

THE VIOLENCE (it. violenza, fr. violence; ted. gewalt; sp. violencia)

by Giovanna Palermo

Violence comes from the Latin *violentum*, and then from *violare*, which recalls the *vis*, that is the strength. Within the present meaning it is understood as any action or omission that has the functional capacity to inflict damage and/or suffering to the body and/or the psyche of any individual or community, or also a damage to things that have a value for the victim or society.

One can speak of violence (Hook, 1935) only if the use of any form of coercion occurs without legitimacy. In fact, when the use of force is legitimized by law, it is not a case of violence, let's think for example to the enforcement actions under the criminal justice system of a particular country.

In this perspective a special conduct is considered violence if and insofar this conduct is provided as illegal in a given system. Thus, this is a relative concept, that is determined by political, legal, historical and environmental context. Violence on things is manifested by damage and destruction. Violence against people can affect the physical or psychological system.

THE EMOTIONAL VIOLENCE. Emotional violence means a set of a set of behaviors and attitudes threatening, disparaging or insulting and in general all forms of psychological violence. The intimidating behaviors are those able to generate feelings of anxiety with gestures and words, with threats, direct or indirect, of physical violence, or with real forms of persecution. The isolation takes the form of control interventions on individual choices (stop working, meeting friends, etc..) and, in general, on any method that can produce a closure against communication and refusal against listening. These are strategies of material and emotional deprivation, that, realizing itself in a non-constant and unpredictable way, cause a sense of precariousness, insecurity and awe in the attacked person (G. Palermo, 2005).

Forms of emotional violence, also seen as moral violence or moral harassment, are not always easily visible and can include blackmail, humiliations and continuous devaluations, public and private blames, and attitudes of rejection, verbal abuse, sarcasm, derision, contempt, isolation, destruction and "psychological murder" (M. F. Hirigoyen, 1998). In fact when the psychological abuse is very pressed, the subjugated person completely loses self-esteem, with serious damages on psychology, specially on the identity and on the individuality, which, in several cases, can lead to mental illness or even to the suicide.

In whatever manner it operates, psychological violence is a devious strategy, that is detrimental for personal identity and for freedom of the violated individue.

THE PHYSICAL VIOLENCE. Physical violence is any behavior with the potential for causing harm to the victim; not only serious physical assaults, but any physical contact that wishes to put the victim under the control of the aggressor. Also in this form of violence there is a psychological component, and it is often the unpredictability of aggressive pushing which indulge the potential victim to pander the rapist by avoiding the behaviors or attitudes that could become the pretext for further aggressive reaction.

THE WITNESSED VIOLENCE. Witnessed violence is any act of violence carried out on significant figures for the subject in his presence or of which is aware (e.g. children who are witnesses of violence perpetrated by a family member to another family member, the violence of a spouse on the other spouse).

The psychological suffering caused by having been witness of violence does not emerge, they remain locked in a hidden corner of their hearts, but they are ready to explode in behaviors that seem incomprehensible and unexpected. The silence of a significative victim does not annihilate damages on the psyche of those who see, specially if it is a child, damages that are produced by the frequency of violent episodes, by the visibility or less the physical damages suffered by the victim, or by the police intervention. Living with violence is a real form of emotional abuse. The effects of such violence are manifested by inability to develop social balanced relationships with anxiety problems, eating disorders, school problems, insomnia and lack of self-confidence, which in adolescence may lead to aggressive and sometimes violent behaviours (B. Fawcett, B. Flatherstone, J. Hearn, C. Tofb, 1998). The more severe reactions that a person, specially teens, can develop by witnessing to a violence are the desire for the suicide, that is seen as the only way to get away, or on the contrary, a high degree of aggressiveness toward the aggressor, which may also leads to a murder.

THE COLLECTIVE VIOLENCE. It is a form of violence against a community "with the aim of advancing a social predefined project". It is "the instrumental use of the violence by people who identify themselves as members of a temporary or long-term group, against another group or set of individuals, with the aim to achieve a set of political, economical or social objectives "(OMS, 2002). It is a real subject, composed by a set of individuals, that are not necessarily in groups, which are linked by special relations, links, or even by simple circumstances. An example is the terrorism. The collective violence may produce direct and indirect victims. The direct victims cover both those who have suffered firsthand violence and that first-degree relatives of the victims of collective violence. Indirect victims, however, are those who suffer the effects of the violent episode because of its biological, antropological and sociocultural conditions.

THE VIOLENCE AND THE CONFLICT. Violent action is usually instrumental in achieving a particular purpose, by changing the system of relations which it belongs. The emergence of violence refers, therefore, always to a conflict. Violence is not identified with a conflict, but it is a possible way to reacting to a conflict, a manifestation of the conflict. In fact the existence of a conflict can occur in various ways, from verbal to real personal attacks, such as to indicate that the violent reactions are the natural way, that is that the aggressing is inherent to human nature, and to its instinct. On the contrary we highlight how, in fact, that is connatural to humans is preservation and survival instinct, and not the aggressivity.

This is not the only way, but one of many possible ways to defend themselves, perhaps one that at first glance seems the easiest, but not the only one.

In a perspective where the conflict is an indicator of dysfunction within the social system (N. Luhmann, 1984), violence is a destructive form of conflict management, with a strong negativity. For this reason it must be controlled and directed. For this purpose, for Luhmann, are called institutions, which must give way to conflict and to guide the development. Considering the conflicts as systems, Luhmann, by reinterpreting the indications respectively of Weber and Simmel, indicates two different forms of conditioning: "restricting the means" and "increasing insecurity".

He indicates how classic case of the first conditioning form, the "prohibiting the use of physical force". The intention is to prevent damages, but "it also has the function of complicating, refining, and perpetuating conflict systems", refining and perpetuating them. If you allow the use of physical force, the conflicts or do not arise or are quickly defined, if, instead, it is prohibited, then there is freedom to choose whether or not to initiate a conflict. This freedom is always influenced in turn by

other factors. These conditionings on the one hand seek to reduce conflict, but on the other, when they arose, they promote the possibility of co-existing within the society system, without damaging and / or destroying systems.

THE VIOLENCE AND THE POWER. Power is “the possibility of imposing one's will upon the behavior of other persons,” “the chance of man or a number of men to realize their own will in a social action even against the resistance of others who are participating in action”(M. Weber,1922). In this prospective the power is intrinsically relation, it is an aspect of all social relationships.

Thus, the power implies a relationship of influence between individuals, "we can say that A influences B, to the extent that he causes B to do something that would not otherwise have done" (P. Bourdieu 1999).Violence is a form of power, as was shown by Heinrich Popitz (1986), which describes four "anthropological" essential power forms: the power to offend (the violence), the instrumental (to threat and to be threatened), the authority (the obedience) and, finally, to create facts (the technical action). Popitz emphasizes that violence is the first root of power, the most direct form of power, the pure ""power of action".

THE CONSERVATIVE AND ANTISYSTEMS VIOLENCE. Historically, conservative violence is distinguished from the antisystem violence. The first is functional to the preservation and / or to the restoration of social order and in general to the stabilization of a particular status quo. On the contrary, the anti-system violence is functional to subvert the established order (the revolutionary violence) or to pursue benefits by delinquent or deviant behaviors (the chaotic violence).

THE CULTURAL VIOLENCE. In a violent relational perspective it is every situation where "the possibility of self-realization, both physical and mental, is below its potential" (J. Galtung, 2000). This discrepancy between potential and actual development can be attributed to direct violence, violent acts, killings, destructions etc., but also to the so called structural violence, to "the effects of social, economical and political structures" (J. Galtung, 2000)

In 1990 the sociologist explain the concept of "cultural violence", defined as “those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimise direct or structural violence.” “The cultural violence makes direct and structural violence look, even feel, right – or at least not wrong”(J. Galtung, 1990).

So the cultural violence is "all the characteristics of a culture that justify, cover, and present as reasonable and/or inevitable the first two forms of violence" (the direct or structural, nda) (J. Galtung, 1990). Examples can be found in colonialism, Nazism and nell'apartheid.

THE SYMBOLIC VIOLENCE. Another form of violence is symbolic, it is described by French the sociologist Pierre Bourdieu, as an invisible violence, that is exercised with the unaware consent of the sufferer and that hides the underlying power relations. This form of violence is exercised by imposing a particular worldview, the status and the social roles, and in general the mental structures through which one thinks and sees the world, by "dominants" persons to "dominated" subjects and not by the direct physical action.

“... the symbolic violence is exerted with the complicity of cognitive structures that are not conscious, which are deeply embedded structures, which, for example, in the case of male domination - we learn through the way to behave, the way to sit – for instance, men do not sit as women. There are many studies of this type: the ways of speaking, on the manners of gestures, on ways to look at [as of the sexes and social classes]. In most societies, for instance, women are taught to lower their eyes when they look. So by these bodily learning, structures are taught,

oppositions between the up and down, between the right and curved. The law is clearly male, the whole moral of the honor society of the Mediterranean is summarized in the word "right" or "straight", "keep right" that means "be a man of honor, look straight in your face, face, look in the face" and the word "front" is absolutely central, as in "to cope with". In other words, through the linguistic structures that are at the same time, physical structures, we inculcate the categories of perception, appreciation, evaluation, and at the same time the principles of action which are based on the actions, symbolic injunctions: injunctions of the education system, of male order, etc ... (the symbolic violence) which is the inculcation of mental forms, of arbitrary mental structures, historical - the inculcation that shapes, in some way, the spirits and makes them then available to the effects of imposition based on the reactivation of these categories. "(P. Bourdieu, 1993).

THE NONVIOLENCE. Nonviolence was theorized by Gandhi and applied in the fight for independence of India and then by ML King in the struggle for the integration of blacks in the U.S., as well as peace movements and civil rights. This method based on nonviolent resistance, "Satyagraha", is based on the rejection of any action that may adversely affect the other opponent, only providing the possibility of radical non-cooperation forms, peaceful protests, strikes, boycotts, etc. In fact the non violence, the passive resistance implies a *vis*. Non violence does not repudiate the use of force. The nonviolent refuses to hurt and beat, but also seeks to force, coerce, "it does not use force against someone, but on someone, "violently" forcing the will and the legitimate aspirations" (M. Lanna 2010). It is a passive violence, in as much as it forces the other to react with violence, to strike, to injure or to kill. The nonviolent does not attack, does not insult, does not hurt, but he still tries to impose his will with respect to this use of *vis*, the other will be forced to strike, to injure or to kill, to resist (to defend ...) to their imposition of will. Therefore, nonviolence "bans only the 'direct violence' on the others, but it uses a huge dose of 'passive violence', to the extent that forces the other (the violent, the aggressor) to use the violence to defend their position, their will, their status, their ideas, their own value system" (M. Lanna, 2010).

THE COMUNICATIVE VIOLENCE. The communicative violence is violence as a communicative acting that violence of the communication. In violence as a communicative acting, the violence is the message, a way to express something. David Matz (1969) emphasizes that deviance is able to boost communication, making it more obvious meanings considered important by the agent. Through the deviant conduct the individual makes his messages clearer and more explicit, he disseminate them, thus affirming his identity. This communication launches a circular process in that the deviant behavior draws attention of the social control systems, which in turn transmit messages on his conduct, the social meaning that has and the responses of social reaction (G. De Leo, 2001). Alongside the shown violence there is the violence of the communication, which is a type of violence typical of the neo-television. When we talk about violence on television, we do not mean, however, only the broadcasting of violent scenes and situations, but also of strategic communications. You consider the programs of "trash TV", where in the verbal dialectic between guests are not witnessing scenes of assault or injury, but a form of strategic communication and prevaricating, which undoubtedly can be considered violent. It 's a meta-communicative violence that gives to viewers, especially the smaller, ethically problematic behavior patterns and solutions to the "contentious" in terms of force and that leads to having aggressive verbal behaviors (S. Lugnano, M. Lanna, G. Palermo, 2009).

THE VIRTUAL VIOLENCE. In the meta-communicative perspective also it moves the virtual violence, acted out through the internet. In networking often happens, in fact, you are facing images

that you don't want to see, images of violence, sustained and acted, images of children or abused women. Sometimes, however, as well as find and see the images described above may happen to come across posts by pedophiles and racists. The big video-sharing community offers music, holidays, friendship, but also a pervasive presence of clips showing violence among adolescents, bullying, racial beatings, sexual violence. For more items go up the complaint that the culture of violence has found an ideal medium for disseminating and sharing in these communities.

Some video sharing communities represent a unique window through which it is possible to travel ideas, have knowledge and information, live and learn so many emotions and know people. It 's definitely a easy channel for dissemination of various messages and in this perspective it is a high expression of freedom and independence, but at the same time and for the same reason it also exposes the risk of excessive viewing of violent scenes, of carnage announced, murderers, pedophiles, reactionary, bullies and cut heads.

“The technological mediation of the report is extremely fascinating ... The "digital natives" are designed to adapt to a formidable technological mediation of the report and of the reality. One example is from YouTube: what is happening is real only if you are on YouTube. Otherwise, in the logic of digital natives, that fact does not exist "(T. Cantelmi, 2009). The culture of violence on video sharing community spreads in capillary, without effective filters and above it is perceived as a mirror of real life.

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