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Print ISSN: [3006-2497](https://doi.org/10.5281/zenodo.18598653) Online ISSN: [3006-2500](https://doi.org/10.5281/zenodo.18598653)Platform & Workflow by: [Open Journal Systems](https://openjournalsystems.org/)<https://doi.org/10.5281/zenodo.18598653>**Common Chinese Peoples' Perceptions About Sino-Pak Relations****Haseeb Hayat**

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Email: ayeshabibiayeshabibi7@gmail.com**ABSTRACT**

This paper assesses the perception of common Chinese people about China Pakistan relations. What are the common people perceptions about China Pakistan relations, what are the sources of their information and what can be its implications? The paper utilized James Carey's theory of transmission and ritual communication. It used questionnaire method to collect the responses of 100 Chinese people. The sample was representative of Gender, class and education level. The findings revealed that the perceptions of more than 90 percent respondents are based on state propelled diplomatic rhetoric (Transmission Communication). It also shows that people to people contact and cultural exchanges (Ritual Communication) is extremely limited. Moreover, the findings showed that the biggest sources of information for Chinese people to get information about Pakistan are state TV channels and Newspapers. Other options related to ritual communication (social media, colleagues) were chosen by a very small number of respondents. This paper is the first small step towards a vast, unexplored but extremely vital area of social research between Pakistan and China.

KEY WORDS: *China Pakistan Relations, Common Chinese Perception, James Carey, Cross Cultures communication*

Introduction**Problem of Statement**

Pakistan and China are commonly characterized by mutual trust, respect and long term cooperation. In public discourse in both countries, this relationship is frequently described through symbolic expressions emphasizing durability and closeness. Pakistan has consistently supported China on key issues related to sovereignty and territorial integrity, including matters concerning Hong Kong, Taiwan and Tibet as well as other sensitive international concerns. Chinese leadership has acknowledged and valued Pakistan's independence, severity, and national security, while also contributing to Pakistan's economic and social development through sustained cooperation.

1.1. Research Questions

This paper chases the following research questions.

1. How common Chinese people think about China-Pakistan relationships?
2. Where from they get their information in forming their perspectives?
3. What are the consequences of common peoples' perspectives/expectations for Sino-Pak Relations?

1.2. Scope of the Study

So far studies have been conducted about the projects that governments are involved but people to people relationships have been ignored. My study will be a great contribution in this respect.

2.1. LITERATURE REVIEW

2.1.1. Review of Perception Studies

Culture is widely understood as learned and shared rather than innate. (Victor, 1992) As a result, behavior and communication practices developed in one cultural environment may not be function effectively in another. Intercultural communication refers the exchange of meaning across different cultural background through verbal and nonverbal interaction (Xu, 2007). In cross cultural and international setting, effective intercultural communication reduce misunderstanding support cooperation and enhances mutual understanding an essential factor in shaping perception between societies such as China and Pakistan (Li, 2014).

Cultural differences in perception influence how individuals understand themselves and others. Research shows that such differences affect emotional interpretation environmental awareness, and social interaction, shaping how people from Eastern and Western culture perceive relationship and context.

Studies on self construal indicate that Western cultures emphasize an independent view of the self focusing on personal autonomy and individual traits, whereas Eastern cultures tend to adopt an interdependent view, in which individuals see themselves as closely connected to other and their social environment (Markus, 1989). These differences influence interpersonal behavior and cultural perception (Minas N. Kastanakis, 2014).

Empirical research comparing Japanese perception of American values demonstrates this distinction clearly. Japanese students associated Americans primarily with individualistic values such as freedom, while collectivistic values such as obedience and politeness were perceived as less emphasized (Suraj & Wolfe, 1995, p. 49). These findings support broader theories of cultural variation in perception and value orientation.

(Suraj & Wolfe, 1995) found that American students most strongly associated themselves with the value of honesty, followed by individualistic traits such as responsibilities and broadmindedness. In contrast, collectivist values, including obedience, cleanliness and salvation, were ranked least important, further illustrating cultural differences in value orientation and self perception (Suraj & Wolfe, 1995).

In the modern world the meaning of East and West are increasingly fluid. Although Eastern cultures are represented in Western academic and cultural spaces, such exposure alone does not ensure genuine understanding. As Hocking suggests, cross cultural understanding requires multiple perspective rather than a single viewpoint, highlighting the need for a multidimensional approach to cultural perception (Kryshtop & Pskhu, 2018).

In this context, Minas N. Kastanakis, Benjamin G. Voyer in Weiner, Healy and Proctor argued that cultural differences in perception or the process by which people become aware of

their surroundings continued to call them Dhar & Drolet, in this that they suspect arise from the way Westerners or Easterners perceive themselves towards others, in addition to other important areas of observation. (Kastanaki & Voyer, 2014) such as the perception of emotions, the environment and sensory perceptions.

2.1.2. Studies on James W. Carey's Two Contrasting Theories of Ritual and Transmission Communication

Since this paper is informed by Carey's (2009) theories of Ritual and Transmission views of Communication. Communication occupies a central position in James W. Carey's scholarly contribution. In the foreword to *Communication as Culture*, G. Stuart Adam notes that Carey repositioned communication and its associated technologies from a marginal role in social theory to a core analytical concern, making it a central lens for understanding society, (Stuart, 2009). As a result of this conceptual shift, Carey's theoretical framework has been widely adopted in communications studies. Research paper have applied his idea to diverse areas such as family narrative (Thucher, 2007), undergraduate education, business practices, digital technologies, and studies of criminal behavior. Beyond the field of communication, Carey's framework has also informed research in disciplines including theology advertising, sociology, anthropology, and geography (Sui, 2003).

James W. Carey's intellectual development was shaped by several influential thinkers, most notable John Dewey, Harold Innis, and Marshall McLuhan. In his seminal essay, *A Cultural Approach to Communication*, Carey draws extensively on the philosophical and writings of John Dewey to examine the concept of communication and to highlight its inherent complexities and tensions. Building on Dewey's influence is particularly evident in Carey's careful use of the linguistic distinctions, specially his emphasis on the meanings conveyed through the prepositions "of" and "for" when defining communication (Stuart, 2009).

Moreover, Carey's distinctions between ritual and transmission communication is strongly influenced by Innis's work, particularly the idea that media shapes social organization and sustains society over time through the balance between ritual and transmission communication (Stuart, 2009).

In *A Cultural Approach to Communication*, Carey draws on Marshall McLuhan's observation that individuals are often unaware of the symbolic environments shaping their lives. Building on this idea, Carey emphasizes the concept of the symbolic construction of reality, through which communication often unconsciously produces and sustains shared meanings. This symbolic process underpins both ritual and transmission models of communication and highlights the need for greater awareness of how communication shapes common culture.

To illustrate the ritual view of communication, Carey uses the example of newspaper reading, comparing it to participation in religious services. Rather than convening new information, the ritual function of news lies in reaffirming a shared worldview and reinforcing social continuity. In this sense, ritual communication focuses on the ongoing representation of reality and collective experience through which meaning is maintained over time (Carey, 2009)."

In *Communication as a Culture*, Carey argues that electronic media reshape social interaction by creating new forms of community that extend beyond geographical boundaries. With the development of the internet, communication increasingly takes place in networked spaces where individuals selectively engage with information and others who share similar beliefs (Garber, 2009). Rather than forming cohesive communities, such environments often reinforce existing perspectives and limit exposure to alternative views. This engagement reflects

Carey's broader argument that modern communication practices influence how shared meaning are constructed and maintained within society (Yardi & Danah , 2010).

2.1.3. Studies on ChinaPakistan B&R

Similarly, Yin Zhu of the Beijing School of Foreign Languages says that Sino-Pakistani relations are tightening and that communication between the two countries is increasing. Due to the different backgrounds, the cultural differences in China and Pakistan are striking, leading to barriers of intercultural communication for the populations of the two countries. These cultural differences were mainly evident in the religious, customary and ideological fields, in which communication, food, parties and the like, social vision, gender vision, marriage vision and time representation play a important role.. With all these differences, better intercultural communication can still be achieved. (Zhu, 2017).

A review of the previous literature shows that Carey's theories were largely related to the central questions of this article. Therefore, the answers are analyzed in the light of these theories. The results show whether intercultural communication between Pakistanis and Chinese reflects the ritual vision or the transmission of communication. The discussion will include a critical assessment of the two communication perspectives for the Sino-Pak relationship.

3. Methodology

3.1. Research Approach

In this study a quantitative approach was adapted utilizing a structured questionnaire to collect data. The aim was to understand the perception of the common Chinese citizens regarding Pakistan China relation.

3.2. Sampling Description

The study included a total 100 common Chinese citizens through questionnaires. The sampling will include 50 male and 50 female respondents. Further, each category will include 25 students each, 40 common citizens like shopkeepers, barbers, local passerby, waiters etc. and finally 10 professors. Equal weightage will be given to both genders in every category.

Male Respondents	Female Respondents
25 male students of CUC and BISU, approached randomly	25 female students of CUC and BISU approached randomly
5 professors (approached randomly)	5 professors (approached randomly)
20 common citizens (shopkeepers, barbers, local passerby, waiters, vendors, commuters in subway, staff of international students dormitory)	20 common citizens (shopkeepers, beauty salons, local passerby, waiters, vendors, commuters in subway, staff of international students dormitory)

3.3. Theoretical Framework

This paper used James W. Carey's two contrasting theories of communication. One is the Ritual View of Communication and the other is Transmission View of Communication. This research adopted these theories as it considers the stronger state-to-state relation between

Pakistan and China to be more a work of official media from both sides which fits the Transmission model of communication.

3.4. Design of Questionnaire

The questionnaire was designed with a mix of both open and close ended questions highlighting on the source of information and the participants perception regarding Sino Pak relations.

4. Analysis and Findings

This chapter analysis the data and presents the findings of the questionnaire which is made by the researcher. Furthermore, the findings are presented and then the analysis follows. Each set of data analysis is presented with a data Table which in some cases, is illustrated by graph or chart. Thus the findings are presented in the form of Tables and Charts, while a description is given below each Table or Chart in the form of Text.

4.1. Data Analysis and Presentation

In this part the collected data is analyzed to understand the communication preferences of Chinese citizens regarding Pakistan. The data is presented through table's ad charts that highlight key patterns and trends. Each table or chart is followed by brief explanation which shows the significance of the findings. The analysis is aligned with the theoretical framework of James W. Carey focusing on the Ritual and transmission communication models. Overall the findings provide insight in to how information about Pakistan is disseminated and perceived among the Chinese people..

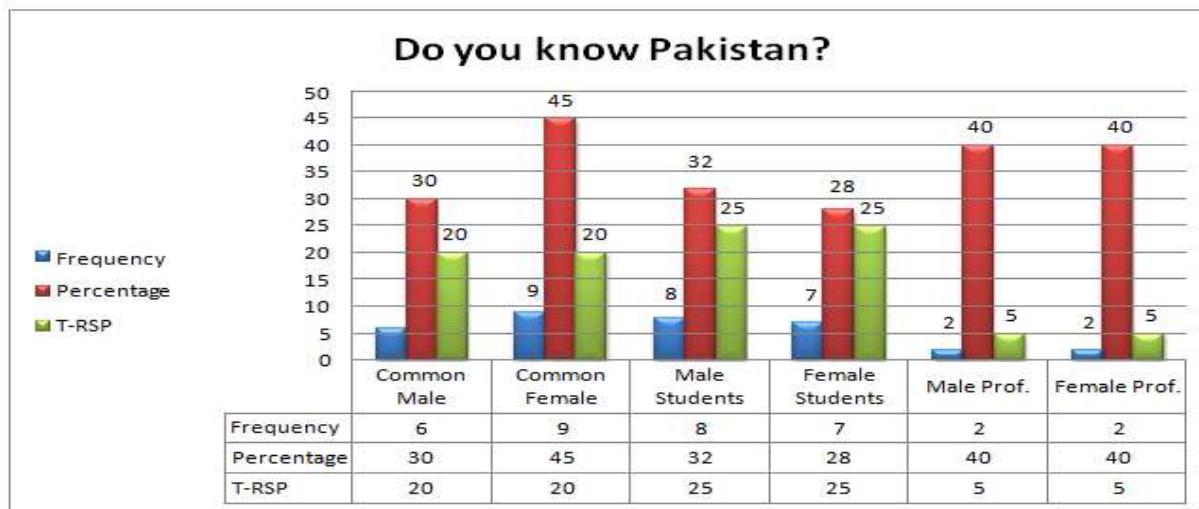
4.2. Explanation of Categories

In this analysis we categorized responses from both close ended and open ended questions to ensure a comprehensive understanding. While closed ended questions were straightforward to categorize opened ended responses such as how participant describe Pakistan, were grouped into meaningful categories. For example varied descriptors like , friendly , unsafe or beautiful were clustered into broader thematic gropes. This approach allowed us to identify patterns and gain deeper insight into the perception of the different respondent groups. By doing so we ensured that the analysis remained through and reflective of the varied perspectives.

4.3. Results of the Study

The findings of this study are presented in the form of tables and in some cases illustrated with charts while a description is given below each table or chart according the category, in the form of text. The results of this study answers the questionnaire and are given below.

Table 2 shows the number and percentage of those respondents who know/do not know about Pakistan.



All respondents answered to this question but in a different percentage. Six out of 20 common male people respond in yes that they know Pakistan and 9 out of 20 common female respond to yes. The student's ratio is high here in this questionnaire. 8 male students respond in yes to this and 7 female students also responded same while the 2 of each from male and female professors also respond in yes.

Table 2 show the number and percentage of common male respondents who describe Pakistan it was a open ended question but according to answers it reflect to this 4 categories which is mentioned in the table.

Table 2 Responses to Q2 common male

common male	Frequency	percent	valid percent	cumulative percent
Friendly to china	4	20.0	44.4	44.4
Handicrafts	1	5.0	11.1	55.6
Poor and backward	1	5.0	11.1	66.7
Beautiful country	3	15.0	33.3	100.0
Total	100			

To question 09 common male respondents answered 4 respondents describe Pakistan as friendly country to China they mentioned that Pakistan and China have very good relation and they are strategic partners as well. 3 of the respondents from this common male category described that Pakistan is a very beautiful country has very good landscape and especially the North Mountains of Pakistan while 1 of the respondent said that Pakistanis still struggling with the economic situation and Pakistan is still poor and backward country. 1 respondent wrote that Pakistan handicrafts are very popular and unique.

Table 3 shows the number and percentage of common females respondents who describe Pakistan it was a open ended question but according to answers it reflect to this 6 categories which is mentioned in the table.

Table 3: Responses to Q2 common female

Common female	Frequency	Percent	Valid Percent	Cumulative Percent
Friendly to china	5	25.0	45.5	45.5
Multi culture	1	5.0	9.1	54.5
Handicrafts	1	5.0	9.1	63.6
Islamic country	2	10.0	18.2	81.8
Not Safe	1	5.0	9.1	90.9
Beautiful Country	1	5.0	9.1	100.0
Total	11	55.0	100.0	

Regarding to this question 11 common female answered. 5 of common female said that relationship among these two countries is very good and very strong. One of them mentioned that Pakistan has very beautiful locations in all over the country and Pakistan has a variety of landscape. One respondent described that Pakistani handicrafts are awesome and people all around the world like very much especially Pakistani dressings. While one of female said that she heard many terrorism news she described that Pakistan is not safe country due to this terrorism. One common female said that Pakistan has a variety of culture diversity. 9 out of 20 respondents didn't answer to this question.

Table 4 shows the number and percentage of male students respondents who describe Pakistan. it was an open-ended question but according to answers it reflects to these 3 categories which is explained in the table.

Table 4: Responses to Q2 male students

Male students	Frequency	Percent	Valid Percent	Cumulative Percent
Friendly to China	13	52.0	76.5	76.5
Multi Culture	1	4.0	5.9	82.4
Islamic Country	3	12.0	17.6	100.0
Total	25	100.0		

To this question 17 Male students respond and 15 of them talked about Sino-Pak relations. Regarding to Pakistan and China relation some of them described in a very decent way and talked about in detail they describe Pakistan as a very friendly country to China they has strategic partnership and they are supporting each other in United Nation assembly and they

discussed about the Pakistan support to Chinese belt and road initiative. One of the respondents said that Pakistan was multicultural country and the people are welcoming especially to the Chinese. The three respondents described Pakistan as religious country further they mentioned that the Pakistan is influenced by the Islam religion. And 8 out of 25 male students didn't respond to this question.

Table 5 show the number and percentage of female students' respondents who describe Pakistan it was a open ended question but according to answers it reflect to this 4 categories which is explained in the table.

Table 5: Responses to Q2 female students

Female students	Frequency	Percent	Valid Percent	Cumulative Percent
Friendly to China	5	20.0	55.6	55.6
Islamic Country	2	8.0	22.2	77.8
Poor and Backward	1	4.0	11.1	88.9
Beautiful Country	1	4.0	11.1	100.0
Total	9	36.0	100.0	

Regarding to question 9 female students responded in different way. 5 female students described Pakistan as friendly country to China and the people has respect for each other from both the countries. Two of them respond that Pakistan is not safe country because of terrorism activities which happening in the country. One student responded that Pakistan is struggling with the economic situation and another student responded that Pakistan is very beautiful country and has variety of beautiful places. To this question 16 female students didn't respond.

Table 6 represent the number and percentage of male professors' respondents who describe Pakistan it was a open ended question but according to their answers it reflect to this 2 categories which is explained in the table.

Table 6: Responses to Q2 male professor

Male professor	Frequency	Percent	Valid Percent	Cumulative Percent
Friendly to China	2	40.0	66.7	66.7
Islamic Country	1	20.0	33.3	100.0
Total	3	60.0	100.0	

The two male professors answered that Sino-Pak relation is very strong. Regarding to Pakistan and China relation they described in a very decent way and talked about in detail they describe Pakistan as a very friendly country to China they has strategic partnership and they are supporting each other in every forum even in the United Nation and they further discussed that they appreciate Pakistan support to Chinese belt and road initiative. One male professor responded that Pakistan is Islamic country. Two male professors didn't respond to this question.

Table 7 represent the number and percentage of female professors respondents who describe Pakistan it was a open ended question but according to their answers it reflect to this 1 category which is explained in the table.

Table 7: Responses to Q2 female professor

Female professor	Frequency	Percent	Valid Percent	Cumulative Percent
Friendly to China	3	60.0	100.0	100.0
Total	5	100.0		

Three female professors responded to this question and all of them described Pakistan as friendly and time tested friend of china. Two female professors didn't respond to this question.

Table 8 represents the number and percentage of all respondents who are interested or not to visit Pakistan.

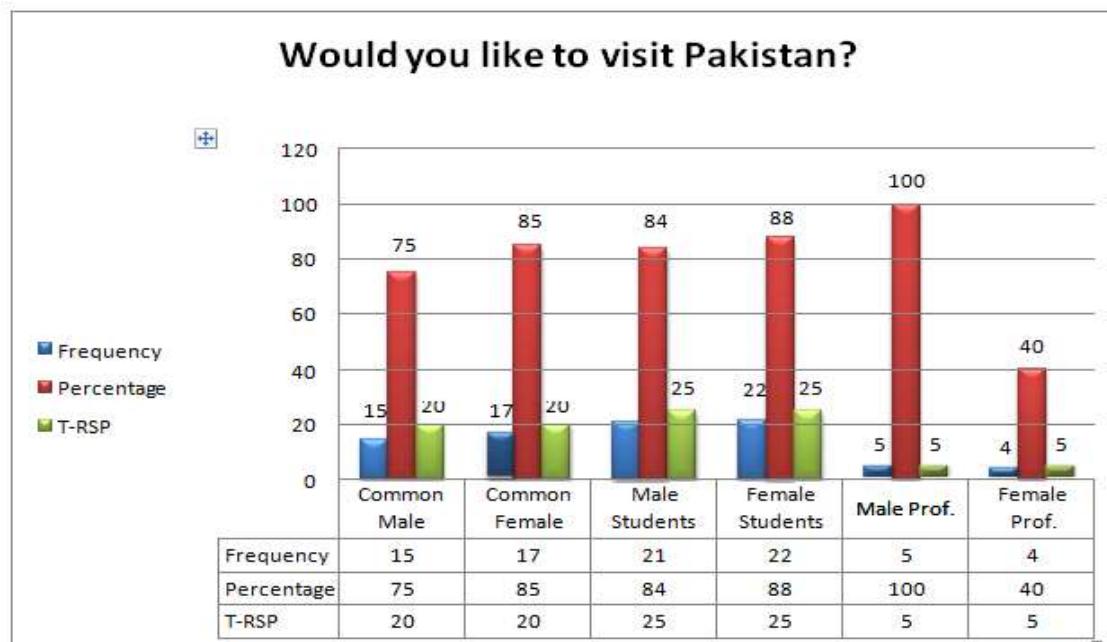


Table 8 shows that all the respondents answered to this question. In this question asked to know that how much the Chinese people are interested to visit Pakistan or not. 15 from common male category answered that they want to visit Pakistan while the 17 of common females also interested to visit. 21 of male students and 22 female students showed their interest. On the other hand 5 out of 5 male professors answered in yes and 5 out of 4 female professors mentioned that they would like to visit Pakistan.

In next question researcher asks from those respondents who mentioned they are not interested to visit Pakistan to know the reason.

In the following paragraphs, responses to question 4 explained.

From common male 3 respondents said they are not interested to visit Pakistan. 2 of them said they have health and hygiene issue and the other one mentioned that Pakistan is too close that's why he is not interested to visit Pakistan. And two of them didn't mention any reason. The common female's category 3 females answered to previous question in no. one of the female

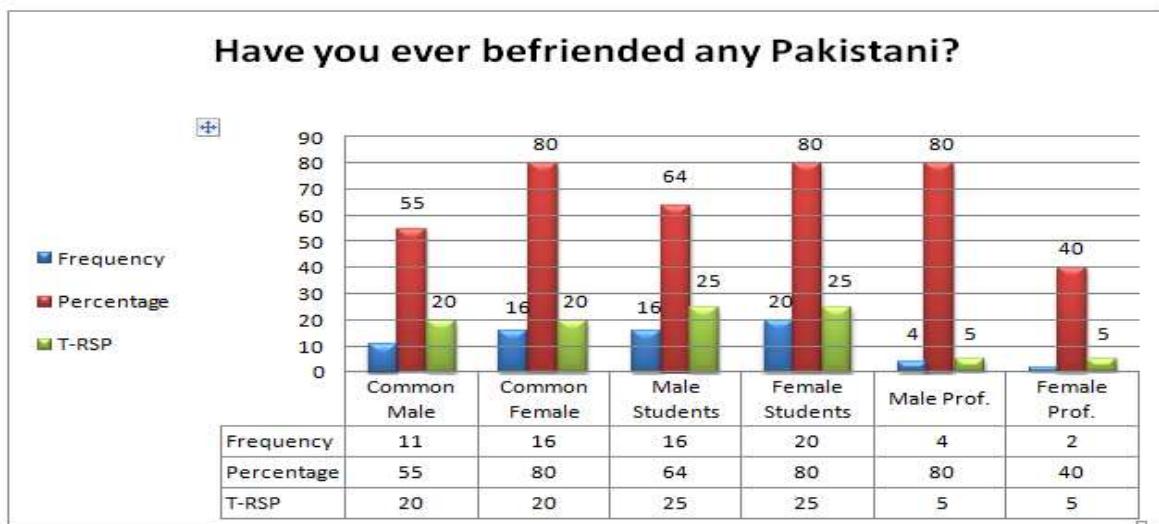
said she is not too much interested to visit Pakistan. Another female said that in Pakistan they don't have the facilities that's why she don't want to visit, while the one of them said that she cannot speak English and maybe she will face problem regarding language that's why she don't want to go Pakistan.

4 of male students expressed that they don't want to visit Pakistan out twenty five. Two of them mentioned that Pakistan is not safe place that's why they don't want to visit. While two male students didn't illustrate any reason.

In female student's category 3 out of 25 answered in no to visit Pakistan. Two of female students said they are not much interested to visit and of them said the impression of Pakistan on her is that Pakistan is not safe.

All of male professors agreed to visit Pakistan but one of female professor said that she feel that is not safe to visit Pakistan.

Table 9 represents the number and percentage of all respondents who been friend with Pakistani people.



females also answered in yes. 16 Out of 25 male students said that they have befriended with Pakistani while 20 female students also answered in yes. Further 4 male and 2 female professors also answered in yes. Total 69 out of 100 respondents said they befriended with Pakistani.

Table 10 represents the number and percentage of all respondents the friendship experience of Chinese with Pakistani people.

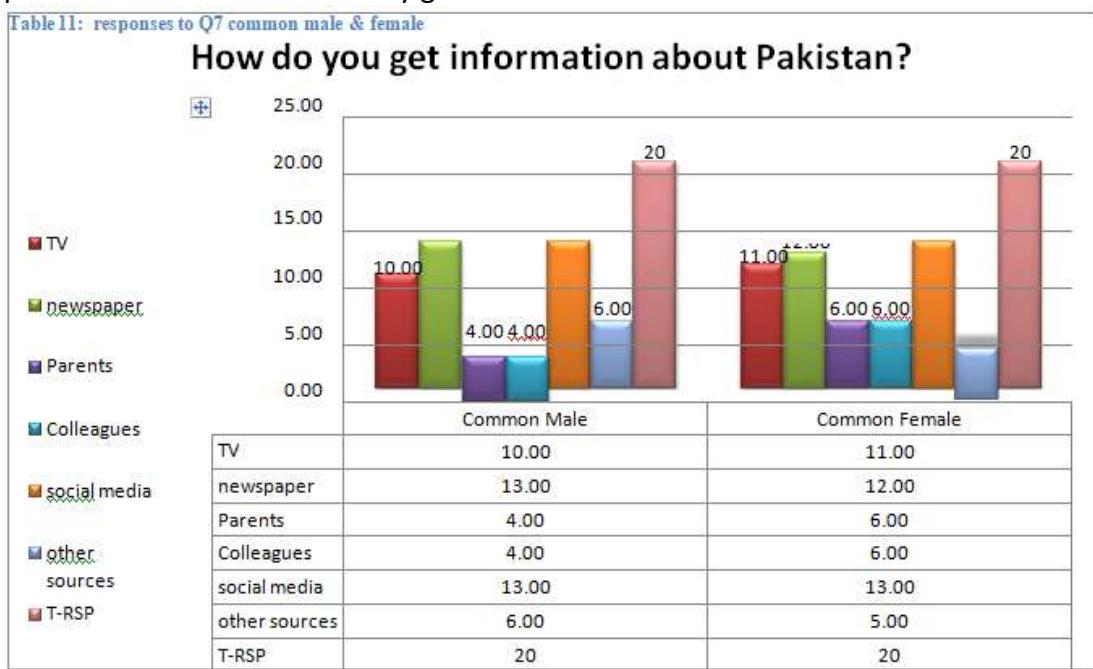
All	Frequency	Percent	Valid Percent	Cumulative Percent
Respondents				
Very Good	61	61.0	87.1	87.1
Average	8	8.0	12.9	100.0
Total	100	100.0		

Regarding the above table researcher asked to respondents to share their friendship experience with Pakistani people. So the 61 out of 69 respondents said that with the experience of friendship with Pakistani people is very good while 8 out of 69 respondents mentioned that they found average.

Table 11 represents the number and percentage of common male and female

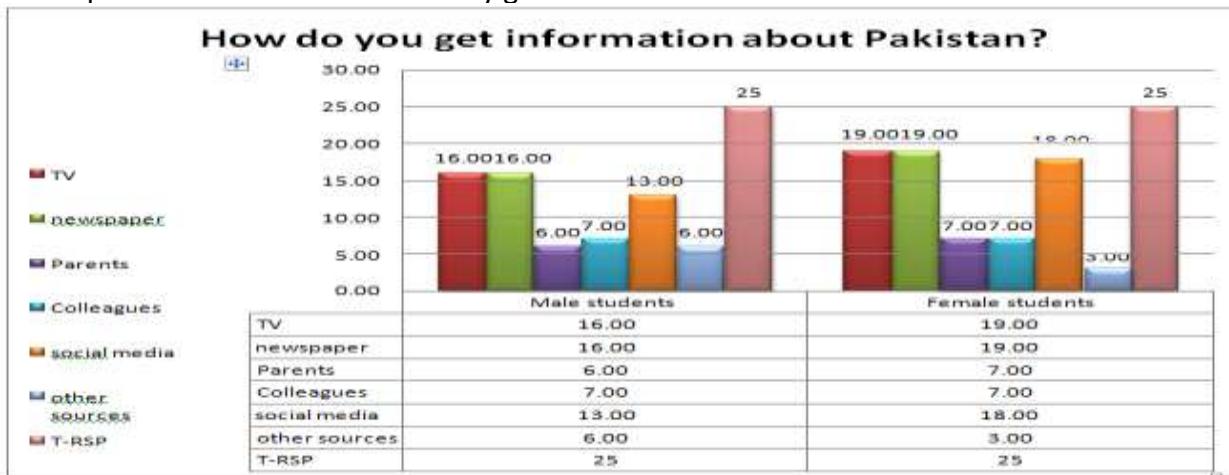
respondents that where from they get news or information about Pakistan.

Table 11: responses to Q7 common male & female



Regarding to above table it shows that the 10% of common males get the news or information about Pakistan from television and thirteen out of 20 get from the news or information from newspaper and social media while 4% get from there Peer/parents and from the colleagues and 6% of common males get news or information from other sources. On the other hand eleven out of 20 common females said that they get news or information about Pakistan from television and twelve said the get from newspaper. While six% of common females said they get from Peer/parents and from colleagues. Five out of 20 mentioned that they get news or information about Pakistan from other sources.

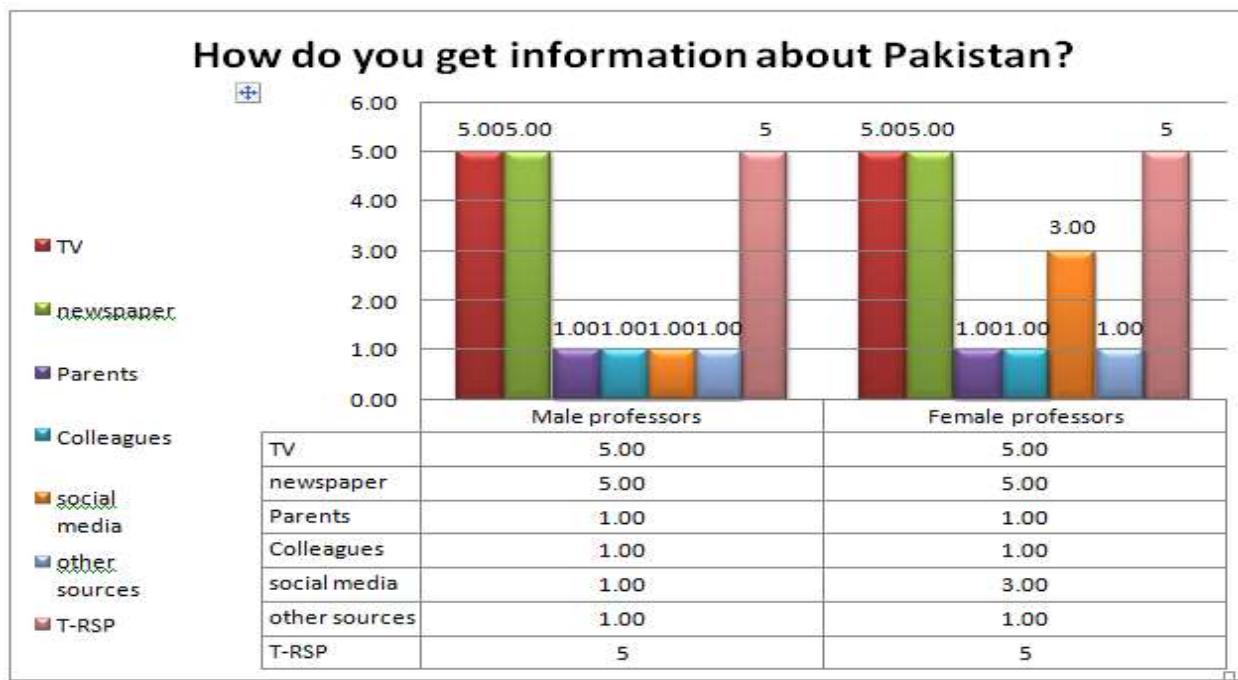
Table 12 represents the number and percentage of male and female students respondents that where from they get news or information about Pakistan.



Regarding to above table it shows that the 16% of males students get the news or information about Pakistan from television and sixteen out of 25 get from the news or information from newspaper and social media while 6% get from there Peer/parents and 7 male students they get from the colleagues and 6% of males students get news or information from other sources.

On the other hand nineteen out of 25 female students said that they get news or information about Pakistan from television and from newspaper. While 7% of female students said they get from Peer/parents and from colleagues. Only three out of 25 mentioned that they get news or information about Pakistan from other sources.

Table 13 represents the number and percentage of male and female professors respondents that where from they get news or information about Pakistan.



The above table it shows that all of male professors get the news or information about Pakistan from television and from newspaper. While 20% from male professors category illustrate that they get information and news there Peer/parents, colleagues, social media and from other sources.

On the other hand all of the female professors mentioned that they get the news or information about Pakistan from television and from newspaper. While 20% from female professor's category illustrate that they get information and news there Peer/parents, colleagues. And 3 out of five said that they get from social media.

Table 14 represents the number and percentage of common male respondents who read any book or article about Pakistan and further 2nd table 15 explicate that author belong to Pakistan, China or other.

Common male	Frequency	Percent	Valid Percent	Cumulative
				Percent
Yes	4	20.0	20.0	20.0
No	16	80.0	80.0	100.0
Total	20	100.0	100.0	

Table 15: Responses to Q9 common male

Common Male	Frequency	Percent	Valid Percent	Cumulative
				Percent
Pakistani author	1	5.0	14.3	14.3
Chinese Author	3	15.0	42.9	57.1
Other	3	15.0	42.9	100.0
Total	7	35.0	100.0	

4 out of 20 from the common males answered in yes that they read book or article about Pakistan further three of them mentioned that they read Chinese and the other author and one of them said he read book by Pakistani author.

Table 16 represents the number and percentage of common female respondents who read any book or article about Pakistan and further 2nd table 17 explicate that author belong to Pakistan, China or other.

Table 16: Responses to Q8 common female

Common female	Frequency	Percent	Valid Percent	Cumulative
				Percent
Yes	8	40.0	40.0	40.0
No	12	60.0	60.0	100.0
Total	20	100.0	100.0	

Table 17: Responses to Q9 common female

Common Female	Frequency	Percent	Valid Percent	Cumulative
				Percent
Pakistani	1	5.0	12.5	12.5
Author				
Chinese Author	4	20.0	50.0	62.5
Other	3	15.0	37.5	100.0
Total	8	40.0	100.0	

Regarding to the 1st section 8 out of twenty common females respondents said they read book or article about Pakistan. 4 common female answered that they read the Chinese authors books about Pakistan and 3 of respondents said they read other foreign authors books about Pakistan only one of common female answered that she read a book about Pakistan by the Pakistani author.

Table 18 represents the number and percentage of male students respondents who read any book or article about Pakistan and further 2nd table 19 elucidate that author belong to Pakistan, China or other.

Table 18: Responses to Q8 male students

Male Students	Frequency	Percent	Valid Percent	Cumulative
				Percent
Yes	6	24.0	24.0	24.0
No	19	76.0	76.0	100.0
Total	25	100.0	100.0	

Table 19: Responses to Q9 male students

Male students	Frequency	Percent	Valid Percent	Cumulative
				Percent
Pakistani Author	3	12.0	12.0	56.0
Chinese Author	3	12.0	12.0	68.0
Other	0	00	0	0
Total	25	100.0	100.0	

Regarding to the 1st question 6 out of twenty five male students respondents said they read book or article about Pakistan. 3 of male students answered that they read the Chinese authors books about Pakistan and 3 of respondents said they Pakistani author's books about Pakistan.

Table 20 shows the number and percentage of female students respondents who read any book or article about Pakistan and further 2nd table 21 elucidate that author belong to Pakistan, China or other.

Table 20: Responses to Q8 female students

Female students	Frequency	Percent	Valid Percent	Cumulative
				Percent
Yes	8	24.2	32.0	32.0
No	17	51.5	68.0	100.0
Total	25	75.8	100.0	

Table 21: Responses to Q9 female students

Female Students	Frequency	Percent	Valid Percent	Cumulative
				Percent
Pakistani Author	2	6.1	25.0	25.0
Chinese Author	1	3.0	12.5	37.5
Other	5	15.2	62.5	100.0
Total	25	100.0	100.0	

Regarding to the 1st question 8 out of twenty five female students respondents said they read book or article about Pakistan. only of female student answered that they read the Chinese authors books about Pakistan and 2 female students respondents said they Pakistani author's books about Pakistan. Five students mentioned that they read foreign authors books.

Table 22 represents the number and percentage of male students respondents who read any book or article about Pakistan and further 2nd table 23 elucidate that author belong to Pakistan, China or other.

Table 22: Responses to Q8 male professors

Male Professors	Frequency	Percent	Valid Percent	Cumulative
				Percent
Yes	1	20.0	20.0	20.0
No	4	80.0	80.0	100.0
Total	5	100.0	100.0	

Table 23: Responses to Q9 male professors

Male Professors	Frequency	Percent	Valid Percent	Cumulative
				Percent
Chinese Author	1	20.0	100.0	100.0
Total	5	100.0	100.0	

Regarding to the 1st question only 1 out of five male professors read book about Pakistan by the Chinese author.

Table 24 represents the number and percentage of male students respondents who read any book or article about Pakistan and further 2nd table 25 elucidate that author belong to Pakistan, China or other.

Table 24: Responses to Q8 female professors

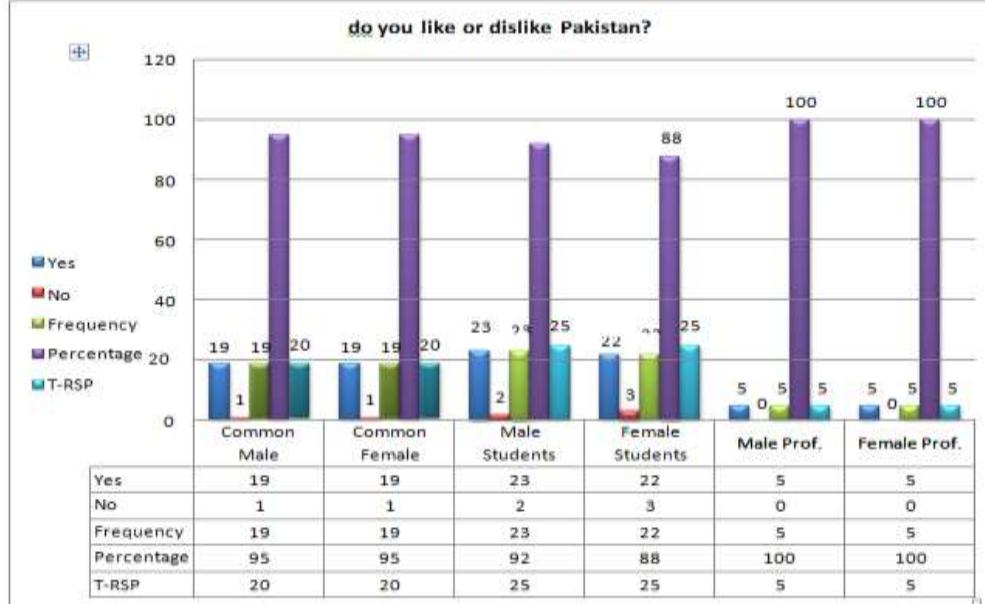
Female Professors	Frequency	Percentage	Valid Percent	Cumulative	
				Percent	Percent
Yes	2	40.0	40.0	40.0	40.0
No	3	60.0	60.0	100.0	100.0
Total	5	100.0	100.0		

Table 25: Responses to Q9 female professors

Female Professors	Frequency	Percent	Valid Percent	Cumulative	
				Percent	Percent
Chinese Author	2	40.0	100.0	100.0	100.0
Total	5	100.0	100.0		

Regarding to the 1st question only 2 out of five female professors read book about Pakistan by the Chinese author.

Table 26 represents the number and percentage of all respondents who like or dislike Pakistan.



Regarding to this question 19 each from common males and common females said they like and 1 each from both categories said we don't like Pakistan. 23 out of 25 male students do like Pakistan and 22 out of twenty five female students' respondents said they like as well. 5 out of 50 students said they don't like Pakistan. All of male and female professors' answered they do like Pakistan.

Table 27 represents the number and percentage of all respondents who think that the relationship between Pakistani and Chinese people is good or average.

Table 27: Responses to Q11

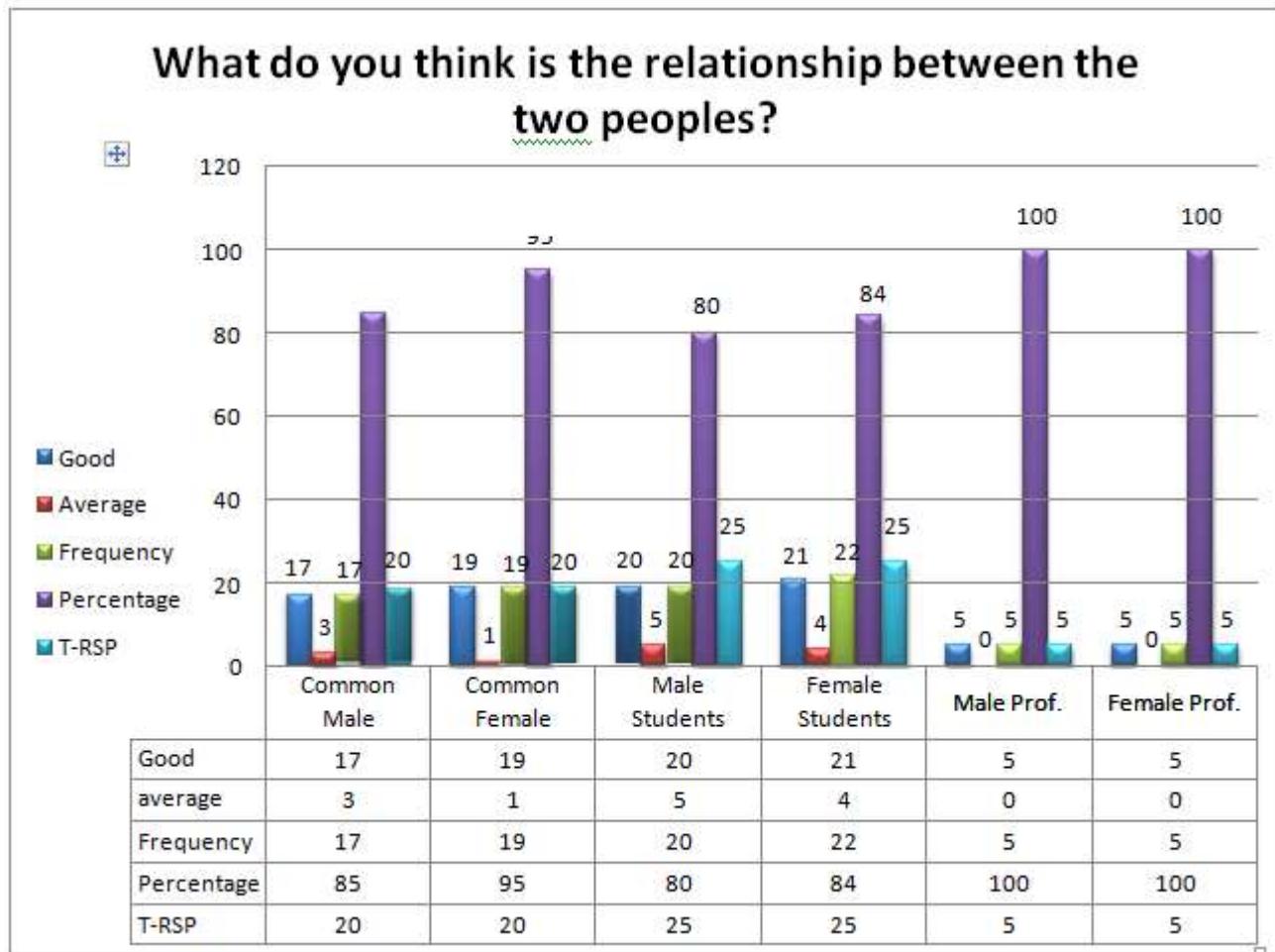
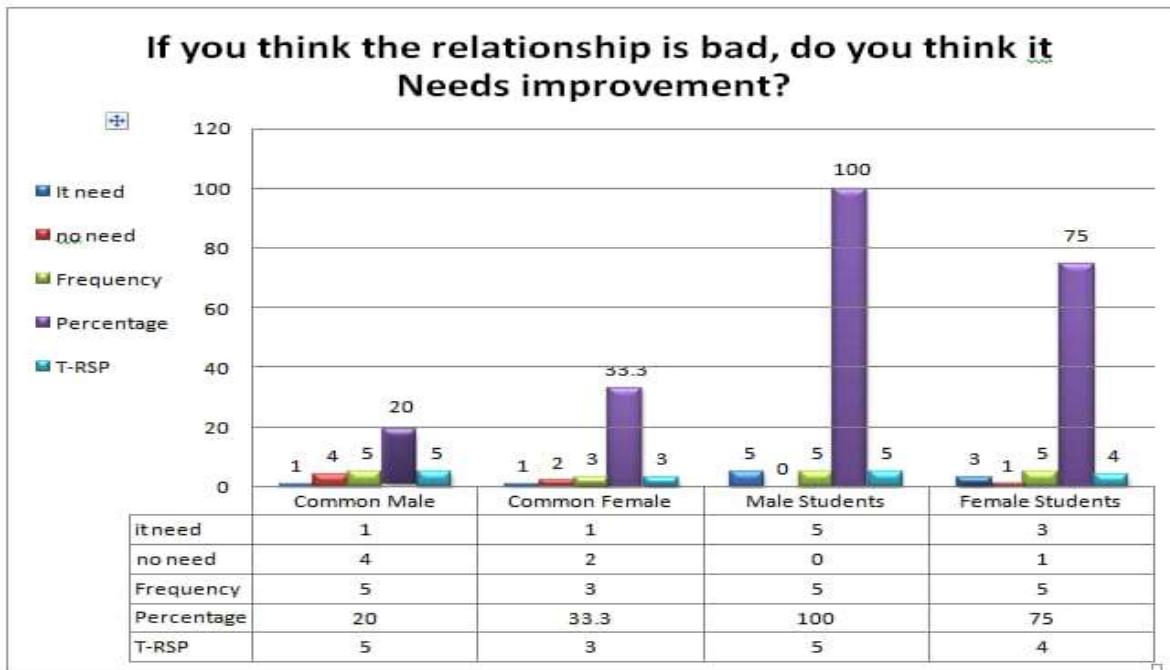


Table 28 represents the number and percentage of all respondents who think that the relationship between Pakistani and Chinese people need to be improved or not.

Table 28: Responses to Q12



Here only few of respondents answered because large number of the respondents do think that the relationship between the people of two countries is good.

5. Discussion and Conclusion

5.1. Discussion

This study examined 100 respondents from China to know about their perception of Sino-Pak relations. The sample was divided into equal numbers of male female, students, professors and common people. The answers were put into SPSS and descriptive analysis was run.

The responses of the 100 Chinese citizens will shed light on what kind of cross cultural relationship the citizens of Pakistan and China have. It will illustrate what is the nature of intercultural communication of both countries, what are the lacunas and what needs to be improved.

Our first question was that whether you know about Pakistan or you don't. It is revealing that 66 out of 100 respondents said that they did not know about this neighbor country. But the analysis reveals this relationship is one directional. Chinese citizens seem unconcerned about a country which is neighbor but not influential in terms of industrial or any other achievements.

The responses were equally distributed among all the categories that were selected for this study. Significant difference among professor or a common person was not noted. It shows that ignorance of Pakistan is equally distributed in Chinese society across all sections and classes. On the results of 1st questions it can be argued that it falls in the transmission communication.

The second question asked was how they will describe Pakistan. Total 52 respondents described Pakistan while 48 left this section blank. Among the 52, 32 percent said that Pakistan was a friendly neighbor and have strategic relation but they said nothing more. Eight percent said it was an Islamic country which shows Pakistan has earned an identity of being a Muslim religious

state both domestically and at international level. Only five percent said it was a beautiful country which shows Pakistani state has not promoted tourism in China. lest they get to know about communism and stark differences in cultures and religious beliefs which will have bad effects on a relationship architecture that stands on official PR exercise. A few respondents also described Pakistan as having famous handicrafts. Only one respondent said it was not a safe country.

From the above two questions and the responses, it is evident the nature of communication between both countries is limited to transmission communication. The 52 respondents said Pakistan is a friendly country. It shows the only identity of Pakistan in Chinese minds is that of friendly country. But they are unable to describe further what friendship means for them. This testifies that Chinese perception of Pakistan is also what the Chinese state project. Had the communication ritual, the responses would have been different and diverse. It is true that both countries are neighbors and friends but friendship when discussed by common people is different from what the state promote reducing label of a friendly country.

If James W. Carey's two contrasting theories of communication apply here on the results of 2nd questions it can be inferred that it falls in the transmission communication.

The third question asked the respondents whether they would like to visit Pakistan. Among the 100 respondents, 84 said they like to travel to Pakistan. Female respondents were slightly more interested in visiting the country than their male counterparts. In relation to the second question, 52 individuals said Pakistan was a friendly country; therefore the third question seems in sync with that. Second, Chinese economic prosperity has given boom to tourism and thousands of Chinese roam around the world every year. This might also be the reason majority of economically well off citizens want to spend money of their new found taste i.e. tourism.

The remaining 16 individuals who said they don't want to go stated many reasons. Some said the country is not safe, other stated they have health issues. Some others said they have language problems and cannot speak English. While a few said they are not interested in going Pakistan.

If look back to the results of 2nd question only 10% of the respondents described that Pakistan is a beautiful country it means that majority of them not want to visit for tourism or to know about the culture of Pakistan so if filter the results of 3rd question from James W. Carey's two contrasting theories of communication it can be assumed that it falls in transmission communication.

The fourth question asked the participants whether they have ever made any Pakistani friend. Out of 100, 69 said they have had friendship with Pakistanis. Given the fact that according to Pakistan's embassy in Beijing, there are 28000 thousands studying in various cities of China, the second most number of any students in China. Moreover, thousands of business people are working or living in China but actual statistics is not available. So all this makes Pakistanis presence in China overwhelming. This seems the reasons 69 individual have had the opportunity to make friendship with Pakistanis. Among these, they were further asked how they would grade the friendship. Sixty one stated it was best while 8 ranked it as average.

Among the rest of 31 participants said they have not befriended any Pakistani. Among these participants, majority were male. Answers to question 4 made clear that majority of the

respondents befriended with Pakistanis and they ranked the friendship very good whatever they befriended with same gender or with opposite gender it was not asked in the questionnaire but

form that it can be assumed that, here is some people to people interaction happened and respondents are satisfied with the interaction with them. It will be injustice if it is not ranked in ritual communication.

Next, the fifth question was whether they read about Pakistan. Only 29 said they have read a book or article. The startling number 71 shows Chinese don't read about Pakistan. Given the more than 90% literacy rate of China, it seems the choice of not reading about Pakistan is deliberate. There can be many reasons for this. First, it is highly regulated by the state what Chinese should read. Second, since Pakistan does not have a reputation for cultural or economic production, has not produced great people, film stars or scientists, so Chinese are more interested in reading about Western countries and their culture as compared to poor neighboring countries like Pakistan, Nepal or India. But Chinese government seems not interested in teaching the cultures of African, Asian or Middle Eastern countries.

Further, the fifth question asked if they have read any book, who was the author: Pakistani, Chinese or other. The choice was multiple options. Eight had read Pakistani authors, 13 Chinese authors while 16 respondents chose "other". More female had read books about Pakistan than men. The low number (29) show that very little is written about Pakistan in China or is available in Chinese reader market. Contrary to this, in Pakistan, even the syllabus contains lessons about China. There are Chinese cultural windows (centers to promote Chinese culture) in almost every big city of Pakistan. Moreover, even on the busses and public transport Lorries, Chinese flag is painted and friendships slogans are engraved. Also on roads and silk rout, many places and bill boards display Chinese flags and highlight Sino-Pak friendship.

Regarding to the results of this question and compare with the 2nd question of the questionnaire in which the respondents was asked to describe Pakistan, in that majority of the respondents said that Pakistan is friendly country to China. And here comparison showing that the respondents who read about Pakistan they mostly read the Chinese authors who generally write about the friendship but not about the people and culture so on the results of this questions, it can be argued that it falls in the transmission communication.

The next question asked them how and where from they get information about Pakistan. The question was multiple choice and many responses would be overlapped. Among the 100 participants, 70 said they get information about Pakistan from Newspapers, 66 get from TV, 60 from social media, 26 from their colleagues, 25 from their parents and 22 chose other option. This pattern shows that most of the Chinese get information from state disseminated sources. This might influence the next question.

The results made clear that large number of the respondents get news or any information regarding Pakistan they get from Chinese state television channels and newspaper so it can be inferred that it falls in transmission communication.

The next question was whether you have any particular likes or dislikes about Pakistan. I sent this question to my supervisor to translate it into Chinese. But when I received responses, the answers were irreverent.

To this rather direct and unsuitable question from a research perspective, 95 participants stated they like Pakistan. It is most likely that respondents would not express their true opinion to such a straightforward question because Chinese people are very courteous and polite.

The next 9th question asked how they think about the relationship of Pakistan and Chinese people. Multiple choices were provided to them. Eighty seven said the relationship is

best while 13 chose it is average. Nobody selected the bad option. We saw in the previous question that majority of the people get information from TV and newspapers which are state controlled, so the option "best" might have been selected.

Regarding to the results of ninth question it is clear that here respondents answered about the relation which is publicized by the China government on Chinese media which is mostly about the state to state relations.

This question found majority of the respondents said that relationship should be improved and they chose option Average instead of very good to the previous question. The question asked that if the relation between the two people is not good so does it need to be improved or not. 6 participants said no need to improve while 10 participants said it needs to be improved. This figure shows that there is lack of carelessness on to build the people relationship of these two friends' countries. They are paying not much attention which the people want and they kept the relations only for the official purposes.

This question found majority of the respondents said that relationship should be improve between the people of two countries so it is clear that ritual communication is not enough strong between the people of tow countries.

5.2. Conclusion

This study collected responses of 100 Chinese citizens to assess their perception of the Sino-Pak relationship. The study primarily investigated three research questions. How common Chinese people think about China-Pakistan relationships? Where from they get their information in forming their perspectives? And what can be its consequences for Sino-Pak Relations? The study employed James W Caery's theory according to which if the communication between two states or cultures is based on people to people contact that is called ritual communication and is preferred by modern literature of intercultural communication. On the contrary, if the communication is based on state to state official and diplomatic postures and are not people based, such communication is called transmission communication. According to the findings of this study, the perception of majority of Chinese people is formed by transmission communication. The analysis revealed that except two questions, the rest of the responses fell into the transmission category.

Moreover, to the first question, 66 out of 100 respondents said they don't know about Pakistan, their neighbor country, which is shocking. It revealed the lack of ritual communication. Further, respondents were asked to describe Pakistan. Most of them stated it was a friendly and Islamic country. It shows that Chinese people don't know much about the Pakistani diverse culture, society and people. This again testifies that transmission communication is much strong because both states only project a singular identity of their respective states to their populations. In Pakistan, people are routinely told that China is a close neighbor friend but not other information about China's history, economic and religious systems and political systems are shared with them. The same is true about Pakistan in china. This was testified by the responses.

So to the first main question of this paper, the findings show that the perception of Chinese people about Sino-Pak relations is primarily formed by the state's based model of communication which according to James Carey is called transmission communication.

The second question analysis revealed that majority of the Chinese citizens get information from state based media channels; TV and Newspapers as compared to social media, parents or colleagues. This again shows that transmission communication has an upper hand over

ritual communication. The result of this question is fully supported by the question 1 findings. Both categories of answers (Q1Q2) reinforce each other. If the understanding of people primarily come from state disseminated information that will fall into transmission communication.

There are many implications of the transmission communication for people of the officially so much celebrated friendly neighbors. The overwhelming diplomatic rhetoric notwithstanding, this study revealed that majority of the Chinese (66 out of 100 respondents) don't know anything about Pakistan other than what the state tell them. In this age of globalization and networked communities, there is more need of people to people contact and cultural exchanges. This fosters deep connection between people. While the nature and interests of states change from time to time, people across regions share some basic universal vulnerabilities and dreams. If these are allowed to flow between masses of different cultures, it will bring them close and hatred and enmity can be reduced.

5.3. Suggestions

This study makes a few suggestions in the light of the findings. Since the questions of the respondents revealed that the perceptions of common Chinese people are basically formed by transmission communication and there is a dire lack of deeper cultural and historical understanding between both people. We can also assume this may also be case in Pakistan. Pakistanis perceptions are also informed by the state officially propelled narratives, devoid of any cultural substance. Therefore both states should take some steps to bring friendship from diplomatic spheres to cultural and social arenas. In this respect, they can introduce education courses in universities and colleges. TV, Cinema and social media can also be jointly used for this task. Both countries should invest in people to people contacts like tourism, including archeological tourism as Pakistan has hundreds of Buddhist sites. Cultural centers can be opened which will promote cross cultural understating. Moreover, since Pakistan is now an important partner in China's BRI through CPEC, cross cultural exchanges will further strengthen these economic ties. In short, the official and diplomatic friendship should be now shifted to social and cultural foundations which are deeper, intimate and durable.

5.4. Limitations

This paper has many limitations. First, it took a very short sample of 100 participants. Given the efforts to take equal gender and other compositions equally, this might be considered as a micro analysis of a giant society, but can never be a representative sampling. Therefore its result cannot be generalized without some precautions. The reason to take such a small sample was many. There was very short time and almost no official resources to conduct the study. Second, profound familiarity with Chinese language and culture is necessary to carry out such a vast research project. But it is hoped that this small step will be the first big step towards a totally neglected area: that is the cross cultural understating and common people perception about each other.

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