Violence and other forms of reduction to the body

Abstract: violence is a moralizing expression, insofar as it comes with a negative connotation that hampers scientific analysis. The definition of violence as reduction to the body may be able to avoid moralism and open a field of scientific analysis, currently closed.

Modernity associates violence to the state (legitimate violence), death (last violence) and disorganization, exposure to natural violence (illegitimate violence).
The law is tougher with the illegitimate violence of the state (human rights violations, mistreatment, degrading treatment, torture, corruption) than with other forms of violence. In practice of the police and criminal courts, however, the situation is reversed. Magistrates become complacent about the lies alleged by law enforcement officials when they intend to incriminate someone and the victims of this type of accusation harassment are glad when the judges release them from the proceedings, without even thinking (or finding available lawyers) to accuse the state agents of abuse of authority.
In prisons, torture is recurrent, as shown by the various international bodies dedicated to its detection and combat. However, public opinion is only shocked when the victims are killed.
The word violence is commonly associated with illegitimate violence against organizations and against the state, making Brecht's citation relevant: "no one says that the banks that compress the river are violent". History is to a considerable extent the explanation of the violence of states and organizations, separating their legitimate part from the illegitimate part, according to the position of the story teller, possibly advised by their lawyers or funding institutions.
Social theory needs to distance itself from historical and state moralism that assesses in a self-serving way what is legitimate and illegitimate violence. And it needs to overcome the issue of the separation of (too restrictive) physical violence and (too subjective) symbolic violence; direct violence and indirect violence (Dores, 2014). One can choose to study the potentialities of a definition of violence beyond common sense. Choose to break with common sense and consider violence any kind of reduction to the body. Even if common sense understands certain forms of reduction to the body (such as sports, sexual practices, education, etc.) as the reverse of violence.
To scientific test of the use of the concept of violence as a reduction to the body in the analysis of societies: it pictures a dual dynamic of reduction to the body and expansion beyond the body that constitute patterns of human existence.
Secret, like violence, is a form of reduction to the body. Other forms of reduction to the body are sexual actions, hero worship, dance, illness, death, military and police training, counteracting forms of expansion beyond bodies.

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| **Reduction to the body** | **Expansion beyond the body** |
| Violence | Conviviality |
| Secret | Wisdom  |
| Sex | Spirituality |
| Heroes  | Virtues  |
| Dance | Music |
| Illness  | Health care |
| Death  | Memory  |
| Labour  | Social identity |
| Military /police training | Human Rights Activism |
| Discrimination/Retaliation | (Identity) Security |

How, then, can we distinguish the violence of other forms of reduction to the body? How to distinguish what of them comes first and next? How to think / represent the complex existential permanent dynamics of human’s lives, looking at diverse ways reduction to the body use space and vital time.

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| **Reduction to the body** | **Instrumentalities** |
| Violence | Organization |
| Secret | Language  |
| Sex | Reprodution of the species |
| Heroes  | Moral  |
| Dance | Emocional energy  |
| Illness  | Disfunctions  |
| Death  | Gerations  |
| Labour  | Survival  |
| Military /police training | State |
| Discrimination/Retaliation | Instability awereness |

The social instrumentality of violence will be the organization. Of all possible forms of reduction to the body, violence adds the orientation towards the organization: stable representation of sorts of people who relate to elites in a structured way. Structured by violence and disguised by conditioned use of the representations of social action.
Secrets, taboos of language, for example, reduce the sacrificed persons who are prevented from pleading in their defense, such as children or sexually abused women.
It is up to the students, if they wish, to apply this table to concrete social phenomena of violence that they wish to study.

References:
Dores, A. P. (2014). Violence in society. American Thought, 7 (13), 144-162. Retrieved from http