An Outline To:

The Dynamics

&

Theory Of Hegemony

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What follows is intended to be a prelude to my main work into the theory of hegemony and to give an outline of exactly what my theories are and why they are of significance. As the name implies, I do not intend to go into immense detail with regards these theories and their empirical manifestations, but to give a mere outline of them.

The concept of hegemony as it stands today is both significant and useful, but in my view only gets at a tiny fraction of the inner workings of the mechanisms of hegemony, which is essential for a complete sociological understanding of macrodynamics, and critically also, microdynamics. Indeed, **one thing I intend to show is that hegemony is the result of a bidirectional relationship between both the microdynamics and macrodynamics of society**.

Part I - Macrohegemony/Microhegemony divide:
The first significant element of all this is my distinction between microhegemony and macrohegemony. This distinction is remarkably simple, but incredibly important. Macrohegemony is the manifestation of hegemony at **mass scale in society** and microhegemony is the hegemonic function at the **interactive level of society**.

Part II - Epistemic Hegemony:
The concept of Epistemic Hegemony will make considerably more sense after the following parts but must be explained before them. In essence, epistemic hegemony is the situation in which the notions of hegemonic dominance have ingrained themselves into the collective episteme and thus the social construction of knowledge itself. **In other words, what is considered proper "Knowledge", and "Common sense" is hegemonically determined.**

Part III - The Master's Box:
Now, I will introduce three concepts that will make epistemic hegemony make much more sense. Firstly, the Masters Box analogy for epistemic hegemony. The master's box is a metaphorical box in which only certain epistemic propositions are considered logical to entertain and in which all others are vanished or reduced to apparent absurdity. The epistemic propositions within the masters box are often made most clear in what people consider "common sense".

Part IV - Concept-Reason Reversal/Weak Hegemonic Determinism:

Here we arrive at a real jewel in the crown of my theory and what I consider one of my most remarkable realisations, which I had at the mere age of 20 years old while traveling in the car with my family. That is the idea of the Concept-Reason Reversal which out of all the ideas in this paper is the oldest and the one that started everything else. In essence, the Concept-Reason Reversal is the epistemic error in which a concept is already established as a **truth a priori to any actual reasoning** and as such the reasoning/justification for the concept *is done after it has already been established as a truth*. This makes logical reasoning for concepts established within a particular system occur backwards. Ie in these systems the concepts that are fed to us by conditioning in which we rationalise them to ourselves and others; the systems of power do not want us to see reality as it is, only reality how they paint it for us (and such is an epistemic process).

Weak Hegemonic Determinism is the result of the Concept-Reason feedback loop wherein concepts are forced on us via our upbringing and thus we reason back from these concepts into reality and thus there is a certain determinism to the beliefs/thoughts we hold and consider logical to entertain. What makes this determinism "weak" is that it is not absolute. Not everyone merely reasons things backwards they were taught to believe, particularly among the educated population. In addition, some concepts may become ingrained, but others might not, hence "weak" determinism.

Part V - Emergent Social Epistemes:

The totality – and result of – everything discussed thus far is "emergent social epistemes" - conceptualisations of the world through the lens of hegemonic powers that become taken for granted to the point of invisibility. The episteme is social in that it relates to the nature of the social world and is emergent from the master's box and the resulting concept-reason reversal. These *emergent* social epistemes are the core of hegemony, they are the **primum movens** of hegemony at mass scale in society.

Part VI - Hegemonic Language Games (HLG):

But hegemony would not exist if it only functioned at mass scale, at the scale of macrohegemony, and this is the fundamental contribution I wish to make: that of revealing the function and nature of microhegemony, the quiet and often not noticed parts of hegemony, that must be understood in order to have a complete theory of hegemony. So, this brings us to a fundamental realisation I had in December 2020: at the heart of hegemony is its integration into the language game (as defined by Wittgenstein). Words, in particular language games, **become wielders of hegemonic baggage**

– they cease in any case to be neutral and instead become, as Sarte puts it, "loaded pistols".

Part VII - Hegemonic Interaction/Hegemonic Utterance/Hegemonic Power of the Label:
The expression, and thus manifestation, of hegemony in the language games results in some extremely important things. First of these is the notion of "hegemonic interaction," this influenced by Goffmanian analysis is the idea that, microhegemony itself is manifest in interaction; that because language games become encoded with hegemony, so too must the very interactions they are expressed within. Following Wittgenstein, language games are produced and formed by social practices, these social practices then become normalised/trivalised such that the hegemony expressed inside the language games are taken for granted and this thus results in normalised interaction which is foundationally a manifestation of emergent social episteme at the interactive level of society – **hegemony makes itself manifest *natura entis*.**

Hegemonic Utterance is the particular words or expressions in each language game that have a particularly significant hegemonic power, it is in many ways the same thing as the "hegemonic power of the label", which is the idea that in the context of labelling theory, certain labels have particularly significant hegemonic implications. Hegemonic utterances are words like "immigrant" in the language game of UKIP voters, virtually every slur, the word "criminal" in white supremacist circles, the word "housewife" in the 1950s, words "man" and "woman" in TERF circles etc etc. Hegemonic utterances are supposed to implicitly say "this is the case in the social world" without saying it – **they are the quiet manifestations of emergent social epistemes.**

Part VIII - Hegemonic Conversion/Capital Hegemon and Counter Hegemon:
The theory of hegemonic conversion states that, a significant weapon of the powers that be is the conversion of counter hegemon into capital hegemon. That is, ideas, movements, etc that traditionally challenged capital hegemon become thereby the opposite – they become watered down to the point of becoming a manifestation of capital hegemon itself. This is the trick at the heart of, for example, rainbow capitalism. This conversion, this play, is the very foundational struggle we face, for the wielders of hegemony at any given moment will attempt to convert our hegemon, and this struggle could be over before we see it happening.

Part IX - Algorithmic Hegemony
This realisation is most recent, and came to me last night. I was scrolling through my youtube and had a thought "the algorithm reveals to me that which constitutes my past watching". Everyone knows this - the algorithm works by suggesting things that are related to what you have already expressed an interest in. Then I had the epiphany: this is how hegemony functions in some way. The concept ""Hegemonic World Collapse" is the idea in which the totality of one's **Emergent**

Social Epistemes becomes a kind of algorithmic determinism - the person exposed/pays mind to only those epistemes to which already correspond to what they believe about the social world - hegemony thereby becomes analogous to an algorithm.