

# Victimism -- the last “ISM”

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## Opinion

**Victimism** -- the self promotion of victimhood by self serving propaganda against a non-guilty, falsely accused “perpetrator” or “alleged victimizer” (victimor).

**Victimist** -- a promoter of victimism; one who creates a “false perpetrator” (victimor) and a “false victim” (victimee).

**Victimee** -- One who falsely claims to be a victim.

**Victimor** -- One who is falsely accused of being a victimizer or a perpetrator.

**Victimizer** -- One who is actually guilty of victimizing another.

Victimism is feigning the victim role with a purpose of manipulating others for selfish gain. Victimism is a manifestation of hate for others with avoidance of genuine dialogue because victimists monopolize communication by a sob sister whining and “poor me” exaltation which unjustly scapegoats, degrades and dehumanizes victims. Victimism demeans the victimists and victimees into a bizarre form of self admitted inferiority. Victimism impedes community participation and not only blocks justice but itself is a hate crime of the worst sort because it is based on impudence and false accusations. Victimism is demagoguery against equal treatment and trust. It incites hate and violence. Victimism actually does what it accuses others of having done.

Victimism cannot exist without complete reliance on the press and media’s need for shock, attention-seeking and hypnotizing themes to entrap people. The press and media rely on hoaxes rather than truth, and victimism is almost always a hoax. By hoax after hoax, the press and media are a modernist, skeptical and relativist curse on mankind especially when publicizing victimism.

Victimism is a natural result of the press and media fundamentally being modernism in action. Thus, victimism and the press and media are anti-common good, anti-peace, anti-justice, anti-dignity, fake messianism, gnostic apparati, intellectual play schools for adults, perpetual kindergartens, and sources of incitement and phrase salesmanship. Victimism is to participate in the press and media’s continuous replay of Orson Well’s “Invasion of the Martians.” Victimism, like the press and media, is anti-transcendental in that it is primarily self aggrandizement uninterested in truth, oneness, good or beauty. Victimism and the press and media are hand and glove.

Victimists use scare tactics, indoctrination, and rely on the infernal suggestibility of people. By promoting a “mortal menace” theme so ruthlessly, victimism itself is a mortal menace to community well being. Victimists conduct hate propaganda and hate campaigns with demagogic rhetoric. They create a whirlwind of hatred always justified by pompous words that do not stand the test of truth or time. Victimists fundamentally have a paranoid fear of the power of others (victimors) which converts into a persecutory theme to maintain their status as leaders of the victimees. Victimists concede nothing to their country or America except as an inflammatory torch for their own

form of subcultural exclusive quasinationistic victimism. Victimists cannot be talked out of hate but always have a monotonous series of narratives to justify their unreliable and fragmented perception of reality and prejudiced rejection of victimors. They are fundamentally indecent as they carry a spirit of hate by their slack thinking, misperceiving and miscalculating. They would spit in your salad and brag about it. Basically, victimists do not want wars, but they cannot allow peace because they are organized to create a conflict in which no quarter can be given because power is lost if they collaborate and accept a genuine compromise where all parties win.

Victimees love to be hated because it enables them to claim special privileges including the right to hate the victimors. Carefully coached by victimists, victimees embrace double standards and can see their side only. Collectively, victimees form a support group rightfully called Justice Anonymous. Victimees claim special privilege and rely on a latent weariness of victimors such that the latter do not and cannot vigorously combat press and media hoaxes (The press and media will not be fair for victimors). And victimors, aware of their basic innocence, often feel no strong need to speak up against the manipulations and accusations of the victimists.

## Examples

1. Homosexuals are prime users of victimism. An example is the gross exaggeration of the abuse of homosexuals by the Nazis in World War II. Deplorably, about five thousand homosexuals were murdered by the Nazis. But this does not diminish the fact that many more homosexuals were supporters of Hitler. Less

than 10% of Hitler’s originating group in power had normal sexual orientation. They almost all had been evaluated by the Berlin Sex Research Institute which was the first place Hitler’s comrades burned in the celebrated “burning of books.” What they actually burned were their own discrediting sex history records. Furthermore, homosexuals typically rely on self inflated indignation and self proclaimed “They hate us.” Actually, the entire “homophobia” flim-flam is a method of establishing victim status. Basically, homosexuals use victimism because if they are not aggressive, they will be aware of their sickness.

2. Jews are another example of those who use victimism, especially those Jews who were so embarrassingly compliant with the Nazis in World War II. Their victimism is most prominent in making Pope Pius XII and Catholics to be victims as if the Pope and the Church were not the most outstanding helpers of Jews in World War II. The Holocaust was real, but because of victimism, it is unrecognizable from what it really was in 1945 and before. As Hannah Arendt wrote in 1963 after witnessing the trial of Adolf Eichmann detailing the Holocaust:

To a Jew, **this role of Jewish leaders** in the destruction of their own people is **undoubtedly the darkest chapter** of the whole dark story. (Emphasis added).

Arendt further indicates that almost half of Jews would not have been killed by the Nazis if they had not followed the Jewish leaders. Victimism is why the Jewish community condemns Pope Pius XII and everyone but themselves for the Holocaust. Basically, Jews must use victimism because if they are not accusatory, they will be aware of their own cowardice and complicity.

3. Abortionists (Anyone who is for abortion is an “abortionist”) also use victimism especially in comparing themselves to members of Right-to-Life. The facts are that abortionists’ violence directed toward Right-to-Lifers far exceeds Right-to-Life violence against abortionists. The use of RICO (Racketeering Influenced and Corrupt Organizations Act) against Right-to-Lifers is an example of victimism. Legislation which punishes only violent abortion protestors and not violent abortion promoters is blatant victimism. (Abortion related legislation must be **neutral** and applicable to both abortionists and Right-to-Lifers). Basically, abortionists must use victimism because if not vicious, they will become aware of their guilt.
4. Victimism by blacks should be called “blackism”. “Blacks” are supreme users of victimism. A recent example is the claim for “reparations” for slavery in the United States. Of course from the determined reparation amount should be deducted the costs of transfer, upkeep, maintenance, training, education, and whatever “blacks” have received; the cost of all benefits from all support systems including the War on Poverty and other welfare programs; the cost of all litigation on their behalf; the cost of the entire Civil War caused by their presence including compensation to all families of men who died in that effort to overthrow slavery; the value of all affirmative action efforts including compensation to those non-blacks discriminated against; penalties for failure to apply oneself sufficiently to develop themselves; the costs of all benefits from being in the United States which have not been available in Africa; and interest payments on it all. Actually, a more valid case can be made that reparations ought to be made for the liberal Democratic Party’s welfare programs which have destroyed Negro genuine profamily subculture since 1960. Fundamentally, victimists’

claim for reparations means that “blacks” are dissatisfied about being in the United States. Therefore, a more legitimate question is, “What is it worth to have been born in the United States?” Basically, Negro Americans demanding reparations must prove that they would not be destitute or dead if their ancestors had been left in Africa. And anyone who accepts reparations must leave the United States upon payment and go back to wherever they think they would have been better off had they been left there instead of brought to the United States. For the few who remain, there can no longer be any sort of affirmative action or special support programs. One has to be a fool not to realize that Negros, among all others, are better off in the United States than anywhere else with few exceptions. One must also realize that few ethnic groups in America have not been mistreated in their early arrival. To embrace the mistreatment of one’s ancestors is to wilfully imitate them which does not justify reparation, but pity.

An analysis of blackism as victimism is justified:

First of all, few people are really “black” just as few people are really “white.” Accuracy demands that “black” not be used anymore than “white” be used as motivation or as victimism theme.

Second, the history of the use of “black” is a contemporary phenomenon as is the verbicide of “Negro” over the past 30 years. “Black” began based on anger, especially by Stokely Carmichael as echoed by James Baldwin. Yet James Baldwin wrote:

The Negro has been formed by this nation, for better or worse, and does not belong to any other -- not to Africa and certainly not to Islam.

Obviously, Afrocentrism is bogus and based on a nostalgic wish for something other than being “formed by this nation” as per Baldwin. No real African would call a Negro American “African” any more than a European would call me “Italian”. Neither name changes nor clothing changes nor appropriation of another place’s customs will make one a member of that other place. “Negro” is correct. “African-American” is, per Baldwin, an un-historical victimism attempt to fill a self-created vacuum in one’s background, created by removal of “Negro” history.

Third, the use of “black” as a form of **victimism** is a manipulation used by pseudo-leaders of the Elmer Gantry style who never stopped spitting in the salads of people whom they are supposed to serve. These leaders basically believe that their group cannot meet higher standards. The use of the term “black” is part of the victimism ploy consistent with the Oxford English Dictionary which states that “black” is not to be applied to a person (“blackamoor” is the appropriate word according to the OED). “Black” is to be a victim consistent with a melanomaniac’s self-ethnic cleansing of “Negro”. To this is an incredibly offensive to history and truth example of the dubbing in of “black” in place of “negro” in the audio rebroadcasts of Martin Luther King’s speeches.

Fourth, Negros constitute a specific American ethnic group which ought to be called NAOSA -- Negro American of Slave Ancestry. Therein is plenty of exuberant Negro history where none played or sought the victim role. Negro history must include the current “black” phase -- but only as a phase of temporary use to be abandoned as one rejoins fully the American nation which, as Baldwin stated, **has formed us**. Not only does the concept of black “exterminate” NAOSA, but it separates, fragments and excludes Negros from full participation in their own country by victimism.

Fifth, The differences between “black” and “Negro” need to be clarified. “Black” is a darker arranged melanin pigment; an adjective, qualifier and limiting modifier; a wave length in physics dependent upon an observer; a fragmentation applicable to non-human and even non-viable objects; a passivity without choice except by an external mover; and a static neutrality without ascending potential. In contrast, “Negro” is a genetically darker pigmented human being; a noun and substantial entity in existence; a personal individual conscious of consciousness capable creature; a member of the human species; has the freedom to choose properly; and is potentially able to ascend economically, socially and spiritually. Indeed, one can be comfortable with one’s ethnic background, whatever it is, including NAOSA, but one cannot be comfortable and aware of one’s color without being subhuman and totally racist. To promote one’s color all the time is racism as well as Victimism. Victimists’ change of “Negro” to “black” is the ultimate insult to those who paid the price and built NAOSA. The historical extermination of “Negro” is nothing but a transparent manipulation not only to control but to enslave the suggestible. “Black” creates skepticism and hostility. “Black” is the cry of angry, uncompromising people, unnecessarily reliving past injuries never to be denied or minimized, who have been convinced that “black” (demanding lesser standards and racial profiling known as affirmative action) is the best they can do. When used by demagogic leaders, “black” is a mesmerizing stimulus to brainwashed subjects inducing unison as if conditioned by Pavlov’s dogs. “Black” is a key word which induces thoughtless robotic pessimistic whining zombies. It has served its purpose but decent people will return to a glorious Negro American history without promoting victimism.

Continuing “black” leaders promoting victimism are a disgrace to truth, history, the people and themselves. “Black” leaders have a vested interest in maintaining separation from humanity because such separation is the basis for their power. “Black” is a recent arrival and unworthy of continued use. “Black” is either a sign of being fooled and duped, or it is a willful effort to isolate the people so they can

be manipulated by malignant fostering of hatred masquerading as “power”. This is the real tragedy of blackism in that blacks are not allowed to integrate in contrast to Negros who were and are full human beings in the full **human** race. Whatever, NAOSA are better off here than they ever would have been in Africa. Victimism cares little about that. “Black” history is forty years of self destruction and isolation by victimism -- a minstrel show of fighting self-created ghosts. Instead, Negro history must be embraced. Basically, “blacks” must use victimism because if not angry, they will become aware of higher standards than their pseudo-leaders think they can meet.

## Summary

By proclaiming some sort of oppression, victimists themselves are oppressors in the most unjustifiable way, because they knowingly and shamelessly are contriving to exalt themselves and oppress others who are not deserving of such. In a way, victimism is a sign of incompetence if not inferiority. Claiming to have been crushed, victimists advance themselves by crushing others. The Golden Rule has been abandoned. Victimism is the fallacy of special pleading raised to a level of art form. Victimism is a way of bypassing the rules. History is deformed self-servingly and oppression is fabricated repeatedly. In spite of pompous “tolerance” proclamations, what victimists (and liberals) really cannot stand is anyone discussing matters with them reasonably, forcefully and convincingly. Victimism enables them to be angry instead of being confident, civil or decent. Basically, without using victimism, they will become aware of their inferiority and their inability to embrace freedom equally.

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## Conflicts of interest

The authors declare that there is no conflict of interest.