# **The Role of Symbolic Violence in Class and Race Oppression 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.

This essay aims to show the role of symbolic violence in race and class oppression and discusses some of the mitigation techniques to overcome this violence once its existence is acknowledged.

**Include why people will disagree with your ideas**

Symbolic violence has negative on race, especially since it does not favor the dominated group. Black race suffers from symbolic violence inside the day-to-day social customs. They experience stigmatization imposed by the white race. They associate black people with laziness and crime. This gives rise to another effect of symbolic violence in relation to race which is lack of mobility. This issues have been encountered mostly in United States, it is difficult for a black man to walk around the white neighborhood without being suspected of crime. Multiple unarmed black men have been killed in United States by white police due to thinking that they may be caring guns, this includes a father who was killed in front her daughter and a young man shot at the back by the neighborhood watch volunteer while visiting his father. This violence is reinforced by the study carried out by (Gast, 2018) who exposed how white 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.

Symbolic violence also exist in class. This is witnessed daily whereby the proletariat students are frequently detached from the education due to their discovered lack of success as students. (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. Through their study is found out that educational privilege is given to the middle-class learners as they are observed to be hard workers while the working-class students are attached to locality and laziness. Secondary schools with quality education were preserved for middle-class learners as the other class was denied the opportunity to write the ‘Transfer test’ due to associating them with failure and certainty that they cannot pass the test. (Healie & Connolly, 2004), concludes by arguing that there is a need for one to develop acknowledge symbolic violence and have the ability to see its effects. Their argument is legit as the working-class is not to be blamed since each individual has a moderately different profile which will bring about the specific life outlook they develop.

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 also is important to confront stigmatization. Challenging discrimination will automatically reduce the normalization process. Discrimination confrontation boosts self-esteem and brings self-importance. Giving testimonies, documenting events also 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).

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.

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.