

Le « wokisme » constitue-t-il une nouvelle configuration idéologique dont il conviendrait d'examiner les redoutables effets ?

Alain Policar démontre au contraire que l'anti- « wokisme » se déploie comme un nouvel avatar d'une offensive réactionnaire.

Il montre que la promotion académique et sociétale du « wokisme » entretient bien des similitudes avec les querelles qui l'ont précédée (sans pour autant avoir disparu), celles du politiquement correct et de l'islamo-gauchisme. Toutes obéissent à une même logique de désignation d'un ennemi supposé, ennemi de l'intérieur mais complice de ceux qui, en dehors de la « civilisation occidentale », chercheraient à en saper les fondements.

« Wokisme » permet donc de disqualifier l'ensemble des forces contestataires issues des populations minorisées, accusées, entre autres griefs, d'hypersensibilité. Il n'est pas interdit de penser que

l'objectif principal de l'anti- « wokisme », conjointement poursuivi par le pouvoir politique et la droite universitaire, est de combattre l'influence des courants critiques au sein de la recherche en sciences sociales. Cette hypothèse est étayée par le fait que le procès en « wokisme » est instruit contre tous ceux qui remettent en question l'ordre établi, qui sont attentifs à la justice sociale, à la condition féminine et à celle des minorités racisées. Dans ce procès, les procureurs s'approprient parfois les thématiques (notamment en revendiquant leur attention aux injustices, aux inégalités ou aux discriminations) et le vocabulaire des accusés pour les vider de leurs sens. Il est important de ne pas se laisser abuser par une telle usurpation.

**ALAIN
POLICAR**

Postface de
Jean-Yves
Pranchère

LE WOKISME N'EXISTE PAS

**LA FABRICATION
D'UN MYTHE**

**LE BORD
DE L'EAU**

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