

(165) VICTIMS AND CONFLICTS

(SYNOPSIS)

1. Human culture came into existence as a result of a conflict. The animal patterns of dominance did not any longer work sufficiently. Anthropoids got into conflicts which they were not able to solve in the old manner. They solved this their life endangering problem by making victims. Culture arises out of conflict at the cost of victims.

2. Culture never solves problems once for all. New conflicts always were and are threatening cultural life and thus new victims always were and are sought and made. Originally this always happened in a ritual manner. There were rules, by which the victims were acquired. They were killed in a ritual manner. In the long run most tribes and peoples replaced humans by animals and by plants, by food, although there are till these times peoples who still sacrifice humans in order to solve conflicts and to find peace.

3. In medieval Europe we observe a curious backsliding to human sacrifices: Jews, witches. They again had, as innocent victims, to pay with their lives for the solving of the internal conflicts of society. This was a backsliding in two senses: Human sacrifice was overcome and the Gospel made clear that human sacrifice is not any longer necessary. In the same time just this backsliding made it possible to unmask what was happening: That the victimisation of Jews and witches was arbitrary, that they were not any more guilty than anybody else.

Making victims, that became clear, is hypocrisy, arbitrarily dividing people in good and bad ones. We have to stop it, if we wish to maintain our human dignity. In the same time and nevertheless, culture did not change. It still is built on the solving of conflicts by using victims. Because of the disintegration of culture there even are more conflicts than ever. Consequently we need more victims than ever, and, in the same time we have to hide that we are seeking and using innocent victims in order to keep our life going.

6. Criminals however don't so. We need many more victims. In the same time we have to hide that we victimise them because we pretend that they are bad. We kill and maim tens of thousands of innocent people, especially children, on the roads. Thousands are murdered, raped, maimed, every year in the cities all over the world. Tens or hundreds of thousands are killed, murdered, raped, maimed in conflicts between peoples. And still it is not enough. We need more of them. And thus we have our mad people.

7. Mad people are victims of our conflicts in the square or worse:

7.1 They internalise our conflicts. In the mimesis with us all the relationships they are in and experience around them they repeat, they reproduce in themselves. The problems we have together, in the small and big circles of our life, which we cannot solve, become their "psychological", in fact existential and in the same time for them unsolvable problems.

7.2 After having them made our victims, we “treat”, we “help” them. Generally departing from an individualistic, a “romantic” viewpoint, we make them responsible for their situation. We objectivate and depersonalise them. We wish them to solve the problems “in them”, which in fact are the problems of the world around them. We are, as helpers, in fact going on with the power games which made them already ill, making the difficulties endlessly more complicated. This again is, both for the mad people and for the helpers, a double bind, one of the various double binds, “helpers” of mentally ill people and their helpers are in.

7.3 If things become too bad, if we made people too mad, we lock them up, very often lifelong in institutions, compared with which prisons, in which most people only are temporarily, often are something like heaven.

7.4 If all this becomes too expensive or too meddlesome, we put them again on the street, where they again are scapegoated, renewing, after all what they already suffered, their scapegoat-position and function.

7.5 The last trick in this circuit of double binds is the movement to rehabilitate these so-called psycho-socially handicapped people. Here again they are not delivered from their situation, but they are treated in it, thus again doubling the vicious circles, both for themselves and, of course, for the helpers.

8. The task, given to me is to show the relationship between victims and conflicts. I hope that it has become clear that conflicts and victims belong together. We only get rid of our victims when we get rid of our conflicts. Thus getting rid of our conflicts is the real theme of this conference.

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