

The Cult Of Victimhood:

Why one should oppose "offender change programs" like Victim Awareness

-by Forseti

The Cult of Victimhood is one important sect in a religious war against Whites (Nelson, 2012, 2014). Whites must unite in common cause, purity of race as their religion, and refuse to be divided along sectarian lines. By exercising racial loyalty in a religious way, Whites can successfully defend against attacks to their genetic interests (Jung, 1964¹; Evola, 1969; Yockey, 1948; Rosenberg, 1930).

Before being allowed in Washington State Penitentiary's general population, I was held in solitary confinement on "threat assessment," hauled before a tribunal in chains, and questioned about my lawful, free-world involvement in religious White nationalist organizations. On the threat of a two-year term in the "hole," I was forced to sign a "security threat group (STG) contract," for "offender change programming," in among other classes, Victims Awareness.

Victims Awareness was touted as giving prisoners a healthy respect for the impact of their crimes on society. But I found this class, and others like it, are used to proselytize people into a Marxist, anti-White religion², with a strictly enforced orthodoxy, requiring cult-like devotion.

As stated in the *Victims Awareness* workbook, cobbled together from various sources, "the goals of the Victims Awareness Education Program are 1. To understand the short and long-term impact of crime on victims and co-victims. 2. To increase pro-social attitudes and feelings."

For prisoners who don't understand the impacts of crime on society, this is a good thing. However, the vast majority of prisoners resist rehabilitation because of resentment toward corrupt prison staff. An us-against-them mentality, fostered by prison *staff* culture and training programs, makes it doubtful that any convict can be forced to internalize reforming influences.

If there is a genuine conflict of cultural standards as to what is right and lawful, the handling of the prisoner in terms of a group norm which he does not accept may be useless as far as prevention or reformation is concerned. Only when the individual internalizes the norm of the punishing group will he make, ordinarily, any serious effort to change his ideas, attitudes and habits as they concern his alleged criminal activity.

-KIMBALL YOUNG

Personality and Problems of Adjustment.

The “increas[ing of] pro-social attitudes and feelings” are more troubling. This is a Marxist religious term which I translate as “proselytizing with politically correct delusions.” These ideas are so obviously stupid that only very intelligent people could have thought them up (Taylor, 1998). There is no stronger antidote for these stupid ideas than time served in America’s 21st century prisons. Truly pro-social attitudes and feelings, though sane people would not call them that, can only be cultivated in an atmosphere of fair treatment, in a monocultural society, where ethnic self-determination is assured.

As an example of how our Victims Awareness class gave prisoners stupid ideas, here’s exercise 1A from the workbook:

Jackie’s friends don’t understand why she gets so frightened when Phil is late coming home from night school. Jackie reads the papers and knows what can happen to a young black man walking through the local neighborhood at night[,] especially if the police are looking for a suspect in some kind of crime.

It’s a good thing Jackie doesn’t know what can happen to a young White man walking through the local neighborhood at night, she might be even more frightened, but not for “Phil.” In the story, real trouble begins where “Jackie reads the papers and knows” that Blacks are singled out for mistreatment – and the implication is – due solely to their race.

The ugly truth is that Blacks commit many times more crimes than Whites, and they’re the perpetrators in 90% of inter-racial violence (New Century Foundation, 1999). When a victim says his or her attacker was Black, religious fanatics, of the type that put *Victims Awareness* together, cry foul when police properly “profile” their search for a Black suspect. And far from being singled out for mistreatment, Blacks are now a privileged class, enjoying preferences in employment, education, special “rights” not afforded Whites, and special sympathy when victimized by Whites in any way, real or imagined (adapted from Levin, 1998).

Exercise 4A in the *Victims Awareness* workbook described a crack dealer named Bobby. At the end of this missive I was asked to identify the victims and co-victims. Strangely, the teacher insisted that those who used drugs were victims. That seemed troublesome to me. When asked to list how the plot’s characters were victimized, my answers revolved around race-mixing and diversity. I carefully counterpoised White, Western civilization’s obligation, for a modicum of personal responsibility, to their levantine religious dogma of needy, blaming victimhood.

While correcting my assignment the teacher wrote that the characters in exercise 4A were victimized through “drug use / abuse”. She deliberately gave all of us the impression that we were victims if we were drug abusers. Victim status was exalted to a weird form of sainthood – desirable – and people were somehow specially deserving of pity for their own poor choices to use drugs. I disagreed and so should you.

I believe that to promote special exaltation of victim status itself is very, very damaging. This is how the Marxist intelligentsia – or priesthood – recruit a congregation of faithful to fight their crusade against Whites. For those who bought into the tempting

proposition that they were victims, the next logical question was, *Who*, then, was I victimized *by*, if not by my own poor choices? Thus forms a dependency mindset that requires the action of others to solve your problems. “Whitey is keeping me down” is the perfect example.

Teachers of these programs jump at the chance to steer the focus of the student victim’s resentment in a “progressive” direction. Another one of those Marxist religious terms, I’ll translate progressive for you as anything that tends toward the dispossession or extinction of White people. Does that sound exaggerated?

Before you start to think my take on the psychology of victimhood is mistaken, consider this: If you’ve studied Marxism you know its stock-in-trade *really is* the stirring-up of unfounded resentment, then agitating the resentful, by making them feel envy, jealousy, and yes, victimized.

As if to check on the success of our conversion, exercise 4D asked. “Who do you want to tell this to?” Using mockery to resist my indoctrination, I wrote, “Mr. Ed, Toucan Sam, Rocky and Bullwinkle, and the parole board, respectively.” But just think what the “correct” answers might have been, Comrade!

Exercise 7B asked me to write a crime story about vehicular homicide or vehicular assault. Driven by a desire to write a more likely tale than their Phil and Jackie nonsense, I wrote

NAFTA invites unlicensed Mexican driver into Texas where his dilapidated, “Beverly Hillbillies” -style truck spontaneously explodes, killing dozens of nearby negroes who are looting the downtown stores during a power outage.

I saw scenes like the above during reports on the Hurricane Katrina disaster. Here, I was asked to list three impacts of the crime in each of the following categories: physical, emotional, financial and spiritual. Yes, “spiritual.” My answers here were unusual, and maybe funnier than my stupid story. But our teacher, horrified after reading my answers, totally gave up on her attempts to “correct” me. That, of course, was my goal.

By exercise 7C, on drinking and driving, when asked, “Who do you want to tell this to?”, I could not resist answering

Absolutely no one. If the ‘Therapeutic State’ coddles us from the cradle to the grave, incompetents will multiply, who’d otherwise die by natural selection.

As though we weren’t frustrated enough by now, sections 8 and 9 of the *Victims Awareness* workbook dealt with the horrific topics of child abuse and sexual abuse. But things were looking up when the book promised to shed some light on “The Color of Rape”! National Crime Victimization Survey (NCVS) statistics used in this section noted that 82% of rape victims are White, and 13% are Black.

Whoever wrote this section managed to turn this around, claiming Blacks were 10% more likely to be raped than Whites, to give us the lasting impression that Blacks were raped most often, so the shocking disparity of 82% vs. 13% was okay. And though rape perpetrator statistics were given here, *the color of rape perpetrators* was just too politically incorrect to mention. I was angry now.

They weren't counting on one of the students having this data in their possession, so I'll intervene here and give you a *real* education about the Color of Crime (New Century Foundation, 1999). Not only is 90% of inter-racial violence committed *by* Blacks *against* Whites, but when Blacks commit violent crimes, they choose White victims more than half the time. This means there is more Black-on-White crime than all the religious mummery about Black-on-Black would lead you to believe.

Misrepresenting these facts is "religious activity" in the Zionist unholy war against Whites, meant to give Whites a false sense of safety around Blacks to our peril. *The Color of Rape* is Black-on-White. For every Black woman raped by a White man, 200 White women are raped by Blacks.

While they pretended to treat sexual assault statistics in detail in the Victims Awareness class, on pages 101 through 104 of the workbook, none of the above – critical for victim awareness about the color of rape – was included. Statistics like these carry an alarming message: There are violent consequences when social programs like Victims Awareness promote hostility toward Whites by insisting that victimization *by* Whites is the cause of nonwhite poverty, disease and criminality (adapted from Taylor, 1998).

As will become even more clear soon, the Victims Awareness class promoted violent consequences by putting the stupid idea that "Whitey is victimizing you" into the heads of the nonwhite students. The public should know: America's prisons are recruiting grounds, where Marxist missionaries evangelize angry minorities for war against Whites (Nelson, 2014).

Section 11 of the *Victims Awareness* workbook dealt with hate crimes. Page 108 proffered that "the [hate crime] offender acts because of what the victim is, an African American, a Mexican, a Jew." Once again, this promoted a view squarely opposite of reality – that the listed minorities are the ongoing victims of White violence. The truth is that Blacks are even twice as likely as Whites to commit hate crimes (New Century Foundation, 1999).

In all the examples of victimization portrayed in the workbook's hate crime section, all implied perpetrators who would be classified as "white" in the FBI's hate crime documentation schema. On the FBI's forms, hispanics can be the *victims* of hate crimes, but when they're the *perpetrators*, they are transformed into "white" for statistical purposes. Consider the following:

The first story represented the torching of a mosque. The second, a synagogue. In the third, an elderly African American was accosted by "four Caucasian young people." The fourth depicted gay bashing. In the fifth, an hispanic girl was harassed by six hispanic youths, who'd be counted as White hate crime perpetrators, for statistical purposes. Coincidence?

Exercise 11F asked me to write my own hate crime story which I omit for brevity, and frankly because it wasn't very nice. 11G asked me to define hate crimes, which the class taught me are committed by typically evil Whites against the noble and Chosen minorities who are more equal than I am. When asked how these are different than other crimes, it dawned on me that hate crime *charges* are meant to be leveled against White men *only*. When asked what I'd learned, I realized that a war against Whites, of

real religious dimensions (Cong. Rec., 1954), is being waged as vigorously *within* prison walls as *without*:

In its [hate's] most extreme form – genocide – concerted efforts are made to annihilate the group physically ... In its less extreme forms hatred can be expressed in subtle forms of bias that inflict psychological harm, making victims feel angry, unwanted, inferior, and so forth.

-VICTIMS AWARENESS WORKBOOK,
“Hate Crimes” section.

Think about the quote above in the context of the class curriculum and you'll realize that the Cabalists who developed the course are revealing to the White students that they know full well the class is anti-White. This is their religious doctrine of “transference of guilt.” The infliction of psychological harm, feeling angry, inferior and accepting this without objection was what they intended for Whites in the class.

The only plausible explanation for all these accumulated coincidences is that anti-White, Marxist religious extremists are marketing the hurt and anxiety of crime victims so they can profit – socially and economically – from browbeating White prisoners and setting all other prisoners against the White community. If this still sounds far-fetched, think about it this way: If you deliberately tried to spread the belief that Whites are typically victimizers, and that *their* victimization not only means less than that of others but is justly deserved, then you could *not* have done a better job than with this course. It is, therefore, impossible to believe that all this was just a coincidence.

America's prisons, under the guise of Orwellian “offender change programs”, have become systematic, controlled environments for promoting quasi-religious, anti-White perspectives (adapted from Glidden, 2001). At their best, these programs are held for the purpose of enriching our institutions with scarce tax dollars. At their worst, Marxist religious social engineers are using these programs to create a society very different from one which honors real diversity of peoples and opinions.

References:

1. “I am ... convinced that it is not Christianity, but our conception and interpretation of it, that has become antiquated in the face of the present world situation. ... It can go on developing; it depends only on us, whether we can make up our minds to meditate again, and more thoroughly, on the Christian premises.” (Jung, 1964, 279) Jung's essays reveal he's the religious White national psychologist / philosopher par excellence. His theories on the Transcendent Function, Collective Memory, the Herd Mentality and Paganism are required reading (1964, passim).

2. Jung warned “the socialist dictatorships are religions and state slavery is a form of worship” (1964; 259). Evola demonstrated Marxism in the USSR “does not have the character of mere atheism, but rather of real counterreligion ...” (1969; 374). Yockey stated it best: “Marxism has its bible, its saints, its apostles, its heresy – tribunals, orthodoxy and heterodoxy, its dogmas and exegesis, sacred writings and schisms.” (1948; 88)

Bibliography:

Evola, Julius, *Revolt Against the Modern World*, Trans. by Guido Stucco, 1995. Rochester, VT: Inner Traditions International. 56, 126, 163, 299, 342-359.

Glidden, P.E. 2001. Parents Should Oppose Holocaust Education. *Barnes Review*, vol. VII, no 1. 17-19.

Jung, Carl. 1964. *Civilization in Transition*. Princeton, NJ: Princeton University Press. 252-300.

Levin, Michael. 1998. Recent Fallacies in Discussions of Race. In *The Real America Dilemma: Race, Immigration and the Future of America*, ed. J. Taylor, Oakton, VA: New Century Books.

Nelson, Michael (under the pseudonym: Forseti) 2012. *Understanding Religious White Nationalism: An Activist and Policymaker Resource*. Essay posted at: <http://emahiser.christogenea.org>

Nelson, Michael (under the pseudonym: Forseti) 2014. *The War Against Whites: The Hidden Agenda Behind Cultural Diversity*. Essay posted at: <http://emahiser.christogenea.org>

New Century Foundation, 1999. *The Color of Crime: Race, Crime and Violence in America*, Report. Oakton, VA: New Century Books. Passim.

Rosenberg, Alfred, *The Myth of the Twentieth Century: An Evaluation of the Spiritual - Intellectual Confrontation of Our Age*. 3rd ed. 1931. Trans. unk. Wentzville, MD: Invictus Books 2011. Passim.

Taylor, Jared. 1998. Introduction. In *The Real American Dilemma: Race Immigration and the Future of America*. ed. J. Taylor. Oakton, VA: New Century Books. 1-10.

United States. 1954. *Congressional Record*, Volume 103, page 8559.

Yockey, F.P. (under the pseudonym of: Ulick Varange) 1948. *Imperium: The Philosophy of History and Politics*. Sausalito, CA: The Noontide Press. 88 & passim.

Note: The name Carl Gustav Jung may seem foreign to some. However, checking Jung out on the Internet at a dozen or so websites, it is stated that his ethnicity was White. Additionally, on inspection of several pictures of him, all his features are of a White-European-Caucasian. He was born in Kyssnacht, Switzerland. Further examining, one will find his name "Jung" is pronounced with a yoo (like in tool) or yong, probably a derivative of the name "Young". Therefore, occasionally, names can be quite misleading.