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**The Unintended Consequences of
Wokeness:
A Journey through the Evolution of Black
Lives Matter Movement**

**Dissertation Submitted to the Department of English in Partial fulfillment of the
requirements for the Master's Degree in Literature and Civilization**

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Declaration of Originality

We attest that we have not engaged in any of the plagiarism activities detailed in the 'Citation Etiquette' document. We have accurately recorded all procedures, information, and data. We have not falsified any information. All of the individuals who significantly facilitated the effort have been mentioned.

Dedication 1

I want to dedicate this work to

To the person I love the most in the world, my first teacher, the source of wisdom, and someone I am incredibly proud of and happy to call my daughter.

Much obliged, dad.

To the light that brightens my life, to the most amazing ladies who instilled in me the values of kindness, decency, and friendship—all of which have shaped the person I am today and enabled me to realise my dream. Her prayers enabled me to achieve such honour and achievement.

Much obliged, mother

To the closest person to my heart, the father of my beloved children. dedicate this work to my beloved family, my dear partner, and all my friends, in addition to all of my instructors from elementary school through university.

Regards

Saoudi Messouda

Dedication 2

First, thanks to Allah, who helped me finish my dissertation.

I am grateful to dedicate this work to the dearest people in my heart—the ones who gave me birth, hope, strength, and meaning in my life—my parents, Bachir and Yamina. “Thank you for everything you have given me. Allah bless you.”

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To the soul of my nephew Abdaldjalil, Allah’s mercy be upon him,
“You are the dearest person in my heart.”

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Abstract

This research examines the evolution of the WM and the BLMM, their intersection, cultural impact, and an analysis of media representation and popular discourse. It deals also with the BLMM's shifts in goals and the identification of unintended consequences on its trajectory. This study aims to show the impact between them in addition to the unintended consequences of the BLMM. In order to investigate the WM and its sociopolitical influence on the American society, a thorough examination of secondary data sources and the application of content analysis are the methods used in this study. This study emphasises the way that wokeness has shaped modern social movements and activism. We can better comprehend the dynamics of social change and fight towards equitable society for all by critically analysing its historical foundations, guiding principles, media depiction, and wider ramifications. The conclusions drawn are the concepts that define the WM, the opportunities and difficulties in media portrayals, an intersection between the movements, discussions on structural racism, unintended outcomes.

Key words

African American, Black Lives Matter, Evolution, Social justice, Wokeness.

List of Abbreviations

AA African American

AAVE African American Vernacular English

BLM Black Lives Matter

BLMM Black Lives Matters Movement

CRM Civil Rights Movement

CRT Critical Race Theory

LGBTQ Lesbian, Gay, Bisexual, Transgender, and Queer

LGBTQIA+ including Intersex, A sexual, A romantic, and A gender

USA United States of America

WM Woke Movement

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General Introduction

I. General Introduction

The Woke Movement (WM), which gained significant traction in the US of America (USA) under the Obama administration, is a reaction against conscious racial prejudice and discrimination; alternatively, it referred to the knowledge of social injustices and the desire to actively oppose and eliminate those injustices. It comes from African American Vernacular English (AAVE), which denotes discrimination and prejudice that are alert. It expanded to include a more comprehensive understanding of societal injustices like sexism, racial injustice, and the denial of rights to the LGBT community, which stands for lesbian, gay, bisexual, and transgender people, starting in the 2010s.

Additionally, it served as a shorthand for a number of left-leaning identity politics and social justice concepts, including white privilege and the need to make amends for American slavery. Since the 1930s, the term "stay woke" has been used in AAVE. It sometimes alluded to knowledge of the political and social difficulties that AA face. Lead Belly and Erykah Badu both uttered the line in records from the middle of the 20th century. Additionally, it became even more well known in the 2010s. It grew more closely related to issues other than race over time, including gender and identities that were seen as marginalised (Ford, 2018).

Black Lives Matter (BLM) activists popularised the phrase during the 2014 Ferguson protests in an effort to draw attention to the issue of police shootings of AA. Following its use on black Twitter, white people began to use the term "Woke" more frequently. They frequently did so to express their support for BLM; some observers condemned this use as cultural appropriation. The phrase gained popularity among millennials and Generation Z members. In 2017, Woke was included in the Oxford English Dictionary because of its growing international usage. By 2020, the phrase became a derisive slur used by many in the political right and others in the centre in several Western countries to disparage various leftist and progressive movements and ideologists.

The Black Lives Matter Movement (BLMM) peacefully demonstrated and promoted equality and justice during Obama's presidency. Their initiatives brought attention to racial inequities and sparked discussions about policing and race in America. On the other hand, some detractors contended that the emphasis placed on Woke, particularly within the BLMM, polarised society. They contend that tensions between police and communities resulted from some of the movement's activists' language, which gave rise to the idea that all law enforcement was fundamentally racist. This point of view gained support and became more so during the 2016 election, which resulted in the election of Donald Trump.

The election of Donald Trump sparked additional discussions about WM and BLMM. Trump's words frequently ran against the principles of WM and the groups that supported it. Some contend that his ascent was a direct response to what liberal circles regarded as his excessive use of political correctness and wokeness (Clauzon, 2020).

All things considered, investigating the unexpected effects of WM on the course of the BLMM necessitates giving serious thought to several viewpoints. Some critics of woke claimed it caused discord and had unforeseen bad effects, while others maintain that it was vital to draw attention to long-standing problems with racial inequity. This was a topic that is still being converted upon; therefore, it is crucial to approach it with sensitivity and an open mind.

The Literature Review

Racial prejudice occurred antiquity and persists to some degree today, particularly in US, where it witnessed significant historical turning points and the division of society into proponents and opponents. As there were those who oppose them, the group that was marginalised or oppressed was known as a minority. Advocates included legislators, attorneys, and even authors and novelists. In addition, a number of authors, novelists, and academics researched minority concerns and the significant movements that helped to portray minorities' suffering, ways of life, living situations, and perspectives, among other things. The most

prominent movement was wokeism, a cultural revolution that aimed to destroy capitalism, liberalism, and the rule of law in western democracies. It gained traction in left-of-centre intellectual circles in America.

Books like Roger Kimball's (2001) "The Long March" and Will Storr's (2021) "The Status Game" offer insights into the philosophies and beginnings of this movement. According to John McWhorter's 2021 book "Woke Racism," a new religion masquerading as antiracism was harming AA communities and eroding society. This phenomenon, which was sometimes seen as a break from conventional left-wing beliefs, came under fire for impeding the advancement of true equality and exerting a hegemonic effect in left-of-centre settings. The term "woke" was used as a derogatory term in recent years. The term "woke," which originally meant to be aware of injustices and social discrimination against marginalised people, was appropriated to criticise this awareness as being too politically correct. Reactionary voices nostalgically recalled a time before social justice movements existed and reject the demands of these movements for compassion for the "other" as inappropriate limitations on their freedom (Lilla, 2016).

A possible Republican contender for president in 2024, former president Donald Trump, even alluded to "woke fascism" as an existential threat to individual liberties and society. Another potential Republican presidential candidate in 2024, Florida Governor Ron DeSantis, centred his whole campaign around his disdain for wokeness, claiming, "Florida is where 'woke' goes to die". DeSantis characterises wokeness as a mental "virus" that poses a threat to the US. He purported to "protect individual freedoms" by attempting to outlaw any training and instruction meant to advance equality and diversity in public schools, colleges, and workplaces through the so-called "Stop W.O.K.E. Act."

The regulation essentially prohibited talking about race, sex, and gender in the classroom. To keep the privileged from feeling bad, it forbids, among other things, teaching in schools that individuals were privileged or oppressed because of their race or national origin. 'Stay

W.O.K.E.Act' critics, including Amy Turkel, director of communications for the American Civil Liberties Union of Florida, claimed that the law effectively prevents educators from discussing the history of lynchings, slavery, and Jim Crow laws in the US. (W.O.K.E. stands for "wrongs to our kids and employees"). (Martschukat, 2023).

This harmful rule was part of a national movement to suppress free expression in workplaces and classrooms and to whitewash history. Events pertaining to civil rights or courses on race was already cancelled by schools and colleges around the nation, while the Florida Department of Education rejected books that were thought to discuss Critical Race Theory (CRT). Instructors worry about getting sued for breaking the law. Strong organisations like "Moms for Liberty," who were among the most vocal in the cultural conflicts around education and being "woke" in general, should keep an eye on them (Martschukat, 2023).

Numerous studies were conducted on the background, political trajectory, and effects of the BLMM, including its influence on social activism and racism in American society, among other aspects of the movement. Mann conducted a study that demonstrated the BLMM is a significant social movement whose main objective is to condemn and eradicate racism in the nation as a whole. It has also demonstrated the history of the phrase "Black Lives Matter," which began as a cry and hashtag used in public demonstrations and street marches to support an antiracist political ideal that aims to uphold the worth of black lives.

The study also explains how the movement began in 2013 in response to a black citizen's murder at the hands of a brutal, racist white police officer who left the victim unpunished. It then developed into a global movement in the summer of 2020 when Alicia Garza, Opal Tometi, and Patrisse Cullors committed a similar crime, but later, thanks to the movement's activism, the entire world saw the American authorities being lenient towards the white police department.

The term "wokeness" was impacted by the BLMM since it gained popularity and became more widely used in modern social discourse. AA residents of Ferguson, Missouri, adopted the term "stay woke" to encourage one another to be watchful of racial dangers during the 2014 protests against police brutality. However, the term's history dated back to the 1920s; early use can be found in the writings of Marcus Garvey from 1938. Over time, the phrase was hijacked and reinterpreted, turning it into a derogatory word associated with the supposed decline of white Americans (Martschukat, 2023).

The BLMM encompassed broader topics like criminal justice, education, economic reform, and reparations in addition to its original focus on police violence. Due to its growth, the movement was perceived as advocating for a whole political philosophy, with the term "woke" denoting one's awakening to the realities of racism, oppression, and injustice. The drafting committee of the movement's platform, however, might not completely understand the nuances and boundaries of "wokeness," since it functions similarly to the idea of "political correctness" in the early 1980s.

In conclusion, the BLMM was essential in popularising and extending the meaning of "wokeness," a term that gained prominence in modern social discourse, especially when it came to conversations about political ideology, racial justice, and politics. As an evident from the foregoing, a significant portion of the literature review addressed the growth, impact, and functions of the WM and BLMM in assisting the AA community. AA were the common topic that these studies and projects had to deal with.

The aim of the study

The current study's goal is to shed light on the unintended consequences of the WM on the BLMM's trajectory and trace the evolution of the last one. Additionally, this study aims to raise awareness of the impact and intersection between these movements.

Statement of the problem

The diversity of American society's ethnicities and colours is well known. AA were among the first groups of people to travel to the New World, but they were denied citizenship and had all of their rights taken away from them due to their race. As a result, they took it upon themselves to change their lot in life, starting a number of movements, most notably the BLM and the WM, to seek out and celebrate the positive aspects of their activists and manifestations. However, these nonviolent movements, which was accused of using AA's rights and lives as a weapon, do have a dark side, a faction that transformed the movements into a lethal tool intended to split society apart and cause chaos instead.

Research Questions

The study aims at addressing the following main question:

- . What are the unintended consequences of the WM on the BLMM's trajectory?

To address this question properly, the following secondary questions are also asked:

- . How has the WM impacted public discourse and attitudes towards race and racism in the USA?
- . How has the BLMM shaped cultural narratives?
- . To what extent has the WM intersected with and influenced the BLMM?

Research Methodology

In order to investigate the WM and its sociopolitical influence on the American society, a thorough examination of secondary data sources and the application of content analysis were the methods used in this study.

Secondary data sources, such as policy papers, news items, opinion pieces, think tank studies, and scholarly analyses are gathered and examined. A plethora of knowledge about the WM and the BLMM, their goals, tactics, and social influence are found on these sites. The secondary data sources were subjected to content analysis. In order to find recurrent themes, important points of contention and trends in the discourse surrounding the WM and the BLMM

and their intersection, a methodical and comprehensive analysis of the text's content was required. Understanding the movements' objectives, tactics, and resulting social reaction was the main emphasis of the analysis.

The main and secondary data sources were analysed and understood using the CRT theoretical framework. They offer a prism through which to view how racial dynamics influence societal structures and power dynamics, as well as a critical examination of the movement's role in posing questions and changing these dynamics.

The study's significance is in how it illustrates a lawful, peaceful liberation organisation that advocates for justice and peace can transform into a violent, unfair movement. It is a fact that AA have experienced and continue to experience racial discrimination in the US, and their right to equality is a valid demand recognised globally.

Dissertation structure

This dissertation is divided into two chapters. The first chapter, wokeness unveiled. Here historical development in addition to key principles and ideologies of the WM will be shown. The impact of the WM on cultural narratives and the analysis of media representation and popular discourse will be discussed. The second one, the BLMM, includes the historical development and key milestones, in addition to its shifts in focus and goals over time. The first point is the examination of how the WM has intersected with the BLMM. Then, the identification of unintended consequences on the BLMM's trajectory.

Chapter One: Wokeness Unveiled

II. Chapter One: Wokeness Unveiled

1. Introduction

The term "wokeness" became ingrained in public discourse in recent years, sparking contentious discussions, provoking controversy, and spurring cultural shifts in a wide range of socioeconomic domains. It was once limited to social justice circles, but it has now spread beyond its niche beginnings to become a ubiquitous force in public discourse, influencing media narratives, societal norms, and political beliefs. The rise of wokeness signified a profound change in how individuals viewed and approached issues of identity, power, and social justice.

What started out as a grassroots movement supporting underrepresented voices and confronting structural injustices developed into a potent cultural phenomenon with broad ramifications. At its foundation, wokeness was a heightened consciousness of privilege, discrimination, and social injustices that challenged people to confront their own prejudices and presumptions while promoting inclusivity and equity. It was not just a collection of ideas or ideals rather than, a dynamic framework that guided interpersonal relationships, corporate rules, and larger social systems.

The influence of wokeness on different aspects of modern life demonstrated how ubiquitous it was. Conversations on diversity, representation, and social responsibility gained traction in a variety of settings, including college campuses, Hollywood studios, corporated boardrooms and social media platforms. Words like "intersectionality," "microaggressions," and "cultural appropriation" became commonplace, changing how individuals perceived and dealt it.

However, the emergence of wokeness also provoked criticism and mistrust. Its detractors contended that it resulted in an overabundance of political correctness, restricting free speech, and encouraging a censorship culture. Some saw it as a type of performative activism in which people put more emphasis on displaying their goodness than making real changes. Furthermore,

others argued that wokeness placed more emphasis on symbolic actions than practical answers, casting doubt on its effectiveness in resolving systemic problems.

Notwithstanding these objections, wokeness's impact on society was still felt today, pushing limits, questioning conventions, and igniting important discussions about privilege, power, and justice. It was undeniable that wokeness changed the face of public conversation and permanently altered the 21st-century cultural environment, regardless of whether it was welcomed as a driver for social development or mocked as a divisive ideology.

This chapter explores the history, tenets, and cultural influence of the WM in an effort to identify the fundamental forces driving its rise to prominence. By examining the historical context, key principles, and ideological underpinnings of wokeness, shedding light on its transformative influence on contemporary cultural narratives and public discourse are aimed.

2. Historical Background on the Woke Movement

"The idea of being "awake" is dynamic and ever-evolving, constantly adjusting to new social, political, and cultural contexts." Paul Wolfe. As previously stated, the WM refers to the knowledge of societal injustices and the willingness to actively oppose and eliminate such injustices. It was a response to racial prejudice and discrimination. It came from the acronym AAVE, which stands for alert prejudice and discrimination. It expanded to include a more comprehensive understanding of societal injustices like sexism, racial injustice, and the denial of rights to the LGBT community, which stands for lesbian, gay, bisexual, and transgender people, starting in the 2010s.

The line was said on recordings made around the middle of the 20th century, such as Lead Belly's 1938 recording of "Scottsboro Boys." Additionally, it became even better known in the 2010s. It grew more and more tied to issues other than race over time, including gender and identities that were marginalised (Martschukat, 2023).

2.1. Wokeness in the 18th Century

It promoted social fairness and equality, which had a profound impact on the development of contemporary political discourse. Important thinkers, including Immanuel Kant, Denis Diderot, and Jean-Jacques Rousseau, challenged slavery and colonialism, emphasised the significance of resolving historical injustices, and questioned colonialism. These actions helped building progressive values and social justice. Since several of these notions were widely acknowledged as critical to the growth of society and the promotion of equal rights for all people, the ideas were not inherently controversial. They were criticised, meanwhile, for encouraging identity politics and adopting right-wing intellectual ideas, which resulted in a rejection of Enlightenment ideals and a move away from reason and towards subjectivity.

Ethiopia, wake up! Africa, wake up! Let us strive for the common goal of being a powerful, free nation." In his piece *Philosophy and Opinions*, Marcus Garvey (1923) clarified that the term "woke" is used in certain African American English dialects instead of "woken," which is the typical past participle form of "wake." As a result, the term "woke" has gained popularity in the USA and is now used interchangeably with "awake."

The origins of the metaphor "being awake" for political activism and engagement were unknown, but one early American example was found in the paramilitary youth group the Wide Awakes, which was founded in 1860 in Hartford, Connecticut, to back Abraham Lincoln, the Republican nominee for president. In the months leading up to the election, local chapters of the organisation quickly expanded throughout northern cities and "triggered massive popular enthusiasm." Many Southerners, who saw in the Wide Awakes confirmation of their worries of northern, Republican political aggressiveness, were also worried by the group's political military. Such fear was probably exacerbated by the Wide Awakes' advocacy for abolition and by the presence of many black men in an MA Wide Awakes parade (Martschukat, 2023).

2.2. Wokeness in the 19th Century

Its origins were traced to campaigns led by Abraham Lincoln, such as the Wide Awakes, and it represented action and social consciousness. Due to their fervour and torch-lit marches, these youthful advocates were termed "wide awakes," symbolising a struggle for equality in the face of strong opposition. Though it wasn't in use at the time, the word "woke" itself captures the spirit of social justice activism that was present throughout history in awakenings against injustices like slavery and in support of civil rights (Cohen, 2023).

2.3. Wokeness in the 20th Century

Marcus Garvey, a social activist and philosopher from Jamaica, coined the term "wokeness" for black political consciousness in 1923 and wrote, "Wake up Ethiopia! Africans, wake up! (Garvey, 1923). He also used this image in the following epigram from a 1923 compilation of aphorisms, thoughts, and other writings: "Wake up Ethiopia! African, wake up! Let's strive for the shared glory of a powerful, liberated nation. Let Africa stand out amid the other nations in the constellation of stars (2020, Romano).

Huddie Ledbetter, also known as Lead Belly, is a AA folk singer-songwriter. He used the term "stay woke" in a spoken afterword to a 1938 recording of his song "Scottsboro Boys," which recounts the tale of nine black teenagers and young men who were wrongfully accused of raping two women in Alabama in 1931.

Lead Belly stated on the tape that he spoke with the young people and the defendant's attorney, telling them to "be a little careful when they went along through there (Scottsboro)—best to stay awake and keep their eyes open" (Matheis, 2018). This phrase indicates that AA needed to be mindful of racially motivated threats and the possible hazards of white America, according to Aja Romano's article at Vox (2020). By the middle of the 20th century, being "woke" came to denote being "aware" or "well-informed," particularly in a political or cultural sense.

According to the Oxford English Dictionary, the first instance of this type of usage dates back to a 1962 essay by AA novelist William Melvin Kelly in the *New York Times Magazine* titled "If You're Woke, Dig It," which discussed how white beatniks appropriated AA terminology. By 1971, the term "woke" took on greater political significance after Barry Beckham's play *Garvey Lives* featured the statement, "I've been sleeping all my life." And I will assist him in rousing the other African Americans." (Zimmer, 2017).

2.4. 2008–2014: Use the Hashtag #staywoke.

During the latter part of the 2000s and the beginning of the 2010s, the phrase "woke" was employed to denote either actual wakefulness or suspicions of infidelity. The 2016 song "Redbone" by artist Childish Gambino utilised the latter interpretation (Marsdon, 2019). The word "woke" acquired a new meaning in the first ten years of the twenty-first century, adding to its previous meaning the idea of being "alert to social and/or racial discrimination and injustice." This use gained popularity thanks to the phrase "I stay awake" from soul singer Erykah Badu's 2008 song "Master Teacher." The term "stay woke" in Badu's song was defined by Merriam-Webster as "self-aware, questioning the dominant paradigm, and striving for something better." However, in the context of the song, it did not yet specifically relate to themes of justice (Zimmer, 2017).

Composer Georgia Anne Muldrow, whose song "Master Teacher" was released in 2005, told *Okay Player* news and culture editor Elijah Watson that she learned the invocation "Stay woke" from Harlem alto saxophonist Lakecia Benjamin while studying jazz at New York University. Benjamin used the expression to refer to the act of trying to "stay awake" in the face of boredom or fatigue, "talking about how she was trying to stay up—like not pass out." Muldrow paid tribute by writing "stay woke" in marker on a T-shirt. Over time, this phrase grew to represent going through a process of self-discovery as opposed to just being personally productive, for example (Badu, 2012).

As the hashtag #Staywoke and the phrase "woke" gained traction online, The Economist claimed that the term "began to signify a progressive outlook on a host of issues as well as on race." A tweet addressing the members of the Russian feminist rock group Pussy Riot (#FreePussyRiot) was made (Badu, 2012).

2.5. 2014-2015: Black lives Matter

The AA community's fight for social justice and civil rights in the US was where the term "woke" originated and had strong historical roots. Being "woke" during the civil rights movement and the anti-segregation movement of the 1960s and 1970s was a synonym for being politically engaged and socially conscious. Within AA communities, the word is used to characterise people who actively worked to eliminate systematic inequalities that AA faced.

It is possible that the word "woke" itself first appeared in AAVE, a dialect that many AA spoke. The term acquired popularity within AA communities as a way to demonstrate one's devotion to social justice movements. It was frequently used to show support for the fight for racial equality in writings, songs, and speeches (Abdul-Jabbar, 2016).

With the emergence of social media and internet activism in the early 2000s, the modern wokeness movement began. Social media sites like Facebook, Instagram, and Twitter provide users with new ways to interact with and meet others who share their values on social justice problems. Online groups devoted to social justice and activism started to emerge, enabling people to exchange knowledge, plan events, and rally support for different causes. As a result, there are now more online groups devoted to activism and wokeness.

The establishment of the BLMM in 2013 was one of the turning points in the mainstreaming of wokeness. The acquittal of George Zimmerman, the man who shot and killed unarmed black youth Trayvon Martin in Florida, served as the impetus for the campaign. Following the verdict, activists established the hashtag #BlackLivesMatter on social media, sparking a national dialogue about institutional racism, police brutality, and the importance of black lives.

Protests and demonstrations broke out across the nation in towns like Ferguson, Missouri, and Baltimore, Maryland, as the BLMM rapidly gathered momentum. A wide range of activists connected with the movement's emphasis on intersectionality which resulted in its widespread acceptance as a catchphrase for social justice (Black Lives Matter, n.d.).

Work is currently ongoing to create a full Oxford Dictionary of AA English. Although it was difficult to locate context for the term "woke," there are a few references that date considerably further back than the BLMM, which was established in 2012, and Erykah Badu's 2007 book "Master Teacher," which is credited with coining the phrase. Under truth, AA was urging one another to remain "woke" since the early 20th century whenever their political equality, economic survival, or physical integrity were in jeopardy or denied (Romano, 2020).

Being "woke" in the 1960s and 1970s meant being involved in the battle against racism, inequality, and social consciousness. It served as a means of expressing awareness of the injustices that exist in society. However, the definition of "woke" completely changed in the last several years. The focus shifted from racism to a wide range of social justice concerns, including LGBTQ+ rights and gender equality. A significant component of contemporary politics and culture was this extended definition of wokeness (Crenshaw, 1989).

A few fundamental concepts lied at the core of wokeness. The first was the idea of privilege. This implies that certain people were just better off in life due to their unique characteristics. For instance, due to their race, white people may enjoy advantages over black people. The goal of WM is to raise awareness and encourage efforts to level the playing field (DiAngelo, 2018).

Intersectionality is a key concept in wakeningness. This implies that various components, such as a person's race, gender, sexual orientation, and more, make up their identity. These components interact and have an impact on how discrimination was perceived by victims. Due to her gender and race, AA woman encountered different obstacles than a white woman.

Popular culture had also been greatly influenced by WM. It can be seen in films, television series, and musical works that address problems such as sexism, racism, and LGBTQ+ rights. According to Hooks (1981), artists and makers were utilising their platforms to disseminate messages about diversity and inclusivity.

Waking up altered the way that societal concerns in daily lives are discussed. It brought new terms and ideas into our lexicon, such as "microaggressions" (little acts of prejudice) and "cancel culture" (Delgado & Stefancic, 2001). In general, wokeness is a strong force in the modern world. It was influencing our offline and online perspectives on and approaches to social justice activism.

However, wokeness encompasses a wide spectrum of social justice topics, such as feminism, LGBTQ+ rights, environmental justice, and more, and went beyond the domain of racial justice. It was a symbol of a larger cultural movement towards activism and increased understanding of issues related to privilege, power, and identity.

Waking up has become a prominent cultural and academic trend in recent years, influencing everything from corporate diversity programmes to advertising campaigns to curricula in schools. People from different backgrounds have appropriated and modified the term itself to characterise a range of attitudes and actions connected to social justice and activism (Ford, 2018).

3. Key Principles and Ideologies

A number of fundamental ideas and values that influenced its objectives, behaviours and worldview shapes the WM. These values showed a dedication to equality, social justice and the freedom of underprivileged groups. Gaining an understanding of these tenets was crucial to comprehending the core beliefs and inspirations behind the WM.

3.1. Intersectionality: The idea of intersectionality, first introduced by legal scholar Kimberlé Crenshaw in the late 1980s, was one of the main foundations of wokeness. The concept of intersectionality acknowledges that people had various social identities, including those related to race, gender, sexual orientation, class, and ability which interact to influence how they experienced privilege and oppression. For instance, an AA woman might experience discrimination based on both her gender and ethnicity, creating distinct types of marginalisation. In order to strive to free AA from the constraints that characterise racial servitude, a study of sexism and patriarchy must be included in concepts and actions that purport to speak for the needs of the AA community. (Crenshaw, 1989).

3.2. Privilege: The idea of privilege—defined as the undeserved advantages and privileges that people obtain because of their social identities—is highlighted by wokeness. There were many ways that privilege appeared, including class, heterosexuality, white privilege, and male privilege. By educating people about privilege and how it affected other people, wokeness aimed to empower people to use their status to oppose structural injustices and speak up for underrepresented groups (DiAngelo, 2018).

3.3. Anti-Oppression: All types of oppression, including ableism, homophobia, transphobia, sexism, and racism, were inherently opposed by WM. It acknowledged the interdependence and mutual reinforcement of these oppressive structures, which sustained social injustices and inequities. In order to end oppressive institutions and systems, wokeness promoted allyship, activism, and group action (Hooks, 1981).

3.4. Critical Consciousness: Critical consciousness, which entailed challenging prevailing narratives, hierarchies of power, and social norms, was fostered by wokeness. It inspired people to examine the underlying causes of societal issues and to oppose repressive beliefs and behaviours. Fostering empathy, comprehension, and unity amongst varied communities required critical consciousness (Delgado & Stefancic, 2001).

3.5. Activism and Allyship: The concept of wokeness highlighted the value of activism and allyship in the pursuit of social justice. Advocating for change and opposing injustice through organising, protests or other forms of action was what was meant by activism. Conversely, allyship was using one's position to help marginalised populations' efforts and raise their voices while also standing in solidarity with them (Kivel, 2002).

3.6. Continuous Learning and Growth: A dedication to lifelong study and personal development was fostered by WM. It acknowledged that obtaining social justice necessitates constant learning, introspection, and communication. In order to get a deeper awareness of social issues and develop into effective change agents, wokeness encouraged people to practice critical thinking, self-examination, and learning from other perspectives (Tatum, 2003).

3.7. Empowerment: Recognising the agency and resiliency of marginalised communities in the face of injustice, WM promoted their empowerment. It sought to give individuals whose voices was traditionally suppressed and marginalised a platform to rise up, be heard, and express their rights. Giving them the tools, chances and platforms they needed to stand out for themselves and fully engage in society was known as empowerment (Collins, 2000).

3.8. Cultural Representation: The value of varied and genuine representation in the arts, media, and culture was emphasised by WM. It dispelled myths and provides people with the self-assurance to own their identities by challenging preconceptions and misrepresentations of the complexity of marginalised people. In addition to celebrating the accomplishments and contributions of marginalised artists, writers, singers and innovators, wokeness networks worked to encourage accurate and nuanced portrayals that reflect their variety and acknowledge the influence of culture on perception and the development of empathy (Hooks, 1992).

3.9. Self-Reflection and Accountability: Introspection and self-reflection were encouraged by wokeness in order to assess one's own privileges and biases. It highlighted how critical it was to own up to one's own and other people's destructive behaviours and attitudes, as well as to

confront one's own role in oppressive institutions. Self-reflection was considered an essential first step towards meaningful solidarity with marginalised people, allyship, and personal development (DiAngelo, 2018).

3.10. Community Building and Solidarity: Those who were committed to social justice and who were wokeness-oriented tend to feel more united and connected to one another. It promoted cooperation, support for one another, and group efforts to confront structural injustices and bring about constructive change. According to Anzaldúa (2012), wokeness acknowledged the power and tenacity of collaborative efforts and validated the connection between liberation struggles across many identities and experiences.

3.11. Intersectional Activism: The concept of wokeness promoted an intersectional strategy for action that recognises and confronts the interdependence of various types of oppression. It acknowledged that people experience oppression in different ways depending on how their identities intersect, and that was why fighting injustice requires an inclusive and intersectional approach. In order to confront all forms of oppression collectively, intersectional activism aimed to forge alliances and solidarity amongst varied communities (Collins, 2019).

4. Impact of the Woke Movement on Cultural Narratives

The WM had a significant influence on cultural narratives, changing our perceptions and dialogue about issues related to power, representation, and identity in society. Wakefulness influenced many facets of popular culture, including literature, film, television, and social media. It sparked debates and challenged preconceived notions and long-held ideas. Beyond just activism, the WM had a profound impact on cultural narratives, altering how people viewed and depicted diversity and inclusion in entertainment and the media. This movement called for a depiction of marginalised communities that was authentic acknowledging their complex identities and experiences, rather than merely tokenistic.

When viewed from an awakened perspective, the demand for diversity went beyond simple compliance with rules or targets. It was about valuing the diversity of human experience and making sure that all voices were heard and all tales were shared. This entailed giving voice to those who was marginalised or silenced. Acts such as #OscarsSoWhite acted as a wake-up call, drawing attention to the institutionalised racism and inequality that exist within the entertainment industry. They forced business executives to face their privileges and actively seek to build a more representative and inclusive environment (Dyer, 1997).

Furthermore, the WM extended beyond diversity in race. It included many different identities, such as those related to gender, sexual orientation, disability and more. For example, campaigns for LGBTQ+ representation acquired a lot of support. Essentially, being awakened required to broaden our viewpoints, appreciate the worth that each human being possesses, and perceive the world from a variety of angles. It was a call to action to eliminate the systems of privilege and power that uphold exclusion to create equal society for all.

In addition, the WM promoted a more critical reevaluation of great literary and artistic works. Scholars and activists drew attention to the ways that canonical books reinforce oppressive systems and damaging stereotypes. This sparked discussions over whether or not trigger warnings and content advisories should be used in educational settings and appeals for more variety in the canon of literature (Hooks, 1992).

Furthermore, its impact on popular culture went beyond how it was directly reflected in the media. Social media sites like Instagram and Twitter became vibrant spaces where activists and advocates could challenge mainstream narratives, voice their concerns, and demanded transparency from media companies and artists. T, people from all lifestyles might raise awareness of social justice concerns and unite their communities (Nash, 2008).

The hashtags #RepresentationMatters and #SayHerName which served as rallying points for important conversations about the value of accurate and inclusive portrayal in media and

culture came to exemplify this online activism. These hashtags were more than just a passing fad; they were virtual forums where people can come together to push for social change. Activists used social media's viral nature to their advantage and the force of group action to demand more fair and accurate representations in media across a range of platforms.

Social media gave marginalised people the ability to question assumptions, highlight underrepresented stories, and appreciate authentic portrayals, democratising the debate around popular culture. In addition to raising awareness, this grassroots movement put real pressure on industry gatekeepers to give diversity and inclusion top priority in their creative endeavours. Social media platforms' immediateness and accessibility allow activists a previously unheard-of level of reach and power, empowering them to demand structural change and hold media outlets responsible for their representations.

The WM successfully used the power of online activism in this digital age to change the conversation in society and hold influential people accountable. The statement highlighted the interdependence of media, society, and activism, emphasising the dual function of popular culture as a conduit and an agent of social change. With social media, activists used these channels to oppose prevailing narratives and promote greater inclusivity in popular culture.

Unquestionably, the WM brought attention to the sneaky ways that cultural narratives might support oppressive regimes and unintentionally reinforce damaging stereotypes. Homophobic clichés were ubiquitous in popular culture and had the power to both reflect and reinforce societal biases, according to critics of this movement who had painstakingly examined the medium. Critical discussions concerning the obligation of media producers and storytellers to adopt more deliberate and conscientious narrative techniques was spurred. More focus was placed on the necessity of depicting marginalised communities with realism and sensitivity.

Relying on the findings of academics such as Sensoy and DiAngelo (2017), who conducted in-depth analyses of the relationships between power, privilege, and representation, activists in

the WM demanded a critical reappraisal of media portrayals. They contended that erroneous or stereotyped representations not only fail adequately to convey the complexity of actual experiences but also help marginalise and erase voices that were already underrepresented. Audiences and reviewers alike have demanded more nuanced, realistic, and respectful portrayals of varied identities, leading to a marked increase in the examination of media representations. This change forced media makers to face their own prejudices and blind spots, pushing them to approach narrative with more knowledge, empathy, and cultural sensitivity.

Essentially, the critical examination of cultural narratives by the WM served as a compelling reminder of the transforming power of storytelling and its enormous influence on the formation of attitudes, perceptions, and social norms. It emphasised how important it was for media makers to use their power sensibly, acknowledging that they might either reinforce negative stereotypes or challenge oppressive structures by using genuine narrative techniques.

In summary, the WM significantly affected cultural narratives, affecting issues related to power, representation, and identity in society were seen. WM contributed to the development of a more fair and inclusive cultural environment by supporting diversity, questioning conventional gender roles, and pushing for more deliberate and responsible storytelling.

5. Analysis of Media Representation and Popular Discourse

Media portrayal had a big impact on public perspectives, attitudes, and opinions about social issues, including wokeness and social justice. An examination of popular discourse and media depictions of wokeness provided insightful information about broader cultural narratives and how the public perceives and frames social movements.

5.1. Portrayal of Wokeness in Mainstream Media

Public opinion and conversation could be greatly influenced by how wokeness and social justice concerns were portrayed in mainstream media. While some media sources aimed to

provide fair reporting, others could spread myths or stereotypes that misrepresented the goals of wokeness. News reports or opinion pieces, for example, could characterise wokeness as "political correctness gone too far" or label campaigners as "radicals" or "extremists." In addition to misrepresenting the objectives of wokeness, these representations exacerbate audience polarisation and misinterpretation.

Mainstream media outlets run the risk of undercutting legitimate aspirations for social justice and equity by characterising wokeness as an overreach or writing activists off as radicals. These depictions framed activism as an unneeded or divisive endeavour, ignoring the fundamental injustices and inequalities that wokeness aims to remedy. Furthermore, by elevating the viewpoints in privileged positions and marginalising the voices of marginalised communities, this type of coverage might serve to entrench current power structures. This maintained a narrative that put upholding the status quo above confronting systemic injustices and inequality.

Additionally, media outlets themselves needed to work towards inclusive, impartial reporting that captured the richness and diversity of social justice movements. Mainstream media helped developing knowledge and progress on wokeness and social justice concerns by elevating marginalised voices, dispelling prejudices, and encouraging productive discourse.

As an illustration, a news report on a major network characterised a recent demonstration led by activists for racial justice as "violent" and "disruptive," emphasising a few isolated instances of property damage over the demonstrators' deeper concerns (Dávila, 2001).

5.2. Social Media and Digital Activism

The confluence of woke activism and social media made the internet a vibrant platform for social change. These platforms enabled grassroots movements to mobilise globally and gave marginalised voices chances to be heard. However, this digital frontier does not come without difficulties. The widespread dissemination of false information was one of the main obstacles to WM advocacy on social media. They could be effective vehicles for spreading knowledge

and increasing awareness, but they could serve as havens for misinformation and lies. Social media's propensity for becoming viral frequently magnifies false narratives, making it harder to separate fact from fiction and compromising the legitimacy of sincere activist initiatives.

Furthermore, there were problems with harassment and cyberbullying in the internet realm which mostly affected people who speak. Particularly marginalised voices were more susceptible to intimidation and attacks online, which might reduce their willingness to participate in activism and share their stories. To make matters worse, censorship was a major hindrance to social media activism. Platforms may impose ambiguous or capricious community norms, which could result in the removal of information that questions prevailing narratives or criticises influential organisations.

Notwithstanding these obstacles, social media continued to be a vital arena for wokeness advocacy. Because wakefulness messages could be amplified and distorted by the digital landscape, it was imperative that activists remained aware and engage critically with online platforms. In the digital era, awakened activists kept pushing for a more just and equal society by utilising social media's power while avoiding its drawbacks. For instance, the social media-based #MeToo movement ignited a global dialogue about sexual harassment resulting in increased recognition and support for the rights of survivors. (Grey & Thompson, 2019).

5.3. Representation in Entertainment and Popular Culture

With themes of social justice and diversity becoming more and more prevalent in television series, films, and music, the introduction of wokeness into entertainment media marked a profound cultural shift. Representation was not always done with consideration or authenticity.

For those who were marginalised or inaccurately portrayed in the media, true representation was uplifting. Stories that address social justice issues started critical conversations and build empathy and understanding, while seeing characters who mirrored their identities and experiences helped them feel like they belonged and were validated. However, tokenistic or

shallow portrayals often reinforced preexisting power relations or preconceptions. A movie had a diverse cast but nonetheless revolve the story around a white protagonist, giving marginalised characters tiny parts or employing them as plot devices. Similarly, without addressing the social or historical context, music may appropriate aspects of marginalised cultures.

Moreover, the monetization of wokeness in entertainment media resulted in "woke-washing," a practice where businesses and artists profited from social justice themes without actually making a commitment to significant change. This led to the dilution of radical ideas for general consumption and the commercialization of activism.

It was crucial that both producers and viewers critically interacted with WM representations in entertainment media in order to navigate these complications. This entailed questioning the motivations behind how diversity and social justice are portrayed, holding content producers responsible for their decisions, and endorsing real content that amplifies marginalised voices and subverts prevailing narratives. In the end, even if wokeness in entertainment media has the ability to spur beneficial change, it is critical to make sure that this is a sincere commitment to justice and equality rather than just a passing fad.

Example: "Dear White People" was a popular television show that challenges viewers to examine their own prejudices and presumptions by examining themes of racism, identity, and privilege on a largely white college campus. It divisive or "preachy," underscoring the difficulties in wokeness representation in mainstream media (Jenkins, et al, 2013).

5.4. Corporate Co-Optation and Commercialization

As wokeness became more widespread, businesses and brands were incorporating social justice causes into their marketing campaigns. Although corporate activism had the ability to increase public awareness and mobilise resources for significant concerns, it was crucial to understand the complexity and potential drawbacks of this movement.

One way that corporate involvement in social justice problems helped marginalised voices be heard was by utilising their extensive resources and reach. For example, a business reached audiences that might not otherwise be interested in these topics by using its platform and power to promote racial justice, environmental sustainability, or LGBTQ+ rights.

Furthermore, corporate engagement in social justice supported the de-stigmatisation of activism and the normalisation of discussions on structural injustices in public forums. Companies may show consumers that they were dedicated to creating a positive impact that extended beyond their profit margins by integrating ideals of inclusivity and social responsibility into their brand. Nonetheless, corporate activism carries a number of serious concerns. It came across as opportunistic or dishonest, especially if businesses were thought to be taking advantage of social justice movements for their own financial benefit rather than changing their internal practices or personal role in the continuation of inequality.

When customers were navigating the complex world of corporate activism, they must critically assess the intentions and deeds of businesses that purport to support social justice concerns. This entails holding businesses responsible for their promises, promoting accountability and transparency, and assisting grassroots groups and movements that were at the forefront of bringing about long-lasting change. Although corporate wokeness had both positive and negative effects, it was crucial to make sure that the efforts of people advocating for true social justice and equality were not eclipsed or compromised.

Example: A large company started a wake-themed advertising campaign with slogans and images like "diversity" and "inclusion." Critics, however, called into doubt the company's commitment to social justice beyond public relations efforts, pointing out its history of environmental damage and laboured breaches.

5.5. Authenticity and Representation Challenges

In the media and popular culture, representing wokeness required negotiating difficult issues with authenticity, representation, and cultural sensitivity. Thinking about who got to convey the experiences of marginalised populations was an important one. In the past, those in privileged positions frequently shaped media narratives, which led to the misrepresentation, stereotyping.

Using a comprehensive approach was necessary to ensure accuracy and respect. To achieve accurate representation, media artists needed to involve and confer with members of the communities they were trying to depict. This entails actively seeking feedback from people whose life experiences were relevant to this narratives being, whether by way of cooperation, consultation, or the hiring of diverse talent for both the front and back of the camera.

In order to identify and confront their own prejudices and presumptions, media creators must also partake in continual learning and introspection. This entails paying attention to input from underrepresented groups, owning up to mistakes and growing from them, and making a commitment to consistently portraying a range of viewpoints with compassion and nuance. Furthermore, to guarantee genuine and respectful depictions, it was imperative to promote varied representation both in front of and behind the camera. The entertainment business may benefit from the distinct insights and perspectives that diverse voices in powerful positions can offer to narrative, resulting in genuine portrayals of marginalised communities.

In the end, it was impossible to exaggerate the significance of varied representation in popular culture and the media. It did not only make stories more authentic and richer, but it also challenged stereotypes, encouraged more inclusivity and representation for all, all of which contribute to empathy, understanding, and social change. Media makers helped create a more fair and inclusive cultural landscape that represented the diversity of the world by emphasising varied representation both on-screen and behind the scenes.

For instance, the issue concerning transgender performers' lack of opportunities and the necessity for genuine representation in Hollywood was spurred by the controversy surrounding Scarlett Johansson's casting as a transgender character in the movie "Rub & Tug" (Vogue Business, 2020). Examining how wokeness was portrayed in the media and in public discourse offers important insights into how social movements were conceptualised, interpreted, and challenged in modern society. Deeper understanding of the intricacies of social change and the media's influence on perceptions by critically analysing how wokeness was portrayed.

6. Conclusion

To sum up, the examination of how wokeness was portrayed in the media and in public discourse offers important new perspectives on the movement's cultural relevance and influence. We might better grasp the nuances of social justice activism in modern culture by looking at how wokeness was portrayed in corporate marketing, entertainment, social media, and mainstream media. Popular culture's and the media's depictions of wokeness mirrored larger cultural views and power structures, impacting social movements' course and public opinion. While some portrayals of marginalised communities was uplifting and inspiring, others could reinforce prejudices or misrepresent the goals of woke advocacy.

Moreover, concerns concerning sincerity, responsibility, and authenticity in corporate activism were brought up by the commercialization and co-optation of wokeness by corporations. Corporate sponsorship for social justice initiatives increased public awareness and provide funding, but it also ran the risk of weakening the radical foundations of grassroots movements and putting financial gain before real progress.

Overall, the examination of popular discourse and media portrayal highlighted the significance of challenging prevailing narratives and pushing for more varied and genuine depictions of wokeness and social justice concerns. Through elevating the perspectives and

encounters of marginalised groups, Confront prejudices, demolish repressive structures, and strive towards a fairer and impartial community for everybody.

It was critical that keeping challenging the ways that media and popular culture represent and understand wokeness as going forward, acknowledging its potential for empowerment as well as its drawbacks in terms of co-optation and commodification. The wokeness movement's revolutionary ability can be used to bring about positive change in our communities and beyond by encouraging a more nuanced and inclusive conversation.

The exploration of the development of the BLM is in the upcoming chapter, looking at how it intersected with wokeness and the unexpected outcomes that influenced its course. Through this analysis, clarification of the intricacies of the modern social justice movement and its continuing influence on society will be seen.

Chapter Two:
Black Lives Matter
Movement

III. Black Lives Matter Movement

1. Introduction

The BLMM gained considerable national and international attention in reaction to the persistent social injustice and police brutality that black people in the US had to deal with. The BLMM's main goals are to promote equality, social change, and an end to racial discrimination and police violence against black people. Raising awareness, energising communities, and advocating for modifications to law enforcement policies and procedures are its goals.

Initially, the BLMM gained traction thanks to social media. It coordinated nonviolent protests and marches in a number of states and nations to draw attention to the critical need for structural change. A great deal of controversy was generated by the BLMM because of its contentious elements, which include violence, destruction of property, and run-ins with the law.

However, it also had a positive impact on significant police reforms, like the defunding of police departments and the enactment of legislation meant to curb excessive force. Although the BLMM has been criticised for some of its harmful aspects, there is no denying that it has been instrumental in raising public awareness and promoting changes to police procedures. The movement has brought attention to the pressing need for equality and social justice, emphasising the necessity for ongoing initiatives to combat institutional racism and guarantee that everyone is treated fairly, regardless of colour or ethnicity (Benyettou, 2023).

In this chapter, BLMM, two main points will be discussed. The first one is the evolution of the BLMM. Its historical development and key milestones are shown at first, followed by shifts in focus and goals over time. The second one is its intersection with the WM. Here the intersection with the BLMM is examined, followed by the identification of unintended consequences on the movement's trajectory.

2. Evolution of the Black Lives Matter Movement

Other persons, Africans, slaves, Blacks, people of colour, Negro, coloured, Afro-American, minority, at risk, and inner city residents are names of AA. All have their place and context in the history of racial relations in America, which is likewise constrained by the distinction between African Americans and Anglo Americans. The violence against persons of colour on a physical, psychological, spiritual, and financial level is another manifestation of the dehumanisation of AA. Racism is defined as the belief that one group is superior to another and is referred to as "America's original sin."

According to Gates, anti-black racism has considerably older roots than the nineteenth century. It is reasonable to say that almost immediately after the Civil War ended and freedmen and freedwomen started to demand their rights, particularly the right of AA to register and vote in 1867, white supremacist ideology, which developed to justify the enslavement of AA, assumed new forms and changed in tune and timbre. In 1870, the 15th Amendment was enacted and ratified. The amendment read as follows; "To vote shall not be denied or abridged by the United States or by any state on account of race, colour, or previous condition of servitude" (US Constitution, Amendment 15). However, Legalising voting did not end racial prejudice. "The harsh reality of racial inequality and the promise of democracy create a fundamental contradiction for black people living in America" (Marable, 1985, p. 74), as cited by Chantel L. Henderson (2020).

AA created political movements to combat injustice. Concurrent African movements aimed at fundamentally altering or restructuring class relations were part of the progression. To underline this, racist theories may assert that AA skin is inferior to Anglo-American skin. AA never demanded retribution or to exact revenge on those who killed their brothers and sisters due to discrimination, notably in the southern states of the US. They persisted in pleading and

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praying for protection for their families, equality, and harmony. All they wanted was a world free from threats against their lives.

Although the demands of AA were undoubtedly quite basic and straightforward—one could even say that they were simple—it took them many years, a great deal of patience, and a great deal of sacrifice to realise even a small portion of what they had finally desired and hoped for. Economic, political, and personal oppression—the three pillars of racial dominance—were strengthened by laws and the stern hand of Southern administrations. No matter their status or level of wealth, black people were forced to live near white people and frequent the same social gathering places, which encouraged the development of black institutions and tight-knit communities. The diverse abilities and skills of people from all socioeconomic backgrounds and educational levels were concentrated within the black community because of segregation (Benyettou, 2023).

AA opted for nonviolent protest and cause defense. Churches, protest groups, AA educational institutions, and older relatives handed down the practice of protesting through the years. Therefore, The most common tactic employed by AA in their fight for equality is protesting. They created movements in which they marched collectively to protest for their rights. Examples of these movements include the March on Washington, the Garvey movement, slave revolts, the Black Panther Party (BPP), the National Association for the Advancement of Coloured People (NAACP), and the Southern Christian Leadership Conference (SCLC). FBI Director J. Edgar Hoover characterised the latter as the worst threat to domestic security in the USA (Williams, 2008).

All of these movements and organisations share the same vision of ending systematic police violence against AA and advancing their rights in the American society, despite having been started in very different parts of the nation and under very different conditions. There was no violence in these marches, and they were marked by calm. It is important to note that when a

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large number of people are taking part in a collective march, it can be difficult to keep the peace and stop rioting.

As an ongoing legacy of the CRM, a number of like-minded groups that support AA in US have grown over time. The BLMM, which has garnered support from people of all races in protests from Ferguson, Missouri, to Houston, is one example in Texas. This sociopolitical movement began in 2013 in the USA as an online movement with a social media hashtag, #BlackLivesMatter, by the three black community organisers—Patrisse Khan, Alicia Garza, and Opal Tomiti—after the acquittal of George Zimmerman in the shooting death of Trayvon Martin back in 2012. The movement grew nationally in 2014 after the deaths of Michael Brown in Missouri and Eric Garner in New York.

As a result, the BLMM developed into a well-known social reform movement that is structured to protect and promote black communities' and black people's lives as an intellectual and political intervention. Following the killings of Freddie Gray, Eric Garner, and Michael Brown—all of whom were shot by police—the movement gathered strength. It did not stop there until George Floyd was murdered by police in the USA in May 2020.

Numerous objectives drive the BLMM. Its activists work to highlight the various ways that AA experience discrimination in society as well as the ways that organisations, rules, and regulations support this discrimination. BLM works to stop the abuses carried out by for-profit jails, excessive police presence in minority neighbourhoods, and police violence. Its initiatives included demands for increased accountability for police wrongdoing and improved training for police officers. BLM organisers have focused on mobilising black communities to vote and registering new voters. BLM initiatives have also honoured black authors and artists (Duignan, 2024).

3. Key Milestones

Over the years, the BLMM has experienced several significant turning points in its history.

The following noteworthy occurrences influenced the movement:

2012: The campaign got its start when George Zimmerman shot and killed 17-year-old African American Trayvon Martin. BLMM emerged in response to Zimmerman's acquittal.

2013: Alicia Garza, Patrisse Cullors, and Opal Tometi created the #BlackLivesMatter hashtag on social media, which marked the official beginning of the movement. With George Zimmerman's acquittal, this signalled the start of a campaign.

2014: After the murders of Michael Brown in Ferguson, Missouri, and Eric Garner in New York City, the campaign gained steam. The BLMM grew quickly because of these incidents, which also sparked significant protests.

2018: The #BlackLivesMatter hashtag has been used on Twitter around 30 million times this year, demonstrating the movement's influence and reach in bringing attention to racial injustice and police brutality.

2020: George Floyd's passing in Minneapolis, Minnesota, brought the BLMM even more international attention and sparked several demonstrations and demands for structural change and justice.

2021: Norwegian MP Petter Eide nominated the BLMM for the Nobel Peace Prize. The movement aims to send a message that peace is founded on equality, solidarity, and human rights. In April, former police officer was found guilty of second- and third-degree murder and manslaughter for the murder of George Floyd. US President Joe Biden addressed the nation following the verdict, stating that it was a moment of significant change.

2022: the three men who killed Ahmaud Arbery were sentenced to life in prison. In May, US President Joe Biden announced police reforms, focusing on revising use-of-force policies.

Black Lives Matter Month begins on June 1, encouraging people to take a stand against racism and racially motivated violence (Cowling, 2021).

These turning points demonstrate the growth and influence of the BLMM. It began as a reaction to isolated instances of racial injustice and has since spread around the world.

4. Shifts in Focus and Goals over Time

The goals of the BLMM include anti-racism advocacy, legislation changes, and societal modifications. The movement demands equality and an end to police brutality. It aims to redistribute police spending and demand greater accountability from law enforcement to prevent more crimes and innocent AA deaths. It is broadening the scope of concerns and aims that it initially focused on. Some of them are discussed in this work.

4.1. Shifts within the American Police Force

BLM protests in the middle of the decade exposed racial disparities in contacts with law enforcement, raised attention to police brutality, and sparked a wave of changes for the American police force (Phelps, et al, 2021). Social media exposes US police brutality towards AA, revealing hidden security system secrets and government lenience. Global rage prompts government reforms to rectify the situation and maintain the image of national security, urging public pressure for reform.

It is important to know that segregation was permitted by the American constitution and police department code of law, which established standards for police conduct and attitudes towards minority groups. A basic attitude in the US police force was the idea that minorities had fewer civil rights and that it was not the responsibility of the police to protect. This kind of thinking was connected to the unfavourable stereotype of AA, who are frequently shown as violent and disorderly, as well as the police's view that they pose a threat to society (Williams & Murphy, 1990). Studies showed that the likelihood of AA being killed by police was three times higher than that of white people.

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Following George Floyd's killing, the BLMM's primary demand was that the police department's funds be cut. It denotes eliminating government funding and financial assistance to state police departments across the US. During the 2020 demonstrations, some protestors demanded that police departments be abolished and that all department funding be transferred to social services like public housing, healthcare, and schools. Finally, it gained this demand (Bria, 2021). This demonstrated the movement's accomplishment of its primary objective, which was to weaken the influence and jurisdiction of the US police force.

Additionally, the movement has sparked a surge of anger and discontent among the populace towards police force. The anti-cop movement was backed by liberal politicians and the media, especially the late President Obama. There was intense public animosity, growing scrutiny, and scathing criticism directed towards police (The BLM Effect, 2021). Some police officers increased proactive law enforcement in response to requests for mercy and out of fear for their careers, while others were really prevented from performing their duties. As soon as law enforcement vanished from American streets, violent crime increased dramatically.

BLMM activists sought legal repercussions and responsibility for US police officers. They back changes aimed at strengthening police accountability and disciplining misbehaviour. House Democrats passed the George Floyd Justice in Policing Act, which calls for the prosecution and execution of police personnel who use excessive force or discrimination against black people (Bria, 2021).

Therefore, it is evident that some state-level reforms in the US are aimed at protecting black people's right to equal treatment at the hands of local law enforcement when they make an arrest. The ban on chokeholds and other comparable lethal devices is a useful safety measure to stop police officers from murdering their victims in the unlikely event that they lose control. Another useful tactic was the formation of local police organisations with the goal of overseeing

and suggesting changes to departments, in addition to the use of body cameras and unconscious bias training.

4.2. Shifts in Public Opinion so Public Discourse

Since the beginning of the BLMM, there have been substantial shifts in both public perception and conversation. The movement, which was first spurred by instances of racial injustice and police brutality, has developed to influence public opinion and discussions around racism and social change. Studies show that BLM demonstrations have changed the conversation in the public sphere to focus on the movement's goals, drawing more attention to BLM agenda items and spreading antiracist concepts.

The BLMM saw a significant increase in support, particularly after tragedies like George Floyd's death. This shift in public opinion highlighted public consciousness, leading to the use of phrases like "systemic racism" and a shift towards more progressive views on justice and race (Dunivin, et al, 2022). According to a Pew Research Centre survey conducted in October 2020, social media has led to a rise in people's change of opinions. Most respondents brought up the movement and police brutality. This demonstrates how BLM has improved American society (Cooper, 2023).

4.3. Shifts in its Calls for Social Justice

Roberts (2018) focused on judicial reform and political change, the BLM promoted social justice and human rights. Rather than focusing on changing specific laws, the main objective of BLM was to struggle for a fundamental reorganisation of society where AA are free from systematic dehumanization. Nonetheless, the movement effected the nation's political and legal environment. The government changed some of its legislative laws in response to the international media's attention, which helped to repair the nation's tarnished national security system.

According to Célestine et al (2022), it was the most significant aspect of everyday life that required reform. The freedom to vote and education were two examples of fundamental liberties that black folks were historically denied in the US. It was regarded as a historic accomplishment that restored AA's dignity and gave them respectable social standing in American culture. This was not the case, though, as white people's perceptions of them in day-to-day interactions remained unchanged after the declaration of their legal rights. In the years following the CRM's historic triumph in securing their rights, AA continued to face racism. Thus, the BLM concentrated on society as the primary source of change (Carney, et al, 2022).

4.4. Building a Strong Community

One of the BLMM's new focus was building a strong community with the help of the media. Some issues were more relevant to certain chapters due to the specificity of the local situation, not to mention that in other nations, the issues could be completely reframed and share little with actual BLM domestic demands. DeRay McKesson, a BLM organiser, argued that it was not that we were anti-organisation. There were structures that formed because of powerful protest. In addition, they were building a radical new community in struggle that did not exist before. Twitter has enabled us to create communities. Yes, we need to address policy; yes, we need to address elections; we need to do all those things. Nevertheless, on the heels of building a strong community (Clauzon, 2020).

4.5. Making it a Global Movement through Using Internet

The BLMM tended to be global. A random hashtag on social media platforms ignited it. However, in a few years, it evolved into a planned and coordinated movement led by several AA activists across the nation. This network which included people from all over the world, span several regions and nations such as the UK and Canada. Additionally, it used social media as a tactical political tool to disseminate its message and increase global consciousness about the inequitable treatment of AA communities in the US. This technique aims to dispel the myth

that the national media portrays and present the true picture of how they were treated due to the hue of their skin.

Human rights associations and organisations were called to intervene because they could not stand by and allow abusive practices that were only known to exist in the past during the era of slavery in the twenty-first century. Furthermore, in 2015, it used the hashtag #Palestine2Ferguson to establish both political and practical connections with Palestinian protest groups (Célestine, et al, 2022). Additionally, it supported campaigns in Kenya supporting LGBTQIA+ refugees from Uganda and showed support for young Nigerians demonstrating against police brutality.

4.6. Health Care

As Leitch and others (2020) argued that the BLMM placed a strong emphasis on health care, especially when it came to address the difficulties they had in obtaining high-quality medical treatment. It drew attention to the relationship between anti-black racism and social determinants of health. It contended that AA communities worldwide was disproportionately impacted by the COVID-19 pandemic. The movement urged health promotion to confront the particular difficulties AA communities' face, such as greater rates of diabetes, hypertension, and maternal mortality, rather than ignoring their particular needs. The BLMM also stressed the value of self-care and wellbeing. It urged activists and medical professionals to put their health first and prevent burnout. It also emphasised on the need to reinvest in communities and social services.

4.7. Education

The BLMM placed a strong emphasis on education, especially when it came to tackle the gaps and injustices that AA communities experienced when trying to get access to high-quality education. It emphasised on the necessity of tearing down repressive institutions and confronting the historical injustices of colonialism, slavery, and racial laws and policies that

have caused educational hardship and pain among generations (Brown, et al, 2022). The movement demanded education promotion that stopped ignoring the special needs of them and instead focused on addressing the particular difficulties they encounter, including disciplinary inequalities, greater rates of educational attainment gaps, and underrepresentation in higher education (Francis, 2022).

4.8. Gaining Support

Other anti-racism groups and organisations were unable to have the same influence. The absence of political will and financial backing was one of the primary barriers preventing them from growing and intensifying in influence and number (Bester & Jean, 2012). The BLLM's approach focused primarily on using social media and internet for garnering online support and elevating the cause to the level of a global public opinion case. Thus, the BLMM made them its allies (Black Lives Matter, (n.d)).

The movement also got support from well-known people in different fields and athletes. Naomi Osaka was an example of famous black athletes. Her advocacy in 2022, particularly her BLM demonstrations, caused controversy among professional athletes. She wore black masks with the names of seven African American victims, at each of her seven games.

4.9. Engagement in Politics

The proportion of AA serving in Congress rose over the last 30 years, especially in the 2020s. Sixty-two AA Congressmembers served in the 118th Congress due to the work of AA politicians like Shirley Chisholm and Hakeem Jeffries. The Congressional Black Caucus was instrumental in promoting the interests of AA, thwarting efforts to suppress voting, and increasing educational opportunities. The movement played a part in the election of black leftist activists, such as Jackson and Mississippi's mayor, Chokwe Lumumba, to public office.

4.10. Focus on Economy

The BLMM focused on economic reform and addressing systemic issues, particularly within black communities. It called for reimagining infrastructure to create a more equitable society, including redistributing wealth through taxes, disseminating knowledge through education, and investing in black-owned businesses. The movement also advocated for transparency and accountability in financial matters, seeking nonprofit status with the IRS to ensure equitable allocation of resources (Morrison, 2021).

In conclusion, racial prejudice in America is a historical legacy that dates back to colonialism and is still present now. Notwithstanding the social equality guaranteed by the Constitution, racist white individuals nevertheless threaten, abuse, and physically harm black people. The BLMM needed time and patience to accomplish its initial focus and goals in addition to the new ones that seek to develop the lives of AA's communities including politics, economy, education, health,

5. Intersection of the Black Lives Matter Movement with the Woke Movement

The advice to "stay awake" was unheard of by many people prior to 2014. At the time, AA shared the common belief that being "woke" and aware of other people's deceptions was a necessary survival skill. It was used in a scary and precise context: keeping an eye out for police brutality and unfair police methods (Romano, 2020). The BLMM and the WM have interacted and affected each other in different ways. Starting from the origins, AAVE is where the word "woke" first appeared. The phrase has become a crucial idea in the BLMM.

5.1. BLMM's Main Concerns Brought to Light by the WM

Allen and Leach (2018) defined "woke" as a critical socio-political knowledge of racism and the institutional, systemic, and interpersonal aspects of racial injustice. It means that the BLMM's main concerns—racial injustice and police brutality—brought to light by the WM which assisted in increasing public awareness of these systemic problems. An anti-racist group

called White People 4 Black Lives (WP4BL) collaborated with BLM to take political action. People can fight racism even if they have not personally experienced it (Allen, 2020).

5.2. Raising Awareness

Whereas white people downplay racism out of concern for their identity and self-worth, minorities frequently exaggerate it in order to receive preferential treatment and poorer achievement. President Trump apparent the message. This new White House would be sending: There are no BLM allies to be found here (Lassiter, (n.d)). Studies reveal a greater prevalence of false information among marginalised populations.

Movements like #BlackLivesMatter and #SayHerName rekindled public conversation about the need for everyone to become more aware of the systemic nature of anti-black racism in the US in response to the killings of AA more recently. The term "woke" has gained popularity even outside of the AA community due to its association with the #BlackLivesMatter hashtag and movement (Allen & Leach, 2018).

5.3. Using Social Media to Spread Awareness

In terms of using social media to spread awareness and spur action, the BLMM and the WM have collided. Both of them use social media to coordinate protests and other types of activism, as well as to increase public awareness of police brutality. This deed has proven to be successful for the BLMM. The WM aided in this endeavour by pushing people to use their platforms to speak out against injustice and by fostering a critical consciousness around issues of race, gender, and sexuality (Cooper, 2023).

The media also helped in attention surrounding the deaths of unarmed AA and the socio-political discourse surrounding institutional racism within the American criminal justice, education, and health care systems (Allen & Leach, 2017). The BLMM used social media as a mobilisation tool. Through popularising the concept of "mediated mobilisation," the campaign

encouraged subsequent movements, such as #MeToo, #NeverAgain, and #TimesUp, to use social media.

5.4. Encouraging Group Action among Racial and Ethnic Groupings

In order to combat societal inequalities, the WM highlighted the significance of meaningful discourse and group action and the BLMM took this tack for planning protests, rallies, and other types of activity. (Allen, 2020). Additionally, AA lives were not valued more highly than the lives of law enforcement officers and other social groups by the BLMM. Consider the way in which President Barack Obama interpreted "Black Lives Matter":

“I think it’s also important for us to understand that the phrase ‘Black Lives Matter’ simply refers to the notion that there’s a specific vulnerability for African-Americans that needs to be addressed. It is not meant to suggest that other people’s lives do not matter.” (OBAMA, 2016).

Furthermore, Asian American activists' involvement in the BLMM is evidence that the WM also encouraged a sense of unity and group action among various racial and ethnic groupings. The BLMM embraced a radical black feminist viewpoint that highlights the experiences of the most marginalised members of society, such as women and LGBTQIA people.

Rev. Sheila (2021) worked with other women’s groups because she knew presciently what Martin Luther King, Jr. would later capture in the words, ‘Injustice anywhere is a threat to justice anywhere.’... Then, there was King preaching in the National Cathedral, and there is now the BLMM, who have told us all to 'stay ‘awake.’ If we do stay awake and if we develop the literacy to deliver at least some people from self-delusional'sincere fictions,’ we may just be able to create a more just and more equitable society for everyone. Stay Awake!” (Wines, 2020).

5.5. Adopting the Idea of "Woke-Washing"

Corporations used "woke-washing" as a tactic to profit from the WM's emphasis on social justice without necessarily making significant progress towards resolving these issues. In conversations on the BLMM, the term "woke-washing" surfaced. (Fredrikson, 2021). In terms of wokeness, there were many disparities linked to gender, sexual choice, citizenship rights, immigration, and economic necessity that are included in "woke-washing," which went beyond racial problems. It was used to characterise circumstances in which businesses adopted progressive ideals into their public relations campaigns or advertisements without matching their actions to these ideals. This phenomenon sanitised negative business practices and jeopardises the impact of genuine brand advocacy (Ferrari, 2021).

5.6. Equitable Society

The BLMM's emphasis on justice and equity serves as another illustration. The WM challenged prevailing attitudes and systems that uphold inequality and elevated the voices of marginalised communities in order to promote a more equitable society. To guarantee that everyone felt comfortable speaking up without fear of reprisal, this involves developing inclusive cultures within organisations, reforming laws, and formulating policies. These ideas were embraced by the BLMM in its campaign against institutional racism and police brutality (Sobande, et al, 2022).

5.7. Impacting Education

The WM's support for the elimination of policies that assisted minority students also had an impact on education. Supporters contend that by pushing kids to succeed without depending on multiculturalism and diversity programmes, this strategy improved educational performance. Using this strategy, the BLMM pushed for curricular inclusion of AA history and culture as well as education reform (Sobande, et al, 2022).

5.8. Emphasising on Self-care and Community Support

The BLMM was impacted by the WM because of its emphasis on the value of community and self-care. The WM highlighted that in order for activists to continue their activism for an extended period, they must look after both themselves and their communities. The BLMM benefited greatly from this emphasis since it fostered a sense of sustainability and resilience in the face of persistent systemic oppression (Wyatt & Ampadu, 2022).

As it was published in *Practical Psychology* (2023), initiatives like farmers' markets and community gardens provided access to wholesome foods. Self-care support emphasised the importance of external influences on self-care behaviours by offering education, training, and resources. Inclusive programmes, such as community centres, anti-racism workshops, and educational programmes, align with the principles of self-care and community support.

In conclusion, there was a convergence and impact between the BLMM and the WM about the significance of collective action, awareness of social injustices, and the conviction that such action was effective and efficient. As seen by the WM's emphasis on understanding current racialized movements surrounding anti-black racism, the BLMM was successful in bringing attention to racial injustices and starting discussions on structural racism. The movements also had success inciting social change and disseminating their message via the use of social media. However, the notion of "woke-washing", the focus on community, self-care, and other points has contributed to the growth of the BLMM and made the BLMM for social change more inclusive and long lasting.

6. Identification of Unintended Consequences on the Movement's Trajectory

The BLMM was an expanded version of the CRM which began in the 19th century. For AA individuals seeking to elevate their social standing and improve their quality of life in the twenty-first century, this was a new kind of fight. The following are some notable instances of unforeseen outcomes that affected the course of the BLMM.

6.1. Helping the Democratic Candidate for the Presidency

This study sheds light on the effects of the widely publicised BLM demonstrations that took place in the summer of 2020. During this time, attitudes towards government assistance for minorities also saw a shift in favour.

Mutz (2022) found that BLM ultimately helped to advance the Democratic candidate. Biden's support for the presidency increased at this time because people began to favour government assistance for minorities, a stance seen as more Democratic than Republican. Furthermore, by the fall of 2020, a great deal of news coverage of racial disparity will have prepared opinions on race to become increasingly significant in determining an individual's vote. It was particularly remarkable that racial attitudes changed and had a statistically significant influence on vote preferences.

In addition to influencing views towards government assistance for minorities in 2020, the intense focus on racial discrimination in the run-up to the election also altered Americans' perceptions about the extent of discrimination AA still experience. Undoubtedly, the strategic scheduling of these protests in the months preceding the 2020 presidential election increased their potential to impact voter decisions, given the public's frequently narrow-focused attention during election season.

Is it accurate to state that a social movement had an impact on how people voted in the 2020 presidential election? The BLMM did not explicitly proclaim that its goal was to defeat Trump. Nonetheless, one of the stated objectives was to increase public awareness of the unequal treatment of black people, and this result was partially met. Furthermore, BLM helped the candidate whose party was already thought to be more likely to support minorities by shifting public perception about the degree of discrimination against them and elevating the importance of racial issues in general (Mutz, 2022).

The next issue that naturally arises is whether these shifts in perception continued after the BLM demonstrations of 2020 ended. Six months after the 2020 election, data indicates that these shifts in sentiment may have subsided somewhat. However, the perception of prejudice against AA was still much greater than it was in the short period right before the BLMM attracted widespread notice. Paradoxically, this BLM side effect can be the longest-lasting one (Mutz, 2022).

6.2. Using Social Media Causes Self-Censor

This new wave of social activism was born or sparked by online social platforms. The media caused activists to self-censor out of fear of persecution from the government. For a variety of reasons, BLM members may self-censor on social media. Social networking sites allow people to express themselves freely, but they also put them under pressure and make them fearful of negative feedback, which makes them suppress key information or thoughts.

People may self-censor within the BLMM because of worries about their reputation, possible criticism, job consequences, government monitoring, and fear of violence or threats. People hiding their genuine thoughts or experiences out of fear of being singled out or suffering unfavourable outcomes might hamper the movement's open interchange of ideas and information.

Furthermore, social media algorithms' personalised nature can produce "echo chambers" where people are exposed to similar viewpoints which may discourage dissenting thoughts and encourage self-censorship in order to fit in with dominant narratives. This self-censorship reduced the range of viewpoints and voices inside the movement, impeding the candid and vigorous dialogue that is necessary for the advancement of social change.

6.3. Encouraging Violence

The movement's admirable objectives of attaining equality and peacefully putting an end to racial discrimination was demonstrated. A historic surge of activism swept the country with the

2020 police deaths of George Floyd and Breonna Taylor, resulting in an estimated 8,000 large-scale protests in favour of BLMM. Although it inspired and gave young people hope, AA teenagers who were involved in the movement reported experiencing far more anxiety and anger and were more likely to witness acts of violence at demonstrations (Hathaway, 2021). The BLMM is frequently criticised for fostering a hostile environment between AA and the police, in addition to inciting violence in communities of colour (Iorio, 2017).

This means that if the media was involved and the American police department was portrayed as an aggressive force, it might intensify or maximise police officers' animosity and resentment against AA. This thing lead to more frequent and severe maltreatment of them. Therefore, rather than putting an end to the situation, the movement's confrontational strategy towards white oppressors could have the reverse effect and hurt more AA.

It took a more militant stance when planning protests and marches. Some individuals and groups was reportedly chanting BLM. The movement correctly denounced anyone who supported injuring law enforcement officials since police officers' lives were equally valuable. Additionally, the movement intervenes in national events like elections and significant business transactions to obstruct the smooth running of business. Furthermore, it incorporates other sub-demands, such as women's abortion rights.

Thus, this contemporary movement lacked the structure and discipline of the classic CRM. This thing resulted in a lack of control over its members who were motivated by their negative, suppressed rage and hatred. As proof, the 2020 BLM riots were noted as the most violent events to take place in the US (The BLM Effect, 2021). The American streets saw riots for a hundred days during which time millions of properties were damaged and several police officers were injured. This destructive tool endangered the security and stability of American society.

6.4. Raising Crime Rates

The anti-cop movement emerged because of the movement's advancement and the public's and even late President Obama supported it. This strong suspicion of the police quickly expanded to the U.S. Department of Justice and many mayors' offices around the country. This led to harsh criticism, public hostility, and increased scrutiny of the police (The BLM Effect, 2021). Because of their concern for their employment, some police officers decreased proactive law enforcement as a result, while other officers were barred from doing their duties. Following the departure of law enforcement, violent crime rose.

Therefore, police officers became terrified to carry out their duties due to the movement's broad appeal and millions of sympathisers across the globe on social media. They were aware that the administration was susceptible to public pressure. As a result, they stopped enforcing the law on American streets and began to ignore infractions and misdemeanours in order to maintain their careers (Benyettou, 2023).

6.5. Raising Public Fear and Anger

Graphic depictions of the torture and cruelty victims underwent at the hands of their abusers were made possible by the BLMM's widespread presence and social media platforms advocacy. People of various races and social backgrounds, including black people, were therefore able to witness firsthand how racism was portrayed and manifested in real life, how it caused people to act violently, blinding their vision, and how it compelled them to carry out bizarre and horrifying deeds in order to vent their suppressed resentment towards members of other races. So, any living thing would be terrified for his own life and safety if he was a part of the oppressed community after seeing these kinds of mishaps and actions.

According to a Yale University, national poll including almost 5,000 youth nationwide, AA participants had notably higher degrees of fear and wrath throughout their interactions and participation in the BLMM protests (Hathaway, 2021). In addition to their sentiments of rage and frustration for the murdered victims who perished for no apparent reason, their protests for

police reforms that could restrict or lessen the authorities' attacks on their race also made their rage and anger understandable. Due to their common history of discrimination and abuse at the hands of white rulers in their own nation, AA always shared a kind of fraternal solidarity that drove them to work together. Therefore, losing a member of their society was like losing a member of their family.

Fear and anxiety, on the other hand, were more closely associated with their perception of the true level of white people's animosity and rage against AA. They were afraid for their safety in the nation after seeing how far police brutality would go and how easily people would die. They knew that any member of their race could become the next victim of police harassment and end up dead. A study done by Bor et al, (2018) demonstrated that other black adults living in the same state or abroad suffer psychologically when they watch unarmed AA killed by racist police officers (as cited in Brown, et al, 2022).

Furthermore, research suggests that racial and ethnic minorities may become more watchful if they were exposed to racism and prejudice on a regular basis, as was the case with the police killings that occurred in the summer of 2020 (Brown, et al, 2022). This suggests that those who experience oppression merely for being a member of the marginalised group become hypervigilant in order to be vigilant and aware of potential threats in their environment. It also implies that they wait for a potentially fatal accident or other incident that would force them to interact with a racist citizen who could be able to harm them, anticipating only bad things to happen in their lives.

As a result, the BLMM enhanced AA's awareness and raised their anticipation of running into racist circumstances and situations in their day-to-day interactions (Benyettou, 2023). “Engagement in the BLMM can be a way for black youth, in particular, to exert collective identity and decrease feelings of powerlessness, but we also must provide appropriate support for youth who experienced negative emotions as a result of their engagement or were exposed

to violence,” Baskin-Sommers said (2021). “Yes, when interacting with BLM, teenagers did report having unpleasant experiences and feelings.” Nonetheless, these feelings and experiences were necessary for growth and could inspire teenagers to confront the injustices they came across and witnessed in their daily lives (Simmons, 2021).

6.6. Encouraging Moral and Social Corruption

The movement intentionally incorporated individuals who often seemed to be on the outside of the AA community, like AA with disabilities and gay, lesbian, and bisexual people (Braxton, 2016). Therefore, drawing attention to this movement entailed exposing the negative parts of contemporary homosexuality that went against social standards and attempting to normalise these behaviours in settings relevant to everyday life. As a result, allowing these social minorities to freely practice their customs and express their sexual orientation in public had a gravely negative impact on societies (Benyettou, 2023).

6.7. Polarisation and Resistance

Overall, the BLMM's emphasis on racial justice, activism, and confronting structural racism had been crucial in polarising the political landscape and bringing to light enduring differences and viewpoints on racial justice, equality, and social transformation. The BLMM polarised the political landscape in various ways.

Party Polarisation: By mobilising support for racial justice through established political parties, the BLMM led to party polarisation. This thing created a split between the movement's proponents and opponents, especially along racial lines, and polarised the atmosphere (Kreiss & Gregor, 2024).

Historical Parallels: The BLMM provoked widespread demonstrations and discussions that widened pre-existing political rifts, much like the civil rights movements of the 1960s did. The opposition to these protests exacerbated political discourse and partisan polarisation, particularly among white Americans (Drakulich & Denver, 2022).

Racial Attitudes and Ideologies: There was a change in the way racism was seen and discussed because of the BLMM's exposure to and challenge of racial attitudes and ideologies. This change led to polarisation based on divergent opinions on racial fairness and equality, dividing people and groups (Klein, et al, 2022).

6.8. Counterprotests and Criticism

The BLMM encountered a lot of opposition and criticism, especially from people who did not agree with its objectives and strategies. Many studies examined the counterprotests (movements, slogans, hashtags ...) and criticisms of BLMM in an effort to comprehend the dynamics of these encounters and how they influenced the movement's discourse and influence.

The far-right and right-wing political establishments used violence and deceptive narratives to weaken the movement (Klein, et al, 2022). In locations like Bethel, Ohio, armed counterprotesters used firearms, bats, and derogatory remarks against peaceful BLM marchers. The rise of different iterations of "Lives Matter", such as "White Lives Matter," aimed to delegitimise the objectives of the BLMM (Goodman, et al, 2023). Shouts like "Back the Blue," supported law enforcement and frequently defended gun rights. Their disagreements with BLM supporters resulted in heated and occasionally violent altercations. They frequently used social media to portray the BLMM as violent and dangerous (Horton, 2020).

Including the slogans "All Lives Matter" and "Blue Lives Matter" in addition to the hashtag #AllLivesMatter, public perception was manipulated by the right-wing political elite to make the BLM protests seem more violent than they actually were. The public believed that the protests were getting more violent even though they really became less violent over time, with over 96% of them remaining peaceful by June–September 2020.

In addition to using physical violence against BLM protesters, far-right civilian militias and right-wing activists often collaborated with law enforcement to suppress opposition. Compared to 4% of right-wing demonstrations, the Armed Conflict Location and Event Data Project

(ACLED) data indicates that 9% of BLM events were met with governmental involvement, including the use of physical force. (Chaudhary & Richardson, 2022). On social media sites like Twitter, the counter-narrative of the protests as coming from "dangerous terrorist actors" became more ingrained (Klein, et al, 2022).

The BLMM countered many critics. "Popular commentary likes to suggest that exposure to social justice movements like the BLMM added needless stress to adolescents' lives," Cortney Simmons (2021) noted. According to some opponents, the movement's actions and demonstrations made racial relations worse, especially when demonstrations became violent. On the other side, the movement's emphasis on police brutality undermined efforts to improve relations between the AA community and law enforcement (Black Lives Matter, 2023).

Furthermore, some who might otherwise support the cause might become hostile to the movement due to critics' claims that it did not sufficiently acknowledge or include traditional leaders in the AA community (Miah, 2015). Other critics saw that the movement did not have any concrete demands for change, which makes it challenging to assess its success and hold leaders responsible. Some detractors, notably on the left, contended that the movement's objectives—such as doing away with or defunding the police—were impractical and neglect to take into account the systemic issues with the criminal justice system. There also claimed that the BLM foundation did not support the families of black victims of police brutality with sufficient effectiveness, thanks in part to donations.

The BLMM sparked counterprotests and criticism, which implied that the focus on black lives was unwarranted. This pushback heightened worries that BLM was encouraging chaos and lawlessness (Useem & Goldstone, 2021).

6.9. Fighting for Earning Respect

Dr. Ben Carson attributed AA's self-inflicted wounds in their own homes and families to the poor perception of them in the broader American social environment (as reported in

Braxton, 2016). As a result, he made no connection between AA's participation in the movement and their poor morality. On the other hand, he included the growing helplessness brought on by difficult living circumstances, the low employment rates caused by AA's lack of modern workplace skills and the rising abortion rates brought on by AA's increased engagement in sexual activity at a young age. He also linked the inadequate educational institutions that fail to teach the next generation how to learn and grow as the root cause of their lack of abilities.

Crucially, he held the American entertainment industry accountable for its portrayal of AA women as mere sexual objects fit only for gratification and AA men as gangsters (as mentioned in Braxton, 2016). In addition to the AA's unfavourable perception in society, movies, music, and even video games truly shew how frequently they reacted violently and behave in ways that call for intervention from authorities. As a result, the bad reputation of this social group serves as a rationale for the use of the police force, which was a reasonable response to people who pose a threat to society.

In conclusion, the BLMM strive to lessen violence against AA. It also encountered serious unforeseen repercussions in its trajectory. The positive thing was its contribution to the 2020 election for the presidency in support of Biden. Other things complicated its course and hindered its capacity to bring about long-lasting, revolutionary change. Its widespread appeal gave rise to a dangerous movement that promoted moral decay, violence, and crimes, in addition to public fear and anger. The movement's extensive social media distribution heightened public awareness, but it also caused self-sensing. Its impact on global public opinion led to polarisation in different ways, counterprotests, and criticism.

7. Conclusion

The BLMM started as a response to isolated acts of racial injustice and expanded globally to defend the rights and equality of AA. Despite the Constitution's promise of social equality, racist white people continue to physically attack, threaten, and abuse them. In order to achieve

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both its original purpose and the new ones that aimed to improve the politics, economy, education, and health of the AA community, the BLMM needed time and patience. True, the BLMM grew from being a viral social media fad to a well-known national civil rights movement with a sizable global following. Despite criticism and challenges, it continued to struggle for structural change in the various spheres of life and racial fairness.

The BLMM and the WM shared similarities and effects about the importance of group action and awareness of social injustices. The BLMM was successful in drawing attention to racial injustices and igniting discourses on structural racism, as evidenced by the WM's emphasis on comprehending contemporary racialised movements surrounding anti-black racism. With social media, the movements were successful in spreading their message and igniting societal change. However, the concept of "woke-washing" highlighted the potential for companies to benefit from these movements' focus on social justice without really tackling these issues. The BLMM for social change has grown and become more inclusive and durable as a result of the emphasis on community, self-care, and other topics.

While the BLMM was successful in accomplishing several of its basic and new goals, it also had major unanticipated consequences along the way. The fact that it supported Biden in the 2020 presidential race was a plus. Other factors made it more difficult to follow and reduced its ability to effect radical, long-lasting change. Because of its broad appeal, a hazardous movement incites public fear and fury, violence, and moral deterioration. The movement's wide social media reach increased public awareness, but it also caused self-censorship. Its effect on public opinion around the world gave rise to criticism, counterprotests, and polarisation in various forms.

General Conclusion

IV. General Conclusion

The examination of wokeness and its relationship to social justice movements elucidated the intricacies of modern activism and its influence on culture. This study offered insights into the evolution of wokeness and its consequences for social movements and activism through an analysis of key concepts, media representation, historical context, and popular discourse. In addition to the evolution of the BLMM, shifts in its initial focus and goals, intersection with wokeness and identification of unintended consequences on its trajectory.

Summary of Findings

Throughout this inquiry, a number of important conclusions was drawn. Firstly, African American communities had a long history of waging wars for social justice and civil rights, which gave rise to wokeness. Its recent expression was indicative of a larger cultural movement towards increased action and understanding of issues related to privilege, power, and identity.

Secondly, intersectionality, privilege awareness, anti-oppression, and critical consciousness were among the fundamental ideas and concepts that define the WM. These values informed the attitudes, deeds, and objectives of wokeness activists, directing their endeavours to confront structural injustices and support underrepresented groups.

Thirdly, there were opportunities and difficulties to be found in the examination of how wokeness was portrayed in the media and in public discourse. The media outlet support grassroots movements and provided voice to the voiceless, but they also reinforced prejudices, misrepresentations, and the commercialization of social justice issues.

Fourthly, there was an intersection and impact between the BLMM and the WM about police brutality, the significance of collective action, awareness of social injustices, and the conviction that such action was effective and efficient. As seen by the WM's emphasis on understanding current racialized movements surrounding anti-black racism, the BLMM was successful in bringing attention to racial injustices and starting discussions on structural racism.

The movements also succeeded inciting social change and disseminating their message via the use of social media. Their focus on building a strong community, education, self-care, and other points contributed to the growth of the BLMM and made it for social change more inclusive and long lasting despite the emergence of the notion of "woke-washing".

Fifthly, although the BLMM was successful in achieving a number of its original and fundamental objectives, it also had significant unintended consequences. It was advantageous that it backed Biden in the 2020 presidential contest. Other unintended outcomes included polarisation, opposition, counterprotests, criticism, violence, the spread of fear and wrath, an increase in crime, an encouragement of moral and social corruption, and the need to battle for respect. Its capacity to bring about significant, long-lasting change was diminished by additional circumstances, which also made it harder to follow. Due to its widespread appeal, there was currently a dangerous movement that encourages violence, moral decline, and public outrage. The movement's wide social media increased public awareness, but it also caused self-censorship. Its effect on public opinion around the world gave rise to criticism, counterprotests, and polarisation in various forms.

Implications

This study had wider ramifications for activism, social movements, and public conversation. As a catalyst for social change, WM and BLMM encouraged people to speak up against injustice and oppression in their communities. With their emphasis on intersectional methods of activism and the elevation of marginalised voices, they had the capacity to advance greater diversity, inclusion, and equity in society.

Furthermore, the examination of media portrayals highlights the significance of critically interacting with prevailing narratives and advocating for more genuine and varied depictions of social justice concerns. Through questioning preconceptions and highlighting underrepresented

viewpoints, the media was a vital tool for promoting social change, creating support, and increasing awareness.

Limitations and Future Research

It is critical to recognise the limits of this study, but the knowledge it provided. First off, the research was constrained by the amount of literature and data that were currently available, which might not adequately represent the range of viewpoints and experiences within wokeness and BLMM activism. Furthermore, the study examined the US case; more investigation was required to examine the global aspects of these movements across the globe.

Subsequent investigations in this field might delve into the intersectional dynamics of these movements activism, scrutinising the ways in which many forms of oppression crossed and interacted to mold the identities and tactics of activists. Furthermore, longitudinal research might monitor the development of them over time and evaluate their long-term effects on political mobilisation and societal transformation.

Suggestions for Future Research

It is imperative that we keep expanding our knowledge of wokeness and BLMM and how they related to activism and social movements going forward. This could entail cross-disciplinary cooperation between academics, activists, and practitioners to investigate novel techniques and strategies for WM and BLMM research in various settings.

Furthermore, studies in the future may examine how they influenced community organising, institutional reform, and public policy. Researchers can help social justice movements and other communities to establish more inclusive and equitable practices by identifying successful tactics and solutions.

In conclusion, this study shed light on the intricacies between them and how they affected activism and social movements. Comprehending the processes of modern social change and

fight towards a more just and equitable society for all was by critically analysing their historical foundations, guiding principles, media depiction, and wider ramifications.

Conclusion Statement

To sum up, this research provided insightful information about the complex phenomenon of wokeness and its significant influence on modern activism and social movements, especially BLMM. According to this study, WM and BLMM developed from a long history of resiliency and resistance among marginalised communities, especially among AA. With fresh vigour and urgency in response to persistent structural injustices and inequities, they symbolised a contemporary reenactment of past civil rights and social justice movements.

These movements were centred on important ideas and concepts that direct activists in their quest for social change. Both of them were intersected in ideas, deeds, and objectives that were informed by concepts like intersectionality, critical consciousness, privilege awareness, and anti-oppression, strength of community, self-care, social media, and group action. BLMM emphasises education, economy, health care, engagement in politics, garnering support, and earning respect. These tenets highlighted the movements' dedication to opposing hierarchies of power, elevating the voices of the marginalised, and fighting for justice on several fronts.

Furthermore, examining how wokeness and BLMM were portrayed in the media and in popular discourse highlights both the advantages and disadvantages of influencing public opinion. Media outlet support grassroots movements and provide voice to the voiceless, but they also reinforced prejudices, misrepresentations, and the commercialisation of social justice issues in addition to self-censorship. Navigating the complexity of modern activism and using the media as a vehicle for social change required an understanding of these relationships.

This study had wider ramifications for activism, social movements, and public conversation. As catalysts for social change, these movements inspired people to fight injustice and oppression and organise their communities. With their emphasis on intersectional methods

of activism and the elevation of marginalised voices, they had the capacity to advance greater diversity, inclusion, and equity in society.

The results of this study also highlighted the significance of challenging prevailing narratives and advocating for more accurate and varied representations of social justice problems in popular culture and the media. Through questioning preconceptions and highlighting underrepresented viewpoints, the media was a vital tool for promoting social change, creating support, and increasing awareness.

Furthermore, the study found that BLMM had unintended consequences in its trajectory. Helping Democratic candidates in the 2020 presidential election was the most important one. Polarisation and resistance, counter-protests, criticism, violence, the spread of fear and anger, raising crime rates, encouraging social corruption, and fighting for respect were other kinds of consequences.

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الملخص:

هذا البحث يدرس تطور حركتي اليقظة و حياة السود مهمة، تقاطعهما وتأثيرهما الثقافي. ويتضمن تحليلاً لتمثيل وسائل الإعلام والخطاب الشعبي. وفيه تم التطرق الى تحولات حركة حياة السود مهمة عن أهدافها الأولى وتحديد النتائج غير المقصودة في مسارها. وبغية التحقيق في تأثيرهما الاجتماعي -السياسي على المجتمع الأمريكي، تتمثل الأساليب المستخدمة في هذه الدراسة في إجراء فحص دقيق لمصادر البيانات الثانوية وتطبيق تحليل المحتوى. وتشدد هذه الدراسة على الطريقة التي شكل بها الاستيقاظ الحركات الاجتماعية الجديدة والنشاط الاجتماعي الحديث. ويمكننا أن نفهم بشكل أفضل ديناميكيات التغيير الاجتماعي وأن نكافح من أجل مجتمع يتسم بالعدالة للجميع عن طريق التحليل الدقيق لأسسه التاريخية، ومبادئه التوجيهية، وصور وسائل الإعلام، وتشعباته الأوسع نطاقاً. تتمثل الاستنتاجات المستخلصة في المفاهيم التي تعرّف الحركتان، والفرص والصعوبات المترتبة عن التصوير الإعلامي لهما، التقاطع بينهما، المناقشات المتعلقة بالعنصرية الهيكلية، والنتائج غير المقصودة.

الكلمات المفتاحية:

أمريكان من أصل أفريقي، حياة سوداء مهمة، تطور، عدالة اجتماعية، اليقظة.