

## **Victims and victimisations in a victimological and socially critical perspective**

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In the contemporary globally chaotic times, the word "victim" is getting a very strong ideological connotation. In conditions of general structural, institutional, systemic, individual and also collective violence there has been no lack of actual and potential victims. However, not all who have been actually or virtually victimised are culturally and politically recognised as "victims", i.e. as persons whose victimisation and distress deserve broader media attention and help, provided by society or the State. This valuable and certainly most desired status is in general obtained only by those individuals and groups, who seem from the perspective of the prevailing ideology morally and politically irreproachable, but above all not dangerous to the system or even useful for the reproduction of capitalist slaughter and madness. An important place in this category of "good" victims is occupied by innocent victims of traditional (violent and property) crimes; on the other hand, victims of much more extensive and detrimental victimisations (affecting the most vital individual's well-being, such as his time, energy, capacity of self-determination and health) are as a rule completely ignored by the media in capitalist culture. These mentally, physically or otherwise disabled people, the wounded, zombies and dead bodies can obviously not be defined by the emphatic designation of "victims", because such a value-coloured description would unequivocally warn that the capitalist order is completely illegitimate: morally, politically and legally unacceptable, unbearable, insupportable.

Such critical messages are not very pleasant either for the ruling class, or for the satisfied majority (although, it becomes increasingly difficult for an outside observer to discover what in fact magically satisfies the satisfied, i.e. what constitutes the postmodernist consumer "opium for people"). Nobody therefore wants to hear these messages. They seem to them not serious, irresponsible and immature. "A life is not and should not be made to measure freedom" sounds the prevailing idea, which can nevertheless comfort battalions of exhausted, disappointed, apathetic, imbecile, deranged, enslaved and humiliated subjects with the joyful announcement: although the capitalist system is responsible for terrible, historically inconceivable structural violence, it gives you in exchange for your money (if you have it, that is, if you work hard) deliverance, consolation, symbolic and realistic crutches, mental prostheses, tranquillisers, sleeping pills, stimulants, medicaments, animation, escapist valves and even "prevention". Every man for himself!

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