

**Cultural Connections between Pakistan and China; Historical
Grounds for Cultural Diplomacy**



**By:
Rubbia Anjum**

**Taxila Institute of Asian Civilization
Quaid-i-Azam University,
Islamabad
2023**

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By:

Rubbia Anjum

Supervised By:

Dr. Ghani-ur-Rehman

Taxila Institute of Asian Civilization

Quaid-i-Azam University,

Islamabad

2023

QUAID-I-AZAM UNIVERSITY

Taxila Institute of Asian Civilizations

Date: 20-01-2023

FINAL APPROVAL

This is to certify that we have read the thesis submitted by **Ms, Rubbia Anjum** and it is our judgment that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad, for the award of degree of **Master of Philosophy in Asian Studies**.

Supervisor: _____
Prof. Dr. Ghani-ur-Rahman

Examiner:  _____
Dr. Zulfiqar Ali Kalhoro

Director: _____
Prof. Dr. Ghani-ur-Rahman

Supervisor Declaration

I hereby recommend that the dissertation prepared under my supervision by Rubbia Anjum, entitled “**Cultural Connections between Pakistan and China; Historical Grounds for Cultural Diplomacy**” be accepted in partial fulfilment of the requirements for the degree of the Master of Philosophy in Asian Studies.

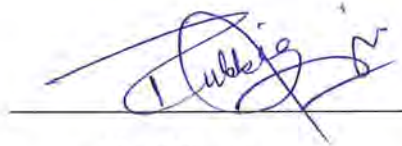
Dr Ghani-ur-Rehman

Director

Taxila Institute of Asian Civilizations (TIAC),
Quaid-i-Azam University, Islamabad

Student Declaration

I hereby confirm that the dissertation prepared under the supervision of Dr.Ghani-ur-Rehman, entitled “**Cultural Connections Between Pakistan and China; Historical Grounds for Cultural Diplomacy**” shall be accepted in partial fulfilment of the requirements for the degree of the Master of Philosophy in Asian Studies.

A handwritten signature in blue ink, appearing to read 'Rubbia Anjum', is written over a horizontal line.

Rubbia Anjum
Student of Mphil-Asian Studies
Taxila Institute of Asian Civilizations (TIAC),
Quaid-i-Azam University, Islamabad

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Mubeen Adnan and Bushra Fatima in their article entitled 'China-Pakistan Economic Corridor: A Road to Development and its Challenges' emphasize on strengthening of relationship of two neighbouring countries with the help of economic betterment brought by projects like CPEC⁵. While underscoring the positive side of CPEC the writers also focus on the challenges that are attached along with CPEC. It is highly significant to understand the good and bad side of the project to enlighten the statecraft regarding further such projects which can bring fortune and challenge both along with them. The writers discuss the national interest vested in this project which is a noteworthy factor to look upon. Nonetheless, it is duly notable to understand the national interest of China while working in Pakistan that how economic relations can impact the cultural factor among both the nations.

Tim Winter articulates in his article titled 'Cultural Diplomacy, Cosmopolitanism and Global Hierarchy at the Shanghai Expo' that how ideologies, cultures, information and relations can be maintained and expanded with the help of expositions and fairs⁶. Winter discusses in his article the urbanization of developing and rising states with the help of such fairs that played a significant role in creating a stimulus and transferring the information. Speaking of the Shanghai Expo 2010, Winter unfolds the fact that it was one of the expensive and biggest expo in the World's Fair history which although received less press attention in the West. The article focuses on conducting such events for a more political and cultural inclusivity among the rapidly modernising nations that aim for urbanisation. Such events can help in cultural diplomacy to attain set goals however technological advancement and flow of information is not same in every country that creates a barrier in return.

Another phenomenal article 'Exploring Channels of Cultural Communication between Pakistan and China' drafted by Bai Gui and Muhammad Arif claims about the creation of new means of communication that are utilised as an instrument of intercultural communication to furnish the existing relation of friendship between China and Pakistan⁷. The article is an attempt to analyse various methods that are being used to boost cross cultural communication for instance the government initiatives, academic programs and multiple projects in Pakistan. Teaching of the Chinese language is the most common and tool to inculcate the Pakistani community with

⁵ (Adnan & Fatima, 2016)

⁶ (Winter, 2015)

⁷ (Gui & Arif, 2016)

Chinese culture and make them understand their tradition. In other ways, it is imperative to export the Pakistani culture and traditions as well to make its ideology prosper as well which is a gap left behind by the scholars and elites.

Melissa Nisbett in her article 'New Perspectives on Instrumentalism: An Empirical Study of Cultural Diplomacy' remarkably underscores the value of cultural diplomacy in the changing dynamics of modernisation and political engagements⁸. It is the dire need of time to upgrade the style of communication and diplomacy to counter the upcoming challenges for which cultural diplomacy is one good tool. Melissa prodigiously outlines that how museums can play their role in catalysing cultural diplomacy which is a new approach. The writer uses data of her interviews to analyse the benefits hidden in applying this new approach. Art is a language that omits the physical borders and expands exponentially which is a great tool of instrumentalism. Conversely, this work by Melissa is worthy of appreciation although other forms of art and archaeological designs can also be brought in use other than museums for the purpose of cultural diplomacy.

'Pakistan-China Social and Economic Relations' is a prodigious article drafted by Jafar Riaz Kataria and Anum Naveed, which speaks of Pakistan-China relation in a comprehensive manner to understand their bond since their inception and through the time of hardship and joys⁹. To build an argument it is essential to enlighten the reader with the prehistoric backdrop, which is efficiently done by the two writers. Kataria and Naveed provide the insights of the relation of the two neighbouring countries which is highly significant to formulate the further policy of engagement between the two on every forum. Although, much has been briefed by the two writers yet the narrative of one is not enough to build one's opinion rather a variety of research is needed to deeply investigate the factual happenings of the past.

In the article 'The Local Roots of Chinese Engagement in Pakistan' by Muhammad Tayyab Safdar, the historic backdrop of Pakistan-China relations are discussed at length where Safdar tries to dig deep the roots of the relation of the two states¹⁰. Exploring the connection allows the writer to revolutionise the way of thinking and design new forms of cooperation. The primary focus of Safdar in the article is the involvement of media in the expansion of relation that too people to people rather among the elites of the two states. The most intriguing dimension of the

⁸ (Nisbett, 2013)

⁹ (Kataria & Naveed, n.d.)

¹⁰ (Safdar, 2021)

article is the idea of media as a tool to exchange the cultures, ideas and, information with the help of community involvement. This can be a changing point of engagement for both the nations however, the involvement and acceptability of such an exchange will be appraised with the period of time.

Another profound article ‘Social-Cultural Impacts of China-Pakistan Economic Corridor on the Well-being of Local Community’ by Yunpeng Sun, Abdul Hameed Pitafi, Usman Ghani and, Tahir Islam is marvellous piece of work that analyses the impact of ongoing projects by China on the local community of Pakistan¹¹. Contemporary challenges need contemporary solutions for which cultural diplomacy is one good tool. The writers discuss the adaptability of the local community to the culture exchange and inflow of ideas in light of CPEC. The writers examine their point of view with the help of certain factors like quality of life (QOL), well-being, education, social-cultural linkage, community resources and much more which will portray the on ground reality of communication. Inversely, to understand the reality in the shadow of CPEC through defined factors is insufficient which needs a more elaborate study.

Article ‘Reflections of the Cultural Differences between China and Pakistan and Corresponding Suggestions’ enunciated by Yin Zhu remarkably unfolds the cultural differences between Pakistan and China so that they could be addressed in a more appropriate manner¹². Zhu makes an attempt to eliminate the barriers in cross-culture communication among the people of China and Pakistan for a better shared future. On the contrary, it is equally important to implement the defined interventions for a better result of culture diplomacy as theory and practice differ.

¹¹ (Sun et al., 2020)

¹² (Zhu, 2017)

Chapter 1

Historical Background of Pakistan and China History and a Theoretical Prism

1.1 Era of Indus Civilization

The Indus civilization is the least studied of the three great ancient civilizations that were located beside rivers. Its towns and villages were stretched from the Arabian Sea to the banks of the Amu Darya in northern Afghanistan and two of its cities—Mohenjo-Daro in the south and Harappa in the north—were among the biggest of the third millennium B.C. More than 3,000 years before Mohenjo-Daro and Harappa, multiple agricultural settlements were prospering, according to archaeological excavations in the Baluchistan region of central Pakistan. The Mehrgarh site was excavated by the Pakistan Department of Archaeology and the French Archaeological Mission in Pakistan¹³. It is situated at the foot of the Bolan Pass, one of the two most famous routes between the Iranian plateau and the Indus valley. In the clifflike exposure made by the new channel that was established when the Bolan River altered its course to the west during a flood at the turn of the 20th century, approximately 10 meters of superposed Neolithic buildings that had been nearly completely buried by alluvial deposits were unearthed. Carbon-14 study has demonstrated that the mudbrick constructions in this area date to the sixth millennium B.C.

The settlement was made up of rectangular, multi-room mud-brick dwellings separated by open areas with multiple human burials. Several of the structures had small square chambers that were apparently used for storage. At the site, grinding stones and tiny flint blades used to cut grain were discovered. Impression of various cereal grains in mud debris adds direct support to this indirect evidence of agriculture. The existence of tiny cattle in these towns shows that cattle herding at Mehrgarh originated approximately 6000 B.C., as it occurred in Western Asia¹⁴. There have also been some water buffalo bones discovered. They offer the oldest documentation of this animal at a village site outside of eastern China in all of Asia.

¹³ (Jarrige & Meadow, 1980)

¹⁴ (Raikes, 1964)

Outstanding Period I discoveries from Mehrgarh site include five unfired clay sculptures. They include three human and two animal figurines¹⁵. One of the human figurines wears a necklace constructed of conical-shaped appliqué clay lozenges. A second is seated and has two holes in place of eyes. Only the lower half of the third human figurine, which is likewise seated and has its legs and feet connected, has survived. All three of these sculptures share stylistic similarities with the early human figures found in western Iran. The two sculptures of animals are only very sloppily modelled. But together with the human representations, they represent the earliest figurines ever found in southern Asia.

A Chalcolithic occupation from the fifth millennium B.C. was discovered close to the south of the ceramic Neolithic site. It was categorized as Period II and featured the usage of ceramic¹⁶. Several hundred burnt seeds were recovered beyond the walls of one of the buildings in a large, scorched area. They also contained cotton seeds which is the earliest historical evidence of cotton cultivation in the area. Excavations revealed a workshop where soapstone beads were manufactured against one of the divided constructions towards the south walls. Metal was still hard to get by in Period II. There has only been one copper ring and one copper bead found. Period II pottery is exquisite ware that is only discovered in small quantities¹⁷. The most typical shape is a pear-shaped red jar with outward-curving rims. Two human sculptures in the same highly stylized manner as those of their Neolithic forebears are among other clay creations. One of them is portrayed with its legs united as it is seated. The base of the other piece, which is fashioned like a truncated cone, is embellished with appliqué clay discs that may be meant to resemble pieces of fabric.

There were specialized industries, and a network of long-distance contacts delivered turquoise from Iran or Central Asia, lapis lazuli from northern Afghanistan, and shells from the Arabian Sea coast to Mehrgarh. Around 4000 B.C., the Mehrgarh village moved south to another location¹⁸. The occupational debris, over three meters deep, has documented the third phase in the site's archaeological sequence. The crafts made tremendous advancements when Period III begins. Period III pottery is mass-produced, and wheel thrown. Beautiful earthenware with semi-naturalistic embellishments like rows of birds or goats and geometric shapes. Lapis lazuli,

¹⁵ (Lambrick, 1967)

¹⁶ (Possehl, 1997)

¹⁷ (Possehl, 1997)

¹⁸ (Jarrige & Meadow, 1980)

turquoise, and carnelian were shaped into beads using cylindrical green jasper drill bits. The jasper bits' wear patterns indicate that they were turned with bow drills. Period III jasper pieces are the earliest known specimens of a type utilized during the third millennium B.C. near the eastern Iranian cities of Shahr-i-Sokhta, Shahdad, as well as in the Indus Valley.

Period VII, which begins around 2700 B. C., indicates the first appearance of male figures in the history of civilization flourishing at Mehrgarh sites. The masculine figures adorned a huge turban and a pendant styled like a necktie¹⁹, (Possehl, 1997). By the conclusion of Period VII, the stances have stiffened, and the figures are fashioned in the very stereotypical manner found at many other sites in Baluchistan and nearby places. Terra-cotta animal sculptures include images of a humped cow, zebu, wild pigs, and other birds. A ram carved from alabaster is a one-of-a-kind treasure. There have been reports of comparable cemeteries in Afghanistan at locations connected to the Dashli cultural complex. The existence of such material in Mehrgarh, dating back to 2000 B.C. or even earlier, on the outside of the Indus civilization's homeland, is mirrored in Indus town of Shortugai in northern Afghanistan.

According to Fairservis, the Harappan civilization can be said to have developed its distinctive style on its own; its elaboration may be the result of Mesopotamian contact²⁰. However, it cannot be stated that its origins are anyway unrelated to the clear growth path in Afghanistan and Baluchistan. According to the available data, it is fair to believe that the Harappan civilization developed out of the expanding village complex that was typical of much of Iran in the third millennium B.C. Rafiq Mughal offers solid evidence of artefactual continuity from the Pre-urban "Kot Dijian" phases up to the Mature Urban Harappan in his thorough investigation of the minor findings from Kot Diji²¹. Other components, such worked stone, terracotta, and bead-making techniques, seem to be unrelated to the environment. The core trends of the Indus urbanization phase include the emergence of social stratification, the apparent emergence of state and political differentiation, craft, and career specialization within which we see the emergence of new forms of technology and economic configurations, as well as the origins of a bureaucracy and organizational forms like a state religion; and finally, the emergence of urbanization itself, the creation of cities and the new forms of social regulation, and technology.

¹⁹ (Possehl, 1997)

²⁰ (Fairservis, 1967)

²¹ (Fairservis, 1967)

During the Urban Phase, many Harappan cities and towns were built with a clear distinction between public and private areas. Furthermore, the intricate architecture and maintenance of Mohenjo-Daro's massive public street-drainage system has major implications for the emergence of "public" or "civic" organizations throughout the Urban Harappan period²². The Indus Civilization's Urban Phase offers unequivocal evidence of social division. The presence of significant architectural elements, such as Mohenjo-Daro's Great Bath and Warehouse, shows patterns of use not available to most of the city's population. The scarcity of stamp seals suggests that not everyone owned these exquisitely created pieces of personal identity. Contrasts like big home/small house, baked brick house/mud brick house, and city dweller/village dweller are also signs of social distinction and can only be seen in the Urban Phase²³. Finally, the Urban Phase saw the creation of very sumptuous items of personal adornment, such as the necklaces found at Mohenjo-Daro and Allah Dino, as well as a rise in the use of precious metals and beads, which points to unequal access to money, productivity, and prosperity.

There is no evidence to support the uniform system of weights and measures that emerges within the Harappan territory during the Urban Phase, as well as the steady, logical expansion of the Harappan script. The Proto-Elamite script and the Indus writing system exhibit some similarities, implying that the Harappan writing system was derived from the west-neighbouring Harappan people²⁴. The weights and measures system has no analogue, but the fact that Dilmun merchants adopted it as their own during the second half of the third millennium in the Arabian Gul suggests that it was an effective system. In their analysis of radiocarbon dates for the Indus Valley and Baluchistan, Shaffer and Lichtenstein concluded that the Bagor, Hakra, and Kot Diji traditions or "ethnic groupings" in the Ghaggar/Hakra Valley on the India-Pakistan border formed the basis of the Harappan Civilization²⁵. The towns of the Indus civilization were enormous and well-planned, with elaborate Bronze Age technology and scaled-back architecture. Despite these indicators of social sophistication, there is no conclusive proof of enormous temples, palaces, elaborate graves, or monuments honouring individuals. The Indus civilization was reportedly much more egalitarian than other early sophisticated societies, and despite over a century of

²² (Lambrick, 1967)

²³ (Possehl, 1990)

²⁴ (Possehl, 1990)

²⁵ (Possehl, 1990)

research, no conclusive proof of a ruling class of administrative elites has emerged²⁶. This finding by the archaeologists speaks about the political framework of that time.

1.2 Evolution of Chinese Civilization

To begin with, there was no Chinese word that had as much significance and ambiguity as our term "civilization." When the Chinese were asked to define our terms "culture" and "civilization," the word "wen," which has numerous connotations, was used in both instances. The root "civis, citizen, or civitas, city" is never explicitly stated or inferred, though. This is merely a warning that "cityfication" is not even hinted at or addressed in any Chinese descriptions about their culture or its characteristics²⁷. Furthermore, the idea of a progressive, unilinear advance towards "civilization," which has been so pervasive in Western thinking since the 18th century, is never mentioned in imperial Chinese literature. However, when combined with other words, wen can be found to indicate something that is somewhat like our concept of "civilization," i.e., "to bring out of a condition of barbarism, to train in the ways of life; to enlighten and polish."²⁸ Such expressions typically allude to the steppe frontier tribes and aborigines that the Chinese "converted" to the Chinese way of life by coercion, force, and the alluring power of their culture (wen).

The name T'ien-hsia, which means "under heaven," was used by the Chinese to describe their shared social order, common culture, and shared traditions²⁹. Like other civilized peoples, the Chinese of successive centuries simplified and sifted out of the vast number of known facts about their commonality those things they felt to be important and essential to it, to name the things that this concept included. China was a large, populous, and affluent country that was situated in the middle of the flat earth and shrouded in the heavens. It was referred to as "the central country" (chung-t'ü) and "the central kingdom" (chung-kuo)³⁰. China was "central" both geographically and culturally (Chung-hua: "The Central Cultural Florescence"). On those who had the misfortune to reside outside of her borders as well as on those who within her borders

²⁶ (Green, 2021)

²⁷ (Treistman, 1968)

²⁸ (Treistman, 1968)

²⁹ (Wei, 2011)

³⁰ (Wei, 2011)

clung vainly to a more primitive way of life, the Chinese had for a very long time bestowed the blessings of civilization—writing, morals, standards of propriety, and political institutions. China was also "essential" to politics. China imposed culture and political stability by invasion and occupation on Central Asia, Tibet, Mongolia, and other nations that were remote from the center of the Empire.

China was and continues to be independent in all respects, including economically and ideologically. The frequent response to early Western requests for trading privileges was that we have everything in excess and don't need any of your manufactured goods. The Ch'ien-lung Emperor responded to the Macartney mission's request for permission to spread Christianity in 1793 by stating that since the dawn of history, wise Emperors and rulers have endowed China with a moral system and instilled a code, which has been reverently followed by the multitudes of my subjects³¹. There hasn't been a desire for Hebrew doctrines. The cardinal qualities of filial abidingness (hsiao), observance of the laws of propriety (li), justice (i), and loyalty (chung), among others, were taught in the Confucian Classics³². Thus, the wisdom and principles for moral behaviour were preserved in the cultural legacy of the past. The majority of what we know about early China comes from Han historians, who used sporadic allusions to historical occurrences and figures, mythology, and traditions that they then used to support their political goals of unification and expansion.

The historicist perspective and the modern setting for reconstructing ancient China are not very different. One of the most fascinating yet difficult riddles in Chinese cultural history is the issue of the ancestry of the Chou people. The Chou are typically thought of as one of the many oasis people of Central Asia who depend on a mixed economy (farming and animal breeding) to exist in a favourable area³³. As the Chou likely "conquered" about 50 "city-states" before attacking Shang, it is helpful to consider their expansion as a part of the highly widespread turbulence and migration that occurred in Eurasia around 1000 B.C. Even if the earliest Chou cannot be traced, similarities to other "Ch'iang" tribal groups in the northwest, with which the Chou were forced to align as they marched eastward, should be predicted as archaeology has taught us a little bit about the Ch'iang.

³¹ ('Backhouse, E., and Bland, J.O.P. *Annals and Memoirs of the Court of Peking*. Pp. x, 531. Price, \$4. Boston', 1914)

³² (Wright, 1960)

³³ (Green, 2021)

From the K'e-sheng-chuang site, for instance, there is a recognised chronological progression from the "neolithic" to Ch'ichia, Western Chou, Chankuo, and Han³⁴. The Western Chou Capital, Feng, is believed to have existed in K'e-sheng-chuang, which is situated close to Sian in the Shensi province. The pre-Ch'ichia occupation is notably famous for its huge waste or storage pits, which held human burials, as well as its pit houses, which were occasionally built with tamped earth walls and connected hallways³⁵. The inhabitants of K'e-sheng-chuang were farmers who raised millet. They harvested it using stone and shell sickles after cultivating it with stone and bone hoes. The diet was rounded out by the products of fishing and hunting, as well as the raising of cattle, dogs, and sheep. However, there are also artefacts that point to contact with the Kansu bronze-age societies. The relics also point to some contact with the so-called Lungshan of Honan. These latter include tiny, winged arrowheads and bronze hairpins with turquoise inlays.

The chronologically ordered sites of Ch'i-chia, Hsien-tien, T'ang-wang, Ssu-wa, and Shu-ching depict a move by relatively inexperienced farmers toward animal reliance³⁶. There is currently a well-established correlation between using metals regularly and having greater mobility. There is also evidence of hemp cultivation, copper ornaments, and what Chinese archaeologists call "holy constructions"—circles of tiny stones and "sacrificial" deposits of animal bones—which could be tent circles and related rubbish dumps³⁷. Most of the era's pottery is cord-marked, and the most recognizable (and transportable) shape is the double loop-handled jug. Later pottery is more commonly painted, and the strong and free-flowing curvilinear designs are completely unlike anything from the northern China Neolithic. Buttons, arrowheads, and knives were made from bronze and copper. Red ochre burials also took place, but cremation was more common. When dwelling sites are discovered, they are on high terrace remnants that are fortified by deep ravines.

The Ch'u-chia-ling complex in the Hanshui valley in central Hupei and northern Hunan is another illustration of localized, largely independent, progress toward civilization. The Ch'u-chia-ling is unique due to its long-standing reliance on paddy-rice farming³⁸. The pottery includes the

³⁴ (Narins & Agnew, 2020)

³⁵ (Treistman, 1968)

³⁶ (Treistman, 1968)

³⁷ (Treistman, 1968)

³⁸ (Wright, 1960)

horizon marker, which is "painted eggshell ware" created on a wheel, as well as some geometric stamped ware that appears to be inspired by bronze artistic patterns and cooking vessels with cord marks. Numerous realistically sculpted pottery figurines, such as dogs, ducks, geese, turtles, fish, and sheep, as well as a great number of net sinkers and hooks, emphasize the importance of fishing for survival. The biggest sites are often located on the gentle slopes of hills near minor rivers. Children are buried in urns made of pig bones or deer antlers, while adults are inhumated³⁹. The two-room dwellings included large storage pits, plastered walls, and burnt-clay flooring.

The Shang rulers maintained an intense network of various types of political relationships throughout a wide geographic area, according to numerous in-depth analyses of oracle bone evidence carried out over the past century. One of the oracle bone inscriptions' advantages as historical records is that they are contemporaneous accounts of divinations carried out for internal purposes. This is true even though they were written from the viewpoint of the Shang court. As a result, they frequently worry about pinpointing the spiritual roots of the numerous misfortunes that befell the monarch and his court. In fact, the main goal of divination is to prevent calamity or prepare for it by performing the proper ceremonies. As a result, unlike bronze inscriptions and the Shang Shu records, which were produced to exalt ancestors and assert political claims, oracle bone inscriptions provide a great deal of unfavourable information. Bronze was mostly used for wine vessels during the Erlitou period, but during the Erligang period (1600–1300 BCE), it was also employed for authority-signaling vessels and whole sets of containers for food, water, and wine that were utilized in ritual performances⁴⁰. Although there were regional variations in their style throughout the Yinxu period (1300–1050 BCE), it is notable how frequently a small number of motifs were used. This trend was initially established when the vessels started to be adorned during the Erligang period.

China has had minimal direct interaction with other advanced nations for the most of its history. Additionally, there were extensive and prolonged cultural exchanges with various cultures. While Buddhist monks travelled back and forth between India and China in quite large numbers for perhaps six or seven centuries, the Chinese exported silk and other goods to the Roman Empire for centuries. Records show that there were 3,000 Indian and Central Asian Buddhist

³⁹ (Treistman, 1968)

⁴⁰ (Allan, 2007)

priests dispersed throughout China by the start of the sixth century of the Christian period⁴¹. Which led to the flux of goods and service along with the ideology of the Chinese people. The Buddhist monks travelled across the world which made them known to the world and assimilated multiple disciples of the religion they followed.

1.3 Convergence between Indus Valley Civilization and Chinese Civilization

Even though they are located 3,000 miles apart, China and the Indus Valley share many political and religious similarities. Both civilizations exhibit centralized states, although due to archaeological studies, the Chinese centralized state was more well-known than the Indus Valley. The Chinese Zhou dynasty and Indian priest rulers oversaw these centralized regimes. Because of this, the Indus Valley evolved a more religious structure—as opposed to the Chinese belief in honour⁴². Both civilizations promoted polytheism, which is the worship of several gods, in terms of religion. While individuals from the Indus Valley founded the concept of reincarnation, Chinese religion places a strong emphasis on the idea of ancestor worship. Although the political systems of the Chinese and Indus civilizations were comparable, over time, the polytheistic philosophies of both civilizations began to set them apart. Hinduism developed from the reincarnation-based philosophy of the Indus Valley, but the Chinese equivalent, the Shang religion, often known as the "Mandate of Heaven," held that Gods had power over many facets of daily life⁴³. This so-called "Mandate" gave people access to divine powers, if they made morally upright choices. Both civilizations are located very close to one another and demonstrate the characteristic of river civilization.

The earliest form of Chinese and some Indus Valley script symbols have been found to visually resemble one another. The possibility and kind of any linguistic connections must be determined by comparing ancient Chinese and Indus Valley scripts⁴⁴. The only conclusion that remains is that the early Chinese script and the historic Indus Valley script are at the very least related languages because of their close ties. Many of the more complicated Chinese signs resemble ligatures of simpler Chinese signs found in Indus script, and the simplest Chinese characters

⁴¹ (Safdar, 2021)

⁴² (Narins & Agnew, 2020)

⁴³ (Hasenclever & Rittberger, 2000)

⁴⁴ (Cressey, 1929)

exhibit close relationship. An Indus Valley inscription, when translated into contemporary Chinese, reads: "Sacrifice to prepare at the site (house or temple) at the (new) moon for 8th cycle year of the ox festival (or leap month) for the 12th month (moon is now equated with December) ..."⁴⁵. Around 2500 BCE, the Indus River saw the development of ancient Indian civilization, and around 2000 BCE, the Huang He River saw the development of ancient Chinese civilization. By around 2000 B.C.E., the Chinese and people of Indus Valley had developed sophisticated technologies and a complex intellectual life in addition to having a well-established state that meticulously controlled irrigation in the river valley that was prone to flooding. Additionally, compared to other regions, China's transition from river-valley society to subsequent civilizations was less abrupt.

They were the first to cultivate cotton and use it to make textiles. Early trade with other civilizations, such as Sumer, is attested. The city planning and similar city layouts throughout this civilization are proof of a central government. Both civilizations' early stages show the use of a variety of ceramic types, figures of people and animals, and burials. Both cultures were farming and domesticating animals. Archaeologists in central Hupei and northern Hunan were able to recover the imprints of stalks and chaff from Tao paddy-rice from the plastered walls of the Ch'u-chia-ling complex⁴⁶. This was China's first instance of rice. The earliest rice discovered archaeologically was discovered in India at Navdatoli, where it was dated to around 2000 B.C.

1.4 Differences between Indus Valley Civilization and Chinese Civilization

While the Indus valley prospered in present-day northwest India in the Indian subcontinent between around 3500 and 2000 B.C., the nomadic Shang culture emerged in north-eastern China approximately 1700 B.C.E⁴⁷. They are now recognized as the origins of modern human civilizations and two of the most developed ancient civilizations in the globe. Like China, the Indus Valley never permitted any one region to become overly powerful. Despite being polytheistic, both the Indus Valley and China have their own distinct religious factions. Chinese emperors, who ruled by example, founded their system of administration on the Confucian philosophy. Chinese people gave themselves the nickname "The Middle Kingdom" because they

⁴⁵ (Wright, 1960)

⁴⁶ (Chen, 2004)

⁴⁷ (Wei, 2011)

thought they were in the middle of things⁴⁸. An illustration of ethnocentrism is this civilization. For daily assistance and to help them satisfy the gods, they looked to their deceased relatives. They had a clear class structure. In Chinese culture, the importance of the family was paramount. They had a very huge family. Chinese culture has been isolated by the mountains, deserts, jungles, and other geographical elements. The Chinese, who had minimal contact with outsiders, thought their civilization was the center of the world.

While China had a monarchy, the Indus had a government that was based on religion. China was controlled by 9 dynasties while the Indus Empire existed from 3000- 220 BC⁴⁹. The biggest architectural feat in China was the great wall, a 1,500-mile-long defence against invaders, which was built around communities to regulate trade and protect them from floods. The primary economic activity in Indus was trading, whereas the primary economic activity in China was agriculture, with the main crops farmed there being wheat, rice, corn, and soybeans. While towns in ancient China were defended, there are little signs of fortified cities in the Indus Valley civilization. In contrast to ancient China, which had palaces and mansions with a clear class system, the Indus valley civilization had public baths and granaries but no discernible class system.

1.5 Theory of Complex Interdependence

The cordial relations of Pakistan and China began in the late 20th century when China got independence and Pakistan recognized it as an independent state in 1951. It is highly imperative to understand the core concept behind the mutual understanding and development of relations among the two newly developed countries with the help of a theoretical framework. The theory of Complex Interdependence was introduced by Joseph Nye and Robert Keohane to interpret the relationship among the states in the international arena⁵⁰. To analyse the cultural perspective of Pakistan and China's relation it is important to study the beginning of their relation. Hence, this theory of Complex Interdependence will provide us with the platform to deconstruct the core idea behind their relation. This theory focuses and challenges the core hypothesis of realism that is state, power and security. The two theorist tried to supplement the neo-liberal school of

⁴⁸ (Allan, 2007)

⁴⁹ (Nathan, 1993)

⁵⁰ (Hussain et al., 2020)

thought regarding the political system around the globe by challenging the realist ideas. Other major scholars who support the theory of complex interdependence are Francis Delaisi, Ramsay Muir and Norman Angell contemplating that this theory evolved in result of exchange and international specialization process⁵¹. According to Norman Angell in his book the *Great Illusion*, he talks about the economic dependence among Germany and Great Britain to avoid war to achieve peace in the international system quite earlier than Keohane and Nye. However, many scholars like Kenneth waltz criticised this interdependence theory, as according to his views interdependence masks the national inequalities among the states and reciprocates dependence among all the states. Nevertheless, this theory consequently gives birth to two ideas that are interdependence and interconnectedness.

While elaborating the two ideas it can be understood that interdependency can be costly as well as reciprocal in nature while interconnectedness is just a mere interaction among the states which is benign. To further understand the difference between the two concepts the instance of USA and USSR can be taken during the first World War, Second World War and the end of the Cold War era⁵². During the period of these two wars along with cold war the two powerful states reciprocally endangered by their nuclear weapons bearded a heavy cost due to nuclear arsenal. This increased the cost of the states to confront the posed challenges to both the countries eventually leading to high inflation and recession.

However, Keohane and Nye further extend their thought upon theory of interdependence by outlining the fact that coordination is crucial for all the states to avoid any apparent mayhem in the global political and economic system. This coordination among the states play a vital role for the smaller and weaker states to maintain their sovereignty and independence while the stronger and larger states coordinate with weaker states to make them their buffer state as well as to become an imperial power. Moreover, coordination among states allow the flow of goods and commodities across the borders through various channels that helps the states to earn huge amounts of money in form of tax and import duties. Although multiple countries restrain excessive inflow of goods and services to protect their national industries and promote their own produce. Hence, exhibiting the use of power upon the weaker states is the complete opposite to the core essence of the theory as elicited earlier.

⁵¹ (Nye, 1996)

⁵² (Nye, 1996)

Consequently, it is argued by Keohane and Nye that the military power the states possessed can be utilised for the political purposes where needed to achieve certain goals and objectives. The showcasing of military power is helpful in scenarios where one state needs to deter the other state like in case of USA and USSR during the Cold War period⁵³. Hence, it is a big problem to prioritise the national and international issues depending upon their intensity due to their opaque nature of boundary during the absence of consistent hierarchy. Therefore, the military build-up does not necessarily dominate the states plans with other countries.

1.6 Pakistan-China Relations Through the Lens of Complex Interdependence

Pakistan and China have cooperated since the independence of China. The cooperation among these two countries truly explicate the theory of complex interdependence and the power relation among the two countries. The two countries have cooperated on multiple fronts that is political, social, economic and cultural. As it is elucidated earlier that societies are connected with one another through multiple channels and not just the inter-governmental official diplomatic relations but also trans-governmental relations through non-governmental elites and societies as well as trans-national ties among the banks and corporations. These relations transcend among states through multiple channels of cooperation thus making it complex. Moreover, these interstate relations consist of multiple problems that are not managed in an order rather they are vague causing it to be unclear. This eventually leads to the absence of hierarchy among the issues that military security does not bring into consideration. Hence complex interdependence evades the boundary between the high politics and low politics.

In addition, interdependence can be elaborated as a state of connectivity and cooperation among states where destruction of this connectivity would bring severe damage and unacceptable outcome for both the states. The complex interdependence among the states transform and mould the political relations among the states and the whole statecraft. It can be assumed that the states which are involved with one another and have deep interdependence the likeliness of occurrence of war reduces massively. Therefore the states are compelled to resolve disputes in a cooperative manner. Furthermore, the states have incentives to cooperate as they are involved on multiple platforms that can be trade and politics which increases the amount of interdependence among

⁵³ (Nye, 1996)

the states. Henceforth, the relations as well as the conditions of the states are prone to improve and grow with the passage of time.

Pakistan and China have strategic, economic as well as diplomatic relations that are highly incendiary in nature as there exists the asymmetry among the two states. The asymmetrical interdependence among the two states causes vulnerability to the other state, the one which is weaker and more dependent on the other as the relation is more of a one way relation. Pakistan and China are two nations that got their independence in the mid of twentieth century yet China is ahead of Pakistan in multiple ways. According to the theory, there are innumerable channels of cooperation among the two states, nominal role of military force and above of all the absence of order of issues which are clearly evident between Pakistan and China relations⁵⁴. Therefore, it is essential to mention here that Pakistan and China are involved in numerous regional and intra-regional alliances through multi-level of dealings.

As Pakistan and China are neighbouring states they intended to maintain a peaceful border and to further their thought they initiated the diplomatic relations during 1963 where they also started an economic, strategic as well as political relations to make their ties and ideal example⁵⁵. Although, their exists the asymmetry among the two states yet Pakistan has played a vital role in bridging China's relation with the United States also to acquire the status of veto-power in the United Nations. While, China on the other hand proved itself as the time tested friend of Pakistan during the times of hardship. In addition, Chinese loyalty has been visible at national and international forums for instance at the time of Kashmir issue that prevails today even, China has stood behind Pakistan let it be at UN Forum or the World Economic Forum.

China has never retreated from helping Pakistan in any way possible whether it is economic or even militarily. As Pakistan's economy is unstable and weak China stood in firm support to Pakistan by providing financial aids and expertise to eradicate the economic problems. Not only this, China has provided Pakistan with interest-free loans to reduce the burden on Pakistan's economic activity. Thereby, the cordial ties between Beijing and Islamabad explicitly portray the transnational as well as Inter-state relation which is the outlook of multiple channel connectivity, the first critical factor of the interdependence theory⁵⁶. Moreover, the next key factor of marginal role of military force interference and use is also visible among the relations

⁵⁴ (Kataria & Naveed, n.d.)

⁵⁵ (Chaudhury, 2021)

⁵⁶ (Rosendorf, 2009)

of the two states as they have signed various agreements that speak of cooperation and coordination at the times of conflicts from the hostile states. Lastly, the absenteeism of order of issues is embedded in the Pakistan and China relations which is the last key factor of the interdependence theory. Encapsulating the idea that Pakistan and China have relations that are of nature of complex interdependence.

Chapter 2

Clash or Cooperation between China and Pakistan

2.1 A Window in The Past

In the global system, Pakistan and China both have significant geostrategic importance. Pakistan is strategically positioned at Asia's crossroads and China is a rising economic power. At the core of China and Pakistan's foreign policy viewpoints lies socio-cultural cooperation. In this sense, China's strategy of promoting regional integration through the soft power tools can be efficiently used to enhance the bilateral ties. Beijing and Islamabad's authorities are eager to explore new opportunities for collaboration. The purpose of the following chapter in this context is to evaluate the possibilities for greater bilateral cooperation and cultural exchange between the two nations. There is no doubt that the pattern of their effective relationship would lead to promoting Asia's development in the future. Soft power elements and cross-cultural cooperation are what hold states together in the modern international political system. It is essential for fostering diplomatic relations as well. It might establish the foundation for a win-win cooperative model or positive sum gain for all nations. The potential for a deeper cultural alliance between Pakistan and China must be explored in this regard.

Sino-Pak relations are built on realistic as well as idealistic grounds taking into account geo-economic, geostrategic and geopolitical considerations. Despite diverse cultures and religious beliefs, the Pakistan-China strategic relationship is the hallmark of a lasting friendship. The historical inheritance of people is their civilization that encourages mutual understanding and promotes intercultural communication, and dialogue amongst individuals. The values and norms of civilization are essential for promoting peace⁵⁷. The strong ancient civilizational ties that existed between the iron brothers centuries ago are still evident in their cultural interactions today. The flow of trade and intellectual interchange between the two great Asian civilizations was stimulated by the region's close geographic proximity and the historic Silk Route. The trade routes changed the socioeconomic dynamics of China and facilitated trade with both historic and contemporary Pakistan. Since the Communist Revolution, modern China's economic power has had a significant impact on bilateral ties and reshaped the dynamics of

⁵⁷ (www.webspider.pk, n.d.)

Pakistan-China ties. When modern transport, rail, and aviation links are operationalized as part of the China-Pakistan Economic Corridor (CPEC), there will be a phenomenal increase in people-to-people interactions, thereby resulting in strengthened cultural ties.

In his seminal book "The Clash of Civilizations: The Remaking of World Order," eminent scholar Samuel Phillips Huntington argues that there are eight distinct civilizations, and each has its own origin, culture, beliefs, and faith⁵⁸. These are Islamic, Hindu, Western, Confucian, Japanese, Latin American, Slavic Orthodox, and presumably African civilizations. According to the definition of a civilization, it is the highest cultural group of individuals and the greatest level of cultural identification humans have aside from that which separates them from other animals. Huntington made the crucial observation that in the post-Cold War world, cultural identities, which are broadly the civilizational identities, are defining the patterns of cooperation and conflict⁵⁹. This thesis contends that cultures with shared ideals, say for example Muslim societies, will prevail. Huntington posits that cultures with shared beliefs will cooperate. He also made a strong case for the significance of the link between culture and power and predicted that the Chinese and Islamic cultures would eventually converge⁶⁰. This assertion in particular is proving to be insightful and visionary. As we observe in the contemporary world, the growing ties between China and Pakistan are a clear example of it. The surprising aspect of the China-Pakistan cooperation is that it has endured despite the ups and downs in their interactions with the rest of the globe. For instance, during the peak of Mao's Cultural Revolution in the 1960s, China fully cut off diplomatic relations with all other nations, maintaining them only with Pakistan. The empirical evidence supports Huntington's arguments that there is a strong and long-lasting strategic link between China and Pakistan.

Another noteworthy similarity between China and Pakistan is the home social structure, which brings up Huntington's point on the relationship between culture and power⁶¹. One aspect of China's scenario involves a locally based hierarchical perspective that is extended abroad. Huntington stated that there is little room for political or social plurality and the distribution of

⁵⁸ (Huntington, 1993)

⁵⁹ (Huntington, 1993)

⁶⁰ (O'Hagan, 2002)

⁶¹ (Bommakanti, n.d.)

power in what he termed as the "Asian bureaucratic empires"⁶². As a result, when applied globally, China is more likely to seek hegemony in Asia as part of a Confucian worldview centered on a relationship based on tribute than to enable a balance of power to emerge. Without key allies like Pakistan, Chinese hegemony over Asia cannot be solidified. In this globalized world, nations are interacting with one another through a variety of means, such as cultural exchange, trade, economic modernization and so forth, in an effort to provide an example of more democratic and accountable countries.

In the past, issues including domestic political instability, extremism and militancy, US influence, and other problems hampered cooperation. Both the states, however, are now confident about exploring new opportunities for integration and cooperation. Therefore, China's approach of global activism and constructive involvement under the massive Belt and Road program has created a variety of opportunities for international cooperation. The two nations' unavoidable mutual cooperation is a result of the neighborhood principle, lengthy common boundaries, and friendly relationships. Around the world, a well-known story has been going around about the rise of new powers in a multipolar world and how the former superpowers are attempting to adapt to the newly altered reality. China, a rising power, is equating itself with the entire world. China's efforts to collaborate with regional partners in this context are another step toward greater economic connectivity. As Pakistan's closest ally, it may support efforts to resolve regional economic and security challenges and strengthen the region's stability. By cooperating in various fields, cultural links would further pave the path to strengthen their diplomatic ties and improve regional economic connectedness. In the near future, it will strengthen collaboration, offer workable trade policies, and develop strong strategies.

2.2 Prevailing Future Perspective of Cooperation

However it is pertinent to look into the other side of the argument as well. Contrary to previously prevalent views that religion would eventually lose its political influence in modernising cultures, many scholars think that religious communities have grown stronger in the majority of countries over the past couple of decades⁶³. They also argue that violent clashes within and

⁶² (Huntington, 1993)

⁶³ (Hasenclever & Rittberger, 2000)

between countries often follow the political revival of religious communities. Consider the violent confrontations that have occurred in places like Sri Lanka, Nigeria, Algeria, Palestine, Bosnia etc. to name a few. More broadly, the influence of certain cultural traits on foreign policy behaviour was significantly diminished by the East-West rivalry on the world stage, as well as the highly lopsided distribution of military might in the international system. Primitivists, however, anticipate the emergence of a new world order in which cultural differences and similarities will become more relevant for international behaviour and interactions now that the Cold War is ended.

According to this perspective, state interests are produced by cultural convergence and divergence, respectively. States with similar belief structures and religious traditions will band together to fight those who share nothing in common with them in terms of culture and religion. Violence will mostly only occur during contact between different civilizations. States with comparable religious practises and cosmologies will simultaneously make great efforts to resolve their differences in order to improve their combined power position relative to other civilizations. The primordialist viewpoint predicts that civil unrest and international conflicts would follow the reorganisation of world politics. Non-western civilizations will domestically rid themselves of the relics of the Cold War era. Primitivists anticipate a violent power struggle between groups with incompatible conceptions of faith in multi-religious civilizations. These societies will eventually either disintegrate or one group will supplant the others and come to dominate. International social instability in communities with several religions may entice outside parties to act to defend their brethren. This might then cause the conflict to escalate horizontally and spark a war between states of various civilizations.

Another school of thought that is referred to as instrumentalists, disagrees with the notion that divergent religion practices and worldviews are actual sources of political strife. The contemporary rebirth of religious groups is acknowledged by instrumentalists. However, they contend that this is typically brought on by widening economic, social, and political disparities inside and across countries⁶⁴. Consequently, conflicts do not occur due to any particular ideological disagreement, but rather as a result of the groups' uneven access to resources and power. Instrumentalists do not anticipate a significant shift from the established patterns of state activity at the international level. Politics between states will be influenced by power and material interests, not by culture or religion, as it was in the previous century⁶⁵. Instrumentalists

⁶⁴ (Fuller, 1995)

⁶⁵ (Nye, 1996)

are unable to identify the forming of new alliances along cultural or religiously defined fault lines on a global scale. International relations, however, are still largely explained by the balance of power and material interest. In the security area, this is especially accurate.

In the context of China and Pakistan, there has been a long history of cultural contacts between the two states. The two nations established diplomatic ties soon after China was established in 1949, and they have since kept a close and cordial working relationship in a variety of spheres, including politics, the economy, and culture. China has a long history of dynasties as an ancient culture. China's traditional and historical pattern of interactions with foreigners has had a significant impact, and these influences are still visible in China's foreign policy. China established contacts with the sub-continental region of South Asia) via the Silk Route, the Han dynasty marked the beginning of China's engagement with the outside world. Due to these historical exchanges, religious contacts—particularly those of Islam—deeply permeated the region of Xinjiang. The geographical gaps between the two anciently rich civilizations were gradually but inevitably narrowed by these theological affinities, leading to the development of religious, cultural, and economic links. During their lengthy journeys, the Chinese traders and merchants would stop in places like present-day Pakistan's area of Gilgit and northern India⁶⁶. Additionally, Chinese art in the first century was influenced by the Gandhara art of Pakistan. Archaeologists have discovered a large number of Chinese artefacts in the Indus Valley, Hyderabad, and Bhambore, which are located to the east of Karachi.

As a result, it is also possible to assert that China and Pakistan have deep historical, religious, and cultural ties. Similar to how both nations maintained substantial commercial ties through the well-known caravans and Silk Road. Thus, analysing these factors it can be observed that the two iron brothers have immense socio-cultural potential to cooperate and this clearly negates any possibilities of a clash in the future. Rather China's soft power approach with its initiatives like Belt and Road mega project, the flagship project of which is set in Pakistan will open more avenues of cultural cooperation. However, along with providing economic support, China and Pakistan must make long-term investments in fostering stronger cultural links and promoting people-to-people engagement if it is to thrive and realize its full potential.

Having discussed the historical socio-cultural linkages, it is imperative to look into the avenues of cooperation between Pakistan and China in the future as well. Critics argue that the flagship project of China's Belt and Road initiative, the China-Pakistan Economic Corridor (CPEC) is

⁶⁶ (Malik, n.d.)

Beijing's strategy to increase its foothold in the region. It has also drawn criticism for mounting huge amounts of debt on Pakistan and enabling China to utilise "debt-trap diplomacy" to acquire access to critical resources⁶⁷. The Belt and Road Initiative which was introduced in 2013, is largely regarded as a geopolitical plan to establish a new, Sino-centric order in Eurasia or maybe the entire world. According to the conventional wisdom, the BRI is part of a Chinese realpolitik that aims to reestablish geopolitical dominance in Asian region and establish a Chinese-centered system. According to think tanks and academics, the BRI is a "geopolitical and diplomatic offensive" that aims to "not only rewrite the current geopolitical environment or perhaps global supremacy"⁶⁸. Beijing has protested that this perspective misinterprets the Chinese policy that is intended to be a constructive endeavor, but it has rapidly gained traction in the US and other Western official quarters. The BRI is intended to "advance Chinese global hegemony," according to John Bolton, who served as national security advisor in December 2018⁶⁹. Rex Tillerson, the secretary of state at the time, asserted in October 2017 that Chinese infrastructure loans were an example of "predatory economics"⁷⁰. China is frequently accused of engaging in debt-trap diplomacy, which involves tricking emerging countries into accepting unaffordable loans to fund projects so that the country can hold their resources when they run into financial turmoil and thereby expand its military as well as strategic influence. This assertion, which was first made about Sri Lanka's Hambantota Port in a New Delhi think tank in 2017 has been frequently reiterated in the press and among policy analysts worldwide.

While some of this critique is justified, a closer examination reveals that such beliefs are incorrect for a variety of factors. First, despite leaders and central agencies' efforts to loosely direct the BRI's general direction, the BRI is mainly an economic initiative. Second, the Chinese strategy is extensively recipient-driven. The nature of BRI initiatives in developing states is decided by them and their respective politico-economic situation, not by the Chinese authorities alone. The BRI is not being created in accordance with a Chinese strategic vision, but rather piecemeal through numerous bilateral engagements. As a result, authorised BRI projects adhere to economic, rather than geopolitics. China could hardly compel other countries to allow projects on their soil, even if it had a "master plan" for global connection that listed all the projects it

⁶⁷ (Younas, n.d.)

⁶⁸ (Fallon, 2015)

⁶⁹ (Fallon, 2015)

⁷⁰ (Younas, n.d.)

wants to implement to further its geopolitical strategic vision. Partner countries, say for example Pakistan, would consent to letting Chinese companies carry out projects, protect their activities, and accept the loans funding their labour. Clearly, recipients will only fund programmes that satisfy their own interests and needs. In order to "integrate" Chinese social as well as economic interests into the "development strategies" of partner countries, the country officially acknowledges this and emphasizes that the BRI should evolve through constructive bilateral engagement⁷¹. The BRI cannot develop in accordance with a Chinese policy that is only focused on itself for this reason. It is jointly and developed gradually through bilateral talks with its partners. If there was a hidden plan, it would need to be updated frequently to account for these arguments.

Having defended China's global strategy, it is evident that the country has no plans for subjugating the developing nations that it is engaging with, rather it aims to pursue relations of mutual trust and cooperation. With this objective, China is now focusing on developing as well as maintaining constructive engagement with its partner countries like Pakistan, through economic as well as socio-cultural initiatives. The ties between China and Pakistan date back many years. Through art, poetry, and education, Pakistan and China always have kept some kind of cultural exchange. But over the last decade, there has been a marked rise in the frequency of visits between cultural delegations from the two nations. This is due to the realization by both nations that encouraging interaction between China and Pakistan is essential to advancing CPEC. Chinese Minister Keqiang Li stated as much in a 2013 speech to the Pakistani Senate that it is essential to involve residents of both the countries in reciprocal engagement through cultural exchanges and people-to-people interaction.

Ancient trading routes across the region have historically influenced the growth and transmission of culture, religion, and art. Trade routes have aided in the transmission of ideas and languages in addition to goods. It is well known that the historic Silk Road, which connected China and the subcontinent to the Roman Empire in the west and vice versa, significantly increased cultural exchange between many civilizations and areas. These exchanges led to the expansion of different civilizations along the Silk Road. The north-western regions of Pakistan are covered by the southern path of the Silk Road, which is currently being resurrected as part of CPEC⁷². It is anticipated that this revival will have a substantial impact on Pakistan's sociocultural situation.

⁷¹ (Narins & Agnew, 2020)

⁷² (Ibrar et al., 2016)

CPEC has been characterised by a number of Pakistani commentators as a panacea for all of Pakistan's problems due to the fact that it has opened new channels for increasing connection with China. With CPEC, cultural activities have seen a significant uptick, and locals now have better possibilities to exhibit their abilities to a global audience. It's crucial to look at how the governments of China and Pakistan have tried to bridge the gap between their two very different cultures.

Chapter 3

Rise of Cultural Diplomacy Between Pakistan and China

3.1 A Paradigm Shift

As the world order is shifting from single hegemony to multipolarity it has become essential for rising states to adopt policies and strategies that align with the trending world order. It is highly imperative for the developing states as well as contending rising powers to adhere their national objectives with the changing patterns. Additionally, globalization has played a pivotal role in galvanizing the world order as it has interconnected the markets across the borders and not only that it also has introduced new avenues of interaction among the nations, communities, cultures, ethnicities and civilizations. Henceforth, with the advent of a globalized world the need to understand the communication patterns and methods has become highly essential. The prime focus of China is to improve its image globally by investing heavily in various policies and projects that will eventually uplift the Chinese civilization as well as its domestic and international role across the borders with the initiative of cultural diplomacy by utilising the urbane communication technology. Looking upon these initiatives by china it is clearly visible that these strategic interactive measures are aimed at china's far-sighted vision encompassing the immediate neighbours, region as well as the whole world.

However, China has revolutionized its policy of a closed economy to an open economy since it has gone under reforms. The policy of open China was adopted by the Chinese leader Deng Xiaoping during 1979 which gave a booster to the Chinese economy and not only that China accelerated its efforts to engage with the rest of the world⁷³. This change helped China to become the third biggest investor across the globe. As the size of Chinese economy grew it has become a trade partner with above 120 countries making it one of the biggest investors. Not only that Chinese foreign currency reserve is the largest all over the world making it a stable and attractive country to invest and work. Speaking of its foreign currency reserve it is important to mention here that its Chinese currency Yuan was the eighth most traded currency during 2013 making it more valuable and in demand. China has worked hard since its independence to become what it

⁷³ (Finn, 2003)

is now, hence for the past three to four decades it has meticulously worked on its trade policies to progress and come under the limelight among all the countries of the world.

China has not opened its economy but also its nation to nation channels to allow more engagement and political stability. The Chinese leadership has learnt from the past grave experiences of communist and socialist structures which is why they have adopted themselves to the changing social patterns and conditions across the globe and not only in China. According to its changed and enhanced policies and diplomacy it has resolved its border clashes with eight neighbouring states to make peace in its vicinity. Now it is trading and exchanging goodwill gestures with its neighbouring states, African nations, Middle Eastern front, South and Central Asian countries to strengthen its position and influence⁷⁴. With its changed and upgraded policies China is trying to get on the same page with Latin American, Asian and African countries through trade partnerships and cooperation in positive sum manner. Few of the major national and international blocs it has created include BRICS, ASEAN and SCO, where member countries share certain mutual objectives and goals.

In this dynamic era China has adhere itself to a novel vision of global china by commencing two distinct strategic initiatives that are Maritime Silk Road as well as Silk Road Economic Belt that focuses on revivalism of the ancient Chinese culture and Silk Road to extend its trade and culture⁷⁵. At present the Chinese trains travel from the Chinese commercial area of Yiwu to the centre of Europe that is Germany carrying various cargo items. It would not be incorrect to label this 21st century as the Asian Century as proclaimed by various writers and scholars due to the intervention and influence of China across the globe. To make its way smoothly it has become essential for China to work more on its soft power strategies to avoid conflicts and maintain a cooperative and friendly gesture with all the nations. Hence, the Chinese cultural communication play a vital role in China's soft power strategies to help in shaping the world by its engagement. As an initiative to outreach the world through its cultural communication Chinese language is being taught and learnt all over the globe so that china could involve with global community.

Communication is the instrumental tool for the purpose of diplomacy regardless of public diplomacy or cultural diplomacy. Either way barriers of communication can hinder the process for which the art of communication is essential to convince and preach the message. Therefore, language is highly significant as it the bridge that connects people from different groups,

⁷⁴ (Khan, 2020)

⁷⁵ (Fallon, 2015)

ethnicities, cultures and nations to connect and engage. As Chinese involvement is increasing across the globe through trade and economic activity people around the globe are learning Chinese to communicate with ease. Moreover, China is expanding its trade and economic footprints across the world which is why it is crucial for the global, cultural as well as business communicators like in Pakistan to become familiar with Chinese language to move with the dynamic pace of China's growth.

While Pakistan on the other hand is a developing nation that is working on its national and international policies to achieve its national interest. Alike China, Pakistan is also working on its soft power strategies to maintain cooperative gesture with the neighbouring countries, region and the world. Pakistan has a hostile neighbour on its east yet it is trying to implement the ideas of cultural diplomacy to maintain peace in the region. Being a developing nation, Pakistan has to face multiple problems for which it seeks guidance and help from other Muslim and non-Muslim leaders. Pakistan has undergone numerable regime changes which has led to instable political conditions in the country. This has consequently caused Pakistan to lose its foreign investments and opportunities that could have led to the prosperity of the nation. Pakistan's political history consists of fifty years of military rule and remaining years were the interrupted democratic years that made its position vague in the international system. Pakistan faced years of war with the neighbouring country, India, which further destabilized its condition⁷⁶. Pakistan focused on defending herself against the unprecedented foreign attacks to safeguard its sovereignty and integrity after it got its independence. Moving ahead Pakistan designed its national objectives in such a way to tread its path to success and development to counter its adversaries. Pakistan worked on its economic consolidation to make its organizations and nations conditions better and hopeful for a positive and prosperous future. It looked for allies and partners that could uplift the conditions of economy of Pakistan for a better future.

The relations of Pakistan and China have fostered a time-tested friendship that has benefitted both the countries. The two countries have proved themselves as good and peaceful neighbours as well as promising economic partners. The two countries have celebrated 70 years of their diplomatic ties since 1951 with valour and vigour. It is worth mentioning here that the connexion between the two countries has deepened since last few decades that is since China has adopted the policies and strategies to make China a global power. As both the countries, China and Pakistan are focusing on enhancing their soft power strategies therefore they are exploring the

⁷⁶ (Mohmand, n.d.)

ways of cultural diplomacy for a more inclusive development and growth on both sides of the border. Both the nations have introduced multiple channels of cooperation across the borders for an in-depth collaboration.

3.2 Core Idea of Cultural Diplomacy

The phenomena of cultural diplomacy is not new but a concept that has gained much fame with the revivalism of globalisation. Cultural diplomacy is a tool utilised in the similar way as the public diplomacy to achieve the national interest of the state through mutual interest and understanding. Cultural diplomacy can be understood as the amalgamation of two words that is 'culture' and 'diplomacy' to generate a new concept. The term 'cultural diplomacy' can be contextualized as the flux of information, ideas, technology, education and art along with other perspectives of culture amongst the states, nations and their peoples to consequently nurture shared understanding. Subsequently this flow of information and cultural exchange would fulfil the political purpose of the state craft. Therefore, cultural diplomacy is a strategic instrument of foreign policy of a state to achieve its goals and objectives.

The idea of cultural diplomacy is often correlated to showcasing the assets, bridging new relationships and expressing the power. It is a term that is misunderstood as colonialism and imperialism due to its influence and inclusiveness. The worrisome history of colonialism propagates fear among the people as the powerful nations spread their influence in economic, social and political realm through culture which leads to the negative connotation of cultural diplomacy. It is noteworthy to mention here the reason behind the negative interpretation of cultural diplomacy is the excessive globalisation around the globe which has spurred the concern among the people of various ethnicities and culture as the utilisation of internet has increased aggressively, also the corporate power of the western world has risen remarkably as well as the cultural industries have trans-nationalised which has consequently changed the cultural consumption along with the cultural flow⁷⁷. In various parts of the world people are concerned with the persuasive diffusion of the western culture in their societies which can result in cultural homogenization that could cause devastate the indigenous culture and identity of the locals. Moreover, the change in political agendas due to the adherence to the neoliberal ideas, the notion

⁷⁷ (Niazi et al., 2020)

of cultural imperialism has been conferred as ruthless and deceptive attack on the non-capitalist cultures resulting in desperation, human suffering and inequality.

However, much of work has been done and various scholars have attempted to distinguish between the cultural propaganda, cultural relations and cultural diplomacy. According to a scholar, a scale with two ends having cultural propaganda on one side and cultural relations on the other side strikes through cultural diplomacy. The idea in view can be further elaborated as followingly, the notion of cultural diplomacy is a political instrument although it isolates itself from the coercive policies and strategies that are utilised by the aristocratic and authoritarian regimes as well as powerful aggressive states⁷⁸. While on the other hand, few of the intellectuals disagree with the term being comprehensive and apolitical. As according to their view, diplomacy is the tool only used by the particular governments for mending their certain policies in their favour which consequently compromises the legitimacy of the museums as well as the intellectual and artistic integrity. The reason behind this apprehension is the usual gearing of arts and culture towards political goals which is detrimental for the survival and competition of the art and intellect. Hence, cultural diplomacy is the most useful tool in the 21st century yet it is a matter of concern for various scholars and writers that value art and intellect due to its multiple connotations and explanations.

However, analysing both sides of the coin it is clearly evident that cultural diplomacy is more useful and instrumental as compare to its negative connotations. Therefore, Pakistan and China are focusing on their diplomatic ties in terms of culture, trade and society. There are numerous examples that showcase the initiatives that are primarily focused on cultural diplomacy. The foremost example of cultural diplomacy is the flagship project of China that is China Pakistan Economic Corridor(CPEC). As mentioned earlier this project by China is highly significant for both the countries to uplift the economy of Pakistan and for China it is a source of pathway to access the other parts of the world with ease for the purpose of trade and economic activity. This project encompasses the infrastructure and maritime development as well which is a good deal for Pakistan as elaborated earlier. This economic venture is helpful in the deepening of ties between China and Pakistan and that too at this critical period of time where Pakistan and China both have a hostile neighbour India.

Another imperative initiative taken by the two nations was the introduction of various programs that focused on cultural communication for instance teaching of Chinese language in Pakistan in

⁷⁸ (Nisbett, 2013)

different schools and universities. Along with this the Chinese officials initiated the Chinese cultural heritage programs in multiple parts of the country to acquaint the Pakistani people with Chinese culture⁷⁹. This initiative brought new energy to the diplomatic ties between the two. The Chinese language is being taught at all levels and to all whether its students or professionals it is for all so that people could get a good gist of the Chinese culture and heritage. The rich history of Chinese civilization is also brought under the light to share with the Pakistani nation about it so that they could compare and contrast the two civilizations. The learning of Chinese language is helpful for the professionals so that they could easily communicate with the Chinese delegation that is working on site for various economic projects under BRI (Belt and Road Initiative).

Moreover, National University of Modern Languages (NUML) Pakistan is an higher education institution commissioned by the government of Pakistan is the most famous and one of the oldest institutions that teaches historical and modern channels of interaction between Pakistan and China as well as many other countries⁸⁰. This institute started teaching the Chinese language since 1980 which speaks of its modernisation and adaptability with the changing patterns since the beginning. The university holds the pride in being pioneer in introducing the coarse and various programs of Chinese language and cultural heritage in Pakistan. NUML played a vital role in bringing the Chinese culture and civilization to the home country and not only that with the passage of time new additions have been made that is native Chinese teachers and labs for Chinese language has been initiated to further enhance the quality of education of Chinese history. Scholars and officials of the two countries believe that the inauguration of Chinese department in the NUML university can help in bolstering the time tested friendship of Pakistan and China as well as expand the hand of cooperation.

Moreover, Confucius Institute are created by the Chinese leadership to promote Chinese culture and civilization across the globe. Confucius was the known Chinese thinker and philosopher who influenced people from all the races across the world with his deep thinking and thought process. He was the founder of the Confucianism which had a great impact on the Chinese civilization and culture centuries ago⁸¹. The Chinese leadership originated the institute after his name for endorsement and spread of Chinese culture and revivalism of the centuries old Chinese civilization. These institute do not exist in China only rather they are clustered all over the world

⁷⁹ (Cressey, 1929)

⁸⁰ (Gui & Arif, 2016)

⁸¹ (Nathan, 1993)

within 96 countries and around 369 Confucius study centres are truly dedicated to promotion and awareness of the Chinese culture and culture.

The first ever Confucius Institute in Pakistan was inaugurated in 2005 in the vicinity of NUML Islamabad⁸². The aim behind its establishment in Pakistan was to strengthen and promote the cultural exchange between the two countries and its people. The prime focus of the institute was to enhance relations and promote indigenous cultures through people to people contact. Additionally, a more overwhelming point here is that this Confucius institute Islamabad was the first one in the Muslim world that was initiated. This institute was established with the help of Hanban, the Chinese national and governmental body for teaching Chinese language as a foreign language, which fundamentally focuses on the cultural exchange of Chinese civilization across the world. Innumerable activities take place at the Confucius Institute Islamabad that spread awareness about China, multiple competitions promote its culture and heritage while various events are organised that aim at wakefulness about the Chinese economic as well as technological advancements.

It is highly imperative to mention that Confucius Institute Islamabad has helped hundreds and thousands of students to learn Chinese language after the completion of their coarse work and acquire scholarships and admissions in the Chinese universities in China. Not only that learning of Chinese language has also helped the students to secure good and handsome jobs in Chinese companies that are working in Pakistan as well as in China. With the passage of time the Confucius institute has borne much fruitful results that second Confucius Institute was dawned in Karachi during 2014⁸³. It would not be inaccurate to label these Confucius institutes as the bridge between the people of Pakistan and China to promote culture and civilizational history as it has received awards for best Confucius Institute of the year for its vital role played in bridging the two communities.

Moreover, Chinese Cultural Communication Center have also been initiated in the cradle of great civilization that is Punjab. It is the most populated province of Pakistan with the highest rate of literacy amongst others. Punjab has the most historic and ancient sites that are source of learning and education for the people of China and Pakistan both. Lahore being the most historically aesthetic city and Xian of China were claimed as the sister cities back in 1992 due to the similar historic remains. The reason behind this is the partnerships and pacts of the Punjab government

⁸² (Gui & Arif, 2016)

⁸³ (Wang, n.d.)

with Chinese government for various economic projects and activities. Punjab-Jiangsu Cultural Center (PJCC) is one of its own kind cultural center developed in the heart of Punjab, Lahore⁸⁴. This cultural center is run by the governmental body responsible for cultural exchange and its promotion among the foreign countries in Pakistan, Punjab Institute of Language, Art and Culture. In collaboration with the Jiangsu government much advancements have taken place that is setting up museums, auditoriums, libraries and lecture rooms that are dedicated to Chinese culture and heritage of the Jiangsu province of China.

Not only Punjab benefitted from the Chinese Cultural Communication Center but Sindh province of Pakistan also enriched itself with its establishment. Sindh has been one of the oldest locations for the discovery of ancient civilization making it rich culturally and historically. Karachi being the capital of the province is ideally located near the coast of Arabian Sea making it a gateway to international waters for trade and transport. For various multinationals Karachi is the best location for their regional offices and headquarters. Moreover, the initiative to cooperate in the sector of education has been extended in Karachi by creating new institutes for cultural communication that offers its students to learn Chinese language as well as culture. This opportunity has aided the professionals and students in building their career and avail scholarships for higher studies in China and abroad. The Sindh government in 2015 signed an MoU with the Sichuan province's Education department for teaching Chinese language in the public schools of Sindh to help students acquire knowledge of Chinese culture through its language⁸⁵. These steps are reckoned as good source of knowledge and education to build bridges among Pakistan and China through young masses.

However, Baluchistan is the largest province of Pakistan yet it is scarcely populated as compared to other provinces. Even though it is the heart of Pakistan's development due to the China's CPEC project that is building infrastructure, roads, railways and even the Gwadar port for trade in international waters. Therefore to assist the people of Baluchistan Xinjiang's government of Karamay signed an MoU for providing educational training to the people for availing better opportunities coming their way. All these initiatives have led to development and betterment of the Pakistani people. Not only that, these partnerships are on private level as well apart from public cooperation.

⁸⁴ (Jiqiong & Keyu, 2017)

⁸⁵ (Gui & Arif, 2016)

The one of its kind Pakistan-China Institute in federal capital of Pakistan is a non-governmental think tank that is working on creating people to people bonding and further research of new ideas that could help the two nations build themselves simultaneously. The institute has launched multiple projects ranging from TV programs and publications to joint research and training. Utilising different mediums for the purpose has been the highlight of Pakistan China bonding. The China Radio International is an outstanding medium to reach out the masses for dissemination of information and knowledge regarding the Chinese and Pakistani cultural ties and bonding. This radio station is run by state in more than 60 languages that speaks about its diversity and outreach to the public. Therefore much work has been done and much is yet to be done on which new generation and youth is working trying to explore new ways and methods to cooperate through defined mediums and parameters.

Moreover, multiple exchange programs have been launched by the two countries to facilitate the students of Pakistan and China. The students come or go from Pakistan to China for different summer programs that focus on communicational, cultural and social activities. These students get the opportunity of visiting ancient architecture and buildings like museums to learn about the historical perspective and indigenous culture. This not only helps the students in growing but the tourism industry of the two country flourishes through the exchange of students every year. Additionally, scholarships in different undergraduate and postgraduate programs are offered on both sides of the border to aid students in getting higher education in well reputed universities. These universities aim at providing quality education to all national and international students and the environment supports the diversity in culture and ethnicities. Living and studying in a new environment always improves learning and mindset of students to cope with future challenges. Learning from different perspectives widens the horizon of thinking which enables students to foresee the coming shortcomings in personal and professional life. It is very important to instil the coming generation with emotional intelligence to grow in dynamic environment and help others as well to achieve their goals for a inclusive growth nationally as well as internationally.

Furthermore, China-Pakistan Economic Corridor (CPEC) is a flagship project that encompasses much of development and cooperation between Pakistan and China. The initiation of this project was under the One Belt One Road (OBOR) vis-e-viz the Chinese opening foreign policy⁸⁶. This led to excessive enthusiasm from across the globe as the project stretches from Latin America

⁸⁶ (Adnan & Fatima, 2016)

to Eurasia while encompassing Middle East and Africa, Asia and Pacific. In this entire region China is imposing its influence through various infrastructure projects while providing them with heavy loans and not only that it is focusing on commercial ties with other nations like Venezuela, Ecuador, Brazil and Argentina for increasing its investment returns and business opportunities. Pakistan has been one of the major destinations for investment by China as it pledged USD 46 billion projects of energy and infrastructure to tap its rich resources and minerals⁸⁷. A number of projects like these were initiated by China to highlight its open economy policy and OBOR initiative. The most attractive and promising projects include network of railways, roads as well as pipelines that are linked to Kashgar in China from Gwadar in Pakistan. Keeping in view China's open policy it is important to understand and analyse China's mindset as its focus is the resource rich countries to benefit itself as well. China is going across the globe and tapping unexploited and unexplored resources to find new avenues of development and preservation of energy and renewability.

China's foreign policy goals is evident from the expansion of China through its loans and infrastructure projects. However, it is not possible without the cooperation and support from the countries in which China is stepping. The idea of global cultural diplomacy is achieved through such strategies implied by China to conquer its objectives with the help of bilateral and multilateral cooperation and agreements. China has successfully cultivated the principles of peaceful co-existence in its foreign policy to manage and face the international issues in the pursuit of its interest on global level⁸⁸. Hence, China has given much significance to the diversity of civilizational backdrop for mutual learning over the years. Numerous scholars and analysts have underscored the Silk Road initiative as a medium of cultural collaboration and people to people exchange along with trade and commodities influx. According to liberalists, China is eagerly trying to create opportunities for better communication and dialogue with Pakistan along with other nations. In view of China, it is highly crucial to maintain a relation that focuses on better communication, shared benefits as well mutual contribution so that the developing countries could simultaneously grow irrespective of their diverse ethnicities, religions and culture.

⁸⁷ (Khan, 2020)

⁸⁸ (Ramay, n.d.)

Conclusion

Pakistan is blessed with numerous bounties, it has vast agricultural land, four seasons, young population, civilizational history and new opportunities. While China has embraced itself and pulled itself out of the vulnerabilities of communism rather coined the positive side of it with its modern, bolder and attractive version. The two countries share deep ties since the independence of China. The political, diplomatic and social linkage between the two has deepened over the large span of time. The connection between the two Asian countries has bloomed and proved fruitful for its people. This century is termed as the Asian Century due to the rising power and influence of China across the globe and not only in Asia or Pakistan. China's policy of China Dream is the revivalism of its core values and ideas that led to the making of this state. While Pakistan is deliberately working on its foreign policy options and looking into new arenas that could help her aggravate its position globally through cooperation and multilateral partnerships. Pakistan is a developing nation that is facing multiple challenges ranging from terrorism to political instability and economic downfall. In such a situation China has helped Pakistan to an unimaginable extent that has led to deepening of their cordial ties.

The ancient Indus Valley civilization in Pakistan led to modernisation and development in the region. It shows the early period of farming, agriculture and living. The life of people was simple and creative as they delved themselves into art and pottery. The architectural structures and remains show their intellect. The Indus valley civilization is the hallmark for urbanisation and drainage system which is elicited from the various sites at Harappa and Mohenjo Daro. Similarly, the Chinese civilization marks the beginning of development and diversity. The culture and religious development and discovery was one of the main aspects of Chinese civilization. Buddhism was followed by the Chinese people and Confucius took a step ahead to teach morality and spirituality through his teachings to the people. Both the civilizations depict the human diversity and moral unity. As Pakistan and China evolved through different historical epochs the current friendly ties speak of unity in diversity. Yet the two nations have different cultures and religions but still go hand in hand during difficult times. The idea of interdependence has created a much comprehensive and in-depth relation of the two nations for their national interests. In the dynamic international system it is crucial to have allies that stand by your side during the period of crisis and calamities which is evident from Pakistan-China relations.

However, number of scholars and historians researched and analysed the relations between Pakistan and China. And not only Pakistan but the position of Muslims across the globe with

other nations. Prophecy made by Samuel P. Huntington elaborates the ties between Chinese and Muslims in the coming future which is evidently seen currently. He talks about the cooperation and rise of china on the global level which will challenge the western hegemony and shift the world order from unipolarity to multipolarity as China is also a rising power contending to be a global giant. China worked on its foreign policy to revive the China Dream of being a global power hence this century is labelled as the Asian century due to Chinese development. However, the most intriguing fact to outline here is the pathway that China chose to achieve its dream that is the cultural diplomacy. China worked on its ties with neighbours, regional nationals and all over the globe to maintain peaceful and cordial relations. China proposed bilateral and multilateral agreements for cooperation and support on different levels and arenas to gain support and exercise its influence globally.

China used cultural diplomacy as a tool to become the leader of the world. It aspires to become the inspiration for other leaders and nations to follow the footsteps of cultural diplomacy. According to Chinese view, cultural diplomacy does not only favour China but benefits other nations as well in examining and analysing new methods of interaction and cooperation on various matters. As the world has transitioned into fifth generation warfare where the wars and conflicts are fought on digital front Chinese policy of cultural diplomacy is the best solution to counter the upcoming challenges and inevitable conflicts. The prime example of Silk Road development initiated by China is a vision that can provide a hope and beacon for new opportunities on local, regional and international level. In addition to these opportunities, improvement in other sectors would also be experienced through trickle-down effect. The living standard of the people will improve, the methods and ways of communication would enhance, the accessibility and transport would become easier, advanced infrastructure would help in modernisation and all these factors would eventually contribute to closer social, economic and cultural ties among nations in region.

Furthermore, in this dynamic system the Chinese and other leaders require a better and deep insight to analyse that how the people across the globe perceive the cultural heritage not only through their point of view but also from others perspective as well. The awareness and appreciation regarding diversity of cultures will enable the upcoming generation to address the common social, economic and political problems through new ways of thinking. Not only that such initiatives can prove to be instrumental in eliminating political misconceptions that may prevail among countries with the help of cultural bonding so that a community is cultivated that has the vision of common destiny. It is important to highlight the significance of such initiatives for embracing diversity in religion, cultures, values and core ideas of different societies with

open arms which in return will help in achieving common destiny. Chinese utilised cultural diplomacy to engrave its ideology, religion and language along the Belt and Road Initiative countries to increase its influence. The establishment of communication centres, scholarships and fellowships are all part of soft diplomacy strategy to reach the set goals. It is not only appreciated by developing countries or the neighbours but the steps taken by China are acknowledged by the deputy secretary-general of United Nations as well remarking it as a step to build up the infrastructure and help UN in fulfilling its goals(ref). Moving ahead the UN deputy secretary-general called for the attention of world leaders towards solution for global issues like global climate change and poverty to which he emphasized that global issues require international solutions that could be applied everywhere. Therefore Chinese multilateralism is commendable on all levels as a part of its foreign policy.

Chinese culture and civilization is at par with Indus Valley civilization due to the ancient remains and historic architecture. The renowned Yuan Dynasty and the Eastern section of the Silk Road is added to the list of World Heritage by United Nation Educational, Scientific and Cultural Organisation (UNESCO)⁸⁹. The Silk Road commonly known as Routes Network is the pioneer route in World Heritage list making it a foundation for new routes to be part of it. The move is appreciated all over the world as the local heritage sites are place for coming generations to learn about the past and antiquity of a nation and its land. Not only that the sites and museums are the learning centres for students and foreigners visiting a place or country. It is a gateway to explore the deep rooted cultures and traditions that make a nation unique and exclusive in its own way. To prosper and develop it is highly imperative to stay connected with the indigenous cultures and traditions so that one could learn from the past mistakes and make new path ways of success. Hence, the term Silk Road refers to the exchange of ideas, commodities and knowledge across the borders among a diverse group of people for a common destination.

With advent of new century new things, gadgets, means of transport and ways of communication change and modernise. Therefore the foreign policy of China that focuses on cultural understanding, global engagement and regional integration is being exercised through soft power tools. Cultural diplomacy is a soft power tool that is the need of every leadership in this contemporary time. To promote traditional culture and yet remain distinct is an art and objective that can be achieved with the help of cultural diplomacy. Pakistan is country that is bestowed with numerous resources from young human capital to natural minerals. While China is a

⁸⁹ (Wei, 2011)

thriving super power which can utilise and combine the richness of Pakistan with its expertise and bring the best output for the people of both the countries. China and Pakistan are focusing on deeper and comprehensive intercultural communication channels to create more developmental opportunities as well as regional integration. Hence, cultural diplomacy is the impulsive phenomena that needs to be incorporated in the foreign policy of Pakistan and other developing countries to extend cordial ties and maintain peace and cooperation in the region which will subsequently result in regional integration.

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