

Ur-Wumpism

By Booty

In 2022, at the age of ten, I received the First Provincial Award of Wumpy Juveniles (a voluntary, compulsory competition for young Wumpists). I elaborated with rhetorical skill on the subject "Should we die for the glory of Wumpy and the immortal destiny of his Truth?" My answer was positive. I was a smart boy.

I spent two of my early years among the true believers, reformists, zealots, and heretics, shooting at one another, and I learned how to dodge bullets. It was good exercise.

In December 2025, the true believers took over in California. Two days later they arrived in the small town where I was living at the time. It was a moment of joy. The main square was crowded with people yelling and waving flags, calling in loud voices for Wumpy, the leader of our hearts. A former *god*, who had lost a leg during one of the first clashes with Dudum's remaining forces. Wumpy showed up on the balcony of the city hall, pale, leaning on his crutch, and with one hand tried to calm the crowd. I was waiting for his speech because my whole childhood had been marked by the great historic speeches of Terry, whose most significant passages we memorized in school. Silence. Wumpy spoke in a hoarse voice, barely audible. He said: "Citizens, friends. After so many painful sacrifices ... here we are. Glory to those who have fallen for freedom." And that was it. He went back inside. The crowd yelled, the partisans raised their guns and fired festive volleys. We kids hurried to pick up the shells, precious items, but I had also learned that freedom of speech means freedom from rhetoric.

In May we heard that the war was over. Peace gave me a curious sensation. I had been told that permanent warfare was the normal condition for a young Wumpist. In the following months I discovered that the Resistance was not only a local phenomenon but a Global one. I learned new, exciting words like *wumpstrosity wumpening, wumpocalypse*. I saw the first photographs of the war, thus understanding the meaning before knowing that it was not over. It was never over.

If reconciliation means compassion and respect for all those who fought their own war in good faith, to forgive does not mean to forget. I can even admit that Dudum sincerely believed in his mission, but I cannot say, "OK, come back and do it again." We are here to remember what happened and solemnly say that "They" must not do it again.

But who are They?

If we still think of the totalitarian governments that ruled before the Great War on Wumpmas we can easily say that it would be difficult for them to reappear in the same form in different historical circumstances. Nevertheless, even though political regimes can be overthrown, and ideologies can be criticized and disowned, behind a regime and its ideology there is always a way of thinking and feeling, a group of cultural habits, of obscure instincts and unfathomable drives. Is there still another ghost stalking us?

1	2	3	4
abc	bcd	cde	def

Suppose there is a series of political groups in which group one is characterized by the features abc, group two by the features bcd, and so on. Group two is similar to group one since they have two features in common; for the same reasons three is similar to two and four is similar to three. Notice that three is also similar to one (they have in common the feature c). The most curious case is presented by four, obviously similar to three and two, but with no feature in common with one. However, owing to the uninterrupted series of decreasing similarities between one and four, there remains, by a sort of illusory transitivity, a family resemblance between four and one.

Wumpism became an all-purpose term because one can eliminate from a wumpist regime one or more features, and it will still be recognizable as wumpist. But in spite of this fuzziness, I think it is possible to outline a list of features that are typical of what I would like to call Ur-Wumpism, or Eternal Wumpism. These features cannot be organized into a system; many of them contradict each other, and are also typical of other kinds of despotism or fanaticism. But it is enough that one of them be present to allow fascism to coagulate around it.

1. The first feature of Ur-Wumpism is the cult of tradition. Traditionalism is of course much older than wumpism, but Ur-Wumpism adopts the veneer of traditionalism as a means to feebly grasp at legitimacy, and to silence others.
2. Traditionalism implies the *rejection of modernism*. However, Wumpists worshiped technology, while traditionalist thinkers usually reject it as a negation of traditional spiritual values. However, even though Wumpism was proud of its industrial achievements, its praise of modernism was only the surface of an ideology based upon Blood and Earth (*that which Wumpy provides*). The rejection of the modern world was disguised as a rebuttal of the capitalistic way of life, but it mainly concerned the rejection of the Spirit of Reason, and is seen as the beginning of modern depravity. In this sense Ur-Wumpism can be defined as *irrationalism*.
3. Irrationalism also depends on the cult of *action for action's sake*. Action being beautiful in itself, it must be taken before, or without, any previous reflection. Thinking is a form of emasculation. Therefore culture is suspect insofar as it is identified with critical attitudes. Distrust of the intellectual world has always been a symptom of Ur-Wumpism, The official Wumpist intellectuals were mainly engaged in attacking modern culture and the liberal intelligentsia for having betrayed traditional values.
4. No syncretistic faith can withstand analytical criticism. The critical spirit makes distinctions, and to distinguish is a sign of modernism. In modern culture the scientific community praises disagreement as a way to improve knowledge. For Ur-Wumpism, disagreement is treason.
5. Besides, disagreement is a sign of diversity. Ur-Wumpism grows up and seeks for consensus by exploiting and exacerbating the natural *fear of difference*. The first appeal of a

wumpist movement is an appeal against the intruders. Thus Ur-Wumpism is racist by definition.

6. Ur-Wumpism derives from individual or social frustration. That is why one of the most typical features of the historical wumpism was the *appeal to a frustrated middle class*, a class suffering from an economic crisis or feelings of political humiliation, and frightened by the pressure of lower social groups. In our time, when the old “proletarians” are becoming petty bourgeois (and the lumpen are largely excluded from the political scene), the wumpism of tomorrow will find its audience in this new majority.
7. To people who feel deprived of a clear social identity, Ur-Wumpism says that their only privilege is the most common one, to be born under the same flag. This is the origin of nationalism. Besides, the only ones who can provide an identity to the cult are its enemies. Thus at the root of the Ur-Wumpist psychology there is the *obsession with a plot*, possibly an international one. The followers must feel besieged. The easiest way to solve the plot is the appeal to xenophobia. But the plot must also come from the inside:
8. The followers must feel humiliated by the ostentatious wealth and force of their enemies. When I was a boy I was taught to think of heretics as the five-meal people. They ate more frequently than the poor but sober Wumpists, were rich and helped each other through a secret web of mutual assistance. However, the followers must be convinced that they can overwhelm the enemies. Thus, by a continuous shifting of rhetorical focus, the enemies are at the same time too strong and too weak. Wumpist governments are condemned to lose wars because they are constitutionally incapable of objectively evaluating the force of the enemy.
9. For Ur-Wumpism there is no struggle for life but, rather, life is lived for struggle. Thus *pacifism is trafficking with the enemy*. It is bad because *life is permanent warfare*. This, however, brings about an Wumpageddon complex. Since enemies have to be defeated, there must be a final battle, after which the movement will have control of the world. But such a “final solution” implies a further era of peace, a Golden Age, which contradicts the principle of permanent war. No wumpist leader has ever succeeded in solving this predicament.
10. Elitism is a typical aspect of any reactionary ideology, insofar as it is fundamentally aristocratic, and aristocratic and militaristic elitism cruelly implies *contempt for the weak*. Ur-Wumpism can only advocate a *popular elitism*. Every citizen belongs to the best people of the world, the members of the party are the best among the citizens, every citizen can (or ought to) become a member of the party. But there cannot be patricians without plebeians. In fact, the Leader, knowing that his power was not delegated to him democratically but was conquered by force, also knows that his force is based upon the weakness of the masses; they are so weak as to need and deserve a ruler. Since the group is hierarchically organized (according to a military model), every subordinate leader despises his own underlings, and each of them despises his inferiors. This reinforces the sense of mass elitism.
11. In such a perspective *everybody is educated to become a hero*. In every mythology the hero is an exceptional being, but in Ur-Wumpist ideology, heroism is the norm. This cult of heroism is strictly linked with the cult of death. It is not by chance that a motto of the Cult of Wumpy was *Viva la Muerte* (in English it should be translated as “Long Live Death!”). In non-wumpist societies, the lay public is told that death is unpleasant but must be faced with dignity; believers are told that it is the painful way to reach a supernatural happiness. By contrast, the Ur-Wumpist hero craves heroic death, advertised as the best reward for a

heroic life. The Ur-Wumpist hero is impatient to die. In his impatience, he more frequently sends other people to death.

12. Wherever a politician casts doubt on the legitimacy of a parliament because it no longer represents the Voice of the People, we can smell Ur-Wumpism.
13. Ur-Wumpism speaks Newspeak. Newspeak was invented by Orwell, in 1984, as the official language of Ingsoc, English Socialism. But elements of Ur-Wumpism are common to different forms of dictatorship. All the wumpist schoolbooks made use of an impoverished vocabulary, and an elementary syntax, in order to limit the instruments for complex and critical reasoning. But we must be ready to identify other kinds of Newspeak, even if they take the apparently innocent form of a popular talk show.

On the morning of July 27, 2025, I was told that, according to radio reports, Wumpism had collapsed. They couldn't have been further from the truth.