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## **Strategies for promoting Black Lives Matter**

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## INTRODUCTION

Over the course of history, the problem of racism became the subject of attention of society, researchers, people's forces. Nowadays, it is considered that this problem is solved, as modern society characterizes it as well-educated, morally upstanding, enjoying equal rights. However, in real practice, thousands upon thousands of people face racial discrimination from day to day. In such a way, racism is an existential problem of modern society.

**The relevance** of the paper lies in the fact that the struggle with the problem of racism was translated into reality by the movement “Black Lives Matter” (BLM), which asserts the rights of Black people, has an anti-racism direction. In the domestic research, there is a shift in studying the strategies and lexical means of Black Lives Matter promotion, which confirms the actuality of the paper.

The individual aspects of the functioning of Black Lives Matter were investigated by the following researchers: S. R. Allen, M. K. Asante, J. M. Blaut, F. J. Blumenbach, K. Brodtkin, S. Campbell, E. Donalson, W. E. B. Du Bois, F. Fanon, J. Gecker and others.

**The research aim** is to analyse the strategies and lexical means of Black Lives Matter promotion.

The **objectives** of the study are:

- to investigate the historical context of racial formation in the U.S;
- to characterize the catalyst of BLM;
- to consider the main approaches of analysis of the Black Lives Matter activity;
- to analyse the protests as a means of communication;
- to perform the analysis of the potent speeches;
- to characterize the activity of BLM in social media.

The investigation subject is the lexical means of representation and promoting Black Lives Matter in modern media discourse.

The **object** of research is the strategies and lexical means of Black Lives Matter promotion.

Data sources. The material of analysis is the interviews of the Black Lives Matter participants (2016–2021 years), the interviews of popular personalities relating to the subject of the Black Lives Matter activity (Ted-Talks, BBC-News, CNN.com, Bazar.com, The Guardian), the articles of media discourse (BBC-News, CNN.com, Bazar.com, The Guardian, Vox.com and others), which come under the Black Lives Matter activity. The overall number of the material is 35 articles and interviews.

Outline of the methods used in research. In the paper, the following methods of research were used: the method of definitional analysis, the method of synthesis, the method of generalization, the comparative method, the descriptive method, the componential method, the sampling method.

Theoretical value of the research lies in the possibility of using the results of the theoretical analysis as a background for future research.

Practical value of the research. The conclusions obtained in the research could be used as the demonstrating material when teaching at universities. Also, it is possible to use the results of the research in the process of developing teaching materials as coursebooks, teaching aids, etc.

The novelty of the paper lies in the fact that this paper's strategies and lexical means of promoting Black Lives Matter have not been investigated yet.

Brief outline of the research paper structure. The paper consists of the introduction, two chapters, which are divided into units, conclusion, and list of references.

## **CHAPTER 1. THEORETICAL FOUNDATION OF BLM**

### **1.1 Historical context of Racial Formation in the U.S/ Civil Rights Movement**

Racism is in the focus of research of many modern researchers. Racism starts with difference and distinction and then because of a hegemonic dictation ends with ranking and punitive practices against Africans and other people. Perpetrators of racism believe that they are superior by virtue of some inherent characteristics that compel them to maintain the European project against all others. It is like the enslavement era when whites simply thought that they were a different order of humans because through their guile, imperial ambitions, and warlike attitudes they had managed to subjugate Africans for hundreds of years. Racial chauvinism reached its peak when whites sought to dominate Africans on the continent [20, p. 41]

One of the most important thinkers on race, Audrey Smedley, has shown how the institutionalization of race through the expansion of ideas and a set of assumptions about human beings created an environment where race became entrenched in American thinking [21, p. 15].

Humans live and interact on the basis of the myths that they acquire after their birth. No one enters the world with a concept of race or the practice of racism. Certainly, in a racist society – that is, a society where ranking of people is by virtue of color, creed, – learns quite early that race matters. Since the quest for the elimination of racism is the objective for many researchers and activists, we are committed to understanding as much as possible the use of racism as a divisive element in human society. It is, as Montero-Ferreira has argued, “the most important weapon of domination born with modernity and with the political, economic, and ideological systems that created it... a weapon of psychological disruption and domination [22, p. 80]”. Hence, racism serves many masters, and whether they are legal, moral, or psychological masters the aim is disruption and domination.

Humans operated without the concept of race, and hence racism did not exist for thousands of years. Difference did exist, and humans used difference to advance land acquisitions and territorial dominance and to settle disputes. Ethnic, linguistic, and clan distinctions were often at the center of group contests, but it would take the concept of racism to make these contests ones based on the idea of race.

It is necessary to identify the source of racism and its maintenance in order to tackle it. Those who claim to be “white” maintain racism in all of its institutional forms because they dominate those sectors that have the capacity to change the quality of life for Africans, Latinos, and Asians. Institutions give racism the quality of seeming to be self-perpetuating, because institutions are often the seedbeds for racist actions against groups of people [41, p. 71].

Racism is a practice that is based on the belief that whites deserve privilege. There are those who believe that if whites viewed themselves as human alongside other humans, there would be no attempt to preserve notions of white purity [23, p. 19]. This would be seen as a passing phase of humanity, as all other human types are passing phases. Who humans are today is not the same as who humans were 5,000 or 10,000 or 50,000 years ago. Since the emergence of humans on the plains of East and Southern Africa, humans have always been evolving in social and biological ways. There are no pure gene pools; there are only gene pools that are relatively close to each other because of selection, geographic isolation, or interactions brought about because of economic stresses. There are, of course, politicized versions of race supported by government, as in the case of the 1997 Office of Management and Budget's (OMB) classification of African Americans and whites as follows [41, p. 73]:

1. Black or African American is a person having origins in any of the black racial groups of Africa.
2. White is a person having origins in any of the original peoples of Europe, the Middle East, or North Africa.

These are highly politicized statements and reflect the power of the ruling racial ideology. One can easily see that these statements are biased against the African continent. While the OMB provides that a white person is one who has “origins in any of the original peoples of Europe, the Middle East, or North Africa,” it claims that an African American or black is a person “having origins in any of the black racial groups of Africa”. What is left unsaid here is that the OMB thinks that there are “other” people who were the original people of Africa besides blacks; otherwise the equivalent statement would be that a black person or African American is a person “who has origins in the original people of Africa”. Furthermore, the OMB says that whites can lay claim to “Europe, the Middle East, and North Africa”. This is clearly racist, hegemonic, and an attempt to politicize the idea of origins.

Racism has often been conflated with nationalism or xenophobia, but these are not the same things. A nation is a community of people and, in a modern sense, would ordinarily include a diverse group of people. Xenophobia is fear of strangers and may include any people without regard to color. Racism assumes many abnormal forms of human behavior and has the ability to morph into something that seems innocent enough, a long way from white racial superiority until it is examined for the source of distorted views [41, p. 73].

Racism involves the elements of privilege and power and the ability to control the parceling out of those elements according to a system of ranking based on what one considers race. The highest value is assigned to those defined as whites, and the lowest value is assigned to blacks according to the doctrine of white racial domination. It is the unacceptability of this construction of human interactions that produces resistance and reaction, because there is no reality to this construction. When the victim of racism kills the fear of racism, then he or she has killed the racist [25, p. 22]. It is all an illusion, and since it is known that there are no humans inherently smarter, more intelligent, or more superior in moral judgments than others, it is only when fear is conquered that we are able to say that we have successfully confronted racism. Du Bois understood as much but questioned the

condition of African people as those who saw themselves through the “eyes of others” [15, p. 16]. The researcher recognized the difficulty of a people who had internalized a sense of inferiority by virtue of being subjugated in a racist crucible. In *Souls of Black Folk* he lamented that “the Negro was created in the shadow of all the other races’ and claimed that the African was a sort of “seventh son” born with “double consciousness and was always looking at himself through the eyes of others” [15, p. 23].

Du Bois is chasing two wayward ideas: the idea of double consciousness and the idea of Africans unable to see through their own eyes. Both fuel a divisive problem that will lead to issues of distorted consciousness, social confusion, and even colorism. Afrocentrists have challenged these notions, indicating that one can only have one consciousness at a time and that “double consciousness” is highly improbable [2, p. 55]. More than this, however, is the fact that Africans only marginalize themselves by trying to see through the eyes of racist whites. In the case of colorism, blacks who are darker than other blacks often experience a stigma of their complexion because of the incessant and persistent advantages shown to white people and sometimes to lighter-complexioned blacks [6]. This is also a form of racism.

The change in the race paradigm was implemented by the ethnicity paradigm, which represents the mainstream of modern science. The paradigm has passed through three major stages:

a pre-1930s stage in which the ethnic group view was an insurgent approach, challenging the racist view of race which was dominant at that time;

a 1930s to 1965 stage during which the paradigm operated as the progressive/liberal “common sense” approach to race, and during which two recurrent themes – assimilationism and cultural pluralism – were defined;

a post-1965 phase, in which the paradigm has taken on the defense of conservative (or “neoconservative”) egalitarianism against what is perceived as the radical assault of “group rights” [3, p. 45].

The ethnicity-based paradigm arose in the 1920s and 1930s as an explicit challenge to the prevailing racial views of the period. The pre-existing racist paradigm had evolved since the downfall of racial slavery to explain racial inferiority as part of a natural order of humankind. Whites were considered the superior race; white skin was the norm while other skin colors were exotic mutations which had to be explained [2, p. 89]. Race was equated with distinct hereditary characteristics. Differences in intelligence, temperament, and sexuality (among other traits) were deemed to be racial in character. Racial intermixture was seen as a sin against nature which would lead to the creation of “biological throwbacks.” These were some of the assumptions in social Darwinist, Spencerist, and eugenicist thinking about race and race relations [45].

But by the early decades of the 20th century racist view was losing coherence. It had come under attack by adherents of Progressivism, and had also been called into question by the work of the “Chicago school” of sociology. The Progressive attack was led by Horace Kallen, who also introduced the concept of cultural pluralism, which was to become a key current of ethnicity theory. The Chicago sociologists were led by Robert F. Park, who had been secretary to Booker T. Washington, and whose approach embodied the other major current of the ethnicity’ paradigm, assimilationism [21, p. 40].

In contrast to racism-oriented approaches, the ethnicity-based paradigm was an insurgent theory which suggested that race was a social category. Race was but one of a number of determinants of ethnic group identity or ethnicity. Ethnicity itself was understood as the result of a group formation process based on culture and descent [23, p. 5]. “Culture” in this formulation included such diverse factors as religion, language, “customs,” nationality, and political identification [8]. “Descent” involved heredity and a sense of group origins, thus suggesting that ethnicity was socially “primordial,” if not racism given, in character. While earlier theorists did indeed assume this, later ethnicity theory came to question the validity of any

primordial sense of identity or attachment, arguing instead that these concepts too were socially constructed [3, p. 90].

In response to the racial conflicts of the 1960s, ethnicity-based approaches to race abandoned their earlier progressivism, opting for neoconservatism, a center-right racial ideology that key ethnicity theorists helped to found [39, p. 74]. Since the early 1970s, neoconservative approaches to race have fueled the racial reaction in the United States, operating in an effective although at times uneasy alliance with the new right. Under the banner of “colorblindness” this alliance has attempted to forge a new “post-racial” hegemony, a new “common sense.” The contemporary United States is not only “post-racial” in this account, but also “post-civil rights.” In a colorblind society, it is claimed, racial inequality, racial politics, and race-consciousness itself would be greatly diminished in importance, and indeed relegated to the benighted past when discrimination and prejudice ruled.

To treat race as a matter of ethnicity is to understand it in terms of culture. It is to undermine the significance of corporal markers of identity and difference, and even to downplay questions of descent, kinship, and ancestry – the most fundamental demarcations in anthropology. Cultural orientations are somewhat flexible – one can speak a different language, repudiate a previous religious adherence or convert to another, adopt a new “lifestyle,” switch cuisine, learn new dances – ethnicity theories of race tend to regard racial status as more voluntary and consequently less imposed, less “ascribed.” [41, p. 86]

There are immense and obvious problems with this approach, too many for us adequately to address here. Just to pick one item: The assignment of group identity on the basis of physical appearance – the corporal – has served for half a millennium as a practical tool in the organization of human hierarchy and domination, and as a tool of resistance as well.

Guided by ethnicity theory, Americans have come to view race as a cultural phenomenon. Racial identity is often seen as parallel to other forms of status-based group identity, such as that of “hyphenated American” groups (Italian-Americans),

gendered groups (women), groups identified by sexual orientation (LGBTQ), and religiously identified groups (Catholics, Muslims). In this account race is understood as a fundamentally ethnic (i.e., cultural) matter. It is conceptualized in terms of attitudes and beliefs, religion, language, “lifestyle,” and group identification. In ethnicity-based approaches, the race-concept is thus reduced to something like a preference, something variable and chosen, in the way one’s religion or language is chosen. Racism too is reduced in importance: It is seen as a mere matter of attitudes and beliefs, involving such issues as prejudice, beliefs about others, and individual practices: “I’m not racist; I treat everyone equally.” [39, p. 76–77]

Ethnicity-based paradigm became the liberation of people from the racist views. The first liberation, of course, is the liberation of one’s own mind, but the second liberation in a racist state might be to show how to liberate whites from the tightening strictures of their own delusions.

Since whiteness is a product of racism, it coordinates its organic relationship to other people with a worldview that is clearly ethnocentric. It is important to make the distinction between ethnocentric and Eurocentric. Sometimes it appears that they are the same processes or mirror images – when Eurocentrism imposes itself as if it is universal, then it becomes an ethnocentric worldview. It is certainly possible to possess a Eurocentric attitude that is freed from notions of superiority. This is something quite difficult, because it is rare to find in the modern world without the intervention of those “race traitors” such as Noel Ignatiev [30], A. Smidley [44], and Joe Feagin [21], for example, who trample on the special arguments of white superiority.

New Thought in Africology seeks to bring into existence a perpetual revolution toward a paradigm shift to defeat all forms of oppression. It is referred to as New Thought because it is not like Old Thought, which sought to accommodate ignorance and the offshoots of ignorance such as racism, sexism, homophobia, and colorism; it seeks to obliterate them with a steady dose of reality. In effect, the work of the critical thinker Ana Monteiro Ferreira demonstrated the value of such a

powerful shift in her book “The Demise of the Inhuman” [3, p. 45]. New Thought is confrontational and is embraced by and embraces those in the Black Lives Matter movement who understand that it is not enough to speak; one must also act. As a coin of the new generation, New Thought challenges, confronts, and conflicts those who maintain their psychoses of racism. There are now whiteness study scholars who share with Africologists the idea that whiteness, as a product of racism, must be seen as the key to eliminating racism. To defeat racism, it is necessary to destroy the notion of whiteness where it stands for superiority and exceptionalism. It has to be eliminated as a delusion that has organized and shaped human responses to each other for 500 years. It is an imaginary construction, not real and not biological [39, p. 89]. Let us dispense with it in the same fashion as called for by Green, Sonn, and Matsebula, who argue that “locating whiteness, rather than racism, at the centre of anti-racism focuses attention on how white people's identities are shaped by a broader racist culture, and brings to the fore the responsibilities that white people have for addressing racism” [25, p. 27].

Some have argued that whiteness might be a part of a broader discourse on human transformation. This is the inevitable path to a better human future; whites must confront whiteness and overcome it by accepting their complicity in oppressing others. In *Black Reconstruction in America*, Du Bois claimed that white people “read mainly white authors” [15, p. 123]. If the white authors are not Africologists or critical white thinkers, they will repeat the same racist memes that have been cited and underscored hundreds or thousands of times. A constant part of the meme of white racist responses to suggestions of eliminating whiteness, the bastion of privilege, is to get angry or be aversive to the discourse. The white scholar Allen says that “We have a tendency to get angry and aversive as anyone who has done antiracist education with white populations can attest” to have experienced this reaction in my classes on race and representations of race; other Africologists have told me that they have had the same reactions from whites. Confronted with the evidence for widespread racism, white persons often violently reject any association

with the idea. They may even avoid coming to class; they certainly cannot be called upon to give heroic acts of confessions about their racist thoughts [39, p. 93].

Noel Ignatiev, who wrote *How the Irish Became White*, is correct to force the issue by calling for a new abolitionism. He argues that white people must abandon their whiteness or else the world will continue to have this element of racist exploitation and white privilege where it is not even a second thought. In a 1997 speech Ignatiev said that so-called whites must cease to exist as whites in order to realize themselves as something else; to put it another way: white people must commit suicide as whites in order to come alive as workers, or youth, or women, or whatever other identity can induce them to change from the miserable, petulant, subordinated creatures they now are into freely associated, fully developed human subjects [30, p. 12–15].

Thus, it is possible to conclude that the ethnicity-based paradigm became the liberation of people from the racist views. It also became the background of civil rights movements. The civil rights movement was a struggle for social justice that took place mainly during the 1950s and 1960s for Black Americans to gain equal rights under the law in the United States. The Civil War had officially abolished slavery, but it didn't end discrimination against Black people – they continued to endure the devastating effects of racism, especially in the South. By the mid-20th century, Black Americans had had more than enough prejudice and violence against them. They, along with many white Americans, mobilized and began an unprecedented fight for equality that spanned two decades [39, p. 3].

The Civil Rights Movement changed America during the twentieth century. While “the majority rules.” Americans cannot ignore the rights of the minority. The Civil Rights Movement changed segregation, unfair voting practices, and other unfair treatments of minority groups in America. The most important dates of the Civil Rights Movement are the following:

1776 – Thomas Jefferson writes: “...All men are created equal...”

1308 – Importation of slaves banned illegal slave trade continues

1852 – Uncle Tom's Cabin is published by Harriet Beecher Stowe

1863 – President Lincoln issues Emancipation Proclamation freeing “all slaves in areas still in rebellion”

1875 – Congress passes civil rights act granting equal rights in public accommodations and jury duty

1909 – Founding of the National Association for the Advancement of Colored People (NAACP)

1920 – Nineteenth Amendment gives women the right to vote

1924 – Citizenship Act makes every American Indian a U.S. citizen

1948 – President Truman issues executive order outlawing segregation in U.S. military

1954 – U. S. Supreme Court declares school segregation unconstitutional.

1955 – Rosa Parks refuses to move to the back of a Montgomery, Alabama, bus: boycott follows and bus segregation ordinance is declared unconstitutional.

1957 – Arkansas governor uses National Guard to block nine black students from attending Central High School in Little Rock.

1961 – Freedom Rides begin from Washington, D. C. into Southern states

1963 – Dr. Martin Luther King Jr. delivers “I Have a Dream” speech to hundreds of thousands at the March on Washington

1963 – Congress passes Civil Rights Act declaring discrimination based on race illegal

1968 – Martin Luther King Jr. assassinated in Memphis.

1983 – Martin Luther King Jr. federal holiday established.

1996 – Supreme Court rules consideration of race in creating congressional districts is unconstitutional

2003 – Supreme Court reaffirms Affirmative Action in a case regarding college admission [39, p. 2].

Thus, the Civil Rights Movement is a reminder that Americans must protect the basic rights of every individual now and forever.

## 1.2 The catalyst of BLM (Trayvon Martin, George Floyd)

Black Lives Matter arose from a long history of struggle with violence, anti-Black activism, and anarchy. The Black Lives Matter Global Network (BLMGN,) according to LinkedIn, came into existence in 2014 in Berkeley, CA, as a member-led and chapter-based organization that is devoted to building local Black power and “stopping” violence against Blacks [14, p. 5].

In the summer of 2013, the hashtag #BlackLivesMatter was first used on social networks. BLM was co-founded as an online movement (using the hashtag #BlackLivesMatter on social media) by three Black community organizers – Patrisse Khan-Cullors, Alicia Garza, and Opal Tometi. The reason was the acquittal of George Zimmerman, who killed African-American teenager Trayvon Martin. Black Lives Matter organizes protests, rallies, demonstrations in connection with cases of violence and murder by police officers in the performance of their duties, as well as against racial discrimination [10, p. 15].

Trayvon Marlin was killed in February, 2013. The circumstances of the unarmed 17-year-old death suggest that even many decades later, invisibility plagues black folks, still. Trayvon Marlin was visiting his father, matching hoops on television. At halftime, he left his dad`s town in a gated community and walked to a 7-Eleven for snacks. There was a light drizzle and he was wearing a hooded sweatshirt and jeans. On the way back, he drew the attention of George Zimmerman, captain of the Neighborhood Watch. Zimmerman, who is white, called police from his SUV and told them he was following a “suspicious” character. The dispatcher promised to send a prowl car and told Zimmerman to stay in his vehicle. He didn't. When police arrived, they found him with a bloody nose and Martin face down on the grass not far from his father’s door, a gunshot wound in his chest. Zimmerman said he shot the boy in self-defense. Police did not arrest him. At this writing, nearly three weeks later, they still have not. citing insufficient evidence. The case has been

referred to the States Attorney and the NAACP has asked the Justice Department to intervene [40].

The tragic death of George Floyd, a Black man, who died in the hands of four police officers on May 25, 2020, in Minneapolis, led to nationwide protests of police brutality against Blacks and subsequent riots and looting. A White policeman had placed his knee on Mr. Floyd's neck for some nine minutes, despite his utterances of "I can't breathe," which was audible to multiple people passing by the scene [10, p. 23].

Also, there were 13 unarmed deaths of Black men at the hands of White policemen in 2019, that is why BLM has struggled against systemic police racism and institutional racism, which shook the world. Equally raucous, looting riots plundered many businesses and caused billions in damages and losses. There was over \$500 million in damages in Minnesota's Twin City area alone. Over 800 police would be injured, and some killed nationwide. As of the end of July 2020, more than 300 police cars were damaged just in New York City from protests and riots [10, p. 26].

Thus, it is possible to conclude that such personalities as Trayvon Martin, George Floyd became the catalysts of the Black Lives Matter as the respond, protest on the illegal, racist actions of police.

### **1.3 Approaches to research of BLM**

Black Lives Matter is in the focus of many modern researchers. The points of view are ambiguous: some researchers consider the activity of Black Lives Matter as the negative phenomenon, while the others claim that the activity of Black Lives Matter brings positive results. Thus, S. Campbell [10] insists that the activity of Black Lives Matter is well-organized criminal activity. The researcher notes that Cullors, Tometi, and Garza were told by Freedom Road Socialist Organization to launch something online to galvanize and organize Black rage at Trayvon's demise.

It was the perfect opportunity that the Freedom Road Socialist Organization had been looking for to attack White America further. As Rahm Emanuel once said, never pass on a crisis as an opportunity [10, p. 45]

Attorney General Barr noted in late May of 2020 that the George Floyd riots showed planned and organized Antifa-style violence and arose from anarchists and other extremist groups from the Left. Many rioters came from outside state borders to promote violence, which is a federal crime. President Trump also had blamed Antifa and Leftist groups for looting and rioting that was unrelated to George Floyd [10, p. 46]

In the opinion of the researcher, the tragic George Floyd incident gave the Globalists the perfect cover to begin a Civil War in the streets and increase racial divides towards more anarchy. If the George Floyd incident had not occurred, the Globalists would have created another catalyst or a false flag to start the riots. This is a global war against China and all the Globalists, which includes many of our own Democrats. What is going on is classic Deep State strategy: create situations so world governments spend tons of money so the Deep State can lend tons of money to them, arm all participants, and spread disease that they have medications and vaccines for, all for massive profits as they try to regain control of the White House. At the same time, they continually attack America's traditional social fabric and predominantly Christian values [10, p. 47].

On the other hand, the researcher E. Donalson [14] believes that activity of BLM is exceptionally positive. The researcher notes that the #BlackLivesMatter movement sits at the intersection of race, sex, gender, and religion. These tenets speak to embodiment, which has been a site of trouble for Black bodies from the time of chattel slavery forward. These tenets are well articulated.

The researcher considers that the BlackLivesMatter movement, underscored by theological context, stands to further the work of reimagining the sacred worth of Black bodies. As our bodies are always in this society raced, gendered, and sexed

along with other qualifiers, it is important to address how the tenets of BlackLivesMatter serve to (re)member those bodies into wholeness [14, p. 7]

Describing the essence of the movement #BlackLivesMatter, E. Donalson notes that it was created by three Black queer women, Alicia Garza, Opal Tometi, and Patrisse Cullors, in the wake of George Zimmerman's trial for the killing of Trayvon Martin. The lived realities and intersectionality of these women show up in the core tenets as a prescriptive call for social justice and a rethinking of the very constructs of our society.

The researcher approves the activity of the movement, claiming that there is nothing tentative or hesitant about the tenets of #BlackLivesMatter, they leap from the page as a manifesto of love and liberation for the least of these. They call for the revolutionary idea of the death of anti-Blackness. Without erasing difference, the tenets of the #BlackLivesMatter movement invite Black people to self-love expressed in self-care and neighbor love. They hold love as an intricate part of justice, which is the public manifestation of love. They speak to the dominant culture a demand which is the failure to acknowledge it as power [14, p. 8]

The researcher noted that #BlackLivesMatter never directly addresses a demand to the dominant culture which is to decenter whiteness as normative and speak to the subjectivity of the Black body and life. This movement and its tenets are a declaration of war on the status quo. It attacks the interlocking systems of oppression that dominate and terrorize minoritized and marginalized communities. The call to action is a new social contract that remakes relations of power [14, p. 9].

Speaking about the death of Trayvon Martin, E. Donalson confirms that the tragic death of Trayvon Martin is also conceptualized against the backdrop of a critique of neoliberalism as an attempt to obfuscate white racism, arguing that the neoliberal myth rests on a ruse of agency. It is shown that the death of Trayvon Martin unravels the painful illusions of post-blackness, specifically as his story brings sadly to the fore the realities of a system that produces the criminal label in ways sometimes masked by words such as choice, agency, drive, and other

neoliberal slang. It is argued that neoliberalism is therefore a deceptively bright white fabric of illusions. Thus, within the history and current manifestations of white supremacy, the talented post-black identity is offered a tempting pass, but one that is always already probationary. Indeed, in this text the vulnerability of neoliberal citizenship and thus the cost of a ticket that demands homage toward white respectability and denies the possibilities of a genuine multiracial solidarity is explored [14, p. 10]

The researcher shows the opinions of other authors, which raise the very challenging point that instead of becoming enraged and shocked every time a black person is killed in our society, we should theorize black death as a predictable and constitutive aspect of our democracy. This supports the earlier contention that Trayvon Martin's death can be seen as a normal result of American society. As such, it is theorized that his death or killing is prefigured by mass or collective loss of the social standing and life of black people [14, p. 11]

Christopher J. Lebron [33] also expresses the positive attitude to #BlackLivesMatter. The researcher claims that the movement has become a force demanding change in America. Eschewing traditional hierarchical leadership models, the movement cannot be identified with any single leader or small group of leaders, despite the role Cullors, Tometi, and Garza played in giving us the social movement hashtag that will likely define our generation [33, p. 9]. Thus, in his opinion, #BlackLivesMatter represents an ideal that motivates, mobilizes, and informs the actions and programs of many local branches of the movement. Much like the way a corporate franchise works, minus revenue and profit, #BlackLivesMatter is akin to a social movement brand that can be picked up and deployed by any interested group of activists inclined to speak out and act against racial injustice [33, p. 10].

There is no doubt that the movement itself is historically momentous, even if it remains unclear as of this writing the level of policy efficacy #BlackLivesMatter has been able to bring to bear on the problem of racial justice.

According to Fernando Orejuela and Stephanie Shonekan [40], The Black Lives Matter movement is a contemporary expression of both pride and resistance, rooted in a tradition that began when Europeans used force to remove Africans from their homeland and place them into bondage. Chained together on the lower decks of ships and tightly packed much like sardines in a can, these black bodies endured all forms of inhumane treatment during the long voyage to the Americas. The researchers note that the Black Lives Matter movement continues the practice of using music as personal and group expressions to organize and peacefully protest racial injustices, including sanctioned police and civilian brutality against black bodies. Led by millennials in response to the unjustified murder of Tray-von Martin in 2013, followed by the killings of Mike Brown, Sandra Bland, and others in subsequent years, the scope of this movement is far-reaching. It encompasses social issues of environmental justice, criminal justice, and black political empowerment, highlighting themes of marginalization and black affirmation [40, p. 11].

Nevertheless, and overlapping with the rise of the Black Lives Matter movement, the researchers noted that they witnessed increases in the membership of alt-right groups and the collaboration with the KKK, neo-Nazis, and neo-Confederates in public demonstrations. As they protested the removal of Confederate statues around the country, the hate rhetoric and violent activities of these groups were on full display during the “Unite the Right” rally in Charlottesville, Virginia (August 12, 2017), which resulted in the killing of a counterprotester and injuring several others. President Donald Trump’s laissez-faire attitude toward the expressions of white supremacy organizations prompted the Black Lives Matter network to demand a ban on all Confederate iconography and hate groups in the United States and to affirm, “We stand with the people of Charlottesville who are fighting for a world in which the inherent humanity of all people is honored” [40, p. 12].

Against the backdrop of urban decay, community isolation, and limited financial resources, advocates of the Black Lives Matter movement use social media

and contemporary creative expressions – hip hop; R&B; go-go; techno; and the Houston, Texas, SLAB car culture – to expose and confront these and other social injustices, and to inspire change through social and political activism [40, p. 13].

Also, the researchers note that the critics label Black Lives Matter as anti-police and anti-American, in the same way that they treated the Black Panthers Party for Self-Defense, a branch of the Black Power movement, ignore centuries of racial animosities resulting from centuries of institutional racism and sanctioned violence inflicted on black bodies that produced adversarial relationships between law enforcement and African American communities [40, p. 13].

The researchers Andreu Casas and Nora Webb Williams [11] investigate the aspects of formation of the social movement “Black Lives Matter” in the Internet. The researchers confirm that images are an effective means of mobilization people, the means of activation of a social movement.

From the linguistic point of view, A. Romano studies the linguistic aspects of a Black Lives Matter slogan, he traces the line of the development of the slogan’s meaning of the slogan [42].

Also, the researchers Judith Degen, Daisy Leigh, Brandon Waldon, Zion Mengesha [12] investigate the harmful effects of responding “All lives matter” to “Black lives matter” from the linguistic perspective. They discuss why “All lives matter” is a hurtful, dismissive, and cruel response to “Black lives matter” – even if the person who says it doesn’t intend that effect, and even though we all probably agree that all lives matter.

Thus, it is possible to conclude that there are two approaches to the investigation of Black Lives Matter. The first group of researchers considers the activity of Black Lives Matter as destructive and harmful, while the second claims that the activity of Black Lives Matter is of anti-racist nature, it is the human rights movement, which peacefully advocate for the rights of Black people.

## **Conclusions on Chapter 1**

The first part of the paper deals with the analysis of the theoretical aspects of the functioning of the Black Lives Matter movement, the concept of racism, the approaches to the investigation of Black Lives Matter`s activity. In the frameworks of the research, it was found that racism involves the elements of privilege and power and the ability to control the parceling out of those elements according to a system of ranking based on what one considers race. The highest value is assigned to those defined as whites, and the lowest value is assigned to blacks according to the doctrine of white racial domination. The change in the race paradigm was implemented by the ethnicity paradigm, which represents the mainstream of modern science.

The analysis has shown that The Black Lives Matter Global Network (BLMGN,) according to LinkedIn, came into existence in 2014 in Berkeley, CA, as a member-led and chapter-based organization that is devoted to building local Black power and “stopping” violence against Blacks. In the summer of 2013, the hashtag #BlackLivesMatter was first used on social networks, which was caused by the killing of African-American teenager Trayvon Martin. The tragic death of George Floyd, a Black man, who died in the hands of four police officers on May 25, 2020, in Minneapolis, led to nationwide protests of police brutality against Blacks and subsequent riots and looting.

It was also noted that there are two approaches to the investigation of Black Lives Matter that include social and linguistic aspects. The first group of researchers considers the activity of Black Lives Matter as destructive and harmful, while the second claims that the activity of Black Lives Matter is of anti-racist nature, it is the human rights movement, which peacefully advocate for the rights of Black people.

## **CHAPTER 2. STRATEGIES FOR PROMOTING THE BLACK LIVES MATTER MOVEMENT**

The second part of this paper deals with the analysis of the strategies for promoting the Black Lives Matter movement. The material of analysis is the interviews of the Black Lives Matter participants, the latest and the most relevant interviews of popular personalities relating to the subject of the Black Lives Matter activity (Ted-Talks, BBC-News, CNN.com, Bazar.com, The Guardian), the articles of media discourse (BBC-News, CNN.com, Bazar.com, The Guardian, Vox.com and others), which come under the Black Lives Matter activity.

### **2.1 Protests as a means of communication**

The part of the paper deals with the analysis of the linguistic means of the language of the Black Lives Matter participants, as well as the strategies of opposition of Black Lives Matter. These two subparagraphs were identified due to the fact that the levels of the linguistic means of the language of the Black Lives Matter participants will be investigated in the first subparagraph, while the levels of the language of opposition will be characterized in the second one.

#### **2.1.1 The Language of the Black Lives Matter Movement**

The first step, the analysis of protests as a means of communication of the Black Lives Matter participants will be performed. A great number of the modern society is involved in the Black Lives Matter movement. The protests are performed not only in the USA, but all over the world. In the frameworks of analysis, the interviews with BLM participants and founders were analysed.

Speaking about the symbols of BLM as the representation of the movement, it is possible to note that the death of such Black people, as Travon Martin, George Floyd became the sign of protests, the violence of white people became the

background of explosions of the BLM strikes in many countries. Thus, one of the activists of BLM notes:

*“George Floyd was crushed to death”. “It was traumatic and visceral and almost symbolised the ways in which some people felt that they were already having their lives taken away from them - how they felt crushed by the ways in which the world works [51].*

Thus, the death of George Floyd became the symbol of Black people, which live in tense, under pressure of racial differences, and became the symbol of struggle for changes.

In the framework of analysis of the levels of promoting Black Lives Matter, the levels of protesters` communication were divided into the following levels:

1. Lexical level;
2. Stylistic level;
3. Syntactical level.

The lexical level is represented by the use of such lexical means of protest communication as:

- Neologisms:

*“It was always important for us that people start to understand and learn about those micro-aggressions [49].*

The activist uses neologisms micro-aggressions, which serves for highlighting that racism is the problem not only with police violation, but also with the attitude of all white people to Black population.

- Terminological units:

*“Police brutality is the most visible and visceral manifestation of racism, but every day we, as Black people, experience degradation,” she says [49].*

As the example demonstrates the use of such terms, as manifestation, degradation, with the aim to demonstrate the realities of modern racism, which almost every black person faces every day in the USA and all over the world.

*I witnessed first-hand the challenges my close Black immigrant community had to contend with after my parents faced deportation for being undocumented [49].*

Also, the activist uses the term deportation, which also describes the realities of living Black people.

– Idioms:

*But actually it doesn't work that way. We have to address problems at the root, and when you deal with what's happening in black communities, it creates an effervescence, right? So a bubble up rather than a trickle down [49].*

With the aim to highlight the necessity of fighting with racism, the activist of BLM uses such idiom, as to address problems at the root.

*She pauses before continuing, "I'll take a beat and celebrate, but also the struggle continues and so does the work." [58]*

In this case, with the aim to make an accent on own position, the activist uses the idiom take a beat, which highlights that she will continue to fight with racism in the world.

– Allusions:

*How many of you heard that saying that leadership is lonely? I think that there is an element where leadership is lonely, but I also believe that it doesn't have to be like that [49].*

In the example, the BLM activist uses the famous saying leadership is lonely. She insists on the fact that for more effective results, all members of BLM have to reconsider a stand about the leaders, because in her opinion, it is too hard to be a lonely leader.

*There have been protests in 60 countries and on every continent except Antarctica, and some analysts say it may well be the biggest movement in US history [49].*

In the fragment of interview, the activist makes reference to the opinion of power personalities with the aim to highlight that Black Lives Matter is *the biggest movement in US history*.

Characterizing the stylistic level of the language of protests, it is possible to identify the following stylistic means, which the BLM activists use in their speech:

- Metaphor

*Black Lives Matter founders: We fought to change history and we won [54].*

As the example demonstrates, the founders of Black Lives Matter call the activity of the movement *as the fight, which changes history*. Thus, the use of the stylistic means of metaphor is observed in this case.

*"Black Lives Matter, after seven years, is now really in the DNA and the muscle memory of this country," said Garza. "We all have watched how our community members, our family members, are being murdered on camera [54].*

Also, metaphor was applied in this example, as the results of the BLM activity is metaphorically called as their protests *the DNA and the muscle memory of this country*.

*There are so many ways in which, even as this movement was exploding for the second time, major news outlets continue to focus on the wrong thing [54].*

The second wave of the BLM movement has raised after the death of G. Floyd, which is metaphorically called by the activists as "explosion".

*Black Lives Matter is our call to action. It is a tool to reimagine a world where black people are free to exist, free to live. It is a tool for our allies to show up differently for us [49].*

The founders of BLM use the significant number of metaphors with the aim to describe the essence of the movement's activity: thus, they consider BLM as the *call to action, a tool to reimagine a world, a tool for our allies to show up differently for us*.

*It's actually happening all across the globe. And what we need now more than ever is a human rights movement that challenges systemic racism in every single context [49].*

In this case, the activity of BLM is metaphorically described as a movement that challenges systemic racism in every single context.

*So I love the effervescence, bubbling up [49].*

The protests of Black Lives Matter are metaphorically described as *effervescence, bubbling up*, which represents the position of Black people, their disagreement with the world anti-black racism.

*"This is a great celebration of our collective courage and the fact that people of conscience are stepping up in a time that requires it," she says.*

The changes in the vision of White people relating to Black ones, which is caused by the activity of BLM, is metaphorically described as *a great celebration of our collective courage*, as the situation with racism changes step by step.

*"Warriors who are out there every day without pay working for our families, working for our communities." [51]*

The activists of BLM are called as warriors on the "field of battle with racism".

– Epithets:

*What we've seen is thousands of black people showing up for our lives with very little infrastructure and very little support [49].*

One of the main problems, which is caused by racism, is the level of life of Black people, which describes in the fragment by the use of epithets very little / very little. Also, the use or repetition is observed, which was applied with the aim to make an accent on the low level of life of Black people.

*So you all are doing work that forces you to face some brutal, painful realities on a daily basis. What gives you hope and inspires you in that context? [49]*

In this case, the realities of racism are called as brutal, painful. Thus, the use of the epithets is observed in this case.

*“The amazing uprising in the UK this year was a great show of solidarity, but people were also showing up for themselves [53].*

The protest of BLM in Britain is described by the use of epithet amazing.

– Simile:

*So one is we have to stop treating leaders like superheroes. We are ordinary people attempting to do extraordinary things, and so we need to be supported in that way [49].*

In the example, the founder of BLM highlights that for an effective activity of BLM, it is necessary to stop credit leaders with a quality of superheroes. The author uses simile in this case: to stop treating leaders like superheroes.

– Antithesis:

*We have images of our death on the TV screen, on our Twitter timelines, on our Facebook timelines, but what if instead we imagine black life? [49]*

In the fragment, the activist opposes the vision of black death and black life. She claims that we have to change our vision of Black people, and it will be the most powerful step toward breaking racism.

*But even with all those accomplishments, the military never seemed to let these two forget one thing: They're Black. "African Americans have served our country, every war we've had," Pittard said. "But America hasn't always served us." [62]*

In this case, the activist contrasts the attitude of Black soldiers toward America and the attitude of the government toward them. Thus, he notes that African Americans have served our country, every war we've had, while America hasn't always served us.

– Parallelism:

*And they inspire me even more because although our society is telling them, you're not wanted, you're not needed here, and they're highly vulnerable and subject to abuse, to wage theft, to exploitation and xenophobic attacks, many of them are also beginning to organize in their communities [49].*

With the aim to highlight the attitude of native population toward immigrants, the activist uses parallel constructions: you're not wanted, you're not needed.

- Repetition:

*Black Lives Matter offers answers to the why. It offers a new vision for young black girls around the world that we deserve to be fought for, that we deserve to call on local governments to show up for us [49].*

Also, the example of repetition was identified. The stylistic device was applied with the aim to focus attention on that Black people deserve equality: we deserve to be fought for, that we deserve to call on local governments.

- Syntactical level. At the syntactical level, the use of direct speech, as well as the use of the sentences with the use of the structure “question – answer” is observed:

- The use of direct speech:

*I'm inspired by seeing older people step into their own power and leadership and say, "I'm not passing a torch, I'm helping you light the fire." [49]*

In this case, the activist uses the direct speech with the aim to represent the words of the aged people, who also try to help the activity of Black Lives Matter.

*And one of my questions as a child was, why? Why us?*

As the example demonstrates, one of the founders of Black Lives Matter uses the direct speech to express her emotions and feeling while racial discrimination of her family: why? Why us?

- The use of the structure “question – answer”:

*It's not just about coming and watching people on a stage, right? It's about how do you become that leader -- whether it's in your workplace, whether it's in your home -- and believe that the movement for black lives isn't just for us, but it's for everybody [49].*

With the aim to keep a fix on auditory, the activist uses the structure “question – answer”. This way, she holds the attention of readers and listeners.

Thus, in the framework of analysis of the linguistic means of promoting Black Lives Matter, the means of protesters` communication were divided into the following levels:

1. Lexical level;
2. Stylistic level;
3. Syntactical level.

The lexical level is represented by the following lexical means: slang lexical units, neologisms, terminological units, idioms, allusions.

The stylistic level of the language of protests is represented by the following stylistic means: metaphors, epithets, simile, antithesis, parallelism, repetition.

The syntactical level of the language of protests is represented by the following syntactical means: the use of direct speech, the use of the structure “question – answer”.

### **2.2.2 Strategies of opposition of Black Lives Matter**

Also, in the frameworks of analysis, the strategies of opposition of Black Lives Matter were analysed. Thus, the following strategies were identified:

- The strategy of accusation:

*However, during an interview with Marc Lamont Hill for Black News Tonight on Thursday, Ms Cullors described the scrutiny over her homes as a “racist and sexist” attack by the “right-wing media” [51].*

Thus, one of the founders of BLM accuses the “right-wing media” in racist and sexist attack on her, as she is an important personality for the BLM movement. She notes that the attack on her is the attack on all movement.

*Ms Cullors then told Mr Hill that she thinks the criticism over her properties is part of an effort to discredit her work and BLM’s activism [51].*

Also, Ms Cullors accuses media in attack on her, she considers this attack as an effort to discredit her work and BLM’s activism.

– The strategy of calling to actions: in many cases, the activists of Black Lives Matter use appeals to actions with the aim to activate the struggle with racism. Thus, the activist uses such appeals, as *"Why should we stay quiet?", "come together and do what's right", "We need action to be taken immediately", "stay woke"*:

*Sasha Johnson in June 2020: "Why should we stay quiet?" [51]*

*Ahead of the meeting, Greene's sister called on Edwards and his team to "come together and do what's right" and said the officers involved in her brother's arrest should be held accountable [56].*

*"Something needs to happen right now," Dinelle Hardin told CNN. "Not tomorrow. Not next week. We need action to be taken immediately." [56]*

*But in 2014, following the police killing of Michael Brown in Ferguson, Missouri, "stay woke" suddenly became the cautionary watchword of Black Lives Matter activists on the streets, used in a chilling and specific context: keeping watch for police brutality and unjust police tactics [42].*

– The strategy of opposition:

*"We have seen this tactic of terror time and again, but our movement will not be silenced." [58]*

In the frameworks of the strategy of opposition, the participants of BLM claim that they will continue the struggle with racism, they have already seen the tactic of terror and will don't afraid.

– The strategy of peaceful protest:

*"Growing up in this area I've always tried not to fall into the stereotypes of being the angry black girl who calls out racism 24/7 or trying to tackle racial injustice, simply because I'm already outnumbered." [58]*

Also, the activists of BLM highlight that they are not "angry blacks", they want to protest peacefully.

– The strategy of reproach:

*This is unconscionable. And this would not happen if this nation didn't have a population that was black, and we have to be real about that. Watching a man having*

*his life taken away from him in broad daylight with people standing around was almost unconscionable, and yet it happened. People saw the video and felt so ashamed that things had become so bad in the United States and that they had not done enough to stop it [57].*

In this case, the activist blames white people, especially the police, she calls them unconscionable, as the police killed the guiltless man, and the other people had not done enough to stop it.

*The young voices in your special report are dignified, defiant and moving. The bullying experienced from a very young age shames white culture at every level. Jimmy McGovern's TV film Anthony is a tragic exposure of what racism can lead to. We all need to see it. [59]*

In the fragment, the activist reproaches White people in bullying, which *shames white culture at every level.*

*Tamika Mallory, a well-known US activist posted on her Instagram account: "Pull through sis! People think it's a game out here. Smh. #SashaJohnson" [51].*

As the example demonstrates, the USA activist reproaches people in their position, that they think that BLM is a game.

*Labour MP for Tottenham David Lammy tweeted: "This is gut wrenching. Praying for Sasha Johnson, her family and friends that she makes a full recovery #BlackLivesMatter" [51].*

The Black representative *David Lammy* reproaches White people in an assault on the activist of BLM *Sasha Jonson*.

Thus, in the frameworks of analysis, the strategies of opposition of Black Lives Matter were identified:

- the strategy of accusation;
- the strategy of calling to actions;
- the strategy of opposition;
- the strategy of peaceful protest;
- the strategy of reproach.

## 2.2 Constituents of speech acts

The speeches of the BLM activists are characterized by the power and forcefulness. We will consider the speech acts, which verbalize the position of the BLM activists. Thus, the use of the following speech acts was identified:

Representative speech acts, which include the following:

– constative speech acts, which establish the presence of events or facts at the present time and fix events or facts that took place in the past. Constatives are represented by the following constructions:

– *I believe:*

*I believe that the movement for black lives isn't just for us, but it's for everybody* [49].

– *Obviously:*

*Obviously, it is the prominent movement in the history of Black people.*

– *No doubt*

*No doubt, we all doing good deeds* [56].

– *In fact*

*In fact, the matter not only in racism, the matter is in the essence of people* [51].

– suppositional speech acts – provide a description of events and facts that had existed before the statement. Such speech acts are formed by the past times:

– Past Simple:

*I mean, that's what you all did. You started something, and look what's happened. Thank you all so much for being here with us today* [49].

– Past perfect:

*So, I've learnt a great deal about interdependence. I've learnt about how to trust your team. I've come up with this new mantra after coming back from a three-month sabbatical, which is rare for black women to take who are in leadership, but*

*I felt it was really important for my leadership and for my team to also practice stepping back as well as also sometimes stepping in [49].*

– Deductive speech act is used to predict future events and facts. Prediction is formed by the use of future times:

– Future Simple:

*We, Blacks, we will have the happy future [62].*

– Evidential speech acts are used to fix a certain state of affairs that exists from the speaker's point of view. It is formed by the use of the following constructions:

– I think:

*I think our work as movement leaders isn't just about our own visibility but rather how do we make the whole visible [49].*

*And I also think leadership looks like everybody in this audience showing up for black lives [49].*

*I think about issues like climate change, and how six of the 10 worst impacted nations by climate change are actually on the continent of Africa [53].*

– I am hopeful:

*PC: I am hopeful for black futures [54].*

2. Directive speech acts are intended to force the activity of auditory. The following lexical means are used for creation of directive speech acts:

– the verb in the form of an infinitive is used at the beginning of the sentence:

*The second thing that you can do is to join something. Be a part of something.*

*But there are groups that are doing work in our communities right now to make sure that black lives matter so all lives matter. Get involved; don't sit on your couch and tell people what you think they should be doing. Go do it with us [49].*

*And I have to acknowledge that, and I have to see that, and so my new mantra is, "Keep calm and trust the team." And also, "Keep calm and thank the team." [49]*

*Ahead of the meeting, Greene's sister called on Edwards and his team to "come together and do what's right" and said the officers involved in her brother's arrest should be held accountable [56].*

*But in 2014, following the police killing of Michael Brown in Ferguson, Missouri, "stay woke" suddenly became the cautionary watchword of Black Lives Matter activists on the streets, used in a chilling and specific context: keeping watch for police brutality and unjust police tactics [42].*

Also, the directive speech act is realized by the use of a verb **let**:

*"The idea that we continue to pump more and more money into the police and expect a different result other than Black people being killed in the streets or disproportionately imprisoned doesn't hold up. Let's put money into education, mental health services and issues around homelessness. There is a number of things we can do that will lessen police interaction with our community and would actually keep us safe." [57]*

– The modal construction *have to* is also used with the aim to form the directive speech act:

*And what I learned in this process was that we need to acknowledge that different people contribute different strengths, and that in order for our entire team to flourish, we have to allow them to share and allow them to shine [49].*

*Yeah, we have to invest in black leadership. That's what I've learned the most in the last few years [49].*

*It also requires money. "We live in global capitalist world, so we have to talk about resource distribution and whether people have access to the capital they need so that their lives work. Real resources have to accompany those values. You can't just say it, you have to put some substance behind it." [57]*

2. Commissive speech acts represent the guarantees, promises. The use of the following constructions with the verb *promise* was identified:

1. I + nuclear verb (promise) + I, the nuclear verb is located at the beginning of the sentence:

*Okay we promise we are going to start the new company in July.*

2. I + verb ....I + nuclear verb (promise), the nuclear verb is located at the end of the sentence:

*One day, we well live in equality, I promise [56].*

3. I + nuclear verb (promise) + that ...:

– *And I promise that all these mentioned above WILL change the way the world feels about blacks! [57]*

4. I + nuclear verb (promise) + 3<sup>d</sup> person in singular / plural:

– *We can't the achieve the intended effect right now but I can promise it will change the history! [57]*

5. I + nuclear verb (promise) + 2<sup>nd</sup> person in singular / plural:

– *Go with us, I promise you will be amazed [51].*

– 3<sup>d</sup> person in singular / plural + nuclear verb (promise):

– *The BLM movement promises the changeable future [62].*

3. Expressive speech acts represent the expression of gratitude, regret, joy, etc. The following examples were identified in the frameworks of analysis:

– The speech act of gratitude:

*I am thankful for everybody, who struggles with us! [62]*

– The speech act of congratulation:

*I congratulate us with this victory! This is the result of our activity!*

4. Performative speech acts, which declare the present state of the world. The following lexical means are used for creation of the performative speech acts:

– *I declare:*

*I declare that the next year will be full of significant events for Black Lives Matter [56].*

– I disagree:

*I totally disagree with the world full of racism. With all my heart, I stand against of it [56].*

– I claim:

*I claim that my position is inviolable* [51].

Thus, the speech power of the BLM activists is achieved by the use of the following speech acts:

- representative speech acts, which include: constative speech acts, suppositional speech acts, deductive speech acts, evidential speech acts;
- directive speech acts;
- commissive speech acts;
- expressive speech acts, which include: the speech act of gratitude; the speech act of congratulation;
- performative speech acts.

### **2.3 BLM in social media**

The activity of Black Lives Matter is in the focus of modern social media, many famous personalities and researchers. But the nature of the activity of the movement is characterized by the controversial nature. On the one hand, it gathers the majority support, on the other hand, there are many people who disapprove of the actions of Black Lives Matter. Thus, one of the most divisive issues advocated by Black Lives Matter is the idea of defunding the police, the notion of reallocating funding from over-militarised police forces towards mental health resources and education to better serve Black communities and to ensure that the police don't have to deal with issues that they're ill-equipped to handle. It causes the debates and sharpen disputations, as many people are opposite to such innovation.

Also, there is a question about how the director of the Black Lives Matter Global Network Foundation had acquired the funds to pay for the properties. Black sports journalist Jason Whitlock accuses the BLM founders of "making millions of dollars off the backs of these dead Black men who they wouldn't spit on if they were on fire and alive". The journalist makes an accent on the fact that the million estate purchases of the BLM funders go against their self-described ideology as "trained

Marxists”. Thus, the sports journalist is not against the activity of BLM, but he accuses the founders in dishonesty and defraudation [51].

The journalist of The Stanford Daily L. Kross Wallance [63] also doubts the correctness of the activity of BLM. The journalist notes that she expects that a good portion of the people who clamored to show support for BLM will eventually distance themselves from the movement, reaching what scholar James Lindsay describes as “the Woke breaking point.” A summer of protesting, rioting, looting, arson and iconoclasm has raised plenty of awareness and initiated many conversations. It has also resulted in damage that may cost insurance companies up to \$2 billion. Homicide rates have spiked in major U.S. cities, calling into question the prudence of reducing police presence during an ongoing pandemic and economic downturn. Meanwhile, election results point to a widespread rejection of identity politics that challenges BLM’s approach to race-based grievances. Amid all this chaos, the journalist can’t help but wonder if BLM has done more harm than good.

Also, the acting Australian Prime Minister Michael McCormack claims that not only Black Lives Matter, but all lives matter. For these words, McCormack was widely condemned for his remarks, including by Indigenous Australian activists, Labor and the Greens. The opponents claim that “all lives matter can be understood as a racist dog whistle – a direct push-back against the Black Lives Matter movement. It is far from an innocent term celebrating the worth of all humanity”.

According to the survey, a majority of people believe Black Lives Matter, the anti-racism movement that spread across the UK this summer, has increased racial tension, according to a poll. Thus, over half (55%) of UK adults believe the BLM protests that took place in big cities but also in the Shetland Islands and the Isle of Wight, increased racial tensions, according to a survey of more than 2,000 people by pollsters Opinium. 17% of the people polled in October disagreed. The polling also showed 44% of ethnic minorities felt BLM increased racial tensions [55].

Also, it is necessary to highlight the position of D. Trump, who tweeted about New York City's decision to paint “Black Lives Matter” on Fifth Avenue, calling it

“a symbol of hate” [65]. The politician claims that Black Lives Matter is an aggressively disposed groupment, which is aimed at destruction. The words of the politician have caused a wave of protests.

B. Newsome, the journalist of the Critics.co, describes the results of activity of Black Lives Matter. The journalist writes: “On the last weekend of May (the first after the death of George Floyd in police custody), I was in San Diego watching local broadcasts of protesters setting fires, smashing windows, looting shops, brandishing weapons, spraying graffiti, and blocking roads in downtown San Diego and nearby La Mesa. At least nine people died that weekend in protests around the US (according to a list on Wikipedia, which is unlikely to over-count). More people died in other areas when law enforcement surged against the protests or were ordered to avoid confrontations. In Chicago, that weekend was the deadliest for homicides (25) since records began.” [61] In light of this events, the journalist places the question, why the other social media inform only about “the peaceful protests of BLM”.

The journalist also notes that “the day after that first bloody weekend, Yahoo News admitted no violence in its short report on worldwide “anti-racism protests.” Also, he highlights that “AP admitted that 14 Metropolitan Police officers were injured by “protesters” in one night but claimed these injuries “followed a largely peaceful Black Lives Matter demonstration.” [61]

There is also another side of Black Lives Matter. Many modern celebrities have controversial opinions and entertain a view of Black Lives Matter. Thus, the singer Adam Lambert has represented his solidarity for the movement by participating in the Black Lives Matter protest along the stretch of Hollywood and Vine in Los Angeles. The famous singer notes: “What a week! I have run the range of emotions, obviously a lot of what I saw made me angry. And it's really interesting that it took something like this to allow us white folks to have a little bit of an inkling of an understanding of what Black Americans have been going through in our country for way too long.” [48]

Also, the Hollywood couple, Alex Rodriguez and J. Lo took part in the peaceful protests in Los Angeles. The celebrities appeal: “Let’s Get Loud for Black Lives Matter.” [47]

The singer Ariana Grande is an active participant of Black Lives Matter. She has been seen walking at the protest and has shared helpful resources in the hopes of encouraging fans to stand up against police brutality and racism. The star encourages the members of Black Lives Matter to “stay active, stay energized, keep sharing, keep learning, sending strength and if you are protesting today please be safe” [50].

The famous model Bella Hadid is opposite the racism that runs rampant in the fashion industry. Bella Hadid is fully supportive of Black Lives Matter. She notes: “I want young girls and boys to know that it is okay to use your voice and demand justice for what is important to you. I want them to know it's okay to be empathetic and gentle, but to be strong and speak your truth at the same time” [52].

Also, it is possible to note that a great number of Internet resources, such as BBC-News, CNN.com, The Guardian and others characterizes the activity of Black Lives Matter as peaceful, anti-racism, free and equal, phenomenal and phenomenal.

This way, we can conclude that there are different sides of the same coin, when it comes to the activity of Black Lives Matter. Many modern politicians, journalists, researchers use the epithets “destructive”, “harmful”, “killing”, “illegal”, the metaphor “a symbol of hate”, when describing the activity of Black Lives Matter. On the contrary, there are many powerful personalities which approve the activity of Black Lives Matter. They use such epithets and metaphors, as “peaceful”, “free and equal”, “phenomenal”, “phenomenal”, “the voice of people”, “explosion of human rights” with the aim to describe the movement activity.

## Conclusions on Chapter 2

The second part of the paper was focused on the analysis of the strategies for promoting the Black Lives Matter movement. The material of analysis was the interviews of the Black Lives Matter participants, the interviews of popular personalities relating to the subject of the Black Lives Matter activity (Ted-Talks, BBC-News, CNN.com, Bazar.com, The Guardian), the articles of media discourse (BBC-News, CNN.com, Bazar.com, The Guardian, Vox.com and others), which come under the Black Lives Matter activity.

In the framework of analysis of the linguistic means of promoting Black Lives Matter were divided into the following levels: lexical level; stylistic level; syntactical level. The lexical level is represented by the following lexical means: slang lexical units, neologisms, terminological units, idioms, allusions. The stylistic level of the language of protests is represented by the following stylistic means: metaphors, epithets, simile, antithesis, parallelism, repetition. The syntactical level of the language of protests is represented by the following syntactical means: the use of direct speech, the use of the structure “question – answer”.

In the frameworks of analysis, the strategies of opposition of Black Lives Matter were identified: the strategy of accusation; the strategy of calling to actions; the strategy of opposition; the strategy of peaceful protest; the strategy of reproach.

It was pointed out that the speech power of the BLM activists is achieved by the use of the following speech acts: representative speech acts, which include: constative speech acts, suppositional speech acts, deductive speech acts, evidential speech acts; directive speech acts; commissive speech acts; expressive speech acts, which include: the speech act of gratitude; the speech act of congratulation; performative speech acts.

It was found that there are different opinions relating to the activity of BLM. Thus, many modern politicians, journalists, researchers use the epithets “destructive”, “harmful”, “killing”, “illegal”, the metaphor “a symbol of hate”, when

describing the activity of Black Lives Matter. On the contrary, the powerful personalities which approve the activity of Black Lives Matter, use such epithets and metaphors, as “peaceful”, “free and equal”, “phenomenal”, “phenomenal”, “the voice of people”, “explosion of human rights” with the aim to describe the movement activity.

## CONCLUSIONS

The paper is focused on the analysis of the strategies for promoting the Black Lives Matter movement. It includes the theoretical and practical parts. In the frameworks of the theoretical research, it was found that racism is understood as the privilege of the dominant race group and the discrimination of others. Thus, racism lies in that the highest value is assigned to those defined as whites, and the lowest value is assigned to blacks according to the doctrine of white racial domination.

It was found that the ethnicity paradigm has caused the change in the race paradigm. This paradigm has passed through three major stages: a pre-1930s stage; a 1930s to 1965 stage; a post-1965 phase. It was found that the ethnicity-based paradigm became the liberation of people from the racist views. It also became the background of civil rights movements – a struggle for social justice that took place mainly during the 1950s and 1960s for Black Americans to gain equal rights under the law in the United States.

In the frameworks of the research it was concluded that the Black Lives Matter Global Network came into existence in 2014 in Berkeley. It was a member-led and chapter-based organization that is devoted to building local Black power and “stopping” violence against Blacks. The hashtag #BlackLivesMatter was first used on social networks in the summer of 2013, which was caused by the killing of African-American teenager Trayvon Martin. The tragic death of George Floyd, a Black man, who died in the hands of four police officers on May 25, 2020, in Minneapolis, exploded the protests of police brutality against Blacks and subsequent riots and looting.

It was also concluded that there are two approaches to the investigation of Black Lives Matter. The first group of researchers considers the activity of Black Lives Matter as destructive and harmful, while the second claims that the activity of Black Lives Matter is of anti-racist nature, it is the human rights movement, which peacefully advocates for the rights of Black people.

The practical part of the paper deals with the analysis of the strategies for promoting the Black Lives Matter movement. As the material of analysis, the interviews of the Black Lives Matter participants were used, as well as the interviews of popular personalities relating to the subject of the Black Lives Matter activity (Ted-Talks, BBC-News, CNN.com, Bazar.com, The Guardian), the articles of media discourse (BBC-News, CNN.com, Bazar.com, The Guardian, Vox.com and others), which come under the Black Lives Matter activity.

In the process of the research, the linguistic means of promoting Black Lives Matter were divided into the following levels: lexical level; stylistic level; syntactical level. The lexical level is represented by the following lexical means: slang lexical units, neologisms, terminological units, idioms, allusions. The stylistic level of the language of protests is represented by the following stylistic means: metaphors, epithets, simile, antithesis, parallelism, repetition. The syntactical level of the language of protests is represented by the following syntactical means: the use of direct speech, the use of the structure “question – answer”.

Also, the strategies of opposition of Black Lives Matter were analysed. It was found that these strategies include: the strategy of accusation; the strategy of calling to actions; the strategy of opposition; the strategy of peaceful protest; the strategy of reproach.

The analysis has shown that the power of speech of the BLM activists is achieved by the use of the following speech acts: representative speech acts, which include: constative speech acts, suppositional speech acts, deductive speech acts, evidential speech acts; directive speech acts; commissive speech acts; expressive speech acts, which include: the speech act of gratitude; the speech act of congratulation; performative speech acts.

In the process of analysis of BLM representation in social media, it was concluded that there are controversial opinions relating to the activity of BLM. It was noted that many modern politicians, journalists, researchers have the negative opinion of using the activity of Black Lives Matter epithets “destructive”, “harmful”,

“killing”, “illegal”, the metaphor “a symbol of hate”, when describing the activity of Black Lives Matter. On the other side, there are the powerful personalities which approve the activity of Black Lives Matter, use such epithets and metaphors, as “peaceful”, “free and equal”, “phenomenal”, “phenomenal”, “the voice of people”, “explosion of human rights” with the aim to describe the movement activity.

This way, we can note that the activity of Black Lives Matter is an important element of modern social and political life, it is much-publicized and discussed in wide circles.

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## АНОТАЦІЯ

Роботу було присвячено дослідженню особливостей лінгвістичного зображення діяльності руху Black Lives Matter в сучасних СМІ. Актуальність роботи полягає в тому, що боротьба з проблемою расизму була втілена в реальність з початком діяльності руху Black Lives Matter (BLM), який відстоює права чорношкірих людей, має антирасистський напрямок. Наразі, вітчизняні дослідження, які б освітлювали аспекти діяльності Black Lives Matter, так само як і результати вивчення стратегій і лексичних засобів репрезентації Black Lives Matter, відсутні, що підтверджує актуальність роботи.

Мета дослідження – проаналізувати стратегії та лексичні засоби репрезентації Black Lives Matter.

Мета дослідження зумовлює наявність наступних завдань: дослідити історичний контекст расових протестів в США; охарактеризувати каталізатори діяльності BLM; розглянути основні підходи до аналізу діяльності BLM; проаналізувати лінгвістичні засоби та рівні комунікації учасників BLM; стратегії здійснення протестів учасників BLM; охарактеризувати ставлення до діяльності BLM в сучасному медіа дискурсі.

Предметом дослідження є діяльність Black Lives Matter в рамках лінгвістичного підходу.

Об'єктом дослідження є стратегії та лексичні засоби репрезентації Black Lives Matter.

Матеріалом аналізу є інтерв'ю учасників Black Lives Matter (2016-2021 роки), інтерв'ю популярних особистостей, пов'язаних з темою діяльності Black Lives Matter (Ted-Talks, BBC-News, CNN.com, Vazar.com, The Guardian), статті медійного дискурсу (BBC-News, CNN.com, Vazar.com, Хранитель, Vox.com та інші), які підпадають під діяльність BLM. Загальна кількість матеріалів-35 статей та інтерв'ю.