Zündlumpen
A Statement on the Failure of the Left in General
July 18, 2020

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It is difficult for the more radical left in question to admit the devastating measures in which they have just participated as - at least - a propaganda wing. So it is clear that all those who have criticized these measures must be smeared with some label that puts them in the right corner. And why not Social Darwinism?

The Konkret[1] has classified my article "Death to the Statisticians" in ZL #64 as "Social Darwinist" and "leftist"[2]. Both labels of ideologies and movements that I reject. In this, I will reply to the article, which is available for free on the net in English. I'm referring to the English version because paying for an item is too stupid and

[1] Translator's Note: Konkret (or, in English, Concrete) is the name of an anti-establishment leftist/socialist magazine. Its maxim is "reading what others don't want to know" (*lesen, was andere nicht wissen wollen*).

[2] (1) Rebecca Maskos / Stephan Weigand - Go die! -Corona crisis shows that social Darwinist ideas are taken up by left-wing politics / respectively in German, according to the website: Geht die! The Corona crisis shows that social Darwinist ideas are also widespread on the left. In concrete 7/2020. I translated quotes from the text back from English and didn't get too hung up on the choice of words, after all, I don't know the exact choice of words …

expensive for me. Unfortunately, I'm poor, and if I ever had money, maybe I should try to get health insurance rather than throw away my money on Konkret.

The article in which the hostility in question occurs best sums up the current stereotypes about what it means to reject Lockdown and Co. The criticism does not leave the field of ideology even once, because it is clear that outside of ideology the individuals are in the category of "risk groups", were by no means the beneficiaries of the whole regime, are and will not be. Statistically (and it is not more than one statistical group), even if those criticized here would perhaps like to see themselves as representatives) the risk of death, poverty, and disease of these groups, in particular, is currently increasing massively. Anyone who has even just understood contemporary society can do the math. And since "in the fight against Corona" - just incidentally, of course - a complete preventive counterrevolution has taken place, the left, in particular, has mobilized itself into its radical realms for this fight, that is: for the counterrevolution, and largely demobilized … It can be assumed that the present society will, unfortunately, continue to exist. At least the revolution will not come from the #stayathome faction, which in its "agreement with the polis, the state" (Herbert Marcuse) showed solidarity to let the police and the military take the road. That the coming and ongoing revolts and uprisings will continue, that the collapse scenario that is unfolding before our eyes is unstoppable … that the lockdown regime, or maybe even the world war (who's laughing?!), which are now imminent, just hinted at it so subtly. And even a political revolution will not change that. This whole civilization should finally disappear in the Orcus, this realization will perhaps soon come to billions of people. Which effectively care little about hospital conditions in Europe, just as little about the national arrogance of certain leftists, etc. They will think more about their hunger and maybe also about their complete exclusion from the beautiful hygienic world where the Corona app or something similar denies them access. Who knows?

If total health protectionism is criticized, then it must be social Darwinist, says Konkret. The latest stage of expropriation, or at least its current formalization, namely the prohibition to dispose of one's own body and the health risk to which it is exposed, is actually what should be criticized in my article. This expropriation affects everyone right now, not just the so-called risk groups, which are given as the reason, and which were and are always particularly affected by it in the existing society. And as has already been pointed out: this expropriation was also one of the mottos of the National Socialist health policy: "Your health does not belong to you".

Since the National Socialist type of this expropriation differs from today's especially through its social Darwinist ideology and practice, it is probably one of the last arguments that can be used for all the unfortunately all too real "measures" for this despotic mass incarceration. But unfortunately, the whole solidarity discourse remains ridiculous hypocrisy. If you still want to argue that Corona (which would also be part of the flu if it were particularly dangerous - maybe not "only" (which is another discussion), but at least "a" flu) is a special social phase of mutual help has been initiated, which is simply still blinded by propagandistic manipulations which seem to pull particularly well with left-wing people. Or has he longed for an authoritarian regime?

At least personally, I only respect the basis of voluntariness as the basis for a relationship. Otherwise, a certain hostility quickly sets in. If people effectively ask me to lock myself up "at home" for their sake, and I refuse, and ultimately refrain from beating them, even if I assert my logical right to do so, then that has nothing to do with that I see them as "life unworthy of life" I also do not wish for "nature to rule" over them, whatever that is supposed to mean. Rather, I would find it quite nice and am also ready to live in a world of mutual help, in which the reality of all the "risk groups" is not pushed into homes … but honestly also a world in which death is neither abolished is still seen as the main enemy, but as

part of life My utopia would probably be a dystopia for Bloch and Stephan Weigand and Rebecca Maskos. They hope for a further development of the technological nightmare, in which one sacrifices life for survival, be it at work, in lockdown, everywhere … in which confinement is an eternal part, is considered normal and worth living. No thanks! #Stayathome is probably the exact opposite of a ”better, liberated society”. The ”promise of the longest and best possible life” is the promise that lets you accept the ”false whole of rule” (the last 3 quotes are from Konkret, Go die!). Or so it seems.

In contrast, the revolution will be like a festival. A festival that will hopefully never end. In which everyone can participate, ”whether young or old, rolling or hobbling,” multimorbid ”or very normal” (Konkret). What counts is leaving the area of fear, not least the fear of death. Because, like a sticker that can be seen here on many street corners, says: ”The fear of death robs us of the courage to live”. And clearly one will die in the process. Of course, people will die early too - but without the sacrifice, without the death in life, which so often makes up our lives today.

Life, not just survival! For the destruction of the economy! For an end to all incarceration!