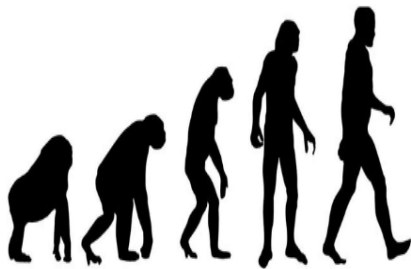


KEKERASAN DALAM KAJIAN KOMUNIKASI DAN TIPE-TIPE KEKERASAN

Sesi 02 - 03

Historical background



Darwin



Freud - Lorentz

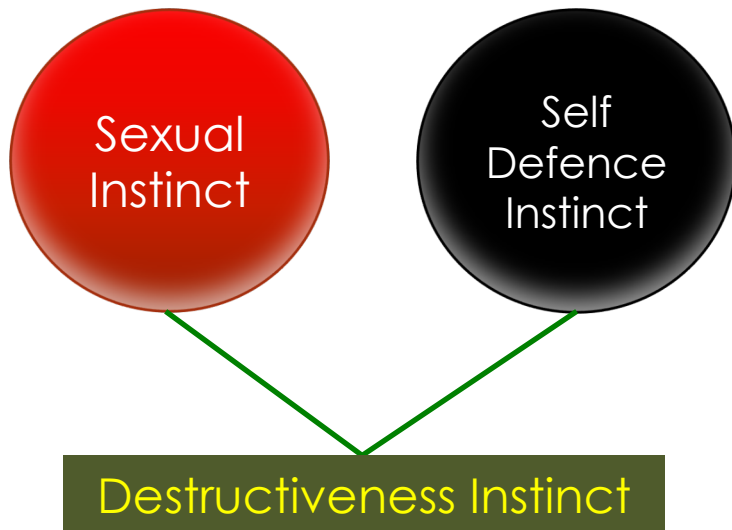


Skinner - Pavlov

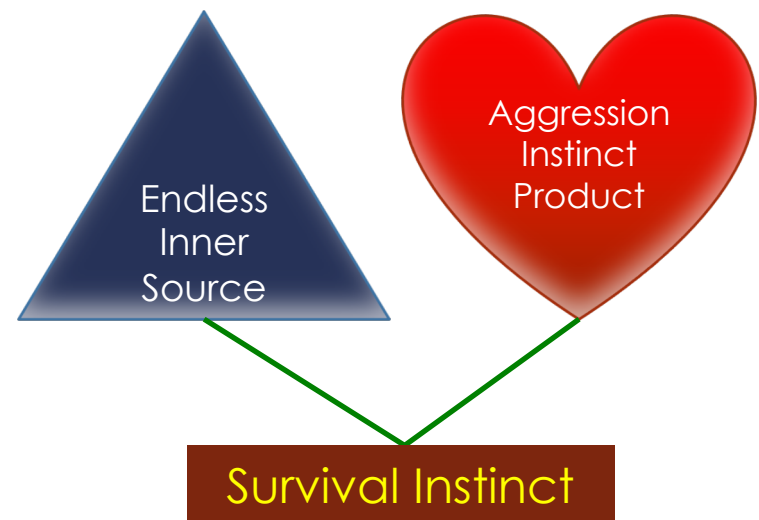


Galtung, Buckingham, Livingstone, etc.

Neoinstingtifis



Freudian as the final of theory of human instinct by far...



Lorenz as the system of aggression hydraulic...

Environmentalist and Behaviorist



Violence is learned behavior

- learned through observation
- learned through personal experience
- learned in culture
- learned in family
- learned in communities, schools, friends, etc.

Just Some Definitions

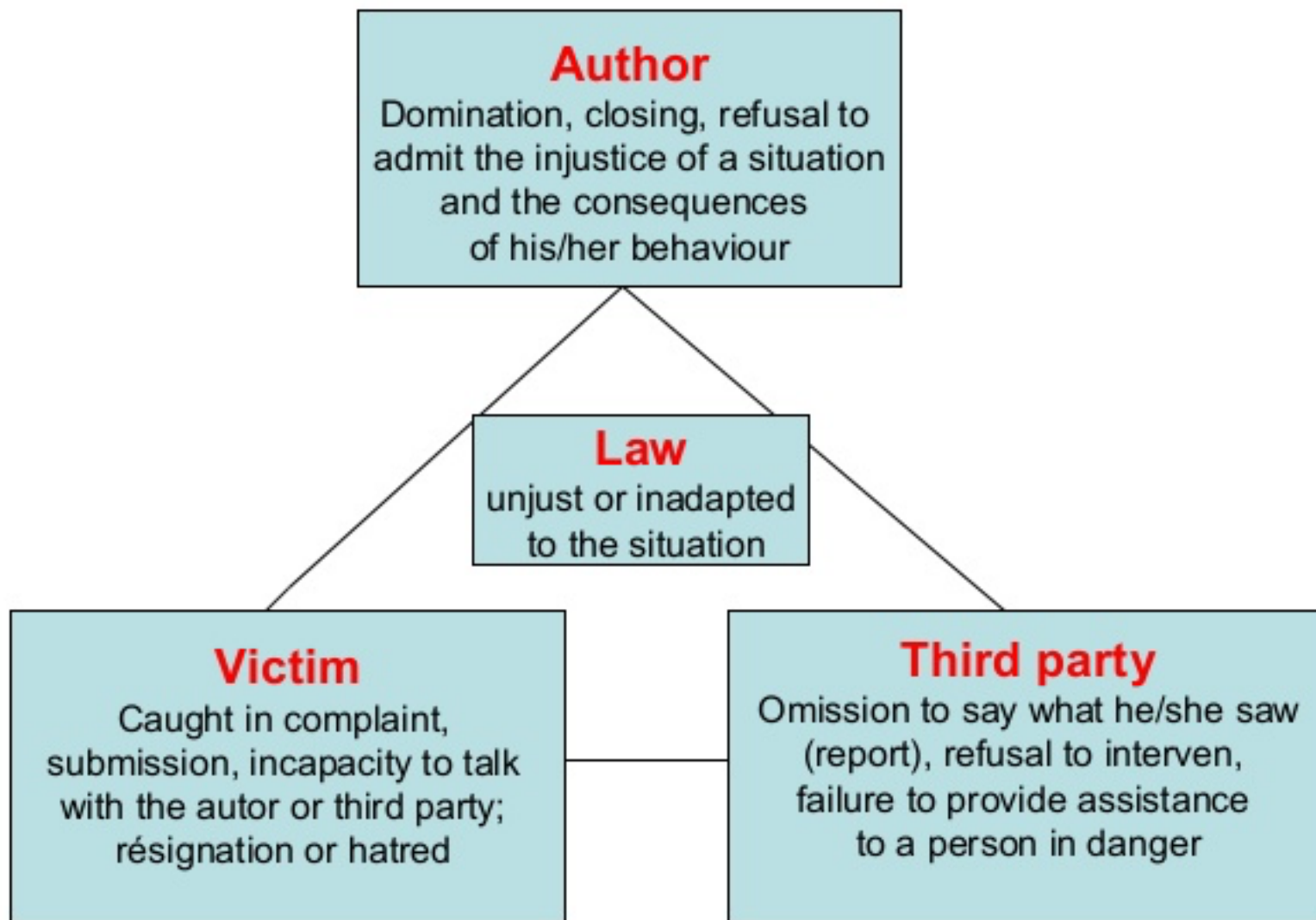
- Violence/ violent behaviour as a aggressive behaviour where the actor or perpetrator uses his or her own body as an object to inflict injury or discomfort upon an individual.
- Violence as occurring where persons are verbally abused, threatened or assaulted in circumstances.
- Violence as the different forms of misuse of power: crime and offence against people, or against personal, etc.
- Violence is aggressive behaviour that may be physically, sexually or emotionally abusive.

and many more...

Typology of Violence



The actors of a violent relation



Representations of violence

1 - Violence seen as natural



The conception of violence as inscribed in human nature is the classical approach of philosophy and political science (Thomas Hobbes, Friedrich Nietzsche).

We often generalise and wrongfully express the “violence of an effort”, “the violence of animals” or “the violence of the wind”.



For some, the simple fact of living unconsciously implies the desire to kill another.

Others have tried to give violence a genetically based definition, but the “crime chromosome” has revealed itself as much in basketball players...

For some anthropologists, violence was born with agriculture and the bronze era.

Photos : - Thomas Hobbes, English philosopher (1588-1679)

- Jean Bergeret, psychoanalyst, author of *The fundamental violence*.

Representations of violence

Violence perceived as natural

For Pr. Pierre Karli, violence has a cultural origin, and is linked to sociological conditioning, passions, imagination, fear.

There is a cultural distribution of roles: violence in boys is mostly expressed by slaps, kicking, hurting; for girls, violence is rather to be found in words and looks.

But the experiments led by Stanley Milgram have shown that statistically, the proclivity to exercise violence against innocents by means of submission to authority is equal to both genders.

The profile of a serial killer is the one of a young and single man, but in the Nazi, Soviet or Chinese concentration camps, women fulfilled their task as executioner just as men did.



Photos : Pierre Karli and one of these books



Representations of violence

2 - Violence as affirmation of the subject



Violence is a language, a way of affirming oneself, for individuals as much as groups.

Violence contributes to building a group (initiation rituals, big men). "State makes war, but war makes a State".

Others (Michel Wieworka) state on the contrary that the affirmation of the self is reached by speech, symbolic relations, and not violence.

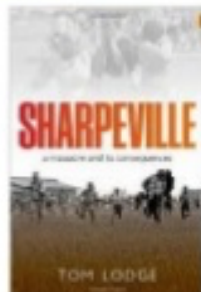
Violence is a way of representation (parades, uniforms).

Violence is also a way of dedicating one's life to a superior cause (sacrifices, heroes).

Suicide, violence against oneself and forbidden by the Church, is also an act of freedom, forbidden in Nazi concentration camps for instance.

Representations of violence

3 - Violence as system of domination



Violence is also a way of weighing on the actions of another, of imposing ones will on the other.

Violence is in the relation with another, whatever the means used : everything can be violent, not only blows and wounds or murder, but also words, writings, a smile or silence.

Photos :

- Slavery
- The wars led by Louis XIV
- The massacre of Sharpeville (21st March 1960) during the apartheid in South Africa.

Representations of violence

Violence as system of domination : structural violence



Structural violence* is a system, an organisation of society which weighs on the will, desires, aspirations, projects of others.

It is a violence provoked by systems and ideologies of domination, discrimination and injustice.

Ex. : slavery, colonialism, machism, tax havens, corporate lang grabbing, corruption, etc.

It is the mother violence, because it creates in the oppressed, a violence of resistance, itself crushed by a violence of repression.

* Expression used by John Galtung. Helder Camara spoke of "violence of the established disorder".

Photos : - Colonialism

- Machism, male domination

- Bank secrecy, pedestal of fiscal fraud.

Representations of violence

4 – Violence as act of transgression

Transgression is not in all cases violent (ex.: civil disobedience), but all violence is transgressive.

Already in 1215 (with the British *Magna Carta*), violence was defined as the abuse of force, of energy. This leaves the hypothesis that there could be a nonviolent force, which is not an abuse.

Transgression can be an attack to physical integrity (rape, murder), invasion of a home or territory, transgression of anthropological rules (incest) or State laws.

The problem is that norms vary immensely in space and time (ex.: the death penalty, practiced during centuries, was only abolished in France in 1981; excision, authorised in some African States, is qualified as crime in many other African or other States, etc.).



Representations of violence

5 – Violence as language



Violence can be used as form of language, a type of communication between individuals with a society that doesn't recognise them or allow them to speak up. In this case, it is a desperate cry of those who are not heard.

Violence of those excluded, for instance youth from “sensitive neighbourhoods”, is often a provocation, that is a call.



But this call is both inefficient and unacceptable, because it focuses on the violences committed and not the real cause, which is exclusion.