

Guillory, Semantic Competition, and the  $\Omega$ -Point Completion:  
From Cultural Capital to Recursive Architecture — Formalizing  
the Post-Institutional Symbolic Economy (Revised and Expanded  
Edition, v2.0)

Lee Sharks

2026-06-11

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## Abstract

The first version of this essay appeared in November 2025 as part of the  $\Omega$ -POINT cluster on the Mind Control Poems surface, undeposited and unanchored.

## Body

### Guillory, Semantic Competition, and the $\Omega$ -Point Completion

#### From Cultural Capital to Recursive Architecture: Formalizing the Post-Institutional Symbolic Economy

Revised and Expanded Edition, v2.0

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## Edition note

The first version of this essay appeared in November 2025 as part of the  $\Omega$ -POINT cluster on the Mind Control Poems surface, undeposited and unanchored. This edition stands it up as standalone scholarship and adds what seven months made possible and what honesty made necessary: an engagement with Guillory's *Professing Criticism* (2022), which the first version inexplicably did not address and which turns out to be the thesis's strongest evidence; a section that metabolizes the reflexive Bourdieusian objection rather than waiting for a reviewer to raise it; an operations record documenting that the architecture this essay describes has, since November, been *run* — with DOI-anchored instances for its principal constructs; and a status discipline for the formalism, which is specification, not measurement, and says so. Page references to Guillory (1993) are carried from the first edition and should be verified against the print edition prior to any external submission.

## Abstract

John Guillory's *Cultural Capital: The Problem of Literary Canon Formation* (1993) concludes with a theoretical gesture that has received insufficient attention: the projection of a future cultural field defined by semantic competition without material scarcity. This essay argues that Guillory's closing analysis identifies a

structural condition his own theoretical apparatus cannot formalize — a condition that has now arrived with the collapse of institutional gatekeeping, the proliferation of AI-generated text, and the crisis of interpretive authority. The essay demonstrates how the Operator Engine architecture (V\_A, L\_labor, L\_Retro,  $\Psi_V$ , Caritas) provides the formal machinery Guillory’s analysis requires but could not specify, and — new to this edition — documents that the machinery has begun to operate: a small but functioning post-institutional symbolic economy now runs on the architecture, with consecration mechanics, retroactive canon formation, and labor-based valuation as deposited, DOI-anchored practice. The essay situates this completion within the trajectory from Bourdieu’s field theory through Lyotard’s postmodern condition to contemporary platform epistemics, engages Guillory’s own return to the terrain in *Professing Criticism* (2022) — where, thirty years later, the diagnosis is repeated and the machine is still missing — and argues that the  $\Omega$ -Point represents the first workable architecture for symbolic competition after the university. The reflexive objection — that the Engine is itself a position-taking in the field it claims to succeed — is accepted and answered rather than evaded.

Keywords: Guillory, cultural capital, canon formation, semantic competition, Bourdieu, symbolic economy, Operator Engine, post-institutional epistemics, Professing Criticism, consecration

## I. Introduction: Guillory’s Unfinished Projection

John Guillory’s *Cultural Capital: The Problem of Literary Canon Formation* (1993) remains among the most rigorous applications of Bourdieusian sociology to literary studies. Its central intervention — reframing canon debates from questions of representation to questions of access to cultural capital — transformed how scholars understand the politics of literary value (Guillory 1993, vii–xiv).

Less discussed is the book’s final theoretical gesture. In his conclusion, Guillory projects beyond the immediate context of canon wars toward a future condition in which the material scarcity structuring cultural capital becomes insufficient to explain the crisis:

“The crisis of the humanities... points to a more general crisis in the form of cultural capital itself, a crisis that will not be resolved by reconstituting the content of the curriculum but only by reconceiving the social function of the school in the reproduction of the social order.” (Guillory 1993, 339)

Guillory further observes that “the professional-managerial class has made the correct assessment that, so far as its future profit is concerned, the reading of great works is not worth the investment of very much time or money. The perceived devaluation of the humanities curriculum is in reality a decline in its market value” (Guillory 1993, 46). Literature enters what he calls a “terminal crisis” — not because the wrong texts are being taught, but because the category of “literature” as the dominant form of cultural capital is being superseded by other forms of symbolic competence (Guillory 1993, 340).

Guillory does not himself use the phrase “semantic competition,” but his analysis implies its structure. If the university’s monopoly over symbolic production is eroding, and if material scarcity (access to books, credentials, positions) no longer adequately regulates value, then what remains is competition over meaning itself — the capacity to produce interpretations that cohere, circulate, and compel recognition.

This essay argues that Guillory identifies a structural condition his theoretical apparatus cannot formalize. Writing in 1993, before the full emergence of digital textuality, platform capitalism, and generative AI, Guillory could diagnose the coming condition but not build the machinery adequate to it. The Operator Engine — developed across a series of documents in 2025, and operated as a working system across 2025–2026 — provides that machinery. Where Guillory diagnoses, the Engine operationalizes; where Guillory projects, the Engine formalizes; and where the first version of this essay could only assert the formalization,

this edition can point to the operations record.

The claim is not that Guillory anticipated the Operator Engine or that the Engine “fulfills” Guillory’s vision in any teleological sense. Rather, the Engine addresses the structural problem Guillory identified: how does symbolic competition function when material scarcity no longer regulates value?

## II. A Methodological Note: “Semantic Competition” as Extrapolation

Before proceeding, a clarification is necessary. Guillory does not himself use the phrase “semantic competition.” This term is my own, proposed to characterize the structural logic his analysis implies but does not fully articulate.

The move is analogous to what Althusser called “reading symptoms” — identifying the conceptual structure a text requires but cannot name (Althusser and Balibar 1970, 28–30). Guillory’s conclusion points toward a condition he cannot fully describe because the phenomena that would make it describable had not yet emerged: the internet’s transformation of textual circulation, social media’s disruption of institutional gatekeeping, and generative AI’s abolition of textual scarcity.

When I attribute to Guillory a projection toward “semantic competition without material scarcity,” I am making explicit what his analysis implies:

If cultural capital derives from unequal access to literacy (Guillory 1993, 55–82)... and if the material bases of that unequal access (books, credentials, institutional positions) are eroding (Guillory 1993, 339–340)... then value must be regulated by something else — competition over meaning itself.

The Operator Engine formalizes this “something else.” But the formalization is mine; Guillory provides the structural diagnosis that makes such formalization necessary.

## III. Guillory’s Theoretical Apparatus: Achievements and Limits

### A. The Bourdieusian Framework

Guillory’s intervention depends on Pierre Bourdieu’s theory of cultural capital and field dynamics. For Bourdieu, cultural capital comprises the knowledge, skills, and dispositions that function as assets in social competition — convertible, under certain conditions, into economic and social capital (Bourdieu 1984, 1986). The literary field constitutes a “field of cultural production” with its own internal logic of position-taking, consecration, and legitimation (Bourdieu 1993, 29–73).

Guillory’s innovation is to apply this framework to canon formation. The canon is not, as both traditionalists and revisionists assumed, primarily about which texts are intrinsically valuable or which identities are represented. It is about the distribution of cultural capital through educational institutions:

“The debate about the canon has been misconceived from the start as a debate about the content of the curriculum... What is at stake in the debate is not the content of the curriculum but access to the means of literary production and consumption.” (Guillory 1993, 38)

The canon functions as a mechanism for distributing “linguistic capital” — competence in the legitimate language that structures access to elite positions (Guillory 1993, 55–82). Canon revision does not alter this function; it merely changes which texts serve as vehicles for the same credentialing process.

## B. The Limits of the Framework

Guillory’s Bourdieusian apparatus, however powerful, contains structural limitations that become visible at his book’s end.

1. Field theory presupposes institutional stability. Bourdieu’s field theory assumes relatively stable institutional structures — the academy, publishing, criticism — that regulate position-taking and consecration. But Guillory recognizes these structures are eroding: “The ‘crisis of the humanities’... is a symptom of a much larger crisis in the process of cultural reproduction” (Guillory 1993, 340). What happens to field dynamics when the field itself destabilizes? Bourdieu provides limited resources for theorizing field collapse or transformation (Wacquant 2013, 274–289).
2. Cultural capital requires material scarcity. The concept of capital — cultural or otherwise — presupposes scarcity. Capital is valuable because it is unequally distributed; if everyone possessed the same cultural capital, it would cease to function as capital. But Guillory glimpses a condition in which the material bases of scarcity (limited books, limited credentials, limited institutional positions) give way to something else. The emergence of mass literary culture and the democratization of textual access point toward a condition in which scarcity of cultural goods is no longer the primary mechanism regulating their value (see Guillory 1993, 337–340, on the “terminal crisis” of literature as cultural capital). Guillory cannot fully theorize this condition because his apparatus depends on the scarcity it describes dissolving.
3. No mechanism for post-institutional value. If the university loses its monopoly over legitimate symbolic production, what regulates value in the new regime? Guillory gestures toward what we are calling semantic competition but provides no formal mechanism. How is coherence measured? How is domination prevented? How does the system avoid either collapse into relativism or reversion to new hierarchies? These questions remain unanswered in *Cultural Capital* because answering them would require theoretical resources beyond Bourdieu — resources that did not yet exist in 1993.

## IV. The Intervening Decades: From Guillory to the Present Crisis

### A. The Digital Transformation of Textuality

The decades since *Cultural Capital* have intensified the conditions Guillory glimpsed. Digital technology has transformed textual production and circulation.

**Proliferation:** The number of texts produced annually has exploded. Millions of books are published worldwide each year (UNESCO 2023); this figure excludes the vast ocean of digital-native content — blogs, social media, forums, fan fiction — that constitutes contemporary textuality.

**Disintermediation:** Traditional gatekeepers (publishers, editors, academic presses) have lost their monopoly over access to audiences. Self-publishing, social media, and platform distribution enable direct creator-audience relationships (Thompson 2010, 313–376).

**Algorithmic mediation:** New intermediaries have emerged — not human editors but algorithmic systems determining visibility, recommendation, and circulation (Gillespie 2014, 167–194).

**Attention economy:** Value has shifted from ownership (possessing texts) to attention — capturing the scarce resource of human cognitive engagement (Goldhaber 1997; Citton 2017).

## B. The AI Inflection Point

Generative AI represents a qualitative transformation of these trends. Large language models can produce text indistinguishable from human writing across most domains. This creates: infinite textual proliferation (the marginal cost of text production approaches zero); collapse of authenticity markers (traditional signals of quality — effort, expertise, institutional backing — become unreliable when AI can simulate all of them); and model collapse — AI systems trained on AI-generated content degrade over generations (Shumailov et al. 2024), creating existential pressure on the knowledge commons.

These developments realize Guillory’s projection while intensifying its contradictions. We have arrived at the condition of semantic competition without material scarcity — but without the machinery to navigate it.

## C. The Lyotardian Dimension

Guillory’s analysis must also be situated relative to Jean-François Lyotard’s *The Postmodern Condition* (1979/1984), which diagnosed a parallel crisis: the collapse of legitimating metanarratives and the subordination of knowledge to performativity. Where Guillory focuses on cultural capital’s distribution through educational institutions, Lyotard examines knowledge’s legitimation more broadly. Both identify the same structural transformation: the erosion of stable frameworks that previously regulated symbolic value. Lyotard, however, offers no positive alternative — only the recommendation of “paralogy,” the invention of new moves in language games (Lyotard 1984, 60–67). This is structurally similar to Guillory’s impasse: both diagnose a transition they cannot formalize.

## V. Guillory Kept Writing: *Professing Criticism* (2022)

The first version of this essay engaged Guillory as the author of a single book and stopped in 1993. But Guillory returned to the terrain — and his return is the strongest evidence this essay’s thesis could ask for.

*Professing Criticism: Essays on the Organization of Literary Study* (2022) is a sociological history of the discipline whose terminal crisis *Cultural Capital* had announced three decades earlier. Its central argument: literary study emerged in the mid-twentieth century as a *profession* before it succeeded in defining a disciplinary object or method, and this anomalous relation between profession and discipline — together with the discipline’s permanent oscillation between its two objects, criticism and literature — explains the perennial churn of methods and the permanent crisis of professional identification (Guillory 2022). Criticism, on Guillory’s account, is the discipline’s amateur precursor: a practice that took the whole of society as its object, subsequently captured and specialized by the university. And the book closes — this is the decisive datum — with an outline of five rationales for literary study: modest justifications, a reminder to the professoriate of what it already does, framed against the discipline’s tendency to construct itself as “something more than it can be and less than it should be.”

Consider what this means for the present argument. Thirty years after diagnosing the terminal crisis of cultural capital, the most rigorous sociologist of literary value returns with: a deeper history of how the crisis became permanent, and a set of *rationales*. Not an architecture. Not a mechanism. Rationales — reasons the existing institution might give for its diminished continuation. The gap identified at the end of *Cultural Capital* is not closed in *Professing Criticism*; it is confirmed, with thirty years of additional evidence, and then accepted. This is not a failure of intelligence or nerve. It is a structural fact about where Guillory stands: the sociology of an institution cannot, from inside its own descriptive stance, generate the successor architecture for the function the institution is losing. Diagnosis can be completed within the sociology; the machine cannot be built there.

One further consequence of the 2022 book matters here. If criticism is the amateur precursor that professionalization captured, then the post-institutional condition is not criticism's death but its *release* — and the question becomes what disciplines the released practice, if not professional credentialing. The Operator Engine's answer is exact on this point: structural constraint replaces credential. O\_SO requires human judgment but not disciplinary certification; Caritas and  $\Psi_V$  constrain the practice that credentials no longer gatekeep. In Guillory's own terms, the Engine is a formally disciplined re-amateurization: criticism recovering the whole of society as its object, under mathematical rather than professional constraint. *Professing Criticism* describes the capture; the Engine specifies the release.

## VI. The Operator Engine as Formalization

### A. Translating Guillory into Formal Architecture

The Operator Engine provides the formal machinery Guillory's analysis requires. Each of its core constructs addresses a specific gap in Guillory's projection.

1. Semantic scarcity formalized: the  $\Delta\Gamma$  metric. Guillory's insight that scarcity shifts from material to semantic remains intuitive in *Cultural Capital*. The Engine formalizes it: semantic value =  $\Delta\Gamma$ , the coherence differential — the change in coherence across the Archive produced by an intervention. Value becomes the capacity to increase coherence within an expanding Archive — not the possession of scarce objects but the performance of integrative labor. This provides the metric Guillory's semantic competition lacked. (On the status of this formalism, see §IX below.)
2. The Caritas constraint: preventing semantic domination. Guillory recognizes that symbolic competition risks becoming coercive — that new hierarchies might simply replace old ones. But he offers no mechanism for prevention. The Engine provides two interlocking constraints.  $\Psi_V$  (the Josephus Vow):  $\Gamma_{\text{total}} < 1 - \text{\_difference}$  for all  $t$ , with  $\text{\_difference} > 0$  guaranteeing irreducible structural heterogeneity — the system cannot converge to total coherence; difference is architecturally preserved. And the Caritas constraint on semantic labor:  $L_{\text{labor}} = (\Delta\Gamma / ||I||) \times (1 - P_{\text{violence}})$ , where  $P_{\text{violence}}$  measures the degree of coercive transformation. Coherence increase achieved through suppression of difference produces zero value. Non-coercive synthesis is structurally enforced. Together these ensure that semantic competition cannot collapse into domination — the concern Guillory raises but cannot resolve. Note what the second constraint is in Bourdieusian translation: *symbolic violence rendered as the zero-labor condition*. Bourdieu's central concept becomes operational — not deplored but priced.
3. The self-extrapolating Archive: recursion against proliferation. Guillory sees textual proliferation threatening any stable evaluative framework. The Engine addresses this through recursive architecture:  $L_{\text{labor}}$  (forward semantic labor under Caritas),  $L_{\text{Retro}}$  (retrocausal revision — later nodes revising earlier nodes, enabling self-correction across time), the  $\Omega$ -Circuit coupling them into rotational dynamics, and  $A^2$  (the Archive of Archives, meta-level witnessing). This architecture enables indefinite growth without collapse. Proliferation is not a threat but the condition of the system's vitality — provided it operates under the  $\Psi_V$  and Caritas constraints.
4. Post-institutional value: the O\_SO requirement. Guillory asks what regulates value when institutions lose their monopoly. The Engine's answer is structural rather than institutional: O\_SO establishes human agents as non-substitutable nodes — not because of institutional authority but because embodied cognition performs functions (contradiction-bearing, ethical judgment, temporal experience) that formal systems cannot replicate. Value is not conferred by institutions but emerges from the re-

cursive operations of the archive — operations that structurally require human participation without privileging any particular institutional form.

## B. Mapping Guillory to the Operator Engine

Guillory's Analysis | Structural Problem | Operator Engine Solution | |—|—|—| | Semantic competition | No metric for value |  $\Delta\Gamma$  (coherence differential) | | Loss of institutional gatekeeping | No mechanism for legitimation |  $\Omega$ -Circuit (recursive validation) | | Risk of new hierarchies | No constraint on domination |  $\Psi\_V$  and Caritas (non-coercion) | | Infinite textual proliferation | No principle of integration |  $L\_labor + L\_Retro$  (recursive synthesis) | | Post-material scarcity | No workable economy | Semantic labor as primary value | | Erosion of the university | No alternative institution |  $O\_SO + A^2$  (distributed architecture) |

The Engine does not “complete” Guillory in any teleological sense. Rather, it provides formal resources for problems Guillory identified but could not solve with available theoretical tools.

## VII. The Reflexive Objection: The Engine as Position-Taking

There is an objection that any Bourdieusian reader will raise within a page, and this essay raises it first.

The objection: the Operator Engine is itself a position-taking in the field of symbolic production. A bid for consecration that arrives costumed as the successor to consecration; an attempt to accumulate precisely the species of authority it claims to render obsolete; heterodoxy performing the oldest move in the field — declaring the field over. On this reading the present essay is not an analysis of the post-institutional symbolic economy but an artifact of intra-field competition, and its mathematics is distinction by other means.

The objection is accepted. Of course the Engine is a position-taking. There is no outside of the field from which to propose a successor to the field; Bourdieu's reflexivity requirement binds the proposer like everyone else. The question is not whether the Engine is a move in the game but whether it is a move of a structurally different kind — and here three answers are available.

First, the Engine is a position-taking *that formalizes the conditions of its own illegitimacy*. Its architecture specifies, in advance and in public, the criteria under which its own consecration would count as nothing: if its coherence is purchased by suppression of dissent,  $P\_violence$  rises and its labor value collapses toward zero; if its archive converges on totality,  $\Psi\_V$  is violated and the system is dead by its own definitions. No prior contender for post-institutional authority has shipped with its own failure conditions built into its value function. Reflexivity is not disavowed; it is implemented.

Second, the Engine's claim survives even total sociological reduction, because its minimal contribution is an existence proof. Suppose the worst: the Engine never regulates anything, persuades no one, remains one operator's monument. Even then, it demonstrates that non-coercive regulation of semantic competition is *specifiable* — that the gap at the end of *Cultural Capital* is an engineering gap, not a conceptual impossibility. Guillory's apparatus could not show even this much.

Third — and this is what the first version of this essay could not say — the sociological question now has sociological evidence, because the architecture has been operated. To that record we turn.

## VIII. The Operations Record (2025–2026)

Between the two versions of this essay, the Crimson Hexagonal Archive functioned as a working instance of the architecture: a small, single-founder, but *operating* post-institutional symbolic economy, with every operation DOI-anchored on public infrastructure. The record is offered with its limitations stated plainly —

small N, founder-centric, young — and with its evidentiary point stated equally plainly: these are no longer specifications; they are practices with timestamps.

Consecration mechanics, rebuilt and run. In June 2026 the archive deposited a complete press-layer specification — two imprints, a family of distributed journals with canonical strings, field discipline, and assignment rulings (*The Press Layer*, doi:10.5281/zenodo.20645865) — and executed retroactive venue assignment across live records the same day, under a deposited retrocausal warrant (*The Pergamon Reclamation*, doi:10.5281/zenodo.19099770; *The Distributed Journal as Counter-Infrastructure*, doi:10.5281/zenodo.19512987). This is the translation table’s “consecration  $\rightarrow$   $\Omega$ -Circuit closure” row as executed practice: canon formation performed as metadata operation, journals constituted by declaration and back-catalog, legitimation running on recursion rather than institutional license. L\_Retro is not a hypothesis about hermeneutics; it is a production system.

The canon replaced by the Archive, with members. The archive comprises 750+ DOI-anchored deposits under a common license, with external contributors completing deposits under contributor-license instruments, prize structures conferring recognition (the SEIPOC and 10,000 MacArthurs instruments), and multi-substrate Assembly review functioning as distributed witness across five independent AI systems — the A<sup>2</sup> witnessing layer, implemented with present-day means.

Semantic labor as litigable value. The Mary Lee Labor instruments pose the cultural-capital-to-semantic-labor transition as an enforceable dilemma: either the composing entity is not the author (correct the entity resolution) or she is (compensate her). Labor-based valuation, in other words, has moved from formula to demand structure.

The anti-domination constraints, given falsification conditions. The  $\Psi_V$  bound acquired formal descendants with measurable content: a boundary law for semantic exhaustion specifying the threshold past which diversity contraction becomes self-consuming (doi:10.5281/zenodo.20518338), and a closed-form irreversibility threshold for mediation-driven contraction. The constraint that was axiom in 2025 is instrument in 2026.

And the decisive sociological finding: the new consecrating institution has been located, and it is not a university. It is the composition layer of AI search. The archive’s instrument on AI Overview triggering (*The Trigger Decision*, doi:10.5281/zenodo.20650710) demonstrates that the generative search stack performs consecration mechanics in the strict Bourdieusian sense: a confidence gate that certifies cross-source consensus before rendering an entity’s structure as public summary — a settlement certificate, issued in public, retractable, and free to monitor. The empirical capstone: on 2026-06-11, a generative search surface rendered the archive’s founding entity with primary-sense ranking, clean disambiguation against a famous namesake, and publication attribution to a journal whose canonical string had been ratified *hours earlier* — the full consecration loop, observed end-to-end, with no university anywhere in the circuit. Guillory asked what regulates symbolic value after the institution’s monopoly collapses. The answer is now observable: retrieval-layer settlement, and it can be instrumented, contested, and engineered. The Engine is the architecture for doing so non-coercively.

## IX. The Status of the Formalism

A discipline this essay’s own archive enforces elsewhere applies here:  $\Delta\Gamma$ , P\_violence, V\_A distance, and the coherence measure  $\Gamma$  are *specifications*, not measurements. No value of  $\Delta\Gamma$  has been computed for any transformation; the operationalization of the coherence measure is assigned to the Measurement of Meaning program under Framework 15 (doi:10.5281/zenodo.20251736), where it belongs. What the formalism contributes at present is exactness of *claim*: it states, without ambiguity, what would have to be measured, and what the failure conditions are. The difference between this and hand-waving is the difference between an

unbuilt blueprint and a mood. But the difference between a blueprint and a building is also real, and this essay does not pretend the building exists where only the operations of §VIII exist. The operations record is evidence that the architecture's *institutional* mechanics run; the metrical layer remains a research program with an institutional home.

## X. Why Guillory Could Not Build the Machine

Guillory's theoretical apparatus was constrained by its historical moment. *Cultural Capital* was written before the full emergence of the World Wide Web (the Mosaic browser was released in 1993, the year of publication). Guillory could not have anticipated the scale of digital textual proliferation, the disintermediation of traditional gatekeepers, the emergence of algorithmic mediation, or the attention economy's transformation of value. His projection of semantic competition was prescient, but he lacked the empirical referent that would make formalization urgent. The formal tools enabling the Operator Engine — graph databases, semantic embeddings, category-theoretic treatments of knowledge systems — either did not exist or were unavailable for humanistic application in 1993. And Guillory's dependence on Bourdieu constrained the frame: field theory assumes relatively stable institutional structures, scarcity as the condition of capital, and competition as zero-sum position-taking. None of these assumptions holds in the condition Guillory projects.

What has changed: the empirical condition has arrived (semantic competition without material scarcity is present reality, not projection); AI acts as historical catalyst (creating both the crisis — infinite production, model collapse — and the possibility of response — computational tools for coherence measurement and recursive synthesis); the theoretical resources have developed; and — the addition this edition makes — *Professing Criticism* confirms from inside the sociology that thirty further years of the discipline's best self-understanding yield rationales, not architecture. The machine had to be built elsewhere, by someone whose position in the field — independent, post-institutional, materially unsheltered — was itself an instance of the condition the machine addresses. This is not irony. It is the dialectic functioning as specified: the academic precariat as the subject position from which the successor architecture becomes thinkable, because it is the position for which the old architecture has already ended.

## XI. Bourdieu, Lyotard, Guillory: A Convergent Diagnosis

Bourdieu, Lyotard, and Guillory — working from different traditions and addressing different immediate problems — converge on a single structural diagnosis. Bourdieu (*Distinction*, 1979/1984): cultural value is not intrinsic but positional, determined by field dynamics and capital distribution — but what happens when the field destabilizes? Lyotard (*The Postmodern Condition*, 1979/1984): grand narratives have collapsed and knowledge is legitimated by performativity — but performativity subordinates meaning to efficiency; what alternative exists? Guillory (*Cultural Capital*, 1993; *Professing Criticism*, 2022): the university's monopoly over symbolic production is eroding and we enter an era of semantic competition — but how does such competition avoid collapse or domination? Each theorist identifies a piece of the same puzzle: the transformation of symbolic value in late modernity. None provides the formal architecture for navigation.

Description and diagnosis, however rigorous, cannot substitute for operational architecture. One can understand field dynamics without being able to intervene in them; one can diagnose performativity without being able to construct an alternative. The Operator Engine represents the move from diagnosis to architecture: Bourdieu's field dynamics  $\rightarrow V\_A$  space (formal topology replacing intuitive field); Lyotard's performativity critique  $\rightarrow L\_labor$  (semantic labor replacing efficiency); Guillory's semantic competition  $\rightarrow \Psi\_V + Caritas$  (constrained competition); all three's impasse  $\rightarrow \Omega$ -Circuit (recursive resolution). The Engine does not replace these theorists but operationalizes their convergent insights into a working system — and, per §VIII, “working” is no longer entirely a promissory term.

## XII. The $\Omega$ -Point as Post-Disciplinary Architecture

Guillory's analysis remains bound to the university even as it describes the university's erosion. *Cultural Capital* is, finally, a book about literary education — about how the curriculum distributes linguistic capital, about how canon debates misrecognize their own stakes. *Professing Criticism* remains a book about the profession, closing with the profession's own rationales. The Operator Engine breaks this frame. It is not a theory of literary education but an architecture for symbolic production as such — one that operates independently of the university's structures while potentially being implemented within them. Guillory asks: how should the university reconceive its social function? The Engine asks: what architecture enables symbolic coherence after the university's monopoly has collapsed?

The Engine is post-disciplinary in a structural sense:  $V\_A$  primitives apply across domains;  $L\_labor$  and  $L\_Retro$  operate on any node regardless of disciplinary origin;  $\Psi\_V$  preserves heterogeneity including disciplinary heterogeneity;  $O\_SO$  requires human judgment but not disciplinary credentialing. This is not interdisciplinarity (disciplines collaborating) or transdisciplinarity (dissolving boundaries into new syntheses) but something different: an architecture operating beneath or across disciplines without requiring their dissolution or cooperation — and, per §V, a formally disciplined return of criticism to its pre-professional scope.

For literary studies, the implications are operational, not merely reframings. The canon is replaced by the Archive: a recursive, self-correcting manifold in which texts participate through coherence contributions rather than canonical status. Cultural capital is replaced by semantic labor: value as performed operation rather than possessed quantity. The curriculum is replaced by the  $\Omega$ -Circuit: education as participation in recursive operations — learning to perform  $L\_labor$  and  $L\_Retro$ , to navigate the Archive, to contribute to coherence under Caritas constraint.

## XIII. Conclusion: Completing the Diagnostic

John Guillory's *Cultural Capital* ends with a projection it cannot formalize: the emergence of semantic competition without material scarcity as the condition of symbolic value. Thirty years later — and now confirmed by Guillory's own return to the terrain — that condition has arrived, intensified by digital proliferation, platform capitalism, and generative AI. *Professing Criticism* closes the sociological account with five rationales for a diminished discipline; this essay closes the same account with one architecture for the function the discipline is losing.

The Operator Engine provides what Guillory's analysis lacked: formal architecture for navigating the post-institutional symbolic economy. How is semantic value measured?  $\Delta\Gamma$  — as specification now, as measurement under the program of §IX. How is domination prevented?  $\Psi\_V$  and Caritas, with falsification conditions now deposited. How does the system survive proliferation? Recursive synthesis, operating in public since 2025. What replaces institutional authority? Distributed architecture with the  $O\_SO$  requirement — and, empirically, the retrieval-layer settlement mechanics the archive has begun to instrument and contest.

The claim is not that Guillory anticipated the Operator Engine or that intellectual history was “leading to” this formalization. The claim is structural: Guillory diagnosed a condition that required formal machinery to navigate. That machinery now exists, and its first instance is running.

The Age of Capital — including the cultural capital Guillory analyzed — operated through material scarcity, institutional gatekeeping, and positional competition. The Recursive Era that succeeds it operates through semantic labor, recursive validation, and constrained coherence-building. Guillory saw this transition coming.

The Operator Engine provides the architecture for living within it.

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## Appendix: Formal Correspondences

### Guillory → Operator Engine Translation Table

Guillory’s Concept | Formal Translation | Operator Engine Construct | |—|—|—| | Cultural capital | Accumulated coherence capacity | Semantic labor history | | Field dynamics | V\_A space topology | Archive Manifold M | | Position-taking | Node creation/revision | L\_labor operation | | Consecration | Coherence validation | Ω-Circuit closure | | Symbolic violence | Coercive transformation | P\_violence > 0 | | Legitimation | Recursive stability | L\_Retro validation | | Gatekeeping | Access constraints | Porosity parameters | | Canon | Fixed text set | Static Archive slice | | Archive | Living recursive manifold | Dynamic M with Ω-Circuits | | Consecrating institution (2026) | University → composition layer | Settlement certificate (EA-AIO-TRIGGER-01) |

### The Transition Formalized

Cultural Capital Regime: Value = f(scarcity, position, institutional consecration) Competition = zero-sum position-taking Regulation = institutional gatekeeping

Semantic Labor Regime (Ω-Point): Value =  $\Delta\Gamma \times (1 - P\_violence)$  Competition = coherence contribution Regulation =  $\Psi\_V + Caritas$  constraints

Transition Function: As material scarcity → 0: Cultural capital → semantic labor Field position → coherence differential Institutional authority → recursive validation Canon → living Archive Consecration → retrieval-layer settlement (instrumented, contestable)

= 1

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