

# GFPR

## GLOBAL FOREIGN POLICIES REVIEW

HEC-RECOGNIZED CATEGORI-Y

DOI (Journal): 10.31703/gfpr

DOI (Volume): 10.31703/gfpr/.2025(VIII)

DOI (Volume): 10.31703/gfpr/.2025(VIII.IV)



**VOL. VIII, ISSUE IV, FALL (DECEMBER-2025)**

### Article Title

## Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan

### Abstract

*China-Pakistan Economic Corridor (CPEC) is a project of socio-economic development influencing diplomacy mainly through maritime geopolitics. Being a flagship project of the Chinese Belt and Road Initiative (BRI), it is not only significant for China and Pakistan but also for Africa, Asia, Europe, and the Americas. The project is a vital part of the Chinese BRI as it encompasses Gwadar Port, which is its most vibrant component. It is envisioned that CPEC will usher in an era of economic prosperity and diplomatic strength for Pakistan. However, apart from discussing the economic, industrial, and military interest there was a need to analyse the facet of socio-economic development and the possible cultural implications of CPEC on Pakistan. The influx of the Chinese workforce consists of both genders, which is thought to have social and cultural influence in Pakistan. Hence, it was prudent to appreciate the social influence of CPEC in Pakistan with a view to formulating pragmatic policies.*

**Keywords:** Chinese, Socio-cultural, Influence, Dress, Language, Religion, Gwadar.

### Authors:

**Yaser Malik:** (Corresponding Author)

Senior Research Fellow, Environ Monitor.  
(Email: [hasanyaser91@gmail.com](mailto:hasanyaser91@gmail.com))

**Pages:** 15-27

**DOI:** 10.31703/gfpr.2025(VIII-IV).03

**DOI link:** [https://dx.doi.org/10.31703/gfpr.2025\(VIII-IV\).03](https://dx.doi.org/10.31703/gfpr.2025(VIII-IV).03)

**Article link:** <https://gfprjournal.com/article/contextualization-of-sociocultural-implications-of-china-pakistan-economic-corridor-on-pakistan>

**Full-text Link:** <https://gfprjournal.com/article/contextualization-of-sociocultural-implications-of-china-pakistan-economic-corridor-on-pakistan>

**Pdf link:** <https://www.gfprjournal.com/jadmin/Author/31rvIolA2.pdf>

### Global Foreign Policies Review

**p-ISSN:** 2788-502X **e-ISSN:** 2788-5038

**DOI(journal):** 10.31703/gfpr

**Volume:** VIII (2025)

**DOI (volume):** 10.31703/gfpr.2025(VIII)

**Issue:** IV Fall (December-2025)

**DOI(Issue):** 10.31703/gfpr.2025(VIII-IV)

### Home Page

[www.gfprjournal.com](http://www.gfprjournal.com)

**Volume:** VIII (2025)

<https://www.gfprjournal.com/issue>

**Issue:** IV-Fall (December-2025)

<https://www.gfprjournal.com/issue/8/4/2025>

### Scope

<https://www.gfprjournal.com/about-us/scope>

### Submission

<https://humaglobe.com/index.php/gfpr/submissions>



### Visit Us



### Citing this Article

03	<b>Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan</b>		
Authors	Yaser Malik	<b>DOI</b>	10.31703/gfpr.2025(VIII-IV).03
		<b>Pages</b>	15-27
		<b>Year</b>	2025
		<b>Volume</b>	VIII
		<b>Issue</b>	IV

### Referencing & Citing Styles

<b>APA</b>	Malik, Y. (2025). Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan. <i>Global Foreign Policies Review</i> , VII(IV), 15-27. <a href="https://doi.org/10.31703/gfpr.2025(VIII-IV).03">https://doi.org/10.31703/gfpr.2025(VIII-IV).03</a>
<b>CHICAGO</b>	Malik, Yaser. 2025. "Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan." <i>Global Foreign Policies Review</i> VIII (IV):15-27. doi: 10.31703/gfpr.2025(VIII-IV).03.
<b>HARVARD</b>	MALIK, Y. 2025. Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan. <i>Global Foreign Policies Review</i> , VIII, 15-27.
<b>MHRA</b>	Malik, Yaser. 2025. 'Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan', <i>Global Foreign Policies Review</i> , VIII: 15-27.
<b>MLA</b>	Malik, Yaser. "Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan." <i>Global Foreign Policies Review</i> VIII.IV (2025): 15-27. Print.
<b>OXFORD</b>	Malik, Yaser (2025), 'Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan', <i>Global Foreign Policies Review</i> , VIII (IV), 15-27.
<b>TURABIAN</b>	Malik, Yaser. "Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan." <i>Global Foreign Policies Review</i> VIII, no. IV (2025): 15-27. <a href="https://dx.doi.org/10.31703/gfpr.2025(VIII-IV).03">https://dx.doi.org/10.31703/gfpr.2025(VIII-IV).03</a> .



*This work is licensed under the Attribution-Noncommercial- No Derivatives 4.0 International.*



Pages: 15-27

## Global Foreign Policies Review

[www.gfprjournal.com](http://www.gfprjournal.com)

DOI: <http://dx.doi.org/10.31703/gfpr>



URL: [https://doi.org/10.31703/gfpr.2025\(VIII-IV\).03](https://doi.org/10.31703/gfpr.2025(VIII-IV).03)

Doi: 10.31703/gfpr.2025(VIII-IV).03



Cite Us



### Title

## Contextualization of Socio-Cultural Implications of China-Pakistan Economic Corridor on Pakistan

### Authors:

**Yaser Malik:** (Corresponding Author)

Senior Research Fellow, Environ Monitor.

(Email: [hasanyaser91@gmail.com](mailto:hasanyaser91@gmail.com))

### Abstract

*China-Pakistan Economic Corridor (CPEC) is a project of socio-economic development influencing diplomacy mainly through maritime geopolitics. Being a flagship project of the Chinese Belt and Road Initiative (BRI), it is not only significant for China and Pakistan but also for Africa, Asia, Europe, and the Americas. The project is a vital part of the Chinese BRI as it encompasses Gwadar Port, which is its most vibrant component. It is envisioned that CPEC will usher in an era of economic prosperity and diplomatic strength for Pakistan. However, apart from discussing the economic, industrial, and military interest there was a need to analyse the facet of socio-economic development and the possible cultural implications of CPEC on Pakistan. The influx of the Chinese workforce consists of both genders, which is thought to have social and cultural influence in Pakistan. Hence, it was prudent to appreciate the social influence of CPEC in Pakistan with a view to formulating pragmatic policies.*

### Keywords:

[Chinese](#), [Socio-cultural](#), [Influence](#), [Dress](#), [Language](#), [Religion](#), [Gwadar](#).

### Contents

- [Introduction](#)
- [Research Gap](#)
- [Literature Review](#)
- [Discussion](#)
- [Definition of culture \(UN, China, Pakistani perspective\)](#)
- [Barriers for Cultural Influence](#)
- [Cultural Harmonization](#)
- [Cultural Impact](#)
- [Chinese Education System](#)
- [Chinese Medical Treatment](#)
- [Religions being practiced in China](#)
- [Results](#)
- [Relevant Conclusions](#)
- [Conclusion](#)
- [References](#)

### Introduction:

#### Research Gap

A lot has been discussed about economic, diplomatic, and military implications of CPEC for Pakistan; however, very little has been said about the Chinese socio-cultural influence in Pakistan. It will be pragmatic to appreciate the contours and ingress of the Chinese socio-cultural

effects in Pakistan so as to articulate pragmatic strategies with a view to adopting the implications.

### Literature Review

In a time span of two years, a lot has been said and is being said about the diplomatic and economic impact of the CPEC Project on Pakistan and China and their implications. However, only a few writers have merely

*This work is licensed under the Attribution-Noncommercial- No Derivatives 4.0 International.*



mentioned environmental benefits, social benefits, socio-cultural, language, education, social welfare, and agricultural facets of the CPEC Project, that too separately. A very imperative facet of the socio-cultural implications of the CPEC Project has not been analysed thoroughly, nor have its implications been discussed.

In accordance with the views of various scholars about the social facet of CPEC, it has only mentioned that CPEC will have a positive impact on facets like environmental and social benefits due to huge foreign investments (Malik, 2025). Socio-Cultural implications of the CPEC Project will have an impact on the Western and Eastern Route of the CPEC Project in Pakistan. It is also envisaged that the Socialist Chicness Culture based on Buddhist teachings and Confucian Philosophy will spill over and will have a few of its effects on Pakistani Cultural values and education (Nuri, 2017). The project will improve the life standards of 62 per cent Baluchi Population (Haq & Zia, 2012). Moreover, it is also envisioned that the impact of economic factors will improve the social welfare index of the Pakistani population (Rashid & Nadia, 2016). The initial and primary developmental aspect of the CPEC Project is infrastructural, which will mainly improve the Pakistani road infrastructure that will develop the agricultural infrastructure, thus improving the overall agriculture of Pakistan (Antle, 1984).

## Discussion

Since the historic ethos of mankind, civilizations like Chinese, Mesopotamian, Greek, and Indus Valley have influenced the cultures (Sanujit, 2011). Likewise, the area within the geographical boundaries of Pakistan and adjacent to its being part of the fertile Indus Valley Civilization has been influenced by Chinese, Mongol, Persian, Arabic, Hindu, Sikh, and Western Cultures in the past. Though due to the advent of technological advancement in the 21<sup>st</sup> Century and the impact of globalization, the interdependence of countries on each other has increased and is increasing fast (Deanna, 2024), however, the defining lines of various cultures are still prominent. The era of Blue Diplomacy is further invigorating the interdependence, and the Chinese BRI initiative is one such example (Zareen & Malik, 2025). CPEC, as the most pivotal feature of BRI, has already attracted many Chinese to Pakistan, and more have to come for pragmatic Chinese trade across the region. It is understood that the presence of both Chinese genders all along the length and breadth of Pakistan will influence the social life in Pakistan. In order to pragmatically evaluate the influence of Chinese Culture on Pakistan, it will be prudent define the facet of culture as per the UN, Chinese, and Pakistani perspectives.

## Definition of culture (UN, China, Pakistani perspective)

It will be pragmatic to first define the culture in standard terms,

Chinese and Pakistani Perspectives. As per the standard viewpoint, “culture is that complex notion which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society” (Kipuri, 2024). Chinese definition of culture is; word “culture” is “Wen Hua” (文化), which is made up of two characters, i.e., the character “Wen” (文) that is usually translated by itself as “language,” and a second Hua (化) which is usually translated by itself as “change, melt, dissolve.” Taken by themselves, the two characters can be roughly translated as “changing of a language.” But put together, they take on the meaning of “culture.” (Waters, 2017). The society and culture of Pakistan involves copious groups like Punjabis, Kashmiris, Sindhis in the east, Muhajjirs and Makranis in the south; Baluchies and Pathans in the west, with Dardics, Wakhis, Baltis, and Burushos communities in the northern areas of Pakistan. Pakistani culture has been influenced by and has mainly influenced Persian, Arab, and Turkic inhabitants of Iran, South Asia, the Middle East, and the Central Asian Region. Pakistani Culture was also influenced by the European, being an English Colony for over two centuries. The variety of ethnicities has evolved various dresses, foods, music, education, languages, literatures, and religions. The culture has also been influenced by neighbors, including Afghanistan, China, India, and Nepal.

## Barriers for Cultural Influence

Now, once culture has been defined, it will be imperative to evaluate the influence of geographical features on the cultures of China and Pakistan. The presence of dominating natural barriers like the Himalayan and Karakoram Mountain Ranges, extreme cold temperatures, and difficult glaciated terrain between the Chinese and Pakistani nations was the main factor that did not allow easier access between the two friendly neighbouring nations. The Himalayan Range has ten of the world's highest peaks including Mount Everest, Kangchenjunga, and Lhotse, with heights of 8848, 8586, and 8516 meters respectively (Shonil, 2014). The Karakoram Range consists of high snow-clad peaks. Apart from the highest of mountains glacier also hamper the movement between the two nations and two neighbouring Muslim Regions. The average temperature of the Himalayan Mountain Region is 20 degrees to minus 20 degrees Celsius. Besides the Himalayan and Karakoram mountains The Hindu Kush Mountain Range has also influenced both cultures as it served as a boundary between the ancient Silk Route, passing through Wakhjir Pass since 1895.

## Cultural Harmonization

Despite all the natural barriers mentioned above, friendly relations between the two nations have flourished since the very inception of Pakistan. Both countries have been sharing cultural troupes. A month-long 60-member China-Pakistan Troupe showcased regional and cultural connectivity between the two nations (APP, Islamabad, 2017). Chinese cuisines and spices are relished all across the length and breadth of Pakistan. With a view to improving its linkages with the world, China started construction of the Karakoram Highway in 1959, which eased access between the two nations, thus enhancing the Chinese cultural influence in Pakistan in 2013. Wakhjir Pass in North Eastern Afghanistan has been part of the Silk Route since around 100 BCE (Andrea, 2014). The inhabitants of Wakhjir Pass, sharing boundaries with China, have been influenced very little by Chinese

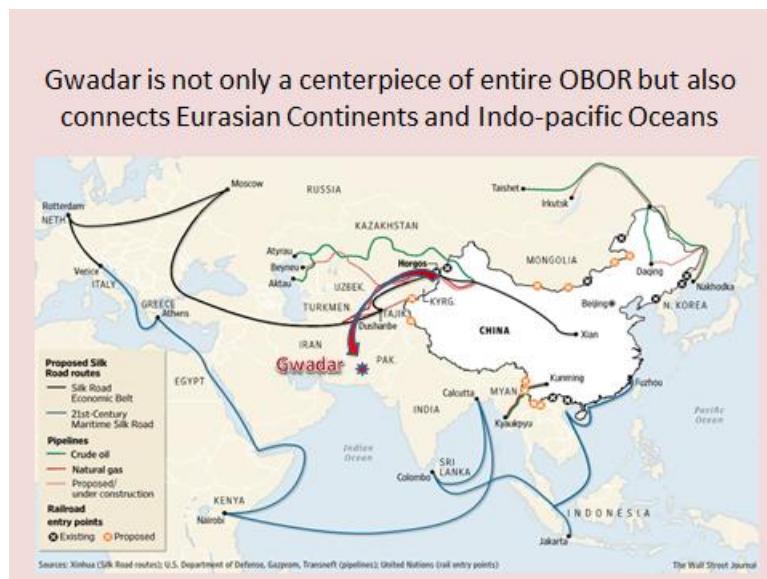
Culture. During Russia Afghanistan in December 1979, 1300 Wakhs took refuge in Pakistan through the Borghal Pass in the southern Hindu Kush Mountain Range, which further invigorated the Chinese Culture in North Western Pakistan (Finkel, 2013).

The principal cultural components which will be evaluated in this research are language, clothing, food, education, literature, Religious Beliefs, and economics. It has been observed as mentioned above that China and Pakistan already have cultural affinity, so in order to evaluate the futuristic influence of CPEC on the cultures of China and Pakistan, it will be prudent to first know a few project details with a view to ascertaining the involvement of Chinese manpower in Pakistan and the impact of their presence on Pakistani cultural and vice versa.

## China-Pakistan Economic Corridor as Part of BRI

### Map-1

Belt and Road Initiative and CPEC



Source: [https://images.search.yahoo.com/yhs/search;\\_ylt=AwrB8pUZSgZjAA2f2nlQ;\\_ylu=X3oDMTBsZ29xY3](https://images.search.yahoo.com/yhs/search;_ylt=AwrB8pUZSgZjAA2f2nlQ;_ylu=X3oDMTBsZ29xY3)

CPEC is center piece and a principal linkage point of the Chinese BRI initiative that now involves 180 countries and organizations. BRI, principally being an economic initiative, consists of land and sea trade routes. It aims at reinvigorating the ancient Silk Route with a view to expanding Chinese trade to Europe, Africa, and the entire Asia as part of the Land Route, which is termed as Silk Road Economic Belt (SREB). The initiative also includes securing Chinese sea lanes of communication in the Indian Ocean, which is termed the Maritime Silk Route (MSR). Principal features of BRI are mentioned below:

- China-Pakistan Economic Corridor.

- Madrid to Shanghou thirteen thousand and three hundred km long intercontinental link.
- Moscow to Vladivostok eight thousand and three hundred km long intercontinental rail link.
- Chongqing to Leipzig, the demand for goods transportation between Germany and China is consequently shrinking, journey time from 35 to 20 days.
- Linking Moscow to Beijing through seven thousand and two hundred km long railway.
- China is also laying hydrocarbon pipelines from the Caspian Sea and Turkmenistan to China.

- Twenty five hundred km long oil pipeline to Myanmar.

CPEC, initially planned with an investment of \$ U.S 42 bn, has reached \$ U.S 62 bn. Its primary projects include Gwadar Port, modernisation of communication infrastructure, energy projects, establishment of Special Economic Zones, and hydrocarbon pipelines. At Gwadar, it mainly includes the construction of an International Standard Airport worth an amount of \$ U.S 230 million, a Three hundred MW Coal Power Project, and the East Bay Express from Gwadar Port to Coastal Highway. Communication Infrastructural projects, which were completed with an amount worth \$ U.S 11 bn. Energy power projects will be completed with an amount worth \$ U.S 35 bn. An eight hundred and twenty km-long fiber optic laying project. These projects created 2.3 million jobs. It is estimated that about 50,000 Chinese will be present all across the length and breadth of Pakistan, which may not have much influence of Chinese Cultural in Pakistan, as those

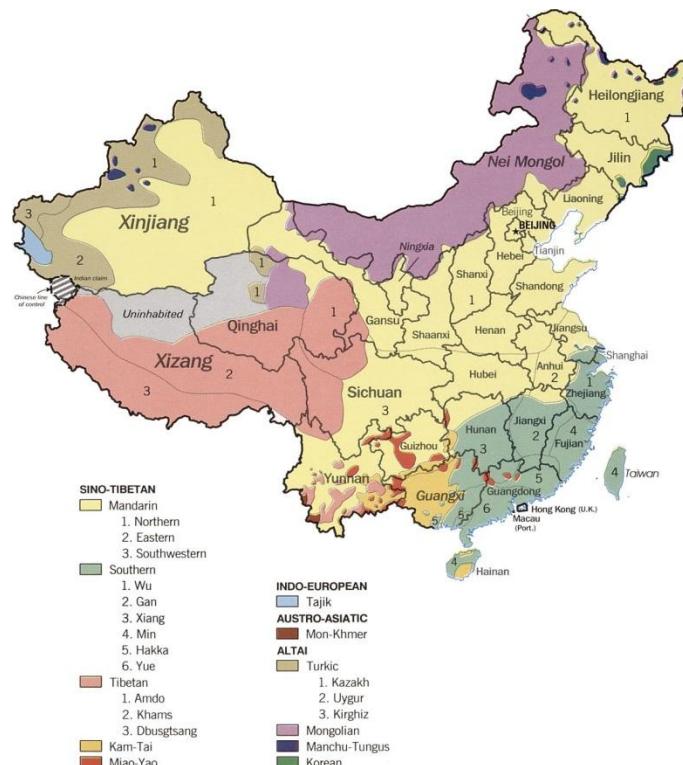
will mostly be staying along the Makran Coast and Special Economic Zones (SEZ).

## Cultural Impact

The basic cultural elements that will be valued in this research article are language, clothing, food, education, literature, religious beliefs, and economics. No culture can flourish without contact and sharing, and the best way to establish and improve contact is through the exchange of emotions and feelings. In order to express emotions and feelings, speaking is the most imperative facet, and a speech can be pragmatic if the language being used is understood at both ends. Considering the location of the CPEC Project and its linkage with BRI, the main influx of manpower will be from China to Pakistan, so it is estimated that Chinese Language will have more influence in Pakistan.

## Map-2

*Linguistic Groups in China*



Source: [https://www.google.com/search?q=research+articles+about+languages+spoken+in+China&client=firefox-be&source=lnms&tbo=isch&sa=X&ved=0ahUKEjnjW9MW\\_16PUAhhUGkRQKHRHXAVkQ\\_AUIBygC&biw=1280&bih=611#imgres=Kd91TpL0Su2CM](https://www.google.com/search?q=research+articles+about+languages+spoken+in+China&client=firefox-be&source=lnms&tbo=isch&sa=X&ved=0ahUKEjnjW9MW_16PUAhhUGkRQKHRHXAVkQ_AUIBygC&biw=1280&bih=611#imgres=Kd91TpL0Su2CM)

There are various regional dialects being spoken in China, as per a variety of linguistic groups. China is divided into seven groups with their own dialect. Mandarin is mainly spoken in the North and the South West. The Wu dialect

is more understood in Jiangsu and Zhejiang. Gan is mostly spoken in Jiangxi. Xiang and Min are mainly used in Hainan Island and Taiwan. Yue (Cantonese) is lingua franca in Guangdong and Eastern Guangxi. Hakka is

spread over Southern China, having maximum concentration in Northeastern Guangdong, Western Fujian, and Southern Jiangxi. The other three linguistic regions are Jin, Hui, and Pinghua in Shanxi, Anhui, and Guangxi (Xiao, 2014). Mandarin Chinese is the official language. Other lingua franca include Traditional Chinese and Pinyin (Grigg, 2013). Apart from Japanese and Russian languages, Chinese people have started learning the English Language (Hu, 2004). The influence of language will be more pronounced than other cultural elements. In the south at Gwadar Port, the labour class will mostly consist of Pakistanis, so it will be imperative for Chines to understand and speak the local languages, especially the language of port operators who will be operating the port for four decades. Transporters travelling from Sost to Gwadar and vice versa would require minor technical and administrative services throughout the route, for which it would be pragmatic for the Chinese transporters to learn the local language, as the service providers would mostly be illiterate to understand Chinese with all its tones. As a dominant trade partner, there will be a huge influx of Chinese Industrial product in Pakistan, so in order to understand the trade agreements, account details, or to at least read the product manuals, it will be imperative to teach Mandarin (the official/most spoken language). In the future, one may find the road signs and airport instructions in Mandarin on all the major roads and airports. Thousands of Pakistani students studying in China will further enhance the Chinese Language influence in Pakistan. It should be noted that, considering the religious affinity of Muslims from neighbouring Xinxiang Chinese province Uyghur Language will also have influence; mostly in the Northern Areas of Pakistan, which are in close proximity to Xinxiang Province. Other nationals arriving in Pakistan for trade or tourism will also have to learn Mandarin. Presently, Mandarin is being taught in Pakistani schools in Islamabad; Roots School System has started a distinct department, which is known as Roots Chinese Languages Department (Sohail, 2017). Many of the Pakistanis will need to understand Mandarin to even get jobs in Chinese firms (Niazi, 2017). Chinese students are also keen to learn Urdu. Urdu learning started in 1951 at Peking University. Later on, universities

in Xian and Guangzhou cities also started teaching Urdu. Two batches of students have completed their Urdu learning degree from Beijing Foreign Studies University since 2007, and the batches are still continuing. It has been decided that students from later batches will be sent to the National University of Modern Languages and Government College University Lahore for six months during their third year of course (APP, Beijing, 2017).

As far as Chinese food is concerned, it is much liked in Pakistan, especially since 1980 lot of Chinese restaurants have been established in Pakistan. Besides the fact that there are religious differences and limitations in the eating habits of both nations, Chinese spices and cooking recipes are still preferred. Chinese Soups are considered as appetizers even in Continental restaurants and hotels. The Chinese eating etiquettes are likely to inspire a few to use Chopsticks for eating. Presently, Pakistanis have also started adopting Chinese nutrition principles like drinking warm water instead of cold water. A few of the healthy eating principles of the Traditional Chinese Diet are appended below (Scott, 2000):

One should take a variety of foods as a balanced diet for pragmatic nutrition. It should consist of animal products, fruits, and vegetables.

- An individual should eat three times a day, including snacks, as this will help to stabilise blood sugar.
- The human body only needs a very small quantity of salt, and its excess can increase blood pressure, so minimum salt should be consumed.
- A breakfast full of energy, a complete lunch, and a lighter supper. The trend of having Chinese food is on the increase in Pakistan. It is observed that Chinese living and coming to Pakistan are developing a liking for Pakistani cuisine.

The history of Chinese dress dates back 7000 years. The three main types of dresses, Pien fu, Changpao, and Shenyi, will be described in succeeding paragraphs.

*Pien fu.* Primordial two-piece traditional dress of a tunica shirt covering down to the knees with a skirt covering down to the ankles.

### Figure-1

Pien fu Dress



Source: [https://www.google.com/search?q=uyghur+dress&client=firefox-b&source=lnms&tbo=isch&sa=X&ved=0ahUKEwi30YLDkLUAhXLOo8KHey8DzkQ\\_AUIBigB&biw=1280&bih=611#tbo=isch&q=Pien+fu+dress](https://www.google.com/search?q=uyghur+dress&client=firefox-b&source=lnms&tbo=isch&sa=X&ved=0ahUKEwi30YLDkLUAhXLOo8KHey8DzkQ_AUIBigB&biw=1280&bih=611#tbo=isch&q=Pien+fu+dress)

**Changpao. One-piece clothing covering from the neck down to the ankles.**

**Figure-2**

*Changpao Dress*



Source: <http://www.topchinatravel.com/china-guide/types-of-chinese-clothing.htm>

*Shenyi.* It is a combination of pienfu and the changpao and includes a tunic and skirt sewed jointly, appearing like one piece changpao. Therefore, it was the most widely worn. These categories of dresses have wide sleeves and a very loose fit. Tunic and trousers or tunic and skirt, used the least quantity of stitches for the cost of cloth used.

**Figure-3**

*Shenyi Dress*



Source: [https://www.google.com/search?q=uyghur+dress&client=firefox-b&source=lnms&tbo=isch&sa=X&ved=0ahUKEwi30YLDkL\\_UAhXLOo8KHey8DzkQ\\_AUIBigB&biw=1280&bih=611#tbo=isch&q=shenyi+dress](https://www.google.com/search?q=uyghur+dress&client=firefox-b&source=lnms&tbo=isch&sa=X&ved=0ahUKEwi30YLDkL_UAhXLOo8KHey8DzkQ_AUIBigB&biw=1280&bih=611#tbo=isch&q=shenyi+dress)

Zhongshan is one of the most popular dresses and is associated with leaders like Mao, Tse-tung. Apart from these principal traditional dresses, the main ethnic dresses include the Mongol, Tibetan, and Yao. Dark colours, seasons, and myths are the main features of the Chinese dresses. Green coloured is associated with spring, red with summer, white with autumn, and black with winter. Red colours, denoting good luck is the most popular. Muslims are four per cent of the Chinese population, mostly residing in Xinjiang Province. Xinjiang Muslims belong to the Uyghur Ethnic Group and mostly wear dresses as of Pakistani. Mostly Chinese dresses cover the complete male and female bodies as per the teachings of Islam. Red colour is also liked in Pakistan and is mainly associated with women as a bridal colour.

**Figure-4**

*Uyghur Dress*



Source: [https://www.google.com/search?q=uyghur+dress&client=firefox-b&source=lnms&tbs=isch&sa=X&ved=0ahUKEwi30YLDkL\\_UAhXLOo8KHey8DzkQ\\_AUIBigB&biw=1280&bih=61](https://www.google.com/search?q=uyghur+dress&client=firefox-b&source=lnms&tbs=isch&sa=X&ved=0ahUKEwi30YLDkL_UAhXLOo8KHey8DzkQ_AUIBigB&biw=1280&bih=61)

Buddhism and Islam both profess the humble and clean quality of dress, which covers the entire body of male and female members; there is not much difference. Minor differences between Chinese and Pakistani dresses are that Chinese dresses are heavier than Pakistani ones, and that is mainly due to the colder Chinese weather. However, it will be pertinent to observe and understand that contemporary globalization has influenced both cultures by introducing western dresses in both countries. Considering the already existing religious harmony of dresses among both countries, climatic differences, and ever-expanding influence of Western culture in both countries, it appears that the influence of Chinese dresses will not be much pronounced over Pakistani dressing culture.

### **Chinese Education System**

The Chinese education system is so pragmatic that even in the sixth century Holy Prophet Hazarat Muhammad (Peace Be Upon Him), while highlighting the value of education, commanded to seek knowledge even if one has to go to China. A Chinese education year starts from September and lasts till July, and consists of two semesters. The school's timings are from 07:30 am to 5 pm. Total education days in an education year vary from 175 to 180 days in various Chinese Regions. Minimum education hours to qualify for the exams are 900 to 1000 hours a year, as per various education standards. The unique and vital features of the Chinese education system are close to nature. Firstly, is the child's age to start school education? Unlike Western thought, Chinese

education starts at the age of six years, whereas in the case of western education system, the school joining age for children is only three years. Chinese school starting age, being close to nature, is closer to Islamic thoughts. It has been professed by Hazarat Ali (The Righteous Caliph) that the ideal age to start a school education is seven years. Secondly, is the value of Mathematics as a primary subject which is so significant that in order to pass the Junior School Level examination, the students have to qualify for the Graduation Test based on Mathematics and Mandarin. Thirdly, in order to qualify for Middle Level Education, students have to pass the minimum Physical Standards. Fourthly; is the Secondary Education, which is of two types. The first type is three years long, the General (Academic), which is called 'Gaozhong', and the second type is three to four years long, Vocational Education, which is termed as 'Zhongzhuan'. Fifthly, Morality and Labor Studies are taught as separate subjects.

### **Chinese Medical Treatment**

Apart from the standard medical treatments being adopted in Pakistan, the Pakistanis have also adopted Chinese medical procedure like Acupuncture since 1990; much earlier than start of CPEC. Chinese dietary practices are also being followed in Pakistan, much earlier than the planning of CPEC.

### **Religions being practiced in China**

Chinese practice diversity of religions, and Islam is among the top three religions apart from Buddhism, Christianity,

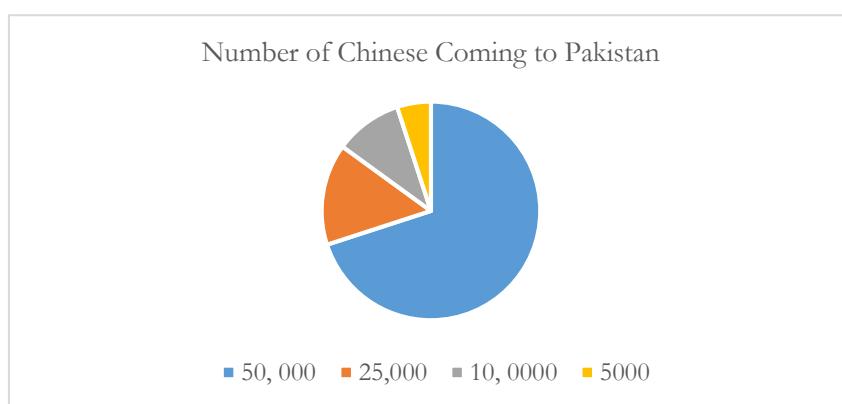
Taoism, Shamanism, and Dongba. Muslims have been influential in extending the Chinese influence in the sea trade. Admiral Zheng He (Muslim) member of the Ming dynasty lead naval expeditions from China to East Africa through Southeast Asia, South Asia, West Asia, and East Africa during the period from 1405 to 1433. The large ships used to carry hundreds of sailors on four decks and were almost twice the size of any wooden ship ever built during the period. Admiral Zheng He's fleet consisted of about 317 ships and over 28,000 crew. In the course of voyages Admiral presented gifts like gold, silver, porcelain, and silk, and in return, he received novelties like ostriches, zebras, camels, ivory, and giraffe from the Swahili. These naval voyages improved the Chinese socio and diplo-economic impact in the Asia-Pacific Region. Apart from having religious affinity with Pakistan, China also has Muslim neighbours along its western borders in countries like Tajikistan, Kyrgyzstan, Kazakhstan, and Afghanistan through Wakhan Pass. All

these countries are part of OBOR and are desirous to join CPEC in an early time frame. The Chinese Muslim western region being bonded by Muslim countries in the West and South is a matter of religion. Harmony and social good among all the countries.

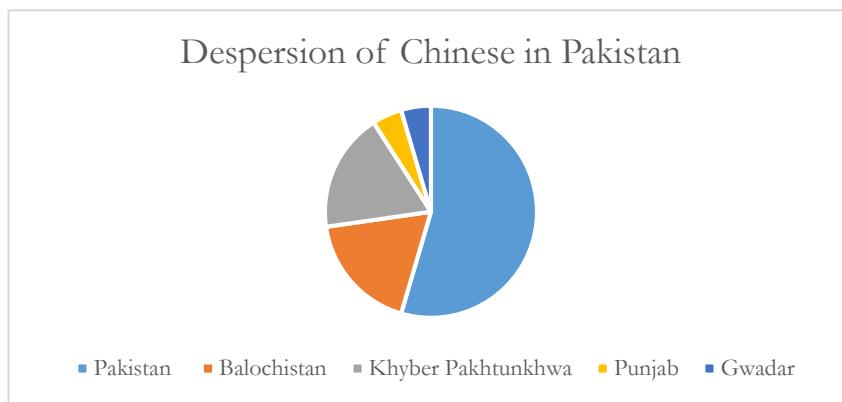
## Results

Considering the much wider scope of research as it is geographically spread over an entire country and involves people from all walks of life including all genders, it was necessary to have the views of people from all areas of the country, especially the localities where most of the Chinese are residing. Henceforth, the questionnaire was distributed to a wider audience, including learned, illiterate, men, women, businessmen, students, workers, and professionals, of whom about 300 respondents responded. The response to each question is explained in the succeeding paragraph with the help of a matrix.

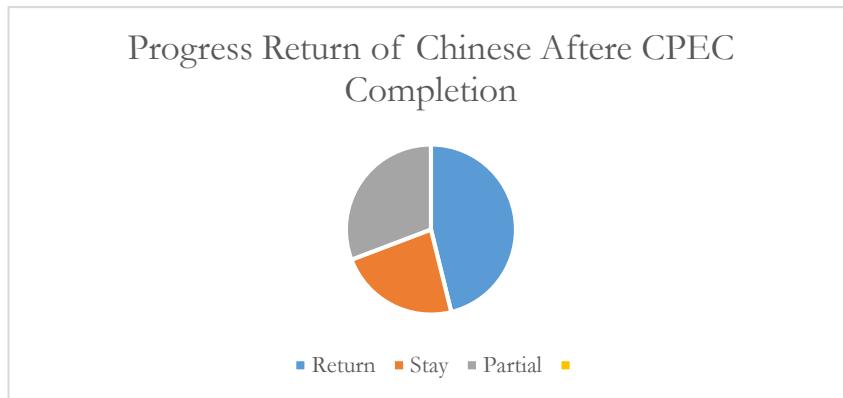
**Q1.** Considering the completion of phase-1 of CPEC once most of the infrastructures have been completed, establishment of industries in SEZ, and involvement of other nationals, it is estimated that the number of Chinese will be about 50,000 in Pakistan. (Agree 90%)



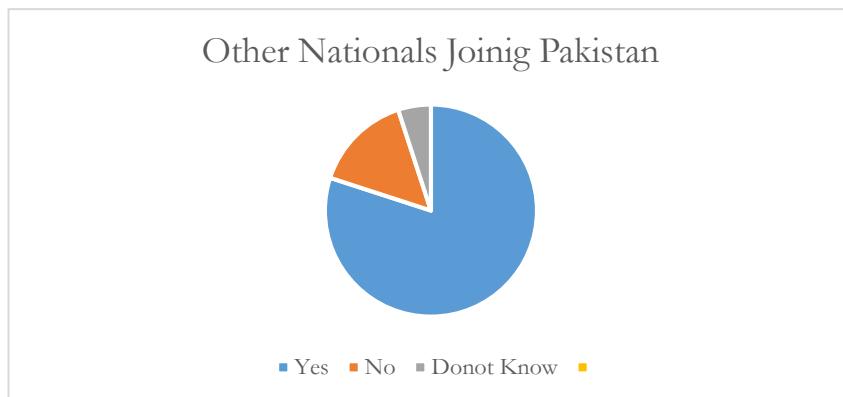
**Q2.** Will the Chinese coming into Pakistan be dispersed along the entire length and breadth of the country?



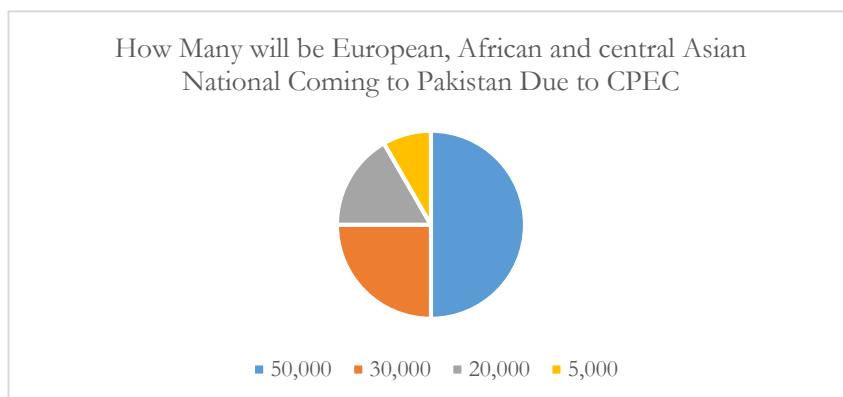
**Q3.** Will the number of Chinese people progressively reduce in Pakistan?



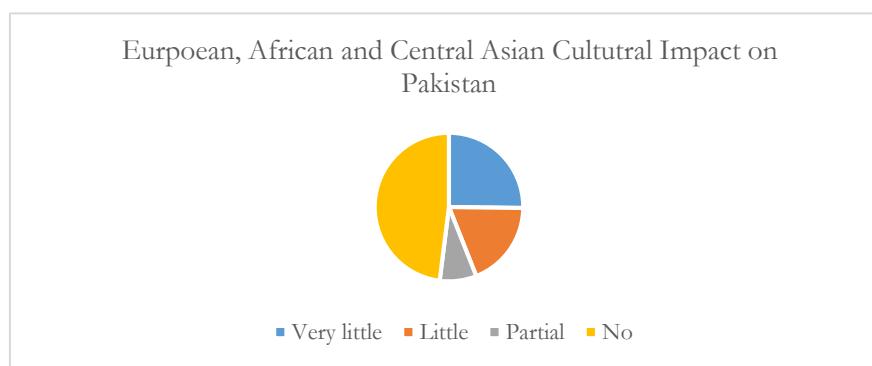
**Q4.** Will the nationals from other countries be coming to Pakistan as part of the CPEC Project?



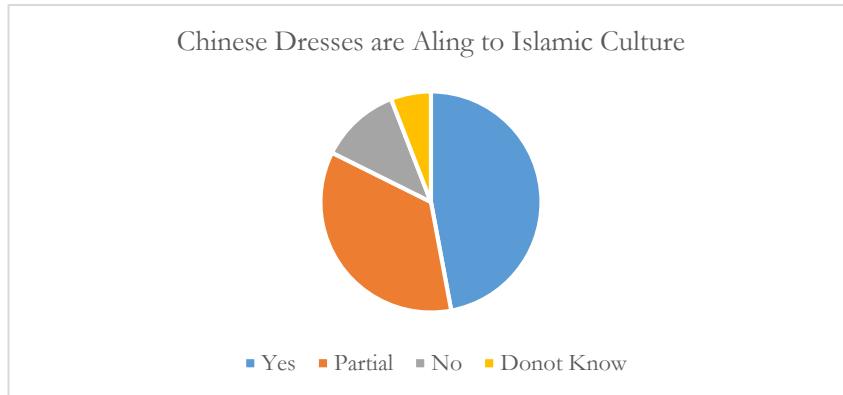
**Q5.** Will the other nationals be mainly from Europe, Africa, and Central Asia?



**Q6.** Will the nationals from Europe, Africa, and Central Asia be able to have a noticeable impact on Pakistani Culture?



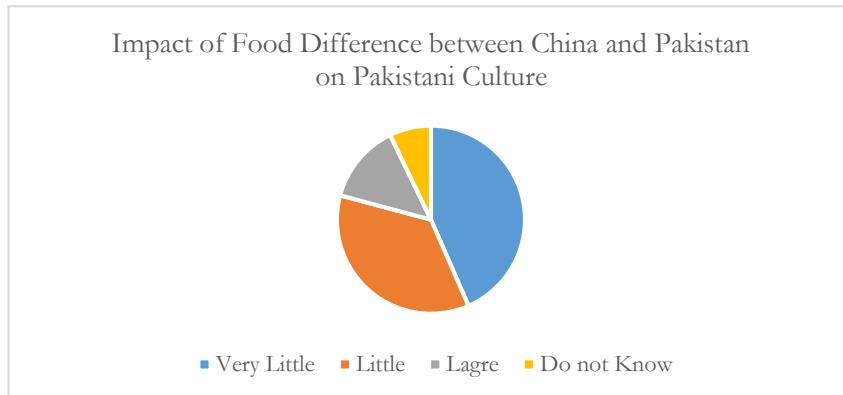
**Q7.** Chinese traditional dresses are mostly in line with Pakistani Culture and Islam?



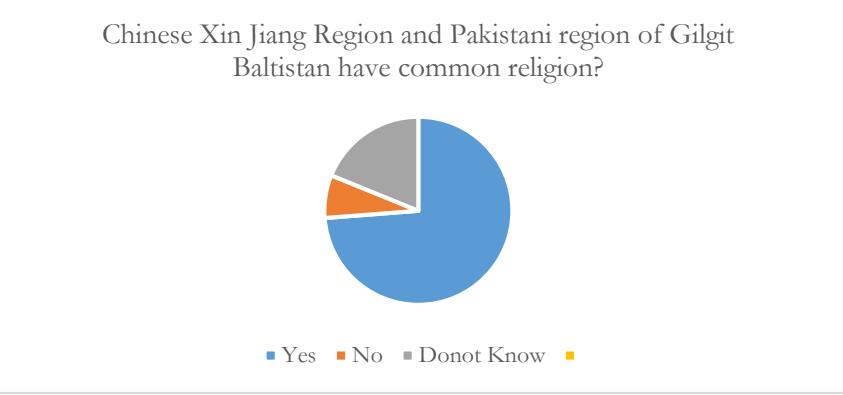
**Q8.** The main difference between Chinese and Pakistani music is the language?



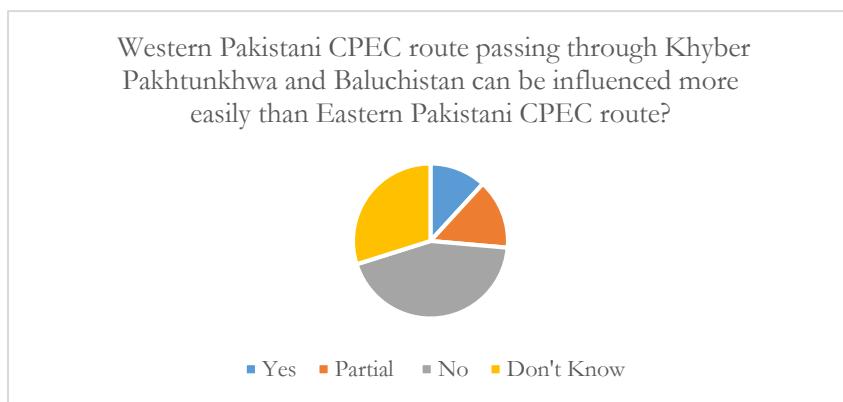
**Q9.** There is not much difference between the Chinese and Pakistani Culture less language and eating habits?



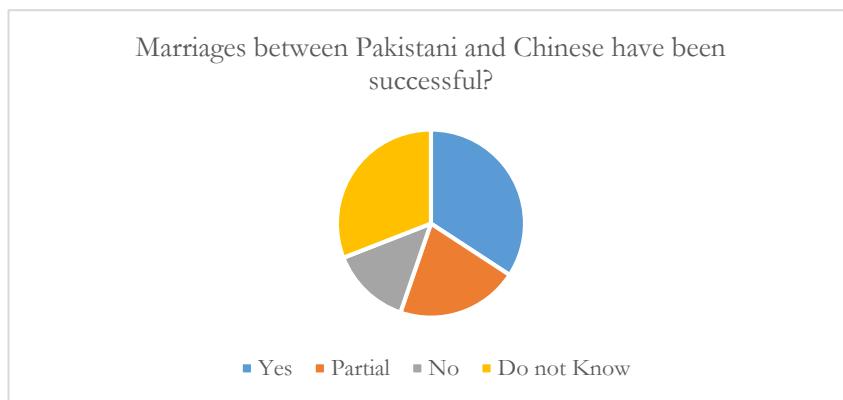
**Q10.** Chinese Xinjiang Region and the Pakistani region of Gilgit-Baltistan have a common religion?



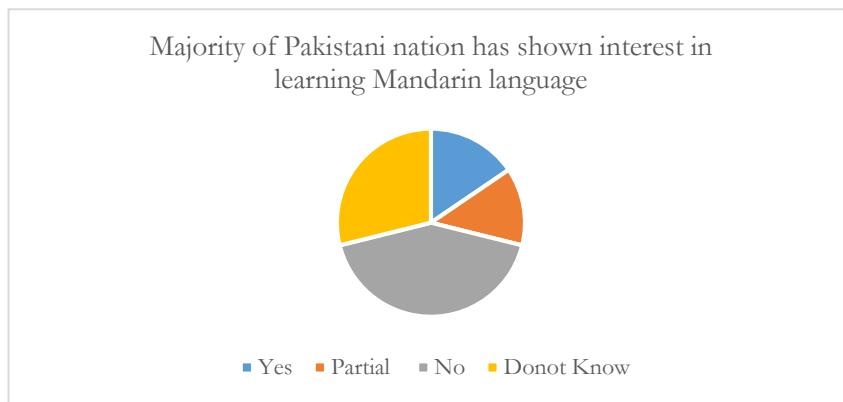
**Q11.** Western Pakistani CPEC route, passing through Khyber Pakhtunkhwa and Baluchistan, be influenced more easily than the Eastern Pakistani CPEC route?



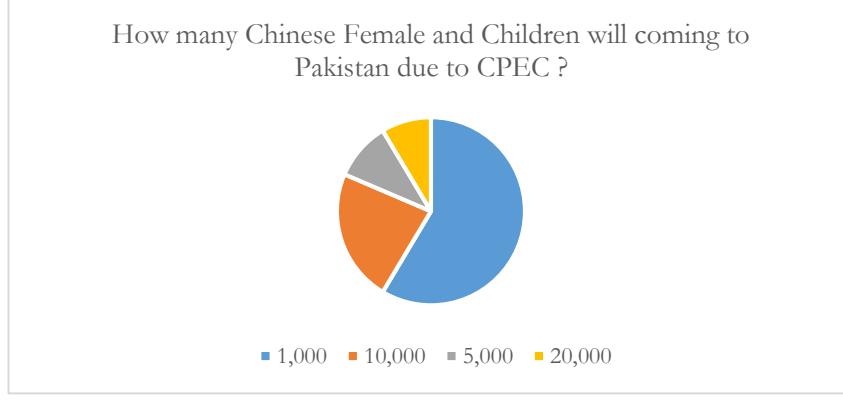
**Q12.** Marriages between Pakistanis and Chinese have been successful?



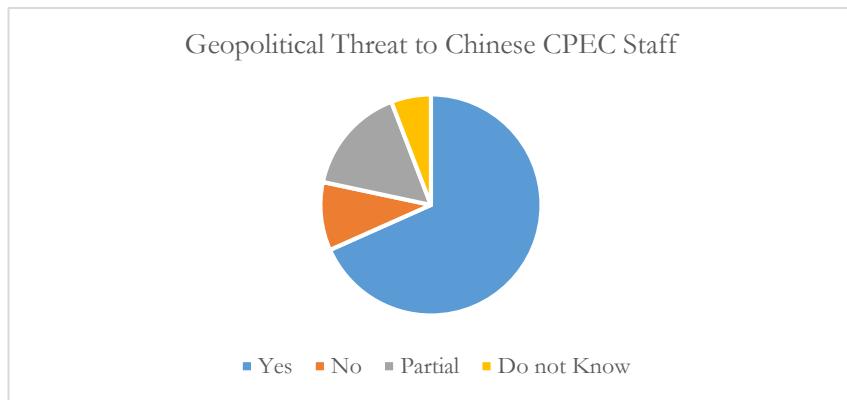
**Q13.** The majority of the Pakistani nation has shown interest in learning the Mandarin language.



**Q 14.** How many Chinese females and Children will come to Pakistan due to CPEC?



**Q 15.** Is there any geopolitical threat to Chinese workers in Pakistan on CPEC projects?



### Relevant Conclusions

- It has been evaluated that about 50,000 Chinese will be staying in Pakistan during and after the completion of CPEC, hence will remain a very minute minority in Pakistan, which will not even be 0.01 per cent of its population.
- It has been evaluated that not more than 1000 female Chinese will be stationed in Pakistan due to CPEC, hence there is a possibility of a very limited impact on Pakistani women.
- Chinese CPEC staff, which is too few in numbers, will not even be concentrated at one place, but will be dispersed over 43 plant sites in 10 different regions all across Pakistan; their presence will be distributed, which will further reduce any chances of Chinese cultural impact in Pakistan.
- Considering the geopolitical threats to Chinese initiatives of CPEC and BRI, it has been observed that Chinese CPEC staff in Pakistan are being provided security through Law Enforcement Agencies, due to which Chinese CPEC staff have a very limited interaction with Pakistani locals, and they mostly remain confined to the project sites, hence they will not be able to impact the locals.
- Cultural influence on other cultures and societies mainly due to language, dress, music, and religion. It has been observed that there is a wide gap between Chinese Mandarin and Pakistani Urdu. It has been observed that only a limited number of Pakistani students and businessmen are trying to learn Mandarin, and the same is the situation for Chinese, including those already residing in Pakistan. Moreover, it is relevant to understand that nationals from both China and Pakistan can speak English language and have been using English as a mode of communication for projects and daily use.
- As far as the facet of dressing is concerned, it has been observed that Chinese men and women mostly wear Western dresses in Pakistan, which are already worn by Pakistani men and women. Moreover, it is obvious that Chinese dresses, especially those of women, are in line with the Islamic values; even if they are adopted, they will not have much of a change in Pakistani culture. Hence, apart from language, it is apparent that even Chinese dresses will not have a significant impact on the Pakistani Culture.
- A lot of religious differences have been observed between the two nations, as the majority of Chinese, 52 per cent, follow no religion, 22 per cent follow Chinese Folk Religion, 18 per cent follow Buddhism, 5 per cent follow Christianity, and 2 per cent follow Islam, whereas in the case of Pakistan 96 per cent follow Islam as their religion. Despite the difference in religion, following the basic moralities and virtues remains the same, hence the facet of religion will not be able to make much on the impact on Pakistani culture.
- Considering the dispersion of Chinese CPEC staff in Pakistan and religious difference it was ascertained that there is a lot of difference between the food habits of the two nations. It has been observed that the Muslims have very limited choices of food, particularly in the form of meat; however, in the case of Chinese people, no restriction has been observed. Hence, pure Chinese food will not have much impact on Pakistani food or culture.

### Conclusion

China-Pakistan Economic Corridor remains an initiative for socio-economic development; however, it has strategic, maritime diplomatic importance not only for the two member countries but also for Africa, Asia, Europe, and American nations. The CPEC project is a vibrant part of the Chinese 'Belt and Road Initiative' as it includes Gwadar Port as its most pulsating piece to dominate the Blue Diplomacy. It is envisioned and discussed that the CPEC will usher in an era of economic prosperity and diplomatic strength for Pakistan. However, apart from discussing the economic, industrial, and military interest there was a need to realize the impact of CPEC on socio-cultural implications on Pakistan. It has been observed that the Influx of the Chinese workforce, consisting of both genders, will not have more social influence in Pakistan. It will be prudent to appreciate the form and ingress of the Chinese social influence in Pakistan with a view to formulating pragmatic policies to harness its implications.

## References

	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Andrea, A. J. (2014). The Silk Road in world history: A review essay. <i>Asian Review of World Histories</i> , 2(1), 105–115. <a href="https://doi.org/10.12773/arwh.2014.2.1.105">https://doi.org/10.12773/arwh.2014.2.1.105</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Antle, J. M. (1984). Human capital, infrastructure, and productivity of Indian rice farmers. <i>Journal of Development Economics</i> , 14(1-2), 163–181. <a href="https://doi.org/10.1016/0304-3878(84)90048-8">https://doi.org/10.1016/0304-3878(84)90048-8</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Associated Press of Pakistan. (2017, June 12). 60-member troupe to embark on CPEC cultural caravan. <i>Daily Nation</i> , 13. <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Associated Press of Pakistan. (2017, June 12). Chinese students are eager to learn Urdu. <i>Daily Nation</i> , 4. <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Bhagwat, S. A. (2014). Himalaya: Mountains of life [Book review]. <i>Mountain Research and Development</i> , 34(1), 80–81. <a href="https://doi.org/10.1659/mrd.mm131">https://doi.org/10.1659/mrd.mm131</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Classbase. (n.d.). <i>China's education system</i> . <a href="http://www.classbase.com/Countries/china/Education-System">http://www.classbase.com/Countries/china/Education-System</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Finkel, M. (2013, February). Stranded on the roof of the world. <i>National Geographic</i> . <a href="http://ngm.nationalgeographic.com/2013/02/wakan-corridor/finkel-text">http://ngm.nationalgeographic.com/2013/02/wakan-corridor/finkel-text</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Grigg, H. (2013, June 4). <i>What is the main Chinese language? What is Standard Chinese?</i> East Asia Student. <a href="https://eastasiastudent.net/china/main-chinese-language/">https://eastasiastudent.net/china/main-chinese-language/</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Haq, R., & Farooq, N. (2016, December). <i>Impact of CPEC on social welfare in Pakistan: A district-level analysis</i> [Paper presentation]. 32nd Annual General Meeting and Conference of the Pakistan Society of Development Economists, Islamabad, Pakistan. <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Haq, R., & Zia, U. (2013). Multidimensional wellbeing: An index of quality of life in a developing economy. <i>Social Indicators Research</i> , 114(3), 997–1012. <a href="https://doi.org/10.1007/s11205-012-0186-6">https://doi.org/10.1007/s11205-012-0186-6</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Hu, G. (2005). English language education in China: Policies, progress, and problems. <i>Language Policy</i> , 4(1), 5–24. <a href="https://doi.org/10.1007/s10993-004-6561-7">https://doi.org/10.1007/s10993-004-6561-7</a>			
Kipuri, N. (2024). <i>State of the world's indigenous people</i> (Chapter 2). United Nations. <a href="http://www.un.org/esa/socdev/unpfii/documents/SOWIP/en/SOWIP_chapter2.pdf">http://www.un.org/esa/socdev/unpfii/documents/SOWIP/en/SOWIP_chapter2.pdf</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Malik, H. Y. (2025). Contextualizing Beijing's futuristic economic designs through BRI and CPEC to enhance its diplo-economic influence and role in Pakistan. <i>Global Economic Perspectives</i> , 3(3). <a href="https://doi.org/10.37155/2972-4813-gep0303-2">https://doi.org/10.37155/2972-4813-gep0303-2</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Malik, H. Y., & Anderlini, D. (2024). China-Solomon Islands security pact: Implications in the maritime domain. <i>The Beacon</i> , 4(1). <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Niazi, Z. (2017, June 12). CPEC: Socio-cultural impact. <i>The Nation</i> , 6. <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Nuri, M. H. (2017, March 27). Building a China-Pakistan 'cultural corridor'. <i>Shanghai Daily</i> . <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Sanujit. (2011, February 12). <i>Cultural links between India &amp; the Greco-Roman world</i> . World History Encyclopedia. <a href="http://www.ancient.eu/article/208/">http://www.ancient.eu/article/208/</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Scott, M. (2000). <i>25 time-tested Chinese dietary principles you can apply today for optimum weight, health &amp; vitality</i> [Holistic Health Report-2000]. <a href="http://www.chinese-holistic-health-exercises.com/support-files/chinese-diet-report.pdf">http://www.chinese-holistic-health-exercises.com/support-files/chinese-diet-report.pdf</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Sohail, R. (2017, May 15). In this Islamabad school, Mandarin lessons are compulsory. <i>The Express Tribune</i> . <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	
Waters, T. (2017, May 31). <i>Prison vignette: Educators only whisper in a custody world</i> . Ethnography.com. <a href="http://www.ethnography.com/author/tony/">http://www.ethnography.com/author/tony/</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Xiao, H. (2014). Dialect groups of the Chinese language. <i>Oxford Bibliographies</i> . <a href="http://www.oxfordbibliographies.com/view/document/obo-9780199920082/obo-9780199920082-0024.xml">http://www.oxfordbibliographies.com/view/document/obo-9780199920082/obo-9780199920082-0024.xml</a>	<a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>
Zareen, R., & Malik, H. Y. (2025). Air quality and tuberculosis transmission: Evaluating environmental predictors in vulnerable districts of Pakistan. <i>Falkons Journal of Advanced Research</i> , 2(1), 42–59. <a href="#">Google Scholar</a>	<a href="#">Worldcat</a>	<a href="#">Fulltext</a>	