

The Cross-Cultural Impact of China-Pakistan Economic Corridor (CPEC) on Pakistan

Muhammad Usman Safdar*

*PhD Candidate, School of Aerospace Engineering, Nanjing University of Aeronautics and Astronautics, Nanjing, China

Abstract

The friendship between Pakistan and China transcends borders. It has evolved and augmented over the past decades despite of numerous differences including in culture and ethnicity. Interestingly, it is not just at the governmental level but is also translated in form of people to people contact. Nevertheless, despite of differences the countries have geared processes for mutual cooperation and growth. In other words, they have worked passed their differences to translate mutuality of interests. The flagship project of China Pakistan Economic Corridor (CPEC), is its true depiction. It is a harbinger of growth for Western China, Pakistan and also for the adjacent regions. The idea rests on the notion that, due to increased economic activity, cultural barriers will recede. Meanwhile, it is also a fact that, this economic corridor will not only impact the economy of Pakistan but will also put impression on each other's culture. The culture of Pakistan is very unique and versatile. It is impacted not just by the four seasons but also by the economic conditions of the respective areas. With China's economic standing, not only Pakistan's economy will be strengthened but its cultural gaps will also be diminished. For this purpose, this article gives a descriptive analysis of both the countries, with regards to their economy, and impact on culture. It is qualitative in nature, emphasizing on the fact that, with right attitudes, proper actions and respecting each other cultural values/norms, barriers can be reduced and better cross-cultural communication can be achieved.

KeyWords: CPEC, Pak-China Relations, Cultural impact

Introduction

Pakistan is the cradle to some of the oldest civilization in the world, the most prominent being Indus civilization Bronze Age at Harappa (Near Sahiwal, Punjab) and Mohenjo-Daro (Sindh), which is one of the four oldest civilization of the world. It is second largest Muslim (220 million) (Pakistan Population Review (Live) n.d.) and fifth largest populous country and 33rd (World Atlas 2021) largest spanning area (881913 km²) in the world. The national language of the country is Urdu. Meanwhile, China is the world's most populous country and is one of the oldest civilization, with a population of more than 1.4 billion. China spans five geographical time zones and borders 14 countries, the second most of any country in the world after Russia. Covering an area of

approximately 9.6 million km², it is the world's third or fourth largest country. Its state religion is atheism and the government formally recognizes five religions: Buddhism, Taoism, Catholicism, Protestantism, and Islam. In the early 21st century, the cultural heritage of China saw the inclusion of Confucianism and Chinese folk religion. The relationship between China and Pakistan, which commenced in 1950, has experienced significant growth. Referred to as Pakistan's "all-weather friend," the bilateral economic collaboration has been propelled by the China–Pakistan Economic Corridor (CPEC) agreement, involving a substantial \$62 billion Chinese investment in Pakistan. Despite the extensive literature available on the geo-economics and geopolitical consequences of the CPEC—viewed as a transformative initiative by Beijing and Islamabad—scant consideration has been given to comprehending its connections with China's cultural diplomacy in Pakistan. During his visit to Pakistan in 2015, President Xi Jinping declared, "We will not leave Pakistan alone under any circumstances." The Chinese president emphasized, "Pak-China friendship is a shared asset, and it is a mutual responsibility to enhance this bond." (92News 2015) Cultural diplomacy, as a structured endeavor, has been an integral aspect of human society for centuries. With the emergence of nation-states, its mechanisms and scope have evolved, extending beyond informal channels to formal agreements between nations for the promotion of arts, culture, music, education, and language. Of particular relevance to this discourse is the role of public diplomacy in China's foreign policy, through which Beijing has been actively engaged in bolstering its soft power. China has made substantial investments in advancing its cultural soft power, leading to an improvement in its ranking in the Soft Power 30 index from 28th place in 2015 to 27th place in 2018. This demonstrates China's recognition of the significance of cultural diplomacy. As the CPEC serves as a flagship project of the BRI, China's cultural diplomacy As the CPEC is considered a flagship project of the BRI, China's cultural diplomacy provides a right opportunity to investigate the link between the BRI and China's cultural diplomacy. China has been promoting its cultural influence in Pakistan, for example, through numerous and regular social interactions between people of both countries working in the fields of culture, arts, science and technology since the 1960s. Growing up in the 1980s and 1990s when Pakistan Television (PTV) used to be the only TV channel in Pakistan, I Presents a valuable opportunity to explore the nexus between the BRI and China's cultural outreach. China has been actively promoting its cultural influence in Pakistan, fostering numerous and regular social interactions among individuals from both nations engaged in cultural, artistic, scientific, and technological pursuits since the 1960s. Growing up in the 1980s and 1990s, during a time when Pakistan Television (PTV) was the sole TV channel in Pakistan, I distinctly recall the translation and broadcast of Chinese programs in the country. Following the initiation of the CPEC, PTV now airs a program titled "CPEC Time," featuring discussions between a Chinese and a Pakistani host on various facets of the CPEC, with a strong emphasis on the friendship between China and Pakistan. An illustrative YouTube video can be viewed here. Furthermore, media collaboration has reached unprecedented levels through partnerships between the film industries of both nations. A noteworthy instance is that of Chinese actor Kent S. Leung, who has a role in a

Pakistani film, *Chalay Thay Saath*. The concept is based on the belief that there was an increase in cultural interaction between Pakistani and Chinese individuals following the initiation of CPEC. This led to a deepening of cooperation and comprehension between the respective governments, which also permeated to the general populace. Bilateral relations between the citizens of both nations experienced enhancement, as students, artists, athletes, businessmen, professionals, and laborers engaged in travel and established connections with the local community. A comprehensive examination of the Sahiwal coal-fired power plant and its surrounding communities, involving the collection of data through on-site research, revealed that despite the presence of diverse cultural backgrounds, managers and workers from both parties acknowledged and embraced this diversity while striving towards shared advantages. Those employed at the power plant engaged in the exchange of both tangible and intangible cultural elements, facilitating the management of cultural differences and fostering stronger intercultural ties, as their interactions proved to be enriching and reciprocal. The Culture can be described as the Collective Programming of mind of larger group of individuals and this article will imperially explore the Impact of Chinese and Pakistani Cultural Diversity on project Success of CPEC. As the Cultures have significant impacts on the economic interaction. AS, the creative organizational culture has an inventive role in the organization. AS, here the Chinese and Pakistani Cultural Diversity is being studied because of China's increasing business in Pakistan and highly context and rich Chinese Cultural values, so it can be Hypothesized that:

‘Cultural Diversity have impact on the economic collaboration’

Nonetheless, understanding of culture is mandatory success factor for better communication and management. Cultural awareness between China and Pakistan will support its citizens to better adjust in diversified environments and also allow people who have good knowledge of cultures can better contribute to the success of CPEC. By understanding the cultural values and through conduction of cross-cultural interaction and understanding activities, both the countries can improve the citizen's affiliation to their project by a various interactive action. Such understanding of other cultures can create a Favorable job environment which may have positive impact on public satisfaction. In the same way, if the HR practices are also aligned to understand diversity than such better HR practices can help to better utilize the diversified teams. As in each country citizens have many expectations to their leaders and effectiveness of their Leadership has impact even on innovations, so it will be a good opportunity for locals of both the countries to learn from expats. Furthermore, as leadership actions are reflected in practices also than citizens behaviors will be improved towards duties. Nonetheless, this article will delve upon the idea that, the project Management performance of CPEC will affect the Success of the project. This is to be done by gearing processes of mutuality of interests and dealing with the gaps of cultural

differences between both China and Pakistan

China-Pakistan Economic Corridor (CPEC)

The completion of Gwadar International Airport and significant advancements in Gwadar Port mark the initial phase of the China-Pakistan Economic Corridor (CPEC). This phase also encompasses the enhancement and renovation of the Karakoram Highway, which serves as a crucial link between China and Pakistan. Additionally, various initiatives such as power plants, highways, railway modernization, port development, airport construction, and the establishment of economic zones are part of this ambitious project. The energy ventures under CPEC are expected to play a pivotal role in resolving Pakistan's energy crisis in the near future. Beyond providing substantial economic prospects for Pakistan, CPEC will establish physical connectivity between China and its markets across Asia, Europe, and Africa. Currently, China relies on maritime transportation to ship oil from the Strait of Malacca to Shanghai, a journey lasting 2-3 months. Once operational, Gwadar port will significantly reduce this distance to less than 5,000 km. Goods, including oil, unloaded at Gwadar port will be transported to China via a corridor, drastically shortening the 12,000 km journey to 2,395 km. Given the strategic and economic importance of CPEC, it is considered a flagship initiative of the Belt and Road Initiative (BRI), with Gwadar port positioned as its focal point. Since 2016, CPEC has been partially operational, as evidenced by the overland transport of Chinese cargo to Gwadar Port. A comparison between the current sea route from the Persian Gulf, where China currently imports 80% of its oil through the Strait of Malacca, and the proposed China-Pakistan Corridor (CPEC) reveals a significant difference in distance, with the CPEC route being over 6 times shorter than the sea route.

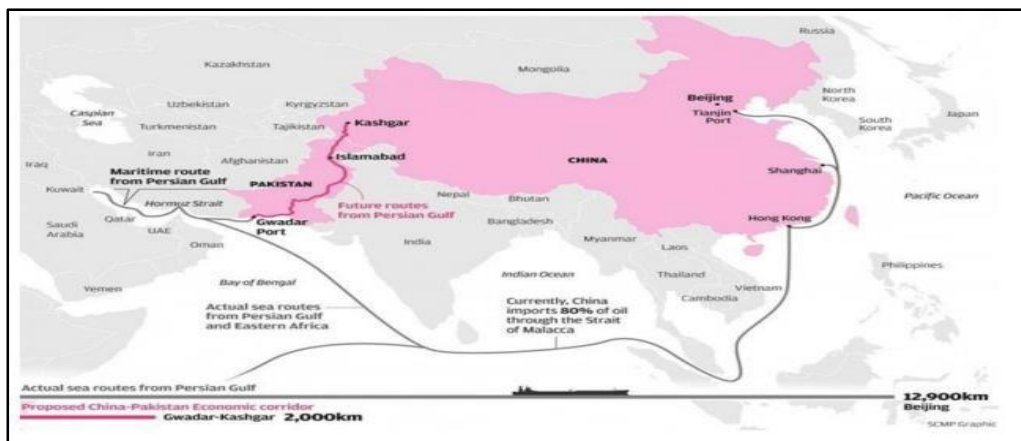


Figure 1. Actual sea-route from Persian Gulf versus proposed CPEC route

Table1 below, shows the division of projects under the CPEC in Pakistan.

Projects	Cost(MillionUSD)
EnergySector	33728
Infrastructureand TransportationDevelopment	11636
GwadarPort Development	792.6
Other(OpticalFiber)	44
Total	46200.6

The CPEC is not a single road construction project. It is a large project which includes regional interconnectivity, energy production, infrastructure construction, the establishment of industry, the improvement of agriculture, and poverty alleviation through the improvement of livelihood, education, and providing public health facilities.

Effects of CPEC on different paradigm

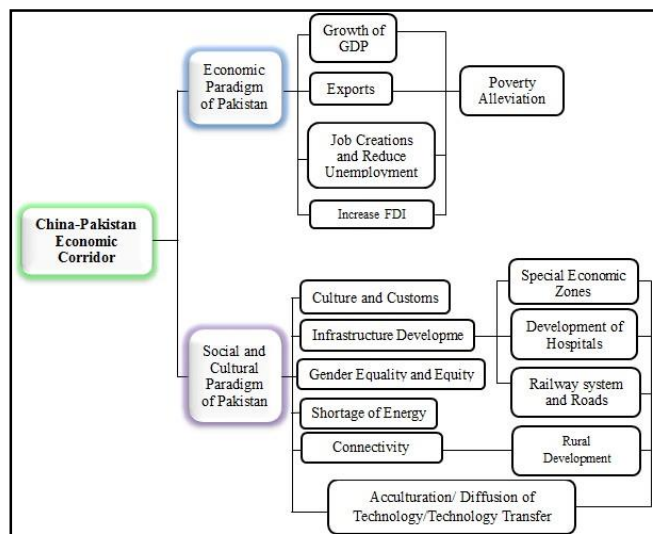


Figure2. Multidimensional infrastructure led development leads towards sustainable development in Pakistan

China-Pakistan Economic Corridor is not just a road for trading but it will also put an impact on the Economical areas of Pakistan as well as on the social-cultural paradigm of Pakistan.

Economic Paradigm

China has a huge economical background which has not even just elevated the living quality of the people but also the stature. When there is economic growth, the “Gross Domestic Product GDP” also grows which is the - overall growth of the country, the exports increases because of the local industry tends to put more production, this makes jobs for the citizens and decreases unemployment. With such growths of the country, “Foreign Direct Investments- FDI” also increases because of the stability in the region. All these factors elevation from poverty. Considering all these factors which can help the country to grow, CPEC is covering almost every portion of it in for Pakistan. As the CPEC road is being constructed, industries will also being in laid with the road for the easy transportation of the manufactured goods.

Social and Cultural Paradigm

Due to CPEC, the enhancement in the economic development will also impact the social and culture sector of Pakistan. New customs will be introduced to the both Chinese and Pakistanis. This will create an impact on the both sides for understanding the behavior of the people. It will develop the infrastructure of the local communities. Build new modern housing societies, use of technology. Development of the railroads for connectivity and communication systems and many other.

Social-Cultural Differences between Pakistan and China

According to Hofstede definition, culture is "the collective programming of the mind that distinguishes the members of a particular group or category from others" (Insights n.d.). The scholarly contribution of Professor Hofstede to the field of cross-cultural communication is noteworthy. Individuals are influenced by various factors at multiple levels and the different environments they encounter, leading to the development of diverse ideologies.

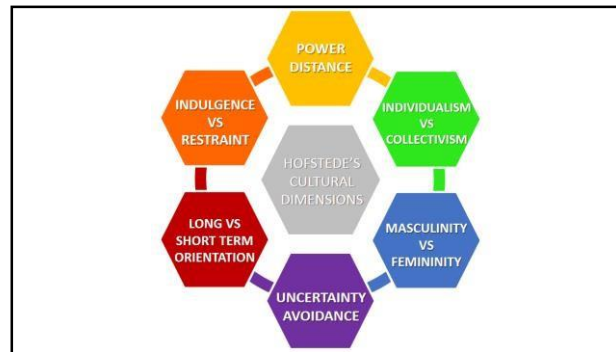


Figure3. Hofstede six factors of cultural dimension

Conflicts arising from cultural differences in communication are inevitable among individuals with varied backgrounds. This pervasive occurrence, increasingly prevalent due to the rapid pace of globalization, necessitates a focus on studying and mitigating cultural conflicts. As Hofstede aptly states, "National Culture cannot be changed, but you should understand and respect it" (Insights n.d.). When considering China and Pakistan, it is evident that they possess distinct cultural characteristics that set them apart from one another. The interaction between these two cultures is impeded by numerous obstacles. China's cultural landscape has long been shaped by Confucianism, whereas Pakistan is characterized by a strong adherence to Islam, resulting in unique cultural attributes for each country. The communication dynamics between individuals from China and Pakistan reveal a significant dissatisfaction rate of approximately 80%, indicating a lack of improvement over successive interactions. This highlights the existence of cultural disparities and traditional differences between the two nations, which contribute to the presence of various barriers hindering effective communication between China and Pakistan

Specific Manifestations

Religion:

From the discussion, the religions in Pakistan and China, Pakistan is a 98% Muslim State where China supports atheism but the Folk Chinese school of thoughts are the most practiced in the country.

Islam

Islam is an Abrahamic monotheistic religion centered on the divine revelation "Quran" as the central text. Islam

means “Peace” in English. The base of the Islam is “la illahila Allah Muhammad Rasul Allah”, which means that “There is no god but ALLAH and Muhammad (P.B.U.H) is HIS messenger”. Muhammad (P.B.U.H) is the last messenger of ALLAH and came to bring peace upon every creation of universe there are five pillars of Islam. Shada (To announce the oneness), Namaz (prayer), Roza (Fasting), Zakat (Charity) and Hajj (Pilgrimage). In Shada, a person who is a Muslim or wants to be reverting into Islam has to announce the oneness of ALLAH Almighty and to be agreed upon the last prophecy of Muhammad (PBUH). In Namaz, a Muslim has to pray by directing towards Kabbah (The house of ALLAH in Mecca, Saudi Arabia) five times a day. Roza, is the fasting done for a whole lunar month. Fasting is done by refraining from any kind of edible and drinks for the sake of ALLAH from dawn to dusk, to be trained oneself to be obedient to ALLAH. Zakat is the 2.5% of the unused saved assets for a full year, to be distributed in poor people every year. Hajj is the religious pilgrimage to Mecca, Saudi Arabia, to visit the Kabbah (House of ALLAH) and perform circumambulation.



Figure4. Calligraphy of names ALLAH and Muhammad (PBUH)

Folk Chinese School of thoughts

The folk Chinese school of thoughts is basically the combination of Confucianism, Taoism and Chinese Buddhism. Of thoughts are basically the combination of Confucianism, Taoism and Chinese Buddhism.

- Confucianism: Man – Society: Comes from the family, Love, Benevolence, The first love comes from your Parents. Morality. Effort to be a good person. Ethics of the person is important starting the family and getting it into society for the benefit of the society. Noble character from himself.



Figure5. Portrait of Confucius

- Taoism: Man-nature Tao believes in nature change after things happens in right time... The people should follow the nature... How to follow, don't have to do something, just let what everything is happening, and just need the basic needs (no wealthy life/primate life)... Man should follow nature... In the time of war, he gave the idea of retreat and followthe nature. As the nature doesn't speak, and everything happens automatically. So retreat from the society.



Figure6. Lao-Tzu: Founder of Taoism

- **Chinese Buddhism:** Man-itself, After-death, suffer.... Chinese imported Buddhism from ancient India. Confucius nor Tao talk about the death. Believed in immortality, but death is a reality. Buddhism believes Life is a circle. Life consists of three parts, before birth, while alive, after death. Karma is continuous effect. All man suffers because of the desires. But not everything happens, this makes the man suffers. How to get rid of suffer, if you don't have desire. So the world is nothing. This solved the problem after death. Looking from one heart.



Figure7.Chinese Buddhist sculpture

Communication

"Good morning" or "hello" is not a conventional mode of salutation among the Pakistani populace. Instead, the predominant greeting observed is "Assalamualaikum" (peace be on you) followed by the response "Walaikumassalam" (and on you peace). Irrespective of age, occupational status, or level of acquaintance, this form of greeting is deemed appropriate in all circumstances. In certain regions, a customary practice involves placing the right hand on the heart. It is customary for individuals in Pakistan to respond with "Alhamdulillah" (praise God) or "Khudakashukerhai" (thank God) when enquired about their well-being or family, irrespective of the situation. Greetings in China typically revolve around inquiries about meals such as "Have you eaten?" among friends or a simple "hello" among acquaintances. Chinese individuals often engage in physical gestures like patting each other on the shoulders or back to convey intimacy, a practice distinct from the handshakes or embraces common in Pakistan. In contrast to the emphasis on sincerity and attentiveness in China, maintaining

eye contact while communicating with Pakistanis is regarded as impolite and disrespectful. Hand gestures hold varying interpretations in Pakistan, with the thumb-up gesture carrying a negative connotation akin to the middle finger.

Food

Generally speaking, the cuisines in Pakistan vary from region to region, but they share some common features. Firstly, spicy flavor and curry are popular nationwide, whether with meat or vegetables. “Bland food is considered fit only for an ill person.” Food with strong flavor is preferred by Pakistani. Secondly, food in Pakistan is mainly braised. And Pakistani are not accustomed to combining meat and vegetables together, which has nothing to do with the taste, but a kind of cooking habits. Thirdly, since Muslims are not allowed to eat pork or drink alcohol, they must strictly observe halal dietary guidelines. Any kind of alcohol cannot be found in this country but chicken, beef and lamb are available almost everywhere. In addition, neither chopsticks nor forks can be found on the table. The routine is eating with hands, such as breaking chapatti into small pieces or sending rice to the mouth with fingers. And in this respect, it must be the right hand.



Figure8. Pakistani food items

Divided into eight big cuisines, or say, eight styles, food in China is more varied and sautéing is the most common cooking style. The eight cuisines are Shandong, Sichuan, Guangdong, Fujian, Jiangsu, Zhejiang, Hunan and Anhui. There isn't any particular prohibition about food in China. Using chopsticks and spoons are taught by parents to every child from an early age and eating food with hands is regarded as impolite and lack of upbringing.



Figure 9. Chinese food Items

Festivals

As a religious country, one of the most important festivals in Pakistan is Ramadan which means “the month of forbiddingness- Fasting” and “ChotiEid” that marks the end of the Ramadan. Adult Muslim must strictly fast from early dawn to the sunset (depends upon in which the month of Ramadan is). “Those who are exempted from fasting, such as the elderly or nursing mothers do not eat or drink in public out of respect to the others.” During the whole month, people are not allowed to eat in the daytime and all the catering industries shut down. Generally, people have iftar (evening meal) and suhoor (pre-dawn meal) before the dawn. Fasting is one of the five basic lessons of Islam: affirmation, prayer, almsgiving, fasting, and pilgrimage. In the month of fast, Muslims also go to Mosque for praying with a special kind of prayer called “Taraweeh prayer” that is two to three times as long as the normal one. It is the festival that the entire Muslim world celebrates excitedly. There are three days off for this festival. Dressed in their holiday best, people gather together for different kinds of entertainments or visit their relatives and friends. The main reason for the Ramadan is to commemorate the birth of Contrary. Meanwhile, it also offers Muslims an opportunity to control and purify one’s mind and soul. People believe that when food is no longer paid attention to, the distance between ALLAH and them is shortened and thus the piousness is shown.



Figure10. Some of the customs in Holy month of Ramadan

As to China, the most important festival should be the Spring Festival. It has nothing to do with the religion and the joy with families and feasts with abundant and delicious food are given priorities. Spring Festival is also known as Chinese New Year or Lunar New Year, with a 7-day long holiday. As the most colorful annual event, the traditional CNY celebration lasts longer, up to two weeks, and the climax arrives around the Lunar New Year's Eve. China during this period is dominated by iconic red lanterns, loud fireworks, massive banquets and parades, and the festival even triggers exuberant celebrations across the globe.



Figure11. Glimpses of Spring Festival in China

Others

Left hand is regarded as dirty. As a tradition, left hand deals with something unclean. It is such a strong and deep-rooted custom that even those Pakistani people who are used to using their right hand have to learn to eat with their right hand. As a result, it is of great importance to distinguish different situations and use the proper

hands otherwise it may cause offence. Although China also takes right hand for honor and dignity, the boundary of good and bad between two hands is not as clear as that in Pakistan.

When it comes to color, yellow, which represents honor, dignity and glory in China, may probably arouse political and religious disgust because Brahmanism in Pakistan wear yellow robes (In Chinese). Contrary to the negative meaning of green in China particularly to male, green is the color of holy, pure and solemnity in Pakistan and that's why it can be seen in the national flag and mosques.

The work and rest time is quite different between the two countries, especially reflected in meal time with almost a three hours gap as Chinese people usually have lunch at around 11 a.m. to 12 o'clock and dinner at around 5 to 6 p.m. while Pakistani people have lunch at 1 to 2 p.m and dinner at 8 to 9 p.m commonly. And twice a day, at about 11.30 a.m. and 3.30 p.m. , there is a break for tea time lasting for 20 minutes. There are so much to be discussed in this section but the some of the main understandings are understood between the two cultures.

Ideology

Gender View

Pakistan has the one of the most rich and versatile norms with respect to culture. When Pakistan is discussed in regard of gender view, mostly Pakistan is considered as discriminating country for women. In 2020, 106 males per 100 female ratios were recorded in Pakistan. It's nearly 51 to 49 percent. In Pakistan, women are respected a lot either they are in cities or in villages. As per Saying of Prophet Muhammad (PBUH), "heaven is kept under mother feet", means that respecting and taking care of your mother is such a high and noble act that heaven will be surety if she is happy with you. As per Quran and Sharia Law, women are eligible to a percent of assets in

husband, father and brother wealth in different conditions. This is purely applied and implemented in the society of Pakistan. Culturally, women work equally with male counterpart or even independently whether it is in a big company or in the agricultural field. When engaging in communication with individuals of the opposite gender (excluding father, brother, husband, and son on one side, and mother, sister, wife, and daughter on the other), a certain interpersonal distance is observed to uphold a sense of respect, with a complete absence of physical contact. Women are held in high regard across all strata of society, exemplified by the historic appointment of Benazir Bhutto as Pakistan's first female Prime Minister, a significant milestone in a predominantly Muslim nation. In certain regions of Pakistan, particularly in rural areas, women are often confined to domestic roles and are expected to accompany male family members such as father, brother, husband, or son, assuming the identity of a homemaker. However, it is noteworthy that this traditional perception is gradually evolving over time. In China, the pursuit of gender equality is a paramount objective for the entire society. Particularly in recent years, there has been a significant reduction in gender discrimination. Women now assume vital roles equivalent to men in various spheres of life and enjoy equal recognition in the professional environment



Figure13.A Chinese Family

Social View

Considering the historical background and current circumstances, individuals in Pakistan have undergone significant transformations in terms of governance, societal norms, and religious practices, leading to their capacity for adaptability and tolerance. As per the principles outlined in the Quran, all aspects of life are believed

to be orchestrated by a higher power, and the Pakistani populace places their faith in destiny. Consequently, accountability for failures, such as natural disasters like floods, droughts, storms, and earthquakes, is not attributed to individuals but rather viewed as acts of divine will. In the event of a calamity or misfortune befalling someone, communal solace is sought through the term "kismet". Conversely, in China, an ethos characterized by humility and gentleness prevails, emphasizing the importance of introspection and self-critique following setbacks. Those responsible for leadership roles are subject to scrutiny and held answerable in cases of failure. This cultural disposition drives the Chinese populace to seek control over unpredictable events such as earthquakes and storms.

Marriage View

As Pakistan is a nation governed by Islamic principles, a majority of the regulations and guidelines are derived from Islamic teachings. The institution of marriage, or Nikkah, is revered as the utmost expression of love, esteemed in the eyes of Allah, wherein two individuals unite in wedlock with the intention of cultivating a affectionate and joyful life, while raising legitimate offspring. Pursuing a romantic relationship without the intent of marriage is not permissible, leading to a scarcity of dating culture. According to Pakistani customs, it is acceptable for a young man or woman to express their admiration for one another and subsequently involve their families in the process of arranging marriage proposals and subsequent ceremonies. Prior to formalizing the union, the parents of both parties convene to assess the compatibility and future prospects of the potential couple. Following this, the parents engage their children in discussions, facilitating an opportunity for the couple to interact and evaluate each other before reaching a decision. The traditional values upheld by many Pakistani women prioritize marriage as a significant life goal. Chinese individuals exhibit a relatively receptive mindset towards marriage, characterized by a nuanced and multifaceted comprehension of this institution.



Figure14. Pakistani Marriage

This modern perspective incorporates a variety of elements, thereby enhancing the autonomy and adaptability within marital relationships. Contemporary views on weddings and marriages are presently shaped by Western influences, contrasting with historical norms.



Figure15. Modern time wedding (Left), Wedding in the older times (Right) in china

Impact of CPEC on the Sino-Pak communities

When two different people with different background meet, they put a personality impact on each other and they adjust and adapt accordingly for a better understanding. This impact also help in learning good things from each other and which will give benefit to each other as well as strengthens the relation which will either increase or decrease the quality of life. From the above discussion done, it is seen that Chinese and Pakistanis are from a 180 degree different background due to their religion, their social thoughts and norms, gender views, food, festival etc but it's a great thing that both have an amazing friendship level not only on governmental level but also on local level. Chinese in Pakistan are considered and valued the most important guests. Even having a totally different language, people tend to help them and guide them, so their stay in Pakistan can be as good as possible. Same goes for Pakistanis in China. As Chinese are more advanced in technology and upgraded their life styles and enhanced their social cultural attitudes/norms with respect to time comparatively to Pakistanis so there is higher

potential of impact from the Chinese in the technological and social-cultural norms in the Pakistani community. The most impact of the CPEC would be on the quality of life on the poor and under developed areas of Pakistan. As discussed earlier CPEC is not just a road but a great investment for the power sector/ industries which will be creating jobs and monetary circulation will help into poverty elevation. Different education institutes will run to give education etc. This will upgrade the quality of life (QOL) of that poor region of Pakistan (Yunpeng, et al. 2020). The most underdeveloped region of Pakistan are the areas of Baluchistan, fortunately the CPEC would enter in Pakistan from Khunjerab Pass (Pak-China Border) and end to Gwadar Port, Baluchistan. So taking all the narrative of impact on the Sino-Pak communities due to CPEC can be positive for the region by the commissioning of the major projects along the CPEC

The impact of CPEC on Pakistani culture

In 60s to 80s era, when the cities of Pakistan has the open spaces for women and they used to roam in the city freely without hesitation or fear. They use to visit cinemas and riding bikes and go to colleges etc. Even foreigner female tourists use to wear their own cloths and style while visiting throughout Pakistan and local people knew that this is their culture and would not bother of their wearing. In 80s with the introduction of afghan refugees, changes this culture shaping the society into more conservative, gated communities, refraining women of roaming and segregation of gender. Groping, staring and eve teasing started raising. The government ignored the issue as Islamic parties were in favor of gender segregation. Urban areas held more affected by the trend than

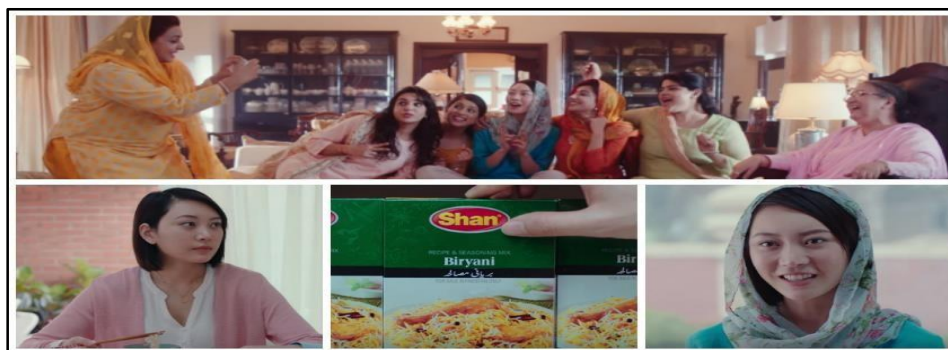


Figure16. Shaan Masla advertisement



Figure17. Chinese Man marrying a Pakistani girl.

Rural areas (Ahmad 2018). The benefits of CPEC are undeniable but it will also impact Pakistan in socio-cultural wise. The impact of Europeans colonies and white supremacy is still visible in our society. Likewise the globalization is affecting Pakistan's culture and now with CPEC project this cultural change is eminent. Currently, proficiency in English language is considered valuable to have decent jobs and fit in the society but now a day people are taking about learning of Chinese language as new Chinese companies will come to Pakistan where proficient Chinese language will be required.(Sanaullah 2019).



Figure18.The atrical Poster of Chalay they Saath"

As discussed in the section of cultural differences we have seen that Chinese follow Chinese old folk schools of thought else wise don't follow any religion. Contrary to this, Pakistani people are most

Religious following religious norms and values. The CPEC route will not only be used for carrying goods but also language, social norms, customs, values and beliefs. The ancient Silk Road was also the way to introduce Buddhism, Christianity, Islam and Manichaeism to the China. Buddhism also reached to China via this route as traveler from china when visited different areas they use to bring the native culture, norms and religions with them. The inter-cultural communication will also help to share the knowledge of technology, trade and commerce, growth and cooperation as China is a good example for us who developed in few decades. The belt and road is mainly moved by the motive of exploring new markets as their local market is already saturated because of over production. The Free Trade Agreement (FTA) will come hard on the local manufacturers as the cheaper products will capture the local market leaving no space for the local goods leading to materialistic culture. There is no harm in adopting good ethics from Chinese culture like hard work, commitment to job and dedication, which are the key features for fast growth of the country.(Z.Niazi 2017) The advertisement of “Shaan masala” is the eminent example of cultural exchange where Chinese woman is shown bring Pakistani Biryani to Pakistani neighbor's home but some we shall see the opposite of it as the news of Pakistani girl marrying Chinese boy was the cynosure for Pakistani people. Chinese men have already married some Pakistani Christian girls in some previous years, but unfortunately most of it was a scam and the Chinese men looted all the goods of the bride. (AP 2019). The upcoming CPEC plans revealed that soon Chinese contents will also be broadcast on Pakistani televisions via Digital Television Terrestrial Multimedia Broadcasting (DTMB). It is pertinent to note that for last several year Indian and Turkish contents largely impacted on the norms and customs of Pakistani public, especially youth, and the upcoming Chinese contents will bring up further change. A Canadian-Chinese hero “Kent S. Leung” has already made its appearance in a Pakistan film “chalay thay saath” and yet more to come.

As a nation we have to understand the fact that only those nations rise and grow on the earth who preserve and protect their own culture and history. We have to adopt good and beneficial features of other culture. Chinese women are generally considered hard working, non-submissive to the man and aggressive to attain their rights. And now it is commonly observed that Chinese women roaming and visiting Pakistani communities and markets. Communist ideology have long ago retrieved the women to be refrain of labor, public spaces or joining government and military. Women who once used and restricted to their homes and housewives are now in every field like government officer, military and engineering. Chinese communist environment are although not well known for immigrants but several female immigrants have achieving their marks in this communist society where they are free to advance in education and make their own career as compared the countries they come from. No doubt that some Pakistani women have also marked their name to be the best beside the male dominant society

and achieved Noble prize, human right struggles, fighter jet pilots and military generals are the few names. So it is right to say that Chinese women visiting Pakistani communities and markets will definitely leave their impression on it. The Chinese women visited Pakistan seen to be inspired by the Marxist ideologies of Mao by not feeling shy to work hard, laboring and getting their business done without relying on man. The Cross-Cultural impact due to China-Pakistan Economic Corridor (CPEC) in Pakistan. There is twofold effect of Chinese women, who are raise in a communist society, on the culture of Pakistan. First, it provides forefront for Pakistani women to follow the Chinese women as they carry on their businesses, pushing back the males making space for themselves in the male dominant society and claiming and fighting for their rights. They visit Sunday bazar, markets and parks with minding the time and the strength on men in the places. Pakistani girls at Dhabas are also a gesture for claiming their women space, freedom and right firmly as Dhabas are male dominated, rough road side food suppliers. Second is women bike riding? As mentioned above the before 80s women use to ride bike and cycle for visiting colleges and markets which late on vanished because of conservatism. Pakistani women are now fed-up of abusing and started riding again regardless of what people think or talk of them reclaiming their lost space.

Conclusion

In a nutshell, this study highlighted repercussions of cultural diversity on economic activity. Cultural Diversity and its impacts on economic interaction cannot be divorced because countries have to be vigilant about the diversity and related matters in order to maximize full benefit of the activity generated. They need to mold the diversity features into productive practices to create harmony and cooperation amongst their respective nations. This study hereby confirms the positive impact of diversity amongst the citizens which results in mutual harmony and learning. This study indorses that countries may understand diversity to better manage their citizens and be aware of their respective behavior. The better understanding of countries can result in their better management and performance. Hence, the government to government relation of China and Pakistan, collectively impacts the project success of CPEC. It is for the same reason that both the countries have spent heavily in training and development of their staff to overcome the cultural diversity and teams management issues. Regarding the least impact of Pakistani and Chinese Cultural Diversity on the Project Success, it was discussed that the six factors of Professor Hofstedeis shaping the cross-cultural communication between China and Pakistan, with multi-level factors and different environments are exposed to each other. Both the countries are on the right track to use soft-power projection through media, film and art in order to debunk myths of being alien to each other Hence, the government to government relation of China and Pakistan, collectively

impacts the project success of CPEC. It is for the same reason that both the countries have spent heavily in training and development of their staff to overcome the cultural diversity and teams management issues. Regarding the least impact of Pakistani and Chinese Cultural Diversity on the Project Success, it was discussed that the six factors of Professor Hofstede's shaping the cross-cultural communication between China and Pakistan, with multi-level factors and different environments being exposed to each other. Both the countries are on the right track to use soft-power projection through media, film and art in order to debunk myths of being alien to each other.

References

- 92News. *Chinese President Xi Jinping says Pak-China friendship higher than Himalayas, sweeter than honey*. 04 20, 2015. <https://92newshd.tv/about/chinese-president-xi-jinping-says-pak-china-friendship-higher-than-himalayas-sweeter-than-honey> (accessed 04 04, 2022).
- Abbas, Khawar. *Socio-economic impacts of China Pakistan Economic Corridor (CPEC) at community level. A case study of Gwadar Pakistan*. Thesis, Kristiansand & Grimstad: University of Adgar, Norway, 2019.
- Ahmad, U. *What would be the impact of CPEC on Pakistani culture, society, & religion*. March 25, 2018. <https://www.quora.com/What-would-be-the-impact-of-CPEC-on-Pakistani-culture-society-religion>.
- AP. *More than 600 Pakistani girls 'sold as brides' to China*. Dec 5, 2019. <https://www.aljazeera.com/news/2019/12/5/more-than-600-pakistani-girls-sold-as-brides-to-china> (accessed April 2022).
- Baig, Rabail. *Dawn News*. August 15, 2009. <https://www.dawn.com/news/965859/fact-file-there-is-more-to-pakistan> (accessed April 2022).
- Duarte Barbosa, Mansel Longworth Dames. "The very great kingdom of China." In *The Book of Duarte Barbosa VII*, by Mansel Longworth Dames Duarte Barbosa, 211. 1918.
- Insights, Hofstede. *Hofstede Insights*. n.d. <https://hi.hofstede-insights.com/national-culture> (accessed 04 04, 2022).
- Loewe, Michael. "The state and empire of CH'IN." In *The Cambridge History of China: Volume 1, The Ch'in and Han Empires, 221 BC-AD 220*, 20. Cambridge: Cambridge University Press, 1978.
- Pakistan Population Review (Live)*. n.d. <https://worldpopulationreview.com/countries/pakistan-population> (accessed 04 2022).
- Sanaullah. "A Review Paper on Impact of CPEC on Pakistani Culture." *Asian Journal of Technology & Management Research (AJTMR)* 9, no. 2 (Dec 2019): 54-56.

Sawe, Benjamin Elisha. *What Languages Are Spoken in China?* September 14, 2020.

<https://www.worldatlas.com/articles/what-languages-are-spoken-in-china.html>
(accessed March 31, 2022).

Wikipedia. *China*. n.d. <https://en.wikipedia.org/wiki/China> (accessed April 2022).

WorldAtlas. *Where is Pakistan?* 02 24, 2021. <https://www.worldatlas.com/maps/pakistan> (accessed 04 2022).

Wright, Rita P. *The Ancient Indus: Urbanism, Economy, and Society*. New York City: Cambridge University Press, 2009.

Yunpeng, Abdul Hameed Pitafi, Usman Ghani, and Tahir Islam. "Social-cultural impacts of China-Pakistan Economic Corridor on the well-being of local community." *The Journal of Transport and Land use* 13, no. 1 (2020): 605-624.

Z.Niazi. *CPEC: Socio-cultural impact*. June 12, 2017. <https://nation.com.pk/12-Jun-2017/cpec-socio-cultural-impact>.

Zhu, Yin. "Reflections of the Cultural Differences between China and Pakistan and Corresponding Suggestions." *International Conference on Economic Development and Education Management (ICEDEM 2017)*. Dalian: Atlantis Press, 2017. 364-368.