

Victims, victimisation and survival in the post-modern period

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It has been heard for some time that western societies have been pervaded by the "victim culture" (which is nevertheless surprisingly selective, because it is mainly focused on criminalized victimisations and is quite indifferent to "normalized", structural, systemic and institutional capitalist violence and its individual and collective victims). This phenomenon is, of course, complex and can be linked to emerging feelings of insecurity, as well as fear of poor, deprived, and unprivileged masses (the majority of mankind!), in which dominant groups primarily see the incorporation of all kinds of threats, ideologically packaged in the militaristic language of a war against crime, terrorism, drugs, illegal migrations and left-oriented anti-capitalist "extremism" (or "anti-globalism"). These fears are not unfounded: the world capitalist economy is in a growing structural crisis, in painful transition to new system configurations, the formulation of which will depend on the outcome of political struggles between those who would like to preserve the existing inequalities, divisions and hierarchies and those who opt for a "different world", a more egalitarian, free, equitable, democratic and ecologically conscious society.

We should also understand in this light current efforts at a victimological (re)interpretation of the history of the modern world system, favourable to capitalism (and hegemonic capitalist forces), imposing a value judgement by which "communism" (read: world anti-system movements) constitutes the principal (half)past EVIL, a devastating social experiment which degenerated to a "totalitarianism" of the worst kind (fascism and Nazism were thus only reactions - although regrettable - to the danger of proletarian revolution). The implication of this story is very transparent: all kinds of capitalist violence (as well as the violence of holders of economic, social, political and military power on a global and national level) - for example imperialism, colonialism, oppression, exploitation and destruction of natural resources - is unproblematic, even perfectly legitimate (as are also social polarizations and racism linked with them): the bad guys (victimizers par excellence) are always those who oppose that (because insolent and arrogant as they are - they do not want to accept being voluntary slaves or loyal servants routinely sacrificed for the well-being of cultivated gentlemen and their "progress", "growth" and "human rights").

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