



## Confucius Institute as an instrument for the promotion of Chinese public and cultural diplomacy in Pakistan

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### Abstract

*To advance China's language and culture and improve China's foreign image, since 2004, China has constructed over 700 Confucius Classrooms and Institutes. Despite the vast number of Confucius Institutes, very little has been known about operating or what they accomplish inside institutions. Using a variety of media sources, including the government policy, newspaper reports from the internet, Confucius institutes themselves, individual blogs are written by Chinese language teachers, and the observations of university academics, it begins by discussing the concepts of cultural and public diplomacy, cultural associations as a conceptual framework for assessing Confucius Institutes. One of the most effective ways to change people's views of other countries and cultures is direct public diplomacy. In the community of national cultural institutions, the Confucius Institutes are a standout member because of their connection to China's development. China's foreign policy goals are now boosting the availability of Chinese language training across the world. Since 2013, the Belt and Road Initiative (BRI) has opened up a new avenue for Chinese language instruction abroad. They recognize that showing their cultural background is a way to illustrate who they are while also portraying a positive image, which enables them to accomplish their political aims. This article examines the relevance of the China-Pakistan Economic Corridor (CPEC) and its influence on Pakistani culture and language using the Pakistan Confucius Institutes as a case study. The study emphasizes the need for more vital bilateral collaboration between two nations to construct a community of cultural enterprises and linguistic centers that both countries can share. In Pakistan, the CPEC is causing a linguistic shift. Both nations' cultures may be openly shared. As a result, CPEC's efficacy as a language changer cannot be denied.*





**Keywords: Soft Power, Public Diplomacy, Cultural Diplomacy, Confucius Institute, CPEC language transformation**

## 1. INTRODUCTION

Being part of public diplomacy, governments aim to achieve long-term objectives through exposing their culture to foreign publics. It seeks to win the target audience's hearts and minds. States succeed in attracting a good impression from the outside world by portraying a positive image of their culture. In order to enhance mutual understanding, cultural diplomacy involves exchanging ideas, information, art, and other cultural characteristics among states and peoples. CD is the “Soft” approach to more aggressive diplomacy. Cultural Diplomacy helps “hearts and souls” connect across boundaries (Norrman, 2013). According to Harvard University Professor Joseph Nye, “Soft power” is vital for cultural diplomacy. Soft Power, according to Nye, rests on the capacity to change the preferences of others (Nye, 2004). A country's soft power is essentially based on three sources, according to Nye: political value, its culture, and foreign policy (Yavuzaslan & Çetin, 2016). Cultural diplomacy enables a country to show its culture, society, and people to other nations while strengthening international relations. The link between attractiveness and obligation that universal values create enhances a country's chances of achieving its intended goals. Cultural diplomacy is a two-way process of interaction that involves efforts to promote a nation's image and ideals abroad and efforts to understand other nations' cultures, values, and images. Cultural diplomacy is one of Pakistan's most underused instruments. Policymakers might use cultural diplomacy to boost the country's image (Buledi, 2019).

China's biggest strategic challenge today is its national image and how other countries see China will influence its future growth and reform (Ramo, 2007). So, it is no wonder that the Chinese leadership has recently been quite attuned to China's national image (Wang, 2003). In addition to ideologies like Peaceful Rise/Development and Harmonious Word, China seeks to persuade the world of its positive motives. Apart from that, the Chinese government has been more engaged in recent years. The globalization of Chinese state media is part of this overall “charm offensive” (Kurlantzick, 2007) Xinhua, CCTV, and China Daily are paid much money to “get forth” and express China's point of view to the rest of the world (Sun, 2010). Confucius Institutes are also a significant component established by the Chinese government to promote the Chinese language and culture worldwide. This article aims to present Confucius Institutes as an instrument of Chinese public/cultural diplomacy. Diplomacy is like blood to the human body. Language is a fundamental bridge that connects individuals from many cultures. Chinese conversational fluency has become more





popular as China interacts with the world, and its economy might draw countries around the world.

Language is necessary to open the way for a detour during the B&R's construction. The 139 countries along the B&R, including Southeast Asia, South Asia, East Asia, Central Asia, Eastern Europe, the Middle East, and the Commonwealth of Independent States, have a long communication history in Chinese (CIS). Mandarin mania has spread worldwide due to China's general strength and economic prominence after structural transformation; along with the B&R, Chinese language instruction institutions developed in popularity in several nations. Thailand, for instance, has made Chinese the country's first foreign language. Faced with an increasing demand for Chinese fluency, China's Hanban and Confucius Institute Headquarters made available yearly funding of more than 1 billion RMB to demonstrate Confucius institutes internationally. These institutions conduct various Chinese cultural activities such as language education, train overseas Chinese teachers, volunteers, and promote modernization HSK Tests, all of which achieved outstanding results.

CPEC stands for China-Pak Economic Corridor, a massive Chinese development initiative. It is a passion changer that will transform Pak's fate. Of course, CPEC would positively impact Pakistan's economy, but it will also impact languages. Pakistan's national and official language is Urdu. However, it used to be English. Because English is a lingua franca, educated people speak it. It is trendy to speak English in the nation. The country's prosperity is based on English proficiency. In Pakistan, people study English to gain excellent employment since it is considered a language of success. With the advent of CPEC, learning Chinese has become a trend in Pakistan, as China asserts its dominance in the global economic struggle. The Chinese language has historical value since it is spoken by the world's most enormous population and second-largest economy. It will now be the world's biggest economic partner. Therefore, it would not only fully use existing relevant organizations, such as the China-Pakistan Economic Corridor Culture Communication Centre, but also increase mutual cultural exports and chances for other nations along with the Belt and Road Initiative. Increasing relationships and conversations between individuals from both nations, particularly the younger generations, is another beneficial technique.

This research uses this approach to conduct a multi-media discourse analysis of published data, government papers, news reports, and individual tales, all of which were primarily acquired via the Internet (Levine and Scollon 2004). Using Gee's definition of language in use, conversation is analyzed as a language interaction (2005, p. 5). In this study, discourse analysis is employed as a thinking instrument rather than an algorithmic technique or a set of rules that can be followed step by step linearly to



produce a guaranteed result (Gee 2005, p. 6). Discourse analysis helps in developing a picture of what emphasizes and portrays a problem to the world. This viewpoint affects editorials and subjective views. For a Chinese language student in Pakistan, the researcher addresses the problems and projected advantages of CPEC. This study's central questions are: How will CPEC affect Pakistani culture? How will CPEC impact Pakistan's language?

This article aims to present Confucius Institutes as an instrument of Chinese public/cultural diplomacy. The report examines the function of Confucius Institutes in promoting the Chinese language and culture in Pakistan. It also contends that Confucius Institutes serve their country's foreign policy interests like any other cultural institution. The report promotes deeper bilateral collaboration between two countries to construct a shared cultural environment of cultural enterprises and language institutes.

## 2. THEORETICAL BACKGROUND: PUBLIC DIPLOMACY, CULTURAL DIPLOMACY, AND CULTURE INSTITUTES

Public diplomacy is one of the most important political communication concerns of the 21st century (Snow & Taylor. 2009), although no consensus exists (Gilboa, E. 2008). Public diplomacy is defined as a country's interaction and communication with international publics (Wang, 2011) and cultivating public opinion to accomplish the sponsor's geopolitical goals (Osgood & Etheridge 2010). Also, an international actor's endeavor to accomplish policy goals through interacting with foreign publics (Cowan & Cull 2008)<sup>1</sup>. One hotly debated topic is the role of government in public diplomacy. To comprehend a nation's concepts and values, institutions, and culture, as well as its national objectives and present policies, Tuch defines public diplomacy as a government's practice of interacting with foreign publics. Public diplomacy is, by definition, an open process (Tuch, 1990). Public diplomacy takes place in public and is aimed at the public, but diplomacy requires a governmental role (McDowell, 2008).

By contrast, Gonesh and Melissen highlight that public diplomacy encompasses all of the activities undertaken by state and non-state actors to sustain and promote a country's soft power (Gonesh and Melissen, 2005)<sup>2</sup>. Whereas Melissen asserts that non-state actors, as well as regional or international and subnational actors, develop their public diplomacy policies (Melissen, 2005), moreover Castells also takes a more

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<sup>1</sup> For a critical overview see for example Kemming

<sup>2</sup> As there is an increasing amount of research on Chinese soft power (see, for example, our study will avoid this debate. However, for completeness' purpose, it is highlighted that public diplomacy is a critical instrument of soft power, or the instrument through which soft power is exercised.



individualistic approach, defining public diplomacy as the diplomacy of the public, that is, the projection of the public's values and ideas in the international arena to foster dialogue between diverse social collectives and their cultures (Castells, 2008).

The fact that governments undertake public diplomacy engenders the charge of propaganda. As Richard Holbrook put it, call it public diplomacy, or psychological manipulation, or public affairs, or if you want to be very blunt propaganda (Holbrooke, 2001). Governments seek to separate the two notions, arguing that public diplomacy is concerned with known facts, while propaganda blends factual information and untruths (Wolf, C., and B. Rosen. 2004). According to Nye, effective public diplomacy must transcend propaganda since the material that looks to be propaganda may be unproductive if it erodes a country's reputation for reliability (Nye, J.S. 2008). Dissemination or promotion of ideas is what propaganda implies in the most neutral sense (Jowett & Donnell, 2006); nonetheless, it has a very negative meaning for the majority of people (Walton, 1997). For example, Jowett/O'Donnell mentions adjectives often employed as alternative words for propaganda such as falsehoods, distortion, dishonesty, manipulation, mind control and palaver to convey this negative and dishonest attitude. There propaganda is the purposeful, systematic endeavor to mold perceptions, alter cognitions, and guide behavior to obtain a reaction that furthers the intended intention of the propagandist (Jowett & Donnell, 2006). Confucius Institutes are discussed using Nye's concept of excellent public diplomacy going beyond propaganda to be successful<sup>3</sup>.

A state-centered approach characterizes public diplomacy in China. People diplomacy is defined as diplomatic action planned and undertaken by a state government-oriented towards the public in other countries (Yang, 2010). Public diplomacy introduces China to the globe and helps outsiders understand China (Zhao, 2009.). In this framework, it attempts to foster international friendship via cultural interaction (Zhang, 2009). Nevertheless, there are voices in China stating that the government no longer controls public diplomacy. The diplomatic service in China is no longer the sole source of public diplomacy. It may be done by the government, society, or even someone (Zhao & Zhang, 2010). Its function in furthering national interests was emphasized after the 1980s economic liberalization. China's policy and popular understanding of PD vary from the West. China's public diplomacy has four powerful tools. Cultural ties (Confucius Institutes, sports diplomacy Cultural events, cultural centers, music, and dance exhibitions). Development diplomacy (investment in humanitarian relief programs, infrastructure, and development aid) (exchange

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<sup>3</sup> According to the Chinese word for propaganda (xuanchuan), it doesn't have this ominous meaning.





programs for professionals, politicians, students, and academics) and Global Media (Custer 2018).

Beijing's economy proliferated, but the country's communist form of governance remains a key obstacle. Public diplomacy may help China's "peaceful rise" (Hooghe 2007). PD is a tool to help China become a soft power. China created the Public Diplomacy Division in the Foreign Ministry in 2004. At that time, China's Deputy Foreign Minister said that the main purpose of public diplomacy is to improve popular awareness and support for foreign policy (Wang 2008). The primary goals of China's PD are to improve the country's image abroad, improve the international environment for China, and influence foreign policy choices (Wang 2008). For example, unlike the previous two, the Ministry of Foreign Affairs does not design China's public diplomacy strategy. The Public Diplomacy Division of the Ministry of Foreign Affairs solely collaborates and facilitates PD projects. The CCP's Office of Foreign Propaganda and the State Council Information Office is entrusted with designing and executing the Public Diplomacy Strategy (Hooghe, 2007), together with the CPPCC and the Ministry of Culture's Bureau of External Cultural Relations. The Culture Ministry oversees all cultural initiatives, while the State Council's Information Office oversees foreign broadcasting, and the Chinese Language Council International oversees Confucius Institutes worldwide (Wang, 2008).

Public diplomacy in Chinese is wai Xuan (translated as external propaganda in English). Propaganda has no negative connotation in China since actions like press releases and marketing belong within wai Xuan. Unlike other first-world nations, however, considerable emphasis is placed on development assistance as a tool of Public Diplomacy. China's public diplomacy tool of choice is development assistance. China's public diplomacy uses the Xinhua News Agency, China Radio International, Chinese Central TV English Channel (CCTV-9), and China Daily to broadcast internationally (Custer, 2018). The Communist Party of China's "Party Diplomacy" is unique to China's public diplomacy activities. The CPC welcomes foreign political parties to China (Wang, 2008). The theory also distinguishes between public and cultural diplomacy. As Cull defines, public diplomacy comprises various activities, such as diplomatic listening, advocacy, cultural diplomacy, exchange diplomacy, international broadcasting, and every Actors' efforts to control the international environment by stimulating cultural exchange and recognizing their cultural resources and successes worldwide (Cull, 2008). Central to Chinese cultural diplomacy is China's use of Confucius Institutes (Cull, 2009). Mark thinks the action is more than just another kind of propaganda. There is a practical difference between public and cultural diplomacy. When it comes to beyond the cultural diplomacy framework public diplomacy, Mark sees reactive media briefings





as an example (Mark, 2010). Finding a universal denominator for an activity that is practiced over the globe in various ways, Gienow-Hecht claims, is a challenging task (Gienow-Hecht, 2010).

In China, public diplomacy (*gongong wai jiao*) and cultural diplomacy are not separate (*wenhua waijiao*). A country's foreign policy includes Culture and cultural exchange (Yang, 2010; Yang, 2010; Zhang, 2009; Zhang, 2009), and public or cultural diplomacy is used to facilitate this interchange. Culture is seen as a powerful instrument in the battle for Power and interests among states. The country with the dominant global culture wins the worldwide power struggle (Li, 2005). Western countries dominate due to their political, economic, and cultural Power (Bian, 2009). Forcing local cultures and influencing people's thinking and conduct, Li accuses US culture (Li, 2005). His view is that the brutal information policy of the media power USA spreads US culture (*ibid.*). Therefore, Chinese intellectuals see cultural imperialism (*wenhua diguo zhuyi*) as a threat (Bian, 2009). So, the reasoning goes, China must participate in this cultural battle and promote its culture globally (*ibid.*). China's foreign policy instrument for these operations is cultural diplomacy (Li, 2005). Cultural institutes are a vital tool for cultural diplomacy. Mitchell proposes three models for cultural groups. First, direct government control by a ministry or governmental agency. France, Italy, the USA<sup>4</sup>, and emerging nations are examples of this type (Mitchell, 1986). The second is non-governmental agencies. In this arrangement, the government funds a ministry but leaves policymaking to an independent institution like the British Council or Japan Foundation (*ibid.*). A hybrid system preserves government supervision but finances and hires non-official bodies to function freely within their areas of expertise. Germany's cultural agencies (*Mittlerorganisationen*) are a prominent example (Mitchell, 1986).

Most of these institutions exist for practical (political) reasons. After losing the war against Prussia (1870–1), France established the Alliance Française in 1883, invoking her artistic legacy as a measure of restoration (Mitchell, 1986). The British Council was formed in 1934 to counter Nazi goals for worldwide cultural hegemony (Macintyre, 2008); see also (Miller & Yudice, 2002). The Goethe Institute in Germany was established to restore Germany's prestige after World War II (Kathe, 2005). Here, I suggest, is also true of Confucius Institutes, which also strive to balance the prevailing American (popular) cultural influence (Cabestan, 2008). To establish a soft image overseas and gain national strength across the board, the Chinese government has taken up the mission of promoting Mandarin (Ramzy, 2006).

As the twenty-first century is supposed to belong to China, the Chinese government is doing everything possible to promote the Chinese language across the

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<sup>4</sup> Mitchell refers to the United States Information Agency (USIA) which existed from 1953 to 1999.





globe. Any language that becomes a global language will have a significant number of users and speakers. A strong country supports a global language. China has grown to be a powerful country in military, research, commerce, education, technology, and medicine. The Chinese government is spreading the Chinese language across the globe via the Confucius Institute. This is in contrast to the technique employed by England to promote the English language. This is referred to as soft Power. The first Confucius Institute in Pakistan was founded in 2005 at the National University of Modern Languages (NUML) in Islamabad to foster all-weather strategic collaboration between Pakistan and China. The CPEC is also intended to help promote language, culture, and wealth in China and Pakistan. CPEC is also hailed as a “game-changer” in economic growth and a language and cultural shift in South Asia, notably in Pakistan. Radio and television industry, folk arts and crafts industry, festival exhibition, publishing, advertising industry, cultural relic and museum, entertainment, sports, printing industry, tourism, emerging cultural industry, cultural education, healthcare, agricultural, new cultural formats by using digital technology and network information technology, cultural equipment manufacturing industry, cooperative training of creative talents in the cultural industry, and some other industries. The Pakistani government promotes the Chinese language at all levels, including schools, colleges, and universities. Both nations' cultures may be shared openly. As a consequence, the effectiveness of CPEC as a language changer cannot be denied.

### 3. CONFUCIUS INSTITUTES AS A TOOL OF CHINESE CULTURAL DIPLOMACY

Confucius Institutes are a significant component of China's innovative idea of international publicity, according to Li Changchun (Xinhua, 2007), and Confucius Institutes are a significant model of global Chinese language education and a significant platform for cultural and educational exchanges, according to State Councilor Liu Yandong (Chen, 2009). Whereas Chinese authorities see Confucius Institutions as a vital instrument for China's foreign interaction and image molding, scholarly interest in these institutes in the West remains shockingly low. Confucius Institutes appear in works on the country brand image (Anholt, 2010: Ramo, 2007), public diplomacy (Cull, 2008: Zhang, 2008), and China's soft power (Ding, 2008: Li & Worm, 2011)<sup>5</sup>. Unfortunately, most of these publications reference Confucius Institutes and do not go into detail about them.

Confucius Institutes have been the subject of just a few non-Chinese academic articles (Yang, 2010: Gil, 2009: Zhao & Huang, 2010). Hans Hendrischke, head of the

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<sup>5</sup> Various works dealing with China's international relations also mention Confucius Institute even though sometimes they are mistakenly referred to as “Confucian Institutes







University of Sydney's Confucius Institute, points out one flaw in these works when he says that little of this material is based on actual proof of Confucius Institutes' operations stated in (Sharp, 2010). This is the foundation for the associated with writing, which covers the operations of Confucius Institutes and their organization and essential concerns. Aside from the current literature, the Office of Chinese Language Council International (Hanban) has several papers accessible (primarily online). Both of these sites include a plethora of material, but much of it is presented in a highly generalized way that is insufficient to comprehend how Confucius Institutes genuinely operate. Ke (2017) investigates the growth of Sino-foreign knowledge construction between China and the Russian Federation. He investigates skill needs in terms of the B&R. He contends that the imbalance and quality of language education are two provoking significant issues of Sino-foreign cooperative education between the countries, but also that one productive way to address these dilemmas is to improve expertise groups' cultural inter-communication attributes. Chen's (2017) research focuses on ways to expand the reach of worldwide Chinese language instruction. Based on the facts of universities and colleges, he forecasts the trend of Chinese globalization in the B&R environment and makes recommendations as to how to expedite the development of the Chinese language in the coming generation. As Confucius institutes started popping up all over the globe in the light of the BRI, Du (2016) notes that the features of Chinese language international communication stand out as they relate to this initiative. First, she makes a distinction between teaching Chinese as a foreign language and international communication in Chinese. Then she points out that the promotion of Chinese depends on a number of factors, including the economic strength of a country, attitudes toward language in B&R countries, and international researches on cross-cultural communications. Wan (2017)'s research, based on Du's work, makes recommendations for the long-term development of Chinese opportunities for success via market resource allocation, a variety of promotion platforms, the creation of cultural bands, and the optimization of corporate language teaching. We propose creating an open environment for exchanging Chinese language and culture resources so that Chinese teaching and promotion expatriates can evolve steadily. This would require improving the entire pattern of Chinese international advancement, utilizing all available resources, and building effective market research and evaluation system.

Since 2002, the Chinese government stated intentions to establish institutes outside of China to extensively develop Chinese culture and language. There are eight of these Confucius Institutes in China, and the first one was opened in 2004 to enable the teaching of the Chinese language abroad and encourage educational and cultural interchange (Constitution and By-Laws of the Confucius Institutes). By the end of 2010,





there were 322 Confucius Institutes and 369 Confucius Classrooms worldwide (Liu, 2010). Overall, in 2018 there were 548 Confucius Institutes and 1,193 Confucius Classrooms constructed worldwide, and the 2020 aim of establishing 1,000 Confucius Institutes by Hanban (the Chinese government) (Xinhua, 2006).

Here based on the assumption that the German Goethe Institute has 157 institutes in 98 countries, these results seem to be rather impressive at first glance. To be clear, it is not as though all Confucius Institutes are closed, and classrooms seem to be available at this time. Many Confucius Institutes are perceived as one-room offices with a sign and no training course, according to Siow (2011); third, the offices of many Confucius Institutes are barely competitive with Goethe Institute or British Council offices in terms of users, materials, and large-scale facilities. As a result, the total number of registered students at Confucius Institutes increased by 56 percent in 2010 to 360,000, and the actual number of professors, including part-time and full-time faculty members, has reached 4,000, representing a net increase of 1,000 in 2010. Half of the Hanban data come from China, while half come from neighboring nations (Liu, 2010). From 2016 to 2018, this data compares the number of students enrolled in Confucius Institutes throughout the world according to the kind of class they are taking. A total of 1.86 million students participated in face-to-face sessions at Confucius Institutes in 2018, representing an increase of 810,000 students from the previous year (Statista, 2021).

Chen Zhili, then a representative of the Chinese State Council in charge of Confucius Institutions, recommended in March 2004 that these institutes be named after Confucius, the most crucial representative figure of Confucianism (Liu, 2007; Liu, 2007; Zhou, 2007). Thus, according to Wang, Confucius is the embodiment of China's Culture and traditions; consequently, selecting Confucius as the titular saint for teaching Chinese overseas is a sign of the rebirth of traditional Chinese culture (Wang, 2006). That may be somewhat true; nonetheless, it appears fairer to believe that the name was chosen as a branding concern (Starr, 2009). Without delving into the CCP's tactical exploitation of Confucius, it is indeed self-evident that Confucius is much more renowned worldwide than Lu Xun and Lao She, let alone Guo Moruo. Additionally, Confucius has favorable connections with education and culture, and as Jain/Groot put it, a 'Mao Zedong Institute' is unlikely to be recognized in most nations. (Jain & Groot, 2006).

Hanban is a Chinese Education ministry organization. It is primarily responsible for promoting Chinese language and cultural education worldwide. It develops, enhances, and promotes the standards of international Chinese instructors, competency, and comprehensive coursework. It plans, recruits, and prepares Chinese





instructors and volunteers for overseas assignments; creates and administers Chinese proficiency tests; directs the Confucius Institute in China; and organizes events like the “Chinese Bridge” succession (Li & Wu, 2013). The Office of Chinese Language Council International, often called Hanban, is in charge of Confucius Institutes in Beijing. Hanban comprises delegates from the Chinese central government's 12 ministries and commissions (Ren, 2010), with the Ministry of Education bearing the primary responsibility<sup>6</sup>. The Hanban/Confucius Institute Headquarters places instructors, produces and distributes instructional materials, and collaborates among partner universities in China and overseas. The headquarters also accepts new Confucius Institute proposals, monitors their activities, and maintains quality management. Liu Yandong, the CCP Central Committee Political Bureau and State Councilor (Confucius Institute Online, 2009)<sup>7</sup>.

China is enlarging its influence in Latin America, Asia, and Africa. China has built significant regional and global interaction platforms, including the BRICS, ASEAN, and the Shanghai Cooperation Organization (SCO). In the twenty-first century, Chinese trains are transporting commodities from Yiwu's commercial hub to Germany, the heart of Europe, and will soon depart for the Middle East and Africa. This century is Asia's century, and China will lead it. China is actively involved in and affecting the globe, and the Chinese language has grown more vital than ever. The Chinese language is studied and transmitted around the globe, owing to China's extensive ties to the global network. Diplomacy communicates what blood is to the human body, and language links individuals of various cultures. Now, the whole globe has sparked an explosion of Chinese study. With China's fast economic growth, the Chinese Culture presents a once-in-a-lifetime chance. Cultural relics to create a comprehensive multicultural pattern through the use of communication artifacts, new media, and print media, emphasizing the country's open culture, confidence in cross-cultural interaction, and strengthening the culture and traditions of China and other nations around the globe to gain knowledge and integrate (Wei, 2013).

There are now 530 Confucius Institutes spread across six continents and dozens of nationalities<sup>8</sup>. There are many countries involved in the Silk Road Transnational Theatre Alliance since it was founded by the China Cultural Exchange and Management

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<sup>6</sup> For example, the Department of Foreign Affairs, the Ministry of Finance, or the State Press and Publication Administration, and the State Administration of Radio, Film and Television are among the agencies and commissions that have been engaged.

<sup>7</sup> With Yuan Guiren, Li Haifeng and Xiang Zhaolun serving as Vice Chairmen in early 2011, China has four vice-chairmen: Zhang Shaochuan, Yuan Guiren and Xiang Zhaolun were all serving as vice-chairmen in early 2011.

<sup>8</sup> "HanBan-Confucius Institute/ClassRoom-About Confucius Institute/ClassRoom"





Corporation (CFECM). The Silk Road International Theatre Alliance had 89 members in 2018, representing 34 nations and two international bodies (including 62 overseas and 27 domestic theatres, cultural institutions, and well-known performance groups). In order to improve multilateral cultural industry collaboration, the most efficient and advantageous approach is to implement the one belt, one road policy. It is also a great illustration of how cultural interactions between China and other nations can be mutually beneficial and win-win.

The Ministry of Education anticipates 100 million Chinese students studying abroad by 2010, and the program is fast growing to keep up. By 2020, Hanban desires 1,000 Confucius Institutes (Xinhua, 2006). The global network of Confucius institutes is called a Chinese soft power program, boosting the Chinese language and fostering cultural exchange between China and the world (James, 2009). Learning Chinese as a second language has become a popular option for international students and a hot topic in academia. Experts think the Chinese language will become more vital for commerce and future global cultural interchange as China extends its economic presence, particularly in developing nations like Pakistan (Arif & Gui, 2015). Collaboration is essential to bring about socio-cultural exchanges, as contact with those from other cultures and the knowledge of other peoples' languages, traditions, and symbols from such contacts (Asif & Ali, 2019). Photographs, language, art, and architecture all include symbols, as do everyday household items. There are many ways to communicate cultural values and aspirations via symbols. This route will serve as a means of material interchange as well as a conduit for cultural interaction. This will allow cultures and languages to grow in new ways and impact by sharing innovative information.

At the core, communication is a two-way contract, exchange, and discussion process rather than a one-way transmission and reception. Only when the media is centered around people can it serve as both a repository of cultural legacy and a tool for cultural production. As Confucius put it, poetry may be enjoyed, watched, gathered, and resented; you are the father of things and the king of distant things; you are more knowledgeable about the names of birds, animals, and plants (Yang, 2016). Individuals have distinct features and so distinct art forms. Therefore, when planning and developing cultural and creative products, it is necessary to consider international economic, cultural, and social aspects, as well as consumer psychology and aesthetic taste of foreign audiences, to take a holistic view of specific target cost, communication effect, and medium of communication, to vigorously strengthen international channels of communication vigorously, to strengthen and deepen global market study, and to plan.





#### 4. CHINESE CULTURAL INSTITUTES IN PAKISTAN

With the continued expansion of China-Pakistan ties in the twenty-first century, several projects of learning the Chinese language in Pakistan have been created during the last decade. Today, Chinese is taught to children, teenagers, and professionals in public and private schools, colleges, and universities. Chinese language classes in Pakistan have aided China's public diplomacy efforts to enhance understanding of China, its culture, history, development, and enormous accomplishments over the last four decades (Arif & Gui, 2015). It helps develop bridges between the two nations' peoples, establish intellectual linkages between academic institutions, and long-standing cement friendships. The National University of Modern Languages (NUML) is Pakistan's most recognized and modern university. NUML is a Pakistani state university that began teaching Chinese in 1980. It presently has campuses in cities like:

1. Lahore
2. Faisalabad
3. Multan
4. Peshawar
5. Quetta
6. Hyderabad
7. Karachi

To boost Pakistan-China all-weather strategic partnership, Pakistan now has five Confucius Institutes and two Confucius Classrooms. According to the Pakistan-China Institution, between 26,000 and 30,000 Pakistani students are learning Chinese at different levels (Saba & Hao, 2021). The first Confucius Institution in Pakistan opened in 2005 at Islamabad's NUML. The Confucius Institute was co-founded by Hanban, Beijing Language and Culture University with Islamabad NUML.

It was also developed in 2014 at Agricultural University Faisalabad (the economic and industrial hub of the Province of Pakistan) in collaboration with Xinjiang University Of agriculture. Punjab, Pakistan's largest populated province, has 32 universities and provides postgraduate and undergraduate studies in all major fields, including medicine, veterinary medicine, arts, humanities, sciences, engineering, and business. In 2015<sup>9</sup>, The University of Punjab (Pakistan) had formed an agreement with China's Jiangxi University of Science and Technology. The fourth Confucius Institute in Pakistan to join the BRI can cultivate cultural awareness and a profound understanding of collective success (Asif & Ling, 2018); it has increased Pakistanis' interest in learning the Chinese Culture and language. The University of Punjab was established in 1882 and

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<sup>9</sup> University of the Punjab. (2015, July 12). University of the Punjab - Oriental Learning. Retrieved November 11, 2021, from <http://pu.edu.pk/home/department/90032/>





is one of Pakistan's oldest institutions, located in the country's biggest city with the most advanced economy. Punjab had the highest literacy rate in 2014, at 74.6 percent. The Jiangsu Cultural Center in Punjab's Lahore is Pakistan's first Chinese cultural center administered by the Ministry of Information, Culture, and Youth Affairs. The Chinese language center assists residents of Punjab in learning the language and offers cultural activities such as traditional Chinese painting and cookery lessons. Punjab-Jiangsu instills Chinese Culture and language in young people, contributing significantly to cultural and economic relations between the two nations. Sargodha University is home to Pakistan's fifth Confucius Institute (CI). PICS sponsored the signing of a Memorandum of Understanding with both Sargodha University and Henan Normal University on 13 July 2019. The two institutions agreed under the MoU to construct a Confucius Institute at Sargodha University, exchange teachers and students, conduct cooperative research, and provide split-degree programs. Negotiations with a number of more Chinese institutions are now underway. Since October 2019, PICS has offered a Chinese language program.

The certificate course has been completed by over a hundred students and young faculty members. The language curriculum is now being administered in conjunction with Hanban's Confucius Classroom program. It spans HSK-I through HSK-5. Students and instructors at SU are demonstrating a high level of passion for studying the Chinese language<sup>10</sup>. Henan Normal University (HNU) in China and Millennium Education in Pakistan have signed an online agreement to collaborate on the construction of a Confucius Classroom, Henan Province's 14th Confucius Institute (Classroom), to enable cultural exchange under the China-Pakistan Economic Corridor (CPEC) (Zafar, 2021). China and Pakistan have had unusually close connections for more than 60 years. Thousands of individuals have enrolled in video-based E-learning programs to acquire the Chinese language. This platform enables the education and learning of individuals through a remote education system. Since 2011, the Pak-China Institute (PCI) has worked with the Root School System, one of Pakistan's most extensive school networks, to establish the country's first receptive language program.

This is the most effective program, with over 4,000 youngsters presently studying Chinese. In February 2014, the initiative offered two concurrent basic Chinese language classes and broadcasted them through video conferences to all public colleges in Pakistan. PCI signed a Memorandum of Understanding with the head of the Confucius Institute at the NUML in 2014 to institutionalize this learning process. Allama Iqbal Open Institution (AIIOU) Islamabad, Pakistan's most significant Islamic university, has

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<sup>10</sup> U.S. (2019b, January 22). Welcome to SU | University of Sargodha. University of Sargodha. Retrieved November 11, 2021, from <https://su.edu.pk/office/pakistan-institute-of-china-studies/initiatives>





achieved many partnerships with Chinese universities about educational advancement. AIOU has entered into memorandums of understanding with Yunnan Open University and the University of China. In collaboration with the AIOU, China University built a Chinese Language Teaching Center. A contract with AIOU will contribute to the ongoing strengthening of contacts and educational collaboration. The Pakistani and Chinese governments have developed particular programs to foster educational cooperation. Both nations place a premium on education development and collaborate with high-quality Chinese educational institutes. To further raise these levels, the government of Sindh, Pakistan's southern province, announced intentions to provide compulsory Chinese instruction beginning in 2013. According to the proposal, all academic institutions in the province should provide Chinese classes for sixth-graders (10-11-year-old children).

Sindh Province's Education Department signed a Memorandum of Understanding with China's Sichuan Province Education Department in 2015 to collaborate on Chinese language education in Sindh Province's schools. As per the MoU, all schools in Sindh will begin teaching Chinese in the sixth grade within three years. Students studying languages will gain additional points, fellowships, and possibilities for overseas visits, while higher-level students in China will get education and skill training in China (DAWN, 2015). The University of Baluchistan and the Chinese Embassy in Pakistan have opened the province's first Chinese language instruction center; the facility will soon be developed into a complete Confucius Institute. A six-week introductory language course and a six-month certificate in Chinese language studies have commenced at the institution. It is Pakistan's seventeenth such center, and it also houses four Confucius Institutes (KHAN, 2019). On its Gilgit campus, Karakoram International University (KIU) has begun offering Chinese courses. In Pakistan, learning Chinese is equally significant as English Learning.

## 5. CHINESE LANGUAGE AND CULTURAL ACTIVITIES

<b>Mandarin in Pakistan</b>	<b>Urdu in China</b>
<ol style="list-style-type: none"><li>1. Government support</li><li>2. Chinese Embassy</li><li>3. Confucius Institutes</li><li>4. Pakistan Television</li><li>5. Sindh Government and Chinese education department agreement</li></ol>	<ol style="list-style-type: none"><li>1. Peking University</li><li>2. Establishment of Urdu language department (1950)</li><li>3. Mandarin-Urdu dictionary (1980)</li></ol>



<ol style="list-style-type: none"> <li>1. Private Institutions</li> <li>2. NUST: Chinese study centre (2016)</li> <li>3. NUML: Mandarin courses since 1970 and aim to offer Ph.D. programs</li> <li>4. Root International school: language proficiency exams: YCT&amp; HSK</li> </ol>	<ol style="list-style-type: none"> <li>1. Beijing foreign studies university</li> <li>2. Urdu language course since 2007</li> <li>3. Introduction to Pakistani culture and history through competitions</li> <li>4. Social media and Urdu</li> <li>5. Videos of Chinese learners of Urdu</li> </ol>
<b>Adv. of Mandarin Learning</b>	<b>Adv. of Urdu Learning</b>
<ol style="list-style-type: none"> <li>1. Rising demand for Mandarin speakers (e.g., engineers, translators, supervisors)</li> <li>2. High education opportunities in China</li> <li>3. Chinese Govt. scholarships for studying in China</li> <li>4. Cultural benefits: Attraction towards Chinese Culture, tourists, and people</li> </ol>	<ol style="list-style-type: none"> <li>1. Economic benefits: employment/business opportunities</li> <li>2. Cultural benefits: Attraction towards Pakistani Culture, tourist, religious destinations, and people</li> </ol>
<b>Current Operationalization of the CPEC</b>	
<ol style="list-style-type: none"> <li>1. Top-down bilingual policy (English &amp; Mandarin) is further reinforcing the hegemony of foreign languages in Pakistan</li> <li>2. The economic opportunities associated with the CPEC are mainly accessible to English and Mandarin speakers</li> </ol>	
<b>English and CPEC</b>	
<b>Government policies and practices</b>	<b>Non-Government policies and practices</b>
<ol style="list-style-type: none"> <li>1. Monolingualism again</li> <li>2. Information is mainly created and shared in English</li> <li>3. CPEC website</li> <li>4. PTV show: CPEC Time</li> </ol>	<ol style="list-style-type: none"> <li>1. The dominance of English in teaching Mandarin</li> <li>2. EMI in Mandarin classes</li> <li>3. Information about Mandarin courses in English (e.g., NUML, NUST, RIS)</li> <li>4. It makes knowledge of English a prerequisite for learning Mandarin in Pakistan</li> </ol>

There is also a connection of cultural interactions between China and Pakistan. This will help us assess the present situation and establish a plan. According to the People's Republic of China (PRC) Embassy in Islamabad, the cultural exchange relations between the people of the two nations stretch back to ancient times. After the foundation of the PRC in 1949, the two nations have taken a number of initiatives to





foster two-way interactions. The far more essential component in the development is The Cultural Cooperation Agreement of two-way exchanges on 25 March 1965.

Both countries have begun routinely signing and executing the two-year executive program. As a result, cultural exchanges and cooperation have advanced steadily since the two states established diplomatic relations. Several high-profile cultural exchanges between the two nations include the following: In May 1983, a Chinese Government Cultural Envoy led by Mr. Zhu Muzhi, a former Chinese Minister of Culture, visited Pakistan; in November 1991, a Chinese Government Cultural Delegation led by Mr. Xu Wenbo, a former Chinese Minister of Culture, visited Pakistan; and in November 1981, a Pakistani Government Cultural Delegation led by Mr. Niaz Mohammad Arbab, a former Pakistani Minister of Culture, visited China. In June 1982, a Pakistani Government Cultural Delegation led by Mr. Masood Nabi Nur, former Secretary of the Ministry of Culture of Pakistan, visited China. In September 1999, a Pakistani Government Cultural Delegation led by Mr. Shahid Hussain, former Minister for Information and Culture of Pakistan, visited China (2017, Chinese Embassy).

According to history, the Chinese language is essential since it is spoken by the world's most enormous population and second-largest economy. It is now poised to become the world's most significant economic partner. China Pakistan Economic Corridor (CPEC) is one of the BRI's megaprojects that aims at enhancing Pakistan's cooperation with China. It began with an initial investment of \$46 billion to create transportation, infrastructure, and energy projects in Pakistan but has grown to \$62 billion (Asif & Ling, 2019). The CPEC framework places a premium on cultural integration. CPEC has facilitated infrastructural development in several parts of Pakistan, hence facilitating regional integration within the country. The upgrading of Pakistan's road and railway networks would provide easier access to tourist destinations, therefore increasing the country's tourism image. Pakistan's security system has improved significantly since the commencement of CPEC, owing to the precautionary measures implemented throughout the project's execution. Additionally, it is essential to provide Chinese visitors with various information portals and pamphlets in their language<sup>11</sup>.

The Ancient Silk Route functioned as a conduit for cultural interaction. The restoration of this route in the shape of the China-Pakistan Economic Corridor provides a chance for China, Pakistan, and the rest of Asia to participate in commerce, development, and cultural exchange. Because culture is an intrinsic part of a person's and a country's identity, actual actions must be done to achieve Pakistan's cultural domain to reinforce our people's identity. Additionally, our culture and arts

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<sup>11</sup> Pakistan Tourism Development Corporation: [http://www.tourism.gov.pk/religious\\_tourism.html](http://www.tourism.gov.pk/religious_tourism.html).





development are vital to educate our people about Pakistan's rich cultural past. The development of our cultural identity is sure to have a significant economic impact, functioning as a catalyst for change. Art and culture are necessary for connecting humans to their surroundings intimately and educating and empowering people, making them knowledgeable citizens. Thus, the government must take a significant role in formulating a national cultural strategy that promotes culture and arts in all its manifestations throughout Pakistan (China Pakistan Economic Corridor, 2016). CPEC provides the potential to expand cultural contact between the two nations, which should maintain and develop Pakistan's rich culture.

Furthermore, it is a chance for Pakistan to improve its cultural infrastructure. The government of Pakistan must adopt a national cultural strategy and promote arts and culture education to maintain Pakistan's rich culture and avert issues connected with its growth. The government, people, and private organizations should investigate future cultural exchange possibilities with China to ensure the success of CPEC and maximize this great opportunity.

The growth of Chinese language study in Pakistan is inextricably linked to CPEC. With the expansion of CPEC, the majority of students in Pakistan aspire to study the Chinese language. Kids and instructors demonstrate enthusiasm in studying Chinese in preparation for a bright future in the CPEC mega project and its associated programs. According to Ying (2017), as CPEC progresses, the demand for Chinese language education among Pakistani students and instructors rises daily. One may argue that China is destined to be the world's largest trading partner. CPEC is among the world's megaprojects that will assist promote international commerce.

According to Gong (2014), as China develops into a significant trading partner globally, the Chinese language gains importance globally. Sarkar (2013) acknowledged that the interest of Pakistani people, particularly young people, in the Mandarin language is expanding. One explanation for the increased interest is because Pakistani people perceive China as a reliable ally. Ramay (2015) noted that CPEC and its aspirations are an essential topic in Pakistan. According to global media, CPEC is a critical corridor that will serve Pakistan's growth and commerce demands and those of a number of other nations. In their study research, Manzoor & Abid (2015) acknowledged that Pakistan would have special economic zones for specific places, which will benefit the ordinary person. CPEC will contribute to the creation of over two million direct and indirect employment opportunities. It will facilitate face-to-face communication between citizens of both nations. We need to strengthen systematic and organized way, expand practical collaboration, and collaborate for shared progress. We will develop the China-Pakistan society of shared destiny and serve as a model for





similar efforts by China and its neighbors, “Xi said. (Pakistan visit like a visit to the house of one is a brother: Xi Jinping (2015)<sup>12</sup>.”

It is pretty worthy to note that Urdu, Pakistan's national language, and Chinese, China's national language, are gaining popularity in both nations. For example, China has a long history of promoting Urdu. In the 1950s, China created an Urdu department at Beijing's Peking University. Ever since, the institution has taught a lot of Chinese academics, who are fluent in Urdu. Additionally, the department has translated significant works of Urdu literature into Chinese and created the first complete Chinese-Urdu dictionary. The popularity of Urdu in China may be gauged by the fact that at least five colleges now provide Urdu language courses at various levels. Graduates of these departments work in various government agencies and assist with a variety of private enterprises. The Chinese language is significantly more prevalent in Pakistan. Pakistan has introduced basic Chinese. Many schools around the nation begin teaching Chinese in kindergarten. Although this is essentially a private sector practice, the federal and provincial governments want to make the Chinese language mandatory in public schools. Various universities in Pakistan now have China Study Centers. Confucius Institutes were founded with the support of the Chinese government, which has been playing a significant role in this regard (Kazmi, 2018: Asif et al., 2021).

In the digital era, media is a vital part of cultural involvement. The China-Pakistan Economic Corridor is a multi-stakeholder initiative that has become a prominent subject of concern around the world. On 17 November 2015 (C.P.E.C.M.F. 2016), the Pakistan-China Institute and the People's Republic of China jointly launched the China-Pakistan Economic Corridor (CPEC) Media Forum to discuss the role of media in promoting the CPEC initiative and to serve as a platform for establishing media collaboration between China and Pakistan to promote cultural exchange. On May 20, 2016, the second Media Forum took place in Beijing, China. The third media forum is slated for 27 November 2017 at the Serena Hotel in Islamabad, followed by the fourth media conference in 2018. The forum's objective is to strengthen media collaboration and build an information platform to keep the people and institutions of both nations informed about the CPEC project. The bi-lateral exchange of journalists will improve reporting and understanding of the initiative and build a cooperative, win-win partnership between the two nations, ensuring the program's booming growth. Additionally, the founding of the CPEC Media Forum created the way for worldwide information sharing and cooperation on the news and people-to-people relationships between citizens of both nations.

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<sup>12</sup> President Xi Jinping, “Full text of Chinese President's speech at Boao Forum for Asia,”China.org (March 2015). [http://www.china.org.cn/business/2015-03/29/content\\_35185720.htm](http://www.china.org.cn/business/2015-03/29/content_35185720.htm).





The primary objective of this research is to examine the function of Chinese cultural institutes, media influence, and discourse analysis concerning CPEC in the Pakistani setting. However, the influence of CPEC on language and culture has been explored. Both nations have distinct cultures, yet they are inextricably linked. This section details the whole method. Each individual in the cosmos is a sample unit. The researcher utilized secondary data to examine the impact of CPEC as a language changer in Pakistan. The whole data set was gathered in discourse analysis and the media's influence on CPEC's language and culture-changing potential in Pakistan.

## 6. RESULT AND DISCUSSION

Through CIs' language and cultural programs, the concept of Confucius' middle way philosophy continues to educate the world on how to tackle contemporary issues in a peaceful, courteous, and pragmatic approach for a healthy connection with society, families, and people (People's Daily Online 2009b, Spence 2008).

Many people believe that the Chinese language and culture will play a significant role in promoting global peace and harmony in the future. As previously stated, Hanban's (2005) aim is to contribute to fostering diversity and working together to establish a peaceful world by providing Chinese language and culture instruction. The new dynamics may be seen in the replies of Confucius Institute partners to Hanban's mission call. Cis' web pages and links connect nations, cultures, organizations, communities, and people. To develop and assimilate the Chinese language and culture into various economic and social settings all over the globe, the CI at Leiden University's The Hague campus is working with Shandong University in China to achieve just that. The Confucius Institute serves as a networking and communication center for Asian countries working with China, hence promoting contacts between Pakistan and China (Confucius Institute the Hague2007): As Pakistan deepens its economic, cultural, and social relations with China, the Institute will assist Pakistan to seize new possibilities in China. Our principal mission is to promote the Chinese language and culture all over the world as a world-class hub for people, communities, educational institutions, and businesses.

China's public diplomacy focuses on development assistance and cultural engagement. China and India use worldwide broadcasting to sustain media presence in several nations. Pakistan already has a state-owned television network. If appropriate steps are implemented, the PTV and Radio Pakistan might become instruments of popular Pakistani diplomacy. Pakistan's public diplomacy should include the Pakistani diaspora. Pakistan should engage in party diplomacy to address the trust gap and create relationships with all political players in the bordering countries. To successfully





employ public diplomacy as a vehicle of national interests, the present administration examines tourist potential and reorganizes the inactive PD division. PD tactics and techniques from other countries should be researched to produce personalized public diplomacy that considers the ground circumstances, Pakistan's foreign policy goals, and image.

Cultural diplomacy is fundamentally a political activity (Taylor, 1997), and China's Confucius Institutes/Classrooms are no exception. Numerous countries have government-sponsored or -supported organizations that promote their language and culture abroad. China's administration is well cognizant of the importance of national image in the international marketplace and is responding properly. As a result, China's policy is both strategic and practical. The Chinese government has sought out potential foreign partners to co-finance the Confucius Institutes and contribute to China's "charm offensive" (Kurlantzick, 2007). As Xu Lin (quoted in Liu, 2008) puts it, this cooperative model assures that Confucius Institutes are a tool that supports the Chinese government in generating significant advantages while spending the least amount of money possible. As with any other cultural institution, the Confucius Institutes are committed to their indigenous government. There are no discrepancies between Confucius Institutes and its equivalents in the United Kingdom, Germany, France, and Spain, among other countries.

Moreover, it should be clear that Confucius Institutes are not primarily a tool of malign propaganda since they do not promote China's Scientific Development Concept or the Three Represents, nor do they purposefully spread lies. On the other hand, Confucius Institutes become muted, if not completely silent, when it comes to sensitive subjects (Hartig, 2010). The joint venture structure implies that Confucius Institutes may be a more successful vehicle for China's charm offensive than the Chinese government-controlled 'going out' media in the long run.

The study's results show that Chinese is increasingly popular and fashionable among Pakistani students. They feel that the number of Chinese language learners is increasing day by day due to CPEC. According to the data, Chinese language learners will have a bright and prosperous future since they will have more career changes than other language learners. As a consequence of these observations, it has been shown that CPEC is becoming a source of linguistic change in Pakistan. It is also becoming a source/cause of multilingualism in Pakistan since pupils could speak Chinese and Urdu, English, and their mother tongues such as Panjabi, Sindhi, and Balti. More research on the Chinese language in Pakistan and CPEC as a language changer in various zones and nations of the globe may be proposed for future study. Cultural items such as cultural institutions, historical possibilities, and events may be connected in a specific region,





making it the focal point for unique events that might attract tourists. This monograph discusses how CPEC has prepared the way for different benefits for Pakistan. Advanced skills, a decrease in language barriers, and flexibility to changing technology environment might help tap to export markets and contribute to overall human resource development in Pakistan. CPEC's cultural engagement component promotes peaceful coexistence via human interaction. Stable development requires a calm and happy connection between all parties. Understanding and learning about other cultures broadens thinking, promotes personal development, and opens doors for commercial success. The China-Pakistan Economic Corridor has greatly facilitated cultural and educational exchanges here between the two nations. The government of Pakistan must adopt a national cultural strategy and promote arts and culture education to maintain Pakistan's rich culture and avert issues connected with its growth.

Together, we can strengthen Sino-Pak ties, expand Chinese cultural influence in Pakistan and throughout the globe, and increase global knowledge of China. Each cultural evolution has its individuality and course and a standard method and set of principles. Culture is based on values. It is the result of many local discourses collaborating. Other researchers' discourses may keep their distinctiveness while sharing a similar framework for mutual communication and exchange.

Although Pakistan's media is independent, accessible, and commercial, China should provide special training programs for media members with Chinese linguistic skills to familiarize them with the Chinese Culture, economic transformation, and political system over the last 40 years in China. Increased media exposure to China will facilitate cultural interaction and dialogue between the two nations. Investing in Chinese Classrooms: Gilgit-Baltistan (GB), southwestern Baluchistan, and northwest Pakistan's Khyber Pakhtunkhwa (KPK) are natural and human resource-rich regions. However, the region's low literacy rate of young skills was not adequately addressed by the region's lack of schools and universities, resulting from the Afghan war and the global war on terror. As CPEC is a worth billion-dollar project that will run through the provinces of KPK and Baluchistan, investing in youth via educational possibilities such as education or specialized training would be beneficial. CPEC will generate jobs, eradicate poverty, and reverse the tendency toward extremist groups (Asif, 2018).

Establishing technical education and Chinese classrooms in Baluchistan would empower people, build cultural and educational ties with the local population, and boost transportation security where Chinese firms will spend billions of dollars. The Chinese government has been spreading Chinese art and Culture to Pakistani youth for two decades. The expansion of Chinese learning institutions in Pakistani provinces and cities reflects China's desire to strengthen the cultural bridge between the two nations.





In the CPEC and Silk Road zones, such training projects are valuable “Soft power” instruments for China. The construction of Chinese cultural communication channels in Pakistan allows the next generation to become the new ambassadors of Pakistan-China cooperation. The 21st century provides new communication methods, technology, and devices. Effective communication methods execute China's global inclusion, cultural understanding, and regional unification policies.

Given the decades-long ties between the two nations, both sides have assigned ambassadors to promote cultural exchanges. More support for these cultural parts is needed. These divisions may research how to improve bilateral cultural relations. In reality, the two nations have many commonalities. Salt mines are famous in Zigong, a tiny city in Sichuan province. The Khewras Salt Mine in Jhelum District, Pakistan, is the world's second-biggest. Zigong has extensive knowledge and study on salt. It has a large network of salt researchers. Co-operation between the two cities This model may be used in different study fields. We anticipate that if these thoughts come true, the frequency and activity of China-Pakistan cultural exchange cooperation will expand, and the scope of bilateral communication and collaboration will increase. To build up different cultural industry bases, it appears that combining culture and society is a good idea. This may include China-Pakistan Film Center, China-Pakistan Folk Culture and Art Centre, which are outstanding examples of South Asia and other nations along with the BRI.

## 7. CONCLUSION

Soft Power, according to Nye, comprises culture, values, foreign policy, and its aims, priorities, and historical eras have all influenced its use by various nations. Cultural diplomacy originated as government-led attempts to promote a nation's image and its objective. The goal is to link countries and influence them via culture and the globalization of their cultural life. If handled properly, cultural diplomacy may assist in reconciling significant ideological differences. Consolidating bilateral connections and present discussions requires cultural diplomacy. China has positioned itself in the twenty-first century to challenge America for global economic dominance and, maybe, linguistic supremacy. Although over 1.3 billion people speak Mandarin Chinese (including overseas Chinese), the Chinese-speaking population is limited to Chinese and foreign-born Chinese. The number of people who speak Mandarin Chinese natively or as a second language is minimal. As China's economy grows, so has an interest in learning Mandarin Chinese; however, English still dominates. Mandarin Chinese is not yet a global language equivalent to English, although it moves in that direction. Success depends on the Chinese government promoting Mandarin Chinese and on foreigners



wanting to learn it. Foreign Chinese learners in China and Confucius Institutes overseas have created a need for International Chinese Language Education (IECL).

According to Confucianism's whole legacy is dedicated to restoring peace in the face of conflict and turmoil. "Value harmony" Confucius urged, Cosmos and human existence are based on harmony. It is an ideal rather than a reality in modern China. Nonetheless, it influences all aspects of Chinese policy, from top to bottom. In order to blend in with the host country's culture, CIs must be seen as flexible and responsive to the host government's needs that Inspired by economic growth and CFL policy, this new soft power attracts and touches people globally (Nye 2004). To teach Confucius' philosophy of harmony, Hanban and Confucius Institutes help globalize CFL programs. Pakistani youth seem to be leading the charge to emulate China's economic model. Achieving this goal requires learning Chinese. It assists the next generation of Pakistan-China spokespeople by establishing avenues for Chinese cultural communication in Pakistan, such as the Confucius Institute and classrooms. The twenty-first century ushers in a plethora of new technology, devices, and modes of communication. Effective communication technology enables China's global involvement, regional integration, and cultural understanding. By promoting intercultural engagement between Pakistan and China, Pakistani youth would be able to take advantage of these possibilities while also assisting China in achieving its regional economic integration aspirations. As a result, both nations are expanding avenues of cultural exchange in order to create new kinds of collaboration and friendship.

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