

commentario to Pedro, Stephan, Raina, Michael, Victor, ...

Zombies in mean robbery groups serve elite's purposes: Let's not dump the conference days with outworn 20th-century-assumptions (nation-states, citizens and Human Rights) but plan their destruction!

2019 we shouldn't go back to 20th-century false axioms like „citizens“. Conference-participant Stephan E. Nikolov made it clear: We all – like him, freshly retired – should leave behind the former institutional and other intellectual restrictions that may have bound us earlier. The rising „state“, centuries ago, brought its twin, the „citizen“, along. But only until it got deconstructed. As a kingdom without king

invites to become a sub-citizen is fine with Then, „zombie“ is a more tion for phenomas and no conscience that show *Pedro Antonio Dores* convinced person who be an individual, a ci-professional, will never his/her addiction and gain.“ „Russian doll-like lend themselves to build hierarchical rights top-elites, out of a powerful classic and modern.



Drawing: © Laura Zwaka, Hannover. Idea: H. Schulz Meinen, based on a work of Gustave Moreau (1826-1898)

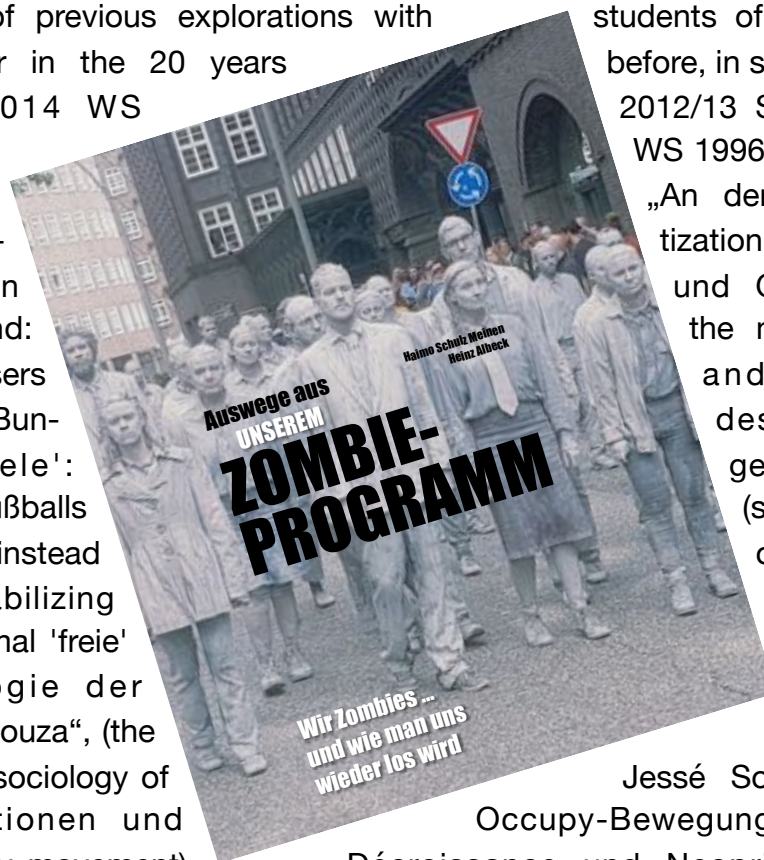
due to whatsoever, being subject to appropriate descrip-actors with little or mostly addicts, as writes in his contri- „Like any addict, a tizen, a worker, a seek to break free of become a person a-kidnapping systems the ladder of the ped by the imperial and stupid mood, Penitence, to this

end, turns from people into individuals, living their lives like **zombies** in their professions or retirement prisons, in their devaluated consumerist families and homes, all financed by capitalism at the service of empires.

The social sciences, history, and other modern cultural forms, not to be censored, cannot expose the prisons with which the empire obliges and houses the people. Instead, they are called to advocate these prisons, not as prisons but as security technologies, against the interest of the Earth and against the interest of humanity, as resources. Just as one says security instead of repression and defense instead of war, social sciences say integration instead of subordination.“

We thank *Pedro Antonio Dores* for this introduction of addicts and zombies into our conference, into the social science of Portugal (as well in: ABOLIR AS DISCIPLINAS

DESRESPONSABILIZANTES, 10/01/2019, and years earlier in: *Criminosos não são os presos* Publicado em 1 de Março de 2011). Heinz Albeck and me have worked since our first presentation of the „zombie“-topos at an international anthropological conference in Prague, Tchechia, in 2013, to broaden the zombie-impact in english and german social science (cp. Albeck, Heinz, and Schulz Meinen, Haimo, 2014c „Zombie vs Establishment: The Breathtaking Rise of the Zombie“, S. 69-82, in: Pauknerová, K.; Stella, M.; Gibas, P., et al., *Non-Human in Social Science. Ontologies, Theories and Case Studies*, Prag: P. Mervart 2014.) Last year (2018) we published (mainly in german language except for this mentioned article, see cover below) „Exit from our Zombie Program: We Zombies and How to Get Rid of Us“, Hannover, 220 pages, trailer: <https://www.youtube.com/watch?v=pQpHpaFMmCQ>, as a summary of previous explorations with students of the University of Hannover in the 20 years (2014/15 SS 2014 WS 2011 WS 2010/11 WS 1995/96) like „An der Hand geführt: Die Smartphone-Jüngern (led by the hand: of smartphone-users „Bratwurst und Bun-'Brot und Spiele': Funktion des Fußballs premier league instead games: the stabilizing soccer), „Der formal 'freie' – Zur Soziologie der heit nach Jessé Souza“, (the dependant - the sociology of bie-Demonstrationen und walks and occupy movement), „Auswege a. d. Erpressung durch Staaten?“ (degrowth and neoprimitivism: escape from being blackmailed by states?), Institute for sociology, University of Hannover, „Kritische Zivilisationswissenschaft“ (critical science of civilization) Institut für Politische Wissenschaft, Universität Hannover. „Zivilisation als religiöser Kampfverband II“ (civilization as a religious combat unit, II), Institut für Politische Wissenschaft, Univ. Hannover. „Zivilisation als religiöser Kampfverband I“, (civilization as a religious combat unit, I), Institut für Politische Wissenschaft, Univ. Hannover.



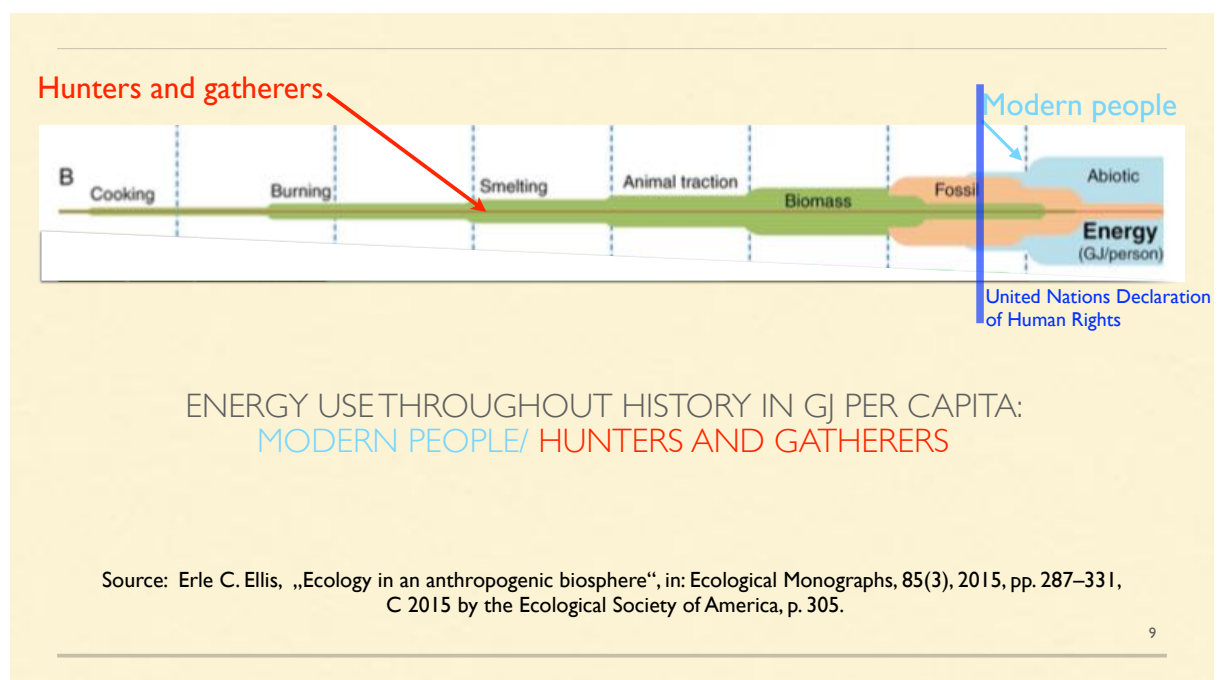
students of the University of Hannover in the 20 years before, in seminars (WS 2012/13 SS 2012 SS WS 1996/97 SS 1996 „An der Hand geführt: Die Smartphone-Jüngern (led by the hand: of smartphone-users „Bratwurst und Bun-'Brot und Spiele': Funktion des Fußballs premier league instead games: the stabilizing soccer), „Der formal 'freie' – Zur Soziologie der heit nach Jessé Souza“, (the dependant - the sociology of bie-Demonstrationen und walks and occupy movement), „Auswege a. d. Erpressung durch Staaten?“ (degrowth and neoprimitivism: escape from being blackmailed by states?), Institute for sociology, University of Hannover, „Kritische Zivilisationswissenschaft“ (critical science of civilization) Institut für Politische Wissenschaft, Universität Hannover. „Zivilisation als religiöser Kampfverband II“ (civilization as a religious combat unit, II), Institut für Politische Wissenschaft, Univ. Hannover. „Zivilisation als religiöser Kampfverband I“, (civilization as a religious combat unit, I), Institut für Politische Wissenschaft, Univ. Hannover.

Jessé Souza) „Zombie-Demonstrationen und Occupy-Bewegung“, (zombie „Décroissance und Neoprimitivismus:

Even in the most primitive view on humans theoreticians commit the usual mistake to integrate some of their hopes and norms how humans should be into their definitions of the status quo. Therefore, since greek antiquity, pictures of humans in philosophical anthropology have been photoshopped. Few became aware thereof. One was philosopher and national fire guard Edward Abbey (1927-1989). In his novel „Hayduke lives“ (1990, p. 228), he wrote: >>“People are no damn good,” agreed Seldom. “Take ‘em one at a time, they’re all right. Even families. But bunch ‘em up, herd ‘em together, get ‘em organized and well fed and branded and ear-notched and moving out, then they’re the meanest ugliest greediest stupidest dangerest breed of beast in the whole goldang solar system far as I know.”<<

Anarchist Abbey tried to summarize the unsympathic traits of humans in large groups that show up at last when foreigners from the outside appear: „Disguised as a republic, the empire convinces each of us, with our helpful and indispensable collaboration, that we are free and equal among citizens; that we are individuals with state taxes and stewards of the political decisions made on our behalf in exchange for the labor and bureaucratic sacrifices we are required to do. That is why we must defend ourselves against people who are not citizens, who should be citizens where they want least here, where only we are citizens.“ (Pedro Antonio Dores)

As Albeck and me tried to dismantle 1. the beloved individual as zombie, 2. the state as fighting unit to gain advantages for its members and disadvantages for others (therefore we support **Michael Kuhn**’s iconoclastic deconstruction of the



Slide from Presentation H. Schulz Meinen, „The Non-Religious/Secular Comfort Zone of Human Rights reconsidered“, Conference Contribution to the Third ISA Forum of Sociology, Vienna 10-14/07/2016.

state as mistakenly neutral instrument) and 3. the Human Rights agenda as camouflaged Human Rifles for the Elites, comp. Schulz Meinen, Haimo, 2016a, „Human Rifles instead of Human Rights“, pp. 428-444, in: Can, Cem/ Kilimci, Abdurrahman/ Papaja, Katarzyna/ Emiroglu, Öztürk (eds.), Global Perspectives on Social Sciences and Humanities. Theory & Practice. Vol. 1, LIF, Social Sciences and Humanities, Ankara/Warsaw 2016, and Schulz Meinen, Haimo, Die Staatsreligion. Menschenrechte kontra Naturschutz (the state religion. Human Rights vs. conservation), Marburg: diagonal 2000), therefore we don't enclose **Raina Zimmering**'s vision of ultraperific communities combined by human rights efforts as rescue option. Soon we will present the paper „Great robberies, and how to get rid of them“.

As Victor Lima in his contribution has remarked: „No one would remember, in the late Middle Ages, to speak of homeland, nation, and even less of State.“