

Cross-Continental Reverberations: Reflections on *Black Lives Matter* and Anti-Xenophobic Mobilization in Pakistan

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ABSTRACT

Aim of the Study: The aim of this study is to examine the views of Black Lives Matter (BLM) by students from Pakistan and the USA in order to find out how modern social justice movements have been adapted and introduced in the two countries.

Methodology: Semi-structured interviews are conducted to understand the impact of BLM on social justice activism and its resonance in cultural variability and political climates. A purposive sample of forty students was randomly selected, twenty students from Columbia University's Political Science department through academic networking platforms of Kinnaird College for Women University (KCWU) and the University of Punjab (PU), Lahore, presented the US cohort, while twenty students were from the University of Lahore (UOL) and KCWU in Lahore

Findings: In revealing convergence and divergence in how the US and Pakistani students engage with social justice movements, US students focus on racial justice and social media mobilization, while Pakistani students emphasize gender-based violence with a more scholarly inquiry and academic activism approach.

Conclusion: Significant correlations depict shared recognition of social justice movements with social media divergence. A critical examination of BLM's assumptions concerning developing countries' common sense scenario can be considered for global social justice legislation.

Keywords: Black Lives Matter, Social Justice Movements, US, Pakistan, Social Media Activism.

1. INTRODUCTION

Social movements have been a central driving force from the 'Civil Rights Movement' (CRM) to 'Feminism'; 'Environmentalism' to 'LGBTQ+' rights, achieving a greater good, justice, and solidarity against prevalent injustices, social inequalities, systematic politicized issues, patriarchal syndrome, racial

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discrimination, or other forms of oppression. One such movement that has received attention in recent years is Black Lives Matter (BLM) which arose in reaction to constant police cruelty against black people in the US; started by three Black activists who coined the hashtag (#BlackLivesMatter) against the fatal incident of Trayvon Martin in 2012 as a memorized rallying cry on racial profiling, for fair accountability and systemic change (Cullors, 2018; Szetela, 2020; Liebermann, 2021; Paige et al., 2024).

Unlike other forced deaths of a depressed community resulting in acquittal, one death appeared as a catalyst for awareness, a symbol of bias in law enforcement that fueled calls for justice, galvanizing activists and communities on the international conversations on police accountability asking for reforms in legal protections, racism in the criminal justice system and public perceptions of Black people and marked a turning point in 2013 for the global fight of racial justice (Cobb, 2017; Saunders & Klandermans, 2020; Holland, 2024). Despite differing in cultural and political contexts Pakistan shares several similarities with BLM, especially in the fight against systemic oppression and injustice, grassroots organizing activism (Aurat March, Pashtun Tahafuz Movement), youth involvement, and leadership (Malala Movement), to gain global resonance and solidarity achieving human rights and equality (Yousafzai, 2013; Rickford, 2016; Clayton, 2018; Binning, 2019; Jalil, 2020; Jazeera, 2020; Beshay, 2024).

To be a part of a certain mobility on the grounds of human rights is not just a one-time symbolic act, rather it's a path of social movement(ing); a fluid and ongoing process of sustained collective actions for active support and participation to respond to changing circumstances at achieving specific social or political objectives. Especially when socioeconomic differences persist between privileged and marginalized communities. Having a complex history of "state of human rights" from colonial imperialism, independence war, political insurgencies, sectarian violence, cultural terrorism, faith-based violence and doctrinal trade, Pakistan has always shown activism (Arif, 2014; Taylor, 2016; Human Rights Commission of Pakistan, n.d.; UN Women Pakistan, n.d.) and honest concerns in advocating issues of social movements like Black Lives Matter, especially in the digital era of global impact (Usman & Mujaddid, 2023; Sheikh, 2024).

Similarly, America has been on the thorny road of European settlement, colonialism, oppression of displacement, (Bonilla-Silva, 1997) 'manifest destiny' (McCall, 2020), 'trail of tears' (Brown, 1972), broken treaties, assimilation policies, and economic-social marginalization, to become a beacon of democracy and a global superpower (Lee, 2023; Amnesty International USA, 2019; Cobbina, 2019; Pew, 2024). Undoubtedly, in recent years, the impact of BLM has been significant in profoundly shaping legislative frameworks across disparate judicial realms, including the United States and Pakistan. In the US, prominent legislation has been the 'George Floyd Justice in Policing Act', passed by the House of Representatives, taking the initiative to reform policing practices by banning chokeholds, narrowing qualified immunity for officers, and developing a national registry for police misconduct (H.R. 1280, 117th Congress, 2021). Unfortunately, it was house-approved but still contested as the bill faced challenges in the Senate, reflecting the political surrounding of comprehensive federal reform (Hanser & Quinn, 2023).

Moreover, an Act that mandated law enforcement agencies to collect and report data on racial and identity profiling (*AB 953: The Racial and Identity Profiling Act of 2015*, 2021), along with transparency and oversight within policing enhancement (*NY State Senate Bill 2019 Section 8496*) has been important. Many cities and states gained leverage to introduce local reforms like mandatory body cameras and community advisory councils. In the case of Pakistan, BLM's global discourse has been a catalyst in raising awareness about colorism and racial stereotypes for systemic change and inspiring local activism against forms of discrimination within society. Unfortunately, being a conservative society, judicial advocacy parameters, social media campaigns, and grassroots mobilization are sensitized during the fight between NGOs and activists that stop the issues of gender-based violence, which is now above 30% (UN Women Pakistan, 2023).

This study aims to investigate the perception of Pakistani and American students on Black Lives Matter (BLM) social movements on localizing and functionality of its principles in both countries (Political Process Theory) and its impact on the discourse and strategies of social justice movements (New Social Movement) along with the implications in public discussions, media representations, and legal policy outcomes in Pakistan (Framing Theory). This study seeks to explore how a US-based organization originated the Black Lives Matter (BLM) movement (a prominent social justice campaign) is perceived and understood by students in both Pakistan and the United States. By examining these perceptions, the study aims to assess how the principles of BLM are localized and functionalized within different sociopolitical contexts; the impact of BLM on the discourse and strategies of social justice movements; and consider the implications of these movements in shaping public discussions, media representations, and legal policy outcomes in Pakistan.

Nevertheless, despite international coverage, the perception, localization, and adoption of the principles and strategies of the Black Lives Matter (BLM) movement in various cultural, political settings, especially in Pakistan, remain little known. It has limited effects on its social justice in discourse, social conversations, and the policy outcomes in law. The sociopolitical contexts in Pakistan and the United States are very different, so the study of the approaches to BLM perception in Pakistani and American students is important to determine the functionality and representation of the movement in these countries. To fill this gap, the paper will evaluate the influence of these perceptions on social justice movements in both nations and their impact more generally by pursuing the following objectives:

1.1 Research Objectives

1. To examine how Pakistani and American students perceive the localization and applicability of Black Lives Matter (BLM) principles within their respective socio-political and cultural contexts.
2. To analyze how these perceptions influence the discourse, framing, and strategic direction of social justice movements in Pakistan and the United States.
3. To explore the implications of these perceptions on public discussions, media representations, and potential policy responses related to equality and justice in Pakistan.

1.2 Research Questions

1. How do Pakistani and American students perceive the localization and functionality of Black Lives Matter (BLM) principles within their respective countries?
2. How do these perceptions of BLM influence the discourse and strategies of social justice movements in Pakistan and the United States?
3. What are the implications of Pakistani and American students' perceptions of BLM on public discussions, media representations, and legal policy outcomes in Pakistan?

2. LITERATURE REVIEW AND THEORETICAL BACKGROUND

Police brutality against African Americans in the United States has been the major root cause of social justice movements worldwide (Ritchie & Mogul, 2007; Chaney & Robertson, 2013; Schwartz, 2020; Njoku et al., 2021). Previous studies show that the potential influence of BLM on Pakistani social justice movements has been strong and encouraging. Global solidarity, universality of struggles, transnationality between activists, media activism on world forum (Kalia, 2012; Ali, 2019; Geo News Special, 2020; Jacob, 2020; Daniellepitter, 2021) with sounding buzzers of #Strike4BlackLives, #ShutDownSTEM, #ShutDownAcademia, and #BlackLivesMatter (McGill. (2020; ydia_gibson, 2020) with many more on the souls of millions worldwide.

Previous studies explore the potential influence of BLM on social movements in various countries: The 'Black Alliance for Peace' in the US (Elliott et al., 2018) and the deaths of Trayvon Martin, Michael Brown, Breonna Taylor, George Floyd, and Ahmaud Arbery have become the civil call of protests, policy

advocacy, community organization, and social media campaigns (Hajela, 2022; AP News, 2019; NYT, 2023; Olorunnipa, 2024; Miles, 2023). ‘Anti-Police Protests’ in Kenya (Cunneen, 2023), ‘colonial and slavery statute removal’ (Lee, 2020; Bland, 2022; Atuire, 2022) in the UK and Africa, ‘racial disparities against Black Canadians and Indigenous people’ (Brownhill, 2020; Bueckert, 2020) in Canada. ‘Aboriginal deaths in custody’ (Townsend-Cross & Gatwiri, 2024; Henriques-Gomes & Visontay, 2020) in Australia, ‘demonstrations against Black and Arab communities’ (Blain, 2022; France24, 2020) in France, and ‘advocacy for anti-racism education’ (Weisskircher, 2023; Nägel & Nivette, 2023) in Germany.

BLM has triggered ripple effects around the world for social justice activism, and critics of the movement have also supported calls for solidarity protests across the globe as an indication to fight against racism (Murthy, 2022). Through digital transparency, different countries' activists have created awareness to support each other (Matheus et al., 2023). Historically, movement mobilizers require resources if the movement has to expand its circulation, networks, and solidarity movements (Foweraker, 1995). Diffusion of innovation in spreading BLM principles crossed the borders; its adoption, the specific nature of BLM's message, and its compatibility with the existing struggles in Pakistan determine the extent to which it could be adopted (Rogers et al., 2014).

One of the most significant facets of today's society is the media that actively contributes to the formation of public opinion and activism. The ‘agenda setting’ states that the collision of the BLM protests can extend to Pakistani media covering similar social justice matters (McCombs & Shaw, 1972). Keck & Sikkink (1998: 221) stress ‘Transnational Advocacy Networks’ for social media assistance in movements interacting with BLM online to promote interconnection and knowledge exchange. Moreover, Tsungai (2019) explores BLM's effectiveness in engaging the ‘Black Alliance for Peace’, such as transnational solidarity based on race and nation.

The global studies can be a good hint of the possibility of what #BlackLivesMatter activists have done regarding race and racism in the United States since 2012, both in the virtual world and the physical one. The modern-day Freedom Ride has taken actual trips to locations such as Ferguson and was inspired by the ‘Mississippi Freedom Ride’ of the civil rights movement (Arsenault, 2006). Likewise, the influences of BLM in Pakistan focus on information about the social justice movements in the nation. For instance, the ‘Pashtun Tahafuz Movement’ (PTM) only focuses on the rights of Pashtuns in Pakistan. It might be possible to find parallels between the PTM's employment of social media and the framing of their demands, analyzing practical applications of BLM approaches (Ali, 2020). Similarly, studying the Women's March movement in Pakistan (Alam, 2021) illuminates how Pakistani movements might have adapted feminist struggles in light of BLM to amplify marginalized voices.

This digital form of hashtag activism has contributed to the organization of coalitions and political activism among the people of Pakistan and civil society organizations, ‘voicing the voiceless’ in the spirit of the BLM movement (Rahman, 2024). Pakistani activists employed the hashtags #SayHerName or #SayTheirNames to raise awareness of extra-judicial murders, enforced disappearances, and gendered violence, vying against state complicity that in reality becomes a “publish-then-filter” way of racial commenting justification (Segall, 2024).

In his reassessment of BLM in the framework of minorities (Moghadam, 2020) considers how this globalized movement was in the works of the global justice movement (GJM) in other countries and other oppressed communities (p. 168). Lucas (2022) discusses the effect on the international human rights law system and how this movement's agitated pronouncements on the significance of race might affect broader human rights discourses and actions to reshape injustice systems internationally. Similarly, the potential use of digital media with a focus on the Black Lives Matter movement for resisting oppression and political activism as a tool in the facilitation of the voice recognition of marginalized groups, organizing supporters, and demystifying the dominant narratives of racism can be seen (Zulli, 2020; Carney, 2016). Pakistan has a vibrant social media scene, with platforms like Twitter in political discourse

and social activism (Mir et al., 2023), and readily adopted hashtags to raise awareness and mobilize support.

Moreover, ‘political solidarity’ (Gottbrath, 2020; Krishnan, 2022) in South Africa, ‘racial justice of Afro-Brazilian population’ (Shahin et al., 2024; BBC News, 2021) in Brazil, ‘global racial justice movements’ (Kelly, 2020; Russell, 2023) in Japan, and ‘Protests for Māori and Pacific communities; solidarity’ (RNZ News, 2020; Leitch et al., 2021; Birk, 2022) in New Zealand present a widespread influence of BLM. As stated by McCarthy & Zald (1977), social movements emphasize the importance of resources for movement success, as Pakistani movements might have leveraged BLM's global reach to access new resources: online networks and solidarity movements to diffuse BLM's message with existing struggles in influencing its adoption (Rogers, et al., 2014).

According to the proponents (Piven & Cloward, 1978; Morris, 1984; Tarrow 1998; Tarrow & Tilly, 2001; Tilly, 2004) of social movement theory, BLM's success can be traced back to social media platforms, supportive donations, and grassroots systemizing of resource mobilization (McCarthy & Zald, 1977; Edwards & McCarthy, 2004) with the escape route of “emotional dynamics” (Jasper, 2008) and “spontaneous outrage” (Goodwin & Jasper, 2009) aspects raise many questions as well. Its message amplification about police violence and intentional racism in a much-sustained way that further collaborates in constructing social realities for public minds can be seen through the lens of “framing” (Benford & Snow, 2000), overlooked many times as the simplified narratives of diverse motivations Johnston & Noakes, 2005).

Undoubtedly, this movement has been so powerful in highlighting foundational discriminations in intersectionality among all “with” privilege and “without-privilege” social settings to dismantle the oppressiveness (Crenshaw et al., 1995) but loosen its grip due to “institutional focus” (Delgado & Stefancic, 2023) and “individual agency” (Crenshaw, 2013) limited spacing. Moreover, digital global support through many faces of social media has been a powerful tool for the rapid flow of information and connectivity (Bonilla & Rosa, 2015) of “networked publics” (Boyd, 2010), but with a massive “digital divide” (Dean, 2005). The Black Lives Matter movement's tangible outcomes and direct effects on legislation and accountability raised public discourse around race and racism (Giugni, 1998) with an unfortunate “measurability” (Gamson, 1975) and “cultural impact” (Amenta et al., 2010). Political leveraging opportunities like “public outrage over prominent police brutality incidents” as a result of an alliance with other social justice movements undergo a political process (McAdam, 1999; Tarrow, 1998; Jasper, 2008; Goodwin & Jasper, 2009) while Touraine (1981), analyzes oversimplification of emotional outrage in the framing of “social reality construction” under the guard of “diverse motivations and goals (Melucci, 1996; Snow & Benford, 1988).

According to neo-institutionalism, *social imagination* or de-realization of a knotty society with a chaotic nature becomes the consequence of developmental paucity (Gudkov, 2020: 92). Putin, like a “problem solver,” does not believe in mimicking the “ism” likenesses in “Simulacra of Ideology” (Taylor, 2018: 9; Robinson, 2020). *Contentious politics* (Robertson, 2010: 18) within political opportunity structure, “digital activism” (Denisova, 2017); the political capacity of *networked movements* (Oates, 2013) to control public discourse (Herman & Chomsky, 2021), rejuvenating “digital mayhem” of misinformation and disinformation (Aïmeur, Amri & Brassard, 2023) including many efforts like “freedom from Roskomnadzor” (Soldatov & Borogan, 2015). *Xenophobia* (Mijnssen & Haumann, 2009: 171), DDoS (Distributed Denial-of-Service) attacks by the mysterious cyber army (Morozov, 2011: 143), the ambition of transitology (Heredia & Kirtchik, 2010: 2). Anti-Putin protests (Denisova, 2019) and the gap “between online freedom and traditional media” (Tselikov, 2014: 13). Russian intellectuals and their sociology of social movements are also critical and germane, understanding different geopolitical contexts, societal distrust, civic solidarity mechanisms, mobilization of digital tools, protest culture, Russian femininity (Sakwa et al., 2018; Evans et al., 2006; Temkina & Zdravomyslova, 2003: 2015).

3. RESEARCH METHODOLOGY

The research methodology that encompasses a systematic approach to designing, conducting, and analyzing a research study (Schooler et al., 1984; Kohn, 1987) of this study has adopted semi-structured interviews to explore and analyze the impact of the 'Black Lives Matter' (BLM) movement on social justice movements in both the United States and Pakistan. A purposive sample of forty students was randomly selected, twenty students from Columbia University's Political Science department through academic networking platforms of Kinnaird College for Women University (KCWU) and the University of Punjab (PU), Lahore, presented the US cohort, while twenty students were from the University of Lahore (UOL) and KCWU in Lahore. Purposive random sampling is employed to ensure the inclusion of relevant knowledge participants through the random component to maintain a degree of representativeness, minimize selection bias, and enhance the selected group's perspective diversity (Guarte & Barrios, 2006; Palinkas et al., 2015; Etikan et al., 2016). To understand how youth perspectives resonate in collective awareness and solidarity, especially comparing views of a country that has been the assailant of many police brutality and #BlackLivesMatter issue cases with a country that has been a victim of 'JustWhiteColorMatters', due to "power imbalance either by Westernization or Salafism" (Khan, 2013: 46).

The interview schedule was constructed around seven main research items to cover 'ideological consciousness', 'global activism', 'transnational solidarity', 'futuristic activism', local mobilization', 'cross-border resonance', social-political interactions and progressive collaboration, and 'cross-cultural connectivity for semi-structured interviews (Bryman, 2016). The responses collected from semi-structured interviews were analyzed using frequency distribution to identify common themes and patterns across the interviews (Terry et al., 2017) and Pearson correlation to examine the relationships between different variables (Schober et al., 2018) for a deeper understanding of the factors influencing students' perceptions and behaviors.

4. RESULTS AND INTERPRETATIONS

Table 1: *Thematic responses of U.S. and Pakistani students on Black Lives Matter (BLM) Movement (N=20)*

Themes	U.S. Students' Responses	Pakistani Students' Responses	Comparison & Interpretation	Research Approach
Familiarity with Movements	Awareness shaped by direct exposure to BLM's goals: racial justice, police accountability, and systemic reform.	Awareness of BLM through global media, often linked to local social movements such as gender equality and anti-violence campaigns.	Both groups demonstrate strong awareness, but U.S. students focus on race-based justice while Pakistani students connect it to broader human rights issues.	Inductive – McAdam & Tarrow (2018)
Opinion Formation	Opinions formed through lived experiences, campus dialogues, and civic engagement in racial justice debates.	Opinions shaped by mediated exposure social media discussions, international coverage, and parallel reflection on class or ethnic inequalities in Pakistan.	Both groups engage deeply, though U.S. students' opinions are grounded in lived realities, while Pakistani students interpret BLM through mediated and comparative frameworks.	Deductive – Carpini & Keeter (1996)
Recognition of Social Justice Movements	Recognize global hashtags and symbolic expressions, but less engagement with movement specifics.	Show higher contextual understanding, linking global justice language to local socio-political narratives.	Pakistani students show greater analytical linkage of BLM with domestic social issues.	Deductive – Edwards & McCarthy (2004)

Inspiration from BLM	Inspired by grassroots mobilization and digital activism as models for social change.	Inspired by solidarity and global awareness, viewing BLM as a framework to discuss marginalized voices locally.	Both groups see BLM as motivational, though the inspiration is localized differently (activism vs. awareness).	Inductive – Tufekci (2017)
Resonance of Message	Relate to BLM as a universal struggle against discrimination and systemic injustice.	Relate to the movement through gender, class, and religious inequalities in Pakistan.	Both find resonance but in culturally specific ways— U.S. through racial justice, Pakistan through social inclusion.	Deductive – Gamson & Modigliani (1989)
Role of Social Media	Viewed as a key tool for advocacy, awareness, and civic mobilization.	Viewed as a platform for transnational solidarity and sharing comparative insights.	Both perceive social media as transformative, though its function varies— mobilization versus dialogue.	Inductive – Bennett & Segerberg (2012)
Role of University Students	Seen as active participants in protest, education, and digital discourse.	Seen as advocates for academic engagement, awareness campaigns, and reflective research.	Both value the student role in sustaining awareness, with contextual variations in form and focus.	Deductive – Astin (2014)

The comparative analysis of Table 1 indicates that though students, both U.S. and Pakistani, immerse in the values that the Black Lives Matter movement conveys, they interpret them in different ways influenced by the specific sociocultural contexts. The responses of U.S. students are a result of having firsthand experience with the systemic racial discourse, which is more experiential and participatory in their orientation to activism. Conversely, Pakistani students have a reflective and comparative awareness and understand BLM in the local prisms of gender, class, and social inequality. This opposition hints at the idea that such a global movement as BLM is accordingly given localized meanings by the prism of national histories and social hierarchies. The social media is a common and heterogenous channel that drives collective action in the U.S. and dialogic reflexion in Pakistan. The information (shown in Fig. 1) so shows that the transnational solidarity is not grounded on equal experiences but rather similar moral frames in respect to justice, equality, and reform.

Figure1: Themes' Frequencies

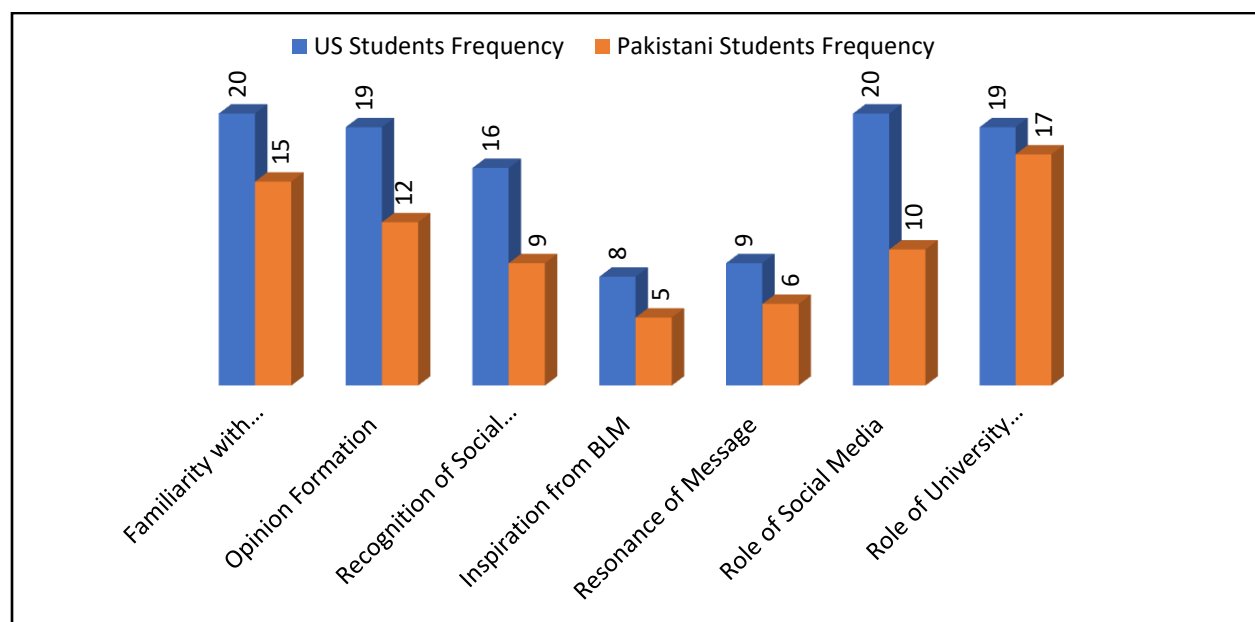


Table 2: *Correlation between Pakistani and United States students*

Theme	Pearson Correlation Coefficient (r)
Familiarity with Movements	-0.5
Opinion Formation	0.7
Recognition of Social Justice Movements	0.6
Inspiration from BLM	0.5
Resonance of Message	0.5
Role of Social Media	-0.6
Role of University Students	0.8

Table 2 shows that the Pakistani and U.S. students are converging and divergent in their feelings about the Black Lives Matter (BLM) movement and other related social justice issues. The positive correlations of Opinion Formation ($r = 0.7$) and Role of University Students ($r = 0.8$) are strong, which means that the students working in the two situations have a high degree of civic responsibility. They are able to identify themselves as knowledgeable contributors to the continuing conversations on equality and justice, and are willing to employ education and awareness as means of social change. The moderate correlations of Recognition of Social Justice Movements ($r = 0.6$), Inspiration by BLM ($r = 0.5$) and Resonance of Message ($r = 0.5$) indicate that both groups are intellectually and emotionally involved in BLM, but in different ways. BLM embodies a personal fight based on experience of racial injustice in the lives of U.S. students and a reference point to speak about local issues of gender disparities and stratification in Pakistani students.

Both Familiarity with Movements ($r = -0.5$) and Role of Social Media ($r = -0.6$) are negatively correlated, which can be explained by the contextual dissimilarities in exposure and media ecosystems. The first hand knowledge of the movement is more familiar to American students, but the knowledge of Pakistani students is highly mediated by the online platform. In the same way, social media can be used as a mobilizing tool in the U.S. case, but in Pakistan, it is rather a place to discuss and learn than to be actively engaged in the process of the activity. These two findings therefore indicate that whereas the central principles of justice, equity and human rights are common in both groups, the interpretation, experience and action of these principles vary according to specific social and cultural realities. Lastly, this paper highlights the transnational flexibility of BLM discourse, in which a global movement can be used to encourage localized aspects of thought and action.

5. DISCUSSION

As seen in the dissection of US and Pakistani student responses in Table 1 and Figure 1, it can be seen that the two groups are very familiar with social justice movements (Q1). US students are more interested in racial justice whereas Pakistan students are more interested in gender-based violence, which is a local contextual factor (Q2). The similarity between the two groups in terms of their opinion formation and perception of the role of the university students in activism is high as the US students are rather active in forming opinions compared to Pakistani students, which focus on research and education, which suggests a more academic attitude towards activism (Q3). The differences are expressed in the use of social media as a mobilization instrument and the appeal of the message of BLM; the US students consider social media as a mobilization instrument and the message of the movement appeals to them as they face many social injustices, such as religious and gender-related ones, whereas Pakistani students regard social media as a source of solidarity and sharing ideas.

Additionally, The correlations (in Table 2) have shown that there is varying degree of agreement and disagreement between the US and Pakistani students with respect to social justice movements, as it appears that familiarity with social justice movements does not have any statistically significant correlation between the two groups which would indicate that although they might disagree in familiarity, they hold an opinion on these movements, which would imply the shared interpretation of the effects of

the BLM movement (Q1). The correlations between the Recognition of Social Justice Movements ($r=0.6$, $p=0.04$) and Role of University Students ($r=0.8$, $p=0.01$) have significant correlations that show the strong alignment in recognizing and involvement in affirming the global resonance of social justice movements among university students (Q2). Lastly, a statistically significant relationship with the variable of the Role of Social Media ($r=0.6$, $p=0.02$) highlights one of the main differences in the perception of the role of social media in reinforcing student activism in the US and Pakistan (Q3). All these findings provide evidence of convergence and divergence of the localization and functionality of the principles of BLM, which are the complex dynamics of social justice movements in the world (Strong et al., 2023).

6. CONCLUSION

When critically looking at the intersections of the Black Lives Matter (BLM) movement with social justice activism against ethnocentrism in Pakistan, it is important to question the sociological common sense in every cultural and socio-political situation to reveal the hidden identities of identity, justice, and solidarity, and discuss and conflict through the prism of the global and local. It is often embedded within a broader framework of 'justice and civil rights' that resonates with long-standing struggles against racial and social inequalities. A transformative force that not only addresses systemic racism but also inspires solidarity movements across the nations underscores a critical ontology where activism is seen as an extension of historical civil rights struggles and a reflection of ongoing systemic issues.

Parochialism and global influence might direct American students' views of BLM as a universal model of social justice, sometimes overlooking the imposing U.S. civil rights models, global activism campaigns, development aid, interventions, manipulating human rights reporting, media representation, exporting U.S. legal and policy frameworks, and assuming uniformity in social movements to different contexts without fully accounting for local dynamics and cultural variations. On the other hand, Pakistani students deeply reflect on the internal local contexts over imported frameworks, becoming the victims of 'normative structure and need fluctuations' due to sectarianism and political instability through global inspirations in the prism of native realities.

Analysis-paralysis syndrome has taken the position of the third eye in the human brain to be responsive to civil disarray resulting from information overload, worldwide skepticism, dialectical stagnation, endemic despair, sociocultural burnout, "slacktivism" (Glenn, 2015), fragmented selfhood, and structural stressors. Narrative sharing was once the foundation to care for each other behind the borders and restricted walls, but unfortunately, it has become the world's largest selling point, where we sell pain too. Even the human body has only two eyes, but manmade instinct has blessed each content as a 'free organ' in the name of "organic" (Guernsey, 2023) that does need to be watched as 'deconstructed common sense'.

Human voices are unique not just metaphorically as the 'Babel Effect,' especially when living persons report about the social cohesion of two world regions. In policy reviewing, this study can be very beneficial to adhere to the sensitive nature of both humanities East and the West by decreasing the unfortunate capacity of small rich societies to observe the foreign functionalities in their native surroundings as a so-called 'research project of NGOs. To construct the net of new assumptions while experiencing the narratives, especially related to social justice movements like BLM, 'language' should be pardoned as the absence of victims written and presented by not-affected ones can merge the infinite dimensions that were not required at that peculiar moment. The dimension and type of the movement for future research can be changed, in particular, social issue investigation, along with the change of population and sample size selected for this specific study, due to the BLM's coessentiality with both countries' history and sociocultural prejudices.

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