

Recognising the Misrecognised: Unmasking Symbolic Violence in our Social World and the Role of Translation

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Abstract

This paper explores two significant concepts of Pierre Bourdieu's sociological framework: 'symbolic violence' and 'misrecognition'. Symbolic violence' refers to the imposition of systems of meaning and value that serve the interests of the dominant groups in society, leading to cultural and social domination where the dominated individuals or classes internalise these norms as legitimate. 'Misrecognition' highlights how societies perpetuate inequalities and preserve power structures by disguising them as normal or legitimate. The paper aims to provide illustrative examples of mechanisms that reproduce the status quo and examine the role of translation in countering the inequality produced by symbolic violence. Examples from education, gender, and family contexts demonstrate the interrelation between Bourdieu's concepts and offer insights into the reproduction and maintenance of power and social hierarchies.

Keywords: Bourdieu, symbolic violence, symbolic power, misrecognition, translation sociology, cultural reproduction

Yanlış Tanınanları Tanımak: Sosyal Dünyamızdaki Sembolik Şiddetin
Maskesini Düşürmek ve Çevirinin Rolü

Öz

Pierre Bourdieu'nun sosyolojik çerçevesinin iki önemli kavramı, "sembolik şiddet" ve "yanlış tanıma"dır. Bourdieu'nun teorisinde, "sembolik şiddet", toplumdaki baskın grupların çıkarlarına hizmet eden anlam ve değer sistemlerinin dayatılmasını ifade eder. Bu, kültürel ve sosyal egemenlik yoluyla uygulanan fiziksel olmayan bir şiddet biçimidir. Bu süreçte, egemen bireyler veya sınıflar, dayatılan normları ve değerleri içselleştirerek bunları meşru olarak kabul eder. "Yanlış tanıma" ise, toplumların eşitsizlikleri sürdürdüğünü ve güç yapılarını gizleyerek bu yapıları normal veya meşru olarak koruduğunu vurgular.

Sembolik şiddetin yanlış tanıma yoluyla işlediği gerçeğinden hareketle, bu makale, statükonun yeniden üretiminin tezahür ettiği mekanizmalara dair açıklayıcı örnekler sunacaktır. Ayrıca, makale, çevirinin sembolik şiddetin ürettiği eşitsizliklere karşı bir direniş mekanizması olarak nasıl kullanılabileceğini önermektedir. Örnekler, üç farklı bağlamdan alınmıştır: eğitim, cinsiyet ve aile. Bu örnekler, söz konusu iki kavramın birbiriyle nasıl yakından

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ilişkili olduğunu ve aralarındaki ilişkiyi anlamının, güç ve toplumsal hiyerarşilerin nasıl yeniden üretildiği ve sürdürüldüğü konusunda daha derin bir kavrayış sağlayabileceğini göstermek amacıyla kullanılacaktır.

Anahtar sözcükler: Bourdieu, sembolik şiddet, sembolik güç, yanlış tanıma, çeviri sosyolojisi, kültürel yeniden üretim.

INTRODUCTION

Within the realm of sociology of knowledge in general and of translation studies in particular, Pierre Bourdieu's sociological concepts are seen as appealing and helpful. This paper aims to examine two important concepts of Bourdieu, namely 'symbolic violence' and 'misrecognition', to demonstrate how domination is produced and reproduced in everyday interactions, and in societal practices. Understanding symbolic violence is important for it provides a deeper insight into the social indifference in our world. In order to understand the relationship between these two concepts and how symbolic violence is manifested, it is necessary to delineate what the concepts signify in Bourdieu's view. This paper pays particular attention to the forms of symbolic violence in education, family, and gender.

SYMBOLIC POWER, SYMBOLIC VIOLENCE, AND MISRECOGNITION

One needs to understand what Bourdieu means by symbolic power in order to understand what symbolic violence refers to and how it is exercised. In his own words: "... symbolic power is that invisible power which can be exercised only with the complicity of those who do not want to know that they are subject to it or even that they themselves exercise it." (Bourdieu, 1991, p. 164).

Bourdieu's theorisation of symbolic power and symbolic violence is the outcome of his analysis of social classification and forms of social domination. The notion of symbolic power hinges on the idea that all the characteristics and rules that constitute social fields are primarily subjective (Samuel, 2013). Although social fields themselves are historically constructed, they are morally random or subjective. What is acceptable and what is not acceptable, what is good and what is bad in a social field "reflects the historical construction of that object or practice in space rather than an inherent attribute of an object or practice" (Samuel, 2013, p. 401). Symbolic power manifests when the structure and rules of the social field are misrecognised as natural and thus are taken for granted as the natural suppositions for social interaction (Samuel, 2013). In that sense, Bourdieu's symbolic power is similar to the idea of *false consciousness* in Marxist theory, which, according to the theory, explains the way(s) in which material, ideological, and institutional processes mislead members of the public and other agents or class actors within capitalist societies, masking the exploitation and inequality inherent to the social relations between classes. As such, it legitimises and normalises the existence of different social classes. Bourdieu's notion of symbolic power explains how the practice used by one person against another, or by a social class against another, to confirm that individual's positioning or that class's positioning in a social hierarchy. Symbolic power comprises actions that have prejudiced views or injurious insinuations, such as gender dominance, and discrimination in its various forms. Symbolic violence sustains its effect through the misrecognition of power relations

inherent in the social matrix of a given field. While symbolic power requires a dominator, it also requires the dominated to accept their position in the exchange of social value(s) that occurs between them (Sumit, 2024).

Bourdieu's symbolic violence refers to the subtle and often unnoticed ways in which power and dominance are enacted through cultural and symbolic means rather than through physical force or direct, coercive social control (Bourdieu, 2001a). Symbolic violence is understood "as a system of power relations and sense relations between groups or classes" (Jenkins, 1992, p. 66). It is the imposition of certain value-systems of cultural representations and meanings upon groups or classes in such a way that they are experienced as legitimate (Jenkins, 1992). In other words, it is the way(s) in which dominant social groups exert their influence and maintain their privilege over marginalised groups. This involves the imposition of meanings and values that can relegate or devalue certain groups or cultures (Schubert, 2013). Since symbolic violence is experienced as *legitimate*, that sense of legitimacy conceals the biased power relation, which enables the imposition to be successful, and furthers its systematic reproduction. This is realised through a process of misrecognition, i.e., prejudiced power relations are perceived not for what they really are but in a form that portrays them natural.

Power relation and structure are inseparable from habitus (Bourdieu, 2001a). That is to say symbolic violence is produced, reproduced, and understood or sensed as legitimate through 'schemes' which are 'immanent in everyone's habitus' according to Bourdieu (2001a, p. 33). These schemes are formed/shaped by analogous conditions, and function as matrices of presuppositions, thoughts, and actions of all members of the society, and they are inscribed into bodies in the form of dispositions (Thapar-Björkert et al., 2016). These 'schemes' can survive long after the diminishing of the social conditions under which they were produced (Bourdieu, 2001a, p. 33).

SYMBOLIC VIOLENCE IN HIGHER EDUCATION (HE)

In any education, Bourdieu argues that "all pedagogic action [PA] is, objectively, symbolic violence insofar as it is the imposition of a cultural arbitrary by an arbitrary power" (Bourdieu and Passeron, 1977, p. 5). Pedagogic action can be understood as the role of the education system in (re)producing the hierarchical structure that produced it, i.e., the creation and recreation of the difference(s) enacted by symbolic violence. If the education system is examined as a 'field', as defined by Bourdieu, it is essential to understand that "Once fields have been established, systems of meaning have to be maintained to concord with the dominant logics of practice" (Tomlinson et al., 2018, p. 3). In Bourdieu's view, "under definite conditions and at a definite cost, symbolic violence can do what political and police violence can do, but more efficiently" (Bourdieu and Wacquant, 1992, p. 166). Pedagogic actions, not only reproduce culture with all its arbitrariness but they also reproduce the power relations that underpin its own function (Jenkins, 1992). Ultimately, pedagogic actions "reflect the interests of dominant groups or classes, tending to reproduce the uneven distribution of cultural capital among the groups or classes which inhabit the social space in question" (Jenkins, 1992, p. 66), hence, reproducing the social structure in which pedagogic action takes place, with all its arbitrariness.

Pedagogic action encompasses the portrayal of certain ideas as *inconceivable*. This process of exclusion or expurgation, which could be considered the most efficient means of pedagogic action, requires 'pedagogic authority', itself a central component for successful pedagogic action, and at the same time a phenomenon "misrecognised by its practitioners and recipients as legitimate" (Jenkins, 1992, p. 66). The existence of this authority enables the transformation of field ideologies and value-systems through a more subtle use of power, involving rearrangement of thought and action so that they become internalised and then behaviourally adopted as part of the established and accepted way of being (Tomlinson et al., 2018). This process of imposing value-systems through the subtle use of power and authority by a dominant cultural group, subsequently accepted by a dominated cultural group, is a manifestation of symbolic violence as theorised in Bourdieu's framework (Bourdieu, 1977; 1989).

Symbolic violence is inherent in any teaching-learning process and is expressed at both the institutional and programme levels. This inference is based on Bourdieu and Passeron's (1977) argument that the activities assumed within the field of HE incorporates the imposition of the culturally arbitrary conditions of an arbitrary power privileging those in the dominant positions of the field.

The Field of Higher Education and the Field of Political Power: a case of symbolic violence

Bourdieu (1996) views power as fundamental to understanding how changes come about in society. In Bourdieu's conceptualisation, the field of power is an emblematic space of positions from which power is exerted. For instance, the higher education field in the UK is strongly linked to the field of political power and the interactions between these two fields "shape and are shaped by government policies" (Watson and Widin, 2015, p. 661). Understanding the relationship between these two fields helps in understanding the logic of practice in the field of HE.

The field of HE in the UK enjoys a semi-autonomous status due to the presence of the Select Committee for Education and Skills, which operates according to "policies and directives initiated and imposed by key government departments and their agents as representatives of the field of political power" (Layer, 2002). This influence extends to issues such as funding, performance indicators, award criteria, retention policies, and employability to name but a few.

At a macro-level in the UK, the government's directive undifferentiating universities and polytechnics in 1992 led to the creation of a one-dimensional field in HE (Osborne, 2003). This in turn, led to the creation of a distinct subfield "characterised by 'old' and 'new' universities with divergent reputations and functions" (Watson and Widin, 2015, p.661). Within this newly formed subfield, HE clusters started to emerge, distinguishing themselves with a certain image. The 'Russell Group' as an example, recognises itself and is socially perceived as representing 'elite' UK universities. Such self-formed groups consolidate and sustain their position in the field, first and foremost, through high levels of symbolic capital and by highlighting and promoting the unique way in which they operate and function. By highlighting their emphasis on research and through their ability to secure research funds, in turn increasing the recruitment and retention of high-quality researchers, they are able to claim their elite status. This position of incentivising (and being able to incentivise) research, in contrast to universities more focused on vocational training and that recruit

from “less privileged social backgrounds”, is a form of symbolic violence in action (York, 2001, cited in: Watson and Widin, 2015, p. 662).

At micro-level, symbolic violence operates through the dissemination of symbolic systems. One example is language preference, which perpetuates and reinforces existing social hierarchies. Language is one area where discrimination through symbolic violence can be observed. The privileging of a certain language or forms of language over others, is a poignant example of symbolic violence within the education system. Schools and other educational institutions tend to assign greater value and rewards for forms of communication that align with the dominant culture, often disadvantaging students from marginalised backgrounds and/or ethnic minorities. Students who speak non-standard dialects or have limited exposure to mainstream cultural practices may, and often do, face discrimination and find it harder to succeed academically. This form of language discrimination leads to some students being treated differently, which may also have psychological consequences that would impact their future prospects. In evidence, a 2017 study about the experience of students from refugee backgrounds in HE, which was conducted in the UK by Doireann Mangan and Laura Anne Winter, revealed some alarming facts. Those refugee backgrounds students (RBS) “frequently found aspects of themselves invalidated and misrecognised by different individuals within the systems whether peers and/or teachers, as well as by the systems themselves” (Mangan and Winter, 2017, p. 494). Mangan and Winter further highlight that “aspects which were invalidated included their [RBS] intelligence, identity and current life struggles. Invalidation involved total dismissal, not understanding or negative judgement” (Mangan and Winter, 2017, p. 494). One of the astounding findings of the analysis of the higher education system was that, for many different groups, higher education has become “an invalidating experience” (Mangan and Winter, 2017, p. 499). The study concluded that misrecognition “appears to occur on a number of levels [...] and appears to come from a number of sources” (Mangan and Winter, 2017, p. 500). In light of this widespread recognition, and knowing that the “subjective misrecognition of the meanings associated with a particular action, practice or ritual can become a necessary condition for symbolic violence” (Bourdieu and Wacquant, 1992: 168), one can argue that symbolic violence is likely widespread, or at least latent, within the education system, almost at all levels. This is to say the very structure of the education system, particularly given the prevalence of ritual and formalised practice within it, is predisposed to symbolic violence.

Curriculum bias is another area where symbolic violence manifests, whereby the content, narratives and perceptions taught to students reflect and promote the dominant culture and in contrast marginalise and underserve alternative viewpoints. History textbooks is a very good example where a skewed narrative(s) that glorifies the achievements and contributions of certain social groups or certain countries, while downplaying or totally omitting the experiences of others is presented to students in the mandatory curricula. This distorted portrayal perpetuates a distorted understanding of history, reinforces existing power structures and hinders increasing demand for diverse narratives. Subject bias is another example of the skewed state of the education system. The emphasis on the study of Classics in high school education and in universities is another example of curricula bias which protracts symbolic violence. The continuous preferment of the need to study

Classics is concerning. Katherine Blouin (2017, no pagination) commented on a conference organised by the *Society for Classical Studies*, which she attended saying “When I entered the conference venue lobby on the first morning of the conference, I was struck by how white the tag-bearing crowd was. Apart from the hotel staff and some tourists, everyone I saw that morning was white”. Joelle Chien, a high school student writing as part of the Stanford Daily Summer Journalism Workshop in 2020 estimates that “90% of high school literature curriculum was written by white men, 9% by white women and just 1% by BIPOC authors [*BIPOC, black, indigenous, people of colour*]” (Chien, 2020, no pagination, emphasis added). Chien further states that in the rare occasions when “BIPOC authors were included in the curriculum, they were confined to the summer reading and only a couple of days would be spent analysing and discussing them” (Chien, 2020, no pagination). Based on Chien’s claim(s), one can argue that students of colour or those from ethnic minorities do not see themselves represented in the books they are taught. One could go even further and argue that for them it feels as if white culture is being imposed on them and they are being told that this is good literature and this is what is right. This inference is supported by the claim made by a fifth year PhD student at Stanford University when talking about her experience as student: “in my experience as an undergraduate and graduate student in English, the books that we’re taught to value are largely written by dead white men” (Chien, 2020, no pagination). This sounds as if the 1% of books written by minority authors, i.e., black, indigenous, and people of colour, are not seen as valuable or of the same importance as the other 90% of the books written by white men. This biased state renders changing the curriculum a necessity. A good way to do this is to understand and perhaps accept what Anderson (1987, pp. 253-254) meant when she said that we need to “distinguish between ‘claiming’ and ‘receiving’ an education”. She explains that receiving an education is only “to come into possession of; to act as receptacle or container for; to accept as authoritative or true”, while contrastingly claiming an education is “to take as the rightful owner; to assert in the face of possible contradiction”. This means “refusing to let others do your thinking, talking, and naming for you”. Bringing about such change(s), requires re-building and re-designing the curricula on bases of inclusivity and inclusion of all students regardless of colour, gender, and/or ethnicity.

Symbolic Violence and Gender

Eckert and McConnell-Ginet (2001, p. 1) argue that “gender is not something we are born with, and not something we *have*, but something we *do* – something we *perform* (emphasis original). They further suggest that “gendered performances are available to everyone, but with them come constraints on who can perform which personae with impunity” (Eckert and McConnell-Ginet, 2001, p. 1). Gender plays a central role in the perpetuation of power imbalance whether within the family or within society at large. According to Bourdieu’s theorisation, patriarchal societies reinforce and reproduce gender inequalities through the symbolic violence exerted by dominant groups, particularly men (Anon, 2024). Symbolic violence with respect to gender functions through various mechanisms, such as socialisation practices, institutional processes, and cultural norms. Members of a society, from an early age, are socialised into specific gender positions, which carries specific social expectations. These expectations are often strengthened through the education system, media representations, and the family’s value-system (Anon, 2024). The focus of this paper in relation to

gender is on the position of women; an observable manifestation of symbolic violence in both education and society. There is a long history of struggles against female discrimination and masculine domination. Bourdieu (2001) argues that masculine domination is so anchored in our social practices and our subconscious, and it is so much in line with our expectations that we find it difficult to call into question. Lusasi and Mwaseba (2020, p. 4) argue that “societies in different parts of the world have embraced practices that perpetuate the power imbalance between men and women”. In the context of HE in the UK, a 2014 report published by the Department for Business Innovation and Skills, examining entrepreneurship education in relation to the gendered demarcation of entrepreneurial legitimacy, shows that only 20% of UK’s small- and medium-sized enterprises are women-led, despite the fact that “women now account for more than 50 per cent of those attending university” (Jones, 2015, p. 306). The report was part of a study conducted by Jones in 2015, titled: ‘You would expect the successful person to be the man’: Gendered symbolic violence in UK HE entrepreneurship education. Based on the established Bourdieusian notion that symbolic violence requires complicity, i.e., both the dominant and the dominated partake in the creation of an environment where the *natural* order is not challenged or questioned (Krais, 1993), Jones’ research concluded that “The student and staff experiences and attitudes are underpinned by a shared understanding of entrepreneurship – that entrepreneurship requires certain (masculinized) [*sic*] traits, and that only special people can be entrepreneurs” (Jones, 2015, p. 307). This skewed understanding of gender hierarchy is fuelled by an established and taken for granted pedagogy, where the term pedagogy refers to cognisant attempts to influence the knowledge and identities produced within particular social settings and in relation to certain relationships (Giroux, 1989). Under this biased setting, pedagogy actively (re)produces specific interpretations, which suggest that male students are more likely or more suited to pursue certain positions and that they are more able to achieve more success. In other words, they are, in Jones’ (2015, p. 314) view “more able to transform the symbolic and cultural capital of their education, ethnicity and masculinity” into the economic and cultural capital inherent to being HE graduates. Gendered symbolic violence is not confined to higher education but extends to the job-market and politics. Elam (2008) suggests that there is a discriminatory outcome when it comes to a female applying for traditionally masculinised roles. Sayer (2005) states that forms of capital seem to be markedly more assigned to men and less assigned for women, which can make it difficult for female graduates to convert their cultural and educational capital into economic capital.

In politics, symbolic violence is recognised as acts which seek to “delegitimise female politicians through gendered tropes denying them competence in the political sphere” (Krook and Restrepo, 2016, p. 144). It “operates at the level of portrayal and representation, seeking to erase or nullify women’s presence in political office” (Krook and Restrepo, 2016, p. 144). This type of violence operates, mostly, through the media where women are often characterised as incapable, incompetent, or unsuitable for higher office, with more scrutiny directed at their appearance and how they look than on their policy positions (Carlin and Winfrey, 2009, cited in: Krook and Restrepo, 2016). A very disenchanting example can be found in a media source’s portrayal of a female political candidate in Mexico, which stated that “women did not belong in the governor’s mansion but rather

should be *pregnant and in a corner*" (Krook and Restrepo, 2016, p. 144, emphasis added). Complete denial of existence is another form of symbolic violence leveraged against women in politics, which seeks to portray women as non-existent as political actors. In a provincial election in Mexico in 2007, Eufrosina was denied the right to run for mayor because she was a woman. According to the principle of self-determination, the Federal Constitution of Mexico recognises the right of indigenous communities to elect their representatives on the basis of customary law. In eighty out of a total of five hundred and seventy municipalities, the word "woman" is not included in the customary rules. As a result, women are excluded from exercising the right to vote and stand as candidates (Antara 2015). Consequently, the municipal president of Oaxaca invalidated the ballot results certifying the victory of Eufrosina Cruz as the new municipal president, stating that "women do not exist here", in clear flagrant misinterpretation of the indigenous customs that – he claimed – prevented women from holding positions of political authority in the community (Krook and Restrepo, 2016).

Rather than viewing these actions or representations of women as acts of discrimination, they are misrecognised and understood as the "cost of doing politics" with the clear incongruent treatment of men and women seen as "normal" (Krook and Restrepo, 2016, p. 145). Bardall (2020) echoes Krook and Restrepo's views and asserts that symbolic violence against women in politics is a prevalent problem for democracies globally. Bardall's claim is supported by a United Nations' report about violence against women in politics published in 2019, which examined forms of violence against women in politics. Although, symbolic violence seems to be one of the most persistent and omnipresent forms of violence against women in politics, it is one of the most normalised as a result of how deeply gender norms are engrained in many societies. Sadly, it seems that symbolic violence against women in politics is an "emerging tactic to deter women's political participation as candidates and elected officials" according to Krook and Restrepo (2016, p. 151). Symbolic violence which leads to blocking women's inclusion and participation in the political process, apart from being violation of women's political rights, itself a violation of the fundamental principles of equality and inclusion, which are core values in the global legal frame works, could also have severe psychological impact on the women who experience it in many cases.

Symbolic violence and Family

The term *family* is problematic. The definition of family differs and changes through time and across cultures. The traditional definition of family has been as two or more people who are related by blood, marriage, and infrequently, adoption (Murdock, 1949). Historically, the standard form of the traditional family has been the two-parent family. The debate here is not about the definition of family, however, it is helpful to understand the discussion around what the term means in our contemporary societies. Muraco (2024) explains that, in modern times, the traditional definition of family has been reviewed. In industrialised societies, modern families take many forms: single parent family, foster family, childfree family, as well as many other adaptations from traditional norms. The changing definition of family is the result of new social factors such as divorce and re-marriage (Muraco, 2024). In modern societies people, occasionally, grow up with a family other than their biological family, becoming part of a stepfamily or a foster family. Muraco (2024, no

pagination) asserts that “Whether a single-parent, joint, or two-parent family, a person’s family of orientation, or the family into which he or she is born, generally acts as the social context for young children learning about relationships”. Notwithstanding all the other variations in the definition of *family*, with all their ideological orientations, media constructions, and the highly politicised nature of social relationships, for the purpose of this study, the term family refers to a social unit composed of husband, wife, children and siblings, living together in one domestic space, i.e., a single-family dwelling “where habitus formations are constructed” (Carrington, 2023, p. 1).

Before discussing symbolic violence within the family, it is necessary to reflect on the symbolic violence committed against the family as a result of a certain social frameworks. Western media, particularly prime-time TV in the United States, is guilty of manufacturing a certain image of the ‘family’, whether in films, and/or TV series, in which the roles of the father, the mother, and the children as well as the space in which the family lives were predetermined. This manufactured image has been exported around the world, where the father (the provider who works outside) and children returned *home* from work or school; the mother (the caretaker, the housewife) prepared dinner in the kitchen, then they all shared dinner around the dinner table. This image of the family unit revolved around a “white family living in a single-family dwelling situated in homogeneous, localised communities” (Carrington, 2023, p. 4). In that depicted image of the family there was no mention of black, indigenous, or people of colour; the family was only middle-class white people. Carrington argues that “these depictions of appropriate(d) ways-of-being constitute an interlocking grid of symbolic violence that centres round the fundamentality of the nuclear family to Western life” (Carrington, 2023, p. 5, emphasis added). This false image of a family, which many people aspire to, has no place for a working wife or unemployed husband or any other type of living space other than a single-family dwelling; a further manifestation of symbolic violence. These ‘appropriated ways-of-being’, which have been presented as reality and determine the societal role of each family member, serve a certain power structure that is biased in nature. However, this image has changed with the passing of time, and in today’s societies the gender roles and responsibility have become more flexible.

Symbolic violence is experienced and exercised everyday within many families through normalised processes and mechanisms that foster and maintain inequality. Bourdieu (1998) questions why men and women generally seem to accept a symbolic order that portrays gender differences natural and perpetual, and thereby justifies men’s domination over women. Symbolic violence within the family is about domination, control, and expectation. Within the family, symbolic violence is an exercise of power, which extends to all practices, according to Bourdieu (1990). In his 1998 book *Masculine Domination*, Bourdieu described symbolic violence as a ‘soft violence’, which is a modern means of masculine domination. In this masculine dominated social world, women are viewed as objects – as means of exchange. They are almost totally excluded from men’s social games that “offer possible fields of action for the *libido dominandi*” (Bourdieu, 1990, p. 26) and thus women are excluded from a social world that is constructed according to the principles of competition which fundamentally privileges the masculine. Bourdieu (1998) argues that this biased hierarchical social system is internalised by both men and women through normalised social

process and social learning. Uhlmann and Uhlmann (2005) also believe that in general, the classical perception adopted by male and female in European societies is markedly more masculine than feminine. Gray (2023) gives classical example of male domination in a patriarchal family, where a man holds the position of CEO of a company. He goes to work every day, controlling all aspects of his job, then goes home. While home, he demands his wife has dinner on the table at an exact specified time, and that she takes care of the children while he sits and watches TV. Discussing the characteristics of a male dominated setting, Gray (2023) argues that a patriarchal system allows men to make all the decisions, from a presumed position of power. It also assumes that *man* is the centre of activity, the initiator of progression, the hero in all situations, and have the inherent right of being in control at all times (Gray, 2023). Moreover, in a male-controlled society, repression of women is accentuated; women are not allowed to be independent or suggest changes to any social order. Essentially, women have a role that is submissive and subservient to men (Gray, 2023). Domination of the *man* in the family is not the only form of symbolic violence within families, there is also the domination of the adult point of view over the infant point of view. Son preference, placing the burden of household work on female members of the family, restricting girls' education, constraining girls' freedom and mobility, and control over fertility and reproduction is another form of symbolic violence within the family, argues Sultana (2010). Sadly, failure of the patriarchal dominance sometimes leads to catastrophic consequences such as honour killing, which "could be perceived as a means of defending the dominant status" an indication of a changing social landscape where women are challenging "patriarchal domination" claims Grzyb (2016, p. 1046).

Translation: A Symbolic Violence Revolution

The traditional view of translation as a bridge between cultures is being challenged by a view of translation as means for resistance and a mechanism for "promoting attitudes towards alterity" (Rosario Martín Ruano, 2021, p. 337). Translation not only can contradict the biased narrative(s), but can also be an effective instrument for propagating meanings and practices that advocate equality and social conviviality. Translation inherently provides an opportunity to counter misrecognition by allowing both researchers and readers of their work (whether students or educators) to explore alternative conceptualisations of social systems, family, and power relations through the process of finding and comparing linguistic and cultural equivalent terms. Translation also presents an opportunity for reflection, through its ability to make alternative power structures accessible to a given culture, be it the text translated from a marginalised or minority group, or simply a different dominant culture. Resisting symbolic violence in the education system requires a multifaceted approach that addresses structural inequalities, cultural biases, and the ways in which knowledge is produced and disseminated. To resist symbolic violence in education, there are steps that need to be taken at different levels, which include:

- Curriculum reform by incorporating diverse perspectives particularly from marginalised groups.
- Implementing pedagogical approaches that encourage critical thinking about social structures and power dynamics.

-Supporting multilingual education by recognising and supporting the use of multiple languages in the classroom.

-Support representation and inclusivity of diverse teaching staff from various backgrounds and perspectives.

-Providing ongoing training for educators on recognising and addressing their own biases and the structural biases within the education system.

-Adopting and implementing anti-discrimination policies to protect students from bias based on race, gender, disability, and other identities.

-Decolonising education by re-evaluating knowledge production by questioning and re-evaluate whose knowledge is valued and how it is produced. This involves integrating indigenous knowledge systems and non-Western epistemologies into curriculums.

-Critically and objectively examining and challenging historical narratives that have been shaped by colonial and oppressive powers.

By implementing these suggested strategies, educators and policymakers can work towards creating an education system that resists symbolic violence and promotes equity, inclusion, and justice for all students. In general, translation can indeed be used as a mechanism to push back against symbolic violence in society. When translation is used thoughtfully and strategically, it can counteract the imposition of biased value-systems in several ways, such as:

-Preserving and promoting the identity of the languages and literatures of marginalised cultures by translating works from these cultures into more widely spoken languages.

-Challenging dominant cultural narratives by making alternative viewpoints and the experiences of marginalised voices accessible.

-Empowering communities through the translation of important legal, educational, and health-related materials, enabling people to make informed decisions and advocate for equality.

There are some notable examples of translation as a form of resistance against symbolic violence. One of these examples is Ngũgĩ wa Thiong'o, the Kenyan writer and academic who chose to write his later works in his native Kikuyu language and then have them translated into English and other languages. This decision was a deliberate act of resistance against the symbolic violence of colonial language dominance, asserting the value of African languages and literatures. Another example is the Dalit Literature Translation in India. Translating Dalit literature from regional Indian languages into English and other Indian languages has played an important role in bringing attention to the struggles and resistance of Dalit communities against caste-based oppression. These translations have helped highlight systemic inequalities and have fostered greater understanding and solidarity. Another example is Frantz Fanon, a psychiatrist and philosopher whose work focused on the psychological effects of colonialism. In his 1952 seminal book *"Black Skin, White Masks"*, Fanon investigated how colonialism dehumanised colonised people and forced them to internalise feelings of inferiority. He advocated for the rejection of colonial languages and the embrace of native languages as a form of resistance. By writing in his mother tongue, Fanon sought to reclaim his identity and resist the symbolic violence of colonialism. One final example is the

renowned Pakistani poet Faiz Ahmed Faiz who wrote in Urdu and used his poetry to resist colonialism and advocate for social justice, all are manifestation of symbolic violence.

Translating contemporary Arabic literature into Western languages, particularly English, has been instrumental in challenging stereotypes and providing a more nuanced understanding of the Arab world. Such work counters the symbolic violence perpetuated by often one-dimensional media portrayals and contributes to a more complex and empathetic global discourse. Translation of African American literature into other languages has helped to internationalise the struggle against racism and the fight for civil rights. This dissemination promotes a broader understanding and support for racial justice. There are many other examples from Australia, Spain, China and other countries that illustrate how translation can be a powerful tool for resisting symbolic violence by preserving cultural identity, challenging dominant narratives, and promoting inclusion and equity.

CONCLUSION

The interrelation between symbolic violence and misrecognition is a profound and complex dynamic that shapes individuals' lives and societal structures. Symbolic violence, as conceptualised by Pierre Bourdieu, refers to the subtle and often invisible mechanisms through which power is exercised and maintained. It operates through cultural and social norms, language, and everyday practices, reinforcing and legitimising inequalities. Misrecognition involves the failure to recognise and validate individuals' identities, experiences, and rights, often leading to internalised oppression and diminished self-worth. The interplay between symbolic violence and misrecognition is evident in how societal norms and values shape individual and group identities. When dominant groups impose their cultural standards and definitions of worth, marginalised groups often internalise these perspectives, leading to a misrecognition of their own value and potential. This internalisation perpetuates the cycle of symbolic violence, as the marginalised come to accept their subordinate status as natural or deserved. The power of symbolic violence lies in its ability to make social hierarchies appear legitimate and inevitable, masking the arbitrariness of these power relations.

Education systems, media representations, and everyday interactions are prime arenas where symbolic violence and misrecognition intersect. In educational settings, for instance, the curriculum often reflects the dominant culture's values and knowledge systems, marginalising alternative perspectives and knowledge forms. This not only perpetuates symbolic violence by reinforcing the legitimacy of the dominant culture but also leads to the misrecognition of the cultural capital and potential of marginalised students. Media representations similarly play a crucial role by perpetuating stereotypes and limited portrayals of marginalised groups, contributing to their misrecognition and sustaining the subtle coercion of symbolic violence. Addressing the intertwined issues of symbolic violence and misrecognition requires a conscious effort to deconstruct and challenge the cultural norms and power structures that perpetuate inequality. It involves recognising and valuing diverse identities and experiences, promoting inclusive and equitable practices, and fostering critical awareness of the mechanisms of symbolic violence. By actively seeking to recognise and validate the worth of all individuals and groups, society can begin to

dismantle the subtle yet pervasive forces of symbolic violence, paving the way for a more just and equitable societies.

Dismantling symbolic violence requires more than a “simple conversion of consciousness, but a radical transformation of the social conditions of production of the disposition that lead the dominated to take the point of view of the dominant” (Bourdieu, 2001, pp. 41-42). Certain inferences can be drawn from Bourdieu’s call if we are serious about addressing the causes of education bias, gender bias and bias within the family. We should work hard and sincerely to change the attitudes, stereotypes and prejudices that perpetuate symbolic violence. Translation can be a multifaceted and dynamic tool in the fight against symbolic violence. Translators can help create a world where diverse voices are heard and valued, contributing to greater cultural equity and justice. When translators are aware of the power dynamics involved, and strive to act ethically and inclusively, they can contribute to a more equitable and respectful world.

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Edebiyatta Değişibilim

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GÜLTEN AKIN ŞİİRİ

GÖKAY DURMUŞ

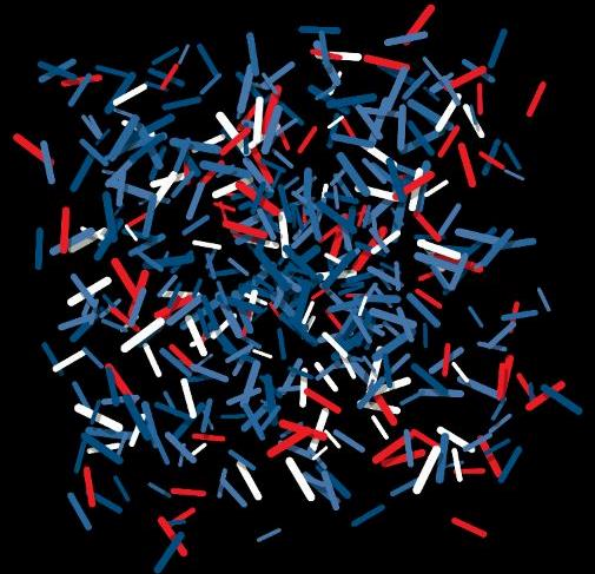


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FRANSIZCA VE TÜRKÇENİN SÖZDİZİMİ

KARŞITSAL VE DAĞILIMSAL BİR ÇÖZÜMLEME

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