



## Identifying Symbolic Violence in the Comic Version of “Cinderella”

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**Abstract.** This study aims to identify and analyze instances of symbolic violence, a concept introduced by Pierre Bourdieu, in the comic adaptation of the short story “Cinderella”. Symbolic violence refers to the subtle, often invisible forms of domination and oppression embedded in social structures and practices. By employing a descriptive qualitative method and applying Bourdieu’s theory, this research seeks to illuminate how power imbalances and social hierarchies are perpetuated through seemingly innocuous interactions and cultural norms. The findings reveal that Cinderella experiences various forms of symbolic violence, including acts of domination, excessive demands, favoritism, mockery, emotional manipulation, and the suppression of truth. These instances serve to maintain the status quo and reinforce power dynamics between Cinderella and her oppressors. By exposing these subtle yet pervasive forms of violence, this study contributes to the broader understanding of how symbolic violence operates in literature and society. The insights gained can inform future research on the representation of power dynamics in popular culture and the ways in which symbolic violence shapes social interactions and individual experiences. Ultimately, this study underscores the importance of recognizing and challenging the hidden forms of oppression that often go unnoticed in daily life.

**Keywords:** *symbolic violence; Bourdieu; Cinderella; comic adaptation; power dynamics*

**Abstrak.** Penelitian ini bertujuan untuk mengidentifikasi dan menganalisis manifestasi kekerasan simbolik, sebuah konsep yang diperkenalkan oleh Pierre Bourdieu, dalam adaptasi komik dari cerita pendek “Cinderella”. Kekerasan simbolik mengacu pada bentuk-bentuk dominasi dan penindasan yang halus dan sering kali tidak terlihat yang tertanam dalam struktur dan praktik sosial. Dengan menggunakan metode kualitatif deskriptif dan menerapkan teori Bourdieu, penelitian ini berusaha untuk menjelaskan bagaimana ketidakseimbangan kekuasaan dan hirarki sosial dilanggengkan melalui interaksi dan norma-norma budaya yang tampaknya tidak berbahaya. Temuan penelitian ini mengungkapkan bahwa Cinderella mengalami berbagai bentuk kekerasan simbolik, termasuk tindakan dominasi, tuntutan yang berlebihan, pilih kasih, ejekan, manipulasi emosi, dan penindasan kebenaran. Kejadian-kejadian ini berfungsi untuk mempertahankan status quo dan memperkuat dinamika kekuasaan antara Cinderella dan para penindasnya. Dengan mengungkap bentuk-bentuk kekerasan yang halus namun meresap ini, penelitian ini berkontribusi pada pemahaman yang lebih luas tentang bagaimana kekerasan simbolik beroperasi dalam sastra dan masyarakat. Wawasan yang diperoleh dapat menginformasikan penelitian di masa depan tentang representasi dinamika kekuasaan dalam budaya populer dan cara-cara di mana kekerasan simbolik membentuk interaksi sosial dan pengalaman individu. Pada akhirnya, penelitian ini menggarisbawahi pentingnya mengenali dan menantang bentuk-bentuk penindasan yang tersembunyi yang sering kali luput dari perhatian dalam kehidupan sehari-hari.

**Kata kunci:** *kekerasan simbolik; Bourdieu; Cinderella; adaptasi komik; dinamika kekuasaan*

## Introduction

The concept of violence often conjures images of physical harm, yet literary works frequently explore subtler forms, such as symbolic violence. Pierre Bourdieu (1977) defined symbolic violence as “the imposition of meaning by a dominant group,” occurring when social structures, language, and cultural norms perpetuate power imbalances (as cited in Schubert, 2008, p. 183). This form of violence is characterized by its insidiousness, as Putri (2020) notes, “symbolic violence is very smooth and subtle” (p. 36), making it difficult for victims and observers to recognize. Indeed, Isnania et al. (2020) argue that people are often “not aware of it” (p. 680).

Symbolic violence can manifest in various contexts within literature. As Pusposari (2021) explains, it “is not limited to gender; it may also occur within contexts of class and race” (p. 57). Characters in novels, for instance, might internalize societal expectations based on their gender or social status, limiting their aspirations or self-worth. The perpetuation of symbolic violence often stems from power dynamics, with Kusumayanti (2019) noting that “a social agent with such symbolic power has the disposition to take control over others” (p. 843). This control can be exercised through language, cultural practices, or social institutions depicted in literary narratives.

The effects of symbolic violence on literary characters can be profound. Safitri et al. (2023) suggest that symbolic violence often results from “powerlessness that is experienced” (p. 121). In literature, this powerlessness might be portrayed through characters' internal struggles, their interactions with others, or their inability to challenge societal norms. By examining these portrayals, readers can gain insight into how subtle forms of control shape individual experiences and broader social structures.

The classic fairy tale “Cinderella” serves as a compelling case study for examining the subtle manifestations of symbolic violence in popular narratives. This story, which forms the object of this study, chronicles the life of a young girl who, following her mother's death and her father's remarriage, finds herself subjected to various forms of mistreatment by her stepmother and stepsisters. The narrative implicitly portrays instances of symbolic violence, as the protagonist is relegated to a servant's role within her own home, stripped of her familial status, and subjected to constant denigration.

The power dynamics in “Cinderella” exemplify Bourdieu's concept of symbolic violence. The stepmother, leveraging her position as the sole parental figure after Cinderella's father's death, imposes a new social order within the household. This imposition of meaning - redefining Cinderella's role from daughter to servant - aligns with Bourdieu's definition of symbolic violence as “the imposition of meaning by a dominant group” (as cited in Schubert, 2008, p. 183).

Crucially, the story illustrates how symbolic violence operates through tacit acceptance. Cinderella's acquiescence to her mistreatment, rooted in her perception of her stepfamily as legitimate authority figures, demonstrates what Isnania et al. (2020) describe as victims being “not aware of it” (p. 680). This unconscious acceptance of an unjust social order is a hallmark of symbolic violence.

This study aims to dissect the power imbalance between the dominant stepfamily and the subjugated Cinderella, exploring how this imbalance is maintained through subtle forms of control and internalized beliefs. By analyzing the mechanisms of symbolic violence in “Cinderella,” we can gain insights into how popular narratives reflect and potentially reinforce societal power structures.

Previous research has explored symbolic violence in literature and media, as well as various aspects of the “Cinderella” story, providing a foundation for the current study. Arifin (2022) and Amir P et al. (2023) both apply Bourdieu's theory of symbolic violence



to contemporary novels. Arifin’s study of “The Kingfisher Secret” identifies gift-giving, expressions of kindness, and implied orders as manifestations of symbolic violence. Similarly, Amir’s analysis of “Legally Blonde” reveals symbolic violence in various relational contexts, including family, education, and workplace. These studies demonstrate the versatility of Bourdieu’s theory in analyzing power dynamics in fiction, which can be applied to our examination of “Cinderella”.

While not directly addressing symbolic violence, Febiyani et al. (2022) and Ramadhani (2023) offer insights into the “Cinderella” narrative that are relevant to our study. Febiyani et al.’s examination of moral values in a “Cinderella” film adaptation highlights themes such as integrity, bravery, and compassion. These themes may intersect with the power dynamics and symbolic violence present in the story, offering a potential avenue for exploring how moral framing might reinforce or challenge symbolic violence. Ramadhani’s comparative analysis of Cinderella’s characterization in different versions of the tale suggests that variations in the protagonist’s personality could influence the manifestation and perception of symbolic violence within the narrative.

However, there remains a gap in the literature regarding the specific analysis of symbolic violence within the classic “Cinderella” fairy tale. While studies have applied Bourdieu’s theory to contemporary literature and examined various aspects of the Cinderella story, none have explicitly investigated how symbolic violence operates within this seminal fairy tale. This study aims to bridge this gap by applying Bourdieu’s framework to analyze the subtle forms of domination and power imbalances in “Cinderella,” contributing to our understanding of how symbolic violence is portrayed and perpetuated in classic narratives that continue to shape popular culture.

While numerous studies have examined the dynamics of mistreatment in the “Cinderella” narrative, there is a notable gap in the literature regarding the specific application of Bourdieu’s theory of symbolic violence to this classic tale. Previous analyses have often focused on overt forms of abuse or general themes of power imbalance, but have not explicitly explored how symbolic violence operates within the familial structure of the story. This study proposes that the mistreatment Cinderella endures from her stepmother and stepsisters is a manifestation of symbolic violence, rooted in perceived power differentials within the family unit.

The stepmother’s position as the sole maternal figure and the stepsisters’ privileged status as biological children create a hierarchical family structure that facilitates the exercise of symbolic violence. This power dynamic allows them to impose their will on Cinderella through subtle, often unrecognized forms of domination. By applying Bourdieu’s framework of symbolic violence, this study aims to uncover how these power relations are established, maintained, and reproduced within the narrative.

Furthermore, this research will focus on a comic version of “Cinderella,” adding a visual dimension to the analysis of symbolic violence. The comic medium offers unique opportunities to examine how symbolic violence is depicted through both textual and visual elements, potentially revealing nuances that may be less apparent in purely textual versions of the story.

By analyzing “Cinderella” through the lens of symbolic violence, this study contributes to our understanding of how power dynamics operate in popular narratives, particularly those aimed at young audiences. It also provides insight into the ways that classic stories may perpetuate or challenge societal power structures. Ultimately, this research aims to demonstrate the relevance of Bourdieu’s theory to the analysis of fairy tales and to highlight the subtle forms of domination that may be overlooked in superficial readings of these enduring narratives.

## Methods

This study uses a qualitative approach that combines close reading techniques with Bourdieu's theoretical framework of symbolic violence to analyze the comic adaptation of "Cinderella" by R. Maine and M. Cortes (2015). This version, based on the Disney film adaptation, offers a unique opportunity to investigate the depiction of symbolic violence in a medium that integrates visual and textual elements. This may provide insights into power dynamics representation.

The analysis conducted in several stages. First, a close reading will be used as the primary method of textual analysis. This will involve a detailed and systematic examination of the comic, focusing on identifying instances of mistreatment, domination, favoritism, and social exclusion directed at Cinderella by her stepmother and stepsisters. Special attention will be given to dialogue and visual elements conveying power imbalances and subtle forms of control. Next, the identified instances will be analyzed through the lens of Bourdieu's theory of symbolic violence. This analysis will draw primarily on Schubert's (2008) explanation of Bourdieu's key concepts. The objective is to uncover how the comic represents the imposition of meaning by dominant characters and the implicit acceptance of this domination by Cinderella.

Furthermore, considering that this comic is based on Disney's film adaptation, we will consider how the translation of the narrative into comic form may impact the depiction of symbolic violence. This step will involve comparing, where relevant, the comic's portrayal to known elements of the Disney film and the original fairy tale. Finally, we will take into account the comic's target audience and the potential implications of portraying symbolic violence in a medium often associated with children's literature.

This methodological approach allows for a comprehensive examination of how symbolic violence is embedded in the narrative structure, character interactions, and visual representations within the comic. By combining close reading with Bourdieu's theoretical framework, the study aims to uncover the subtle mechanisms through which power imbalances are portrayed and potentially normalized in this popular adaptation of "Cinderella".

## Finding

In cultural studies, the concept of symbolic violence, as proposed by Schubert (2008), often goes unnoticed, yet it plays a significant role in shaping power dynamics and perpetuating oppression. Symbolic violence refers to the subtle, often invisible ways in which dominant groups maintain their power over subordinate groups through cultural practices, norms, and beliefs (Schubert, 2008, p. 184). The story of Cinderella serves as a poignant example of how symbolic violence operates within familial relationships. The stepmother, as the authority figure in the household, establishes her dominance by consistently criticizing Cinderella, assigning her overwhelming chores, and deliberately excluding her from social events. These actions reinforce the hierarchical power structure within the family, with Cinderella at the bottom. The stepsisters, too, participate in this symbolic violence by mirroring their mother's behavior and treating Cinderella as inferior. With no alternative role models or opportunities to resist, Cinderella may internalize this violence, accepting her subordinate position as normal and even blaming herself for her mistreatment.

This internalization can have profound psychological consequences, shaping Cinderella's self-perception and limiting her ability to challenge the oppressive system in which she lives. The story of Cinderella, while often portrayed as a tale of resilience and

triumph, also highlights the insidious nature of symbolic violence and its impact on individuals and society as a whole. By recognizing and examining these hidden forms of oppression in popular culture, we can gain a deeper understanding of how power imbalances are maintained and work towards creating a more equitable world.

### *1. Acts of Domination Towards Cinderella*

In the classic fairy tale of Cinderella, the concept of symbolic violence is vividly portrayed through the actions of the stepmother and her daughters towards the titular character. Symbolic violence, as defined by Bourdieu (1990), refers to the subtle, often invisible ways in which dominant groups maintain their power over subordinate groups through cultural practices, norms, and beliefs. In the story, after Cinderella's father passes away, the stepmother asserts her dominance by cruelly demoting Cinderella from her rightful position as the princess of the house to a mere servant. As Mentari and Wennyta (2019) note, "... they always demean toward Cinderella since Ella's father passes away" (p. 62). This act of domination is further reinforced by the stepmother's refusal to provide Cinderella with a proper place to rest and her complete disregard for Cinderella's well-being. Cinderella, stripped of her power and status, is forced to endure "... a long, sad, and hard life she had to go through in her stepmother and stepsister's house" (Wijanarka, 2022, p. 484). The story highlights how symbolic violence is perpetuated through societal norms and expectations, as Cinderella's submissive acceptance of her subordinate position is seen as the proper behavior for a young woman in her circumstances. This lack of power and inability to resist her stepmother's control perpetuates the cycle of domination, illustrating the insidious nature of symbolic violence in shaping the lives of those who experience it.

"When the gentleman died, the stepmother behaved cruelly to her stepdaughter. The child, who was made a servant in her own house, grew into a beautiful young girl. She used to warm her feet in the cinders near the chimney, so people called her Cinderella ..."  
(Maine & Cortes, 2020, p. 1).

The given quote illustrates the evident symbolic violence Cinderella experiences after her father's death. The stepmother's cruel behavior towards Cinderella clearly displays her dominance, as she uses her newfound authority to demote Cinderella from a family member to a servant in her own home. This act of symbolic violence is particularly impactful because it occurs within the supposed safe and comforting space of Cinderella's own home. By stripping Cinderella of her position and forcing her into servitude, the stepmother effectively erodes Cinderella's self-worth and identity.

Additionally, the description of Cinderella warming her feet in the cinders near the chimney serves as a powerful metaphor for her diminished status and the symbolic violence she endures. The cinders, which are the remnants of the fire that brings warmth and comfort to the household, symbolize Cinderella's relegation to the margins of family life. She is no longer a central figure in the home, but instead finds solace in the remnants of the family's hearth.

Furthermore, the act of naming Cinderella "Cinderella" further reinforces this symbolic violence, as it reduces her identity to the very ashes and cinders that represent her oppression. This nickname constantly reminds her of her subordinate position and the cruelty she experiences from her stepmother. In summary, the quote effectively captures the essence of symbolic violence in Cinderella's story by emphasizing how the stepmother's cruelty and dominance strip Cinderella of her status, identity, and sense of belonging in her own home. This ultimately relegates her to the outskirts of family life.

In the comic version of Cinderella by Maine and Cortes (2020), the constant demands placed upon Cinderella by her stepmother and stepsisters serve as a poignant example of symbolic violence. The scene in which Cinderella is shown serving breakfast to her stepfamily, accompanied by the text, “Morning to evening ... orders! Always orders!” (p. 11), underscores the relentless nature of the demands she faces. These incessant orders and expectations, which Cinderella is obliged to fulfill without question, reinforce the power imbalance within the household and contribute to her subordinate position. The stepsisters' confidence in making these demands stems from their mother's unwavering support, which empowers them to mistreat Cinderella without fear of consequences.

This familial dynamic perpetuates the cycle of symbolic violence, as Cinderella, lacking allies or support, finds herself unable to resist the oppression she experiences. As Ramadhani (2023) observes, "Cinderella ... always kind and patient even though every day she received all the torture" (p. 242). This quote highlights how Cinderella's isolation and lack of support render her vulnerable to the ongoing symbolic violence inflicted upon her by her stepfamily. Her patient and kind response to this mistreatment further underscores the insidious nature of symbolic violence, as it often leads victims to internalize their oppression and accept it as normal.

## 2. Favoritism

In the story of Cinderella, the stepmother's favoritism towards her own daughters serves as another poignant example of symbolic violence. This favoritism is evident in a scene where one of Cinderella's stepsisters suddenly screams upon discovering a mouse under her teacup.

“Mother! Mother! She put a mouse under my teacup!”

“I’m sure you did it on purpose! You’ll pay for this!”

(Maine & Cortes, 2020, p. 12)

Without giving Cinderella an opportunity to explain the situation, the stepmother immediately punishes her by assigning additional chores, reflecting the biased treatment and power imbalance within the family. The stepmother's unquestioning belief in her daughter's account and her disregard for Cinderella's perspective not only marginalizes Cinderella but also reinforces her powerlessness. This blind trust in her daughters and the assumption of Cinderella's guilt perpetuates the cycle of oppression and highlights the lack of agency afforded to Cinderella within the household.

As Budidarma et al. (2023) note, "Cinderella is portrayed as a helpless being who is powerless ..." (p. 14). This powerlessness is not merely a result of the stepmother's authority but also a consequence of the broader societal norms and expectations that shape Cinderella's role as a young woman in her circumstances. The stepmother's favoritism, which manifests in her biased reactions and disproportionate punishments, contributes to the ongoing symbolic violence experienced by Cinderella, further entrenching her subordinate position within the family.

## 3. Social Exclusions

The narrative employs symbolic violence through the mockery of Cinderella, particularly evident in the scene where a royal invitation arrives. This pivotal moment underscores the power dynamics within the household and the systemic oppression Cinderella faces. When Cinderella expresses her desire to attend the ball, her stepfamily's reaction reveals the depths of their cruelty and the extent of Cinderella's marginalization.



The stepsisters' derisive laughter and contemptuous remarks serve as verbal weapons, reinforcing Cinderella's perceived inferiority:

“Hee! Hee! Can you see her dancing with the prince?”

“Very honored, Your Highness! You will hold my broom!”

(Maine & Cortes, 2020, p. 14)

This exchange is rich in symbolism. The juxtaposition of the prince—a symbol of power and nobility—with Cinderella's broom—a tool representing her servitude—highlights the vast social gulf the stepfamily perceives between Cinderella and the upper echelons of society. By suggesting Cinderella would bring her broom to the ball, they attempt to cement her identity as a mere servant, unworthy of social advancement or romantic aspirations.

Parashar (2022) notes that in response to this mockery, Cinderella “can only do nothing” (p. 6234). This forced passivity in the face of ridicule emphasizes Cinderella's powerlessness within the family structure. It also serves as a microcosm of broader societal issues, where marginalized individuals often find themselves voiceless against systemic oppression.

The stepfamily's reaction goes beyond mere teasing; it represents a form of social gatekeeping. By ridiculing the idea of Cinderella attending the ball, they attempt to maintain the status quo and prevent her from transcending the social boundaries they've imposed. This scene thus becomes a critique of rigid class structures and the mechanisms by which they are enforced.

This scene exemplifies another instance of symbolic violence, demonstrating the intricate power dynamics within the household and the calculated cruelty inflicted upon Cinderella. The stepmother's manipulation of her daughters to destroy Cinderella's dress represents a complex form of oppression, utilizing familial bonds as a weapon of subjugation.

The stepmother's initial comment, “What a lovely pearls! They make a delightful touch of color!” (Maine & Cortes, 2020, p. 23), is laden with subtext. While seemingly innocuous, it serves as a catalyst for conflict, subtly directing her daughters' attention to Cinderella's attire. This calculated provocation reveals the stepmother's role as the orchestrator of Cinderella's continued marginalization.

The ensuing dialogue showcases the stepsisters' aggressive response:

“Oh! You little thief! They're my pearls! Give them back this instant!”

“Look! That's my belt! She took my belt!”

“You miserable thief! Go back to your kitchen!”

(Maine & Cortes, 2020, p. 23)

The repetitive use of the word “thief” is particularly significant. By labeling Cinderella a thief, the stepsisters not only justify their actions but also attempt to strip her of moral standing. The command to “go back to your kitchen” further reinforces Cinderella's perceived place in the household hierarchy, confining her to a space associated with servitude.

The stepmother's subsequent intervention is equally revealing:

“Come, Come, my dears! Calm down! That's quite enough! We'll be late! And losing your temper will only spoil your looks!”

(Maine & Cortes, 2020, p. 23)

This statement, while ostensibly meant to quell the conflict, serves multiple insidious purposes. First, it tacitly approves of her daughters' actions by failing to reprimand them or defend Cinderella. Second, it prioritizes punctuality and appearance over kindness and justice, reflecting the shallow values she instills in her daughters.



Finally, by focusing on their "looks," she reinforces the notion that their value lies primarily in their physical appearance, a theme often critiqued in feminist analyses of fairy tales.

The scene culminates in Cinderella being left behind, crying and alone. This outcome represents the ultimate goal of the symbolic violence: Cinderella's complete exclusion from opportunities for social advancement and happiness. The stepfamily's departure without showing remorse or concern for Cinderella's emotional state underscores their lack of empathy and the success of their oppressive tactics.

The symbolic violence perpetrated against Cinderella by her stepmother and stepsisters endures. On this occasion, the stepmother obstructs Cinderella's encounter with the guards who are in search of the owner of the glass slipper. This is done with the intention of sabotaging Cinderella's prospects of marrying the prince. Moreover, in order to ensure the success of her scheme, the stepmother confines Cinderella within her room, depriving her of her freedom. Confused and uncertain about what course of action to take, Cinderella can only express her frustration by shouting at her stepmother from behind the locked door, "Oh! No! No! you have no right! Let me out!" (Maine & Cortes, 2020, p. 35).

The climactic scene of the glass slipper fitting reveals the escalating desperation of Cinderella's stepfamily and their relentless efforts to maintain their social dominance. This passage illustrates the intersection of symbolic and physical violence, as well as the tension between established hierarchies and the potential for social mobility.

The stepfamily's initial attempts to exclude Cinderella from the fitting ritual rely on verbal manipulation and social stigmatization:

"Don't pay any attention to her!"

"It's Cinderella, our servant!"

"She's crazy!" (Maine & Cortes, 2020, p. 42)

These exclamations serve multiple purposes within the narrative. Firstly, they attempt to reinforce Cinderella's perceived low social status by emphasizing her role as a "servant." Secondly, the accusation of insanity (She's crazy!) represents an attempt to discredit Cinderella's agency and rationality, a tactic historically used to marginalize women who challenge social norms. This verbal assault exemplifies how language can be weaponized to maintain oppressive structures.

The Grand Duke's response is pivotal:

"Madam, the orders are clear: All the maidens in the kingdom!

Bring the glass slipper!" (Maine & Cortes, 2020, p. 42)

This declaration serves as a narrative device that challenges the established social order. By insisting on adhering to the prince's decree, the Duke unwittingly becomes an agent of potential social change, momentarily neutralizing the stepfamily's power within their domestic sphere.

Faced with the failure of their verbal strategies, the stepmother escalates to physical sabotage by tripping the guard and breaking the glass slipper. This action represents a dramatic shift from symbolic to literal violence, underscoring the lengths to which the privileged will go to maintain their status. As Hani et al. (2024) note, the stepmother "goes to great lengths to keep Cinderella from achieving her dreams" (p. 76). This observation highlights the stepmother's role as an antagonist not just to Cinderella personally, but to the very notion of social mobility and meritocracy.



## Discussion

The Cinderella narrative serves as a potent illustration of symbolic violence within familial structures, particularly in the context of stepfamily dynamics. This analysis reveals how power imbalances and societal expectations can lead to subtle forms of oppression that often go unrecognized by both perpetrators and victims.

The symbolic violence inflicted upon Cinderella by her stepmother and stepsisters exemplifies Bourdieu's concept of “misrecognition,” where oppressive practices are normalized and rendered invisible within social structures. As Priskawati and Andanty (2023) aptly observe, symbolic violence is “a hidden violence that the perpetrator does not feel, the victim does not realize, and even others do not recognize” (p. 46). This invisibility is crucial to understanding the pervasive nature of symbolic violence in the Cinderella story and, by extension, in real-world family dynamics.

The stepfamily's actions—such as excluding Cinderella from social events, assigning her menial tasks, and verbal degradation—are not merely acts of individual cruelty but manifestations of broader societal norms that reinforce hierarchies based on birth status and perceived social worth. The stepmother, in her role as the primary agent of symbolic violence, may not consciously recognize her actions as violent, instead viewing them as natural assertions of her authority and social position.

Cinderella's apparent acquiescence to this treatment adds another layer of complexity to the narrative. Arofah and Mustofa (2022) note that “the victim may feel responsible for the violence they are receiving” (p. 473). This internalization of blame is a hallmark of symbolic violence, where the oppressed come to view their subordination as natural or even deserved. Cinderella's compliance with her stepfamily's demands can be interpreted not just as submission to authority, but as an unconscious acceptance of her assigned social role.

The narrative takes on additional depth when considering Pratama's (2023) observation that “the daughter internalizes her mother's message to be good and pious” (p. 254). This introduces an intergenerational aspect to the symbolic violence, where Cinderella's biological mother's well-intentioned guidance becomes a tool for her continued oppression. The virtue of being “good and pious” is weaponized against Cinderella, used to justify her mistreatment and silence any potential resistance.

## Conclusion

In conclusion, the analysis of the comic version of “Cinderella” through the lens of Bourdieu's theory of symbolic violence reveals the subtle yet pervasive power dynamics that exist within the story. By examining the various forms of symbolic violence Cinderella experiences, such as acts of domination, favoritism, and social exclusion, we can better understand how oppression is maintained and perpetuated through cultural practices and beliefs. The invisibility of symbolic violence makes it difficult for both outsiders and victims to recognize, which contributes to the continuation of the cycle of oppression. Cinderella's acceptance of her mistreatment can be seen as a result of internalized oppression, highlighting the psychological impact of symbolic violence on its victims. This analysis not only sheds light on the power imbalances present in the story of “Cinderella” but also serves as a broader commentary on the insidious nature of oppression in society. By recognizing and challenging these hidden forms of violence, we can work towards creating a more equitable and just world. The application of Bourdieu's theory to popular culture, as demonstrated in this analysis, provides a valuable tool for understanding and addressing the complex power dynamics that shape our social interactions and experiences.

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