The Role of Symbolic Violence in Class and Race with Mitigation Activities

# The notion of symbolic violence was discovered by Pierre Bourdieu to reason the silent, unconscious types of cultural and social domination prevailing inside the day-to-day social customs. Symbolic violence comprises of activities that have prejudiced and detrimental sense or propositions, for instance, racism and class domination. Language is a medium through which power is perceptively employed as discussed by Bourdieu, through the notion of symbolic violence and misrecognition (Pierre & Thompson, 1991). Power is not obviously exerted through force applied but by the capacity to enforce judgments and to execute them as legitimate by masking the relations of power which are the core of the influence (Bourdieu & Jean-Claude, 1990).

# While power and authority are essential to lead the world towards success, Palestinians and blacks should develop cultural resistance regarding symbolic violence and power because it has an impact on their identity, causes stigmatization and exclusion, it prevents mobility, social interaction while creating mental walls, and causes the destruction of the heritage and lifestyle through the process of normalization.

The aim of this essay is to investigate the role of symbolic violence in race and class oppression, how it changes the culture and lifestyle. Once it is recognized, mitigation activities are introduced to reduce their impact and allow the affected population to resilient.

Symbolic power is the ability to create supremacy and misleading images of the dominated group, especially when they are resistant. This result in proletariat experiencing several modes of oppression.

Victims of symbolic violence usually experience stigmatization and lack of mobility, Palestinians are a good example of that. They are victims of symbolic violence; they experience the stigmatization of being labeled terrorists (Tuastad, 2010). Palestinians also face lack of mobility whereby their human rights are being breached by limiting their freedom of movement. Permits are required from Palestinians who wish to spend time with their families outside the walls. They are also denied education, health care and workplace (El-Hasan, 2013). The study carried out by (Gast, 2018) also shows that black (working-class) also suffer from discrimination and lack of mobility due to symbolic violence, through his investigation he exposed how white (middle-class) attached black students to "Flatland", "ghetto" identities and crime noticing the stigmatization they imposed on their dialog. Stigmatization of black Americans is further enhanced by the studies conducted by (Anderson, 2012) and (Wacquant, 2007) which shows that blacks are assigned to crime, poorness and violent neighborhoods.

Proletariat students are frequently detached from the education of their discovered lack of success as students. This effect is observed from the study of (Healie & Connolly, 2004) where the none of the working-class learners had been enrolled for the ‘Transfer Test', which is a test that allows a learner to study in grammar school and if a learner fails, he/she enrolled in local schools. All the learners from the working class were automatically enrolled in the local school secondary. This discovery shows the discrimination associated with class, it shows that

Another effect of symbolic violence is the creation of mental walls experience by the dominated group due to self-subordination through the process of normalization. (Piquard, 2015)YouTube video presentationshows how Palestinians have a self-imposed restriction of their own mobility due fact that they have integrated and normalized the fact that as Palestinians they have a restriction of mobility.

The dominated groups experience the destruction of lifestyle and ethnocentrism whereby the dominant groups define their own culture as legit and superior. This was also witnessed by Thomas Jefferson who suggested that the black race was minor to white (Williams, 2015).

1. **MITIGATION TECHNIQUES**

Marginalized groups should develop resistance to imaginaries create by hegemony to counteract symbolic violence, this implies they should prevent their own legitimization of dominant group history. That will allow marginalized groups to acknowledge their own past and keep in mind the resilience that brought their survival (Piquard, 2016).

It is important to confront stigmatization. Challenging discrimination will automatically reduce the normalization. Discrimination confrontation boosts self-esteem and brings self-importance.

Giving testimonies, documenting events allows one to be heard which results in recognition and the use of social media. When one is living in an isolated and fragmented area, Facebook is sometimes the only connection to life and it is significant as it allows one to give the stimulus.

School is a place where you can get out of the context of things outside the school, where social support needed is received and allows the interaction with other youth. The school also allows learning about resilience and non-violent resistance. The should be new ways of supporting proletariat (black) students that are marginalized in educational structure, by changing the way the learning institutions operate rather than twisting the learners to fit into the existing structure, practice and relationships (Waters, 2017).

1. **CONCLUSION**

It is clear now that dissensions affect humanity beyond their assets, it affects identities, mobility, and social interactions. These impacts are neither amazing nor gruesome but they result in the birth of psychological-cognitive injuries which obstructs the process of reconciliation. Happiness, health, and motivation depends on the sense of belonging which is damaged and conditioned by symbolic violence thus influencing segregation and disparity between the dominant and the dominated. Minimizing symbolic violence as aforementioned is important to dodge the normalization of it.

(Healie & Connolly, 2004) performed the study in Belfast to measure the impact of symbolic violence on social class based on 10-11-year-old boys from both the working and middle class. Their finding will be applied in this paper.

(Gast, 2018) studied how academic disparities and teacher-student relations are affected social-class difference for both teachers and black students. This research includes demonstration power arising from language and legitimization. Racial discrimination and the necessity for black to achieve economic mobility.

(Wacquant, 2007) showcases the stigmatization of black American. He also spotlights marginality and territorial fixation. His work is important to allow acknowledgment of racism and racial segregation leading to the formation of the precariat.

(Anderson, 2012) showcases the effect of historical racism impose by Americans on Black Americans.

(Waters, 2017) studies the non-violence in the work of teachers in alternative education settings. His study also suggests new ways of supporting working-class students that are marginalized by the educational structure.

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