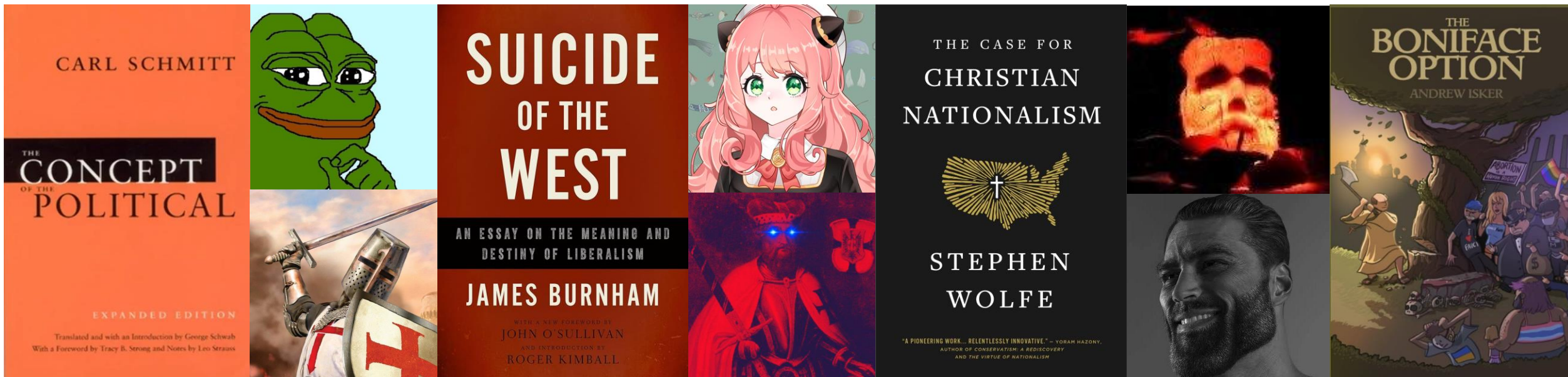


Understanding and Critiquing the Woke Right

Dr. Neil Shenvi

Nov. 24, 2024



Outline

- What is wokeness?
- What is the “woke right”?
- Examples of the woke right
- Legitimate considerations
- Serious problems
- Conclusions

Wokeness In One Tweet

“1) society is divided into oppressed/oppressor groups along lines of race, class, gender, sexuality, etc via 2) hegemonic power. But privileged people are blind so 3) we need to defer to the lived experience of the marginalized to 4) dismantle unjust systems”

Neil Shenvi @NeilShenvi · Oct 15, 2020

Wokeness in 1 Tweet:

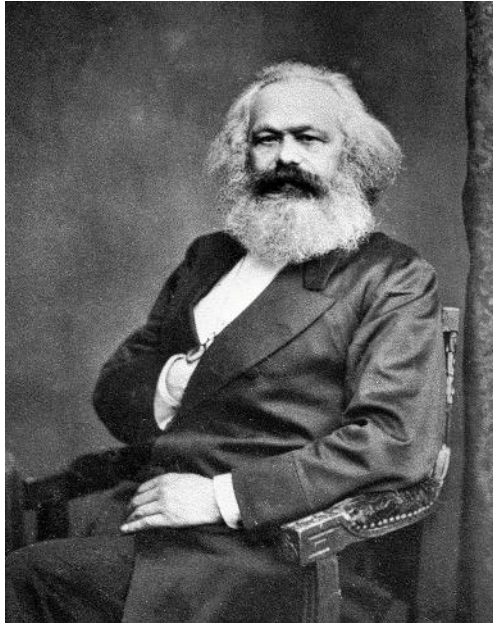
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Minoritized/Target Group	Oppression	Dominant/Agent Group
People of Color	Racism	White
Poor, Working-Class	Classism	Middle-Class, Wealthy
Women	Sexism	Men
Gays, Lesbians, Bisexuals, +	Heterosexism	Heterosexuals
Transgender, Gender Queer, Gender Non-Conforming, Intersexed	Transgender Oppression	Gender-Conforming; Cisgender
Muslims, Buddhists, Jews, Hindus, etc.	Religious Oppression	Christians
People with Disabilities	Ableism	Able-bodied
Jews	Anti-Semitism	Non-Jews (gentiles)
Immigrants (perceived), Indigenous peoples	Nationalism	Citizens (perceived)
Elderly	Ageism	Young Middle-aged
Children	Adultism	Adults

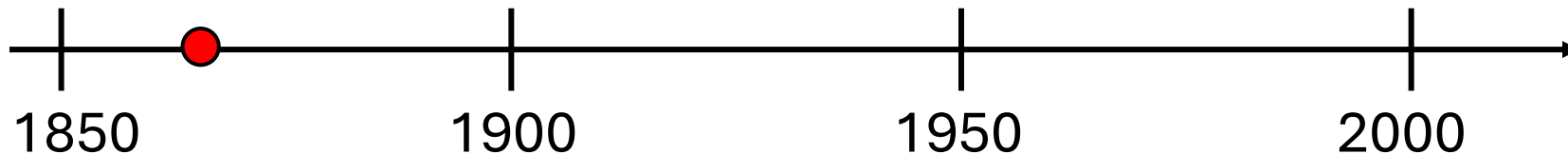
Figure 11: Oppression chart.

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Critical theory and Karl Marx



“Alone among these thinkers [i.e., Horkheimer, Bourdieu, Foucault, etc.], **Karl Marx invites consensus as a ‘true’ critical theorist. Indeed, for many, he alone inaugurates the critical tradition**” (Levinson et al, *Beyond Critique*, p. 25-26)



Gramsci and Neo-Marxism

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CRITICAL DILEMMA

Antonio Gramsci (1891–1937)

While the Frankfurt School applied Marx's critique not just to the base (economics) but also to the superstructure (culture), Italian neo-Marxist Antonio Gramsci had a far greater impact in terms of turning Marx "upside down." Like many early twentieth-century Marxists, Gramsci wrestled with the problem of why decades had passed since Marx's writings and yet so few communist revolutions had taken place. He concluded that the key obstacle to communist revolution was the hegemony of the ruling class.²⁹ Gramsci used *hegemony* to refer to the way that the ruling class's values, norms, and ideologies had suffused culture and were then used to justify the economic, political, and social dominance of the bourgeois.

In other words, "By 'hegemony,' Gramsci meant the unquestioned dominance of conformist ideas that reproduce the given society."³⁰ Many members of the working class consented to their own oppression because they had absorbed the ruling class's ideology. They saw their situation not as one of exploitation and injustice, but as a profoundly natural and perhaps even God-ordained social arrangement that they dare not overturn. Capitalist hegemony sanctified ideas like family, private property, and social hierarchy, preventing the working classes from imagining different ways of arranging society. Consequently, communists would have to dismantle the ideas propping up the capitalist regime before revolution could occur. This endeavor could best be facilitated by "organic intellectuals," individuals from the working class who were able to grasp the reality of their condition and then awaken others to their oppression.

"By 'hegemony,' Gramsci meant the unquestioned dominance of conformist ideas that reproduce the given society...' Capitalist hegemony sanctified ideas like family, private property, and social hierarchy, preventing the working classes from imagining different ways of arranging society. Consequently, communists would have to dismantle the ideas propping up the capitalist regime before revolution could occur... While Gramsci's goal was to unmask the capitalist hegemony that stood in the way of communist revolution, later scholars took the same approach to unmasking various racist, sexist, and heterosexist hegemonies that stood in the way of cultural revolution." – Shenvi and Sawyer, *Critical Dilemma*, p. 74-75

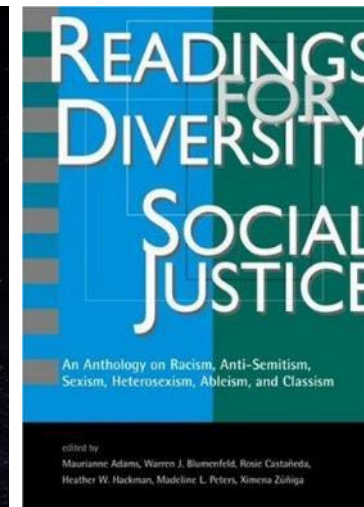
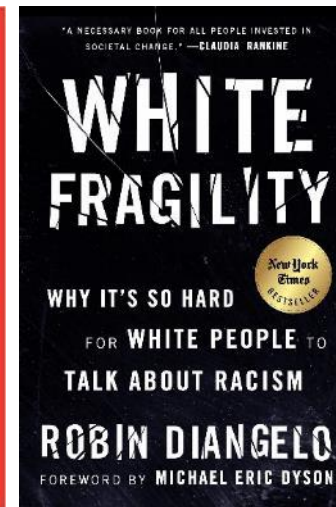
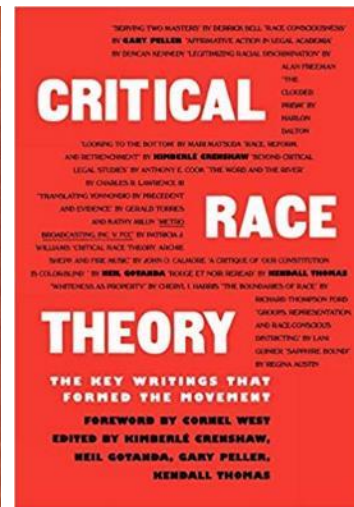
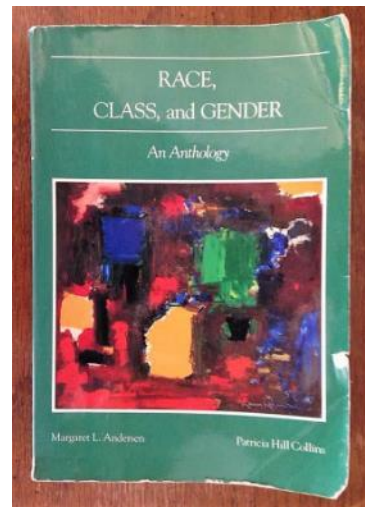
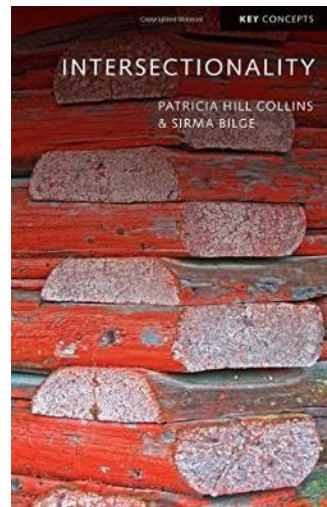
The Central Ideas of Contemporary Critical Theory?

Idea 1: Social binary

Idea 2: Oppression through ideology

Idea 3: Lived experience

Idea 4: Social justice



Idea #1: Society is divided into oppressed and oppressor groups

“For every social group, there is an opposite group...
the primary groups that we name here are: race, class,
gender, sexuality, ability status/exceptionality, religion,
and nationality”

“*Oppression* describes a set of policies, practices,
traditions, norms, definitions, and explanations
(discourses), which function to systematically exploit one
social group to the benefit of another social group. The
group that benefits from this exploitation is termed
the *dominant* (or agent) group, and the group that is
exploited is termed the *minoritized* (or target)
group.... **Sexism, racism, classism, ableism, and
heterosexism are specific forms of oppression**” –
Sensoy and DiAngelo, *Is Everyone Really Equal?* p. 44, 61



Idea #1: Society is divided into oppressed and oppressor groups

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Is Everyone Really Equal?

Figure 5.1. Group Identities Across Relations of Power

Minoritized/Target Group	Oppression	Dominant/ Agent Group
Peoples of Color	Racism	White
Poor Working Class Middle Class	Classism	Owning Class
Women; Transgender; Genderqueer	Sexism	(cis)Men
Gays; Lesbians; Bisexuals; Two Spirit	Heterosexism	Heterosexuals
Muslims; Buddhists; Jews; Hindus; and other non-Christ- ian groups	Religious Oppression Anti-Semitism	Christians
People with Disabilities	Ableism	Able-bodied
Immigrants (perceived)	Nationalism	Citizens (perceived)
Indigenous Peoples	Colonialism	White Settlers

Idea #2: Oppression occurs through hegemonic power

“oppression also traditionally carries a strong connotation of conquest and colonial domination... New left social movements of the 1960s and 1970s, however, shifted the meaning of the concept of oppression. **In its new usage, oppression designates the disadvantage and injustice some people suffer not because a tyrannical power coerces them, but because of the everyday practices of a well-intentioned liberal society...** Oppression in this sense is structural, rather than the result of a few people’s choices or policies. Its causes are embedded in **unquestioned norms, habits, and symbols.**” – Iris Young, “Five Faces of Oppression,” *Readings for Diversity and Social Justice*, p. 36



Idea #2: Oppression occurs through hegemonic power

“*Hegemony* refers to the control of the ideology of society. **The dominant group maintains power by imposing their ideology on everyone.**”

“From a critical social justice perspective, **privilege is defined as systemically conferred dominance** and the institutional processes by which the beliefs and values of the dominant group are ‘made normal’ and universal.” – Sensoy and DiAngelo, *Is Everyone Really Equal?* p. 73, 80



Idea #3: 'Lived experience' gives oppressed groups privileged access to truth

Oppression and epistemology:

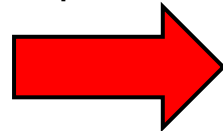


Privilege



Internalized oppression

Lived
experience

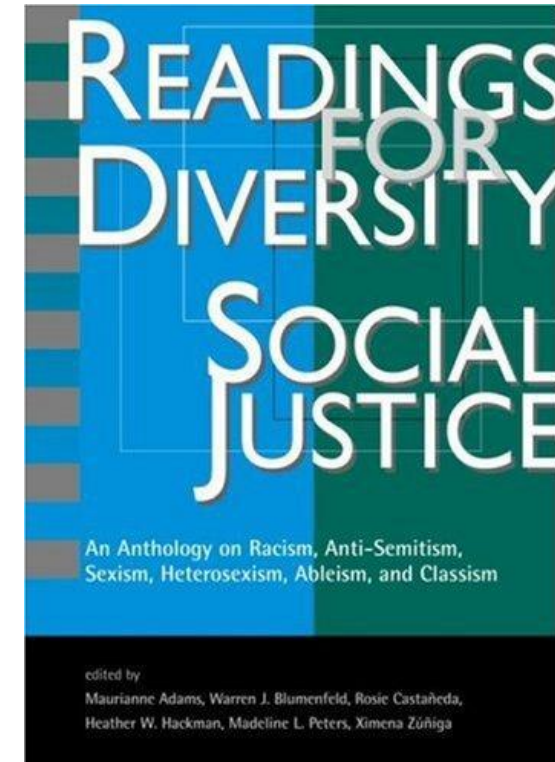


Liberatory consciousness

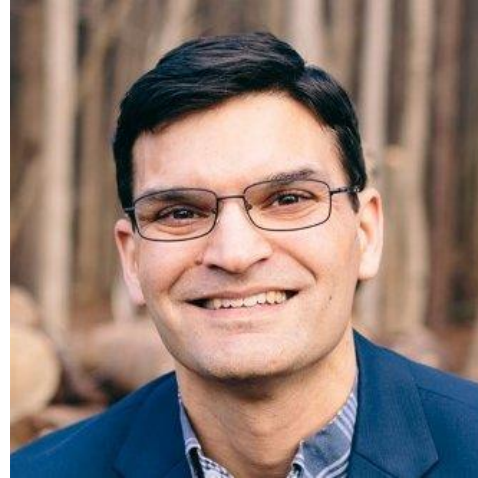
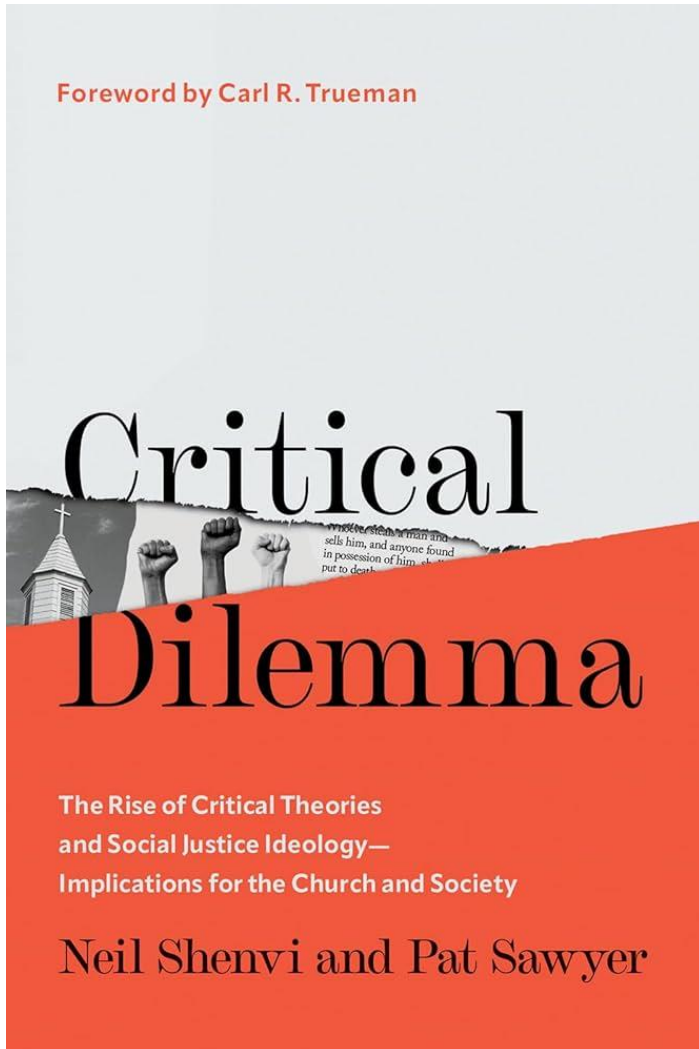
Idea #4: Social justice demands the liberation of oppressed groups

Definition of social justice:

“Prior to celebrating diversity, we must first eliminate intolerance. No matter what form it takes or who does it, we must all take action to stop intolerance when it happens. Working towards a celebration of diversity implies working for **social justice – the elimination of all forms of social oppression**... Social injustice takes many forms. It can be injustice based on a person’s **gender, race, ethnicity, religion, sexual orientation, physical or mental ability, or economic class.**” – Mary McClintock, “How to Interrupt Oppressive Behavior,” *Readings for Diversity and Social Justice*, p. 483



For more on critical theory, see *Critical Dilemma*



- *World* magazine 2023 Book of the Year
- 500+ pages
- 770+ footnotes
- 440+ Scripture references
- 200+ primary sources on critical theory
- Thousands of words of quotes from primary sources

Wokeness In One Tweet

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Figure 11: Oppression chart.

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Kevin DeYoung's Review of Wolfe's *Case for Christian Nationalism*

Besides trafficking in sweeping and unsubstantiated claims about the totalizing control of the Globalist American Empire and the gynocracy, **Wolfe's apocalyptic vision—for all of its vitriol toward the secular elites—borrows liberally from the playbook of the left.** He not only **redefines the nature of oppression as psychological oppression** (making it easier to justify extreme measures and harder to argue things aren't as bad as they seem), he also rallies the troops (figuratively, but perhaps also literally?) by **reminding them they're victims.** “The world is out to get you, and people out there hate you” is not a message that will ultimately help white men or any other group that considers themselves oppressed.

When Wolfe sarcastically thanks those who “**woke many from their dogmatic slumber**” and rejoices that “**more are awakening each day,**” one might be forgiven for seeing his version of Christian Nationalism as a form of right-wing wokeism. **What does it mean to be woke if not that we're awakened to the “reality” that oppression is everywhere, extreme measures are necessary, and the regime must be overthrown?**

If critical race theory teaches that **America has failed**, that **the existing order is irredeemable**, that **Western liberalism was a mistake from the beginning**, that the **current system is rigged against our tribe**, and that **we ought to make ethnic consciousness more important**—it seems to me that Wolfe's project is the right-wing version of these same impulses.” – Kevin DeYoung, “The Rise of Right-Wing Wokeism”



Doug Wilson's interview with Sean DeMars

Demars: Do you believe in the “woke right”?

Rigney: Like basically **the equivalent of the woke left but the Dissident Right guys...**

Wilson: **This is something I'm actually quite concerned about** [-] identity politics on the right...these are people who've been taunted their entire adult lives for being White. And finally they say “I might as well be proud of it...**I'm going to be White and proud and start hating Jews.**” That is a big concern of mine... On **the anti-Semitism which is starting to manifest itself on the Right**: I've been fighting that tooth and nail. And **a lot of people on the Right have responded with 'Ok Boomer'**



Neil Shenvi's Summary of the Dissident Right

"1) society is divided into straight White men and their enemies via 2) hegemonic norms (the Longhouse, postwar consensus, "Judeo-Christianity") but normies are blind so 3) we need to redpill them to 4) retake the West"



Neil Shenvi
@NeilShenvi



The "Dissident Right" in 1 Tweet:

1) society is divided into straight White men and their enemies via 2) hegemonic norms (the Longhouse, postwar consensus, "Judeo-Christianity") but normies are blind so 3) we need to redpill them to 4) retake the West

8:36 AM · Apr 18, 2024 · 59.6K Views

View post engagements



23



26



78



60



Comparison to the woke left

1) society is divided into oppressed/oppressor groups along lines of race, class, gender, sexuality, etc via

2) hegemonic power. But privileged people are blind so

3) we need to defer to the lived experience of the marginalized to

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...

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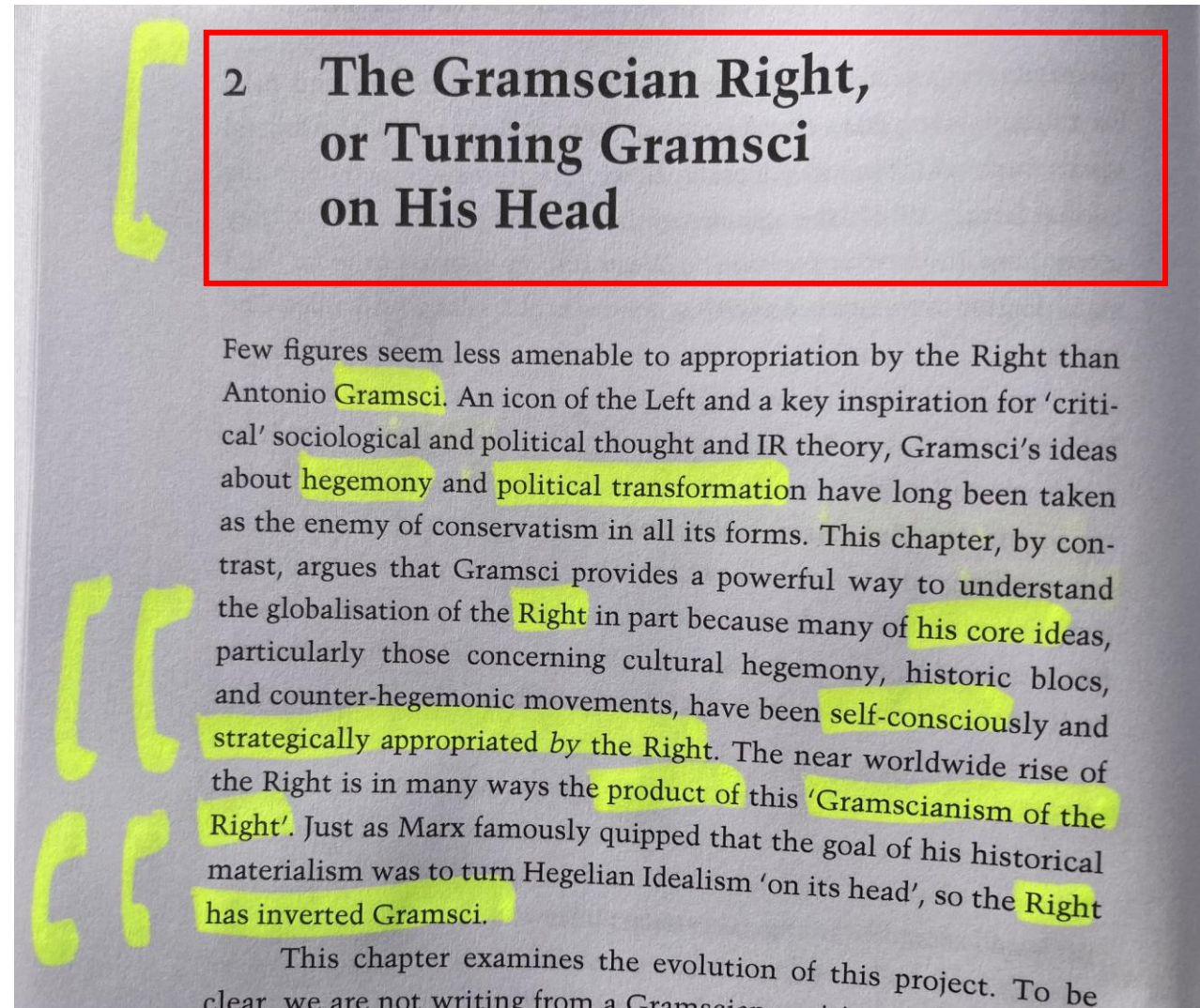
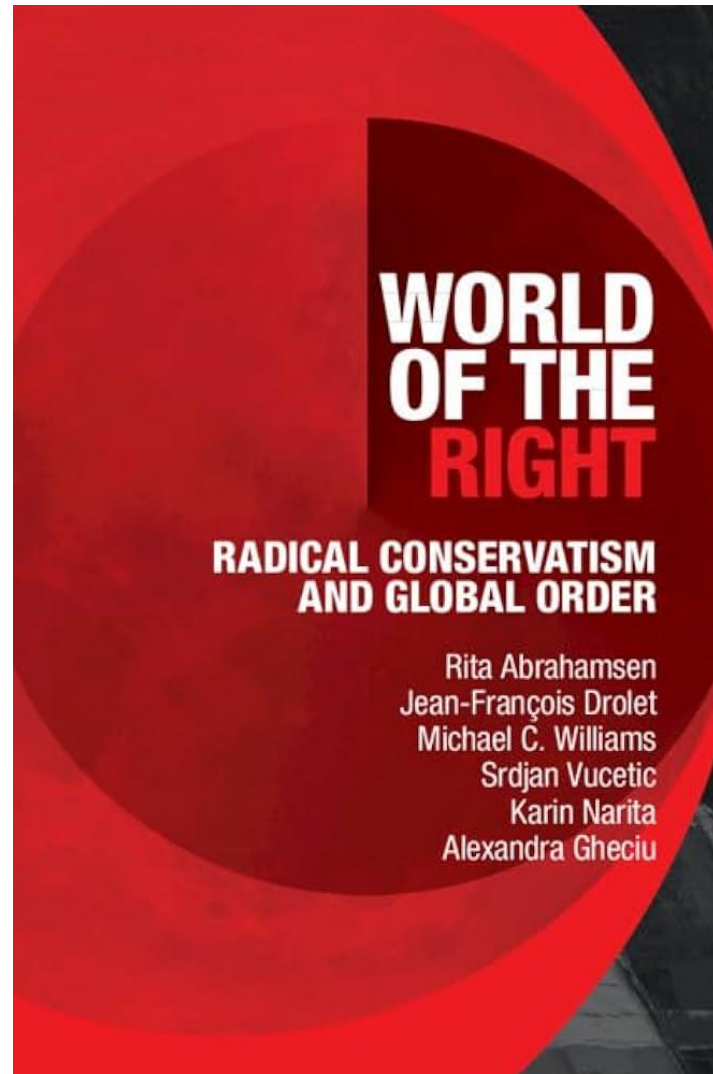


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Abrahamsen et al.'s *World of the Right*



Quotes from *World of the Right*

“To fight liberalism, [the Radical Right] has turned the left-wing hero [Neomarxist] Antonio Gramsci on his head and engaged in a **carefully crafted counter-hegemonic struggle.**” - *World of the Right*, p.3

“In Marxian terms, the radical Right strategy is to try to **bring its existing and potential supporters to self-consciousness**, turning them from analytically identifiable but political inchoate classes... **to politically aware and active classes for themselves.**” - *World of the Right*, p.3

A DIVERSE AND GLOBAL RIGHT 3

geographically confined and that is radical in both methods and tactics. To fight liberalism, it has turned the left-wing hero Antonio Gramsci on his head and engaged in a carefully crafted counter-hegemonic struggle. This is no mere posturing or the ephemeral operation of a thin ideology; it reflects a relatively novel and revolutionary intellectual orientation. This 'radical Right', as we call it, has developed an international political sociology with the power both to identify a common enemy – the New Class of international 'managerial elites' – and to mobilise 'the people' against it. These movements are not just national: in fact, the global is a central theme of the

multiple channels and techniques of communication, at many different venues. Nationalist and populist in character, this strategy is also international because its populism seeks to unify socially and geographically disparate groups through specific understandings of their marginalisation by liberalism and globalisation. In Marxian terms, the radical Right strategy is to try to bring its existing and potential supporters to self-consciousness, turning them from analytically identifiable but political inchoate classes (or in the case of the Right, diverse social groups) in themselves to politically aware and active classes for themselves. A key to understanding the novelty and relevance of the radical Right is thus to appreciate both its transnational revolutionary impulse and its foundational precepts concerning the so-called liberal international order (LIO).

Grounded in the study of politics and International Relations, this book also draws on insights from other fields, including sociology and political and intellectual history. This multi-faceted approach pro-

Quotes from *World of the Right*

“New Right ideologues have borrowed freely from Lenin and Schmitt on the power of enmity, **as well as from [Neo-Marxist Antonio] Gramsci and the Frankfurt school on counter-hegemonic strategies.**”

- *World of the Right*, p.21

“Gramsci’s strategic analysis of political transformation [has] been effectively appropriated and in many ways actualized by the Right... Evidence of this appropriation is not difficult to find... Its historical origins can be traced to the French ***Nouvelle Droite* [New Right]**... Their aim was nothing less than the development of a **Gramscianism of the Right,**’ as Venner put it.” – *World of the Right*, p. 40

and strategies.

Key right-wing thinkers – especially those associated with the so-called **New Right** – have, over several decades, **theorised** and strategically mobilised global economic dislocation and cultural resentment, developing a coherent sociological critique of globalisation. Drawing on the oft-neglected tradition of **elite managerialism**, New Right ideologues have **borrowed freely** from **Lenin and Schmitt** on the power of enmity, as well as from **Gramsci** and the **Frankfurt school** on **counter-hegemonic strategies**. Against the temptation to dismiss right-wing ideas as merely populist and by implication as lacking in ideological and theoretical foundations, we are thus faced with the more challenging task of engaging a position that has already developed its own international political sociology and incorporated it into its political strategies.

THE CHALLENGES OF STUDYING THE RIGHT

Evidence of this appropriation is not difficult to find and dates back nearly **half a century**.⁶ Its **historical** origins can be traced to the French ***Nouvelle Droite***, established during the late 1960s by Alain de **Benoist**, Guillaume **Faye**, Dominique **Venner**, and other militant right-wing intellectuals associated with the *Groupement de recherche et d'études pour la civilisation européenne* (GRECE). Their aim was nothing less than the development of a **'Gramscianism of the Right'**, as Venner put it.⁷ The *Nouvelle Droite* began as a group of young activists who broke from the older far Right and reinvented themselves as intellectuals and ideological entrepreneurs. Their agenda took shape as

Quotes from *World of the Right*

“In Gramscian terms, the New Class [of global, managerial elites] is the present-day historic bloc, whose hegemonic order must be carefully deconstructed and critiqued in preparation for a successful counter-hegemonic movement to emerge.” - *World of the Right*, p.69

“In *The Managerial Revolution*, [James] Burnham argued that... a New Class of technically skilled managers, administrators, engineers and bureaucrats of all sorts were engaged in a ‘drive for social dominance, for power and privilege, for the position of the ruling class.’” – *World of the Right*, p. 72-73

dominate, and benefit from the system. Thus, when thinkers and political actors on the radical Right refer to ‘global elites’ or ‘globalists’, it is **not** simply a loose application of the standard populist opposition between the ‘elite’ and ‘the people’ with the prefix ‘global’ added. It marks a **specific** political sociology that identifies actors to be blamed, **institutions** to be opposed and targeted, thus **focusing** discontent and resentment. It also helps identify groups or constituencies to be mobilised, alliances to be constructed, rhetorical and discursive tropes to be employed, and strategies to be pursued. In Gramscian terms, the New Class is the present-day historic bloc, whose **hegemonic order** must be carefully deconstructed and critiqued in preparation for a successful counter-hegemonic movement to emerge.

THE NEW LIBERALISM

The radical Right’s critique of globalisation rests on an interpreta-

managerialist themes on the **Right**.⁸ In *The Managerial Revolution*, published in 1941, Burnham analysed the new mass societies and ever-increasing concentration of industrial and financial power that he saw emerging around the world. Identifying **similarities** between the political-economic formations of Stalinist **Russia**, Nazi **Germany**, and the United States under Roosevelt’s **New Deal** liberalism, he argued that since 1914, a trend of economic organisation had been developing in industrialised countries in which a New Class of technically skilled managers, administrators, engineers,

THE NEW LIBERALISM 73

and bureaucrats of all sorts were engaged in a ‘drive for social dominance, for **power and privilege**, for the position of ruling class’.⁹

This New Class was usurping the power of the traditional bour-

Quotes from *World of the Right*

“Burnham held that... elites in liberal democratic societies tend to rely on **the manipulation of cultural symbols, desires, and material incentives rather than on direct coercion**... Formal pluralism disguises the fact that these structures are dominated by a liberal elite that controls both the parameters of acceptable discourse and the key decision-making organisations, exercising **subtle yet pervasive forms of power and domination**.” - *World of the Right*, p.73

“The authority of the administrative state does not rest on raw power alone; like any political regime, it needs moral and intellectual legitimacy. This moral-intellectual legitimacy is rooted in **a system of principles, values, mores, norms, and cultural habits that together constitute what Antonio Gramsci called ideological hegemony**” – Heritage Senior Fellow John Fonte writing in the Claremont Institute’s *American Mind* magazine, quoted in *World of the Right*, p.78

and the rewards – for their technical skills were steadily increased.
Burnham held that in contrast to the authoritarian strands of managerialism prevailing in communist and fascist regimes, elites in liberal democratic societies tended to rely on the manipulation of **cultural symbols, desires, and material incentives rather than on direct coercion**. These experimental technologies of government

decide on the content of these rights. Formal pluralism **disguises** the fact that these structures are dominated by a liberal elite that controls both the parameters of acceptable discourse and the key decision-making organisations, exercising **subtle yet pervasive forms of power and domination**. In this view, for example, the supposed legislative

by thinkers associated with the **Claremont Institute**.¹⁶ Writing in the Institute’s magazine *The American Mind*, John Fonte, Senior Fellow at the Heritage Foundation, brings these themes together revealingly:

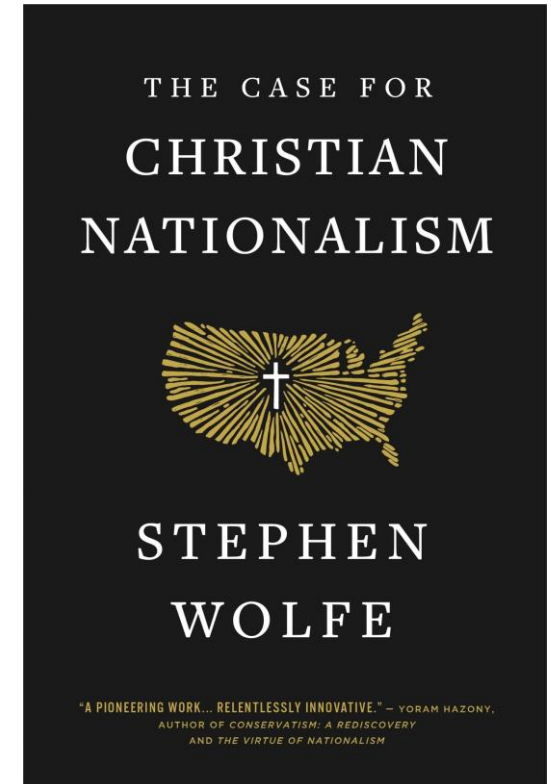
The authority of the administrative state does not rest on raw power alone; like any political regime, it needs moral and intellectual legitimacy. This moral-intellectual legitimacy is rooted in a system of principles, values, mores, norms, and cultural habits that together constitute what **Antonio Gramsci called ideological hegemony**. What could be described as the “cultural leviathan” provides moral-intellectual **legitimacy** to the administrative state.

Outline

- What is wokeness?
- What is the “woke right”?
- Examples of the woke right
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Stephen Wolfe's *Case for Christian Nationalism*

- “Every step of progress is overcoming you. Ask yourself, ‘What sort of villain does each event of progress have in common?’ **The straight white male**. That is the chief out-group of New America, the embodiment of regression and oppression.” (p. 436)
- “**We live under a gynocracy—a rule by women**. This may not be apparent on the surface, since men still run many things. But **the governing virtues of America are feminine vices**, associated with certain feminine virtues, such as empathy, fairness, and equality.” (p. 448)
- “If you are a **white, heterosexual, cis-gendered male**, then the world will not offer you any favors. Indeed, your career advancement depends on sacrificing your self-respect by **praising and pandering to your inferiors who rule over you**.” (p. 464)



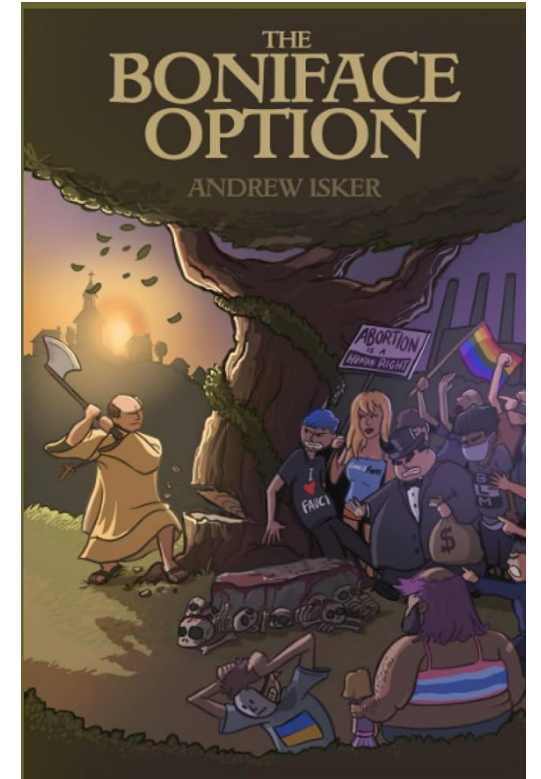
Stephen Wolfe on Twitter

- “Anti-woke Christians, in their rejection of ‘power hierarchies’ and ‘privilege,’ have **rendered themselves incapable of seeing the absurd but real privileges and power hierarchy at work in our world. This is why I will not reject a ‘critical’ approach to social phenomena. There are subtle hierarchies of power,** some natural and proper, and others artificial and absurd.”
- “I fully admit that if being a ‘conservative’ requires one to reject a ‘critical’ approach to social phenomena, then I’m not a conservative. **We live in liberal hegemony,** and [Twitter user @Wokal_Distance] reflects precisely its commitments and power structures.”
- “**Our social world runs on subtle power relations.** The problem with the left is they call them all arbitrary and unjust, based on an egalitarian principle (which the anti-woke largely share)”



Andrew Isker's *Boniface Option*

- “**You live in a dystopia.** Every part of historical human existence in our world has been turned on its head...The insane, dystopian and totalitarian world we fear the elites might create is one we already live in...I use the term Trashworld to describe the dystopian society. And the point of *The Boniface Option* is to **make you see it for what it is and to begin the hard work of escaping and overcoming it**” (p. ix-xi).
- “the globohomo cinematic universe that the modern bugman lives in **must be chopped down. All of it is a seamless garment.** Trannies, open borders, acceptance and promotion of sodomy and other sexual perversions, feminism, abortion and antinatalism, **anti-white race hate** (so-called Critical Race Theory), pornography and the entire consumerist lifestyle... **must be sent through a woodchipper**” (p. 18).
- “We believe because **modern, liberal, egalitarian society** abolished the formal institutions of slavery that slavery qua slavery has been eradicated. But it very clearly has not. Instead, it is wrapped in a thin veneer of consent. If you were a wicked, evil social engineer and were going to design a massive slave state, **the very best conditions would be where the masses believed they were totally free and that their own bondage was their choice**” (p. 74).



C.J. Engel, co-host of *Contra Mundum*

- “Once [the] ethos [of Heritage America] was liquidated [after WWII], **America was subverted and taken over...**Heritage America, of course, is most consistent with anglo Protestantism. But that does not mean that all groups outside of that core are equally dangerous to it. **There is a spectrum at play wherein some peoples are less threatening to its ethos than others.** There is a high correlation between that spectrum and the broadening circles extending out from Western Europe. Such that **peoples like Indians, or South East Asians or Ecuadorians or immigrated Africans are the least capable of fitting in and should be sent home immediately.** Whereas groups, like Irish or Italians or Catholics may not fit the original core, but were closer on the spectrum, being Europeans. All politics is contextual and situational.”



C.J. Engel, co-host of *Contra Mundum*

- “the Right Wing is being called the ‘woke right’ because its detractors **cannot think outside the hegemonic presumptions of liberalism, which is grounded in individualism.**”
- “**There is indeed a war on Whites.**”
- “since **the old cultural hegemony of Heritage America was centered around straight White men**, it is clear that any revolution against that way of life would need to be directed **against the hegemonic cultural base made up of these types of people**. It is not woke to recognize this.”
- “**The mythos of liberalism... made the political leadership in this country blind to the actual Leftist revolution in our midst. Liberalism is absolutely a hegemonic norm—what else would be America’s hegemonic norm?**”
- “The Right can see this very clearly and understands that **power is needed to confront new this Leftist hegemony.**”

– “On the realization that the Right isn’t liberal,” *American Reformer*



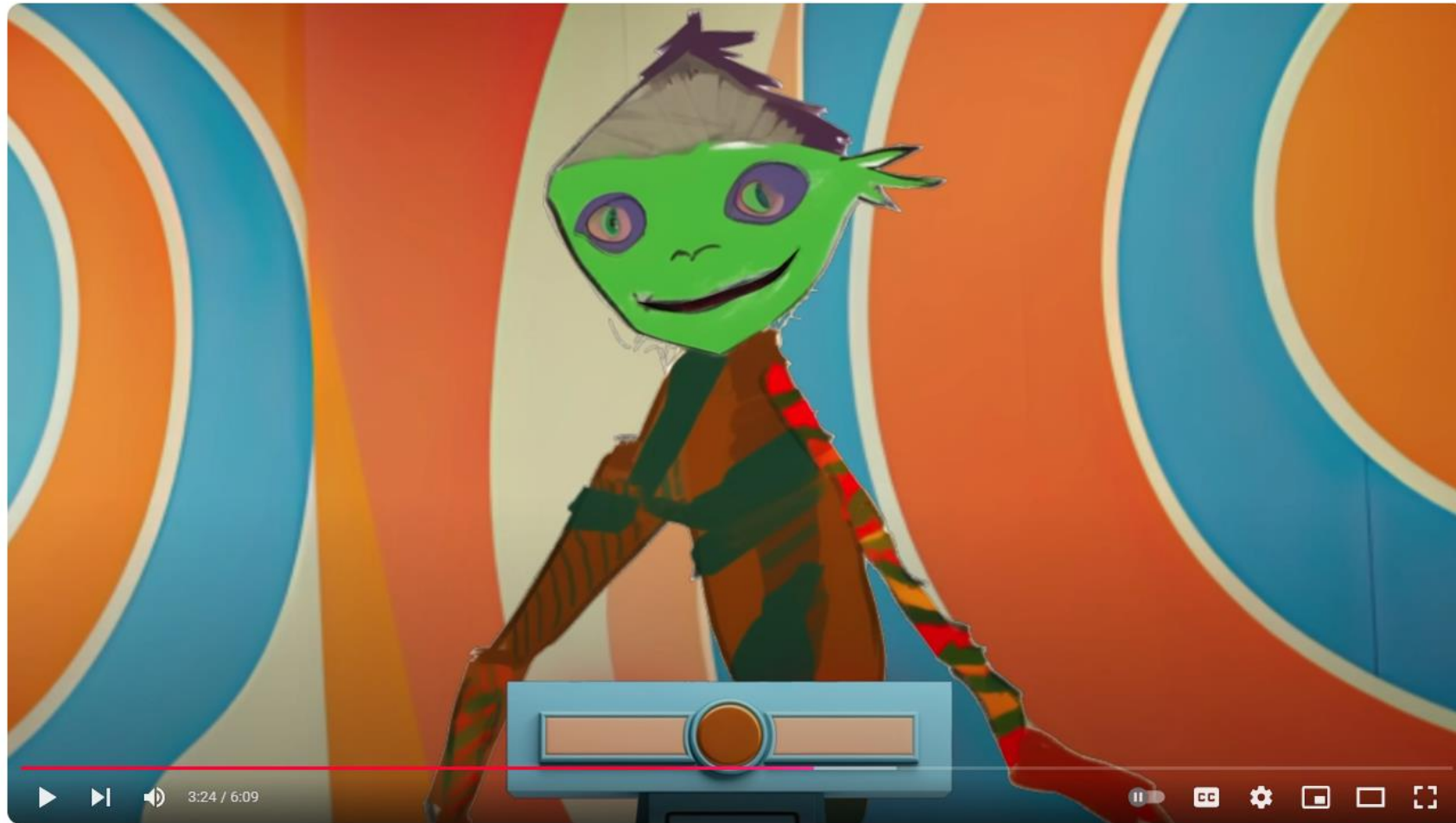
No Woke Right?



Outline

- What is wokeness?
- What is the “woke right”?
- Examples of the woke right
- Legitimate considerations
- Serious problems
- Conclusions

Anti-White sentiment



Is This Christian Nationalism?



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Questioning liberalism

- Why is tolerance good?
- Why is democracy good?
- Why think people are equal?
- Why think theocracy is bad?
- Why should we support free speech?

Rejecting “niceness”

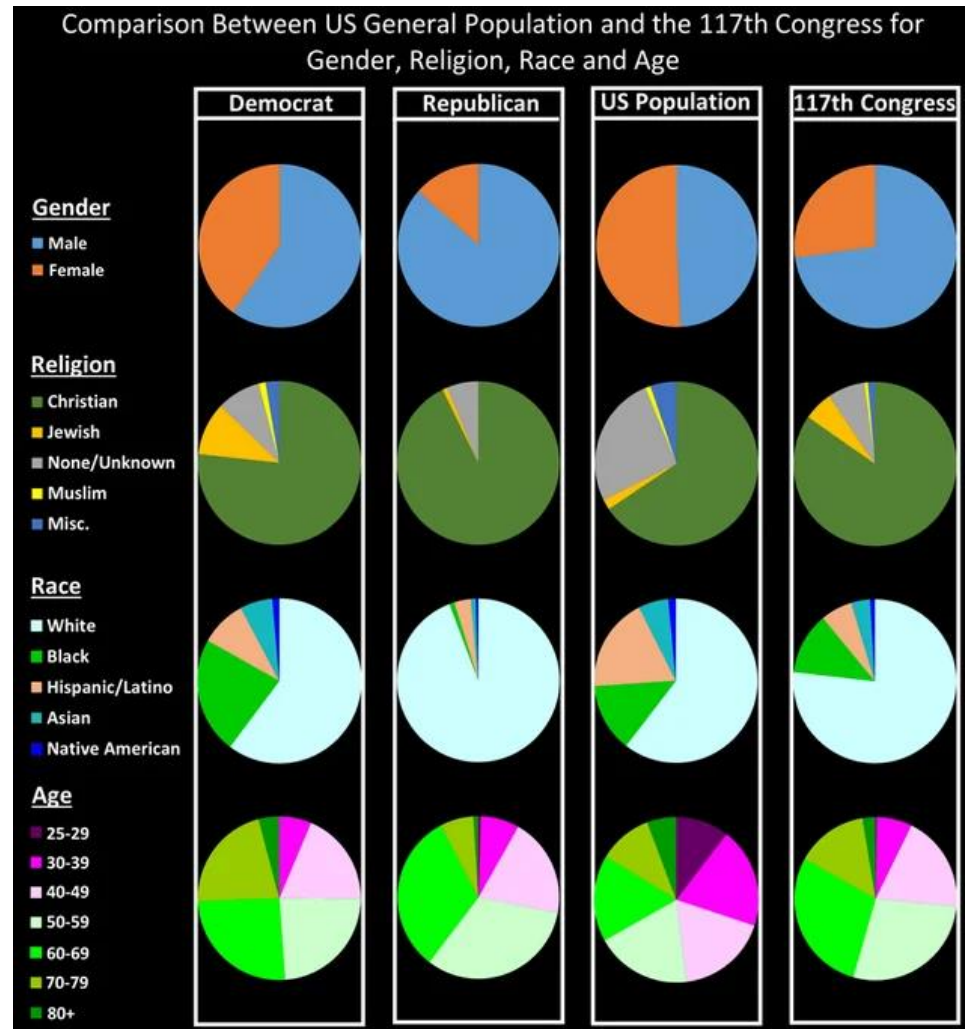


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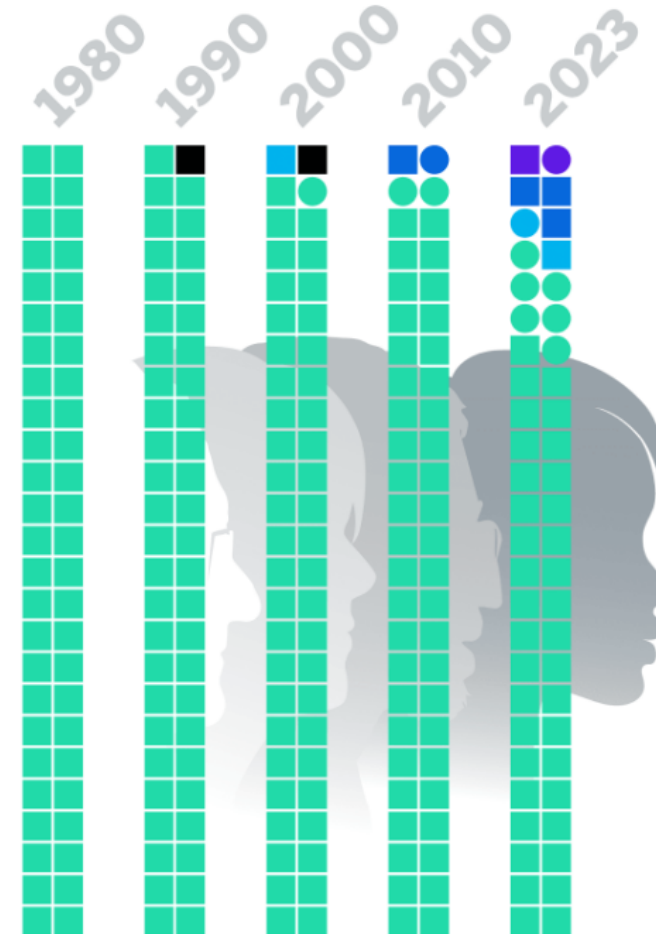
Hegemonic Power Is Contextual

Congress



Top Fortune 500 CEOs

White male Black male South Asian male Latino male Middle Eastern male
White female Black female South Asian female Latina female



Oppression Isn't Ideological

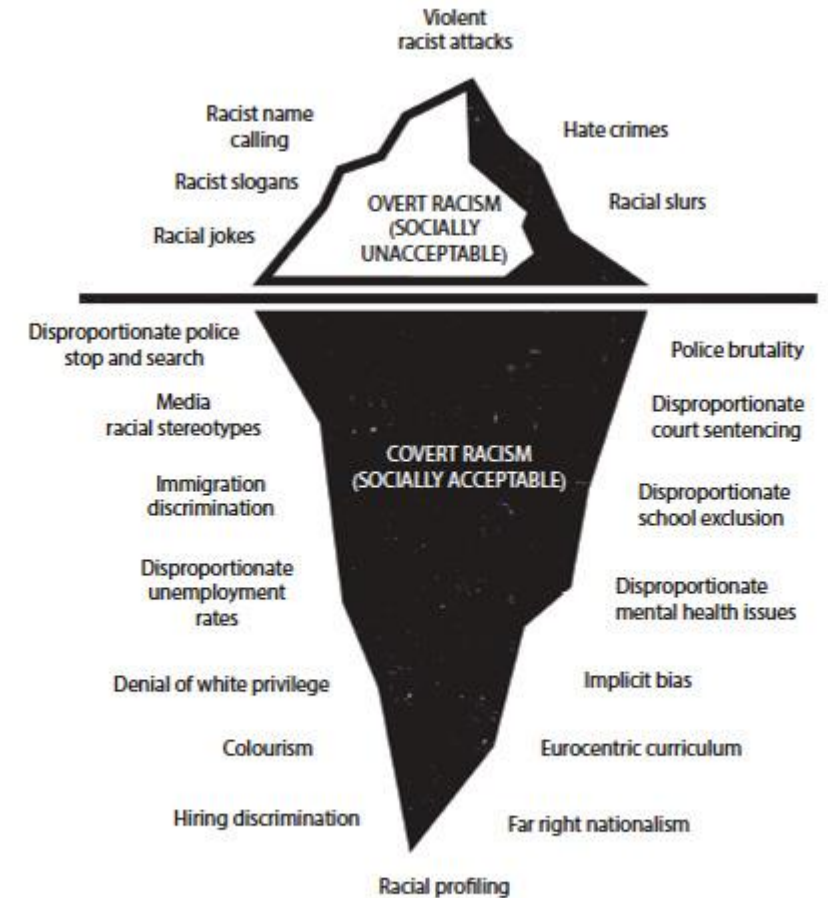
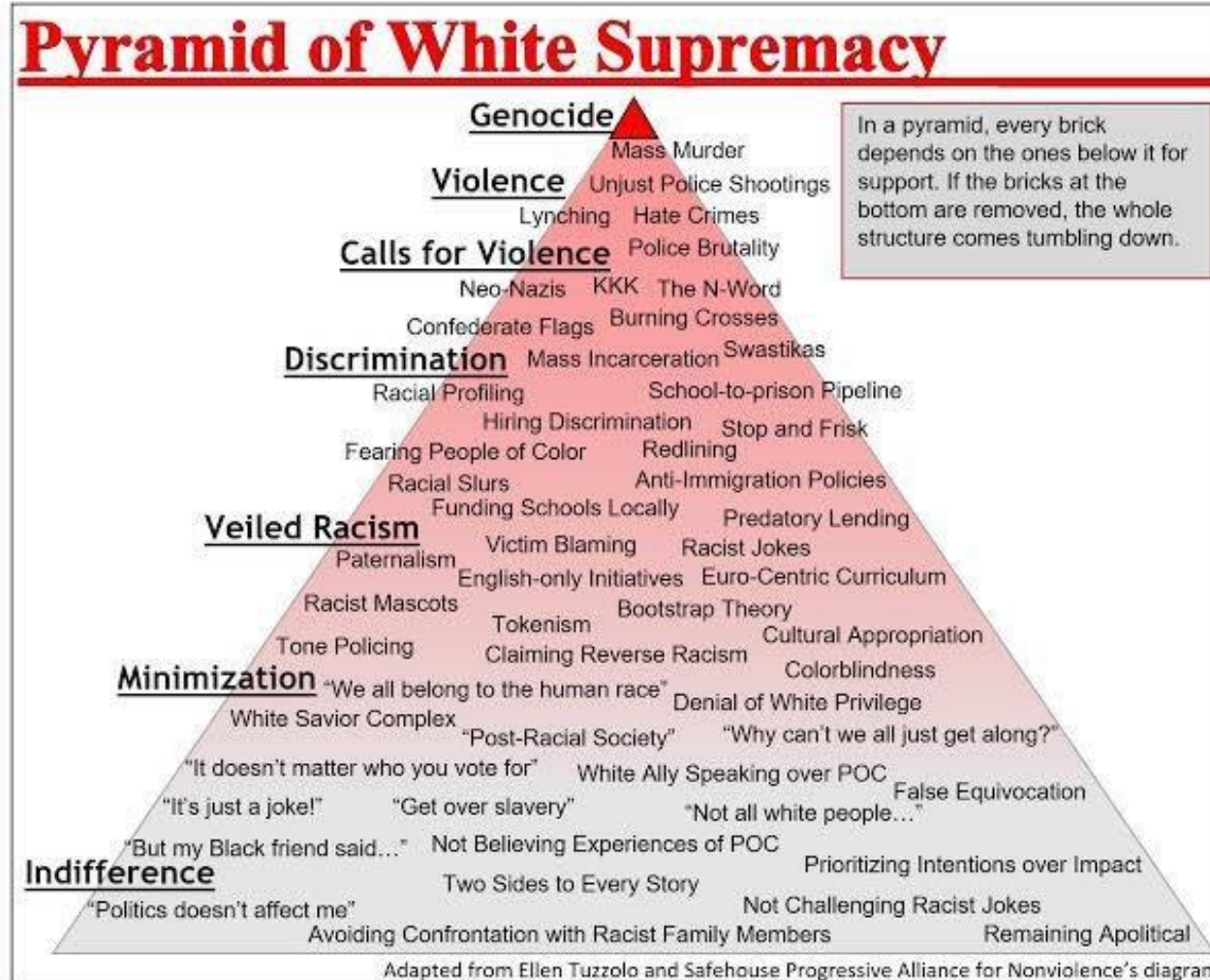


Figure 1 White supremacy iceberg

Internalized Identities



Critical Consciousness and Bulverism



Stephen Wolfe ✓
@PerfInjust



How convenient for us that the Gospel inaugurated a political project so consistent with the unrestricted labor flow preferences of global neo-liberalism.

3:18 PM · Oct 8, 2020



Stephen Wolfe ✓
@PerfInjust



How convenient for you that the Gospel inaugurated a social project so similar to your early 21st century egalitarian ideology.

9:24 PM · Mar 10, 2021



1



15



95



2



Stephen Wolfe ✓
@PerfInjust



How convenient for us that neo-calvinist 'grace restoring nature' requires us to affirm early 21st century democratic pluralism.

9:30 AM · Feb 21, 2023 · 2,829 Views



1



5



38



Wephen Stolfe ✓
@PerfInjust



How convenient for us that the Gospel inaugurated a political project so consistent with the **White supremacist** preferences of **conservative Evangelicalism**.

3:18 PM · Oct 8, 2020



Wephen Stolfe ✓
@PerfInjust



How convenient for you that the Gospel inaugurated a social project so similar to your early **19th century slaveholder theology**.

9:24 PM · Mar 10, 2021



1



15



95



2



Wephen Stolfe ✓
@PerfInjust



How convenient for us that neo-calvinist 'grace restoring nature' requires us to affirm **17th century European racial dogma**.

9:30 AM · Feb 21, 2023 · 2,829 Views



1



5



38



Ethnocentrism



C.Jay Engel 🌲 ✓
@contramordor

...

(We're going to ban rap, hip-hop, and jazz)



C.Jay Engel 🌲 ✓
@contramordor

...

Rap is incredibly retarded, culturally subversive, aesthetically debased, and musically degenerate.

Jail time.



C.Jay Engel 🌲 ✓
@contramordor

...

The anti-Western genres of hip hop and rap, born in the ghettos of urban America, now terrorize and occupy the bourgeois suburbs. This is the true crisis in our midst.

10:31 PM · Aug 16, 2023 · 2,501 Views



C.Jay Engel 🌲 ✓
@contramordor

...

Monthly reminder that Rap and Hip-Hop are subversive of Western Culture and are to be banned and its propagators jailed.

3:08 PM · Apr 4, 2023 · 475 Views



C.Jay Engel 🌲 ✓
@contramordor

...

Looking at old elementary age class photos of my grandparents generation. It's difficult to articulate the state of our decline, the extent of our cultural loss.

One is impressed by the stock of the children, the overall health of skin and facial structure, the physiognomy, the lack of dysgenic phenomena, the standard of dress, the pride of living, the joy of childhood.

Whosoever declares our own day as one of Progress is absurd, to be scoffed at as one ought to do with street clowns.

5:59 PM · Nov 17, 2024 · 55.3K Views



35



128



1.2K



127



Godless behavior



...

I've decided you have to go back to India.

6:14 PM · Oct 26, 2024 · 39 Views



...

Nitpicking is his strategy. Neil is also a linguistic manipulator. He has to go back.



...

You have to go back

9:26 AM · Oct 25, 2024 · 207 Views



...

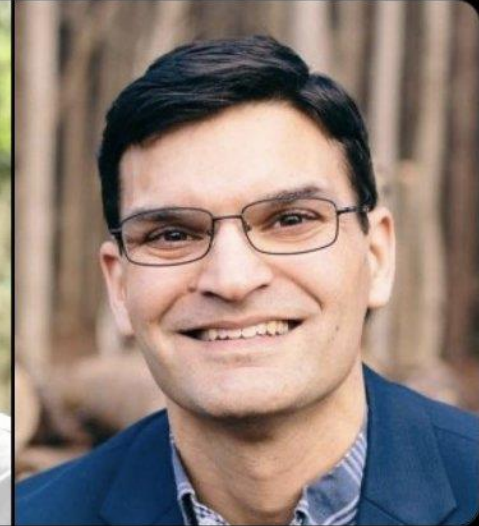
Neil, no such thing as “the woke right.”

It's a Judeo-Bolshevik lie invented by Atheist sOdOmite james lindsays+pro censorship shabbOs goy rufos.

The old mentors=either wrong or actively undermining the Gospel by inventing new “sins” falsely accusing billions of Christians pre-1945!

Neil Shenvi, 'Japhetite theologian'

Just like Michael Jackson - who used to be a little black boy but became an older white woman.



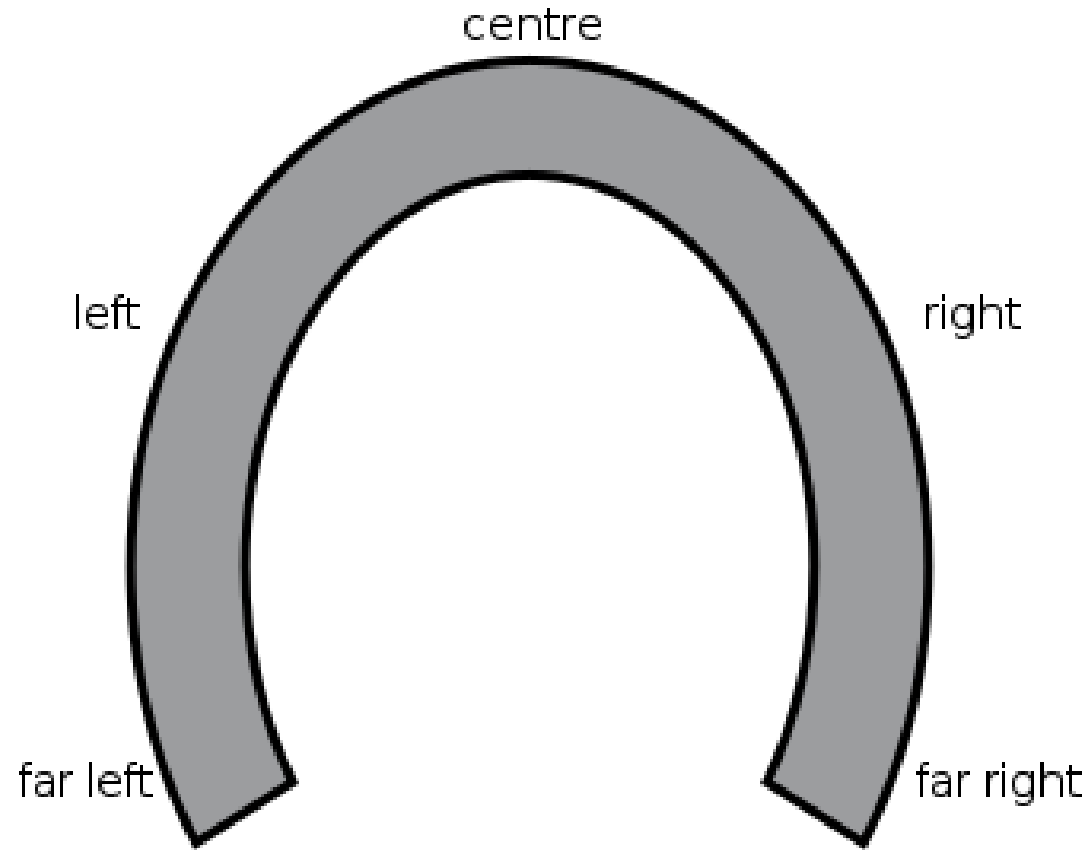
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The Woke Left is a far greater institutional threat than the Woke Right



Critical theory is bad no matter who embraces it



Acknowledgements

Dr. Christina Shenvi



- shenviapologetics.com/slides/
- criticaldilemma.com/
- Twitter @NeilShenvi

Dr. Pat Sawyer

