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

# Introduction

# 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 gender 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 the 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 its impact and allow the affected population to resilient.

# Background

## Literature Review

(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 on 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 necessity for black to achieve economic mobility.

(Tuastad, 2010) studied the aspects of symbolic violence in the middle east conflicts, and showed how the dominant distort image of the dominated for political purpose and economic agenda. This study was carried out in Palestine.

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

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

# Symbolic Violence in Class and Race Oppression

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 labelled 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.

## Creation of mental walls

## Destruction of heritage and lifestyle

## Isolation and fragmentation

# Mitigation Techniques

## Fighting discrimination and normalization

## Regaining land and lifestyle

## Getting out of oppressive situations

## Expressing feelings

Giving testimonies, documenting events allows one to be heard which results into 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.

## Schools as refuge

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.

# 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 into 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.

# References

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