OVERVIEW OF SYMBOLIC VIOLENCE: A REVIEW OF THE LITERATURE

Johanna Rosalí Reyes-Reinoso 1
Ana Fabiola Zamora Vázquez 2
Maria Cristina Useche Aguirre 3
Maria Elizabeth Leon-Prieto 4
Luciana Soledad Basso 5
Magdalena Emilia Ordoñez-Gavilanez 6

ABSTRACT

Objective: This study aims to investigate the literature on symbolic violence over the past decade, with the purpose of understanding its nature and manifestations in contemporary society.

Theoretical Framework: Within the context of gender studies and the increasing political impact of feminism, symbolic violence is defined as the subjugation of individuals to others through processes of socialization that naturalize power relations. These relations, based on asymmetries such as gender, become unquestionable, providing a solid foundation for research on symbolic violence.

Method: A systematic review of scientific productivity on symbolic violence was conducted by tracing databases such as Scopus and Web of Science. Research articles published between 2013 and 2023 in English and Spanish, and with full access, were considered.

Results and Discussion: It was found that both material and symbolic structures serve as bases for symbolic violence against women, legitimizing within contemporary patriarchal society. These findings are discussed in relation to the theoretical framework, highlighting identified implications and relationships, as well as potential discrepancies and limitations of the study.

Research Implications: Practical and theoretical implications of the study are discussed, providing insights into how the results can influence practices in the field of gender studies and the fight against gender-based violence. These implications could encompass public policies, educational programs, and community actions.

Originality/Value: This study contributes to the literature by highlighting the persistence and complexity of symbolic violence in contemporary society. The relevance and value of this research are evidenced by its ability to inform and guide interventions aimed at combating gender-based violence and promoting equity and social justice.

Keywords: Symbolic Violence, Gender, Feminism, Power Relations, Symbolic Structures.

1 Universidad Católica de Cuenca, Azogues, Ecuador. E-mail: jreyesr@ucacue.edu.ec
Orcid: https://orcid.org/0000-0001-8238-4367

2 Universidad Católica de Cuenca, Azogues, Ecuador. E-mail: afzamorav@ucacue.edu.ec
Orcid: https://orcid.org/0000-0000-0002-611-58-01

3 Universidad del Zulia, Maracaibo, Estado Zulia, Venezuela. E-mail: mariauseche@yahoo.es
Orcid: https://orcid.org/0000-0001-5057-0034

4 Universidad Católica de Cuenca, Cuenca, Ecuador. E-mail: mleonzp@ucacue.edu.ec
Orcid: https://orcid.org/0000-0002-1307-889X

5 Universidad nacional de Entre Ríos, Entre Ríos, Argentina. E-mail: luciana.basso@uner.edu.ar
Orcid: https://orcid.org/0000-0002-3388-7088

6 Universidad Católica de Cuenca, Cañar, Ecuador. E-mail: meordonezg@ucacue.edu.ec
Orcid: https://orcid.org/0000-0001-7860-1314
RESUMO

Objetivo: Este estudo tem como objetivo investigar a literatura sobre violência simbólica na última década, com o propósito de compreender sua natureza e manifestações na sociedade contemporânea.

Referencial Teórico: No contexto dos estudos de gênero e do crescente impacto político do feminismo, a violência simbólica é definida como a subjugação de indivíduos a outros por meio de processos de socialização que naturalizam as relações de poder. Essas relações, baseadas em assimetrias como gênero, tornam-se inquestionáveis, proporcionando uma base sólida para a pesquisa sobre violência simbólica.

Método: Fo realizada uma revisão sistemática da produtividade científica sobre violência simbólica, rastreando bases de dados como Scopus e Web of Science. Foram considerados artigos de pesquisa publicados entre 2013 e 2023 em inglês e espanhol, com acesso completo.

Resultados e Discussão: Verificou-se que tanto as estruturas materiais quanto simbólicas servem como bases para a violência simbólica contra as mulheres, legitimando-se dentro da sociedade patriarcal contemporânea. Esses achados são discutidos em relação ao referencial teórico, destacando as implicações e relações identificadas, bem como possíveis discrepâncias e limitações do estudo.

Implicações da Pesquisa: São discutidas as implicações práticas e teóricas do estudo, fornecendo informações sobre como os resultados podem influenciar as práticas no campo dos estudos de gênero e da luta contra a violência de gênero. Essas implicações podem abranger políticas públicas, programas educacionais e ações comunitárias.

Originalidade/Valor: Este estudo contribui para a literatura ao destacar a persistência e complexidade da violência simbólica na sociedade contemporânea. A relevância e o valor desta pesquisa são evidenciados pela sua capacidade de informar e orientar intervenções voltadas para o combate à violência de gênero e promoção da equidade e justiça social.

Palavras-chave: Violência Simbólica, Gênero, Feminismo, Relações de Poder, Estruturas Simbólicas.

RESUMEN

Objetivo: Este estudio tiene como objetivo investigar la literatura sobre violencia simbólica en la última década, con el propósito de comprender su naturaleza y manifestaciones en la sociedad contemporánea.

Marco Teórico: En el contexto de los estudios de género y el creciente impacto político del feminismo, la violencia simbólica se define como el sometimiento de unos sujetos respecto de otros a través de procesos de socialización que naturalizan las relaciones de poder. Estas relaciones, basadas en asimetrías como las de género, se convierten en incuestionables, proporcionando una base sólida para la investigación de la violencia simbólica.

Método: Se realizó una revisión sistemática de la productividad científica sobre violencia simbólica mediante el rastreo en las bases de datos Scopus y Web of Science. Se consideraron artículos de investigación publicados en el período 2013-2023 en español e inglés y de acceso completo.

Resultados y Discusión: Se encontró que tanto las estructuras materiales como las simbólicas son bases de la violencia simbólica contra las mujeres, legitimándose en la sociedad patriarcal contemporánea. Estos resultados se discuten en relación con el marco teórico, destacando implicaciones y relaciones identificadas, así como posibles discrepancias y limitaciones del estudio.

Implicaciones de la investigación: Se discuten las implicaciones prácticas y teóricas del estudio, proporcionando información sobre cómo los resultados pueden influir en las prácticas en el campo de los estudios de género y la lucha contra la violencia de género. Estas implicaciones podrían abarcar políticas públicas, programas educativos y acciones comunitarias.

Originalidad/Valor: Este estudio contribuye a la literatura al destacar la persistencia y complejidad de la violencia simbólica en la sociedad contemporánea. La relevancia y valor de esta investigación se evidencian en su capacidad
1 INTRODUCTION

The relationships between women and men play an important role in both the shaping, evolution and transformation of the values, norms and cultural practices of a society, which, in turn, determine these relationships. “Gender” is understood as the sociocultural constructions that differentiate and shape the roles, perceptions and statuses of people in a society. The empirical image of the situation regarding gender equality is important to understand its relationship with development, since the ability to participate on an equal footing in social, cultural, political and economic life guarantees that both public policies and Cultural values, norms and practices reflect the interests and experiences of the entire community and are taken into account. Policies, measures and practices that only value the interests of half of the population generate imbalances that undermine the sustainable development of a country. (United Nations Educational, Scientific and Cultural Organization, 2014).

Gender equality is not only a vital human right, but it is one of the essential foundations for building a peaceful, prosperous and sustainable world. Everywhere in the world, people must have the same rights and opportunities, and must be able to live lives free of violence and discrimination. Equality and the empowerment of women is one of the 17 Sustainable Development Goals (SDGs), specifically Goal 5, which refers to Gender Equality and Women's Empowerment, and is also an essential element of all dimensions of inclusive development and sustainable. (United Nations, 2023; UN Women, 2023)

According to the Office of the Special Adviser on Gender Issues and the Advancement of Women (OSAGI), it is defined as “the equality of rights, responsibilities and opportunities of women and men, and girls and boys.” Equality does not mean that women and men are the same, but rather that rights, responsibilities and opportunities do not depend on the sex with which they were born or the assigned gender, but rather means that the interests, needs and interests of the individual are taken into account. the priorities of both women and men, recognizing the diversity of different social groups (United Nations Educational, Scientific and Cultural Organization, 2014).
Over the last fifty years, governments and civil society organizations have made concerted efforts to formulate and implement policies capable of creating a fairer and more balanced “playing field” taking into account the specific aspects of each gender (e.g., reproductive capacity) and addressing the main obstacles to achieving balanced power relations. Thanks to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Beijing Platform for Action and other international agreements and initiatives, a consensus and framework for international action has been created that has allowed notable progress to be made to remedy gender disparities in areas such as educational results and salaries, among other aspects (United Nations Educational, Scientific and Cultural Organization, 2014). Therefore, the manuscript provides a general vision of gender violence, focusing on the face of symbolic violence framed in it, according to the literature of the last decade.

2 THEORETICAL REFERENCE

2.1 VIOLENCE AGAINST WOMEN: A SOCIAL AND SYMBOLIC PROBLEM IN THE ERA OF FEMINISM

The appearance of gender studies in the field of social sciences, its necessary encounter with interdisciplinarity and the growing political impact that feminism has in the world, focuses on the problem of violence against women from other parameters, gradually decentering it. little of the private sphere. Following Martínez “(…) violence against any woman has a unique meaning, because it occurs in a specific cultural context and contributes to highlighting the place that women occupy compared to men. Studies on raped women show that women are defined through their sexuality and that it is precisely this that men seek to control and dominate by force.” (Martinez, 2013)

The Declaration on the Elimination of Violence against Women (1993) establishes that “any act of violence based on belonging to the female sex that results or is likely to result in physical, sexual or psychological harm or suffering to women, as well as threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.” In the CDIS, sexual harassment, domestic violence and rape have been selected as indirect indicators of levels of violence against women at the national level (United Nations Educational, Scientific and Cultural Organization, 2014).

Violence against women has been historical in nature, since basic rights such as
education, suffrage, freedom of expression, among others, were lacking. Subordination to men, patriarchal structures, systems of domination, have been common denominators of daily life for centuries. Faced with this panorama, the achievement of rights that in other times were completely difficult, if not impossible for the female gender and feminized bodies, as well as the fact of having considered them within international instruments and internal regulations, has been an invaluable achievement for those of us who have fought against patriarchal violence. In this order of ideas, Aliado & Kumar (2024) assert that:

Wright of the Women refer to the entitlements and freedoms as claimed by women of all ages in various societies worldwide. These rights among others include the right to life, liberty, education, work, fair wages, healthcare, and protection from violence and discrimination (p.3)

In accordance with this position regarding women's human rights, Pandala, Janardhanan, & Kinslin (2023) agree that development on this issue depends on the empowerment of women in all disciplines, so that there are equal conditions. This motivates us to investigate, from the perspective of gender, power relations, social submission, domination, and violence, which together with the symbolic perspective gives rise to symbolic violence, a space where “social agents are in a relationship of perception and recognition” (Calderone, 2004, p. 59)

Following Bourdieu (1998), it can be argued that symbolic violence is the submission of some “subjects with respect to others”, through the socialization process that allows power relations to be naturalized, which become unquestionable, based on asymmetries. among which are those based on gender. Thus, it is imperative to discern the “social problem” and analyze the role played by the feminist movement, since the dimension of this violence as a human rights problem - in each and every one of its manifestations - threatens freedom and life. same as those who suffer from it. Violence as a public health problem has been fundamentally considered by the Pan American Health Organization (PAHO) since the beginning of the 1990s. As a citizen security problem, it is more recent and is posed as the responsibility of the State, which must guarantee the safety of all citizens without distinction between public and private space (PAHO, 2017).

The notion of symbolic violence provokes a deep reflection on this phenomenon, by revealing how violence is intertwined with the symbolic, creating a space where social agents are immersed in a dynamic of mutual perception and recognition. This dimension of the social would not be, from this point of view, an accessory aspect; but on the contrary, a fundamental
mechanism of the environment in which they live and act. When considering that the world functions through languages, more or less developed codes, the symbolic dimension of existence in the world becomes evident (Bourdieu P., 2012). In this regard, Sagot Rodríguez (2008) maintains that, in the process of decentering violence against women as a private matter, feminism appealed to a fundamental aspect: locating this violence as a problem of power, the product of a structural system of oppression of genre.

In the same way, the feminist movement begins to affirm that this violence is neither casual nor temporary, and an analysis of the different institutions and social practices is carried out as a reflection of this manifestation par excellence of male domination (Firpo, Ramírez, & Basso, 2020).

In this context, Bosch and Ferrer affirm that one of the most complete and rigorous definitions of a social problem is the one offered by Thomas Sullivan and Cols. according to which, “(...) a social problem exists when an influential group is aware of a social condition that affects its values, and that can be remedied through collective action.” (fifteen)

As Lagarde maintains “(...) one of the plot lines of this movement consisted of making violence visible and identifying it, denouncing it and turning it into a problem for democracy” (Lagarde, 2006).

Most of the time, violence is conceived as the act of a physical attack; however, this is the most visible type of violence, due to the bodily effects left on the victim. However, it must be emphasized the existence of various forms of violence that, although not visible as an attack on physical integrity, can also cause permanent damage to people, as symbolic violence does.

This type of violence is in many cases unknown, invisible, and not recognized; although it considerably damages the person who has been a victim of it, hence the need to prevent it. This form of violence frequently goes unnoticed, is made invisible and underestimated, despite the significant damage it causes to those who experience it. Therefore, it is imperative to implement preventive measures to address it properly. There are many cases that recognize women as candidates for power in the public sphere; However, underlying the collective unconscious is that they are enabled to work, but not to exercise power (Hernández Martínez, Panarese, & Martínez Pérez, 2020).

Several studies that have emerged since the eighties have made it possible to demonstrate the existing inequalities in “socio-historical” contexts, realizing that in most societies there are elements of cultural construction that, depending on sexual belonging, determine the roles of people. Therefore, it is social norms that identify group appreciations about what people really do and believe. That is, you learn what people believe is "systematic"
3 METHODOLOGY

A systematic review, according to Baker (2016), makes it easier to define concepts, identify methodologies previously implemented on the topic under study, as well as determine scientific gaps of interest. In this regard, Moreno et al (2018,) indicate that this type of review describes “(…) the transparent and understandable development process to collect, select, critically evaluate and summarize all the available evidence regarding the effectiveness of a treatment, diagnosis, prognosis, etc.” (p184).

In this sense, a qualitative systematic review was carried out, through a process consisting of four phases, based on the research question: What has symbolic violence been like in the last decade?, namely: a) identification of studies relevant, b) selection of studies, and c) synthesis and reporting of the results.

In reference to the first phase: identification of relevant studies, the inclusion and exclusion criteria were specified, as seen in Table 1, proposals were identified based on scientific studies, making temporal delimitations, thematic and languages. Conference proceedings were excluded, since their dissemination in the scientific community is less compared to scientific articles.

Table 1

<table>
<thead>
<tr>
<th>Search strategy for scientific articles</th>
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<tr>
<td><strong>Database</strong></td>
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</table>
| SCOPUS | TITLE-ABS-KEY("symbolic violence") | **Inclusion:**  
Documents between 2013 and 2023.  
Original articles and review  
English and Spanish  
Full access | **Exclusión:**  
Documents that are not relevant to the topic  
Documents that address the topic from a gender other than the female.  
Congress proceedings |
| WoS | TS="symbolic violence" | Source: Own elaboration, 2023 |

The literature search was based on the SCOPUS and WeB of Science databases. The last search was carried out on December 28, 2023. The combination of MeSH terms: “symbolic violence” was used; reference lists were also manually searched to identify relevant articles that
were not captured through the search strategy. Below, the search equation and the criteria for selecting the different articles are presented.

In the second phase: study selection, the search strategy used is presented. Initially obtaining 1501 documents, excluding 1210 for not meeting the inclusion and exclusion criteria, 263 were excluded after reading the title, summary and keywords, for not maintaining relevance to the topic, resulting in 28 considered for the study.

**Figure 1**

*PRISMA flowchart for item identification and selection*

![PRISMA flowchart](image)

Note: Adapted from Page et al. (2021).

Subsequently, a document was prepared with the results, extracting the most relevant information which is presented below, which facilitates understanding the achievement of events of the variable under study as time progresses, highlighting the predominance of the structures symbolic and material structures, the results of which are shared in the following space.

**4 RESULTS AND DISCUSSION**

Emelina Galarza, Rosa Cobo and Mar Esquembre (2016) capture in their work “Media and symbolic violence against women” two fundamental concepts to characterize the depth of symbolic violence, which are interesting to highlight are the symbolic structures and the material structures of the society, aspects that are developed below. The careful analysis of the symbolic and material structures in contemporary society reveals the complexity of the mechanisms of power and violence that operate in the social fabric. From the symbolic center that sustains dominant values to the material structures that perpetuate inequalities, it is evident
how these dynamics shape and maintain the patriarchal status quo. This study delves into the interconnections between symbolic and material violence, as well as its manifestation in specific contexts, such as the educational environment.

4.1 SYMBOLIC STRUCTURES

Every society has a symbolic center in which the dominant values of society are based. This is linked to the different instances of socialization. It covers the world of social definitions, from prejudices to great scientific and religious constructions. Socializing mandates emerge from this space. And, for this reason, they point to individual and collective subjectivities. Socialization is a central tool in the constitution of subjectivity, and social definitions are the support on which the patriarchal collective imagination is based. The symbolic center of society has a core and also a periphery: the values, which are installed in the core of this social imaginary, are sacralized to remove them from the social and political debate. It is precisely for this reason that they must convey the idea that they are part of a natural order of things, impossible to alter, nested in the heart of the symbolic space; They are those on which society is based and without which society would cease to be what it is.

When symbolic structures function properly, consensus is guaranteed and the origin of patriarchal violence is obscured. Consensus brings with it the “acceptance” of the domain by those who are in the opposite pair. Of course, it has a non-conscious character and there, precisely, lies the success of patriarchy and the conditions of its own self-reproduction.

In other words, violence and power are two sides of the same coin. Patriarchal violence, the invisible one, is not an anomy nor a dysfunction of the system. It is part of the system and constitutes it: it could not survive without violence. And for this reason, its structures, the symbolic and the material ones, are deeply coercive. Well, in this symbolic world we find one of the fundamental knots of violence against women, despite the fact that it appears as a non-violent and, therefore, non-political reality. (Galarza Fernández, Cobo Bedía, & Esquembre Cerdá, 2016, pp. 821-822)

Symbolic violence is revealed as a fact that depersonalizes, ignores particularities and individualities, at the same time that it is a hidden mechanism to exercise power without resorting to physical coercion, rather it constitutes a kind of tacit, invisible blackmail, which involuntarily or No, it guides the behavior of those who become its victims. Thanks to the apparent neutrality that hides the implicit violence, it does not need any more justification than the inequitable social order that is naturalized, legitimation is maintained and reproduced.
through socially accepted practices, which is why they are difficult to question or reflect on. We simply act in accordance with the social order and consider it normal. (Benalcázar & Venegas, 2015).

4.2 THE MATERIAL STRUCTURES

The material structures of a society are the set of institutional and social realities that make up any human community. Economic, political, cultural, sexual, ethnic-cultural, racial or gender relations, among others, are inscribed in material structures identified in political power, economic-financial power, the labor market, the family, unpaid work. that takes place in the home, political, union or professional organizations, new social movements, religious institutions, the media, cultural practices or the network of associations of different types, among other social realities, configure the material structures. And the set of social relations takes shape in a complex network of social stratifications and hierarchies that lead to areas of inequality.

The fundamental characteristic of these material structures, which Durkheim would call “social facts”, is their coercive character. All these configurations are even for those who identify with these social realities, although they would only perceive it if they wanted to escape from them. Well, these material realities are significantly coercive with women and femininities in general, because when society creates devalued patterns of representation that suggest their inferiority, the gender hierarchy is being inscribed in the material structures and therefore these structures constitute the basis of coercion.

Its mechanisms are configured as instances of violence both when they exclude, prohibit or stereotype women. However, this stereotypical representation in the media, among other social realities, appears as structures of non-violence, naturalized structures and with the appearance of being part of a natural order of things foreign to human will, whose location is Beyond the social, they are sacralized to leave them out of the political debate. (Galarza Fernández, Cobo Bedía, & Esquembre Cerdá, 2016, pp. 821-823)

The authors conclude that both material and symbolic structures are inexhaustible sources of violence against women, and they point out that this is not questioned because they have incorporated the mark of legitimacy that provides what patriarchal society defines as natural. This violence (symbolic and material) is, therefore, structural and the nerve that runs through it is instrumental. The system is organized so that patriarchal structures can reproduce
and self-reproduction mechanisms are masked. Therefore, it is instrumental violence (Galarza Fernández, Cobo Bedía, & Esquembre Cerdá, 2016).

For the feminist anthropologist, Marcela Lagarde (1998), along with misogyny and homophobia; Machismo is one of the most relevant forms of sexism. However, machismo is not exclusive against women; in the same logic in which many women can have sexist attitudes; “(t)he machismo of men extends to their own gender when they act against other women to exercise their generic dominance over them and thus become empowered,” the authors state. (Benalcázar & Venegas, 2015)

In the wide spectrum of sexist aggressions, psychotherapist Luis Bonino (1998-1999) identified a particular group that he called micromachismos (mM): “…practices of domination and male violence in daily life, of the order of the "micro", in Foucault's words, of the capillary, the almost imperceptible, what is at the limits of evidence", and which also "include a wide range of interpersonal maneuvers that permeate masculine behaviors in everyday life" and whose effects “become visible in the long term.” Whether consciously or involuntarily, these stereotypical gender roles are learned through socialization as normalized practices. These subtle “micro abuses”, or violence of low or very low intensity, underpin the prerogatives of men over women, so slowly that the victims (mainly women and even men) may not take notice, even if the violence has occurred. reached stages of physical aggression. (Benalcázar & Venegas, 2015)

Table 2

<table>
<thead>
<tr>
<th>Utilities</th>
<th>Covert</th>
<th>Coercive</th>
<th>Of crisis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Its effectiveness is given not by what is done, but by what is not done and which is delegated to the woman, who thus loses strength for herself. (p.8)</td>
<td>Particularly subtle. The man hides the objective of dominating him, imposing masculine “truths” and forcing the availability of women. (p.9)</td>
<td>Through which it is imposed, invaded, intimidated, controlled, forced, coerced</td>
<td>Aggression is exerted through pity, victimhood, resistance, denial and passive aggressiveness.</td>
</tr>
<tr>
<td>Examples: Non-participation in domestic affairs Taking advantage and abuse of female care capacity</td>
<td>Examples: Creating a lack of intimacy Pseudo-intimacy Disavowal Paternalism Emotional manipulation Self-indulgence and self-justification</td>
<td>Examples: Intimidation Control of money Expansive - abusive use of space and time for oneself Abusive insistence Imposition of intimacy Appeal to the “superiority” of manly logic Sudden taking or abandonment of control</td>
<td>Examples: Hypercontrol Pseudo-support Passive resistance and distancing Avoiding criticism and negotiation Promising and making merit Victimism Taking time Giving pity</td>
</tr>
</tbody>
</table>

Note. Taken from Micromachismo: manifestation of symbolic violence by Magaly Benalcázar and Gina Venegas, according to a source from Luis Bonino, UTCiencia Magazine, 2015.
Male domination, which turns women into symbolic objects, whose being (esse) is a perceived being (percipi), has the effect of placing them in a permanent state of bodily insecurity or, better said, of symbolic alienation. Endowed with a being that is a seeming, they are subject to manifesting, through their way of "carrying" the body and presenting it (dress, makeup, care, etc.), a kind of availability (sexual and possibly sexual) with respect to men (Bourdieu P., 2012).

It is enough to indicate that the seduction exercised by “the powerful”, and power, finds its beginning in the submission that has been inscribed in the body, in the form of unconscious dispositions, through all the silent exhortations of the social order as a masculine order. Because the foundation of symbolic violence lies not in mystified consciences, but rather in dispositions adjusted to the structures of domination of which they are the product, we cannot expect a rupture of the relationship of complicity between the victim of violence. symbolic domination according to the dominant, rather than through a radical transformation of the social conditions of production of the dispositions that lead the dominated groups to take on the dominant groups, and on themselves, a point of view that is none other than that of the dominant ones (Bourdieu P., 2012).

Society is constituted by the meanings and values of those who live in it, and it only changes through the transformation of those meanings and values, which makes necessary the action of eroding the link between social rules (gender mandates) and practices. Images and representations of the environment elicit powerful symbolic effects on people's beliefs and actions. Some symbolizations are inscribed in the norms of the institutions, and transforming them would advance the change. But, to transform habitus, habits must be changed; and for that it is necessary to mutate the representations about “what is proper” to women and men.

Without a doubt, with the production of new representations, many labor issues could be symbolized in another way; hence the crucial importance of carrying out symbolic interventions. Changing the conceptualization related to the distribution of work that concerns the domestic, for example, requires a transformation of the mandates of masculinity and femininity. And a different, more equitable distribution of work in general would entail possibilities of justice that were hitherto unsuspected in the complex network of human relationships (Lamas, 2018).

It is interesting to note that when women who work in branches of the hard sciences or in prominent political positions are asked about the reasons for the lack of progress of women in general, most of the time they say they have never felt discriminated against on the basis of their gender. They consider the alleged barriers and renunciations that inevitably appear in their
biographies, as personal decisions adopted to avoid conflicts (generally between the work environment and the family environment, or with respect to interaction in the work group); not as external obstacles. A “glass ceiling” works so effectively that the mechanisms for moving up are not questioned, but only their personal conditions and desires to do so (Rietti & Maffia, 2005).

According to data from the Gender Equality Observatory of Latin America and the Caribbean, although the presence of women in legislative bodies has gradually increased in recent years, currently, the proportion of women holding legislative seats national parliaments only reaches, on average, 33.6%. Likewise, although in recent years the political representation of women has increased at different levels, allowing them to increasingly participate in decision-making spaces on an equal basis, at the local level participation has remained constant and the proportion of women is still much lower than that of men. The proportion of seats occupied by women in local legislative governments (corresponding to the SDG indicator 5.5.1 (b)) shows a representation that does not exceed 25% on the regional average (Economic Commission for Latin America and the Caribbean (ECLAC), 2022).

Science (and also politics) are preserved as patriarchal institutions, bringing women into "male territory" as a condition for their acceptance. In the case of science, after their university training, a transformation has already occurred in which they acquire new cognitive tools. These tools ensure, not so much their success as women in science, but fundamentally in the continuity of the scientific enterprise itself; that by disciplining women they will not run the risk of having to modify their budgets and power relations. Similarly in the field of politics, there is less resistance to offering positions to women who do not jeopardize existing relationships and concentrations of power. Innovation is not rewarded: discipline is rewarded (Rietti & Maffia, 2005).

From the scientific paradigm, any defection of women to the established merit systems will not be considered a limitation and narrowing of the norms of science, but rather a proof of women's inability to adapt to a successful human project, which It is the gateway to the most valued forms of knowledge. The fight from a feminism associated with a deep political commitment should occur by showing that the search for and interest in knowledge can be a different thing; with clearly political objectives and different execution methods. Joining the political fight for a new science, for and from everyone; particularly for and from peripheral countries (whose very name implies a center) (Rietti & Maffia, 2005).

Although affirmative action mechanisms, such as quota laws or parity norms, have been key instruments to increase the participation of women in decision-making spaces, this
objective has not yet been achieved and it is confirmed that these mechanisms by themselves alone they are insufficient (ECLAC, 2016a and 2019). This is because gender gaps in terms of representation are part of patriarchal political systems that have been structured on the basis of a political culture that naturalizes the differential access to power of men and women (ECLAC, 2019) (Economic Commission for Latin America and the Caribbean (ECLAC), 2022).

Faced with a society that advances towards unknown horizons, full of promises, but also risks, the need to ensure true citizenship for all is imposed; a full and responsible participation, which depends largely on the assumption by science of the political responsibility for the democratization of its knowledge. It is inconceivable that the transmission of knowledge and the care of life is carried out without women. Science offers an ideal of universal knowledge that challenges democracy, and as such, it cannot be based on the suppression of points of view and human cognitive resources of those groups that did not originally participate in its constitution. Nor can subjects who were originally left out of the social pact be eliminated from political life and the exercise of citizenship. It is not fair for ethical and also political reasons; and it would be threatening to the very continuity of the progress of knowledge and society. (Rietti & Maffia, 2005)

In this way, despite there being mechanisms to promote women's participation, these are usually evaded through strategies that seek to maintain the status quo. In public administrations, there are unequal power relations and implicit discrimination, which normalize biases and gender roles, accentuating the obstacles to the professional development and leadership of women in this area (Inter-American Task Force on Women's Leadership, 2022). The increase in the participation of women in elected positions in many cases has as its counterpart a worsening of political violence that manifests itself, for example, in multiple expressions of harassment, discriminatory treatment, greater demands and claims regarding accountability, accounts, intimidation and physical violence against them and their families (ECLAC, 2019 and 2016a) (Economic Commission for Latin America and the Caribbean (ECLAC), 2022).

In order to distribute access to power, it is necessary to address the structural nodes on which these inequalities are sustained, among which the overload of care responsibility on women emerges as one of the most important factors (ECLAC, 2019). The persistent concentration and hierarchical gender relations consolidate the unfair sexual division of labor, while continuing to exclude women from decision-making spaces. Care policies that are aimed at recognizing, redistributing and revaluing this work are central mechanisms for promoting women's participation in decision-making spaces (ECLAC, 2019). To enable parity democracy
and equal access, a change in the social organization of care is essential. Without policies that effectively promote co-responsibility in tasks, women will remain relegated to the “private” sphere, which affects their real possibilities of political, social and economic participation, and, consequently, their autonomy in decision-making. (Economic Commission for Latin America and the Caribbean (ECLAC), 2022)

Dora Barrancos (2017) states that there is another fundamental rule of knowledge that does not appear in the devices of the training processes aimed at research skills: it is passion. The author expresses not recognizing the possibility of a single intellectual movement without emotional accompaniment, and it is particularly inexorable when it comes to the historical discipline. Questions are actually vibrations, state movements, that lead to dumps that we unravel by putting feelings at bay, but these never disappear. A history without passions is equivalent to abjuring the human condition (Barrancos D. B., 2017).

The same author, in a reflection on the reality in the midst of the COVID-19 pandemic, expresses in 2020 what is at the end of the tasks demanded by the budding future, the extinction of patriarchy must be imposed. Barrancos (2020) continues:

“If there is any expected interruption of the basic violent configurations of our societies, it must focus, before any other, on putting a stop to patriarchal arcadia. The havoc produced by transhistorical male dominance, the irrationality of gender hierarchies, the perfidy of ideas of exclusion and discrimination are visible. I will repeat that the patriarchal system is inherently violent, and it is so from its symbolic validation that seeks to found the binary functional designs of the species in nature or in the supernatural. The violence exercised against women, against those who are located in the wide mats of sexual and gender dissidence, against “trans” people, constitutes a cry, a cry like the shocking one in the famous painting by the great Edvard Munch that he envisioned in 1893, the horrors of the world. We need to commit to the future that is within our reach to devastate inequality, humiliation, violence.” (p. 120)

The Convention on the Elimination of All Forms of Discrimination against Women highlights that, currently, migration is a constitutive element of modern society and can be a factor of empowerment for women if they can emigrate and work in conditions in which their dignity is respected. While offering new social and economic opportunities for many, migration can also jeopardize their human rights and safety, particularly if they are forced to travel through irregular routes or end up in an irregular migration situation (CEDAW, 2020). .

Gender-neutral provisions in States' migration policies therefore contribute to limiting women's access to safe migration pathways and regular and decent work opportunities in transit and destination countries. This ability is further restricted by gender stereotypes, discriminatory
laws, discrimination as social behavior and exploitation in recruitment, the lack of available decent work and limited reliable information on migration. Migrant women also face indirect discrimination due to laws that establish requirements such as mandatory minimum income to obtain a visa. Since women often work in low-paid and insecure jobs, it is difficult for some of them to meet these criteria (CEDAW, 2020).

A disproportionate number of them enter informal and precarious jobs, particularly in sectors classified as “low-skilled”: care, domestic and manufacturing services. In these sectors, gender-specific migration norms and policies intersect with racial discrimination and perpetuate stereotypes about what constitutes “women's work.” These gender-segregated labor markets do not offer decent or safe working conditions, because they are part of the unregulated informal economy or, if regulated, offer less protection than sectors that comply with national regulations. Migrant women in general, and domestic and agricultural workers in particular, may be confined to their workplace and have little access to information about their rights and benefits, which exposes them to the risk of suffering serious human rights violations. (CEDAW, 2020)

4.3 SYMBOLIC VIOLENCE IN THE EDUCATIONAL ENVIRONMENT

Serna Urrea, Asdrúbal Hernán (2019), propose in their study that it is important to reflect on the roles of the teacher, the school, the hidden curriculum and school texts, and how all these elements can exert symbolic violence against women, because through them the teaching is carried out. An example of this may be recognizing that there are a good number of female philosophers identified in the history of philosophy, but that the canon does not include them, which is why the discipline is accused of being androcentric and misogynistic. Their teaching can contribute to reproducing the paradigm according to which men dominate the public space and the field of economic power, while women are relegated to the private or domestic space and do not intervene in the production of knowledge.

The research explores this problem and provides some indications of what could be done to minimize it: teacher training, insertion of women in the canon, teaching on gender equality. She concludes that the absence of women in the philosophical canon is both a manifestation and a mechanism of patriarchal power. The analysis of the pedagogical consequences in the training of our students becomes more urgent and necessary once the particularities of this problem are discovered. Indeed, it deserves all the attention, to be recognized, and not to go unnoticed due to the supposed neutrality of the philosophical exercise. (Serna Urrea, 2019)
Pinzón Estrada, Armas Guzmán, Aponte Valverde and Useche Morillo (2019), planned to investigate the perception of symbolic violence to which higher education students have been exposed due to their gender and the role of universities in this problem. They have measured the perception regarding the existence and frequency of symbolic violence against students of psychology, nursing and some engineering majors, from a quantitative, cross-descriptive approach. 300 women from private and public universities participated in the study. It was found that nearly 70% of those surveyed stated that they had never experienced a situation of symbolic violence; The other 30% expressed having been a victim of this type of violence at least once during their university life.

The authors conclude with a question about the role that education plays, specifically, the roles of teaching-teacher, as legitimating, reproducing or transforming these sexist practices, which seem so difficult to eradicate, given that they are part of the training processes that most people go through (Pinzón Estrada, Armas Guzmán, Aponte Valverde, & Useche Morillo, 2019).

The findings allowed us to observe that within the universities that participated in the study, cultural capital is produced and reproduced, which seems to demonstrate the fact that cultural frameworks have not changed and, therefore, neither have our ways of behaving. Universities seem not to question the issue, ignoring the fact that this way of understanding relationships between men and women is based on violence, that is, that the same institutional culture structures in the same way, where gender symbols are the first step. Neither Cosamaloapán nor Bogotá are prioritizing, or at least evidencing, symbolic gender violence as a factor that affects educational processes or human relationships and, therefore, social transformations. The identification of the university as a space for science and reflection is ignoring the existence of symbolic gender violence as a fundamental variable in the production and reproduction of culture, a fact that is evident in the high percentages of its invisibility, in the two institutions that participated in the research. (Pinzón Estrada, Armas Guzmán, Aponte Valverde, & Useche Morillo, 2019)

Vazquez Laba and Palumbo (2019) start from the premise that symbolic violence is a frequent type of violence in the university environment due to its naturalization in the social structure. This is mostly violated by male students against female students. However, male teachers and non-teachers also practice symbolic violence and harassment through social networks, which intersect with abuses of power. In the article, the authors describe and analyze the foundations and effects of symbolic gender violence experienced by students at the National University of San Martín (UNSAM) in Argentina. The analysis of these links was done based
on a quantitative and qualitative approach considering the results of a survey developed by UNSAM and applied to the student population of the different academic units; and through information concerning the complaints and queries received by the Department of Attention to Gender Violence and Sexualities about acts of discrimination and gender violence suffered by students within the university environment (Vazquez Laba & Palumbo, 2019).

They conclude as follows: UNSAM has been expressing political will towards the prevention and eradication of gender violence with all the lines of work that have been implemented by the DGyDS. A final step has been the approval by the Superior Council of the document “Ethical commitment for teaching functions”, which establishes ethical principles of relationships in the teacher-student relationship. It is essential to keep in mind that, if you want to think about and/or prevent gender violence from public institutions, you must comprehensively address the problem and move beyond punitive or stigmatizing approaches focused on the practice of escrache or simple public ridicule that they do not provide appropriate responses to the existing inequalities and violence against female identities and corporalities. These perspectives do not collaborate in university institutional coexistence, therefore, UNSAM is committed to preventive and pedagogical policies in a path of profound cultural change, but, at the same time, addressing the contingency of the problem of violence with sanctioning measures, that enables university regulations. (Vazquez Laba & Palumbo, 2019).

Meanwhile, Avendaño Castro, Linares Giraldo and Morales Mosquera (2021) maintain that some forms of direct violence occur in Higher Education Institutions (HEIs), although other forms of violence such as symbolic violence have been little studied. They point out, based on the experiences of higher education teachers, the manifestations of symbolic violence present in their workplace. They present a mixed research framed in the analytical empirical paradigm, using as instruments a structured survey applied to 200 teachers and an in-depth interview in which five teachers from a public HEI in Colombia participated. The findings reveal the presence of certain forms of symbolic violence in the HEI that translate, mainly, into limitations on the exercise of free academic development, restrictions on expressing opinions or presenting points of view, difficulties in recognizing ideological plurality, treatment differential by sex and little importance given to some disciplines (Vazquez Laba & Palumbo, 2019).

The study made it possible to identify various forms of symbolic violence in the areas of remuneration, ideological positions, language and sex (men and women). Regarding the latter, symbolic violence is manifested in differential treatment by sex, the exaltation of the
participation or achievements of men, and not women, to which is added the little importance

The results obtained highlight the complexity of the dynamics of power and violence
that permeate our social structures. Symbolic violence, rooted in the symbolic center of society,
is revealed as a subtle but powerful mechanism that depersonalizes and devalues women, thus
perpetuating patriarchy. On the other hand, material structures, with their coercive nature,
consolidate gender inequalities and relegate women to subordinate positions. In this context,
the educational environment emerges as a crucial scenario where these dynamics are
manifested, evidencing the urgent need to reflect on the roles of education in the reproduction
of symbolic violence. Only through a deep understanding of these structures and their effects
can we move towards a more just and equal society for all people.

5 CONCLUSION

Symbolic violence manifests itself in society through symbols, discourses and cultural
practices that transmit and perpetuate unequal power relations between women and men. Unlike
physical or psychological violence, it is more subtle and less visible, making it even more
difficult to identify and combat. This is why it can have detrimental effects on people's lives
and on society in general, because it can lead to discrimination, prejudice and social exclusion
of certain groups.

Through the study, it is possible to distinguish that some of the most common forms of
symbolic violence, using symbolic structures and material structures, are carried out through
gender discrimination, racial discrimination, discrimination based on sexual orientation and
discrimination based on disability, among others, present in patriarchal social relations and
instrumentally consolidated by societies over time.

Thus, to combat symbolic violence, it is necessary to be aware of its existence,
understand how it manifests itself in different contexts, seeking to promote an education and a
culture that promotes equality and diversity, that challenges gender stereotypes and prejudices.
Furthermore, it is necessary to recognize that violence against women is not casual or
temporary, but is rooted in the patriarchal system and requires a profound transformation of
social relations, but also symbolic ones. In this sense, higher education institutions must address
its study and recognition and work to promote gender equality and respect for all people,
without stereotypes or discrimination. It is through awareness and collective action that we can
overcome this problem and build a more just and equitable society for all people.
The topic addressed has many exogenous and endogenous variables that invite us to deepen and expand its discussion, since it is about facing the enormous and complex problem of symbolic violence in Ecuadorian education, which requires teachers and students to incorporate competencies, management of activities and processes from ethics and human rights; Therefore, it is interesting as an object of study in future research.

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