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## WOKISM AND DYNAMIZATION OF SOCIAL MINORITIES

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**Abstract** : If there is one thing that is more characteristic of the ongoing century, it is the rise in power of social minorities. This trend is apprehended as one of the signs that show the failure of enlightenment era, an epoch whose forerunners, out of pretention, have so far defended. Indeed, they have always presented that era as the one which is adapted to human elevation in dignity. However, its evaluation after the last three centuries reveals that it rather increased the power in the hands of small aristocratic groups to the detriment of the basic rights of the weakest social minorities. As reaction, those minorities, under the banner of “wokism”, show themselves more expressive against the disregard of their rights. Within this context, it is necessary to wonder about this recurring concept in debates on the emergence of new identities. This is the motive which underlines its inclusion at the core of the present study in which we aim at understanding its origins, its evolution up to its appropriation by social minorities as well as its contribution to the new identities legitimation process. In this study, symbolic interactionism as a theory helps apprehend wokism as a means to show the pivotal role of racial minorities, namely African-Americans in the popularization of that concept on a global scale.

**Key words:** Identity, marginalization, minority, post-modernism, society, transculturality, wokism

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**Résumé** : S'il y a un fait qui se montre de plus en plus caractéristique du siècle en cours, c'est la montée en puissance des minorités sociales. C'est une tendance appréhendée comme l'un des signaux qui témoignent de l'échec des lumières, une ère dont les adeptes, par pure prétention, ont jusque-là défendue mordicus. En effet, ces derniers l'ont toujours présentée comme celle qui s'accommode avec l'élévation de l'homme dans toute sa dignité. Cependant, son évaluation au terme des trois derniers siècles révèle une époque ayant plutôt accentué le pouvoir des groupuscules aristocratiques au détriment des droits fondamentaux des minorités sociales les plus faibles. Comme réaction, ces dernières, sous la bannière du « wokisme », se montrent, davantage expressives face au mépris de leurs droits. Il y a alors, partant de ce fait, une nécessité de s'interroger sur ce concept qui devient assez récurrent dans les débats sur l'émergence des nouvelles identités. Tel est le mobile qui sous-tend son inscription au cœur de la présente étude dans laquelle nous envisageons d'appréhender ses

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origines, son évolution jusqu'à son appropriation par les minorités sociales ainsi que sa contribution dans le processus de légitimation des nouvelles identités. Dans ce processus, l'interactionisme symbolique en tant que théorie nous aide à appréhender le wokisme comme un canal par le biais duquel l'on perçoit le rôle capital des minorités raciales, notamment les Afro-Américains, dans la vulgarisation dudit concept à l'échelle internationale.

**Mots-clés** : Identité, marginalisation, minorité, post-modernisme, société, transculturalité, Wokisme

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## **Introduction**

Social progress, except in ultra-conservative societies, is a phenomenon that people constantly approve of because it is perceived as a factor that changes their social status. In other words, it contributes to their progress on all levels. However, those emancipations do not occur with a real inclusion of social minorities, except for the aristocratic groups in the hands of which political and economic powers are concentrated. If this exclusion is an indelible marker of past centuries, it is clear that a new trend is characterized by the recognition of all. In other words, we are witnessing a real inclusion of social minorities at the political, legal and professional levels. The scale of this issue is not fortuitous insofar as it is understood on the spectrum of “wokism”, a concept that regularly arouses the interest of the media and the academic world.

In the same vein, we chose that concept as the main theme of this study in which the primary objective is to show the evolution steps of a concept whose irruption and popularity in the narrative of demands for minorities' social rights are doubtless. In view of this fact, it is imperative for us to ask the following question: what does wokism refer to? This initial question raises secondary interrogations which are phrased as follow: what is the relationship between wokism and social minorities? What are the contributions of this concept to the emancipation of the weakest in society?

For the theoretical aspect of this research, we make use of symbolic interactionism, a theory associated with the sociologists George Herbert Mead and Herbert Blumer. Not only, is it used to analyse the way minorities claim for their rights but also to show the perception of society about those claims. In this research, it is used to appreciate actions undertaken by the defenders of wokism. To achieve the above mentioned objectives, our reflection focuses on three major

axes. The first axis is to present the origins and evolution of the woke ideology. The second axis is the identification of its relationship with the weakest fringe of society and finally to show its contribution to the emancipation of social minorities.

### **1. The origins and evolution of the concept**

According to Pierre Valentin, “The woke movement is based on a postmodern approach characterized by a radical skepticism about the possibility to obtain an objective knowledge or truth” (2021, p.11). This means the woke movement is meant to call into question many pieces of knowledge which have influenced people’s apprehension of societal issues for centuries. With regard to that perception, we can affirm that wokism is a notion that is consubstantial with social minorities belonging to a well-defined history or culture. This circumscription of the concept requires the consideration of two paradigms in the identification of its origins namely the analysis of historiographical and cultural factors in the vision of postmodern thought which provide a clarity on the starting point of that ideology.

#### **1.1. Awarenesses from postmodernism**

Postmodernism is a polysemic notion because of its use in a diversity of fields of thought among which we can mention philosophy, art, science, literature etc. However, there is a common denominator for its different versions regardless of their origins. This link is expressed through the focus on separation from the rules established at the Age of Enlightenment, an era that pledges allegiance to morality. This principle is highlighted by S. R. C. Hicks (2004, p.14) in the following excerpt where he contrasts postmodernism and enlightenment: “Postmodernism rejects the entire Enlightenment project. It holds that the modernist premises of the Enlightenment were untenable from the beginning and that the cultural manifestations have now reached their nadir”. This passage is an evaluation of Enlightenment era, a period characterized by the supremacy of reason, an era that snatched objectivity to the detriment of individual perceptions of the societal realities. The quest for freedom in the face of this state of affairs triggers numerous protests against the public authorities. By way of illustration, we can mention the French Revolution in 1789. It is an uprising triggered by a variety of factors such

as monarchical authoritarianism that oppressed its subjects, increased social inequality and absence of freedom.

With regard to this part of human history characterized by the muzzling of individuals, the following generations find the need to take their responsibility against systemic injustices, hence the various social upheavals until the last two centuries. In this respect, postmodernism is presented as a means for awakening peoples in order to denounce authoritarian regimes and to achieve a much more inclusive and democratic society.

Thus, its first signals are perceptible in various fields. For example, we can mention the emergence of new forms of writing in literature with the advent of Romanticism. In architecture, they result in a separation from historical conventions according to J.L.Genard (2000, p.96): “It was architecture that gave philosophy the concept of postmodernity. [...] Its ambition was to sound the death knell for architectural modernity, and, in particular for its functionalist excesses<sup>1</sup>”. In short, it is a trend that makes reference to the rejection of universal truths. One of its ultimate consequences in literature is the engagement of some writers. James Baldwin, an African-American writer applies himself well in this sense with the regular denunciation of systemic racism that he shows in his works.

One evidence is found in *Retour dans l'oeil du cyclone* (1985), an essay dedicated to the denunciation of Blacks' social status in slave states in America. For that purpose, he chose the metaphor of the black driver who went with a dog to meet his white mistress at Tallahassee airport. The most striking factor in this presentation is the subordinate relationship that binds the black man to his mistress. By this fact, he shows his assent to any action intended to denounce the injustices that undermine American society. Thereupon, we can read J.Baldwin's (1985, p.8) remarks in which he affirms that “the struggle for freedom waged here by the black students is really an attempt to set free the entire [southern] region from the irrational terror that

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<sup>1</sup> **Original text** : « C'est l'architecture qui a offert à la philosophie le concept de postmodernité. [...] Il avait l'ambition de sonner le glas de la modernité architecturale, et, en particulier, de ses dérives fonctionnalistes ». By Genard Jean-Louis, « Modernité et Postmodernité en architecture ». Available on : [Postmodernisme — Wikipédia](#)

has ruled it for so long<sup>2</sup>”. Here, we implicitly apprehend the author's position. In other words, his condemnation of the injustices underwent by the black race in the United States.

In view of the above-mentioned information, we can affirm that despite its positioning among the current societal themes, wokism is an offshoot of postmodernism and this link takes its full meaning in the awareness it raises among social minorities of all kinds. In other words, it reflects the unprecedented determinism through which the weakest social minorities claim their rights facing political powers. If the awareness raised by postmodernism helps us to understand the genesis of wokism, then another factor is relevant in the quest for the origins of that concept.

### **1.2. The rejection of cultural stereotypes**

The notion of culture, taken in its narrowest form refers to a practice or a way of thinking specific to a community. It is a means of identification among a diversity of individuals. Based on this fact, we can understand its inherence in all communities. For some people, it is the foundation of human being as opposed to other beings devoid of reason. However, in the history of humanity, the conflicts of interest whose perfect illustration emerges from Marxist theses, namely the relationship of verticality between master and slave, have so far resulted in a categorization of people. As a result, this factor has led some cultures to claim their supremacy over other cultures leading to the acculturation of some individuals.

American society, because of its mosaic, provides a myriad of examples within the African-American community. Indeed, the weight of slavery in the cultural memory of this community is such that despite its abolition following the ratification of the 13th Amendment which ended the slave trade in the United States in 1865, it still seems degrading for many African-Americans to assume their identity. Nella Larsen, an African-American novelist exemplifies this fact in *Passing* (1929) through one of her protagonists namely Clare Kendry

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<sup>2</sup> **Original text** : « la lutte pour la liberté que mènent ici les étudiants noirs est en réalité une tentative de libérer la région [du sud], dans sa totalité, de la terreur irrationnelle qui, depuis si longtemps, la gouverne ».

who deliberately chooses to pass for a white woman. This practice which was common within the Black community during racial segregation is justified by the stigmatization of its members.

With this relegation to the background, wokism is becoming a channel even a state of mind that modifies the way of thinking of social minorities. In a nutshell, it helps them fight against many injustices they are victims of. Thus, in *L'idéologie woke. Anatomie du wokisme vol. I*, P. Valentin (2021, p.19), while evoking the “cultural and social conditions of the emergence of wokism”, mentions the opinion of sociologists Bradley Campbell and Jason Manning:

The culture of victimization is different from both the culture of honour and the culture of dignity. The latter two dominated traditional societies and modernity respectively. The culture of honor values the fact of vigorously defending one's honor, often by provoking one's opponent to a duel; it is disgusting to resort to the law and third parties to settle one's disputes<sup>3</sup> (Valentin, 2021, p.19).

In view of the above mentioned passage, we understand that wokism is an expression of the culture of honor. However, as far as its origins are concerned, there is no doubt that this concept is one with the history of African-Americans among whom we can see the use of the expression “being woke<sup>4</sup>”.

After the first use of this expression, its popularization began with African-American singers namely Erykah Badu and Georgia Anne Muldrow. The latter name is a good illustration due to the explanation she gives to her song entitled “I stay woke”, a title that she explains in an interview in 2018. In fact, she states that: “being woke is finally a black experience [...]. [It is] to understand what your ancestors went through<sup>5</sup>”. In addition, we can mention the contribution of the Black Lives Matter's movement to the spread of woke ideology. It is a movement which contributed to the denunciation of racially based injustices in the United States since its outbreak in 2010. Thus, according to E. C. Gürcan and C. Donduran (2021, p.155) :

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<sup>3</sup> **Original text** : « La culture de la victimisation se différencie aussi bien de la culture de l'honneur que de la culture de la dignité. Ces deux dernières dominaient respectivement les sociétés traditionnelles et la modernité. La culture de l'honneur valorise le fait de défendre vigoureusement son honneur, souvent en provoquant en duel son adversaire ; elle répugne à recourir à la loi et à des tierces personnes pour régler ses différends ».

<sup>4</sup> *Idem*, p.10.

<sup>5</sup> *Ibidem*

Martin Luther King Jr.'s famous saying that “a riot is the language of the unheard” perfectly mirrors the general situation during the BLM mobilization (King, 1968). Violent forms of popular mobilization are often rooted in the disillusionment of the masses who lost belief in the status quo's ability to address their demands and protect their basic rights.

Although this assertion is intended to justify the Black Lives Matter's movement, we can also affirm that it is a relevant fact that supports the use of symbolic interactionism theory in this research in reference to a notion called “the generalized other”. For the sociologist G. H. Mead (1934, p.154) : “The organized community or social group which gives to the individual his unity of self may be called the generalized other. The attitude of the generalized other is the attitude of the whole community”. For the forerunners of that theory, it is a concept that refers to a collective action perceived as a norm in a society. With regard to this assertion, one can perceive the protests undertaken by BLM<sup>6</sup> activists in 2020, following the murder of George Floyd by a white policeman, as a legal action that is approved of by society in order to denounce racially based injustice against Blacks.

In short, wokism should be apprehended as a reaction to the derogatory cultural perception towards Blacks in the United States. It is also the expression of pride in one's cultural or racial belonging. Based on this fact, it becomes for this minority a means through which they claim the recognition of their identity rather than a tool of victimization.

Moreover, it is important to evoke the unprecedented emergence of new identities as a factor that favors the popularisation of wokism. This emergence calls into question the cultural ideal inherited from the binary designation of human beings through man or woman. For its followers, this original designation (man or woman) is obsolete even old fashioned in view of the artificial transformations that the human body can undergo. One of the ultimate consequences is the emergence of LGBT+ which includes various sexual orientations that fall outside the universal norms of heterosexuality. If the different elements mentioned above provide the origins of the concept, it is also necessary to see its relationship with the weakest fringe of society.

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<sup>6</sup> BLM : Black Lives Matter

## 2. The relationship between Wokism and Social Minorities

It is quite crucial to remind that wokism is consubstantial with social minorities because a look at the main trends of this ideology helps us to better understand this fact. Indeed, as Wendling and Le Gall mean in *La menace du wokisme au sein de la société française* (2022), there are three social trends that help understand the compatibility between woke ideology and identity-based social groups. The designation of each of those small groups is based on the ideology it promotes. Thus, they distinguish “modern anti-racism”, “neo-feminism” and “LGBT+ movements”.

### 2.1-Modern anti-racism

As reflected in its designation, this group shows its antipathy towards the white race. The cause of that hatred is strictly linked to the collective memory about the slavery. According to the supporters of modern anti-racism, slavery erased the dignity and value of some peoples to the detriment of the white man’s supremacy and this led to the stratification of society into two groups: the hyper-rich (bourgeois) and the extremely poor (proletarians). Consequently, they are undoubtedly indebted to the weakest as a sign of compensation for the wrongs committed.

We can understand from the above mentioned information that racism initiated by the white man through slavery is one of the causes of the categorization of individuals at the social level. It is a factor that triggers racial discrimination associated with many other abuses. It should also be clarified that the supporters of modern anti-racism promote a reaction to racism that is much more adapted to modern society that is a society which is increasingly inclined to respect the fundamental rights of peoples. According to L.Wendling and L. Gall (2022, p.2): “[They claim] financial and material compensations because of the abuses committed in the past by the white man on some populations (compensation to the descendants of slaves)<sup>7</sup>”. For them, the various channels of expression offered by new technologies especially social media are essential tools in the promotion of their points of view. If that is the way this faction of woke

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<sup>7</sup> **Original text** : « [Ils exigent] des réparations (financières, matérielles) en raison des exactions commises, dans le passé, par l’homme blanc sur certaines populations (dédommagement aux descendants d’esclaves) »

ideology presents itself, it is then important to know what makes the distinction of the second group.

## 2.2. Neo-feminism

If the first group is characterized by its denunciation of racially based injustices, it should be noted that neo-feminism is for the deconstruction of a society whose foundations are strictly based on binary. It originates from the theses of Simone De Beauvoir, a writer and philosopher who changed the conditions of women. This is a topic that draws the attention of J.J. Zephir (1982, p.9):

For a long time, feminism was a vaguely pejorative and ridiculous word. In a time not so long ago, he evoked old harpies, authoritarian and masculine, large poles with flat heels, living incarnations of the leader of the 40s. With Simone de Beauvoir, everything was to change: intelligence and passion, notoriety and prestige would henceforth be at the service of the cause of women and the fight for their liberation. Drawn into the intellectual adventure of the post-war period with existentialist philosophy, the former fasting tidy girl metamorphosed, through the misadventures of world fame, political positions and social commitments, into a champion of women's emancipation<sup>8</sup>.

This passage reveals the starting point and the evolution of the feminist trend on two periods namely the era that preceded Beauvoir and the Beauvoirian period. Before her, feminism had a pejorative and laughable character because of the moral perception it represented. However, the advent of the Beauvoirian era inspired a new perception to feminism. From that time on, it became an expression of the intelligence, passion, notoriety and prestige that also became characteristic of women. This factor leads to the decline of derogatory perceptions towards women.

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<sup>8</sup> **Original text:** « Longtemps le féminisme fut un mot vaguement péjoratif et ridicule. A une époque encore peu lointaine, il évoquait de vieilles harpies, autoritaires et masculines, de grandes perches aux talons plats, incarnations vivantes de la cheftaine des années 40. Avec Simone de Beauvoir, tout allait changer : intelligence et passion, notoriété et prestige seront désormais au service de la cause des femmes et de la lutte pour leur libération. Entraînée dans l'aventure intellectuelle de l'après-guerre avec la philosophie existentialiste, l'ex- jeune fille rangée s'est métamorphosée, à travers les mésaventures de la gloire mondiale, des prises de position politiques et des engagements sociaux, en championne de l'émancipation des femmes ».

It is also necessary to mention the crucial role played by women during the two world wars when many of them, abandoning their traditional functions as housewives, proved to be very decisive in the resistance. In the field of weapons, they replaced men in factories, hence the nickname “munitionnettes” because of the weapons, ammunitions and military equipments they manufactured. In addition, they carried out many administrative tasks. J. Surply (2022, p.10) evokes this episode in her article entitled “Women during the Second World War: a look at the people of Étampois”. She writes in this context that: “From September 1939 to 10 May 1940, it was up to the women at home, as in 1914, to compensate for the absence of the five million men mobilised on the battle field<sup>9</sup>”.

All of the above are valid reasons for a change in the perception about women. However, given the phallocratic nature of society, there is scarcely a real recognition of women's ability in various fields of activity. However, if neo-feminism aims to fight against these secular gender stereotypes, it is important to mention that the extremism by which this fight is waged leads to a radical feminist ideology. As a result, we have the cessation of all male attraction to the detriment of lesbianism.

Neo-feminism also claims the recognition of its rights and this reality clearly reflects the desire of its followers. Indeed, they look forward to shaking the foundations of a society that they describe as non-inclusive in terms of gender. Thus, as L.Wendling and H. Le Gall (2022, p.2) mean, with neo-feminism: “we should [...] educate individuals in such a way as not to make them integrate the social mechanisms that generate domination (concept of toxic masculinity)<sup>10</sup>”. By this assertion, we can understand that it is a concept which calls into question the hyperdomination of society by men.

### 2.3. LGBT+ movements

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<sup>9</sup>**Original text** : «de septembre 1939 au 10 mai 1940, il revient aux femmes « à l’arrière », comme en 1914, de pallier l’absence des d’hommes cinq millions mobilisés sur le front ».

<sup>10</sup> **Original text** : « il faudrait [...] éduquer les individus de façon à ne pas leur faire intégrer les mécanismes sociaux générateurs de domination (concept de la masculinité toxique) ».

As one of the numerous designations of the woke movement, the main characteristic of this group is the questioning of a society in which references in the designation are solely based on male or female. In other words, this wing aims to promote non-binary. By relying on their sexual orientations, the members of this faction stand as a new human entity that challenges the original matrix of the human race.

In short, those different factions represent identity-based minorities that claim the recognition of all the identities. In other words, they think their identity is in no way obliged to be submitted to the universal ideals that have characterized society so far. According to the proponents of modern anti-racism, racial equality is a necessity to reduce the primacy of the white race over other races. As for the neo-feminists, they require the recognition of women's abilities at all levels in order to reduce the predominance of masculinity in all sectors of society and to put an end to the relegation of women at the bottom of the social ladder. As for the supporters of the LGBT+ ideology, it is necessary to go beyond the designation of human beings by relying solely on binary (man or woman). In other words, the members of this movement apprehend themselves as an entire entity that deserves the respect of the other members of society. This process starts by the use of a symbol namely the rainbow flag. In this case, it exemplifies the concept of “symbols and language”. According to G.H. Mead (1934, p.121), “we have a set of symbols by means of which we indicate certain characters, and in indicating those characters hold them apart from their immediate environment, and keep simply one relationship clear”. In other words, symbols are used by human beings to convey meaning from their actions or their choices in society. Therefore, the rainbow flag is a metaphor of the diverse sexual orientation of its members.

From these various designations and their different characteristics, we can perceive an undeniable relationship between woke ideology and social minorities. Their presence in tangible aspects proves the existence of this ideology. They become appropriate referents that stand as new components of human race diversity. As for the woke ideology, it is becoming a source of vitality for those minorities. In other words, the woke ideology is an unprecedented opportunity which favors their propulsion to the international scale through social media. Those

tools (social media) with remarkable influences are also a means for the popularization of new identities. If in view of the above mentioned ideas we can apprehend the relationship between wokism and social minorities, it is then important to see in the following section, the elements that testify the contribution of this ideology to the emancipation of the social minorities.

### **3. The contributions of Wokism to the emancipation of Social Minorities**

If the carelessness of the public authorities towards social minorities has been a striking reality in the history of society, it should be noted that the twenty-first century shows a new fact characterized by the more or less inclusion of those minorities. This assertion is justified by the rights obtained through the struggles in order to achieve human rights for people in general and for social minorities in particular. Here, the objective is to identify a few rights whose achievement testifies the improvement of their status.

#### **3.1. Legitimization of minority causes**

Among the different minority issues, those which first draw attention are characterized by ethnic connotations. They are the result of the balkanization of the great empires and kingdoms as well as forced migrations during the search for appropriate spaces for agricultural or commercial activities. Thus, some peoples found themselves in new geographical areas and this fact makes it difficult for them to preserve their ethnic and cultural identities. The spread of Jews throughout Europe from 1938 to 1945 is a perfect illustration in this context. The rejection of those minority peoples by other communities is an undeniable reality because it is a striking element in the two world wars with reference to “the Shoa<sup>11</sup> [with its] 6 million victims” according to Plasseraud (2005, p.6). At the end of the two conflicts, the compensation of the victims was an important point among the measures for a much more liveable society. C. W. De Wenden (2020, p.23) confirms this idea when she says:

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<sup>11</sup> Systematic extermination of the Jews initiated by the Nazis during the Second World War.

Since the beginning of the twentieth century and following wars and massacres, many international texts have sought to protect minorities: the right to self-determination was included in President Wilson's Fourteen Points in 1919 at the end of the First World War and in the system of international protection of minorities set up by the peace treaties and guaranteed by the League of Nations; protection of minorities by the council of Europe<sup>12</sup>.

These lines testify the recognition of the right to self-determination of communities as a means for protecting minorities. However, this right that predates the emergence of identity-based minorities whose causes are defended by woke ideology. In this research, not only we focus on all the minorities that comprise the LGBT+ configuration but also other racially based minorities because they are the most current in this century where globalization, after breaking down mental geographical barriers, imposes the expression of previously unexpressed individualities.

Moreover, there are more and more remarkable gains that begin with the recognition of the rights of those new minorities or identities by international institutions. For J. Rouse (2022, p.30): “when LGBTI people are legally and socially excluded, they are denied the opportunity to develop their full potential, to care for their families and to make a meaningful contribution to their society<sup>13</sup>”. This led the UN to take urgent measures in order to remove them from a social position that inhibits their potential to be put at the service of society. As a result, from 2000 to 2020, parliamentary decisions on a global scale have been taken for the legitimization of the rights of social minorities.

Many European states (France, Germany, Belgium, Poland, etc.) that have always distinguished themselves as frameworks favourable for the progress of human rights are doing more to legitimize the rights of people who have chosen to live under new identities in

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<sup>12</sup> **Original text** : « De nombreux textes internationaux, depuis le début du XXe siècle et à la suite de guerres et de massacres, se sont attachés à protéger les minorités : droit à l'autodétermination inscrit parmi les quatorze points du président Wilson en 1919 à l'issue de la Première Guerre mondiale et dans le système de protection internationale des minorités mis en place par les traités de paix et garanti par la Société des nations ; protection des minorités assurée par le Conseil de l'Europe ».

<sup>13</sup> **Original text** : «lorsque les personnes LGBTI sont exclues juridiquement et socialement, elles se voient refuser la possibilité de développer tout leur potentiel, de prendre soin de leur famille et d'apporter une contribution significative à leur société ».

accordance with their sexual orientations. Africa, which stands out as a continent still attached to conservative values, has also entered this trend because “between 2019 and 2021, Angola, Botswana, [...] and Gabon have decriminalized same-sex activities between consenting adults through legislation or policy litigating<sup>14</sup>”. In the Middle East, despite the predominance of Islam, there is an alignment of institutions with progressivism because “in 2018, Pakistan passed one of the most progressive laws on legal gender recognition, shortly after introducing an 'X' gender marker on passports<sup>15</sup>”. After this point, which deals with the attribution of rights to identity-based minorities of sexual nature, we propose to look at another aspect of those rights.

### **3. 2. Prioritization in the emergencies of the moment**

Here, it should be noted that the high global population is a triggering factor for various societal issues and among those issues, we can evoke the employability of individuals at the professional level. It is also an issue that is necessary for the achievement of the Sustainable Development Goals (SDGs) as it requires the inclusion of all people in all sectors of activity. As a result, social minorities are increasingly being taken into account in various professional sectors. In the past, inclusion in the workplace was more focused on people with physical disabilities.

However, new trends show that people with new sexual identities are increasingly taken into account in the workplace. This is what the “LGBTI Inclusion Index” reveals. Indeed, it aims at promoting equal rights for all human beings. Thus, as Jenny Rouse affirms: “over the past 15 years, UNDP has worked in about a hundred countries to include LGBTI people and issues in development efforts<sup>16</sup>”. But, it should be noted that achieving those objectives requires a great deal of effort, both politically and legally.

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<sup>14</sup> J.Rouse, op.cit, p.30.

<sup>15</sup> Ibidem

<sup>16</sup> J.Rouse, op.cit, p.55.

## CONCLUSION

The aim of this research is to study the relationship between wokism and social minorities. To achieve this, determining the origins of this concept was an imperative. We discovered at this level that wokism is an offshoot of post-modernism which is a way of thinking, that is to say a means for awakening people in order to denounce authoritarian regimes and to achieve a much more inclusive and democratic society. On this ground, wokism can be perceived as the fight against social inequalities. It is also presented as a reaction to cultural stereotypes in the Western world, more specifically in the United States where African-Americans use it as a means to express pride for their racial belonging. Its popularization on a global scale makes it a tool for social minorities of all kinds. At this precise level, its relationship with social minorities emerges because it has become a banner under which identity-based minorities present themselves. In addition, it appears a means for claiming their rights. Finally, it is necessary to affirm that woke ideology testifies the undeniable contribution of black people, especially African-Americans, in the struggle for the emancipation of all the people in society.

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