



THE 21ST EDITION OF THE INTERNATIONAL CONFERENCE
EUROPEAN INTEGRATION
REALITIES AND PERSPECTIVES

**The University of the 21st Century - Challenges, Emerging
Models and Perspectives**

The West in the Face of an Irrational Movement: Woke

Emilia Andreea Motoranu¹

Abstract: The objective of the article is to present how the woke ideology proposes a rewriting of history. The term “woke” means “awake”, “awakened” in African-American urban jargon and was taken up by the Black Lives Matter movement. But it also refers to the notion of “awakening”, so important in the religious history of the United States, marked by a whole series of Protestant “religious awakenings”. The term “woke” was invented by black American activists and has been used in university campus culture since 2010, first in connection with critical race theory, and in a broader sense, to refer to all militant academic currents, from gender to intersectionality. **The purpose of my article** is to show how the woke ideology aims to change the entire society. **The article highlights** that the woke doctrine comes with two great promises: that of gender and the definitive liberation of the body, and that of intersectionality and the aggregation of all identities of those who consider themselves victims. Its strength lies in the fact that it starts from legitimate demands: the fight against gender discrimination and racism, as well as the reevaluation of European colonization. Gender theory breaks with reality and steps into an imaginary world, in which gender replaces sex and bodies no longer matter. By denying reality and the body, the woke religion joins transhumanist utopias. **The main methods** used in the study are observation and case study. **The article is important and valuable** for researchers, teachers, students and the entire civil society, but also for future generations, because it provides a clear picture of the changes that are taking place globally and a possible perspective on the future.

Keywords: gender; race; rewriting history; ideology

1. Introduction

The term “woke” means “awake”, “awakened” in African-American urban slang and has been taken up by the Black Lives Matter movement. But it also refers to the notion of “awakening”, so important in the religious history of the United States, marked by a whole series of Protestant “religious awakenings”. The term “woke” was invented by black American activists and has been used in university campus culture since 2010, first in connection with critical race theory, and in a broader sense, to refer to all militant academic currents, from gender to intersectionality (Valentin, 2021, pp. 9-10). This notion of awakening quickly took on a political meaning. In the Black Lives Matter movement of the late 2010s, the phrase “stay woke” became a rallying cry for a generation outraged by the deaths of young black people at the hands of the police. In 2017, the word “woke” was included in the Oxford English

¹ Assistant Professor, Ph.D., Bucharest University of Economic Studies, Bucharest, Romania, Address: 6 Piața Romană, Bucharest 010374, Romania, Corresponding author: emilia.motoranu@rei.ase.ro.



Copyright: © 2026 by the authors.
Open access publication under the terms and conditions of the
Creative Commons Attribution-NonCommercial (CC BY NC) license
(<https://creativecommons.org/licenses/by-nc/4.0/>)

Dictionary, which defines it as follows: “Originally: well-informed, up-to-date. Today, mainly: alert to racial or social discrimination and injustice; often in the phrase “stay woke.” In France, the term only became common in late 2020, and most often in a pejorative sense.

The political dimension of this Great Awakening, directed against the alliance between the official Church and the English state, is by no means negligible, and some historians believe that the War of Independence was influenced almost as much by these religious ideas as it was by the ideals of the Enlightenment (Dickey, 2019, p. 109). In the case of woke activists, sexuality plays a central role in their faith.

The current movement that has gripped much of American youth, especially after the death of George Floyd, inevitably brings to mind those Protestant religious awakenings. The ceremonies in memory of Floyd have taken on an explicitly religious dimension, as he is considered a martyr. Murals depict his Passion, while he is strangled by the white police officer Derek Chauvin. The new religion is preached with excitement by these new converts, who suddenly have the feeling that they perceive the world differently, that they discover the evil within themselves and give new meaning to their lives by fighting against this evil. The term “woke” expresses that sudden and global awareness of the evil nature of a dominating and unjust world, as well as the feeling that it is imperative to do everything possible to combat this evil. This awakening of consciousness transforms our vision of the world around us and is similar to a religious awakening. The person who wakes up has found faith and suddenly sees the world differently. Mathieu Bock-Côté explains the fragility of the woke world and the twilight of white privilege (Bock-Côté, 2021, pp. 81-88).

The main consequence of this academic origin of the woke religion is that it is extremely difficult to propose a scientific critique of it, given that this religion was born within the same institution that, after the Enlightenment, was responsible for defending science against the invasion of religious thought.

2. Origins

The university origin of the woke religion has an equally important consequence, from a social point of view: to the extent that our societies have become “knowledge societies”, the conversion of universities to the woke religion has facilitated its rapid spread throughout society. This has already had a very visible impact on teachers in primary and secondary education, on the media and cultural industries, as well as on companies, especially Big Tech, which are intensely propagating this new religion: the woke members are the priests of the new feudal lords that are the large IT&C companies (Kotkin, 2020, p. 54). In general, Netflix series fit the woke criteria perfectly. Google ensures that its search algorithms provide results that meet the woke requirements.

The argument of scientific authority is an extremely powerful weapon to impose these absurd or dangerous ideas, which will then be validated by science. For example, the idea that sex is arbitrarily “assigned” at birth or that biology is not a science will be validated by the “science” that “gender studies” tends to represent. Thanks to this diversion through the academic environment, woke delusion is considered scientific truth.

It is precisely the existence of these “studies” that allows a woke activist to believe that his commitment is guaranteed by science. At the height of the Marxist or leftist wave in universities, you never had a “degree in Marxism,” but you had a degree in philosophy, sociology, or biology and you were also a Marxist. Now woke activists have degrees in “gender studies,” “postcolonial studies,” or “race studies.”

The university is no longer a place for the development and transmission of knowledge, but rather an “idea laundering factory.” (Lindsay & Pluckrose, 2019, p. 89).

Woke followers have also gradually established certain rituals similar to those of the Great Awakenings, when young white activists in the Black Lives Matter movement publicly confessed their sins and asked black people to forgive them for their oppression. This language of confession of guilt and sin, of purity and impurity, is indeed of Christian inspiration, and there is no doubt that woke groups take up much of this heritage. The woke cult is a cult of innocent victims who have been unjustly martyred.

3. Rewriting History

“White privilege” or “white privilege” seems to be the equivalent of a kind of original sin. The white man is guilty that his ancestors have oppressed and continue to oppress blacks and all people of color, even if they do not realize it. He is responsible for almost all the evil that exists on earth. As Pascal Bruckner has noted, there is a particular form of pride here, which would make us believe that all evil comes from us: “In Western masochism one can also discover a subtle form of arrogance: self-denigration hides to some extent a misdirected glorification. Evil can only come from us, the displayed contempt for one’s own culture is yet another means of remaining superior to all others.” (Bruckner, 2020, p. 173).

There is a gradation in the hierarchy of evil between white privilege and toxic masculinity. The latter must be condemned: it affects all men by their very nature as men. This toxic masculinity is said to be responsible for much of the violence in the world, both towards women and towards men themselves, who suffer from the tensions that this very masculinity causes within them.

Today, a radical solution is being considered. If we don’t want to be men, why not simply become women? We can change our gender and become transgender or transsexual. This type of change is widely accepted and even encouraged. If we don’t want toxic masculinity, a change of marital status or surgery should be able to solve the problem.

Woke religion is not concerned with forgiveness, but is much more obsessed with the stigmatization of sin and the differentiation between the “righteous” and the “impure.” Excommunication and denunciation of heresies, which are constantly reborn, are at the heart of this religion. It is not about anticipating a better future or promising an afterlife, but about ridding this world of evildoers and combating injustices directed against various discriminated groups.

For the same purpose of cleansing evil, history must be rewritten in such a way as to eliminate all “problematic” aspects. The woke followers have naturally rediscovered the behavior of many sects in history, starting with iconoclasm and the tearing down of statues. Recent years have been devoted to the overthrow of statues from their pedestals, especially in the United States (those of southern generals such as Robert Lee or Thomas Jackson) and in Great Britain (that of the slave trader Edward Colston in Bristol or that of the British colonizer Cecil Rhodes in Cape Town, South Africa). But Churchill and Washington also had to disappear, considered to be “racists”. In California, the possibility of changing the names of schools to those of George Washington and Abraham Lincoln was considered. The American celebration of Columbus Day is increasingly criticized, since Columbus is considered to be the first mass murderer of “indigenous” populations.

Especially in universities, the time had come to rewrite history and erase the “dark ages.” The legacy of the pre-woke era had to be completely rewritten: culture and universities had to be purged of all traces of white or male privilege in order to start over and rebuild a new culture, free from all oppression.

Hence the desire to eliminate all white and male disciplines, in other words, pretty much the entire legacy of Western civilization: no more Greek and Roman humanities, no more classical music or dance, no more macho painting and literature, no more white science and philosophy.

The most disconcerting aspect of woke religion is that it offers no real promise of the future, no eschatology, no vision of man's ultimate destiny.

The only vision of the human future is that of ecofeminism, which has joined the woke nebula, thanks to the intersectional tool, claiming that both nature and women are exploited by the same patriarchy.

Microaggressions are verbal, behavioral, and environmental insults that are transient and commonplace, everyday, intentional or unintentional, and that communicate hostile, derogatory, and pejorative insinuations and affronts to the person or target group, based on race, gender, sexual orientation, and religion. The term "microaggressions" was coined in 1970 by Chester Pierce, a professor of psychiatry at Harvard, and was popularized in 2010 by Derald Wing Sue, a professor of psychology at Columbia University, in his book *Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation*.

The notion of microaggressions is a very clever attempt to make us all submit to these woke ideologies, taking seriously what does not constitute aggression in the normal sense of the word.

The culture of victimization is encouraged by an increasingly invasive university bureaucracy that wants to justify its existence. In the past, the mission of the university was to transmit and enrich knowledge, allowing for the free debate of reasoned points of view. Today, the university bureaucracy is primarily concerned with combating discrimination by promoting "diversity," "equity," and "inclusion." Driven by the ideology of providing assistance, the administration is primarily concerned with the psychological well-being of students. The phrase used to describe these fragile people is "snowflakes".

All these snowflakes believe themselves to be exceptional and enlightened, knowing nothing about history and literature. They believe themselves to be beautiful, pure and luminous. They all see themselves as unique, when in fact they are almost no different from each other. Like snowflakes, they can form an undifferentiated mass that sometimes becomes oppressive and difficult to remove. But, fortunately, they can also melt quite quickly under the influence of sunlight. The expression was used in reference to woke students in Anglo-Saxon universities with the publication, in 2016, of the book *I find that offensive!* by Claire Fox, a British academic, long-time Marxist, then MP for the Brexit Party.

This fragility does not only affect the academic world, but now extends to the whole of society, everyone wants to be vulnerable and a victim.

It must be said that this tendency towards self-pity is the subject of a real industry in our society, with the invention of a new concept, born within universities: care (eng.), translated as "care", "assistance", is increasingly presented as a new worldview and fits perfectly with the ideology of victimization specific to the woke movement. According to the definition given by specialists, care "designates a multidisciplinary approach centered on a way of looking at ordinary, social and political life, based on the awareness of our vulnerability as human beings and the importance of our interdependencies and attachments" (Ibos, Damamme, Molinier & Paperman, 2019, p. 11).

4. Gender Theory

Gender theory is at the heart of woke religion. Gender theory has the paradoxical merit of taking woke theories to the extreme, of denying the most elementary objective facts, but also of directly attacking science, primarily biology, and of denying the very existence of reality.

With the invention of transgenderism, gender theory brings with it an unprecedented promise: the possibility of changing one's sex or gender at will. Through this utopia of gender fluidity, the ideal of universal emancipation would be achieved: it would be possible to radically free ourselves from what enslaves us most, our bodies. Transsexual people will be the new "heroes of our time." More and more children and adolescents are seduced by this "trans" promise. Paradoxically, it is precisely this completely imaginary theory that already presents the most obvious and serious consequences for our societies. By teaching children that they can choose their sexual identity, "your gender is up to you", at the slightest hesitation about sexual identity they will recognize themselves as trans. This leads to a strong pressure exerted on our societies to live in a world of illusions, in which gender difference will be denied, including by doctors and biologists, for fear of offending trans people.

Psychologist John Money was the first author to use the term "gender" in its contemporary sense. Money had been trained in the behaviorist tradition, according to which, in order to study man, it was necessary to distinguish between "nature" and "culture", arguing that the latter was more powerful than nature. Most human behaviors are not instinctive, but acquired.

Money tried to apply behaviorism to the field of sexuality. According to him, a child's sexual identity should be able to be shaped, regardless of his biological sex at birth, depending on how he is raised.

The New York Times considered that Money had demonstrated: culture prevails over nature: "If you tell a boy he is a girl and raise him as a woman, he will want to behave like a woman" (Collier, 1973, p. 11).

Money changed the world through his opposition to the "rigidity of sex" and the "technological plasticity of gender": "Whereas, in the disciplinary system of the 19th century, sex was natural, defined, immutable, and transcendental, gender now appears as synthetic, malleable, variable, capable of being transferred, imitated, produced, and technically reproduced" (Preciado, 2008, pp. 110-111).

According to Money, gender studies professor and lesbian activist Anne Fausto-Sterling strives to demonstrate that there are at least "five sexes" or even an infinite number of sexes within the human species. Based on a highly questionable interpretation of rare cases of intersexuality, she wants to demonstrate that sexuality manifests itself as a continuum and that sexual binary is not a constitutive element of the human species. The sexual binary observed by biology is simply the result of the social and cultural conceptions of an ancient era: biology is not "neutral"; like any science, it is "situated knowledge", dependent on the social and cultural conditions in which it is practiced. Biology is considered an enemy by supporters of gender theory.

In Judith Butler, gender takes precedence over sex, but she goes even further than her predecessors: not only the existence of sex is questioned, but also the existence of the body. In her opinion, the body has no objective reality. For Butler, bodies are nothing more than discourses and competences, according to a highly biased reading of Michel Foucault's work: the "schema of bodies" would be the result of "a certain historically contingent conception of competences and discourses" (Foucault, 1963, p. 119). Butler questions the material existence of the body, but then tries to problematize and relativize the existence of gender itself.

Gender theory is therefore in perfect harmony with the trends of contemporary transhumanism. Transhumanists manifest the same contempt for the perishable body, which they describe as “flesh”: for them, all that matters is consciousness, which should be able to be downloaded onto silicon chips.

Transgender people, those who easily “pass” from one gender to another, are on the verge of achieving ultimate liberation, the elimination of sexual difference and of the body in general. From a secular point of view, the transgender person has fulfilled the ideal of emancipation that has characterized modern society since the Age of Enlightenment. Pierre-André Taguieff has noted this emancipatory dimension of transgenderism: “The ideal of radical emancipation includes the dream of a total erasure of the limits that supposedly prevent man from being free” (Taguieff, 2019, p. 316).

5. “The Triumph of Gender Must Involve the Elimination of Sex”

The depersonalization of sex and the body has led to the fact that for the followers of gender theory, physical appearance no longer matters at all, and the issue of “pronouns” is an obsession in the United States and is also beginning to penetrate France. Email signatures are accompanied by the masculine, feminine and neuter pronouns, il, elle or the American equivalent of the neuter plural they, by which someone wishes to be designated, depending on the sex they consider to be pleasing to them.

To perfectly implement this world of gender, medicine will have to suppress the existence of a male and a female sex. It is no longer appropriate to speak of the sex of the newborn, but of the “sex assigned at birth”. This formula tends to generalize, even if it is absurd: as if the male or female sex were not, in almost all cases, obvious at birth.

This absurd expression “assigned sex” at birth and the acronyms AMAB (assigned male at birth) or AFAB (assigned female at birth) tend to enter everyday language, as a result of the lobbying practiced by associations that campaign in favor of gender.

It is our consciousness that decides what our sex is, and this has nothing to do with the body.

Efforts to eliminate from language everything that reminds us of the difference between the sexes are now an everyday occurrence. Very curious to observe, these activists believe that by correcting language, they will succeed in transforming reality. If language no longer differentiates between men and women, then there will no longer be any difference as such between men and women. Surprisingly, this rejection of the reality of the body will first consist in eliminating the word “woman” from everyday language, because it would be discriminatory.

Women’s lifestyles and even their safety are threatened by trans men who have become women based on a simple statement: if you say you are a woman, even if you have not undergone a sex change, you should, according to trans activists, be recognized as a woman. Women who deny trans men who have become women access to their bathrooms, showers, and bedrooms, women in prison who complain that they are imprisoned among them even though they may be sexual abusers, female athletes whose records are shattered by biological men, all of these women could be considered transphobic.

The author of the Harry Potter series, J.K. Rowling, did not escape reprisals for reminding people that sexual difference exists. This feminist activist believed that women’s rights were threatened by an abusive expansion of the meaning of the term “woman”, including in their daily lives.

Radically expanding the legal definition of “woman” to include both men and women renders the concept meaningless, especially as it will undermine women’s rights and safety. Most transgender men

who become women retain the genitals they were born with. If they are allowed into women's locker rooms, dormitories, prisons, and sports teams, the latter "will be de facto deprived of privacy, safety, and equity" (Habib, 2021, pp. 18-25).

Gender theory strives to erase the difference between sexes and bodies. The entire legal system will be changed, starting with civil status. Common language will be completely reconstructed, since its usual definitions will no longer be valid: women will have penises, and men will menstruate.

The loss of contact with reality diminishes not only our sensitivity and ability to know the beauty and diversity of the world. Sometimes harsh confrontations with the real world made us appreciate our dependence on it, as well as our relative ability to overcome it. Reality exists, and when we stray too far from it, we lose control of our lives, of a truly human life. In front of the screen, all these values quickly disappear.

It is at least worrying that this relentless war against reality is doubled by the efforts of big technology companies to encourage us to leave reality behind and live in the virtual world of the metaverse.

6. Critical Race Theory

The other topic that inflames woke followers is that of race. Woke activists present themselves as "anti-racists," but above all they do not want to put an end to the racial obsession that has been at the heart of our societies for too long. At a time when racist theories have been completely discredited, these activists, who present themselves as "racists," are instead developing a new "discipline," "critical race theory," which constantly reaffirms the need to perceive social relations and all of human life in terms of race. To omit the question of race, to be "blind to color differences," would be the most widespread and serious contemporary form of racism. From their point of view, people must always be perceived and treated differently based on their race.

This anti-racism is based on two notions: "systemic racism" and "white privilege." To speak of "systemic racism" assumes that white people are necessarily racist and that this is in no way dependent on their individual choices or responsibility. The claim of "white privilege" is intended to convince white people that they are inherently guilty of this belonging to the race or, as racists say, of their "whiteness." The fact that racism is "systemic" means that it is beyond everyone's control, that it is linked to white dominance and "white privilege," and that therefore all white people are racist.

"The relevant point is that all white people are racist or complicit because they enjoy privileges that they cannot voluntarily give up" (Applebaum, 2010, p. 15).

It is hard to understand why racist activists pretend not to understand that this very formula, "all whites are racist or complicit," is simply racism, especially when it is supported by the claim that no black person is racist. This "racism" is reverse racism, but racism nonetheless.

The dilemma is obvious: if you say you are racist, you are; if you say you are not, you are anyway. By refusing to accept your racism, whites demonstrate their fragility. It must be said that it is enough to feel offended if you are a white anti-racist activist and are accused of being racist simply because you are white, regardless of your actions.

Whites who are declared racist are treated better because they have the merit of accepting their beliefs and identifying as white. For fragile whites, being considered white is what shocks them the most. According to DiAngelo, "we white people, we must first mature in this regard" and dare "to recognize our belonging to the white race" (DiAngelo, 2021, p. 33).

Individualism reinforces the concept that each of us is a unique individual and that our membership in groups, whether it is color or gender, plays no role. Thus, the desire to eliminate the individual is outlined. We do not exist independently, we are nothing more than representatives of a race, which removes any autonomy. We exist only as white or black and we cannot play with these identities as we play with others.

7. White Hegemony

The charge of “white privilege” is the universal weapon of the new anti-racism. The notion of white privilege was coined by the white feminist activist Peggy McIntosh in an essay where she drew a parallel between “white privilege and male privilege.”

It is about all the benefits that white people have always enjoyed, but which they are taught not to recognize: “White people are taught not to recognize white privilege in the same way that men are taught not to recognize male privilege. The author laments the education received that has also hidden the reality of their own privilege from them.

Being black is not an identity, nor a culture, but the product of a social relationship: there are black people because they are considered as such. But, within this historically constructed category, there are subgroups with more or less dark skin, who may be treated differently” (Ndiaye, 2021, p. 83).

People of color can then be accused of benefiting from white privilege simply because their discourse is identical to that of white oppressors.

According to Barnor Hesse, a professor of African American studies at Northwestern University, we need to do “an ethnography of the white race,” which would be correct, since it was whites who did the ethnography of racialized people and dominated them. Hesse classifies whites according to their privileges and actions in favor of blacks. These range from the most nefarious, “white supremacist,” to the most optimistic, “white abolitionist,” who wants to dismantle white supremacy, through the “white voyeur,” fascinated by black culture but accepting acts of supremacy, without forgetting those who question their “privileges” and become aware of their place within the white race.

“White silence is violence,” an idea most recently advanced by the Black Lives Matter movement. Martin Luther King had lamented the “terrible silence of good people,” all those who said nothing against segregation, but had not explicitly accused whites.

Discrimination against whites in universities is so entrenched that 34% of white students applying to American universities lie and claim to belong to a racial minority to improve their chances of admission.

8. A Religion Against Science

When academics proclaim themselves as supporters of woke religion, they decide to radically attack science and the Enlightenment, objectivity and truth, which is at least unexpected from scientists and researchers.

Thierry Hoquet, philosopher of science and gender activist, makes an even more drastic diagnosis: “Biology makes us biased. Being patriarchal, it has indulged in androcentrism and heterosexism, two diseases from which it must be cured, otherwise it will be condemned to isolation when it talks about women” (Hoquet, 2016, p. 62).

The worst part is that the woke followers, emboldened by this attack on biology, will not hesitate to attack other sciences, under the pretext that they are also machismo, or racist, or both. This will happen even with the purest science, mathematics.

Klainerman notes that even mathematics is accused of being racist, giving as an example the program for colleges: Towards Equitable Mathematics Teaching (Towards Equitable Mathematics Teaching) is substantially funded by the Bill and Melinda Gates Foundation and aims to “eliminate racism from mathematics lessons” in primary and secondary education (Klainerman, 2021).

According to this program, the culture of white supremacy manifests itself in math classes when the emphasis is on getting the “right” answer or when students have to present their work: in any case, the very concept of purely objective and unambiguous mathematics is false. The conclusion: it is discriminatory to ask students for exact answers and to educate them in the spirit of the idea that there are mathematical truths.

Once biology and mathematics have been rejected, there is no reason why the criticism should not be extended to the whole of science. Modern science was born in the West and, in the woke view, all have in common a bloody history of racism, colonialism and the destruction of indigenous cultures. Many woke followers believe that science should be rejected entirely. Since Western science was involved in slavery and colonization, it should be “decolonized” or even abolished. Mathematics was used to count slaves on the triangular trade ships, and Western medicine was introduced to the colonies, so they must be eliminated.

The woke will try to justify the rejection of objectivity and truth by inventing a whole series of new epistemologies, in other words, new philosophies of science. We are witnessing a veritable proliferation of “epistemologies,” developed by woke philosophers, most of whom have no scientific training. Epistemology, that highly abstract field of philosophy that usually strives to examine the foundations of the sciences, taking into account their history, is being transformed into a battlefield by woke philosophers who want to find reasons to deconstruct science. Wake activists are disseminating these epistemologies widely in the public sphere: soon, there will be as many amateur epidemiologists among the members of the woke movement as epidemiologists during the Covid pandemic. The purpose of epistemologies is to provide a supposed scientific justification for woke whims.

There are historical conditions for the manifestation of truth and there is a certain history of truth, but this does not mean that there is no truth that does not manifest itself in the course of the history of science itself. Science seeks to establish a truth that provides a more accurate description of the world it studies. As Bachelard says, the history of science is not a history like any other, it is “essentially an examined history, examined in the details of its fabric, with a sense that must constantly refine itself with regard to the values of truth” (Bachelard, 1972, p. 141).

For the woke sympathizers, on the other hand, the question is not to improve science, but to destroy its foundations. The woke followers are much more radical and relativistic than Foucault, because for them it is a question of introducing considerations of race and gender into the center of all disciplines, including mathematics and logic. According to them, in science there are only power games, and the notion of truth no longer matters as such: it is always “localized” within a certain social situation. This state of mind, which combines knowledge and power, did not need Foucault to develop. It is currently accepted that political or moral justice is more important than exact knowledge.

The woke followers tirelessly attack the legacy of the Enlightenment, very determinedly, even returning, without being aware of it, to some anti-Enlightenment formulas. First of all, they attack the idea of universalism, which, in their opinion, is pure fiction. For racial theorists, the postulation of the existence

of a “universal man” is a typically “white” way of thinking. It is assumed that the “racialized”, the racially discriminated, should know that people are not abstract beings in the sense of the Declaration of the Rights of Man and of the Citizen, guilty of thus failing to abolish slavery. For woke sympathizers, there are only blacks or whites, people of color or whites, men or women, trans and cis people, and so on. Therefore, for them, people should not be treated equally in the name of an abstract vision of equality, but “fairly”, that is, through discrimination, positive or negative, designed to correct de facto inequalities.

Woke partisans reject everything that characterizes the Enlightenment, attacking liberalism, the idea of law and rationality. Through gender theory, woke groups reject biology as science and promote a radical idealism, affirming that there is only consciousness free to choose one sex or another, one body or another.

9. Conclusions

Things are not working properly in universities; that is where the woke religion was born. In the humanities, woke ideas have been a huge success. Research on gender, race, intersectionality, decolonialism, and other grievance studies is taking up almost all the space, leading to a criminalization of Western culture. The woke wave is also gaining momentum in the faculties of science and medicine. Researchers hope to be able to continue working in the lab and be left alone. The destruction of reason and science seems to be one of the main goals of woke activists.

Woke religion offers students and academics a “cause to defend” and gives meaning to academic studies, which had lost much of their luster for several reasons: the lack of prospects in literary disciplines, the bureaucratization of universities, the excessive conformism of the teaching act, the decline of general culture and classical humanities, as a result of the collapse of primary and secondary education. In a way, woke partisans managed to restore a transcendental touch to higher education, but also to invent new “jobs” in university or business administration, such as that of diversity and inclusion officer.

Universities are no longer fulfilling their role of preserving and transmitting our cultural heritage, advancing knowledge, and forming free and educated minds. Now, they are determined to destroy our heritage, to push back science, and to train uneducated and dogmatic activists. There is no doubt that an alternative university system needs to be rebuilt.

The woke doctrine is not limited to academia, but now targets primary and secondary education. Throughout the Western world, primary and secondary education increasingly focuses on teaching gender and promoting transgender identities. Starting in kindergarten, the goal is to denounce “sexual stereotypes” and encourage children to “explore” or “deconstruct gender.” Children must learn that they are free to choose their gender, which does not necessarily depend on their bodies.

Today, school, college and high school represent as many years of continuous indoctrination, practiced by teachers who were, in turn, converted to Wokeism in the university. There is a real totalitarian dimension to this situation, and we cannot help but think of the way in which the communists and fascists tried to indoctrinate young people. Thus it will be possible to create a new man, with the difference that this man will be neither male nor female, as a result of gender theory, and he will not be so new, because the illusions of progress and modernity must come to an end: the old dictatorships preached a “bright future”, unlike the Woke doctrine.

It is not only primary and secondary education that is affected, but also the media and advertising, the cultural industries and large companies, especially Big Tech. The woke wave seems out of control, to the extent that it attacks the whole of society.

We must not forget that, for now, the woke wave is only manifesting itself in the Western world, as a sign of the exhaustion of our civilization. The rest of the Planet can only watch in amazement that the heirs of a culture as rich as ours are determined to destroy it.

The woke doctrine comes with two great promises: that of gender and the definitive liberation of the body, and that of intersectionality and the aggregation of all the identities of those who consider themselves victims. Its strength lies in the fact that it starts from legitimate demands: the fight against gender discrimination and racism, as well as the reevaluation of European colonization.

Gender theory breaks away from reality and steps into an imaginary world, where gender replaces sex, and bodies no longer matter. By denying reality and the body, woke religion joins transhumanist utopias.

Soon, we will also witness the end of the era of reason, if we do not react. The continuous sacrifice of the French educational system means that our cultural heritage, that of Athens and Jerusalem, that of the Renaissance and the Enlightenment, is ignored or unjustly accused of racism.

References

- Applebaum, B. (2010). *Being White, Being Good: White Complicity, White Moral Responsibility and Social Justice Pedagogy*, Lexington Books.
- Bachelard, G. (1972). L'actualité de l'histoire des sciences. In G. Bachelard, *L'engagement rationaliste* [The rationalist commitment]. PUF.
- Bock-Côté, M. (2021). *La révolution raciste et autres virus idéologiques* [The racist revolution and other ideological viruses]. Presses de la Cité.
- Bruckner, Q. (2020). *Un coupable presque parfait: La construction du bouc émissaire blanc* [An almost perfect culprit: The construction of the white scapegoat]. Grasset.
- Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.
- Collier, K. L. (1973). Man and Woman Boy and Girl. *The New Times*.
- DiAngelo, R. (2021). *Nice Racism: How Progressive White People Perpetuate Racial Harm*. Beacon Press.
- Dickey, J.D. (2019). *American Demagogue: The Great Awakening and the Rise and Fall of Populism*. Pegasus Book.
- Fausto-Sterling, A. (2000). The five sexes, revisited. *The Sciences*, 53, 19-23.
- Foucault, L. (1963). *Naissance de la clinique* [Birth of the clinic]. PUF.
- Fox, C. (2017). *I find that offensive!* Biteback Publishing.
- Habib, C. (2021). *La question trans* [The trans question]. Gallimard.
- Hesse, B. (2023). *Black Europe and the African Diaspora* (New Black Studies Series). University of Illinois Press.
- Hoquet, T. (2016). *Des sexes innombrables: Le genre à l'épreuve de la biologie* [Countless sexes: Gender put to the test by biology]. Le Seuil.
- Ibos, C., Damamme, A., Molinier, P., & Paperman, P. (2019). *Vers une société du care: Une politique de l'attention* [Towards a care society: A politics of attention]. Le Cavalier Bleu.
- Klainerman, R. (2021). *There is No Such Thing as White Math*. Substack.
- Kotkin, J. (2020). *The Coming of New Feudalism: A Warning to the Global Middle Class*. Encounter Books.

Lindsay, J., & Pluckrose, H. (2019). *Le triomphe des impostures intellectuelles: Comment les théories sur l'identité, le genre, la race gangrènent l'université et nuisent à la société* [The Triumph of Intellectual Impostures: How Theories of Identity, Gender, and Race Are Corrupting the University and Harming Society]. H&O.

McIntosh, P. (1989). White Privilege: Unpacking the Invisible Knapsack. *Peace and Freedom Magazine*.

Money, J. (1952). *Hermaphroditism: An Inquiry Into the Nature of a Human Paradox*. Harvard University.

Ndiaye, P. (2021). *La condition noire: Essai sur une minorité française* [The Black Condition: An Essay on a French Minority]. Gallimard.

Preciado, P. B. (2008). *Testo Junkie: Sexe, drogue et biopolitique* [Testo Junkie: Sex, Drugs, and Biopolitics]. J'ai lu.

Rowling, J. K. (2014). *Harry Potter and the Philosopher's Stone*. Bloomsbury.

Sue, D. W. (2010). *Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation*. John Wiley & Sons.

Taguieff, P.-A. (2019). *L'émancipation promise* [The promised emancipation]. Le Cerf.

Valentin, P.(2021). *L'idéologie woke: Anatomie du wokisme* [The woke ideology: Anatomy of wokism]. Fondation pour l'Innovation Politique.