

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Hamma Lakhdar
University of El-Oued
Faculty of Arts and Languages
Department of Arts and English Language



Reading Global Social Justice Events: Algerian English Literature and Civilization
Students' Perspectives on Black Lives Matter Movement

**Dissertation Submitted in Partial Fulfillment of the Requirements for
Master's Degree in Literature and Civilization**

Submitted by:

Rim Fatima Zohra FEROU

Safa SAHRA

Supervised by:

Dr. Chaima MENNAI

Board of Examiners:

Mrs. Siham GUETATLIA

President

University of El-Oued

Dr. Chaima MENNAI

Supervisor

University of El-Oued

Dr. Souad KADDOURI

Examiner

University of El-Oued

Academic year: 2023 / 2024

Dedication

We would like to express our gratitude to our families and friends for supporting us throughout our academic journey. Additionally, we owe a significant debt of appreciation and respect to our supervisor, Dr. MENNAI Chaima, for her guidance and motivation during our dissertation work.

Acknowledgements

We would like to express our sincere gratitude to our supervisor, Dr. MENNAI Chaima, for her unwavering support, valuable advice, motivation, kindness, and constructive feedback that helped us give our best. Without her efforts, we would not have been able to complete this work successfully.

We would also like to extend our deepest thanks to all the teachers who contributed in one way or another to our education and helped us become who we are today. In particular, we would like to thank Dr. MEHELLOU Zohra, who changed our perspective on literature and inspired us to pursue it further.

Lastly, we would like to express our appreciation to the head of the English department and the board of examiners for representing the best version of this academic paper.

Abstract

Research and studies on global social justice issues have been on the rise recently, especially on the perspectives and attitudes towards The Black Lives Matter movement, which has been controversial since its inception in the Trayvon Martin verdict in 2013, aiming to raise awareness of police brutality and racial injustice. This study explored Algerian English literature students' understanding of social justice issues by investigating their knowledge and attitudes toward global social issues, particularly the Black Lives Matter movement. An online survey was distributed and completed by 53 students of English literature and civilisation in the Algerian Higher Education context. The survey generated mixed data, both quantitative and qualitative. Descriptive data analysis was used to explain the trends and insights from the questionnaire's quantitative data, whereas thematic data analysis was used for qualitative data. The study revealed three main findings: students presented positive attitudes toward the BLM movement, which they strongly supported and actively engaged with the movement. Despite knowing where and how the movement started, students were unaware of the movement's timeframe. Additionally, the results indicated that students believed that media coverage might have affected their interactions with the BLM movement on social media. Therefore, the implication of these findings is to enrich the university curriculum, particularly in this field, to hold safe spaces for students to accommodate these discussions, such as establishing clubs, reading groups, and forums on the university's LMS platform.

Keywords: Algerian students, Attitudes, Black Lives Matter, Global Social Justice, Knowledge.

List of Abbreviations and Acronyms

GJM	Global Justice Movement
WTO	World Trade Organization
WSF	World Social Forum
G7	Group of 7
BLM	Black Lives Matter
YA	Young Adults
LMS	Learning Management System

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General Introduction

1. Background of the Study

According to the San Diego Foundation, (2022), social justice means equal rights and equitable opportunities for all. Social justice encompasses a wide range of issues and advocates for fair treatment of all people, regardless of race, gender, sexual orientation, disability, or socioeconomic status. Some of the most pressing social justice issues include economic inequality, gender, disability, and racial injustice. The Black Lives Matter (BLM) movement is one of the key developments in the latter. The BLM movement began to gain momentum following the Civil Rights Movement, as African-American communities started to publicly denounce the continued violence and racism they faced. This has resulted in widespread protests, including the Black Lives Matter movement, across the United States.

The killings of unarmed Black boys by police officers, such as Trayvon Martin (2012), Michael Brown (2014), Tamir Rice (2014), Eric Garner (2014), and many others, have highlighted the ongoing reality of racist violence, structural racism, and police brutality faced by Black Americans. In reaction to the killings, three black women named Alicia Garza, Patrisse Cullors, and Opal Tometi established the Black Lives Matter Movement. They stated that this movement is focused on centring on black lives, which are systematically and intentionally targeted for destruction. The Black Lives Matter movement originated as a Twitter hashtag, #blacklivesmatter, before evolving into a more organised movement in response to the deaths of Michael Brown and Eric Garner (Clark et al., 2018).

Black Lives Matter is a social movement that opposes the dehumanisation and disenfranchisement of black people, focusing on combating racism, police brutality, and systemic oppression both in the United States and globally (Clark et al., 2018). The core of the Black Lives Matter Movement now centres on combating and bringing an end to systemic

racism that causes premature death within the Black community. This includes addressing racist acts of violence and institutionalised discrimination in areas such as housing, healthcare, employment, education, and criminal justice. The slogan gained multifaceted significance as it denounced systemic racism and demonstrated solidarity with black individuals worldwide. The Black Lives Matter movement gained momentum with the high-profile murder of George Floyd, despite previous incidents such as the return of two other killings of Black Americans named Ahmud Arbery and Breonna Taylor, which occurred during the pandemic where many African Americans lost their lives. President Trump responded to the protests by labelling them as criminal and violent, and proposed a monetary solution to address racial inequalities and systemic racism while neglecting other forms of discrimination (Saidani et al., 2020). This underscores the fact that the movement transpired in a politically charged environment.

A large set of empirical studies has been conducted on the perspectives and perceptions of the Black Lives Matter movement. A study in the U.S, carried out by Hendricks et al. (2021), investigated college students' understanding and attitude toward the BLM movement when it highlighted the growing awareness of the wide variety of goals that the movement espouses. In addition, "The Teachable Moment: Engaging Students in Social Justice Movements"; an article published by the Journal of Social Work Education in 2017 focused on a university's social work faculty (from diverse racial and ethnic backgrounds) collective response to the brutal killing of African-American men by police officers. In addition, research by Jana Semeniuk (2023) sought to understand racialized students' distinct perspectives of allyship during the BLM movement including four multiracial participants: one identified as Asian Canadian, one identified as Black and two identified as Latinx. (The results show disagreement among the scholars. Studies conducted in 2021 and 2017 concluded that the awareness of the movement is increasing. However, the last study confirms that the Participants showed a distinct understanding of and definitions of genuine allyship and performative

activism). Even with this increasing body of literature and research, we are still unaware of the question of whether students of English literature and civilisation in Algeria are sufficiently aware of this movement.

2. Statement of the Problem

Perceptions and perspectives on social justice issues, particularly racial issues among various populations, have recently gained attention, as explained in the paragraph above. Despite this increasing attention among scholars and researchers, there is still a gap in knowledge regarding the perspectives of non-traditional populations (e.g. Algerian students of English Literature and Civilisation). Most research has been conducted on minority and white student populations in the United States and some European countries. This research aims to fill this gap in our understanding of social justice issues by investigating the knowledge and attitudes of Algerian English literature students about global social issues, particularly the Black Lives Matter movement.

3. Research Question

The current study seeks to answer the following research questions:

How do Algerian English literature and civilisation students perceive and interpret the Black Lives Matter (BLM) movement within the context of global social justice events?

Sub-Questions

What is their knowledge of the BLM movement?

What are their attitudes towards it?

In what ways does the media enhance these perspectives and attitudes?

4. Aims of the Study

The aim of this research is to explore students' understanding of and attitudes towards the Black Lives Matter movement. To achieve this aim, researchers have developed the following objectives:

- To identify students' attitudes towards global social Justice Movements, namely- BLM.
- To assess English literature and civilisation students' knowledge of the BLM movement.
- To report the perspectives of English literature students on the BLM movement.

5. Significance of the Study

The significance of this study lies in its contribution to the body of knowledge of literature students, human and social sciences students, and social activists. It also reinforces the students' knowledge of the concepts and theories of social justice issues and their understanding of the BLM movement. This study bridges the gap between academic scholarship discussed in the classroom and global issues, painting a broader picture of students' understanding of and attitudes towards social justice issues, particularly racial inequalities. Accepting this work and putting it into practice will contribute to investigating students' understanding of global social issues, which is crucial for fostering informed and responsible global citizenship. It helps to identify gaps in knowledge, encourages critical thinking, promotes empathy, and prepares students to actively engage in addressing the global challenges.

6. Research Methodology

This study employed a survey design using a questionnaire's sole method. This study used both primary data sources to answer the research question. The primary data sources used in this research were a designed survey that was distributed among students of English Literature and Civilisation in the Algerian Higher Education context. The sampling technique used was convenience sampling and recruited 115 students in total but ended up adopting only 53 participants due to missing data. The tool was distributed largely online using the Survey Monkey platform, targeting students studying English Literature and Civilisation. The tool generates mixed data, both quantitatively and qualitatively. Descriptive data analysis was used to explain the trends and insights of the quantitative data derived from the questionnaire, and thematic data analysis was used for qualitative data.

7. Structure of the Study

This dissertation is divided into two sections. A Theoretical framework is the first chapter of this thesis, which conceptualises Global Social Justice and identifies its relation to literature, language, culture, and identity. A contextual framework of the Algerian English literature is also included in this chapter. The results of the empirical investigation of the Algerian English literature students' perspectives on the Black Lives Matter movement using a questionnaire and document analysis method are presented in the second chapter. Finally, a discussion of future research implications and recommendations concludes the study.

CHAPTER ONE

Exploring the Intersection: Global Social Justice, the Literature, and Empirical insights into the BLM Movement

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1.1. Definitions of Key Terms	7
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Introduction

The first chapter explores the intersection between global social justice, literature, and empirical insights into the BLM movement. This is crucial in answering the main research question “How do Algerian English literature and civilization students perceive and interpret the BLM movement within the contexts of global social justice (GSJ) events?”, and the sub-questions “What is their knowledge of the BLM movement? What are the attitudes towards it? In what ways does the media enhance these perspectives and attitudes?”

This chapter begins by conceptualising global social justice by examining the theoretical framework of the study and adapting Bell’s (2016) theory, which emphasises that social justice is both a goal and process that should encompass both resource distribution and acknowledgement of all individuals. We then present the dynamics and evolution of GSJ movements. This section underpins and frameworks the study, and interprets the results of the following chapter. The next section explores the intersection between literature and social justice highlighting the role of literature in advocacy and activism, and how it represents social justice movements. This helps to understand how Literature and Civilisation students will inspire and interact with literature in the applied curriculum and what these lessons can add to them. Finally, the chapter concludes with a review of previous empirical evidence of perspectives on the BLM movement, which shows that a large amount of the conducted research was on the African/American community attitudes towards the movement; however, to the best of our knowledge, the perspectives and attitudes of people outside this context have not been explored. This in turn identifies the gap that the study attempts to investigate: Algerian English Literature and Civilisation students' knowledge and attitudes towards the movement. However, before moving to the theoretical discussion, it is important to define the constructs measured in this study.

1.1. Definitions of Key Terms

Attitude: “The concept of 'attitude' will be used here to denote the sum-total of a man's inclinations and feelings, prejudice or bias, preconceived notions, ideas, fears, threats, and convictions about any specific topic.” (Thurstone & Chave, 1929, p.06)

Knowledge: “knowledge is a factive cognitive state, which (a) adheres to the truth, and (b) is a priori – perhaps because it must adhere to the truth to the highest degree, or in other words, must be completely indefeasible.” (Wedgwood, 2018, p.08)

Perspective: According to Hughes (2005) “a view or prospect, a particular way of regarding something, or an understanding of the relative importance of thing.” (p.771)

1.2. Conceptualizing Global Social Justice

The following section provides the theoretical framework of social justice and exposes its dynamics and evolution from local to global social justice movements.

1.2.1. Theoretical Framework

Philosophers and others have discussed the concept of justice for a long time. For instance, Young (1990) provided a theory of social justice involving acknowledging and valuing marginalised or oppressed cultures and communities, which is consistent with Rawls's (2001) theory that emphasises the need to assist those who are least privileged. Later, both scholars defined social justice from another perspective: the equal distribution of resources. Rawls (1999) argued that social justice is based on theories that define justice and the equal allocation of resources. Young' (2011) theories highlight the significance of just and fair social procedures. More recently, Bell (2016) provided a more holistic view of the definition of social justice in which she connected both views in one theory, which was the one used in this study. Bell views these elements as interconnected, recognizing that social justice should encompass both resource

distribution and acknowledgment. Resources encompass a fair distribution of social, political, symbolic, and economic assets. Ensuring recognition and respect for all individuals and groups requires their complete inclusion, and groups require their complete inclusion and involvement in decision-making processes, granting them the authority to influence the institutions, policies, and procedures that affect their lives.

According to Bell (2016), social justice is both a goal and a process. The goal of social justice is the full and equal participation of individuals belonging to various social identity groups within a society that are mutually shaped them to meet their needs. The process for achieving the goal of social justice should also follow democratic and participatory principles, respect human diversity and group differences, inclusiveness, affirmation of human agency, and the ability to work collaboratively with others to create change. Ending domination is not possible using coercive tactics that simply reproduce it in different ways. Therefore, a paradigm of “power with” rather than “power over” power (Kreisberg, 1992) is essential for achieving social justice objectives. The formation of coalitions and collaborations with diverse people is a fundamental part of social justice.

People’s vision of social justice is a world where resources are shared fairly and environmentally sustainable, and where all individuals feel safe and secure both physically and mentally, being acknowledged, valued, and treated with dignity. They envision a global society in which individuals have the freedom to fulfil their potential and the ability to determine their own path (self-determining) while also engaging in democratic interactions with others (interdependent). Social justice necessitates individuals who possess an understanding of their own ability to enact change, along with an understanding of their obligation to others, their society, the environment, and the wider global community. In Rawls’ famous work *A Theory of Justice* (1971), he discusses the difference between the idea of justice itself and specific interpretations of justice. According to Rawls, the concept of “justice as fairness” is the most

suitable interpretation when it is the answer of his question: how are goods such as rights, wealth, income, and bases of self-respect distributed on a just and stable society? when it is possible to reach a consensus on the criteria for a just society.

Diversity and social justice are related, though distinct, terms. Diversity refers to recognising and respecting differences among various social groups, such as ethnicity, social class, age, gender, sexual orientation, abilities, religion, and nationality. These differences manifest in historical experiences, languages, cultural practices, and traditions. To achieve social justice, it is crucial to have a comprehensive and genuine understanding of different groups, their histories, experiences, ways of interpreting the world, and values. This understanding is necessary to promote social goals of recognition and respect.

Social justice refers to the reestablishment of society based on the principles of equity, recognition, and inclusivity. As cited in Adams (2014) and Johnson (2005), it entails removing the injustice caused by ranking and categorising differences in a hierarchy that gives certain social groups more power, social and economic advantages, and institutional and cultural validity solely based on their position in that hierarchy. Achieving social justice involves challenging the belief systems, historical circumstances, and institutional patterns and practices that perpetuate unequal social relations, favouring certain groups at the expense of marginalised others. It also requires acknowledging that diversity and social justice are interconnected, and that without valuing diversity, issues of injustice cannot be effectively confronted. Diversity cannot be truly valued without addressing the issues of injustice.

Bell's (2016) conceptualization of social justice that is representing as both a goal and process is adopted in this dissertation. Through this, the results will be interpreted, which look into the Algerian English literature students' perspectives on global social justice events, and whether those students are aware of the social justice issues that affect the world.

1.2.2. Dynamics and Evolution of Global Social Justice Movements

The idea of social justice evolved, beginning with a focus on local issues that mirrored earlier thoughts on the subject. Historical documents show that the initial notions of social justice targeted specific groups of people or nations to tackle the adverse consequences of unequal hierarchies. Social justice was primarily focused on redistributing resources among individuals within their communities rather than on a global scale. Plato differed from the others in not linking justice to the value of equality. Aristotle believed that justice and equality should be applied only to individuals within the same social class in a hierarchical social system. The teachings of heavenly religions played a crucial role in broadening the concept of social justice from a local perspective to a global perspective. The three religions stressed the significance of participation and equality in treatment, shifting the focus of social justice from mere considerations based on an individual's social status to acknowledging the universal value of all humans (Dawoud, 2022).

Global Social movements is a concept that is defined as the combination of organizations (with different levels of formation, even political parties) and others engaged in various activities, consisting of people all over the world, according to the goal of justice in different countries. This means that our focus on empirical data on transnational activism does not mean that it covers all the existing manifestations of this abstract concept. We try to complement our interpretations by examining collective symbols, negative actions, and collaborative organisations (Della Porta et al., 2015).

It is widely believed that the Global Justice Movement (GJM) originated from protest preparations for the Third World Trade Organization (WTO) Ministerial Conference in Seattle in the 1999 Millennium Round. This protest not only received media attention but also for its impact on meetings and negotiations. Among the protesters were human rights groups,

students, environmental groups, organisations, religious leaders, labour rights activists, and other groups. To improve social rights all over the globe and democracy in supranational organisations and institutions, such as the WTO. There are various forms of protest. Most protesters were nonviolent, but smaller groups took more destructive actions, prompting the Seattle police to respond. A state of emergency has been declared (Giugni et al. 2006). Nevertheless, the global nature of the Seattle protests was not primarily due to the diverse mix of protesters, who were primarily from North America, but rather to the multitude of simultaneous protests organised around the world (Della Porta, 2003b), as cited in Giugni et al. (2006). Since 1999, there has been a significant increase in protest events accompanying intergovernmental gatherings and international organisation meetings such as the WTO. Additionally, the GJM introduced new methods to promote its agenda, including parallel summits, social forums, and global days of action. The growth in these types of events, including the number of participants, has been remarkable for many years (Pianta, 2004). While protests against international organisations and the establishment of parallel summits by civil society actors gained more visibility in 1999, similar contentions against institutions such as the WTO, World Bank, International Monetary Fund (IMF), and Group of 7/Group of 8 (G7/G8) had already been present in the 1980s and the 1990s, albeit on a smaller scale. One early example of such dissent was the organisation of The Other Economic Summit during the G7 Summit in London in 1984, which involved development, solidarity, and environmental groups (Passy & Bandler, 2003). Thus, the GJM can be understood as emerging directly from new social movements (NSMs), which have been the primary sources of conflict in Western Europe for the 30 years between 1960-1990 (Kriesi et al., 1995).

The global justice movement has experienced three distinct phases. The initial phase focused on local and national movements opposing neoliberalism, with examples like the Bolivian "water and gas wars." (De la Fuente, 2000), as cited in Pleyers (2010) and the South

Korean workers' movements (Park, 2009). In addition to the Zapatista uprising in Mexico and Indian farmers' resistance against the WTO, the global nature of the movement was evident, especially during demonstrations organised around international events, with the most well-known being the protest in Seattle against the third WTO ministerial conference in 1999. They founded civil society networks that became prominent in the global justice movement, such as the Association for the Taxation of Financial Transactions for the Aid of Citizens (ATTAC), the Global Trade Watch, the Transnational Institute, and Focus on the Global South. Other global alliances emerged during this period, including the World March of Women, Jubilee South, and Via Campesina, which claimed to represent over 100 million small-scale farmers (Desmarais, 2007). The second period began when the first World Social Forum (WSF) took place in Porto Alegre in January 2001 and brought together diverse participants. These gatherings aimed to unite activists from around the world who were passionate about global justice and sometimes worked towards creating alternative programs. The European Social Forum in Florence in 2002, WSF in Mumbai in 2004, and WSF in Porto Alegre in 2005 were significant milestones during this period. Despite many claims that the global justice movement died after the events of 11 September 2001 and the emergence of the "War on Terror" as the main focus, this period marked a golden age for the movement. For instance, the number of protestors at demonstrations increased from 50,000 in Seattle in 1999 to 300,000 in Genoa in July 2001, and reached a million in Florence in November 2002. Additionally, the yearly World Social Forum saw an increase in the number of participants, from 12,000 in 2001 to 170,000 in 2005. The movement's success led to the establishment of numerous forums at different levels, and despite their opposition to the war in Iraq, their main priority remained to fight against neoliberal ideology. It was even noteworthy that some right-wing politicians and World Bank representatives sought to participate in the World Social Forum in Porto Alegre. Following an impressive period of growth between 1995 and 2005, although not without setbacks, the global justice movement entered a

phase of uncertainty. While it expanded globally, the 2006 and 2007 World Social Forums in Bamako, Caracas, Karachi, and Nairobi were not as successful as the previous events. These forums had fewer attendees, less diversity in terms of social and economic backgrounds, and a fewer grassroots activist. Some major global justice organisations have either disappeared or become less active. Additionally, the growing use of the Internet has contributed to the diminishing importance of civil society organisations. Currently, the movement relies mostly on loosely connected networks of groups, small organisations, media sources, and individual activists. Regions that hold symbolic or strategic importance, such as North America, the Maghreb, Sub-Saharan Africa, and South Korea, reinforce social forum dynamics. Latin America remains enthusiastic about global justice ideas and forums, as evidenced by several heads of state in the region adopting anti-neoliberal policies and the participation of 130,000 activists in the WSF held in Belem, Brazil in January 2009. This forum, held in the Amazon region, also highlights the growing significance of environmental concerns in the global movement (Pleyers, 2010).

In the past few years, there has been tremendous evolution in global social justice movements, largely owing to the influence of social media platforms. For instance, hashtag #blacklivesmatter has been included in approximately 250,000 tweets each month since October 2020 (Bestvater, 2023). The movement's focus has broadened to address more pressing issues today, including healthcare, especially in light of the recent coronavirus pandemic. In addition, Merdith et al. (2021), There were significant racial and ethnic variations in the number of extra deaths in the United States in 2020 due to the COVID-19 pandemic, leading to rapid growth in racial and ethnic differences in overall mortality from 2019 to 2020. There were 477,200 deaths during this period, and 74% were linked to COVID-19. The excess deaths per 100,000 individuals among Black, American Indian/Alaska Native, and Latino males and females were more than twice as high as those among White and Asian males and females. Moreover, ensuring

equal access to energy for both the North and the South, providing access to clean water for everyone, and safeguarding the rights of future generations to live in a healthy climate and ecosystem. Despite the significant efforts put forth by the movement, the challenges of translating its goals into reality present a major obstacle because global justice can only be attained through the collective effort and collaboration of all individuals and nations.

1.3. Literature and Social Justice

This section highlights the role of literature in advocacy and its importance in engaging readers with social activism. In addition, it explores the portrayal of social justice movements in literature.

1.3.1. The Role of Literature in Advocacy and Activism

Shah (2003) argues that literature can make a difference in society by inspiring readers to engage in social activism and motivating them to question the status quo, challenge oppressive systems, and advocate for social justice. Literature can serve as a catalyst for societal progress by igniting excitement and shedding light on fundamental issues, mobilising individuals and communities towards collective action, and highlighting hidden stories to become actively involved in social activism and amplifying marginalised voices.

The literature tends to focus on social shameful acts and fundamental issues by highlighting them in the public eye. By addressing issues such as inequality, segregation, violations of civil rights, and environmental degradation, literature sparks conversations and garners attention, and encourages readers to become proactive in finding solutions; hence, literary works can reveal the root causes of these problems, prompt reflective thinking, and inspire readers to take action towards creating a fairer and just society.

Literature has the potential to spark connections and energise grassroots movements. “Literature, including fiction and nonfiction, contributed to the resistance of the political tyranny, the creation of sociopolitical awareness, raising of the collective consciousness of subaltern

people and the achievement of political goals” (Ramadan,2020, p.2) as it reinforces reader engagement with the Other (Cosgrove, 2008). It highlights how academic works can resonate deeply with readers, inspiring them to join forces, organise, and strive for social change. Therefore, literature serves as a unifying force by providing a common language and shared beliefs for individuals with similar values and aspirations to unite, collaborate, and mobilise their efforts. It delves into the historical significance of literary movements and works on catalysing social and political revolutions.

Literature plays a crucial role in bringing to light hidden narratives and amplifying the voices of marginalised communities and individuals whose stories have been overlooked or silenced. Literary works explore overlooked stories, undervalued experiences, and suppressed history. By shedding light on these hidden aspects of society, literature challenges dominant narratives, fills gaps in historical records, and promotes a more inclusive and comprehensive understanding of the past.

1.3.2. Literary Representation of Social Justice Movements

History has witnessed several social justice movements that greatly influenced society using literature, which has always been a powerful medium for representing and exploring the oppressed and marginalised in societies. The Civil Rights Movement is one of the most prominent social justice movements in the United States. In the middle of the 20th century, the U.S. was rocked by a nationwide movement for many varieties of activism that sought to secure full political, social, and economic rights for African Americans. Regarding influential movements, feminism should be mentioned as a widespread movement initiated by women from various backgrounds to challenge and eradicate the oppressions inflicted by men in a patriarchal society. The world has already witnessed four waves of feminism aimed at combating the abuse and oppression of women (Mohajan, 2022). Additionally, the movement against environmental

racism emerged from the concerns of individuals who feel that their lives and well-being are being unfairly endangered due to their ethnicity or cultural background (Mohai, et al., 2009).

In addition to the recent movement, the Black Lives Matter (BLM), which is a global movement, its main goal is to denounce and eliminate not only police brutality towards black people, but also systematic racism in the United States as a whole. The BLM originated in the U.S. in 2013 by social media activists Patrisse Khan-Cullors, Alicia Garza, and Opal Tometi. The BLM started as an online movement with the hashtag #BlackLivesMatter that was in response to the acquittal of George Zimmerman, a neighborhood-watch volunteer, who shot and killed Trayvon Martin, an unarmed Black teenager, in Sanford, Florida in 2012 after Zimmerman found Martin suspicious while on neighborhood watch he called the police. Even though he was told not to act, he followed Martin, got into an argument with him, and shot and killed him. When law enforcement arrived, he claimed self-defense. Zimmerman was not arrested immediately after the shooting incident, leading to nationwide demonstrations that called for his prosecution. Eventually, in April 2012, he was charged with second-degree murder. In his trial over a year later, Zimmerman argued that he acted in self-defense under the "stand your ground" law in Florida. Despite the widespread belief that the verdict was unjust, Zimmerman was acquitted in July 2013, sparking additional protests across the country. The BLM movement expanded in 2014, after the police killings of two unarmed Black men, Eric Garner and Michael Brown. After this incident, massive demonstrations flared up again in cities throughout the United States and across the globe after a viral bystander video showing George Floyd, an African American, taking his last breath in May 2020. This tragic incident brought national focus to the earlier deaths of other African Americans, Ahmaud Arbery and Breonna Taylor. Although they initially did not receive much attention from the media, they also became the focus of protests across the country following Floyd's death.

Previous studies have been conducted on the diversity of global issues covered in literary texts and on how literature represents social justice issues, including age-based issues or ageism (prejudice or discrimination on the grounds of a person's age). For example, an article by Silva and Savitz (2019) highlighted the representation of youth in young adult (YA) literature. According to them, young adult literature not only challenges stereotypes related to race, gender, socioeconomic status, and culture but also adds complexity to age-based stereotypes. Young adult literature can serve as a helpful tool for enhancing motivation and engagement among high school students by matching their interests (Featherston, 2009) or by providing a bridge between the curriculum and instructional content (George, 2001). Utilising young adult literature in enquiry-based learning (Niccolini, 2015) has been effective in sparking discussions on a range of important topics such as race (Bishop, 1990; Schieble, 2012), culture (Bean & Moni, 2003), counter-narratives (Hughes-Hassell, 2013), gender and sexual identity (Batchelor et al., 2018; Wickens, 2011), causes and consequences of bullying (Hughes & Laffier, 2016), social perceptions of (dis)abled populations (Curwood, 2013), and other controversial issues (Ivey & Johnston, 2018), enhancing classroom inclusivity (Hazlett et al., 2011). Furthermore, scholars have conducted a detailed examination of the YA literature, focusing on broad social themes such as freedom (Bean & Harper, 2006), privilege (Gleen, 2018), social justice (Glasgow, 2001), and certain groups of people mentioned in the text that students may relate to, such as individuals who have experienced sexual assault (Alsup, 2003). Therefore, YA has the power to challenge and disrupt the societal stereotypes of young people, creating an educational setting that prioritises the individual worth and respect of every student. Another study by Glasgow (2001) emphasised the importance of teaching social justice through young adult literature. According to Glasgow, to encourage the appreciation of diversity in various aspects such as race, ethnicity, class, gender, sexual orientation, and language, it is essential to establish an inclusive and thought-provoking environment for students that promotes deep and positive learning

experiences. With the growing divineness in American society, social justice education can help develop individuals who are well versed in diversity and group dynamics, capable of analysing social structures critically, and dedicated to collaborating democratically with people from various backgrounds. Therefore, young adult literature offers students the opportunity to explore and question their perspectives on the world, encouraging them to critically consider different viewpoints and social interactions.

In addition, the civil rights movement, its demands, and goals are represented in the literature. For example, Trodd (2015) discussed the role of literature in social protests during civil rights movements. She argued that literature from the civil rights movement played a crucial role in expanding the movement's historical reach. It drew from previous protest traditions, such as literary abolitionism, and evoked the memory of earlier activism to establish a lineage of protest for civil rights. For years, protests have urged America to live up to its ideal. Through their passionate and persuasive writing, they highlighted the injustices, offered solutions, and challenged conventional thinking, expanding the scope of the acceptable discourse. Another study by Porsdam (2018) highlighted literary representation and social justice in an age of civil rights using the novel "To Kill a Mockingbird" by the American author Harper Lee. Porsdam asserts that the discussion around federalism, particularly when intertwined with race, is one factor among others that makes "To Kill a Mockingbird" stand out as a powerful portrayal of social justice during the civil rights era. However, its primary significance lies in its focus on upholding the Rule of Law. In addition, Atticus Finch (a fictional character and protagonist of the novel) embodies the vision of law as a beacon of hope for a brighter future, demonstrating a readiness to have faith in the legal system despite its imperfections due to human error and bias. This quality is what makes "To Kill a Mockingbird" a standout example of literature's ability to depict the fight for rights. Over the years, readers have admired Atticus for his efforts in seeking solutions to seemingly unsolvable issues. In her renowned novel, Lee

successfully portrays how legal dialogue is frequently employed in the American setting to tackle significant matters and navigate conflicting perspectives.

McClennen and Slaughter (2009) introduced vehicles and vocabularies of human rights. In the last 20 years, human rights have become the predominant language for discussions on morality, justice, and injustice. Costas Douzinas, in his work *Human rights and empire: The political philosophy of cosmopolitanism* (2007), points out that the language of human rights is versatile, appealing to various groups such as the right and left, the north and south, the government and religious leaders, as well as the oppressed and the powerful. The discourse on human rights has been effectively utilised by both the powerless and powerful to legitimise their grievances. While initially conceived as a means to challenge the abuse of authority and address social inequalities by placing human needs at the core of democratic society and contemporary social structures, human rights have also been used to justify governmental abuse and the marginalisation of certain individuals within the human community. They also assumed that the growing prevalence of discussions related to rights beyond established legal frameworks has led to a diminished understanding of human rights. This shift in the conversation about human rights to one centred on personal desires and pleasures poses a risk to their status as fundamental principles guiding political and legal structures. In other words, when human rights are viewed primarily as a means of social gratification and benevolence, they may lose power as the foundational values of society. Meanwhile, the erosion of the legal concept of human rights appears to have heightened their importance in everyday discussions and prominence in our aspirations for a just world.

1.4. Review of Previous Empirical Evidence of Perspectives on the BLM Movement

This section reviews previous empirical evidence of perspectives on the BLM movement. The selected studies represented the perspectives and attitudes of different sample backgrounds.

1.4.1. U.S. Citizens (black and white participants) Attitudes towards the BLM Movement

Researchers have examined the U. S. citizens' perceptions and attitudes toward the BLM movement, focusing on how racist attitudes, both implicit and explicit, changed during the movement. For example, Sawyer and Ganpa (2018) conducted research on this topic. This comparative study began prior to the emergence of the BLM movement, just before Obama took office, and ended three years after the emergence of the movement. The main analysis considered only Black and White participants because of their historical significance as the primary axis of racism in the United States (the total sample number was 1, 369, 204 participants). During the BLM movement, implicit attitudes were less favourable towards White individuals compared to before the movement began, and continued to become even less favourable to White individuals over time. Before Black Lives Matter, partiality increased during the Obama administration. Attitudes towards White individuals were less positive during four out of six intervals of high Black Lives Matter activity, with two periods showing no change. These changes were not influenced by seasonal effects and were not part of the popular trend towards less pro-white bias during the BLM movement. Participants with all political beliefs experienced rate reductions in pro-white bias, with the most significant changes seen in the most liberal individuals and the least in the most conservative people. In contrast to implicit attitudes, explicit racial attitudes exhibited more varied changes in the overall sample. Although there was a slight decrease in pro-white attitudes during the Black Lives Matter movement compared with before the BLM, there was no significant shift over time. White and black individuals showed opposite changes in explicit attitudes, leading to blended results in the full sample, suggesting

divergent patterns of attitude change among the two racial subgroups. While the implicit attitudes of whites became less pro-white during the BLM, Blacks showed minimal changes. This indicates that the BLM period may have influenced greater changes in white individuals' implicit biases compared to black individuals. The contrasting trends in explicit attitudes between whites and blacks could also be seen as a move towards more equalitarian attitudes. The decreasing bias among Whites during BLM may have reduced the need for blacks to explicitly maintain pro-black preferences.

A study by Thomas and Drinnon (2021) explored the relationship between support for the Black Lives Matter and the Blue Lives Matter (a countermovement founded in 2014 to support police and their families) movements and how it impacts the perceptions of both black and white people towards each other. The research results were based on a survey of 568 participants across the United States on five different Qualtrics platforms. The study sample comprised 57.6% Caucasian (n = 328) and 42.4% non-white (n = 241). Furthermore, 19.9% identified as Republican (n = 313), 55.1% identified as Democrat (n = 313), 15.7% identified as Independent (n = 89), and 2.8% selected “something else” (n = 16). The researchers reproduced a study carried out by Holt and Sweitzer (2018), expanded their assessments to encompass the Blue Lives Matter movement, and experimented to test responses to bumper stickers that supported the movement or the emotion behind each movement. This study revealed that Blacks, non-whites, Democrats, and women are more likely to support Black Lives Matter, while those 55 years and older, Republicans, and men tend to favour Blue Lives Matter. Support for the Blue Lives Matter movement linked to a positive Social Dominance Orientation, while support for Black Lives Matter was negatively correlated with this orientation. In addition, people reacted more negatively to bumper stickers supporting either movement than to those promoting messages such as racial equality. However, strong support for one movement does not necessarily indicate weak support for the other. The study suggests that the lack of backing for

Black Lives Matter does not necessarily stem from opposition to racial justice but rather from the belief in maintaining social hierarchy with marginalised groups at the bottom. Ultimately, support for these movements may not be as divided as is commonly thought.

1.4.2. White Attitudes towards the BLM Movement

One of the major themes addressed by researchers is white perceptions and attitudes towards the BLM movement. For example, the researcher Sean M. Jackson in 2017 investigated the white perception of racial inequalities and attitudes towards the Black Lives Matter movement. In this quantitative exploratory study, Jackson examined the factors that shaped public opinion of the BLM movement. Specifically, the influence of white people's attitudes on how they view black liberation movements in the 21st century? He conducted a cross-sectional survey of 150 white (male and female) college-level students from different universities, mostly consisting of students from Sacred Heart University in Connecticut and other colleges, including Harvard University, Ithaca University, Curry College, the University of Wisconsin in Madison, and Columbia. The collected data showed that the level of white racial consciousness, as gauged by colour blindness and aggrieved whiteness, can greatly influence opinions on the Black Lives Matter movement. Additionally, factors such as political beliefs and preferred presidential candidates also had a significant impact on whether individuals viewed the Black Lives Matter movement positively or negatively. The study highlighted that the participants in this survey expressed predominantly negative opinions about the Black Lives Matter movement, attributing it to the concept of aggrieved whiteness as the underlying cause. Central to this sentiment is the belief that minority groups have already been provided sufficient resources to overcome inequality. These associations underscore ideas like white normativity, which suggests that movements focusing on racial identity outside mainstream white culture are seen as harmful and unnecessary in American society. The findings also support the argument that aggrieved whiteness significantly influences perceptions of the Black Lives Matter movement.

A recent study by Cole in 2020 also investigated the various perspectives white individuals have on their whiteness to understand how differing levels of white identification influence their views on the Black Lives Matter movement. She used qualitative analysis of in-depth semi-structured interviews to develop a theoretical framework to better understand how white Americans perceive and relate to their whiteness, and applied this typology to analyse their attitudes towards the Black Lives Matter movement. The Minneapolis-St. Paul metropolitan area was selected as the case study for this research because of its distinct blend of race, politics, and culture, characterised by a predominantly white population, legacy of significant racial inequalities, and reputation for progressive political stances. Between February and March 2020, the researcher conducted interviews with 41 white adults over 18 years old from the metropolitan area, each lasting 45 to 90 minutes. The discussions revolved around political beliefs, with a specific focus on race, perceptions of whiteness, nationalism, citizenship, and views on recent political events, such as the impeachment trial, democratic primary, #metoo movement, and Black Lives Matter. The study outlined three distinct patterns of white identification: Type I identification is characterised by whiteness as an invisible and insignificant identity, Type II identification is marked by awareness of whiteness expressed through grievances, and Type III identification is active recognition of white privilege, which influences how white people perceive their race and privilege. These patterns, in turn, affect how white Americans view the experiences of minority groups, particularly their opinions on the BLM movement. The study concluded that the impact of white identity appears to have dual implications, as it becomes increasingly significant for Type II identifiers, who link whiteness to grievances, and Type III identifiers, who associate it with privilege. This study contends that white identification plays a crucial role in shaping perspectives on race and social movement. Following George Floyd's tragic death, Minneapolis emerged as the epicentre for nationwide demonstrations against police brutality, featuring a more diverse coalition compared to the civil rights movement. This shift

may have significant implications for the white identity concept. In this survey, individuals identified as Types II and III highlighted encounters with diversity as transformative in their perceptions of whiteness, leading them to either acknowledge their privilege or view their whiteness as a disadvantage. The widespread impact of the Black Lives Matter movement and the diverse makeup of protesters represents a pivotal moment for fostering greater awareness of white privilege.

1.4.3. Student's Attitudes towards the BLM Movement

One of the key topics that researchers have investigated is students' perceptions of the Black Lives Matter movement, as considered in the case of Ilish and Frank (2020). The study included more than 500 students from a large Midwestern university in the USA. The sample of this study took criminal justice classes at a university with 75% white undergraduate scholars and 8% African Americans in a city with a large African American population (43%). The results of this study show that BLM support outbalances the opposite. Of the students surveyed, approximately half showed support for Black Lives Matter, while a much smaller percentage opposed it. Additionally, 40.9% of respondents indicated some level of agreement with the idea that "Black Lives Matter is promoting a 'War on Cops'," while 32.9% revealed some level of disagreement. These results indicate that some students who support BLM still have doubts. The main factors that strongly predicted negative attitudes towards BLM were having negative views of the police and being white. Following closely behind were Males believed that instances of police misconduct were uncommon. The belief that police officers and soldiers are equivalent was also tied to negative attitudes towards BLM, as expected. Although it was the least predictive among the significant factors, holding a conservative crime ideology did show a significant connection to negative views of BLM. Notably, other factors, such as general views on the police, personal or indirect interactions with law enforcement, knowledge of BLM, and studying criminal justice, did not play a significant role in the study.

Duncan in (2021) conducted a quantitative study that included 180 students, and a large number of them studied at the University of California. Furthermore, most of the participants were Hispanic, Latino, and Spanish, followed by Whites, Black students, and African Americans. There were 144 female participants. This study investigated how demographic factors, black feminist stands, and social media utilisation are linked to assistance and involvement in Black Lives Matter activism. This study revealed that female college students and individuals with strong black feminist attitudes were more inclined to support BLM. Among the social media platforms, Twitter usage was specifically linked to support for BLM and participation in high-risk activism. Students who used Twitter were more inclined to engage in high-risk activities. Age was also found to be related to high-risk activism. Participants with a high Black feminist attitude scores were more likely to engage in various forms of activism, such as low-risk activism, high-risk activism, formal political activism, and activism.

To obtain more information about the impact of early cross-race socialisation within the family, school, and neighbourhood on present attitudes towards BLM and anti-racism. Qualitative research was carried out two years ago at the University of Richmond. The researcher examined whether the families of the 136 participants engaged in discussions about race, as well as the diversity of schools and neighbourhood. There was no evident impact of early cross-race socialisation on current backing for Black Lives Matter. The sole notable connection discovered was that individuals who did not view race tended to show less support for BLM. Nevertheless, there were notable connections between early cross-race socialisation and antiracist attitude variables. For example, being brought up to not see race was linked to less discussion about race with family members and the belief that race does not influence police behaviour towards the person. Additionally, discussing race within the family was connected to a decrease in beliefs of colour blindness, a lower endorsement of All Lives Matter, and a stronger belief that race is shaped by society. Similarly, having conversations about race within the family

was linked to living in a more varied neighbourhood and attending a more diverse middle school, but not necessarily attending a racially diverse college. Interestingly, believing in colour blindness was associated with attending a more racially diverse college. This study is intriguing as it focused on University of Richmond students, a college with a predominantly white student population.

The results showed that students who had early exposure to cross-race interactions and held anti-racist views were more likely to recognise the lack of diversity on campus. By contrast, students with more racially biased beliefs tended to perceive the campus as more diverse. Therefore, the findings suggest that early cross-race socialisation within the family can promote anti-racist attitudes (Popovich, 2022).

All the mentioned studies and a large number of scientific studies were exploring and intended for the attitudes and perspectives of African Americans and /or Americans. In other words, all the previous studies were shedding light and seeking to gain insights on the spot of the movement, but they neglected the perspectives of people who were not related to the U.S. and whether they were aware of the movement. For this reason, Algerian English Literature and Civilisation students will be the participants of this study.

Conclusion

The concept of justice has long been debated among philosophers and scholars. The concept of justice has changed from being a local issue to its development to global justice, which includes all individuals around the world who are united by one cause to defend common principles and rights.

The closest example in recent years is the Black Lives Matter movement, which has had a great resonance around the world, prompting scholars to explore the understandings and attitudes of people towards the movement including students. This chapter concludes that the attitudes and knowledge of Algerian Literature and Civilisation students have not been explored in previous empirical literature; hence, there is a need for this study.

CHAPTER TWO

Analysis and Findings: Algerian English

Literature and Civilisation Students' Attitudes and

Knowledge of the BLM Movement

Chapter Two: Analysis and Findings: Algerian English Literature and Civilisation Students' Attitudes and Knowledge of the BLM Movement

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Introduction

The first step in answering the research question, “How do Algerian English literature and civilization students perceive and interpret the BLM movement within the context of global social justice (GSJ) events?” highlighted the importance of a larger number of empirical evidence on this topic. Having argued in the previous chapter that a large amount of the conducted research on people’s perspectives and attitudes on the BLM movement was on the African/American community’s attitudes towards the movement, there is still a lack of awareness about whether people outside this context are aware of the movement or not. This calls for a critical need for further research. This is why the second step included in the second chapter is to apply an empirical study to Algerian English literature and civilisation students. This chapter begins by identifying the data collection tools used in this study. This section presents first the sole method used in this study to collect primary data, which is the questionnaire. Then, it highlights the main advantages and disadvantages of this tool, and to ensure reliability, this section concludes by referring to the previous studies that were dependent on to create the survey questions. To increase the validity of the study, the next section includes the main techniques used to do so. Then, the chapter describes the techniques used to analyse the collected data. Finally, the chapter concludes with the main findings of the study by highlighting the profile of the participants and describing the collected data.

2.1. Data Collection Tools

The study set out to determine the perspectives on the Black Lives Matter movement, particularly the attitudes and knowledge of Algerian English literature and civilisation students. Therefore, this research employed a survey strategy using Survey Monkey as a host for creating and distributing the questionnaire tool. A questionnaire is a list of questions designed to gather statistically significant data or personal information from individuals (Marriam-Webster.com,

2016). The research construction of the questionnaire questions used in this study relied on the literature from different reliable previous studies to create survey questions such, as Dolly (2017), Hendricks et al. (2021), Metyia (2022), and Monmouth University (2020). The questionnaire has several advantages compared to other methods. For instance, it takes a shorter time, lower cost, border, and much larger population and sample, allowing researchers to access populations that would be difficult to reach in other ways, easier to participate in, environmentally friendly, and participants can respond at any time that suits them. Despite these merits, this method has several drawbacks. For example, recipients may consider the invitation as spam and ignore it or delete it; incomplete surveys; certain groups may not be reachable online or may choose not to respond to sensitive questions, computer problems (the server or the computer may freeze or refuse to work, appear error messages, and unavailable required software), satisfactory answers instead of real ones, and incorrect understanding of instructions may lead to irrelevant answers (Cohen et al., 2018).

2.2 Validity

Two techniques were employed to increase the validity of the questionnaire used in this study. The expert validation and pilot study are presented in the following section.

2.2.1 Expert Validation

Before distributing the questionnaire to English literature and civilisation students, a draft of the questionnaire was sent to two experts. One was within the field, with the aim of reviewing the content and terminology used, and the other was to check the questionnaire's methodology and format. They revised the survey and provided their feedback. Some examples of their feedback are as follows: An expert recommended removing a set of questions on the impact of the curriculum on students' attitudes and knowledge because it does not measure the theoretical constructs of the study. The other expert recommended changes in the order of the questions and

enriched the questions that included scales. Their feedback was taken into account before sending the questionnaire to the pilot.

2.2.2 Pilot Study

To test the survey and suitability and appropriateness of the questions and language used, the survey was distributed to ten English Literature and Civilisation students at the University of El Oued, which are similar sample to the sample will be used. The students' feedback was considered when distributing the validated version of the questionnaire, and here is the main feedback of those students. Students advised to write to the full phrase "Black Lives Matter" instead of its acronym "BLM" in all questions.

To make the questions more direct for example, to use "In your own words, what are the goals of the movement?" instead of "In your own words, what does the Black Lives Matter stand for?"

To simplify the language used by using explanations between brackets, for example "legitimate (legal)".

2.3 Analysis

In the analysis phase, descriptive analysis was used to describe, demonstrate, and summarise the trends, results, and insights gathered from the quantitative data. This data analysis technique contributes to providing a summary of how the data are distributed and helps determine the extent to which those students are aware of this movement. Thematic data analysis was used to construct themes from qualitative data throughout the questionnaire.

2.4 Profile of Participants

Participants were visitors to Survey Monkey, where 53 Algerian English literature and civilisation students answered the whole survey (the total sample was 115 students; subjects who did not complete the survey in its entirety were excluded from the final analysis). The majority of respondents were females, who accounted for 75.47% (40 participants), whereas

males accounted for 24.53 % (13 participants). 60.38 % Of participants' ages ranged from 18 to 24 years old, 20,75 % ranged from 25 to 30 years old, 11.32 % ranged from 31 to 35 years old, 3.77% ranged from 36 to 40 years old, and 3.77% over the age of 40. The participants were from six Algerian universities. 47 participants belong to Hamma Lakhdar University of El Oued, two participants belonged to Kasdi Merbah University of Ouargla, and one participant each from Ziane Achour University of Djelfa, Dr Moulay Taher University of Saida, Freres Mentouri University of Constantine 1.

2.5 Findings

This section of the chapter presents the analysis of the three big themes identified during the collection and analysis of data. Which are students' knowledge about the movement, students' attitudes towards the movement, and students' engagement with media during the movement.

2.5.1 Students' Knowledge about the Movement

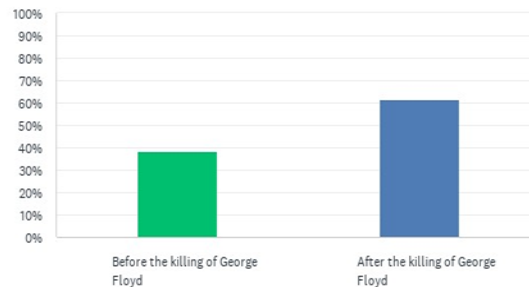
This section presents the findings of the data collected on students' knowledge of the BLM movement. It addresses three sub-themes: the context, goals, and students' knowledge about the emergence of the movement (for more evidence in this theme go to the appendix B).

2.5.1.1 The Context of the Movement

Figure 2.1

The Results of the Participants' Knowledge on when the BLM Movement Started.

Q8 Do you think that the Black Lives Matter movement started...



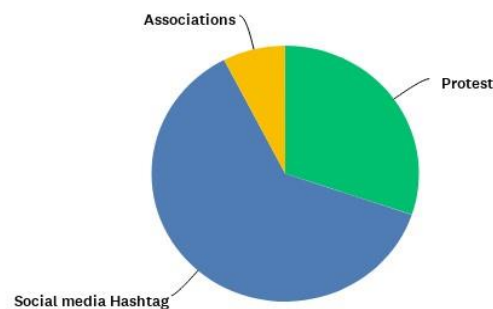
The graph shows (figure 2.1) the results of the survey, in which the students were asked whether they thought that the Black Lives Matter movement started before or after the killing of George Floyd. From the bar graph, it is clear that the majority of students think that the movement started after George Floyd's death. Thirty-three students answered "After the death of George Floyd" while twenty students answered "Before the death of George Floyd."

In addition to the results shown by the bar graph, this finding is supported by the results of an open-ended question that was asked, which shows that 33.96% of students think that the movement started in 2013, whereas other students' answers ranged between "After the death of George Floyd", "I do not know", "Not sure about the year but I remember it started in the summer", and "in 2014".

Figure 2.2

The Results of the Participants' Knowledge on how the BLM Movement Started.

Q9 Could you tell how the Black Lives Matter movement started?



The above pie chart (figure 2.2) illustrates the students' answers on how the Black Lives Matter movement started. The graph shows that 62.26% of the students think that the movement started with a social media hashtag. Compared to those who answered that the movement started with a protest (30.19%), a small proportion answered that the movement began with associations (7.55%). Only a small minority thought that it had started in other ways (1.89%).

In conclusion, most of the students believed that the BLM movement began after the death of George Floyd via a hashtag, indicating that 99% confirmed in their answers that the movement started in the U.S., indicating that Algerian students were aware of where the movement was and how it began, though they were not sufficiently knowledgeable on the date of its beginning. This is because the largest segment of participants is the youth group (60.38 %), who might believe that the movement began after the death of George Floyd, whose news of his death resonated around the world through the hashtag #Ican'tbreathe. Because young people are the most polarised group on social media, this might make them believe that the movement began after his death.

2.5.1.2 The Goals of the Movement

Participants were also given the opportunity to express their thoughts on the goals of the BLM movement (In your own words, what are the goals of this movement?). 76.47% of participants, mentioned justice, rights, equality, and fairness (as shown in figure 2.3). 41.17% assume that ending racism and discrimination is the goal of movement, while 11.76% of the respondents believed that one of the objectives of the movement was to end police violence and brutality against black people, a few (3.92%) mentioned raising awareness.

Figure 2.3

The Results of the Participants' Knowledge on the Goals of the BLM Movement.

Q14 In your own words, what are the goals of this movement?



Compared with study by Hendricks et al. (2021), the results of the two studies are similar. In both cases, the highest percentage was that justice, rights, equality, and fairness as the goals of the BLM movement. In addition, in both cases, the rate of police violence and brutality was higher than that of raising awareness. However, the difference is that this study had the second highest percentage for ending racism and discrimination, which was not mentioned as a goal of the BLM in previous research. On the other hand, a small minority, in the case of Hendricks's research, reported being Anti-All Lives Matter. which was not indicated by the Algerian students in the current study.

Figure 2.4

The Results of the Participants' Understanding of the Goals the BLM Movement

Q13 How well, if at all, do you feel you understand the goals of the Black Lives Matter movement? Would you say very well, fairly well, not too well, or not at all?

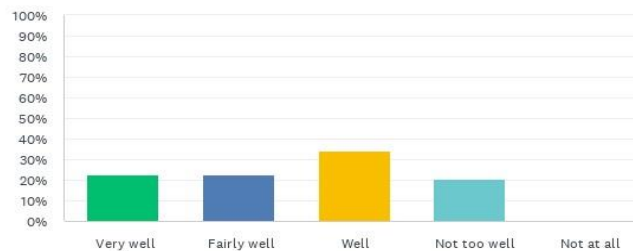
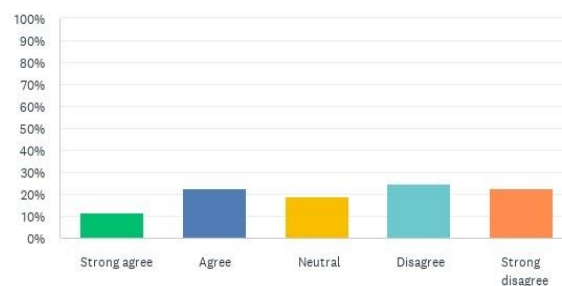


Figure 2.5

The Results of the Participants' Knowledge on the BLM Movement as a Divisive Movement.

Q12 Black Lives Matter is a movement that creates disagreements and divisions.



The bar graphs (See figure 2.4) above show the extent to which students were knowledgeable about the goals of the movement. The participants completed two items with a five-point scale indicating their level of understanding of the goals of movement (How well, if at all, do you feel you understand the goals of the Black Lives Matter movement? Would you say very well, fairly well, not too well, or not at all?) Most of the answers were between very well, fairly well, and well. A small number of answers (20.75%) were not too well and 0% were not at all. The other question (figure 2.5) was whether they see the movement as a source of disagreements and divisions. 18.87% were neutral, 24.53% disagree with this claim, and 22.64%

strongly disagree. 22.64% agreed and 11.32% strongly agreed with it. Although they accepted this claim, some of them justified it, such as being a sensitive topic, unintentionally because of the history of the U.S., especially slavery, or because of human nature in general. The sample refused to show that the BLM movement caused disagreement and division. They believe that they comprehend their objectives, as is evident from their responses to the initial question.

2.5.1.3 Students' knowledge about the Emergence of the BLM Movement

Three key themes emerged from the qualitative data: It shows that the participants may consider the Black Lives Matter movement as a movement that demands and defends black people's rights and aims to end racism and violence towards them for example:

- “It's a movement that advocate for the rights, equality, and justice of Black people” (Participant N 114)
- “As the name shows, it's a movement that seeks to show the black lives equally matter as any other life” (Participant N 99)
- “African American movement against racism that employed towards the black people in America” (Participant N105)

Others viewed it as a social movement or organisation seeking justice and equality for all such as:

- “Social justice organization” (Participant N 112)
- “Movement for equality” (Participant N 95)
- “Anti injustice movement” (Participant N 94)

Some others expressed their view of the movement as a form of protest:

- “Protest against black humans” (Participant N 72)
- “A movement or protest that supports the rights of the black people in the US” (Participant N 70)

According to the answers, the most common reasons for BLM were the killing of black people, racism, and injustice and inequality, which can be seen in the following examples:

- “Killing black people” (Participant N 108)
- “Black people are likely to be killed by police in USA than white people” (Participant N 65)
- “Racism, lack of equality, justice, freedom, liberty” (Participant N 105)

The sample's points of view about the responses to the BLM in the US and abroad were a mixture of two different perspectives. The first one saw it as an overall positive response to the movement

- “wide spread and encouragement” (Participant N 112)
- “I think it has been popular on the international level, we find in sports, for example, they have been supported, for example the English League, Hashtags have also been activated on social networking sites through which people's awareness of the need for blacks to obtain their rights has been increased.” (Participant N 109)
- “It was a very positive response in the hole world” (Participant N 94)

For the second opinion, they may believe that the reactions were contradictory, especially within the states, while some people supported the movement others criticized and attacked it such as:

- “There were different reactions. Some people strongly support the movement's goals and others are critical” (Participant N 114)
- “absolutely, there will be binary view in the American society and outside the nation, there are once who support the movement and seek for justice and equality. On the contrary there are once against them and support the notion of racism” (Participant N 105)

- “Within US I think there is some who with this movement and some who against. For outside i thing the people sympathized with them by spreading about those people in social media platforms” (Participant N 88)

The way people perceive the movement is often influenced by its name and its activities, which become more prominent after incidents of racism and violence against black individuals, such as the death of George Floyd. The purpose of this movement was to promote social justice and equality, which has garnered significant global support. However, in the United States, reactions to the movement have been diverse. This variation can be attributed to the outspoken and diverse nature of the American population. Findings about students' knowledge conclude that the perspectives and ideas spread about the BLM movement among Algerian students align closely with Bell's theory (2016) of social justice, which emphasises equality for individuals regardless of their differences, respect for human diversity, inclusivity, democratic principles, and the elimination of domination, coercion, racism, and violence.

2.5.2 Students' Attitudes Towards the BLM Movement

This section presents the findings of the data collected on students' attitudes towards the BLM movement; their support, engagement, and attitudes towards violence (See Appendix B)

2.5.2.1 Students' Support towards the BLM Movement

Figure 2.6

The Results of the Participants' Support towards the BLM Movement.

Q17 From what you have heard, do you support the Black Lives Matter movement?

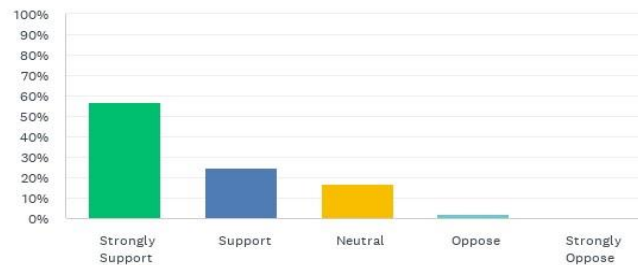
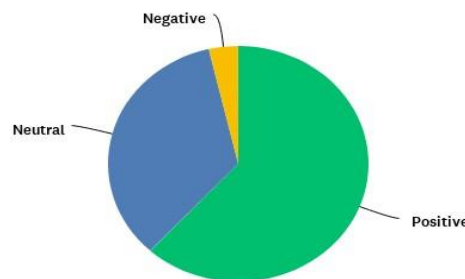


Figure 2.7

The Results of the Participants' Engagement towards the BLM Movement.

Q19 Is your engagement with the Black Lives Matter generally:



The respondents were asked two quantitative questions regarding their support and engagement with the BLM movement. They were also allowed to explain their choice. The results (figure 2.6) showed that vast majority (81.49%) were in favour of the movement, with 25.93% showing support and 55.56% strongly supporting it. Despite this, there was some suspicion in several number of sample explanations for instance:

- “Support but I don't Support the way of protesting” (Participant N 95)
- “I support the movement but not the over reaction of the protesters” (Participant N 97)

A smaller proportion (16.67%) preferred neutrality and justified it by being distant and unconcerned with what was happening for instance:

- “I can't decide because am not in the same context” (Participant N 94),
- “Because I'm not black American so I don't care that their issue” (participant N 78)

Even though they proclaimed their neutrality, they displayed some inclinations towards backing the movement as:

- “I supported it, yet I chose neutral for now because I am not fully aware of all its purposes” (Participant N 15)
- “I do support that black lives matter as a way to let the voices of people reach the world but not in the way it turned into” (Participant N 19)

Only one participant (1.85%) chose to oppose the movement because, in his opinion, it was a movement that caused chaos. “I am against it because the protests they are doing is not organised and this type encourages the people who are waiting for a chance in the chaos to steal and vandalize the private property of people” (Participant N 36). Notably, there was no strong opposition to the movement in the sample.

From the pie chart (figure 2.7), it is clear that the engagement with the movement is generally positive (60.37%), for example:

- “I shared the hashtag and some posts about the movement” (Participant N 33)
- “I engaged in the conversation that support the movement and shared some photos” (Participant N 45)
- “I supported the movement and black people via social media platforms” (Participant N 98)

A few minorities represented 3.77% (i.e. two participants), who declared that their participation in the movement was negative. While the rest (35.85%) preferred to remain neutral

- “As a person who lives in Algeria I have only learned about the movement through social media and books such as (The Hate You Give) so I didn't have the chance to be directly engaged with it in any way” (Participant N 35)
- “I generally see what people post about it on social media. I don't react to their posts but it seems a good campaign” (Participant N 15)

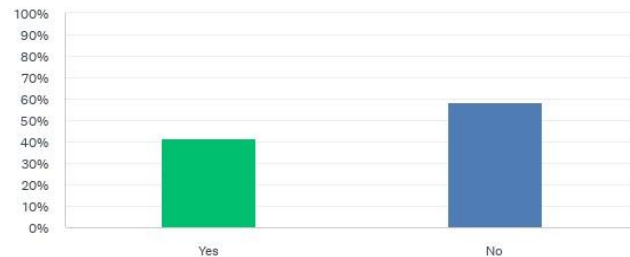
In conclusion, the majority of participants supported and engaged positively with the Black Lives Matter movement despite being geographically far from its areas of influence. Even those who committed to neutrality showed inclinations toward it, even though they did not actually support it. Due to the young age of most of the participants (81.48% equal to or less than 30 years old), the support was via social media and took the form of sharing posts supporting the movement and raising hashtags. In a similar vein, in the study by Ilich and Frank (2020), some participants who supported the BLM movement still had doubts and reservations. In this case, it happened because of the protests organised by members of the movement and some of the violations and injuries that occurred during it.

2.5.2.2 Students' Engagement with the BLM Movement

Figure 2.8

The Results of the Participants' Belonging to the BLM Movement.

Q18 Do you identify yourself as a member of the Black Lives Matter movement?



The charts above (See figure 2.8) display the responses of students regarding their affiliation with the BLM movement and their willingness to participate in its activities if they were in the United States. From the bar graph, it is apparent that the number of participants who did not consider themselves members of the movement is more than those who do so, as they represent 58.49%, while those who chose the answer yes represent 41.50%. As for the way they did this, some of them answered as follows:

- “Supporting them, at least in social media” (participant N 60)
- “I participated in social media and I support the movement” (participant N 83)

The second graph indicates that a great percentage (70%) expressed their willingness to participate in the activities of the BLM movement if they were in the USA. The majority do not consider themselves members of the movement, and this may mostly be because they were far from the incidents, and some of them have different visions and concepts regarding a person being a member of the BLM. The greatest evidence is that a larger percentage expressed a desire to engage in the activities of the movement if they had the opportunity to be present at the site of the events. However, this does not deny that a significant percentage count themselves as one of

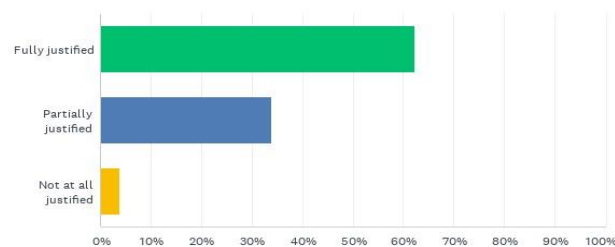
its members, and this is by dint of social media, where they were able to join and support the movement.

2.5.2.3 Students' Attitudes Towards Violence

Figure 2.9

The Results of the Participants' Attitudes Towards the Anger that Led to Protests.

Q16 Do you think the anger that led to the protests (after the death of George Floyd) was:



The horizontal bar (figure 2.9) shows the results of the participants' answers to the following question: Do you think the anger that led to the protests (after the death of George Floyd) was fully justified, partially justified, or not at all justified? From the above graph, it is clear that most students thought that the anger that led to the protests was fully justified (62.96% of participants). Some students whose answers were “fully justified” expressed their thoughts in the comments section as follows:

- “The public opinion is logical. It will come out, talk and defend these people. People's souls are not free. These are people who deserve to live with dreams and goals that they did not complete” (Participant N 50)
- “Killing people can't be justified for any reason, so the anger was a normal reaction to what happened” (participant N 21)
- “Living in a country that discriminates its own citizens based on their colour or race is unacceptable” (participant N 15)

33.33% of participants think that the anger was partially justified, whose most of their comments were as follows:

- “the reaction was too aggressive and led to further violence it shouldn't be like the way it went because it's confirms that black people are just savages to say the least” (Participant N 7)
- “the anger that fueled the protests after George Floyd's death reflects deep-seated frustration over systemic racism and police brutality, sparking demands for justice and systemic change” (Participant N 36)
- “The way of protesting was not peaceful” (Participant N 40)

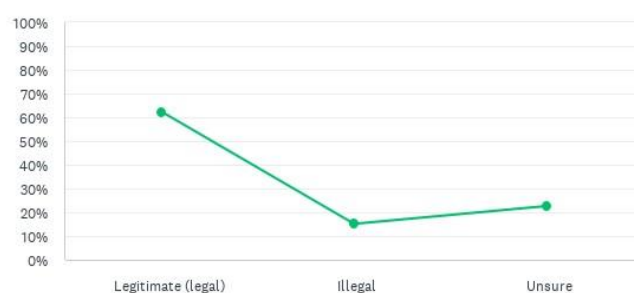
3.70% of participants thought that the anger was not at all justified, whose comments were similar to this comment: "It was not peaceful and some people died" (participant N 41).

Participants' positive attitudes towards protesting and demanding rights are also evident in the results of the graph below.

Figure 2.10

The Results of the Participants' Attitude Towards the Demonstrations.

Q23 Demonstrations (protests) after the death of George Fluid are:

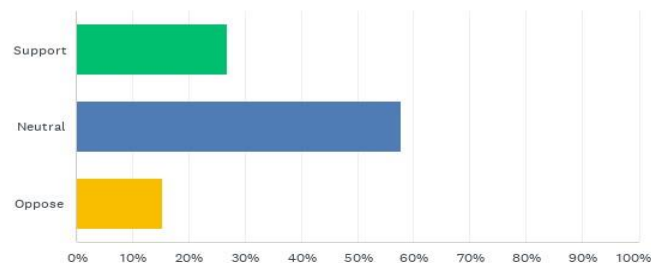


The line graph (figure 2.10) shows the results of the participants attitudes towards the demonstrations after the George Floyd's death. The graph depicts the participants' attitudes towards the demonstrations. 61.11% recognised the legality of protests, 16.67% believed they were illegal, and 22.22% were unsure.

Figure 2.11

The Results of the Participants' Attitude Towards the Movement to Defund the Police.

Q21 Do you support or oppose the movement to "defund the police"? (The protesters used the slogan "defund the police" to demand that money be redirected from police departments to support community needs such as social services, housing, education, and health care in order to address societal inequalities)

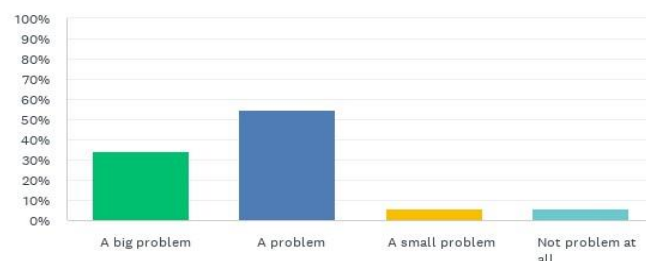


The above graph (figure 2.11) illustrates the results of students' answers to the question do you support or oppose the movement to "defund the police". As the graph shows, of all the participants, 28.30% expressed positive thoughts, 56.60% remained neutral, and only 15.09% expressed negative opinions.

Figure 2.12

The Results of the Participants' Attitude Towards the Movement to Defund the Police.

Q22 The violence caused by protests (against police violence) in the U.S. is:



The bar graph (figure 2.12) shows the results of the students' attitudes towards violence caused by protesters against the U.S police. According to the data shown above, the majority of participants held a negative attitude towards the violence that occurred during the protests. 35.19% believed that violence was a significant problem, while 53.70% agreed that it

was a problem. Only 5.56% of students saw violence as a minor issue, and the same percentage thought it was not a problem at all.

Based on the results of this section, the majority of students agreed that the protests that followed George Floyd's death were justified and legitimate. However, most of the participants expressed their neutrality towards the "defund the police" movement and believed that the issue of violence resulting from protests against the police in the United States is a concern. This confirms that Algerian students support liberation movements and demand rights, but reject violent demonstrations and property damage. These findings are comparable to Cole's (2020) research on various forms of white identification and their attitudes towards Black Lives Matter. Cole's study identified three types of attitudes towards the movement: Type 1, which supports its goals but not its methods (and sometimes not supportive at all); Type 2, which is not supportive at all; and Type 3, which supports both the goals and methods of the movement, but only sometimes.

Consequently, the attitude of the first category was very similar to that of the majority of the students who participated in the survey. Cole linked the results obtained from the participants to their recognition of whiteness and white privilege. However, the results of this section could be related to the participants' previous experience with peaceful demonstrations in 2019 "Hirak"(also known as the Revolution of Smiles), to demand their rights. Notably, these demonstrations were led by youth groups using social media, which is the common factor between the two movements.

According to Hamidou (2019), the Algerian protest movement is characterised by several distinct features, as cited in Kessar et al. (2021). First, it emerged unexpectedly in response to social mobilisation and protest messages spread on social media platforms such as Facebook and Instagram, spearheaded by Algeria's youth, opposing Bouteflika's fifth term. It is important to note that the Algerian protest movement was not aligned with any specific

individual, group or political party. It was orchestrated peacefully by the general public every Friday and by the students every Tuesday. Another distinguishing feature of the Algerian revolution was military backing, led by Algeria's army chief, Gaid Salah, to assist the Algerian demonstrators in achieving their objectives and to exert pressure on the former president and his close associates to resign. This is reflected in the Algerian culture of demanding rights through peaceful demonstrations, without harming the police, as demonstrated by the above responses.

2.5.3 Students' Engagement with Media during the Movement

This section highlights the importance of media during the BLM movement and its crucial role in shaping public opinion (for more evidence in this theme go to the appendix B).

2.5.3.1 Media Channels and Tools

Figure 2.13

The Results of the Most Informing Media Channels about the BLM Movement.

Q24 What are the media channels that have informed you about the Black Lives Matter movement?

TV channels Al Jazeera Instagram Aljazeera YouTube News BBC CBC
Facebook media CNN twitter channels Tv

Figure 2.14

The Results of the Most Media tool Followed During the BLM Movement.

Q25 Is there a specific media tool that have you followed during the movement?

Twitter Social media Instagram YouTube Facebook

This part of the survey focused on the media channels and tools that informed participants about the Black Lives Matter movement. The survey asked questions about the specific media channels that the participants used to learn about the BLM. Based on the results generated from the responses (figure 2.13), the primary themes that emerged were Al Jazeera, BBC, CNN, and various social media platforms, such as Facebook, Instagram, and Twitter. The survey identified five key media tools (figure 2.14): Instagram, Twitter, Facebook, YouTube, and social media. As most participants were young people, it is not surprising that social media platforms were popular among them. Al Jazeera was frequently mentioned on television channels, likely because many of the participants were Algerian, and Al Jazeera is widely favoured in Algeria for various reasons. The popularity of English-language channels such as BBC and CNN could be attributed to the survey's focus on students of English literature and civilisation.

2.5.3.2 Social Media

In this section, participants were asked where they received information about the BLM movement from social media and which social media platforms they used the most to participate in the movement. The data show that the majority of people (82.69%) obtained their knowledge about the movement from the internet community. A smaller percentage chose "Maybe" as their answer, representing 11.54%, while 5.77% answered "No". In terms of social networking sites, four primary platforms emerged as the most popular for engaging in the movement: Twitter (32.70%), Facebook (23.08%), Instagram (21.15%), and YouTube (13.36%). As mentioned previously, most participants in this study were young people, making social media their primary source of information. These platforms provide access to a wealth of information on social topics, especially Twitter, which is widely used in foreign countries, allowing Algerian students to gather more information on the Black Lives Matter movement. Social organisations, including BLM, rely heavily on social media to raise awareness about their

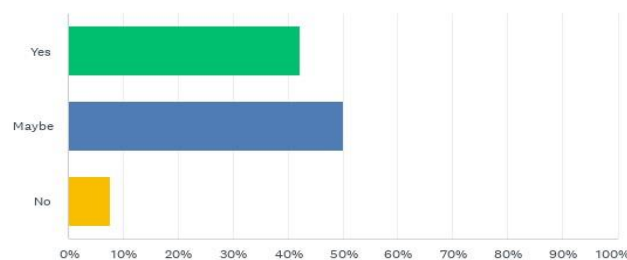
issues, convey messages, and gain support. This could be one of the reasons why these platforms have become popular and are a source of information for many people.

2.5.3.3 The Impact of Media Coverage

Figure 2.15

the Results of the Participants' Opinions on the Effect of Media Coverage.

Q28 Do you think that media coverage affected how you interact with the movement on social media?



The graph above (figure 2.15) shows the results of the participants' opinions on the effect of media coverage interaction with movement on social media. According to the graph, the majority of students were uncertain as to whether media coverage affected their interaction with the movement. Approximately 49.06% of the participants responded with “Maybe”. Additionally, one participant expressed their choice in the comment section, stating the following:

- “I think I get most of my info from social media and normal people's posts not journalists or specialist's people. For this reason, the coverage I come across was mostly focused on photos from the protests/ or talking about the crime that happened to George Floyd. There was no clear coverage about the main purposes of the movements and what it intended to do” (Participant N 4). Also, 43.40% of participants agreed that the Media Coverage during the BLM movement affected their way in interaction with it on social media when seventeen participants of expressed their opinions, and those are some examples:

- “If the coverage is huge, I will certainly think about the issue a lot, but if the media ignores the issue, I will often be busy with life matters and may not think about it except rarely” (Participant N 51)
- “Media or social media largely impact the society as well as institutions so repeated narratives by media would guide oppose or support events or post issues” (Participant N 38)
- “If it was not social media outlets, I wouldn't even heard of it” (participants N 8)

Only, a small minority (7.55%) believed that their social media interactions were unaffected by media coverage during the movement.

2.6 Discussion

This study focuses on examining Algerian English Literature and Civilisation students' knowledge and attitudes of global social justice issues, specifically the Black Lives Matter movement. According to the results of this study, students describe the BLM as a movement to ensure an end to racism and acts of violence against black people while also demanding and defending their rights. Moreover, they expressed their support for it and thought the protests after George Floyd's death were legitimate and justified, but they considered the violence that followed to be a problem. However, this did not prevent them from positively engaging in the movement. Hence, this shows that media coverage may have affected students interactions with the BLM movement on social media. Among the social media platforms, the use of Twitter was found to be the most associated with participation in BLM. Nevertheless, the findings revealed that there is a lack of determination of the timing conditions for the appearance of the movement.

Previous studies that examined white perceptions of racial inequalities and attitudes towards the BLM movement found that the level of white racial consciousness, political beliefs, and preferred presidential candidates can greatly influence opinions on the movement (Sean, 2017). Sean's study also stated that the survey respondents were very pessimistic in their views

on this movement. Unlike the current research that ended with perspectives on the movement being considerably influenced by its name, the findings showed that the participants considered Black Lives Matter as a movement to claim and protect black individuals' rights and fight the racism they are exposed to, while others think about it as a social movement aiming for justice and equality for the whole world. The overwhelming majority of the sample expressed their support for the BLM, although some of them had doubts about it, as occurred in the paper of Ilich and Frank, 2020 (the study that adopted the survey method with undergraduate university students in attempting to determine whether symbolic racism, respondent race, conservative crime ideology, and perceiving a police-military equivalency predict negative attitudes towards Black Lives Matter), and this is due to the violent events that appeared in the protests following the death of George Floyd. However, this does not prevent them from considering the protests valid and warranted as well as positively engaging in the movement. Indeed, even those who were unbiased and did not choose to either support or oppose the movement appeared to have a propensity to bolster it.

Earlier research by Duncan (2021), investigated the association of demographic characteristics (gender, race, age), black feminist attitude, and social media use related to BLM support and activism, pointing out that the most popular social media platforms used among the study participants were YouTube, Instagram, and Facebook. Duncan's study also presented the association between social media use and BLM support, where the results indicated that Twitter use was significantly correlated with support for BLM. Similarly, the present study found that the most common platforms are Twitter, Facebook, Instagram, and YouTube. Regarding media coverage, Henn and Posegga's (2023) study examined the correlation between online news coverage of BLM-related violence and its impact on user engagement on the social media platform Reddit; the survey's results for this particular part are quite similar. The findings of Henn and Posegga (2023) indicated that people's interactions with the movements on social

media are influenced by media coverage. This suggests that users' attentiveness to digital news information is not greatly impacted by visual depictions of violence. Rather, the elements that significantly influence user attention include platform affordances, political leanings, factual reporting by news organisation, and bad story titles. However, most participants acknowledged that public opinion is shaped by media coverage, making it an area for people to interact with. The Black Lives Matter movement has seen great success in informing participants about its goals and origins as well as in effectively uniting and mobilising individuals in support of the case. As shown in the survey sample, 99% of the answers indicated that the movement appeared in the United States in the form of a hashtag. However, it faces weaknesses in the area of the date because the respondents are not adequately aware of the date of its start. This is because the biggest section of members is the youth section (60.38%), who might accept that the movement started after the death of George Floyd, whose news of his passing reverberated around the world through hashtag #Ican'tbreathe. Because youthful individuals are the most polarised bunches on social media, this might make them accept that Black Lives Matter started after his passing.

The Black Lives Matter movement is a social justice movement; therefore, as Bell (2016) stated and confirmed by the responses, social justice is both a procedure and an objective. Encouraging people from all social identity groups to fully and equally participate in a mutually shaped society that meets their needs is the aim of social justice. Additionally, achieving social justice should be a democratic and inclusive process that values individual autonomy and the ability to collaborate with others to affect change. This should also be respectful of human diversity and group differences. Coercive methods that reproduce domination in new ways cannot be used for end-domination. A key component of social justice is formation of coalitions and cooperation with people from different backgrounds. The world envisioned by social justice is one in which everyone is respected, acknowledged, and afforded physical and psychological safety as well as equitable and ecologically sustainable resource distribution. They see a society

in which people are able to live their lives as self-determining individuals who can also interact democratically with others and are interdependent. To achieve social justice, social actors must be conscious of their agency and feel a sense of social responsibility towards others, their community, the environment, and the larger world in which all creatures reside.

These results should be considered when seeking ways to make real and effective changes. Relying heavily on social media, which is often filled with misinformation and fake news and being driven by polarization, is not correct method. For example, during the peak of BLM movement, few artists and public figures were deemed to be racist and ignorant to expressing their support using a “Black Face”. While this presented a “negative” trend on their part, this shows the power of social media in polarising public opinions and that it should not be taken a reference for forming nuanced understanding. Instead, rigorous research should be conducted to truly understand what is happening on the ground and implement decisions and changes based on it. For instance, violence during BLM protests has led to hesitation in supporting the movement, along with a lack of knowledge about its history (date of establishment). Additionally, as Algerian students have positive attitude towards the movement, their knowledge of the time frame and goals has been somewhat slim. There is a need to review and enhance the university curriculum, especially in this field, by including more lessons on global social issues, creating clubs, reading groups, and forms on the university 's LMS platforms.

Conclusion

The Black Lives Matter movement has been a significant topic of discussion, especially since the death of George Floyd. It has played a crucial role in changing people’s perspectives on social justice, making it a rich topic for discussion and scientific research. This study aimed to determine the extent of Algerian students’ knowledge of the issue through a

questionnaire. The findings are important, as they aim to study people's perspectives and attitudes about the Black Lives Matter movement beyond its usual context.

General Conclusion

This research idea was based on the increasing literature regarding peoples' perspectives and attitudes toward the Black Lives Matter movement as a global social issue. Despite this increasing attention among scholars and researchers, there was still a gap in knowledge regarding the perspectives of non-traditional populations. These facts prompted an exploration of English Literature and civilisation students' knowledge and attitudes towards the movement. In order to investigate and understand the level of awareness of the BLM movement among those students, a series of questions was needed to be addressed. Firstly, how do these students perceive and interpret the BLM movement? Secondly, what is their level of knowledge about the BLM movement? Thirdly, what are their attitudes towards it? Lastly, in what ways do they perceive media to affect their interaction with the BLM movement? Therefore, the aim of this research was to explore students' understanding of and attitudes towards the Black Lives Matter movement. To achieve this aim, the following objectives were developed: to identify students' attitudes towards global social Justice Movements, namely- BLM, to assess English literature and civilisation students' knowledge of the BLM movement, and to report the perspectives of English literature students on the BLM movement.

Based on a survey sampling of 53 participants studying English literature and civilisation, findings indicated that students expressed positive attitudes toward the BLM movement, which they strongly supported and actively engaged with the movement. Despite knowing where and how the movement started, students were unaware of the movement's time frame. In addition, the results indicated that students were aware of the power of social media in directing their attention to the issues discussed.

As a call for further research and theorization in this area, it is recommended that future researchers should focus more on the relationship between the political context and

attitudes toward the BLM movement. It was clear in some responses that the political context where the participants operated in played a crucial role in participants' attitudes toward the movement; for example, students' responses toward violence. Additionally, it is important to consider the adaptation of other data collection tools, such as interviews, to gain more qualitative data. Since the participants are literature and civilisation students, analysing the curriculum is recommended for a better understanding of lessons. Furthermore, aiming for a larger population to improve representation is advisable.

The study had a few limitations that need to be considered. One of them was the low response rate, as only 53 out of 115 recruited students participated due to missing data. This reduced the sample size, making it less representative. Time constraints also affected the research, as the researchers were unable to use additional tools to support the questionnaire results. Additionally, due to the widespread misconceptions about the movement, individuals may not endorse specific objectives of BLM due to insufficient understanding or differing opinions.

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Appendices

Appendix A: Survey Questions

General questions

Q1: Gender

- ☐ Female
 - ☐ Male
-

Q2: Age

- ☐ 18-24
 - ☐ 25-30
 - ☐ 31-35
 - ☐ 36-40
 - ☐ 40+
-

Q3: Nationality

Q4: University

Section A: This set of questions aim to explore your knowledge of Black Lives Matter movement.

Q5: In your opinion, what do you think the Black Lives Matter Movement is?

Q6: When do you think the Black Lives Matter movement first appeared?

Q7: Where do you think the Black Lives Matter movement first appeared?

Q8: Do you think that the Black Lives Matter movement started...

- ☐ Before the killing of George Floyd
 - ☐ After the killing of George Floyd
-

Q9: Could you tell how the Black Lives Matter movement started?

- ☐ Protest
- ☐ Social media Hashtag
- ☐ Other

If chose other, mention it.

Q10: What do you think are the reasons that led to the Black Lives Matter?

Q11: What was the response to the movement like, both within and outside the United States, based on your observations?

Q12: Black Lives Matter is a movement that creates disagreements and divisions.

- ☐ Strong agree
- ☐ Agree
- ☐ Neutral

- ☐ Disagree
- ☐ Strong disagree

Could you explain why

Q13: How well, if at all, do you feel you understand the goals of the Black Lives Matter movement? Would you say very well, fairly well, not too well, or not at all?

- ☐ Very well
 - ☐ Fairly well
 - ☐ Well
 - ☐ Not too well
 - ☐ Not at all
-

Q14: In your own words, what are the goals of this movement?

Section B: This set of questions explore your attitudes toward the Black Lives Matter movement.

Q15: Regardless of how you feel about the Black Lives Matter movement. In the long run, how effective do you think it will be in helping black people achieve justice?

- ☐ Very Effective
 - ☐ Somewhat Effective
 - ☐ Effective
 - ☐ Not too Effective
 - ☐ Not at All Effective
-

Q16: Do you think the anger that led to the protests (after the death of George Floyd) was:

- ☐ Fully justified
- ☐ Partially justified
- ☐ Not at all

Could you tell me more

Q17: From what you have heard, do you support the Black Lives Matter movement?

- ☐ Strongly Support
- ☐ Support
- ☐ Neutral
- ☐ Oppose
- ☐ Strongly Oppose

Could you explain your choice

Q18: Do you identify yourself as a member of the Black Lives Matter movement?

- ☐ Yes
- ☐ No

If yes, in what ways

Q19: Is your engagement with the Black Lives Matter generally:

- ☐ Positive
- ☐ Neutral
- ☐ Negative

Can you elaborate.

Q20: If you have been in the U.S., would you ever participate in one of the movement's activities?

- Yes
 - No
-

Q21: Do you support or oppose the movement to "defund the police"? (The protesters used the slogan "defund the police" to demand that money be redirected from police departments to support community needs such as social services, housing, education, and health care in order to address societal inequalities)

- ☐ Support
- ☐ Neutral
- ☐ Oppose

Q22. The violence caused by protests (against police violence) in the U.S. is:

- ☐ A big problem
- ☐ A problem
- ☐ A small problem
- ☐ Not problem at all

Q23. Demonstrations (protests) after the death of George Floyd are:

- ☐ Legitimate (legal)
- ☐ Illegal
- ☐ Unsure

Section C: The following questions concern your engagement with media during the movement.

Q24. What are the media channels that have informed you about the Black Lives Matter movement?

Q25. Is there a specific media tool that have you followed during the movement?

Q26. Do you get your Information about Black Lives Matter from social media?

- ☐ Yes
- ☐ Maybe
- ☐ No

Q27. Which social media platform do you use the most to participate in the Black Lives Matter movement?

- ☐ Facebook
- ☐ Twitter
- ☐ Instagram
- ☐ Snapchat
- ☐ Telegram
- ☐ You Tube
- ☐ Tik Tok
- ☐ Other (please specify)

Q28: Do you think that media coverage affected how you interact with the movement on social media?

- ☐ Yes
- ☐ Maybe
- ☐ No

If yes, in what ways.

Appendix B: Qualitative Data

Student's Knowledge about the Emergence of the BLM Movement:

“Its a movement to defend the black people rights” (Participant N 83)

“Black Lives Matter is a movement that was led particularly by black people in the US due to the negligence that was subjected towards them. The case of Goerge Floyd in 2020 was the last straw. Subsequently, BLM protests spread all over the world like canada, France..etc.” (Participant N 47)

“international social movement” (Participant N 98)

“Movement supports the rights of people” (Participant N97)

“The unjust killing of Black people by police” (Participant N 98)

“Its essential concerns are police brutality and racially propelled viciousness against dark people. The movement began in reaction to the killings of Trayvon Martin, Michael Brown, Eric Earn, and Rekia Boyd, among others” (Participant N 40)

“The raising of body count of black people” (Participant N 07)

“Racism towards Blacks” (Participant N 15)

“Racism against the Black people” (Participant N17)

“The injustice of the white police in general” (Participant N 97)

“The injustice of the police” (Participant N 94)

“The racism and inequality” (Participant N 52)

“all the world supported it” (Participant N 100)

“Quite positive!” (Participant N 99)

“protests and hashtag of #BLM movement was rised” (Participant N 98)

“Hachtags and protests every where” (Participant N 95)

“The public support” (Participant N 86)

“widely supported” (Participant N 84)

“Many people showed empathy and supported the movement even by social media” (Participant N 48)

“Varied within the U.S., a mix of support and opposition. Globally, solidarity protests and discussions on racial inequality and police brutality” (Participant N 85)

“It had mixed responses. There were some that supported it, those that saw it benefits the minority of black people, whereas others saw it as yet another political tool for whatever purpose the politicians want to use it for” (Participant N 70)

“Outside the U.S.A. many supporter as response. however, in U.S.A. maybe they pretended to support but they don't make real actions to save their rights and lives” (Participant N 69).

Student’s Supportiveness towards the BLM Movement:

“I support every right to live in peace, freedom, and equality with all people. These are people who always deserve better.” (Participant N109)

“Because, racism is Unethical behaviour and even black people they are also human beings like white people and there is no difference between them” (Participant N 18)

“I support anything related to the equality of all human race & ethnicities” (Participant N 21)

“Because the black have faced too much racism and that is not good, all human beings are equal there is no one better than other.” (Participant N 44)

“Positively the engagement with black human in the real is good” (Participant N 72)

“As a non US citizen, I can't say I engaged with the BLM movement, but I find it is a positive thing to happen for the black minority.” (Participant N 70)

The Impact of Media Coverage:

“Media Coverage highlights the point or the angle that it wants to be focused on and that effect the public perspectives” (Participant N 37)

“It provided me with enough info to decide on my stand” (Participant N 35)

“The more coverage means the more interaction” (Participant N 45)

ملخص

شهدت الأبحاث والدراسات المتعلقة بقضايا العدالة الاجتماعية العالمية ارتفاعاً ملحوظاً في الآونة الأخيرة، لا سيما تلك التي تتناول وجهات النظر والمواقف تجاه حركة حياة السود مهمة، والتي أثارت الجدل منذ نشأتها إثر إعلان الحكم في قضية ترايفون مارتن عام 2013، والتي تهدف إلى رفع الوعي بالوحشية البوليسية والظلم العنصري. تناولت هذه الدراسة إدراك طلاب الأدب الإنجليزي الجزائريين لقضايا العدالة الاجتماعية من خلال التحقيق في معرفتهم ومواقفهم تجاه القضايا الاجتماعية العالمية، ولا سيما حركة حياة السود مهمة. تم توزيع استطلاع رأي إلكتروني على 53 طالباً وطالبة يدرسون الأدب الإنجليزي والحضارة في إطار التعليم العالي الجزائري. وأسفر الاستطلاع عن بيانات مختلطة، كمية ونوعية على حد سواء. تم استخدام تحليل البيانات الوصفية لشرح الاتجاهات والاستنتاجات المستمدة من البيانات الكمية للاستبيان، بينما تم استخدام تحليل البيانات الموضوعي للبيانات النوعية. كشفت الدراسة عن ثلاث نتائج رئيسية: أظهر الطلاب مواقف إيجابية تجاه حركة حياة السود مهمة، حيث عبروا عن تأييدهم القوي لها وانخرطوا في الفاعل معها. وعلى الرغم من معرفة الطلاب بمكان وبدايات نشأة الحركة، إلا أنهم لم يكونوا على دراية بالإطار الزمني لها. بالإضافة إلى ذلك، أشارت النتائج إلى اعتقاد الطلاب بأن التغطية الإعلامية ربما تكون قد أثرت على تفاعلهم مع حركة حياة السود مهمة على وسائل التواصل الاجتماعي. وبالتالي، بناء على هذه النتائج من الواجب إثراء المناهج الدراسية الجامعية، ولا سيما في هذا المجال، من خلال توفير مساحات آمنة للطلاب لإجراء وإستيعاب هذه المناقشات، مثل إنشاء نوادي ومجموعات قراءة ومنتديات على المنصة التعليمية الرقمية.

كلمات مفتاحية: طلاب جزائريون، مواقف، حياة السود مهمة، العدالة الاجتماعية العالمية، معرفة.