

Die Souvernitt Des Guten

Gerhard Scheit

Suicide Attack Gerhard Scheit, 2004-01-01 Es ist die »Zärtlichkeit der Völker«, die im Selbstmord-Attentat resultiert: Versöhnung mit »Kerneuropa«, denn die Shoah ist der Kern Europas. Der einzelne, der sich opfert, um möglichst viele Menschen zu töten, verwirklicht die zeitgemäße Form von Gemeinschaft. Er opfert sich für einen realen oder imaginären Staat, vollführt in privatisierter Form, was nun einmal Sache der Volksgemeinschaft ist: Vernichtung um ihrer selbst willen. Nicht dieses Unbegreifliche ist zu begreifen, aber dessen Unbegreiflichkeit. Philosophieren heißt sterben lernen, sagt Montaigne: »Que philosopher c'est apprendre á mourir«. Gegen diese Bestimmung, die alles offen läßt, wendet sich die deutsche Ideologie vom »Sein zum Tode« und der »Freiheit des Opfers«, mit der Heidegger jeden zum Verhängnis bestimmt. So ist auch das Selbstmord-Attentat dem Freitod genau entgegengesetzt. Für den einzelnen kann die Zerstörung des eigenen Körpers der letzte Ausweg sein, Angst, Leere und Schmerz zu beenden. In diesem rein negativen Sinn ist der Selbstmord die Freiheit des Individuums. Ihn zum Mittel zu machen für Vernichtung, der alles zum Mittel wird, weil sie allein um ihrer selbst willen erfolgt, verkehrt diese Freiheit in ihr Gegenteil: Vollendung der politischen Gewalt – in einer Gesellschaft, die wesentlich auf der Überflüssigkeit des einzelnen beruht.

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