Zionist. Whether or not they are Jewish has nothing to do with that. It's because they are

capitalist. They have a certain understanding of supremacism that is ingrained in them because capitalism is also supremacist. As an American citizen, it's very striking to me to see how people in America look at you if you don't have money. It's not very surprising that Americans dehumanize Iraqis and Iranians and Egyptians and Palestinians, because they dehumanize a third of the American population.

Because they have no money. And this is not just in America. In France, which, you know, has a left-wing party and so on, if you have very little money, you can see in the behavior of Western elites and French elites that you're not quite the same kind of person. You're not completely a person. You know, Emmanuel Macron once said something, and it sort of marked the end of his love affair with a big chunk of the French population. He didn't say "the people who have nothing." He said "the people who are nothing."

#Pascal

People who are nothing.

#Félix Marquardt

And so I think Zionism is intricately tied to supremacism that is not merely ethnic and religious. It's very social. It's very much supported by billionaires around the world, whether they are Jewish or not. It has nothing to do with that. It's about the fact that, you know, supremacism of any kind breeds supremacism. And so ethnic supremacism and religious supremacism breed social supremacism. And what I think Western elites are desperately trying to keep out of people's consciousness around the world is that most humans on Earth actually want the same thing.

They want peace. They don't want to be sent to war to recycle tax dollars toward the oligarchy, as Julian Assange so smartly described it. They don't want that. They don't like supremacy. If anyone says, "I, my religion, or my class, or my race, or whatever, am better than everyone else," humans don't like that. You know, I wonder why. And they also want a level of social equality, you know, equity, justice. This is what people are looking for, for their children, for themselves, etc.

#Pascal

Yeah, I'm completely with you. And then, you know, in my profession, international relations, some people will again use this gaslighting argument and tell you, "Oh, no, it's because humans are violent by nature, right? It's their violent nature." I tell them, "No, a human who's well-fed, housed, and clothed is not violent, right? Only if you take away the essentials do they get angry."

#Félix Marquardt

This is, by the way, very, very, very important to point out. The whole argument of Robert Kagan, the husband of Victoria Nuland, when he makes his case, is that, you know, the Europeans back then thought that the whole dialectic of the world was between Europe and America. That was wrong. America was Hobbesian, didn't believe in peace, and Europe was Kantian and had this sort of naive outlook. And at the end of the day, it was the Hobbesian worldview of the Americans that protected the Europeans from Russia, et cetera, et cetera. And this is something that always comes back, this whole Hobbesian description of the world that is so prevalent today among Western elites. And it helps them justify social Darwinism and all this. You know, it's this: "Well, it's human nature."

You know, when you tell them, like, "Look at what Europe and North America have done over the last century, or look at what Europe has done for the past five centuries," they'll say, "Yeah, but it's human nature. It so happens to be the case that it was the Portuguese, the Spaniards, the French, the Brits who were at the top of the human pyramid, and we did all these awful things. But had any other civilization in the world been in our place, they would have done the same thing." But then, when you talk about human rights, when you talk about democracy, when you talk about the Enlightenment or progress or science, they call it European. "Yeah, that's European." It's just magical. There's a level of intellectual dishonesty that is just so prevalent. So, you know, everything good about the world is European or Western, and everything shitty is just human nature. It's just astounding.

#Pascal

It's also that this is so ingrained in capitalism, isn't it? You socialize all the evil and you privatize all the good, right? I mean, it's the same kind of thing as why bankers want to be bailed out but want to get all of the interest when they make risky investments, right? Exactly that. There's something really deep, really, really perverted in the system and the brains that we build. It's incredible. Felix, that was really beautiful. Thank you so much. We need to come to an end, but I want to give another shout-out to you and your YouTube channel. I mean, people should go there, The Black Elephant Experience. They can also support you on Tipeee, The Black Elephant as well, where you're doing your fundraiser. And in general, what are the other places where people can find you, your work, your writing?

#Félix Marquardt

Thanks so much, Pascal. Yeah, we're doing this crowdfunding. The way I describe Black Elephant briefly is, you know, we've talked a lot in this session about the fact that right now what we're living through is not so much a political crisis as a propaganda crisis. The propaganda is not working anymore. And one of the things that I feel you are doing, and some others in alternative media, so to speak, are trying to do, is to show the West its own blind spots. God knows they are massive. And so I describe Black Elephant as a kind of dynamite blind-spot-detecting program for the West, and especially for France. I can be found on Substack, on Twitter. You have my Twitter handle right

there, which I set up when WikiLeaks was getting started. And yeah, apart from that, The Black Elephant Experience on YouTube. Those are the main places. Thanks so much, Pascal.

#Pascal

Thank you so much, Felix. I will link all of these things in the description box below. Everybody, check out Felix's work, and we'll surely have him back. Felix Marquardt, thank you for your time today.

#Félix Marquardt

Thank you so, so much for having me, Pascal. Merci.