

# VIOLENCE EXPOSED, PHILOSOPHICAL CONSIDERATIONS ON THE PHENOMENON OF THE MASS GRAVE

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The article discusses the events of the current violence as a phenomenon of excessive force applied between persons, within a common space, in order to cause irreversible damage to the ontological integrity of the patient of the force. This reflection, developed from the standpoint of social philosophy, is carried out by taking as a starting point the paradigm of *the mass grave*, and integrates analysis (starting from the concept of *the ordinary*) of the *community*, a concept that contemporary philosophy develops; although we propose the analysis of the mass grave and violence in public spaces from key points of thinking about living and suffering in those spaces.

**Keywords:** *Mass grave, superimpose, space, community, violence*

The phenomenon of the mass grave, although having constant records throughout the history of communities,<sup>1</sup> continues to generate in the daily sequence of shared existence, a crack, a fracture in the way of conceiving relationships and its means of occurrence, because with mass graves a negative testimony of collective death occurs. Whether from those same records, the mass grave is generated by causes of disease, functionalism of mass death or a pragmatic policy to hide the atrocity of excess power to kill (this subjugation before the power of the sacrifice and terror Achille Mbembe (2008) has called “necropolitics”), the fact is that the mass grave-beyond the particularities and instrumentalities- generate the frontal dissolution of individuality, from its spatiality and its singular, unique memory: it is the liquidation of the irreplaceable, unrepeatable and irreversible identity of each I identity that has been arranged in a mass grave in a saturated form, piled, disordered, in expectation of the dehumanization of victims that threatens the self (space) of each one, the same that cultural traditions have asserted through the ancient burial practices and various diverse funeral practices (Coulanges, 1982, pp 36-51).

Today, a growing concern has been given to the data of violence. Thus, interdisciplinary studies on the current violence refer to these acts as instrumental or as absolute. *Instrumental* as they are mediations to accelerate a process with the goal of obtaining a deliberately pursued end. Absolute (or *gratuitous* or *banal*) violence refers to acts whose aim has been suspended to ingratiate in and of itself. In this regard we should refer to acts such as unnecessary violence (cruelty) applied to the inert body without life (see Sosfky., 2006: pp. 88 and ss.)

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1. Taking into account the *wells* of Great Britain for the bubonic plague in the XIV century; the graves of the Killing Fields in Cambodia as dynamics of genocide during the reign of Pol Pot (1975-1979); those of Stalinism in the Great Purge between 1937 and 1938; those of Hart Island in the U.S., as a product of imprisonment, and a long *etcetera* ( See Joseph Cummins, 2010.)

In this article we will discuss the common grave, dug from an *instrumental* use of violence in order to create an infrastructure to hide the body in the earth. Thus, the theoretical approach on the mass grave is given from the reference framework of violence to the inert body in the common area. This phenomenon is also perceived as an interruption event. A community, before its progress or development, has to go back on itself with the consciousness of a constitutive unhappiness (Nancy, 2005. P.9 & ss.) because the crisis which operates behind a pit, hole or trench full of bodies is the affirmation of a death that is, whether obvious or anonymous, fragmentary and forgettable.<sup>2</sup> What we seek with this article is to expose us culturally and humanly in a different manner to the violence and horror that we live and experience in Mexico and in the world, from the discovery and emphasis of the body's frailty (our human constitution) that can allow access to the consideration of the dead and the living, where human solidarity can excel- the very human trait of condolence. A definition of violence is not enough nor an aseptic categorical scheme if in it the criticism of the human sciences insists on compassion, as well as condolence in our communities and in our entire country.

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Since antiquity violence has been studied and understood, but always denounced as unacceptable, “and perhaps it is precisely for having experienced what could [the Greek] be expressed with such force his rejection and his desire to abolish it” (Romilly,

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2. As is emphasized further on, an inertia of the history of Philosophy but also cultural wisdom, presumes that death or ontological destruction (crime), only happens to a real, living person- not to the body, a corpse, or the dead. The absolute or gratuitous violence denounced in the XX century and in the XXI century by Hanna Arendt, Primo Levi, Emmanuel Levinas, Giorgio Agamben, as well as by international organizations and NGO's, allow us to call attention to our categories, referential frames, speeches and pre suppositions that have been overcome by the facticity of an exponentially growing level of violence (there are more agents of violence, more instruments, more victims that suffer not only in "life", but also in their corporal integrity- ontology- until after their death).

2010: pp. 9-18). It was through thought and cultural expressions that sought its regulation, containment or prevention (either by the law, politics, artistic expressions, ethics, or education).

All of this suggests that in the West there is a memory of violence and its forms, an understanding and resistance, which makes it possible, for rationality and scientific work, the pursuit of all efforts towards a culture of nonviolence and against violence, where the human sciences must question themselves- what kind of problem is violence and how must we specify the question about excessive force that kills? From this perspective, it is a matter under consideration here of (absolute) violence in the common, public area.

In a first theoretical approach, the distinction provided by the *World report on violence and health* the World Health Organization suggests it can be functional (Krug, 2002). In that vein, it would be necessary to theoretically consider violence from three areas of action: self-inflicted, domestic and the public. Self-inflicted are those violent actions are those that an individual has on himself; *Domestic* violence concerns the acts of violence in the social core with people who know each other; and violence in the *public domain* (*shared spaces*) indicates the acts in the field of the socio-political relationship of proximity in the public space. Of course, these frames of reference are subject to discussion, but are justified if we consider that in Mexico the high intentional homicide rates take place every day in public spaces.

Definitions of violence may be *broad* or *minimalist*. Spacious in the sense that they refer to an order of rights that the violent act violates: violence or violation of laws, rights, rules, etc. ; *minimalist*, in turn, in the sense that such acts are referring to the relationship of the agent of the action and the damage (see Bufacchi, 2015: pp 13-37.). The mass grave seeks to make a crime invisible, and does not refer only to the damage to those laid there, the violated, but also the transgression of the normative order of our existence and the undoing of a common space, its

un realizing as a space of life. We can then broadly define operationally *violence in the common space as a set of factors, elements, actions, actors, victims, instruments, and effects which are directed in use or threat (latent of their execution) with a harmful force to intervene, alter, force, control, organize, prioritize and / or use provisions and positions of individuals in the shared space, be it a meeting or transit, promoting or causing bodily harm and undesirable pain in those who are directed to receive the deliberate violence.*

The relevance of thought and contribution of the human sciences are relevant in this issue. But how can it be a philosophical problem facing such a devastating situation as violence in the common space? Where can the human sciences find legitimacy when it comes to such heterogeneous and diverse events? We suggest under the general theoretical analysis of violence: highlight their features and the characteristics of acts of intentional homicide under increasing dynamic effect that seems not to be an affect by rather a constituent of this violence: *the mass grave*. So what reconsiderations must be generated from the common space of citizenship and community from the surplus of violence exhibited in the common grave? The escalation of violence and the proliferation of graves-that hybridization between brutality, desire and greed, which made absolute the win and despises life itself puts in question and suspends any space, as a place of life. <sup>3</sup> In this plane philosophy ensures the existence of thinking that this place has: occupying space. The philosophical thought operates in such a way with categories that we call *ontological* philosophy: thinking and articulating speech from the existing being, of how to be next to each other; as it pertains to humans, we think of being in time and space, our constitution,

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3. See the irrepressible daily count in Mexico given on *mass graves*, *illegal cemeteries*, *landfills* and *narco-cemeteries*, which are present in the articles of the national press, for example in newspapers like *El Universal* (Muedano, 2013) and *Millennium* (Michel, 2013).

our relationships and how to be a common being, to be together. So how does ontological thinking develop in relation to mutilated bodies that disrupt the idea of a vital continuity in the geography of the country? How to think not only of those bodies, but of those bodies who were once alive? How to categorize the horror of mass graves, places of horror, of expendable, killable, exceeded lives?

Thus, in principle, we can produce an analysis of the use of the panoramic *concept* “grave” and, above all, *piled bodies* in a pit dug in the ground (*mass grave*) that have a connotation referring to a legal, paralegal or illegal space.<sup>4</sup> Spain, in particular, conducts studies of this so unique phenomenon which denotes an almost political expression, what happens at the time of exhuming a mass grave? For some Spanish scholars, trying to answer the question is to intervene in the core of the memory, pain and suffering of the victims thrown into the graves ; the complexity and dynamism of the process, ranging from political and judicial initiatives of huge public and media projections, which have been called the *law of memory*. (Ferrandiz, 2009.: p 4 and ss) In recent decades these initiatives have led, in Spain, the proceedings before the High Court in order that legal powers are declared to investigate and prosecute alleged crimes of forced illegal detention primarily by the existence of a systematic and preconceived plan of elimination of political opponents through multiple deaths, torture, exile and disappearances (*ibid.*).

It was in this manner that led to the reconsideration of the understanding of the pit as not only the space where they were to

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4. Be warned in advance and as a clarification that not all “mass graves” are illegal. Burial spaces are not always individual. What happens is the conceptual change that takes place in political discourse (necro-politics) to ensure that all “mass graves” found in the country are not *illegal* for being where it should not be, but *contain* alleged members of criminal groups. What operates is the device of criminalization that exempts the ministerial, legal and executive responsibilities to clarify the facts and point to the murderer in the self-realization of the crime that contains criminals that the illegal grave is made up of.

take those who did not join the political plan of Franco. It forced you to think about in the term of the *ordinary*, *beyond* archaic language of legal practices that went unnoticed before the phenomenon of the pit to generate the *common oblivion* (Madrid, 2010: 77 pp.). All that was poured into conceptualizations have become a crossroads for pragmatics and thought about the same politicization of the community since enforced disappearances and mass graves opened in the last ten years. The concepts give pause to reflect on: i) the *common memory* of the damage caused by the sovereign power to the governed, ii) the data from the mass grave from the biological plane (bio-political) to the ceased life, iii) the frontal breach of civil rights and iv) the excess that destroys and seeks to erase the humanity of the victims. All of this loses dimensions of a form of dialectic of the violence settled in the continuity and progress of the history of a nation (Spain), to be converted into an event-the mass grave-that suspends history (its glory and its path to conformation of the great speeches) to show the interruption of the timeline through research and public demand made by relatives of the men and women thrown into the pits. The notion of event, in this sense, is a term of emergency. In other words, it is something that happens in the linear sequence of time without being scheduled to occur, that is has a place. Therefore, the event is the suspension or interruption of the continuity of the normal and customary events of everyday life in the forms of coexistence (Virilio, 2006: pp. 36-41) when it emerges or drastically accelerates processes of injury or death in the integrity of people.

The mass grave, then, as an *event* is an unexpected, unpredictable eruptive event, which involves an unusual destruction of space and integrity of individual victims (reified to be worthy of the violent destruction).

Very different from what happens in Spain, the event of a mass grave in Mexico has not gone through a critical reflection<sup>5</sup> but has joined the analgesic and amnesic practices of the use of



the image, information and the “normalization” of homicidal violence in the common area. The difficulty that we face is that the complex concept of “*mass grave*” is not represented in our collective consciousness as a common problem of violence in the public space.

In the context that organized crime in Mexico has left, violence applied in the mass grave becomes a practice of un-doing in order to break down the body, ending his figure, eliminating their presence, erasing their world. It is a practice from organized crime and is replicated by other commands (police, political, military, community) of public space. These practices differ from those of Franco, because in Spain the graves were dug for political opponents; in Mexico, meanwhile, the violence represented in the pit is in itself a statement of exception, because it does not have to do with bands of political ideals. It has to do with who are those that control the right to death and have therefore the opportunity to manage life (Agamben, 1998: p. 20 et seq), to regulate the space of life, give or take the space of the dead, to submit to oblivion the collectives and individuals.

The phenomenon of the mass grave in Mexico, after the spectacle of violence on the body (such as skinning, butchering, heads lying on the asphalt, incinerated bodies ...) events that were relevant from 2006 to the present - determine that the event of the *pit* is not necessarily a common phenomenon but part of a *culture* that declines before the value of life and began to assimilate the violence on the body in the public space after a trivialization in the media, from nihilistic aesthetics and

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5. It is noteworthy that the search for files in Mexico does not result in stopping the problem or issue of “mass graves” in the media of academic and research publications. We have press reports, many of them very valuable, that provide (statistical, graphical and testimonial) documentation, but human sciences have failed to capitalize on a rigorous and thoughtful discourse on the “mass grave”. But on the other hand and as the reader can appreciate, the problem in question involves ontological, anthropological, sociological, aesthetic, historical and political reflections with the proper formulation of theoretical frameworks which are precisely those which are lacking so far in Mexico.

anesthetic repetition. The offset is that violent events increase, but the closest concepts to refer to the pits that are found daily show the *other* breached concepts to excess as part of an organized *underground*. That is, before the discursive focus of attention on the concept of a common problem- the inflicted collectively inflicted death, the discursive devices directed towards conceptualizing the conversion of the violated as *criminals* and as a *clandestine* event, where bodies (quantitative representation that generates a sense of anonymity) are counted. All of it seeks the suspension of the damage (the violent act itself) that the deaths list with their own evidence, in their own appearing of not being only a single death but a common problem. Today, counting or cold enumeration of the dead and places that have been identified as areas of horror in Mexico suspends the idea of an area of rights, welfare, and opportunities for development. We are “integral witnesses”, survivors of increasing violence that victimizes anyone, anywhere- violence that challenges the *common* space and our quality. The truth is this space can be assumed to be united and integrated, but the truth is that the constant interruption, every mass grave found since the Rio Bravo the Suchiate, confirms the fragmentation of the space by being a territory of horrors. Therefore, the anesthetic machine of violence is complicated, since it is not enough to repeat it by rather there arises the discursive appeal to the enumeration which becomes not only necessary but urgent: the event found 200 bodies (not just 72) in the pit in San Fernando Tamaulipas is nullified to a news accident to the implementation of and abstract number, endless in its sequence and does not give reason or evidence of suffering or pain or causes; so that victims and mimetic violence that runs intermittently in Tamaulipas, Tierra Caliente, Iguala, Boca del Rio, Ciudad Juarez, Culiacan, Tijuana, etc., is counted but not reasoned or imagined.

So, a few years ago, *mass graves* and their public mention suffered a turn in the political discourse: there had to take

off the concept of *the common* (political concept par excellence from the Greek *koinoîa* in the polis to the *communitas ciuitas* in Latin ) in an increasingly repeated event and refused a numerical reduction. In this manner it spread through the media, from legal and political levels that stopped speaking of “mass graves” to a place to the newly called *narcofosas* ( *narco pits*) and was then consolidated to “clandestine graves” (Lara, 2014). *Clandestine*, with reference to pits full of corpses of criminals and delinquents, which were homologated in conjunction with this sector. Criminals are despicable beings, generating an arithmetic damage: damage to the bonds of community, to interpersonal and institutional trust, to violate all commons (the nation, the city, the country, to us). Hence the corpse that was thrown into a pit would have some involvement with criminals, better yet, to organized crime. All corpses in a clandestine grave undergo the aura of criminalization. Hence the *clandestine grave* had no connection with the mass graves (those met by illness or for streamlining public cemeteries) but became a reprehensible whole, because in it the integrity of the excluded, the despicable, the criminal, *the narcos* and the organized. The organization of death: to whom it is applied more than those involved in organized crime? Thus, the exclusion of the *clandestine* operates not only in the media discourse and concurrent development in social judgment, but also in the legal field that has few powers to conceptualize the grave.

Beyond all of the context and the circumstances that may be involved in the event of common or clandestine grave, the evidence leaves and deep mark on which we can introduce to ourselves about this problem which is the space that occupies a site full of bodies in the world; a consistent reconsideration that takes into account the mortality of men and women, their bodies and the places they occupy in the mass graves, repercussions in the concepts and ways of conceiving the space itself that the

WHO *World Report* referred to as a public or common space (Krug, 2002: p. 238)

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The concern that detonates any meditation regarding the grave is not, in principle, nor a space (interior) made to receive, swallow and pretend the disappearance of the dead, nor is it the very idea of *the dead thrown in*.<sup>6</sup> The violence has the imprint of excessive force, of damage. It is perhaps, then, the substantive *violence* that should be restricted to the point where the force is excessive and where the destruction is always articulated. The idea that violence is excessive, absolute and reprehensible power in itself does not seem to extend in Western history to all areas of life as much as you might think. Perhaps, even today, the idea of just or preventive wars that suspend rights, minimum human guarantees, are typical of this straining or forcing to keep its limit to the terrible (Romilly, 2010:.. P 10 and ss). Indeed, the philosophical reflection on tradition installed by force, conflict, violence, vigor and momentum in the same area which is only discernible by their stories; that is, for what gives meaning to the act of force: the hero, the glory of the state, the defense of the Republic, the integrity of the community, the health of order and so on. The violent act seems to be, at the horizon of meaning, out of that which is followed by the initial and final justification: the loose act, without reason and motive. The violent act, unlike aggression, always seems to need its justification in order to start its agency (Arendt, 2013: p. 105).

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6. A hard flowing and swirling speech below the winding serpentine political, or media, or philosophical discourse on the mass grave is the *speech of the perpetrator*. For some time we knew of the esoteric terminology of organized crime, but it became clear in recent days in Mexico about the murder and *round up of students of the Normal School of Ayotzinapa* (September 2014). The mass grave would be, for the perpetrator, *the garbage dump*, unlike the official discourse of *clandestine graves*. As of this writing we are aware of the limited scope of our frameworks (sociological, philosophical, anthropological, cultural and political categories) that make a "controversy of shadows" before a language (political and /or criminal) that agents directly the indolence and analgesia against their own acts or omissions or negligence.

A few centuries ago, especially due to the influence of the Enlightenment, we began to understand the uniqueness of violence, its emerging feature as a resource when reason fails; although this resource, no stranger to reason as we said was absorbed by the stories of history again, for legitimacy, first, conquest, invasion, of the uprising and then came the speeches of emancipation, revolution, decolonization, resistance, revolt ... (Calleja, 2003: p 65 et seq.). Beyond the punishments that the exile, the heretic, the witch or criminal suffered; that is, those legal, legitimate violence that made men and women invisible, fearful of losing their lives at every turn, of those who were tortured, burned, boiled in oil in public squares, stoned and then taken to the shadow of legal-rational order of the prison or the madhouse (Foucault, 2003: p. 106). Beyond this, a brief review of our modern history makes us realize the surplus of violence that physical force, gushing and overflowing, now systematic, technological, full and strong under which we have been born in the transit of the exceptional regularity of life. In other words, the possibility of being violated, of being a *whatever* (Agamben, 2006: p. 57) tossed, executed, terrified.

Every time you wanted to talk about this mystery that runs through understanding, which overturns, the unspeakable to see those bodies lying, those who left all the passage of history from the force that opens the West such as the *Iliad or the Poem of the Force* (Weil, 2013) and that pass through the violence of yesterday and today, make one understand and put at disposition the arrangement of thought in acquiring concepts to understand what fills a pit: a mass grave is filled by bodies of men and women who are or intend to make forgotten from the omnivorous history, immanent in its own internal resolution that reduces the individual to be part of without forming part part of the realization of the community (Sanchez Cuervo, 2014: 178-179) . In this manner it can be noted that promises, efforts and dreams thrown into the earth, a full community of meaning and well-being, of

progress and inexhaustible resources, has exploded in our time with urgency to question whether these forms of community which we know, which we have inherited and are active, are undoubtedly the only ones possible and whether there will, or better, what we resign to them or precipitate them in themselves to show their constituent darkness. Perhaps we must precisely neutralize or emphasize categories that have overcome life; that have made their own the options in the ways of being that are offered: citizen, being a politician, man, and so on; since these are part of the speeches that cannot, because they fail to account for, the bodies violated in a grave.

We notice that what gravitates to the bottom line is whether we can think of another community where the mass grave is not possible. How must the question be delineated by the community itself? How it will be to live in another community or other possibility? In other words, will there may be other communities or another future? (Agamben, 2006:.. P 26 ff) In any case, we can stop for a moment with this reflection to think about the finding of a mass grave in the world, which requires a reconsideration of our synergy with the other-common, which is thrown into a pit.

If we talk about the *violated body* it is because, as can be seen, we are still far from clearly stating what is the *body* when it is piled among other bodies inflicted with violence, not only beforehand but in that way to make the *body waste*. Ontological unity integrity of the human being is also in its corporeality that everyone is unique and unrepeatable; but, at the same time due to its nature it is vulnerable and its integrity can be fragmented by violent acts. The body is vulnerable: can be injured, damageable. Who would not think that such a violation is stopped when the victim has died violently? However, reduced to a primary situation of a dead, lifeless body, the body is exposed to damage ranging way beyond death. Of this damage, the Italian philosopher Adriana Cavarero called *ontological crime* on the inert body (Cavarero, 2009: p. 58), which means to dishonor what

was created, a lack of sympathy and consideration for the bodily singularity, all of which happens beyond the vital, with the exhibition, dismemberment, acids, fire and so on. So Cavarero mentions:

*The physics of horror* does not have to do with the instinctive reaction to the threat of death. Rather it has to do with the instinctive revulsion for violence that, not content to only kill because it would be too little of an act, seeks to destroy the unity of the body and is merciless in its constitutive vulnerability. What is at stake is not the end of human life, but rather the human condition embodied in the uniqueness of vulnerable human bodies. Butchers, massacres, torture and other violence is an even more crudely subtle part of the picture (2009: p. 25).

Thus, from the sorrowful, terrifying and horrifying space that has generated violence in Mexico, we are faced with the need to question the community where exists the ordinary and the limit to which the term is extended: the pit.

What is common to the pit? The dead are dead. But how to understand the unthinkable from the dead, not only dead but also *mercilessly* destroyed (as the ancient Greeks had said), without consideration, without humanity.<sup>7</sup> It should be recalled that the concept of death in the West is referred to the *dead* in his space, in recognition of individuality: it refers to the grave, into a space occupied in the soil (*humus*), a space made for the dead human to be accommodated; which, we say, indicates that the dead never share the same grave in disarray. But in the pit the pile exceeds the body, and this is no longer a solitary grave, memorial and

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7. One of the most important literary testimonies of the West in relation to the dead (enemies), is recorded in *The pleading of Euripides*. The women, who are asking, begging for the sacred right to bury their children (foot soldiers who died in battle), who cannot be out in the open and face the humiliation of being eaten by scavengers: "Give me back my children, do not let the members of the dead at the hands of death that the members not unleash one as a mouthful for wild beasts" (Euripides, 1978: paragraphs 44-45). Although respect for the dead and requests for funeral rites are repeated in Greek literature: in *Iliad* with the bodies of Patroclus and Hector; Ajax's body on the eponymous tragedy by Sophocles and the same tragic author with Polynesian's body in *Antigone*.



rest, rather it is the mark of how to submit the dead, and the body itself into oblivion, the piling that depersonalizes, because everyone loses spatiality of its own. The uniqueness of this man, woman, child who had a life, a family has no synthesis because it no longer has a place in the world.

Obviously our existence in Mexico has entered a dynamic of death; better yet, to be killable and to kill: a place where anyone can give to the other the commonality of death. To support and provide evidence of this apparent hyperbolic judgment, we can refer to the approximate figure of 75% of the national territory which has been used to build clandestine graves and to abandon the remains of victims. We refer to the 1,243 graves found and recorded from 2006 to 2013 (Lara, 2014), graves have been found in the soil of Mexico, not only in relation to crime and war, and in the fight against them ... but also in shares of acts of the state rigged as the *modus operandi* of organized crime.<sup>8</sup>

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According to René Girard (2005:P 332 & ss.) violence emerges unpredictably and is distributed as a contagion and is unstoppable if resources are not used and instruments are determined to sort out the order of that the violent act has been first been broken down or what enabled its emergence.

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8. A few days ago, in March 2015 (while this article for the magazine Espacio I+D was being written), the journalist Karla Zabudovsky requested information from the 32 states of the Mexican Republic and the Federal Government on how many clandestine graves had been discovered since December of 2006, the date in which President Felipe Calderon took power. It was specified in the application information on how many dead were in the pits, gender, state of decomposition of the bodies and whether they had identified or not. The result of that request resulted in the title story of K. Zabudovsky (2014) "Nobody knows how many graves there are in Mexico, much less the government." The data is in itself relevant because the hidden or inaccurate information due to inconsistencies suggests high rates of homicidal violence has occurred in mass graves for years; but also demonstrates the impracticality in Mexico to take appropriate measures to prevent, contain or eradicate violence, since all the "Recommendations" issued in the reports on violence (WHO, the Pan American Health Organization, the World Bank, the Heidelberg Barometer Conflict) indicate that there must be established or must enhance national capacity to collect and analyze data on the magnitude, causes and consequences of violence with the intention of setting priorities and plan concrete actions that have a direct impact.



We can consider that if the power and/or the knowledge to generate links and ties, that is, obligations, commitments and common desires, the violent act, for its part, does not have in its own constitution the ability to generate, but on the contrary, its factual constitution is to break and *tear*, as the Greek called the act that harms the community.<sup>9</sup> The problem then, is how to generate the resources to stop inaccurate violence, away from the primary agent. How, when it is impossible to have a sacrificial or cathartic version that contains and ends with the contagion, the virulence of the violent, but simply exposes the damage, the exposed body, violated, because it is there, for what amount of the fragility of the human condition, the possibility to be exceeded by the force of the strong, the armed, the organized to kill? Will the exhaustion, the resignation, the final possession of territory, power, the market, merchandise, which we experience today, the violence we live in Mexico end? The diversification of the media, the manipulation of their transits of fear, fear and terror seem to offer an incalculable, in adjustable way in the accounts: the quantities thicken, the enumerations and it seems that begins to generate a city, a nation, a remote village, that is, the unqualifiable death toll that Mexico is today.

The thinkers of the XXI century with respect to the subject of life, commit us from the issue of uniqueness and, above all, in an area in which it lies irredeemably linked with space. As we Nancy mentions, space and time is a conjunction, never a dilemma because they are one, but traditionally separated in Modernity (Nancy, 2003: 105),<sup>10</sup> in which a space without bodies, a realm of being conceived without bodies, dumped in the horizon of

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9. We cannot say that there is a history of violence, but rather there is a continuity that undermines the relationship of links that are generated in human creations: the conflict brings into play actors; the violence nullifies or places, perhaps, us in a situation of total and absolute asymmetry of the victim and the agent of violence.

10. Jean Luc Nancy (2003) in *The sense of the world*, looks at the reason why Kant's time, in which everything happens except time itself, is a time when nothing takes place except time, which takes place as a need- a stationary place, like the emergence once and for all of the same stuff of the world.

the timeless; which raised the question of how we construct and build a community that does not consider its spatial bodies that are mutable and finite, the friction, the distances of these existing ... (the moan when you feel the discomfort of the desktop, especially when we hit the table with the knee), a space that does not include the temporary nature of mortals, let alone the *piling* of bodies in a pit.

We can observe that the problem is to understand the common between one *with* the other and the other *with* one: the common is this shared life in a space. What is common is the inescapable space of existence. We now understand *that the question of being in the community becomes the same question of being* (Higuera, 2008: p. 22),<sup>11</sup> of the community questioned from the inscrutable mass grave in the eyes of reason.

We know that metaphysics is not enough to the dead buried or exposed body in pits in Mexico. It is not enough for the dead body but also for the living body. Therefore, we confirm that we need to rewrite a new *corpus*, which also must speak of technological interventions (surgical, aesthetic, genetic) a *corpus* where not only the doctor or philosopher, but also politician and criminal have seen power and the power of intervention; we need to rethink the dematerialization of the body from the violent act and also from the symbolic dynamics exerted on it like information: massacres, cruelties, the most diverse violence trivialized and turned into digital streams of zeros and ones, in painless quantifications, swept by voice or writing that they are piled or over piled, generating forgetfulness. We also need to silence for once the deep abstraction that has distanced the body of what we are, while exposed to the surface as vulnerable fragility. All of this, because the intensification and spread of violence in the public space would not free us to seek alternative and more precise

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11. Also see Roberto Esposito (2006) in his book *Categorías de lo Impolítico*.

definitions of violence to think of it as an event, where pain, injury and sympathy are integral elements of its deployment.

Life is common. Death has no reason to be. Life and death involve us all in different ways, not only in our blood relations or relatives, but also politically; and that is, strangely, what politics and political life (this *zoon politikón*) has lost sight. By thinking space as commonplace, what we notice is the evidence that the way of being of existence when humans are born, or before, when the womb is swollen by pregnancy as preceded existence, given to a relationship that is poured into the distance: the child inside the mother is at a distance with her skin and its flesh in her flesh. The child is never the mother, but always keeps an approximation to it. Thus, when the birth occurs, the proximity of the newborn to the world reveal the origin of existence is that of to-live (Esposito, 2009: p. 22). This is the idea of a common area, while inhabiting the livable as giving each of them a place. This is in contrast to ideologies of death that have been perfected in the extermination, dismemberment and disposal of space as new (extended) forms to activate violence such as in a common or clandestine grave that seeks for in a purpose that does not *display* differences and that no visibility of violence that was applied to the previously living.

So what is a mass grave? A mass grave is, in short, that empty place yet as the same time filled: the difference, individuality and uniqueness are nullified in the in distinction of a body against, over, other bodies that have been *thrown* in the same hole. This is not an area that housed pain nor a space between each other (spacing), but a place that is no place-<sup>12</sup> In this vein, it is a space that is not, until it is filled with pain and temporarily suspended; it's not an extended space but a space without extension- in other

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12. We refer to that the Greek called Xora : it is a space in which the thing is, but it is not the space without something in it. Xora : the non-space or compartment to the extent that is interally making space (Algra, 1995: 72-117).

words, a non-place that where the imposition of the disappearance and in distinction occurs. But we make reparation, sideways, in this no-space when we talk about a mass grave: the hole is not a place, because the place *is* things to *be*, are in place as his way of *being in*, or he proper place for each and every one; but in the mass grave what is found *is* the congestion, piling that blurs the uniqueness of those thrown there, who are denied the being of their being denied life; but even more, it is the interval of a pit to another, the horror intensifies a non-place, a common area of pain, suffering and bereaved relatives from Guerrero to Michoacan, from Ciudad Juarez to Tamaulipas. The common space then becomes a shared condition, because the verticality of life at every moment is questioned before the amorphous flatness of the bodies discarded without their own space, as is the common grave (Romero, 2014).

It should be understood that the space that we have considered -for modern mathematics (at least until Bernhard Reimman) and philosophy- as an empty place, always the same: space ready for occupancy, filling; an eternal place without time (Robles, 2000: p 114 et seq.). Thus, understanding the space as an empty space makes it impossible to think the piling of bodies of a mass grave, because only the occupation of the site is able to be seen, the pit occupies and never the piled body that there is-no-place, which has been thrown in the pit.

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However, this event forms an unrepresentable collective stupor: whether the grave is found in Europe in the concentration camps, the pits of Rwanda in Africa, those in all of Latin America, and those found today in Mexico make what is thrown in the pit unrepresentable because the piling of bodies is a prohibited representation, a representation impossible for reason. We are, like it or not, before a spatial and temporal transformation in the forms

of violence, which affects a unrequited dissemination with both categorical, philosophical, ontological and affective experiences.

Violence as events of the pit, the reflection on the figure for the same forms of violence, not only on their narratives or cold indication of their effects, opens a horizon of crucial issues for the understanding of the human in modern times and points directly to what phenomenology in the past century directly stated, the singular irreplaceability, the irreplaceability of everyone, and hence the staggering evidence that objectifies every violent action, removes and deprives of space instead of existence.

In Mexico, the event exposed by piled bodies, leads us to believe our limit: the limit of our self and our history, a way of seeing beyond the plastic body to conceive as a threshold at which happens the inescapable way of being, where we come into contact, where we feel with the other, with the other and ourselves.

The problem we have today in the human sciences is how it will generate the resources to understand and stop imprecise / unrepresentable violence in the common area. The information cannot be stopped in the daily count of losses or the discovery of mass graves because it is not really the dead, the breathless, the speechless, the voiceless; it is also the claims that are in the testimony of families, witnesses, evidence: because that's where those who were violated are still making space, claiming its place in the world.

The common life and the common grave are two entirely opposite ways to think of ourselves from the perspective of the community (life and death): While the common life has entered a dynamic of expropriation, the mass grave reveals the crisis of considering fragility, and conversion by the criminal to replace a fragile being, as we all are, for a killable one. Thus, violence in the commonplace, which is the Earth seen from space that we share, therefore comprises, from the intervened and interrupted pain that is caused, the contact that seeks to regulate, rank or annihilate. Violence today is not perplexing. It lets us, in principle,

*terrified*, landless beings to live, with so much cruelty and anger. We must overcome again and again the echo of violence inflicted because, with everything, we may be questioned by the violence and its uniqueness, which is its occurrence, erasing spaces, un-realizing temporality, eliminating life in the common area.

If we consider that the human sciences are handicapped in many ways to ask about violence, because they have failed to generate sufficient categorical system for questioning, we think it is necessary, then, to today deconstruct methods, categories versus unthinkable violent (but repeatable), events to move from fear to question, to challenge what is common to the pit and that is the community in Mexico before so many mass graves.

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