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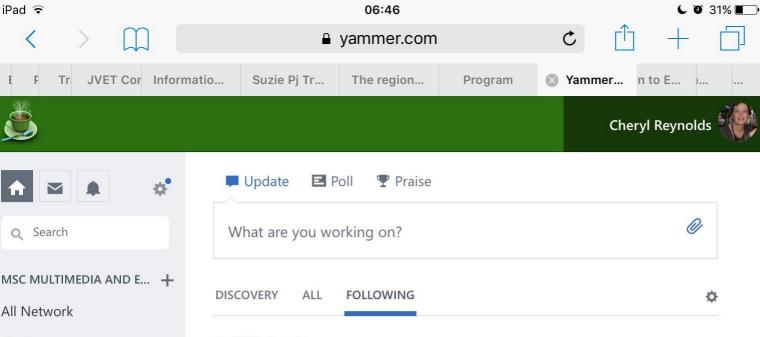
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Suffering and symbolic violence in social learning networks

Cheryl Reynolds University of Huddersfield



🙁 All Network

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PRIVATE MESSAGES

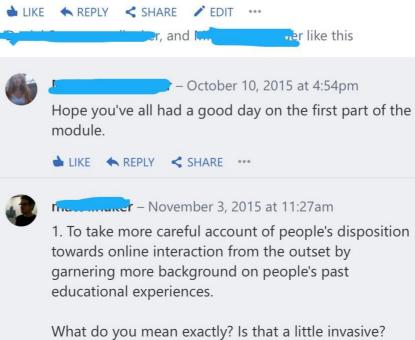
+ Create a group



Cheryl Reynolds – October 2, 2015 at 1:45pm

I am currently devising the introduction to our Theories Module for this year's cohort. I've made some changes based on the research that many of you so kindly participated in last year. These endeavour to do a number of things:

 To take more careful account of people's disposition towards online interaction from the outset by garnering more background on people's past educational experiences
To scaffold interaction a bit more, perhaps by trialling the use of Thinking Circles within expand >



What do you mean exactly? Is that a little invasive How does it help?

With regards to this: 3. To vindicate different modes of participation at the first day school by providing

Participant observation

Interview

Written reflections

 Not a neutral shift Requires a critical perspective Is this a rational, sustainable and just way to deliver VET? 'imposition on subordinated groups by the dominant class of an ideology which legitimates and naturalizes the status quo.'

suffering?

Not field structures

but language.

hiatus

"different definitions of the possible, the impossible and the probable."

-Myles, 2010

- inequalities persist
- novel mismatch of habitus and field
- disembodied
- panopticonised
- multiple points of departure persist
- text

allodoxia resigned passivity

Jack: It's like a road. You can turn off when you like. You can build your own village at the end of the turning and get people to join you for a party.

Ava: It's like Spaghetti Junction. You just go round and round and you never know where you are.

Grace: It's like being stranded on the highest board at the swimming pool, with a queue of kids behind you, too scared to jump.

Jack: "Why post that?"

Ava: "It is proposed that there is a selfperpetuating circle where technology evolves as we use it which changes us, which then changes to adapt to our needs. Facebook would seem to be an excellent example of this supposition and while it was developed to facilitate the need for people to identify with each other feel less anonymous (sic) (Candy, 1924)."

Grace:

. . .

So..

- inequalities persist
- the shift online makes people vulnerable to symbolic violence in novel ways
- novel mismatch of habitus and field
- disembodied
- panopticonised

Conclusion

Central to this analysis is my use of Bourdieu's notion of a 'gap' or 'hiatus' effect that facilitates symbolic violence, from which I extrapolate to a notion of a digital hiatus. This is my own term, chosen in order to highlight the way in which students are more easily objectified and made vulnerable to symbolic violence when they are operating in the highly visible, text-based, disembodied online world.