VIOLENCE, HUMAN BODY IN MOVEMENT

Violência, corpo humano em movimento

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SUMMARY

This written peace is the result of a reflexive exercise which purpose is to incentivize new way of thinking about violence. We start from a critical perspective oriented by the transdiscipline methodology that tries to rethink about the academic discourses that deal with violence as if it was unambiguous, uniform, obvious, casual, malicious, to define it was something that goes further than the Socratic- Christian dualism. To conceive violence as a movement which in its assorted character, multifaceted, has set the beginning of different organizations, agreements, peaceful moments-as contradictory as it may seem, catastrophes, revolutions, wars; it is without a doubt, a way of deconstructing the pre-established, of emptying ourselves to be able to perceive that perhaps there is an opening in violence that allows us to begin a process of recognition of the Other and from this, understand ourselves as beings crossed by circumstantialities and arbitrariness, as immanently precarious[1] beings.

KEYWORDS: VIOLENCE: violence of the world; terrorism; obedience; human body in movement; precariousness

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[1] The *precarious* word and its conjugations will be used in the present work as a characteristic that crosses, pierces the experience of human life, that is, it is immanent to the human being. It becomes known by two aspects: the first, which says about its arbitrary quality, or better expressed, the wishes of the Other; and the second, which points us to circumstantialities, perhaps, everything that forces us to remember the primordial idea of chaos, disorder as the origin of the whole.

INTRODUCTION

> [...] complete order [...]. An order that only death can make exist, outside its realm, is the movement, the part of the disorder, without which there is no life or creation (Balandier 1993, p.228, our translation).

If we do a rereading on the discourse that deals with *violence*, we will find ourselves with the fact that binary thought dominates in the human sciences. Some thinkers (Agamben, 2006; Arendt, 1969; Benjamin, 1998; Hegel, 2004; Heidegger, 1995) they have elaborated masterful reflections about the "concept" of violence marked by the association of violence with the "evil", the "destructive", the "contagious", the not "desired".

As a matter of fact, we could think that such perception or deduction of what was understood by *violence* had changed, and indeed it was. The associations of the concept are other; nevertheless, they continue acting under the guiding axes of the Socratic-Christian thought. Any action, word, virus, illness, accident, that threatens life and liberty, will be considered as something destructive, unwanted, categorically negative, violent. The new analysis about contemporary social structures describes them as: sick because they are violent, either because of their tendencies towards negativity - enmity - or because of their inclinations towards positivity - friendliness. "Violence [...] is not a symbolic means; in its essence it is diabolical, which means that it is divisive (dia-ballein) [...]. Because of its evilness, [...], violence is poor in symbology, in language "(Han 2017, pp. 147-148, our translation)[2].

With regard to our reflection on *violence*, we intend to make an approach based on the idea that this is an immanent trace of chaos, the origin of life and its journey towards finitude. We intend to place violence in discussion as everything that allows us to remember about our precariousness; not in order to negatives or posit our precarious condition, but with the intention of making it clear that it is something human. "Violence is omnipresent. Master the history of the human species from beginning to end. Violence breeds chaos and order engenders violence "(Sofsky 2006, p. 8, our translation)

Violence is movement and immobility. Violence understood as a movement breaks the illusions, the dreams of a Western society that simulates, more than ever, living under the rhetoric of order (Balandier 1993). If we lean towards reflections of Sofkiano sense on the violence, we could say that she is the one that points us towards the origin of the society, towards the reason of the configuration of the

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[2] In original: "La violencia es omnipresente. Domina de principio a fin la historia de la especie humana. La violencia engendra el caos y el orden engendra la violencia".

State and the repetitive cycles that the civilization crosses incessantly, with the attempt of end it, unable to get it (Sofsky 2006).

Attempts to build social pillars that would give shape to a structure in which everyone had "guaranteed" life and freedom, has been only one of the stages of the cycle that, when the first one occurs, fails - anyone affected by it. Circumstance, by an accident, or even by an arbitrary action such as an act of love - unmasks the latent violence and subsequently this allows us to perceive how fragile those people who are part of that social structure are. *Violence* is conceived as a phantasmagorical and "evil" specter that besieges and at the same time seduces humanity, awakens it from a sweet dream in which all apparently were "healthy" and "saved", "calm", "outside" "From the grip of danger.

Chaos is produced by violence, just as order is the producer of *violence*. Coas and order are *violence* itself. Perhaps when it comes to thinking about *violence* it is not necessary to establish cause-effect logic because then we would be entering the field of categorizations, of the thought that is exposed as the "discoverer" of the route or the course of the origins of *violence*.

The analysis that starts from the idea that *violence* is an action in response to a movement, indicate that there was "something" that produced it. Adjudging responsible parties - generators of the violent action - and victims - recipients of that violent action - is a way of describing that violent event, which is different from trying to use those lived experiences to elaborate from them formats that intend to diagnose or anticipate events violent.

Violence of the world: A way to agency the differences?

To continue with this reflection on *violence*, it is important to establish the difference between what is meant by *globalization* and *universalization*, and subsequently, establish a relationship between what is called as *global* and *universal* as singular.

Universality is everything that is related to human rights, equality, freedom, culture and democracy. For its part, *globalization* refers to technology, information, the economic market, tourism. Globalization seems to be irreversible, as universality is at risk of disappearing (Baudrillard 2003).

Let us ask ourselves: Where does the idea that universality could disappear come from? Of the loss of the *singularity*, which consists of the homologation of values, symbols and traditions which at that time, they put together the societies and tribes. The singularity was what gave them a hallmark. During

the process of assimilation and violent approximation of a set of values that were intended to be homologated, processes of extermination of everything that could be called universal, different, singular were developed simultaneously. Some cultures resisted and died in the process of resistance that consisted in defending their *uniqueness* in the face of the process of homologation that *universality*, submitted by *globalization*, was forced to impose on ethnic groups.

Societies that resisted modifying their value systems were precarious because of the implementation of policies created by "First World" countries. Where *globalization* prevails, the unique thought that prevails over is the universal thought as well (Baudrillard 2003).

There are no human rights when the fundamental thing is the perpetual circulation of money. There is no *freedom* of expression when what is going to be said can put the arms, energy, pharmaceutical and agricultural industries at risk. It is difficult to talk about *democracy*, when we see congresses, electoral systems and party systems that respond to *globalization*, that is, they are gagged by the big *lobbying* devices that are financed by the economic elites. We reach a point where the differences of what was *universal* ends up being completely transfigured and absorbed by the characteristics of the *worldly*.

By expressing ourselves of the *universal* we refer to that, which was transcendental, a process in which the "real" and the "representation" went from given hands. The subject arose from the concepts that he had built in his relationship with the world, nature, body, things and of course the Others.

Referring to the *worldly* is to talk about virtuosity, about uncertainties, that what relativized, and becomes into artificiality. The *world* is timeless; it is the place, the space without dimensions. If we make a detailed reflection on the chiaroscuro of the relationship between the *universal* and the *world* we can perceive that in that dialectical relationship there is a leading element, *violence*.

Man is violent not because of a transcendental history, but because of an insatiable, infinite curiosity. Curiosity that has created tensions necessary for the elaboration of the cosmogony based on the movement structured by a critique that has been historically characterized: violent and revolutionary. This criticism opened the doors for the configuration of a new type of *violence*, *the violence* of the *world*, in which hierarchy brought with it "technical efficiency" - technocracies, the welfare state, information, patents, and "total organization" "- the transience of things, of bodies and subsequently of the characteristic thought of the age of *enlightenment* and the *universal*. Simultaneously, he ended the revolutionary militancy because they were, contradictorily, violent (Baudrillard 2003).

The violence of the *world* is the result of the absence of a God and of the absolute presence of the human that reigns alone and that has no path to which to go, since the idea proffered by *universality* succumbed before the artifice and the Imaginary seduction of the world (Baudrillard 1996).

The *violence of the world* strictly forbids us to be unique because the singularity leads us to conflict, to creation and subsequently to the idea of the universal. Death, in a certain sense and in a virtual way, is forbidden because it puts an end to the circulation of values that allow the continuity of the violence of the world, and that is why western society has been characterized by fighting for achieving their ideal that is "the rate of zero deaths", because as contradictory as it may seem, dehumanized bodies are important because they produce income and are used as human weapons to reproduce *violence* on those who resist - are the armies that monitor and punish in the name of "life" and "freedom".

The sectors that historically organized and resisted could not defeat the world system because they ended up appropriating the dynamics until they were disseminated (Baudrillard 2003). The only things that have resisted and have faced the *violence of the world* are the *singularities* that, according to our value judgment, are not always considered "positive". *Singularity*, *genuineness*, escapes the *violence of the world* because they do not follow the principles of political reality. The subtle and violent *singularities* that have the ability to break the predominant value system in the West are those that manage to create their own rules of the game. An example that is part of those *singularities* that before our eyes and ears are repulsive and strident, is *terrorism* and will be part of our discussion in the following paragraphs because we study the concept of *violence* in the XXI century and do not devote a critical reflection on *terrorism* prevents us from dialogue with the world reality.

For a system that claims to be infallible, indestructible, any refractory or singular form is virtually terrorist, including natural catastrophes and environmental disasters produced by man. Zero destabilization, zero singularity, non-catastrophe in a world in which everything is transformed naturally and that shows us in its everyday life that the empire of uncertainty and emptiness is the size of the universe.

When we express ourselves of the western system as a regulator whose main idea is homogeneity, that is, zero singularities, different films could illustrate very well the way in which social dynamics monitor and alienate, through violent actions, what is considered as something "different". A subtle example is the American film called *Christmas with the Kranks*, which is based on the novel *Skipping Christmas* by writer Grishman (2001). The film was directed by Joe Roth (2004), and starred Tim Allen and

Jamie Lee Curtis. It is a comedy that shows how American society associates uniqueness and difference with something that can be considered a "detour", as something that may be "wrong".

The story tells the life of a married couple who decides not to spend Christmas in their city, because their only daughter is working as a doctor in South America. Tim Allen, who plays the role of the father, decides that they will do something different that year, will travel to the Caribbean paradise beaches, because what they spent on the Christmas holidays a year ago was the equivalent of the value of a trip, both he and his wife, played by Jamie Lee Curtis, always dreamed. When they begin to make preparations for the trip, the neighbors panic. At first, they come to think that something is wrong in the marriage so they decide to intrude to force them to stay and celebrate the holidays. In the end, the film ends up being funny, because a touch of irony and sympathy is given to a situation that in real life could have been completely unpleasant and hostile.

Some science fiction novels - perhaps more radical - place the theme of unbridled desire for the control of everyday life and what the Other might be thinking. The short story of science fiction written by Dick (2002) and titled *Minority report*, which, incidentally, was adapted by Steven Spielberg (2002) to the big screen and starring Tom Cruise, allows to observe in action the Western and paranoid values exercise of control intent and manipulation of daily life, established by the justice system and political elites in Washington DC The story is about the operation of a sophisticated security program called Pre-crime that, as the name itself specifies, helps society in the prevention of crime. This system is sustained thanks to the visions of the future of three mutants with pre cognitive abilities.

These science fiction novels are not so far from reality. We know of the constant work and effort developed by the police departments in the United States of America to structure criminal profiles, the best known case is that of the FBI[3], that try to establish connections or, in the worst case, a logic between the violent act, criminal behavior, color, sex, sexual preference, social status, family history, social conditions - social exclusion, racism, all with the purpose of giving meaning to an act that has no

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[3] In 1908, Charles Bonaparte founded the Federal Bureau of Investigation, an institution that little by little was gaining relevance in the social, political and economic life of the United States, mainly with the arrival of J. Edgar Hoover in 1918, as from the period when he commanded the research agency, this became an extremely effective instrument of coercion due to the use of information from the private lives of politicians, criminals and businessmen (WEINER, 2012). With the reinvigoration of the FBI from the 1920s to the 1950s, it became clear that the famous agency had become an intimidation machine not only nationally but also internationally, since the FBI even developed espionage in the Soviet Union and in China during the period of the Cold War (WEINER 2012).

explanation and that it cannot be foreseen because it is something human. Man is unpredictable, it is unique and that is precisely what terrorizes the western value system.

The same happens when trying to foresee acts of terrorism and elaborate profiles, labels and differentiations, creating categories of the "enemy", understood as that "deviant" subject, with mental "disturbances", that individual of "evil", which is completely different of the people of "good", who believe, share and defend the same values of the West. But what happens when the criminal does not fit into any of the pre-established categories? The value system of the West shows it's most fragile face, because it reveals that, in its function of structure that it watches over, punishes, foresees, protects, that is, in its function of arranging differences, it presents a high margin of error, of failure.

We will place here an example that will allow us to illustrate even better what was explained in the previous paragraphs. The event on March 19, 1995, in Oklahoma City, where 168 people died and some dozens were injured. The first report in the media after the attack was "Islamic terrorist attack" and the New York Times placed on its cover the following:

> Some Middle Eastern groups have held meetings there, and the city is home to at least three mosques. But of the estimated five million Muslims in the United States, 'there's just very, very few out that way,' said Imam Muhammad Karoub, director of the Federation of Islamic Associations, based in Redford, Mitch, a Detroit suburb (Johnston 1995, p. 5).

This publication reveals the way in which the US media overloaded a stigmatized group with phantasmatic values, imputing a violence that they did not commit, because when the corresponding investigations were made into the case, it was discovered that those responsible for the attack in Oklahoma City had been two American ex-military.

Michael Wieviorka (1996) would call this a vandalism act of latent and internal violence. Latent because there is no indicator that allows knowing or foresee the possibility of a new terrorist attack. It is latent because it is there, it is the ghost of the "evil" that walks and transits the world. And there is a trivialization of violence because in the case of the United States of America it is denied or then it is avoided to reflect on the fact that there is violence within its borders. We can go further and point out that this violence is not exclusively practiced by migrant communities of Muslims, African-Americans, Asians or Latin Americans. Then it will be that the violence of the world has no face? That is a question that will not be developed in depth in this work because of the dimensions that this very complicated issue represents. With the sole objective of encouraging readers to reflect, we put here what Mbembe (2017, p.82, our

translation)[4] would say about it: [...] the enemy [...] is now much more dangerous, because it is in all sides: no face, no name, no place. If he had a face, it will be just a veiled face, a simulacrum of a face. And if it has a name it's a borrowed name [...]".

We can also refer to vandalism as a whole of internal violence, which is not exclusive to the United States of America, also France is invaded by violent acts, mainly in the suburbs, a violence implemented by conservative and "nationalist" groups, that stigmatize and exclude Islamic social groups because they are classified as different, as if they were external, external, when in fact many of them were born and raised in the country. Social violence - manifestations that in their wake scratch walls, shops, museums, break glass, collide with the police elements - led either by groups of French farmers or by workers' unions, in turn, are not criticized, in fact in some newspapers are acclaimed (Wieviorka 1996).

> The reason for rejecting something or someone - for emphasis, segregation, projection or preconception - is narcissistic and, therefore, speaks of ourselves. To build a good image on the individual level, the collective, individuals, groups and even nations exclude everything that could stain the image they intend to build on themselves, for themselves and for the Others (Gondar 2016, p. 3, our translation)[5].

The idea explored by Western thought starts from the principle that those who are Westerners represent the "good" while those who are against it, could not be anything other than the incarnation of "evil", as is the case of terrorism. But will it be that violent acts that have most shaken our society say something about us? And if they express something, should we worry more about knowing ourselves?

To investigate more about *violence* in current times, it is important to reflect on terrorism and its uniqueness that is linked to its ability to *retortion*[6] and that consists in transforming, as no one else could, a state of "certainty", "security" and " sense "in something opposite, that is, in terror.

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[4] In original: "[...] o inimigo [...] é agora muito mais perigoso, porque está em todo o lado: sem rosto, sem nome e sem lugar. Se tiver rosto, será apenas um rosto velado, um simulacro de rosto. E se tem nome é um nome emprestado [...]".
[5] In original: "O motivo de rejeitarmos algo ou alguém – por recalque, segregação, projeção ou preconceito – é narcísico e, portanto, fala de nós. Para construir uma boa imagem no plano individual, o coletivo, os indivíduos, os grupos e mesmo as nações excluem tudo aquilo que poderia manchar a imagem que pretendem construir sobre si, para si mesmos e para os outros" (Gondar 2016, p. 3).
[6] The concept of retortion is used by Buadrillard in his book *Las estrategia fatales* (1996), as a synonym for revenge, in the specific case of the attitudes presented by the "object" of study in situations in which he feels uncomfortable for the researcher.

The terrorist act does not consist in executing violent action and killing. The real act that generates terror in the society of the West consists in evading security systems, placing the human body, human life and freedom, as outdated, obsolete values, in front of the veneration of a God, in front of other values. There is a hierarchical reorganization in this value game. The unpredictability, the suddenness, the unexpectedness, the unpredictability of the violent act of killing is the primal characteristic that triggers terror in the West.

The terrorist uses the simulation of the real, of the system of values and symbols that the West created and that he claimed would be hegemonic and, subsequently, homogenizing. He knew that humanity - including themselves - lived cornered between the "real" world and a painting that simulated perfectly and that complemented the world and, consequently, an US. This technique of simulation used by the West in the arts is called *trompe lóeil*, a technique, an artifice that deceives the person, makes them believe that what they are observing is something different from what is actually in front of their eyes.

Well, that optical illusion that was observed by the terrorists showed how fragile the Western system is. Precisely in that consists the revolution of terrorism in front of the Western system, a system of universal values that gives "priority" to life and freedom. The terrorist gave another meaning to death and that is extremely difficult to be understood by us, Westerners.

The media usually classifies the terrorist act as an act of cowardice due to the fact of opting for suicide. However, unconditional and primordial respect for life is not everything, there are things, symbolic games, which are much more important in other cultures than freedom and life. Somewhere pride or a cause may come to be at the top of the pyramid of values (Baudrillard 2003).

It is convenient to emphasize that *violence* is an action almost always exercised against what is "inhuman", against what is considered "different" because it has other values, other symbols, another language. On this we can point out that the aggressiveness of the human being is natural and that his behavior will depend on his own life history, on the culture to which he belongs. Aggression is a potentiality of all living beings, while *violence* is the product of the essentially human (Corsi and Peyrú 2003). The history of the life of any person will always be perforated by interactions that not only correspond to the plane of the individual, but also correspond to the plane of the collective, of the groups and of the things that surround it

The violent act of obedience

> National liberation, national revival, restitution of the nation to the people, Commonwealth, whatever the rubric used or the new formula introduced, decolonization is always a violent phenomenon. [...] Presented in its nakedness, the decolonization allows to guess through all its pores, red bullets, bloody daggers. (Fanon 2015, pp. 51-53, our translation)[7].

Violence is a characteristic of the human being that, through normative and cultural frameworks, it is possible to mold and regulate it, always seeking acceptance of the social environment. It will be cultural media that opens the doors for violence to be transformed into something "positive" or "negative" (Corsi and Peyrú 2003). It is the moral, understood as certain social arrangements that allow "stabilization" and the "ordering" of society, those that legitimize the use of force and *violence* so that the norms are complied with and the "big" "treasures" of humanity could be "sheltered".

The fight for the defense of life and freedom, led by the "progressive" countries of the West (England, France, United States of America, Germany) has generated interesting elements that allow us to develop an analysis with a different perspective regarding the *violence of the world*. Due to the extension of this analysis, only the issue related to *victimization* used as a defense tool by countries that have suffered acts of terrorist violence will be addressed.

The discourse of *victimization* has been used as an instrument of conscience cleansing, since it starts with the idea that the victim has the right to cry and to feel sorry for herself. Besides that, being a victim becomes a perfect justification for demanding from the compatriots that they be strong when carrying out actions directed towards the defense of the "victims". Any attitude, action technique with the purpose of defending life and freedom will be "approved" morally, regardless of whether such action is equal or worse, in terms of *violence*, than that which was executed by the "evildoers", the terrorists, the executioners.

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[7] In original: "Libertação nacional, renascimento nacional, restituição da nação ao povo, Commonwealth, quaisquer que sejam as rubricas utilizadas ou as fórmulas novas introduzidas, a descolonização é sempre um fenômeno violento. [...] Apresentada em sua nudez, a descolonização deixa adivinhar através de todos os seus poros, balas vermelhas, punhais sangrentos".

Following this line of thought, there are two points that must be pointed out: the first is one is regarding the legitimization of violent actions through the construction of *victimization*, which starts from the principle of *difference and the disavowal* of any person who is not willing to share agreed values - that includes, for example, public opinion and intellectuals who opposed the war in Afghanistan. This is undoubtedly an element that allows the structuring of the "victim" and the "victimizer", in whose dynamics those who benefit from a type of "mental hygiene" are the victims.

The second point is immanent to victimization as a strategy to sanitize the mentality of society that forces us to reflect on the violent act as a product of *obedience to authority*. But what is the relevance of this topic within the dynamics that requires us to rethink the concept of *violence*?

Levi pointed out that, "Monsters exist, but they are too few to be really dangerous; the common men are more dangerous, the officials willing to believe and obey without arguing" (cited by Gros 2018, page 9, our translation)[8].

The most cruel acts of *violence* to date recorded in the history of mankind were executed by people of impeccable obedience. World War II is an event that exemplifies how obedience to authority can cause millions of deaths (Milgram 1983).

"[...] more smelly crimes were already committed in the name of obedience than those committed in the name of rebellion" (Snow 1996, p.242). He who does not obey is a sinner, which is the question of moral force. Social structure is protected by obedience. The functioning of any group depends on the authority that should be responsible for making all its members obey the principles of the collective and renounce individual desires. Although it has been discussed a lot about that, just remember Antigone (Sophocles 2005), or Apology of Socrates (Plato 1871).

Orders strengthen society, and even when they can represent something harmful or violent, it is preferable to attend to them and execute them so as not to put the social structure at risk (Milgram 1983).

At the time Hobbes (2013) expressed that the responsibility for an act executed because of an order was not the responsibility of the person who executed it, and if the authority that ordered the performance of that act. Following up on this reasoning, Milgram (1983) conducted one of the most controversial and criticized experiments of the 20th century human sciences.

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[8] In original: "Os monstros existem, mas são muito pouco numerosos para ser realmente perigosos; mais perigosos são os homens comuns, os funcionários dispostos a acreditar e obedecer sem discutir".

The aforementioned experiment was carried out by a teacher - a contracted person who did not know, who was part of an investigation, by a student - who was a hired actor - and by an authority - a member of the Milgram research team. The test begins when the student is taken to a room where he is tied to a chair in order to prevent him from making excessive movements. An electrode is connected to his fist. On the other side of the room and through a window, the person who plays the role of the teacher observed the whole procedure by which the student was subjected (Milgram 1983)

The next procedure was to explain to both parties about the role to be developed by each of them. It was clarified that that what was intended to be discovered with this experiment where questions related to learning and the effect that punishments had on this human process (Milgram 1983).

The professor received the information that the student had the obligation to memorize a list of names. The teacher, for his part, transmitted that information to the student. Whenever the latter forgot a name on the list, he would receive an electric shock as punishment. To the extent that errors accumulate, the electric shock would be greater (Milgram 1983).

The student is an actor and the teacher does not know. The real idea of the experiment was not to discover something about learning, and about how far a person could attack another person when they received an order for that.

The findings were interesting, since after the student made multiple mistakes, many of those who played the role of the teacher continued to execute the violent act of punishment, that is, they continued with the experiment until the last electric shock was implemented, even though the students - who pretended to be suffering - implored shouts to stop the test (Milgram 1983)

It is convenient to remember that Arendt (1963) made a critique in her book *Eichmann* in *Jerusalem, a study on the banality of evil*, in which she pointed out that Adolf Eichmann, arrested on May 11, 1960 in Buenos Aires, Argentina, was not a sadistic monster, and yes a bureaucrat without creativity who carried out orders, who knew how to obey authority. In the same vein, Hegel had already written about the fact that the cohesion of States is merely a product of coercive action, of *violence*, nevertheless it appeals to the feeling of order. Giving sequence to Hegelian thought, Arendt's (1963) thesis expresses that obedience is not necessarily associated with violence, with brutality.

From his point of view, Milgram (1983) states that ordinary people, who simply fulfill their duties and without any kind of hostility or brutality, can become hostages of a terrible process of destruction, because few people have the conditions to resist the authority. Why obey is so seductive and attractive?

Because there is in the "impossibility" to the resistance of the authority a close relation with the freedom and its exercise. "We are not responsible because we are free, but if we are free because we are responsible. That is why what we want spontaneously are the forms of our servility and in them; we adapt (Gros 2018, p 55, our translation)[9]. At the end of the day, it is much more comfortable to attribute responsibilities to someone else justifying the fact of being incapable of doing anything that goes against the order of a tyrant.

It is clear that there is a variety of factors and conditions that produce inhibition for obedience to authority or to continue to fulfill and execute an order. An example, the fact of knowing the human faces that will be punished or executed can be a factor of inhibition for the one that was assigned the task or the function of killing. "There is not an action that alone has an immutable psychological quality" (Milgram 1983, p.26, our translation)[10].

The approach between the person who receives the order to execute an action - whatever it is - and the person who will be the recipient of that action can inhibit obedience, because the person in front of it is no longer just a body, and if it is a human face, it is someone who has a name, a history, and who can even establish ties of affectivity with the executor, with the victimizer. This aspect coincides with Gros (2018), who adds that this bond or affective relationship between two people can be called *friendship*. Points out that this can generate breaks in the sequence of orders to be met, but for that to be avoided is essential that friendship relations are based on discussions, disagreements, pluralities, all expressed in a friendly circle, without generating any kind of hatred or rematch and always oriented to the search for an endless reflection. (Gros 2018).

It is important to say that in this process of exchange of friendly reflections, *precariousness* must be the center of the discussion because these are the point of interconnection, of unity, of similarities, of all the members of the social structure, since that is what It could help to modify the individualist discourse by one with tendencies to solidarity. It is the fact of knowing that we are *precarious*, which may allow us to build a We.

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[9] In original: "Não somos responsáveis porque livres, mas livres porque responsáveis. É por isso que o que desejamos espontaneamente são as formas de nossa servidão e nelas nos acomodamos".
[10] In orignal: "Nenhuma ação por si só tem qualidade psicológica imutável"

In a publication entitled *The Lion and the Unicorn: Socialism and the English Genius*, Orwell (1941), spoke about something that can allow us to better understand the obedience to authority and the distancing between the executor of an order and the receiver:

> As I write, highly civilized human beings are flying overhead, trying to kill me. They do not feel any enmity against me as an individual, nor I against them. They are 'only doing their duty', as the saying goes. Most of them, I have no doubt, are kind-hearted law-abiding men who would never dream of committing murder in private life. On the other hand, if one of them succeeds in blowing me to pieces with a well-placed bomb, he will never sleep any the worse for it. He is serving his country, which has the power to absolve him from evil. One cannot see the modern world as it is unless one recognizes the overwhelming strength of patriotism, national loyalty (Orwell 1941, p.12).

With the purpose of retaking what was expressed up to now in these reflections, it is convenient to add that the *arbitrariness* of our submission to the desires, the passions of others, *obedience to authority* and *unpredictability*, the *circumstance* that reigns in the order of disorder, of chaos, they do not point out, they tell us something about the crossing of *violence* in human behavior (Arendt 2010).

The first issue, *the arbitrariness*, part of the idea that everything that does not "resemble" Us is not human, does not have the same value, hence any force that is exercised may be previously justified. Fanon (2015) expressed that the condemned of the land, the indigenous peoples, the marginalized, the black slaves, were always cataloged by the colonizers as faces on which humanity had never manifested itself. Fanon added in his narrative about the animal forms that were attributed to the native ones:

> [...] in fact, the language of the settler, when speaking of the colonized, is a zoological language [...] those obese bodies that do not resemble anything else, those lumps without foot or head, those children that seem to belong to nobody, that laziness exposed to the sun, that vegetable rhythm [...]. General Gaulle speaks of the "yellow crowds" and Mr. Mauriac of the black, brown and yellow masses that are then attacked. The colonized knows all this and laughs every time he discovers himself as an animal in the words of the Other (Fanon 2015, 59, our translation)[11].

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[11] In original: "[...] de fato, a linguagem do colono, quando fala do colonizado, é uma linguagem zoológica. [...] esses corpos obesos que não se parecem mas com nada, essa corja sem pé nem cabeça, essas crianças que parecem não pertencer a ninguém, essa preguiça exposta ao sol, esse ritmo vegetal [...]. O general de Gaulle fala das "multidões amarelas" e o Sr. Mauriac das massas negras, morenas e amarelas que logo vão arremeter. O colonizado sabe de tudo isso e dá uma risada a cada vez que ele se descobre como animal nas palavras do outro".

The logic of the above is the following: the deaths that were the product of the Twin Towers attack, for example, were and continue to be relevant because in the dominant discourse those living beings were considered as humans, they were part of a society that is " just ", that advocates" freedom ", for" life ", fights against" evil ". However, the hundreds of thousands of Afghans killed - children, women, men, elders who had nothing to do with terrorism - they went unnoticed in the media - except for some reports of abuses committed by US military troops in Afghanistan, which were published by international organizations. Not to mention, the fundamentalist Muslims killed, castrated, tortured during the war. They were not relevant because, for the dominant discourse, they are living beings who lost the face of the human being for disobeying not to agree with the same values that are defended by the West. Examples like these are many; just make a historical review of the last century. In 1945 in Sétif, Algeria, for example, 45 thousand people died; in 1947 with the dictatorship in Madagascar 90 thousand people died, in 1952, more than 200 thousand people lost their lives in Kenya (Fanon 2015). In Mexico from 2006 to 2018, more than 200 thousand people died and around 32 thousand more, are disappeared. It is not possible that anyone had noticed such human losses.

Another perspective that is important to rethink is with respect to laws, norms that are established with the purpose of guaranteeing the good of "all" that are subject to them, which, nevertheless, is based on an act of a purely arbitrary nature. Those laws and norms, even, will be effective insofar as they are put into practice in a consistent and rigid manner, always with the support of force, of *violence*. There is an alienation of the right to *violence* and consequently that is the essence of law (Benjamin 1998).

Let us investigate: Is it not cultural goods, including laws and norms, of a barbaric origin? Yes, and we could highlight, even more radically, that they owe their existence not only to those who created, shaped or designed them, but also to all those contemporaries who submitted to these goods and, simultaneously, tasted them with their usufruct (Benjamin 2008).

The monument to barbarism is not in itself a thing, an object, something tangible. The monument to barbarism is the social dynamic that aims to achieve "progress", "order", "stability" (Ibarra and Farias 2018). On the above Sofsky (2006, p.13, our translation)[12] said: "The project of order has brought men an endless increase in violence."

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[12] In original: "El proyecto del orden ha traído a los hombres un aumento sin fin de la violencia".

It is convenient to highlight that, in the world; neither the law nor the law could exist without the exercise of *violence*. It is even a titanic task just to imagine new mechanisms that guarantee a rule of law without the use of brute force, since the very concept of the rule of law is historically a violent configuration.

But what are the differences between the brute force exercised by the victimizer and the barbarous action exercised by the State through its obedient officials? The valuation of what is agreed by the community on what is desired by the individual. It is the prevalence of collective violence over individual violence (Freud 1976). It is the legitimization of the actions oriented to concretize the *utopian*[13] project of humanity

Rethinking Violence

From a critical perspective, Han writes about the relationship between law and *violence* and says the following:

> What keeps an order of law alive is not only the threats of violence or its negative sanctions; Violence nothing keeps unified. From it, stability is not achieved; on the contrary, its existence is a sign of inner instability. A legal order that could be maintained only by the use of violence would be very fragile (Han 2017, p.105, our translation)[14].

The perspective presented by Han (2017) about *violence*, is that this is not the unifying element of society in a State of law. Violence arises insofar as the element that sustains order, that is, obedience, disappears. It is to the same extent that violent action begins to emerge. For Han (2017), the positions of Hegel (1969), Benjamin (2008) and Schmitt (1950), which discuss *violence* as a constitutive element of the imposition of law, ignore the mediating dimension of law understood as a mechanism that seeks to prevent *violence* through dialogue.

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[13] For Foucault (2000) in his work entitled Words and things: an archeology of the human sciences, the utopian or utopia is everything that does not exist but that if it were it would be accepted, embraced and put into practice by society.

[14] In original: "O que mantém viva uma ordenação do direito não são apenas as ameaças de violência ou as sanções negativas; a violência nada mantém coeso. A partir dela não se alcança estabilidade; pelo contrário, sua existência é sinal de instabilidade interior. Uma ordem jurídica que só pudesse se manter pelo emprego da violência seria muitíssimo frágil".

Han (2017) presents an idea of what a *non violence* policy is that starts from the principle of social agreement, of the agreement between different, of a political model based on democracy. This position suggests that agreements are created in spaces created by communication between two or more people and that *violence* does not have the capacity to achieve this. According to Han (2017), power is the only thing that could create spaces, since he transforms a "no", a "yes", a "yes" that, as it is confirmed by more members of society , in that same measure the power that will possess that "yes" will be greater, more "legitimate" and subsequently, that will guarantee greater stability.

But, from the analysis presented by Han (2017), which talks about the separation of *violence* and power and the development of a dialogue, a non-violent, friendly and communicative interaction between people, forces us to in turn, to naively assume that all members of society communicate with each other, that is, that symbols and values are understood by all. Han (2017) believes that such communicative interactions are the essential core of democracies.

The proposed thesis is logical and seductive, however, we must say that behind the process of conviction, called by Han (2017) as self-belief, in which the rule of law is everyone's responsibility, is the language , understood as a structure built by the words (Han 2017). The question that corrodes us is how to talk amicably, without violence, when the words spoken and written are compromised at least since the times of Mycenaean Greece[15]?

In the work of Detienne (2013) entitled *The masters of truth in archaic Greece*, the author explains about the role of the poet in the sophisticated organization of Mycenaean Greece. In that period, there are records of the primitive writing that speak about the way in which the poet was graced with the divine gift of narrating the deeds of the gods and informing them about those performed by mortals. The poet, human who helped in the organization of the world. That made the poets rise socially in the Mycenaean stratification.

With the beginning of aggressions by the Achaeans that culminated in the invasion of the Minoans or Cretans in the year 1600 BC, the importance of the poet changed stratification. The violent conflicts between the towns gave greater value to the warrior for being an essential figure for the security of the cities. The poet became the narrator of the exploits of war, with the aim of praising those protective

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[15] Civilization with the first records of writing and burials of rulers in spaces distinguished as sacred. Mycenaean Greece goes from the year 2000 until the year of 1150 BC, when it was invaded by the Dorians, which gave rise to the so-called dark period

warriors of the cities. If the divine glory, *kydos*, did not illuminate the warrior, the poet had the obligation to do it, by means of *kléos*, that is, counting from mouth to mouth about good works, the incredible and magnificent of the act executed by the warrior so that that way the gods had knowledge of the existence of that human act of bravery (Detienne 2013).

The role of the poet goes through the archaic Greece, where only he grants or denies the memory, and remains until the time of classical Greece. It is clear that after his function he experienced important changes. From Hesiod and Homer to Pindar and Bachelices, the commitments of the spoken word and, subsequently, of the written word to the aristocratic minorities, became evident. Insofar as the magic-religious discourse lost its presence on the scene before classical democracy, the poet also retreated in terms of social stratification, which produced praise, poetry, practically becoming a currency (Detienne 2013).

Of the word sung and written by the poet, that word that nobody refuted or answered about its assertive, divine character, little or almost nothing remains, because the sciences reformulated, reorganized the world through a new conception of what is "true", understood as everything that is verifiable and corresponding to human "progress", to "good". The creation of the *polis* and its model of the agency of difference, better known as the republican democratic model, simply reorganized the forces and mounted a new social stratification. The commitment of the word went from being a satisfaction for the gods to be of satisfaction for the *polis*, a *polis* dominated by men where *ethos*, *logos* and *pathos* were the only characteristics or elements that could legitimize the word in any of its expressed forms.

The ideal of the Platonic society and the social relations that developed in it and that are so much boasted in the times of current crisis, little effort do to encourage the process of rethinking the concept of *democracy* as a form of organization in which relationships friendly, social agreements occurred yes, within coercive contexts and limited by social hierarchy and even sex. This democratic dynamic is far from being a policy of nonviolence. We can deepen further and add that the critique of *democracy* that Plato makes in book VIII of the Republic (558 c.), Was for the purpose of clarifying that if *democracy* proclaimed equality, it would be precisely because of that equality that each one, as a member of society, would become free to express their desires and aspirations, those small differences are those that would bother the Other. "Democracy is an anarchist multitude of small masters who argue among themselves,

an inaudible concert of licentious, pretentious voices that nobody is authorized to shut up. It is not conformism that reigns, it is a nonconformity "(Gros 2018, p.105, our translation)[16].

The friendship highlighted by Platonic and later Aristotelian thought is placed as a fundamental element for the structuring of the State and it's functioning, which guarantees the "free" decision for coexistence, does not exclude violence, only makes it a *democratic* social structure "less violent" (Han 2017, p.123, our translation)[17].

We consider that what should be discussed about the thesis of the South Korean philosopher Han (2017) is: What methodology can be used to know when a human experience is more or less violent than another? How can we measure the violence that was experienced by a mother who witnessed the massacre of her son? Or how can we count the endless anguish of those parents who have been wandering Mexico for more than a decade, in search of at least a trace of their children - bones, personal objects, teeth - that tells them something about their whereabouts? To be loved? How to establish a difference that is structured by an adverb - "more" or "less" - between the acts of violence previously placed and the dozens of women who were raped in the decade of the 1990s in Colombia, during the armed conflict ?

Using adverbs to discuss *violence* is a dangerous trap in the process of reflection, in the same way that it is also dangerous to make assumptions about the fact that all members of society communicate with each other, share symbols, understand the existence of the Other and not only are they tolerant of him, but they are also friendly with that Other, with that "different", because that implies an extremely complex process that consists of the recognition of all of us as precarious beings.

Talking about the existence of non-violent human actions is to some extent positive, however, it is utopian, and pointing out that power and *violence* are two different things is a position that must be discussed deeply because it may be rejecting life. Why? Because life is movement, transience, circumstantiality, fragility, *violence*, creation and destruction. It is important to make clear that rethinking and reflecting on *violence* is not something that has to be thought from "good" and "evil", from "right" and "wrong", but from what is alive and what is dead. To reduce to violent act into something "less bad" or "better" is to forget about the primordial idea of chaos, the origin of things and the world.

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[16] In original: "A democracia é uma multidão anárquica de pequenos mestres que discutem entre si, um concerto inaudível de vozes licenciosas, pretensiosas que ninguém está autorizado a fazer calar. Não é o conformismo que reina, é um disformismo".

[17] In original: "[...] menos violento [...]".

For Han (2017), the policy of nonviolence is not only possible as it happens all the time, that is, it is representable. He, part of the idea that every social agreement took a moment of dialogue, of non-violence

For its part, in book *Precarious life*, *the power of mourning and violence*, Butler (2006), explained about the possibility that the fact of a policy of non-violence could be unrepresentable. The North American writer, explained his position resuming the thought of the philosopher Lévinas (2000). However, there is something of importance that must be put to discussion, the discursive modification of Butler (2018) in his last book entitled *Allied Bodies and Political Struggle*, towards a *performative* theory of the assembly, with respect to what he understands by political nonviolence where it expresses:

> Acting nonviolently is more than containing aggressive impulses: rather it is an active struggle against a cultivated form of limitation that adopts a corporeal and collective modality. Non-violent resistance needs a body that appears, that acts, and that with its actions wants to give shape to a world different from the one that fights; and this means that it has to combat violence without reproducing it on its own terms (Butler, 2018, p.188 our translation)[18].

The new idea of nonviolent action for Butler (2018), does not consist in the eradication of the aggressive feature of the human being and if in working that individual aggressiveness, that passive-individualistic resistance to turn it into something of solidarity character, that is, in an embodied action that is complemented by the support of other bodies. As well Butler (2018) proposes there is a great complexity that emerges whenever it is intended to make this ideal reality and this is because it is not univocal, that is, there is no single definition of what nonviolence is.

When analyzing the politics of nonviolence as part of the human experience, infinite interpretations arise, all of them crossed by circumstantiality and arbitrariness, desires, subjectivity. Thus, what for some action is non-violent, for others, the same action may be violent in nature.

To explain the foregoing, we will give as an example the case of the Copacabana neighborhood, located in the city of Rio de Janeiro, Brazil. We choose this specific geographic point, for two reasons, the first is that we believe that people who live in cities with overpopulation experience more often what we

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[18] In original: "Actuar de manera no violenta es algo más que contener los impulsos agresivos: más bien es una lucha activa contra una forma cultivada de limitación que adopta una modalidad corpórea y colectiva. La resistencia no violenta necesita de un cuerpo que aparezca, que actúe, y que con sus acciones quiera dar forma a un mundo distinto de aquel que combate; y esto significa que ha de combatir la violencia sin reproducirla en sus propios términos".

will describe next. The second, because we have already experienced it and that allows us to narrate the fact in more detail. We advance that our narrative is not exempt from being a simple arbitrary observation.

The sidewalks of Rio de Janeiro's most overcrowded neighborhood, Copacabana, are narrow, slippery, and uneven. They are spaces where various characters come together to give life and character to the neighborhood. Street vendors, street dwellers, newspapers and magazines selling caches, restaurants that extend with chairs and tables beyond their limits, pots with varieties of plants and trees, people who transit from the hospital to the supermarket or work at home and then to the gym, people who go for a walk with their pets, mothers who travel with their babies in strollers of gigantic sizes, motorcyclists and cyclists who eventually and illegally move through the spaces "intended" for pedestrians.

Copacabana is a neighborhood that represents the excess of human bodies in movement - each one goes to its rhythm and compass - that are in spaces that in turn are oversaturated by objects. In neighborhoods like that, a gesture or a demonstration of love of a couple who shakes hands or who advances along the narrow sidewalks kissing and consecutively using a cell phone or camera to record the moment by taking a photograph; from being something "cute", symbol of "joy", it can happen to be something "aggressive", "uncomfortable", "stupid", "violent" for that person who cannot move to his home, his work or to the hospital and she is forced to slide off the sidewalk in order to move forward and expose her body to the flow of cars and buses that pass through the avenues.

We have placed as an example the love act for being something of face and harmless appearance that allows us to dimension how a "nonviolent act" can generate violence by being executed in highly conflictive spaces, dynamic, transit of other bodies and objects. We believe that the exposure of bodies to shock is latent and responds to the basic principle of existence. While we are aware that there is a likelihood that the crash is by accident, not necessarily the product of an act of love, we also recognize that there is a possibility that this encounter of bodies - shock - is a product of arbitrariness that is closely linked to the urban disorganization that prevails in the city of Rio de Janeiro and to the sensation of marriage or the couple that they believe they possess and that in fact possess the right to manifest themselves lovingly.

The previous reflection takes us back to what Butler (2018) says about the relativity of nonviolent action and that instigates us. Let's investigate: how to know which human manifestation is non-violent? What methodology should be implemented according to Butler (2018), to work "well" the

aggression and so that it does not end up being a more embodied expression of violence? Is not it that the lack of control of aggressiveness, is what just dragged, leads human bodies to a *radical anguish*[19] that remains in evidence to see them on the streets manifesting in different ways? If we do not have an accurate reference of what is nonviolence, how to elaborate a policy that does not attack anyone or even other living beings?

It is likely that the questions that we put to discussion do not have unique, static answers, because we live in complex, sophisticated societies that transform or simulate doing so, in the blink of an eye. However, we can confirm that there is a route that has been drawn up by Lévinas (1986), which in turn is an encouragement to continue with the process of reflection, the elaboration of writings and memories that deal with violence and the utopian policy of nonviolence.

For Lévinas (1986), this policy of nonviolence requires that a differentiation be established between two complex concepts*, morality* and *ethics*. Morality in the Levisian sense is any action accepted by society and governed by social norms, it being the duty of all to protect and implement these norms to guarantee the functioning of the social structure. For its part, *ethics* requires that any order or social and cultural convention be eliminated so that the strength of the Other's protection prevails, placing itself in the place of that Other. *Ethics* requires forgetting any pre-established social arrangement, norm or law. The goal is to defend the Other no matter who that Other is. "In ethics the, other´s right to exist has primacy over my own, a primacy epitomized in the ethical edict: you shall not kill, you shall not jeopardize the life of the other (Lévinas & Kearney 1986, p. 24)."

Final reflections

The policy of nonviolence requires ethical man, or, in the words of Lévinas (1986), sanctity. In this state of man it may be possible to understand that the differentiable and non-agency differences are social constructions pierced by subjectivity and unpredictability. Perhaps insofar as this is incorporated into the elaboration we have of the cosmogony of the world, in that same measure we will be closer to

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[19] The concept of "radical anguish" (Heidegger 1996, p.52), is understood by the author as the impulse that leads man to search, to an insatiable curiosity that requires him to uncover, discover everything he does not know, that he does not know about the world and about himself.

understanding ourselves as precarious beings, as humans, bodies in movement, possessed by ethical anguish when dealing with the dilemma of fear for self-preservation and anguish to know that in our process of existing it is inevitable to hurt the Other.

The foregoing makes us think about the fact that our existence is closely connected to our body: an element that helps us move and that is a weapon of simple appearance but with sophisticated effects. With it we can hurt someone without needing any artifact, just bite, hit with your hand, and suffocate with your arms. By owning our body, we simultaneously become owners of a weapon that accompanies us in the transience of life. Sofsky (2006) points out that at one time the agility of the body, strength and dexterity were underestimated in front of the artifact. However, if we thought of the human body as a violent, educated instrument, specialized in the act of attacking, killing, annihilating the Other, without perceiving it we could be in front of a camouflaged weapon, which is silent but does not stop to be deadly. Our ethical anguish comes from knowing that "Everyone can be dangerous to others because the human body is a potential weapon" (Sofsky 2006, p.28 our translation)[20].

We can venture and point out that the inevitable exposure of our bodies to the world, leads us to become potential victims and simultaneously victimizers, because we permanently carry a weapon: our body, which is closely linked to the transience of its existence, its movement, his aggressiveness, his fragility, his suffering. How to get rid of violence, when we are hostages of our body in movement, lethal weapon? Could it be that the immanent precarious nature of the human being is the origin of violence? Is there a possibility that if our fellow human beings and we, respect the rights of the body of the Other, can stop producing acts of violence such as the sexual exploitation of migrant children and women in the United States of America, the murders of hate, the conflict that the State of Israel and its international "allies" maintain with Syria, the graves of clandestine corpses and the thousands of Mexicans murdered and disappeared?
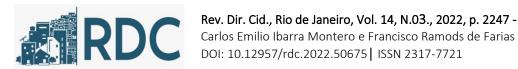
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[20] In original: "Cada uno puede ser peligroso para los demás porque el cuerpo humano es un arma potencial".

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