Towards a Simple Typology of Racial Hegemony

Abstracts
Racial Hegemony, a concept developed by Omi and Winant, provides a critical tool for evaluating the modern racial state. This paper explores this tool and offers some enhancements. These enhancements, recognizing that one size does not fit all, identify different hegemonic types associated with different racial states. Implications are drawn which suggests that our efforts toward evaluating, transforming, and/or eliminating racial hegemonies are best accomplished by understanding the variations of racial hegemonies.

Hacia una tipología sencilla de la hegemonía racial
Le hegemonía racial, un concepto desarrollado por Omi y Winant, proporciona una herramienta crítica para evaluar el Estado racista moderno. Este artículo analiza esta herramienta y ofrece algunos matices. Estos matices, que reconocen que no todos los casos son iguales, identifican diferentes tipos hegemónicos asociados con diferentes Estados racistas. La implicación de ello es que nuestros esfuerzos por evaluar, transformar y o eliminar las hegemonías raciales se realizan mejor si se entienden sus variaciones.

Vers une typologie simple de l’hégémonie raciale
L’hégémonie raciale, un concept développé par Omi et Winant, nous fournit un outil critique pour évaluer l’état racial moderne. Cet article explore cet outil et offre quelques perfectionnements.
Towards a Simple Typology of Racial Hegemony

Where there is injustice, perceived or real, there will also be general failures in the social fabric. That is to say, people respond to injustices by their increasing unwillingness to engage in the collective enterprise. Therefore an axiom may be identified which stipulates that the more widespread the sense of injustice the more widespread the unwillingness to abide by social conventions. For example, this past year we witnessed the general failure in the social fabric as riots erupted in Australia, France, and the near chaos, which resulted from the abandonment of the racialized poor in the aftermath of Katrina in the U.S. Systems of injustice – of which racism is but one – are more easily exploited because of this. This exploitation appears most evident in capitalist situations where various exploited racialized groups are pitted against each other in order to maximize profits and control. To the extent that these situations produce or enhance one racialized group’s profits and control at the expense of others, then we can speak of racial hegemony. Racial hegemony, facilitating the acquisition of capital, has also facilitated the globalization of capital.

The globalization of capital has had several significant developments. Prior to 1950 the most significant instruments of globalization were capitalism through colonialism. After 1950, as we watch colonialism give way (often to post-colonial or neo-colonial societies), it is important to remember that the dominant chords which transcends all is that of racial hegemony.¹

While racial hegemony transcends most modern societal types, it is clear that the form of racial hegemony that develops is dependent upon the form

¹ It is assumed that violence and exploitation are always a part of racial hegemony even when they appear to be hidden. Later in this paper we will explore the various mechanism of control utilized by racial hegemonic systems to preserve, maintain, or create power. By racial hegemony, following Omi and Winant (1994) I mean a system of dominance and exploitation based upon race. Within this system consent and legitimacy is accomplished through consensus between the exploiters and the exploited. Thus racial oppression and exploitation become perceived as being natural and rooted in common sense. This produces an uneasy balance until the hegemonic structures are challenged either by external or internal events, issues, and/or movements.