VIOLENCE - *ENTRY**

VIOLÊNCIA - *VERBETE*

LUIZ SERGIO MODESTO**

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ABSTRACT: Violence. This entry gives continuity to the series of the author started with *Civility* at the Brazilian Journal of Constitutional Law. The series will expose the terminology of the contemporaneous applied research implying signs shared by several dialectal or scientific disciplines in the areas of the Human Sciences (Anthropology, Philosophy, Sociology, Political Science) and of the Applied Social Sciences (Administration, Information Science, Communication, *Nomogogy* of the species Latin *lex*, Anglo *case law*, Han 法 [*fa* - *model*]), looking for phenomenologically quantify their objects or referents, if possible, probable or previsible of observation, experiment and verification.

Applying strict cognilogical cuts of the Theory of Cognition on the *semioses* (signic actions) of such entries, the author will superpose the semiotics-physics complex method (1) of the *Semioselogy*, including of the Physics phenomenology (Heisenberg, Bohr, Lao Tzy), of *Signology* (Peirce), and of the *Progmatic* Operational Instrument (Modesto), in (2) casual syntaxes with descriptive experimental models and *sensu stricto* scientific, to conclude by their trivial, dialectal or scientific instrumentality.

The present entry, describes the duplicity of experimental objects of the sign *violence* in the trivial knowledge contaminating the legist dialect in the dialectal knowledge by political injunction of the nomogogic order of the *lex* species, shared and reiterated by decision in the sententious mediation of conflicts.

KEY WORDS: Accept, force (physical), coactive order, politics, pre-civility, active volition, passive volition.

RESUMO: Violência. Este verbete dá continuidade à série do autor iniciada com *Civilidade* na Revista Brasileira de Direito Constitucional. A série exporá a terminologia da pesquisa contemporânea aplicada implicando signos partilhados por várias disciplinas dialetais ou científicas nas áreas das Ciências Humanas (Antropologia, Filosofia, Sociologia, Ciência Política) e das Ciências Sociais Aplicadas (Administração, Ciência da Informação, Comunicação, *Nomogogia* das espécies latina *lex*, anglo *case law*, han 法 [*fa* - *modelo*]), buscando quantificar fenomenologicamente seus objetos ou referentes, se possíveis, prováveis ou previsíveis de observação, experimento e verificação.

Empregando cortes cognológicos pontuais da Teoria do Conhecimento sobre as *semioses* (ações sígnicas) de tais verbetes, o autor superporá o método complexo físico-semiótico (1) da *Semioselogia*, includente da fenomenologia Física (Heisenberg, Bohr, Lao Tzy), da *Signologia* (Peirce), e do Instrumento Operacional da *Progmática* (Modesto), em (2) sintaxes casuais com modelos experimentais descritivos e científicos *sensu stricto*, para concluir por sua instrumentalidade trivial, dialetal ou científica.

O presente verbete descreve a duplicidade de objetos experimentais do signo *violência* no conhecimento trivial contaminando o dialeto legista do conhecimento dialetal por injunção política do mando nomogógico da espécie *lex*, partilhado e reiterado por decisão na mediação sentenciosa de conflitos.

PALAVRAS-CHAVE: Acato, força (física), mando coativo, política, pré-civilidade, vontade ativa, vontade passiva.

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** Postdoctorate with the title of Philosophiae Doctor in Communication and Semiotics - PUC-SP. Doctor in Law (Politics: Theory of the State) – USP. Master in Law (Constitutional Law) – USP. Specialist in Political, Administrative and Financial Law – USP. Member of the Lawyers Institute of São Paulo – IASP. *Ad hoc* Scientific Advisory of the Foundation of Support to the Research of São Paulo – FAPESP. Lawyer. Professor in the Advocateship Superior School of OAB-SP. Professor in the Course of Law of the Faculties of Campinas - FACAMP. Sinologist. Multimidia artist. Researcher in CNPq:
http:// buscatextual.cnpq.br/buscatextual/visualizacv.jsp?id=K4723121J0.
E-mail: luizsergiomodesto@sibila-research.com.br

1. Trivial knowledge

In the trivial lexicon, violence is the feminine noun: (1) designative of the "quality of that is violent", as the "violence of the war"; (2.1) denotative of the "action or effect of to violate, of employ physical force (against somebody or something)", as in "the giant knocked down the door with his violence", or (2.2) denotative of the "moral intimidation against (somebody)", as expressed in "lawless, the police practices violences against the individual" (HOUAISS. 2001).

2. Dialectal knowledge: Nomogogy of the species *Lex*

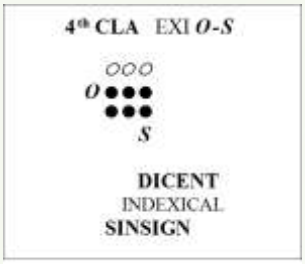
In the gender of the discipline Nomogogic Theory, or *Nomogogy* (MODESTO. 2005a, 408-413), that has for *object* the *body in its* symmetrical and asymmetrical *relations of* oral, gestual or graphical *order/accept*, casual-order or causal-order, objectifiyng describe the repertoire of the world alterity of the *action* (-αγογια: *-agogia*) species by *order* (νόμος: *nómos* - 4th signic class), open group of the symmetrical *actions* by auto-order, and of the *actions* (*-agogia*) asymmetrical by body-body singular order or propositional hetero-order (mediation order/accept, sententious or not), actions moved by multivocal interests, the Latin *lex* species, in its lexicon, intrumentalises the sign *violence* (DIREITO. 1977, 390) remitting it to the sign *coercion* (CHAVES. 1977).

In these cases, *violence* or *coercion* punctuates two objects: (1) denotes the active volition in the physical force (*vis corporalis*) of the emitter, when the active volition of the receptor is converted to the passivity and his body transmuted into irrational instrument of the emitter; (2) denotes the order (*vis compulsiva*), when the active volition of the receptor is reduced to the co-participation in the active volition of the emitter order and his reason subordinated in the accept.

3. Scientific knowledge: Theory of Knowledge (Cognilogy)

In the dialectal knowledge of the etymology, the sign *violence*, dated of the XIV century, is the synthesis of the *vis* (in Latin denotes *force*) and *-ence* (in Latin implies *quality*; *state*; denotes *action* or diadic *result of the action*). (HOUAISS, 2001; FERREIRA. 1999) By consequence, the sign *violence* indexes the active referent (*yang*) in the action of the force, and its complementary opposite in the passive support (*yin*) of the *violent* action in the lesion as effect of the action. Hence, in the etymologic cut, *violence* implies dominance of the *energetic* and *irrational* and subposition of the *logical* or *rational*, denoting diadic action.

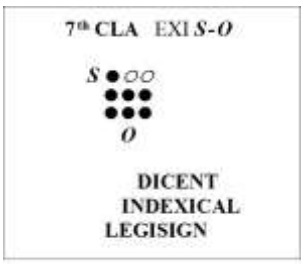
As it is comparatively observed, in the knowledge of the etymology the sign *violence* is dominantly univocal and precise, denotes a distinct object, the existent (EXI) "physical force" of the emitter and its index in the "effect" of the "lesion" in the receptor (il. 1: 4th cla [signic class], dicent sinsign - PEIRCE. 1978-1978-2.257, 147; MODESTO. 2005a, 415).



Il. 1 - Violence: 4th signic class

Now, in the trivial knowledge the sign decays for the equivocal, denoting indistinct objects, besides this *force* (*vis corporalis*), also the *order* (*vis compulsiva*) expressed in the "moral intimidation", 4th signic class with the sense object → sign (*O*-*S*) and decayed by reflected mediation of the emitter of the coercive order with the sense sign → object (*S*-*O*) of the 7th signic class (replica of the 4th class: il. 2), in the trice of the emitting intention that antecedes the real time of the receptor coercion.

This duplicity of the sign *violence* in the trivial knowledge indexing two indistinct objects, implies the same group of denotations as the sign *politics*, representative of the frequent relations in the domestic space and dominant in the public space: the group *order* and *force* (MODESTO. 1999). It is observed therefore that the complex sign *politics* contains the sign *violence* (force), but without being reduced to it, however, it's not equivocal as this one in the trivial knowledge, but polyvalent, denoting distinct objects.



Il. 2 - Reflection: 7th signic class

The equivocacy of the *violence* in the trivial knowledge (1), the legist dialect (2) receives and doesn't distinguish (see also ROUSSEAUX. 1999, 822), turning it more complex in the politics by injunction of the polyvalence of the order and of the force and their possible signic justificative and subjective actions. Thus, the sign *violence* pass to denote in the real the same relative objects of the sign *politics*, the order/accept and the force/lesion, without refine that in the politics of the public space dominates the nomogogy by hetero-order, while in the politics of the domestic space dominates the nomogogy by auto-order, quitting to present the conditions of quantification in the legist dialectal knowledge, the nomogogy of the species *lex*.

The case of the equivocacy of the sign *violence* in the trivial knowledge contaminating the legist dialect, increased by that political injunction and possible subjective justificatives,

retire from the nomogogy of the Latin species *lex* the univocity proper of the scientific knowledge (science *sensu stricto*). Those relative objects of the force/lesion and of the order/accept of past political facts, in the real time nonrationals and diadics and signically *genuine* to the receptor, diachronically received by oral verbal code (in the dynamics of hearings) or written (in the linearity of the proceedings record), are interpretable as rational or triadic and signically *degenerated* when put in question, and, by means of such rationalization, redesignated by the legist dialect when subsumed to the parts ambience, sententious mediator, indoctrinator, without taking into account that the human memory is not reproductive, but reconstructive, with diffuse frequency of false "remembrances". (MAZZONI. 2005, 80-81)

By conformity to an ethnic vision of world, by subjective or objective identification with one of the parts in conflict, the sententious mediator of the legist species, in his bachelor of law intermittence in the legislative, in the executive, in the judiciary and in the advocacy, redesignates those relative objects of force/lesion and order/accept by means of the politics justificatives, subsuming and converting the signs of those objects to his singular adjectival subjectivity of legal/ilegal, fair/unfair.

This equivocacy of the sign *violence*, as received by the legist dialect, possibilitates convert the pre-civility of the action (MODESTO. 2005b), in the undesired use of the force among humans, from the frequence to the implemented political banality. In the Roman tradition, initiated at the end of the -I century of its Republic, followed by Italian, French, Germanic, Spanish, in general Latin ethnoses, ex-colonial empires as the Portuguese, the French, and in regions as the one of Louisiana (French colony up to 1803) in the territory of the United States of North America (DAVID. 1996, 361, 399), it's observed this equivocacy of the sign *violence* especially when the *nomogogy* of the species *lex-gender* reiterates the "force" dissimulated in the euphemistic order of the "punishment" (ignoble homicide - MODESTO. 1999), and with the homicidal justificative by decision in the sententious mediation of conflicts that, founded in the alogism "*Si vis pacem, para bellum*" (FUMAGALLI. 1981) - "*If thou want the peace, prepare thee for the war*" -, simulates logical and rational dominance.

For contrast, it has logical and rational foundation in the politics only when this implies the order, or in the *wu wei* - 無爲 : *void doing* - of the *Han* ethnos (Chineses), that implies "*Si vis pacem, pacem age*", " *If thou want the peace*, *make thou the peace*" (MODESTO. 1997).

In the *nomogogy* between dominant and dominated humans observed in the world market by exemplarity (as this *wu wei* or *void doing* of the *Han* ethnos and frequent in the family-collectivity), by casual-order or singular, or by causal-order or formal, this alogism typically occidental, that founds its *lex*-gender species, permits the paralogical revindication that its dogmatic is moved by the interest in the peace (BOBBIO. 2000, 564, 566, 570, 573), even not availing itself of the peace, but of the implementation of the force, in the homicidal limit, probabilizing with this reproduce the expectations of force in the collectivity, and debasing the humans to the incivility of the chimpanzee politics (MODESTO. 2005b).

In this case, the uselessness of the sign *violence*, that takes from that equivocacy the dissimulation of the force and the simulation of the rationality, can be solved by more appropriate terms, univocal and precise as *civility*, *incivility* and *pre-civility*, all of them implying that group of the punctuated relations order/accept and force/lesion, common to the politics as containing gender of the species *violence* (force).

Distinguish the equivocacy of the sign *violence* implies observe and verify if retrieved quantifiably the object associated to the relation reference, by (1) *indices* (existential relation *object*/*index*), by (2) *subindices* (existential relation *object*/*sign*, while this sign is a referent and not a singular, case of the index in the existential relation object/index), and by (3) *degenerated indices* (referential relation *sign*/*interpretant* and not existential object/sign).

The utility of the interpretants of the *violence* (context acceptations of the signs in the referential relations sign/interpretant), passible of precision in the reflection of the scientific knowledge, is problematic if qualitatively retrieved by the dialectal knowledge of the nomogogic species proper of the ethnos in the decisions by sententious mediation of conflicts. It's perceived in this signic gradation the degeneration between the genuine objects/indices and the degenerated signs in the highest degree by means of the interpretants mainly contextual in the culture.

Summarizing. Distinguish the equivocacy of the sign "violence" in the trivial knowledge and in the dialectal knowledge of the *nomogogy* implies quantify in the *force/lesion relation* the effectiveness of the lesion in the body, if temporary, mutilative or supressive (homicide), as well quantify in the *order/accept relation*, and the more problematic mode in the ethnic culture, the effectiveness of the accept: if accept (1) by contagium, in the diadic action by communion, more mimetic, less reflexive; if accept (2) by coercion, in the diadic action by

conflict, dominantly irrational; or if accept (3) by reflection, in the triadic action with lapse of the receptor to reject the order.

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