

# Introduction to Woke Inquisition Studies (WIS) 101. Juneteenth, 2034

by [Robert Gear](#) (August 2023)



*Two Sisters*, John D. Graham, 1944

**Welcome Students! Welcome** to Woke Inquisition Studies, a course designed for you to become better informed and more actively intersectional in your paradigmatic vocation. A thorough grounding in Woke Inquisition Studies will enable you to further your career opportunities and better create victimhood and harmony in your own life and in the lives of others.

The fourteen-week course will concentrate on the following areas of enrichment, engineering and critical assimilation of soul-spheres.

Week 1: Introduction: Why do we need to study Wokeness? The Professor (Professor Dr. Gertrude 'Zhdanov' Jezebel PhD, PhD, PhD-Plus) will extract from you and enquire into your motivations, life productions and experiential systematizing.

Week 2: History and development of woke inquisition. Where did it start and how can we learn from the Spanish Inquisition? How can we enroll more wealthy donors for the spreading and engendering of these socio-acceptable intuitions?

Week 3: Importance of pronoun conformity and expansiveness. What can be done to ensure that a whole new range of pronouns is cemented intergenerationally and inclusively? Does each gender require and deserve its own range of pronouns? Follow up question to discuss (for extra credit!): What about adjectives? Can we continue to force and habituate cisgender identifying persons to use suitable pronouns and other linguistic performatives?

Week 4: Examples of our achievements. Our main focus will be on the success of melanin conformity rules at most institutions of higher resentment studies. Examples of our failure (so far): We will discuss and deconstruct through classroom equity the incomplete acceptance of the hybridization of gender nonbinaries with the hybridization of

mammalian/invertebrate functionality and their socio-sexual (and inclusive nonbinary!) patriarchal mechanisms.

Week 5: What are the ultimate goals of WIS? Enforced speech and behavior as a necessary and inclusive (and intersectional!) strategy of enforcing behavior and speech ideation.

Week 6: What Orwell got right and wrong. We will interrogate aspects of Orwell's textuality with a view to promulgating the correct community and experiential guidelines. How can we improve on attempts to change and privilege lexical significations?

Week 7: Where do we go from here? Possible avenues of progressive intervention and interrogation. Have we as a community invested sufficient social and community interventions into the development of human/animal/invertebrate transitions? How do we indoctrinate human/invertebrate hybridization into acceptable normativity?

Week 8: Developing strategies. (1) Possible avenues of socio-climatological relevance. (2) Release all non-cisgender minorities from the dominant carceral systems.

***There will be a two week break here to celebrate the inauguration of Trans Month. I will be available only for urgent online discussion regarding your victim status or any uncomfortable feelings you may have.***

Week 9: Here we will return to the notions of patriarchy, toxic hetero-masculinity, systematized compliance, the value of hoaxes, nudging, and following the science and all the other things scientists say that are really good.

Week 10: Cowing the multitude. How do we as freedom-loving

inquisitors maintain a cowed populace? How to disperse fear as a means and weapon of control.

*Week 11: Discussion of the socio-historical conceptualizing of recent cancelations and Autos da Fe. Are you guilty by virtue of your skin color or gender-normative beliefs?*

Week 12: The acceptance and withholding of Global Citizenship passports and medical documentation and how this conforms to pansexualist birthing-person demands.

Week 13: We will interrogate and problematize the following discourse elements:

*field  
shoeshine  
lampstand  
rope  
basket  
trailer  
store  
bathroom  
paint  
vegetable  
antimacassar  
shampoo  
balloon  
index  
ukulele  
tea  
coelacanth  
rug*

*Of course, these words and many others may have negative and restrictive connotations—or at least they could have—for many communities of color or othered and underprivileged dreamers. Consider how*

*they may reinforce white cis-heteropatriarchal normativity.*

*(Note: in Woke Inquisition Studies 201 we will continue interrogating methods of delegitimizing structures of offense.)*

Week 14: How to write in a way that *conceals* meaning. Examples of such techniques from the latter part of the 20th Century and early part of the 21st will be interrogated and put forward for future promulgation and also dissemination. Despite this discussion inceptivizing late in the ongoing semester, we have designed your course to climax with such necessary, mandatory and informative reevaluations of disposed and evolved arrangements.

***Please do not absent or deviate themselves from this essential discussion of Social Justice formations!!***

*There will be a midterm (10% of grade) and final exam (40% of grade). A 2-page long paper must be submitted by the last week of the semester on any subject that you believe furthers the cause of resentment and envy.*

Suggested Topics:

- 1. Does the introduction of Gender Queer training and studies to Nepalese hairdressers (in Nepal, which is a country near India!) contribute to world peace, unibinary conformity or understanding of cancellation*

*procedures?*

2. *Does the distribution and essentializing of intergendering and inclusively unbiased literature to Baluchistani tin-miners contribute to the social furtherance of needful community toleration and visually imperative configurations?*

Thank you for your needful woke attention, and Happy Juneteenth!

Professor Dr. Gertrude Jezebel, PhD, PhD, PhD-Plus

## [Table of Contents](#)

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