

PAKISTAN INDIA RELATIONSHIP IN THE PERSPECTIVE OF CULTURAL DIPLOMACY (2008-2015)

Ahmad Raza^{*1}, Sadia Noreen²

^{*1}Assistant Professor of Political Science, Govt. Graduate College Khanewal, Punjab, Pakistan;

²PST, Govt. Girls Elementary School 68.10.R Khanewal, Punjab, Pakistan

^{*1}ahmadgck@gmail.com; ²sadia.jee350@gmail.com

Corresponding Author: *

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ABSTRACT

This research article focuses on the cultural diplomacy perspective of two rival South Asian countries, Pakistan and India. It describes how cultural relations are a key avenue in promoting peace and restoring diplomatic relations between the two nations, from cricket diplomacy after the two nations resumed relations in the 1950s to current efforts towards film, theatre, and literature. However, cultural interchanges have become crucial in breaking barriers and misunderstandings, which are attributes of political development. The article also looks at the Human development and gender emergence profile of the two countries and compares areas of similarities and differences. It highlights the performative nature of cultural analyses in the 21st-century socio-political climate, especially in the conflict between religion and politics. The article provides hope for improving relations between Pakistan and India and the importance of civil society organizations and individuals.

Keywords: Pakistan; India; Relationship; Culture; Political Development.

INTRODUCTION

Pakistan and India, two nations with similar histories, cultures, languages, and customs, separated in 1947. Over hundreds of years, Muslims and Hindus coexisted in Sub-continent. From the day of their independence, the two nations' diplomatic ties grew. Partition process also brought about resource, military, and territorial problems. One of the main concerns was the Kashmir problem. Notwithstanding these obstacles, both nations have made an effort to strengthen their ties through accords, pacts, and initiatives aimed at fostering confidence. The Lique-Nehru Pact, which addressed minorities and migration, was the first agreement struck by Pakistan and India.

Both countries are attempting to improve their people-to-people and formal connections. Because of the significance of their respective regions, the world community also wants the two countries to have positive relations. In 1948, the United Nations became involved in the strife in Kashmir, while the World Bank offered assistance with water issues and Tashkent pronouncements. Pakistan and India have fought two minor conflicts

(the Kargil War and the Rann of Kutch), three major wars (1948, 1965, and 1971), and numerous battles. With the exception of the 1971 war, which led to the division of East Pakistan and the creation of Bangladesh, the struggle in Kashmir remained at its core. The relationships were also overshadowed by the Siachen conflict in 1984 and the Kargil issue in 1999. Both nations implemented important confidence-building measures, like as the Lahore Declaration, ceasefire accord, and Dehli bus service, to lessen tensions and enhance relations. Unfortunately, terrorist acts and assaults, like the bombings of the Samjhota Express in 2007 and the attacks on the Indian parliament in 2001, undermined these attempts. Following the 2008 Mumbai attack, there was a border firefight between Pakistan and India over the suspension of peace negotiations. But still, both nations have worked to establish uniformity, peace, and harmony over the past 65 years because of their shared culture and past as former colonies of the superpower. People-to-people interaction can be improved and the gap can be closed through cultural exchange between the two

countries. Significant measures have been taken by the Pakistani government to address problems, such as the 2015 Non Discriminatory Market Access on Reciprocal Basis (NDMARB) agreement. Following their agreement to begin bilateral talks in November 2015, Prime Ministers Narendra Moodi of India and Nawaz Sharif of Pakistan visited one other. Soft power strategies and cultural diplomacy can calm tensions and settle disputes between India and Pakistan. To understand the research's significance, it is necessary to understand some of the topics it examines, including culture, diplomacy, Pakistan-India relations, historical perspectives on cultural diplomacy, and current initiatives to strengthen ties between the two countries.

Culture has impact on all fields of life. Culture is the evolutionary process, comprising “characteristics of a particular group of people”(Zimmerman, 2015). Trade, politics, daily life, and diplomacy are all impacted by culture. Cultural diplomacy is supported by hard powers (military, economy) and soft powers (culture, appealing measures), each of which has its own culture for cooperating with or liking other nations. Culture plays a fundamental part in cultural diplomacy. Culture holds the ability to alter how diplomatic groups perceive one other, establishing an environment of tolerance, respect, and understanding between governments and the general public.

Using strategic plans, diplomats use diplomacy as a means of gaining benefits (Amacker, 2011). The ability of diplomatic tactics to influence people and sway their opinions is what makes them effective. Diplomacy is the “attitude and aim of states relations with others”. It has to do with talks and negotiations. State survival is aided by diplomacy through discussion and diplomacy. (Dinesh, 2013) Stopping hostilities and acts of violence is one of diplomatic responsibilities. Throughout history, ties between Pakistan and India have been imbalanced. The majority of the time was adverse since over their 65-year history, both fought three major wars. Both assert that the other's use of nuclear power is to blame for their own, and despite some degree of similarity in their cultures, languages, cuisines, artwork, and customs, troops from both nations have largely stayed inside their boundaries.

Pakistan and India have a lot in common, including their historical backgrounds, customs, and cultural heritage. India's culture is a synthesis of ancient and relatively modern elements, while Pakistani culture may be traced back to the Indus Valley civilization.

“Sanskriti,” which means to purify, transfer, mold, and perfect, is the Indian word for culture. Their relationship is hampered by religion and geographical considerations, despite their shared customs and historical heritage. North India and Punjab, which is in South Asia's northernmost region, are similar. Muslims and Hindus, two minority groups in both nations, are deeply ingrained in their communities; in Nankana Sahab, Pakistan, millions of them visit sacred locations and offer prayers. But disagreements over territory, religion, politics, and diplomacy have kept them apart.

With initiatives like Amanki Asha and artist exchange programs fostering mutual peace and development, cultural ties between India and Pakistan have reestablished themselves through communication and the media. Cooperation and fostering peace among citizens are priorities shared by civic societies and peace activists.

India and Pakistan have a compatible heritage, cuisine, customs, and culture. The native language of both Pakistan and north India, Hindustani serves as their lingua franca. Because of the population interchange, they also speak Sindhi, Punjabi, and Kashmiri. Certain Indians and Pakistanis get married across the border, especially if they had family who immigrated during the partition from India to Pakistan or from Pakistan to India. Both nations participate in hockey, cricket, and kabaddi as shared sports. Friendly connections have been fostered by the sizeable Indian and Pakistani diaspora in the UK, which is home to the Pakistan and India friendship forum. Lahore and Amritsar are connected by the Wagah border, and disagreements between the two nations can be settled through cultural diplomacy.

Significance of the Research:

Cultural diplomacy has become one of the primary forms that fully entered the list of diplomatic measures in international relations and contributed to forming relationships between individuals and states. It functions as a mediator in eradicating prejudice and enhancing national identity and understanding of each other. This research aims to assess the role of cultural diplomacy and diplomatic strategies in India and Pakistan, as well as their implications and place in foreign policy formation in light of political turmoil and diplomatic tension. The role played by cultural diplomacy has shown that it is an essential way of ensuring that diplomacy is done under a secure, healthy context despite leaking stress factors.

Many countries have done similar things in cities like Paris and Washington to promote cultural relations councils. Therefore, This study is a timely attempt to illuminate Indo-Pak relations and open new avenues for scholars, policymakers, diplomats and decision-makers.

Research Questions

1. How has cultural diplomacy contributed to shaping the relationship between Pakistan and India from 2008 to 2015?
2. What are the key factors influencing the effectiveness of cultural exchange initiatives between Pakistan and India during the specified period?

Research Objectives

1. To analyze the role of cultural diplomacy in fostering understanding and cooperation between Pakistan and India during the years 2008-2015.
2. To identify the challenges and opportunities associated with cultural exchange programs between Pakistan and India and propose recommendations for enhancing their effectiveness.

Literature Review

Numerous studies have examined the dynamics of the relationship between Pakistan and India through the prism of cultural diplomacy, with many more to come. This chapter highlights the findings and conclusions from prior study in this field. According to Katrandzhiev (2004), culture is critical in overcoming religious and ethnic barriers and cultivating an international atmosphere of respect, understanding, and tolerance. He contends that culture, in various forms such as films, cultural celebrations, musical events, and exhibitions, serves as an essential tool for ambassadors seeking to connect profoundly with people from other countries.

Crick (2005) investigates the complicated diplomatic connections between Pakistan and India, characterizing them as a multifaceted system. According to his research, cricket might be a way to improve these bilateral connections. He reviews the cricket matches played between the two countries between 1999 and 2004, as well as the background of those periods, concluding that cricket, as a popular sport in both countries, has the potential to bring

people together. He advocates using cricket as a diplomatic instrument to address and resolve disputes between Pakistan and India.

Basher (2009, pp. 1-3) emphasizes the significant role of culture in the realm of soft power, particularly highlighting its influence in Indian diplomacy. He notes that India has initiated several large-scale projects worldwide to leverage its soft power, aiming to shift global perceptions in its favor. Policymakers, recognizing the impact of culture, have turned their focus towards cultural diplomacy. Basher argues that cultural diplomacy has the power to mitigate prejudices and tensions, paving the way for an atmosphere of respect, tolerance, and mutual understanding among various religions, nations, and regions.

According to Bound et al. (2007, pp. 77–81), culture is an indispensable component of international relations, and it is time to liberate its full perspective. Cultural diplomacy is widely accepted as a tool for establishing, maintaining, and supporting positive working relationships with other countries. Nowadays, culture plays a more important role in international relations than ever before. Cultural diplomacy allows us to get to know others, and cultural exchange programs allow us to appreciate others, understand differences, provide a forum for unofficial relationship building, open negotiating channels when relations are strained, and help to regulate relationships over time, such as those between China and India.

According to Blarel (2009), hard powers such as the military and the economy can bring about visible change, whereas soft powers such as style, music, food, religion, fashion, language, traditions, and so on have yet to produce meaningful change. However, soft powers can be more effective than hard powers, which is why India has become an active user of soft powers. Soft powers are not yet embraced as a political and societal paradigm in many nations, but owing to its efficacy, many countries throughout the world are adopting soft power.

Mark (2009, pp. 97-103) stated that cultural diplomacy is typically seen as simply one component of public diplomacy. Cultural diplomacy is a technique that has the ability to improve a country's image and relationships with other countries. Culture may also demonstrate a country's personality in a way that connects its peoples without prejudice, as well as any country's image conveyed through cultural diplomacy. Scholarships, films, cultural

performances, and cultural delegations all have significant impact in this respect.

Morales (2009, pp. 9-15) stated that China uses athletics as a form of cultural diplomacy, while governments employ media to promote the country's image throughout the world, a practice known as public diplomacy. The primary goal of public diplomacy is to promote the image and objectives of the country in other countries throughout the world. While a special sort of public diplomacy known as 'cultural diplomacy' involves the use of art, culture, and education to foster beneficial ties between various countries throughout the world. The study claims that sports proven a large source of cultural diplomacy and useful in settling many issues of the nations through numerous tournaments, cups, leagues, and bilateral team exchanges.

Kieldanowicz (2010) found that the phrase cultural diplomacy is relatively new in the fields of global public relations and Polish foreign policy. Culture and art are the instruments that many countries utilize to stand out, and these countries understand that displaying their cultural norms and traditions to the globe is an opportunity to inform the world about themselves. They use cultural diplomacy to project a favorable image throughout the world, which helps them achieve their political goals. Cultural diplomacy is the finest illustration of soft power, and it is an essential aspect of every country, as well as the promotion of Poland's culture in the form of a good image to other countries.

According to Liang (2013), cultural diplomacy is one of the elements of public diplomacy that encompasses a variety of tools such as education, arts, sports, religion, and education. According to Lowe (2010, pp. 1-7), cultural linkages constitute an early type of soft power and regionalism. Developing nations have taken cultural diplomacies from developed and donor countries, while Asian countries have also absorbed the notion of cultural diplomacy from Australia and New Zealand as respondents.

Purushothaman (2010, pp. 11-20) stated that soft power has become more important than military force in achieving foreign policy objectives. Traditional means to achieving foreign policy goals have lost prominence, while soft power tactics are becoming increasingly popular. The fruits of democracy cannot reach the area, but soft powers can help to counter regional conflicts. To improve India's

global image, funding for cultural activities must be expanded.

Kim (2011) stated that cultural diplomacy served as an international contact bridge between various countries. It has the ability to face many of the problems posed by opposing countries, whereas information technology has transformed the fields of knowledge, art, morals, belief, and other societal habits. Cultural diplomacy relied heavily on public diplomacy. Cultural diplomacy also answers concerns about many topics and prepares for partnership based on shared interests. It highlights national ideals and fosters a sense of community. It may also influence foreign societies in ways that traditional diplomatic activities cannot.

According to Kraig and Ganguly (2011, pp. 290-324), coercive diplomacy is an alternative to war and forceful persuasions, and it converts political decision makers to cold war through education, art, media, and sports diplomacy. Pakistan and India have reached an agreement to have table discussions on all matters, including territorial problems. It will be proven as a smart technique to resolve the persistent issue between the countries.

According to Kothari and Mian (2012, pp. 61-74) cultural and public diplomacy may promote peace through people-led initiatives. People-to-people connections may bring countries closer together and serve as a first step in the peace process through the use of art, theater, institutional linkages, and culture. The peace process may be supported since they are the types of soft powers that are more effective instruments than harsh powers.

Austria (2012) proposed that the government should take immediate action to educate the populace and professionals in the fields of diplomacy and international exchange, engage well-known artists to rule over the globe, reevaluate funding for cultural exchange programs, recognize the need for more focused leaders and a professional infrastructure, and recognize the significance of new technology in engaging people globally.

Research by the British Council (2012) found that there is now a dependency between international politics and culture. Both good and negative roles are played by culture in cultural diplomacy; occasionally, it even sets national agendas. Culture may be used as a soft power in international politics to forward goals. Governments ought to improve their foreign cultural policies and broaden their perspectives when analyzing culture. The five main

facets of cultural diplomacy are international broadcasting, sports, education, language, and religion.

According to Hall (2012, p. 1089–1101), India is currently devoting a significant amount of resources to public diplomacy through the use of news and conventional methods as soft powers. Public opinion was affected by this diplomacy. In order to do this, they improved the use of social media. This diplomacy established new standards for the formulation of foreign policy.

Research Methodology

Qualitative analysis will serve as the foundation for this investigation. The secondary sources of data that will be consulted include books, research articles that have been published in periodicals, journals, newspapers, and internet publications.

Data Analysis

Cultural diplomacy serves as a means of fostering connections between individuals instead of governments. The relationship between politics and culture need to be balanced. Cultural diplomacy is a tactic that may be used to build relationships. Cultural diplomacy is a tool used by states to foster connections. As their relationships with other nations change, the UK and other superpowers revise their positions. One of the main tools that might be really useful in the renegotiation process is culture. But in order to make use of the cultural diplomacy-related activities, a certain organization is required.

Relationship between Politics and Culture:

India and Pakistan are the two nations where politics and culture don't really interact. Mutual relations and the global network suffer as a result. Despite this, they practiced comparable political and cultural traditions. (Pages 52–54, Bound et al., 2007) The culture of Pakistan and India is what binds the two countries back together whenever their ties stray from their historical core. One setting where work and pleasure may coexist is in cultural diplomacy tactics and activities.

India and Pakistan have had tense ties for the majority of recorded history. Even so, the bilateral negotiations over various subjects came to an end, and they stayed that way for a while. Only cultural diplomacy—through the use of artists, plays, films, student visits, poets' and authors' visits, cultural exchange programs, sports, and music—was able to

bring the talks back to life. Numerous instances demonstrate how politics has been impacted by culture and vice versa. One example of a cultural issue is the division of a subcontinent. Even in the worst of times for relations, improved perceptions and realities between the nations may be created via the appropriate, deliberate, and strategic application of culture and cultural diplomacy. (Pages 9–11, Khan, 2009)

Pakistan and India, both nations are passionate about cricket. The affinity for art is displayed on trucks which is popular form of indigenous art for both countries. A colorful life can be seen in the markets. The most favorite beverage is hot tea in both sides. The beep of traffic, the love for street foods, the donation box in Masjid and Mandir, the Amritsari, Jalandhri, Lyalpori and Lahori sweets all shows the similarities in the lives of both countrymen.

Human Development Report 2015:

Human development examines the connection between work and development and reports work for human growth. The Human Development Index, the Gender Development Index, and the Gender Inequality Index are the three main measures of human development. The three fundamental dimensions of human development—a long and healthy life, access to information, and degree of knowledge—are measured throughout time using the Human Development Index (HDI). The life expectancy at birth is a measure of a long and healthy life, and it is 66.2 in Pakistan and 68.0 in India. The number of years that children are required to attend school—7.8 in Pakistan and 11.7 in India—is a proxy for access to knowledge. The mean number of years of schooling for the adult population determines knowledge level; it is 4.7 in Pakistan and 5.4 in India. The Gross National Income per capita, which is 4866 in Pakistan and 5497 in India, is a measure of living standards and quality. Pakistan's HDI value is 0.538 and its position is 147th. India is ranked 130th out of 188 nations, with an HDI value of 0.609.

Gender Development Index and Inequality Index:

GDI defined as ratio of the female to male HDI. The life expectancy at birth in male is 65.3 in Pakistan while this is 66.6 in India. Female life expectancy in Pakistan is 67.2 and 69.5 in India.

GII measures gender base inequalities. In GII, Pakistan rank is 121 and India's is 130. Maternal mortality rate in Pakistan is 170 and in India, it is

190. In Pakistan female, occupy 19.7 seats in parliament while in India it is 12.2. Population with at least secondary education is 19.3% female and 46.1% male in Pakistan. This ratio in India is 27.0% female and 56.6% male.

Some other social indicators which includes youth unemployment expenditures on health and education department, internet users and mobile phone subscribers' ratio in Pakistan in India is as follows: youth unemployment is 7.7% of youth labor force in Pakistan and in India it is 10.7%. Pakistan spends 1.0 % of its GDP on health and 2.68 % on education. India spends 1.3 % GDP on health and 3.0 % on education. Internet users are 13.8%(% of population) in Pakistan and 18.0 % in India. Mobile phone subscriber is 73.3(per 100 people) in Pakistan and 74.5 in India.

It is a reality that India is outpacing Pakistan in every aspect of life and is stronger politically, socially, and economically. However, because both nations are neighbors and nuclear powers, there must be complete reconciliation. Cooperation exists between India and Pakistan in the areas of sports, media, literature, pilgrimages, and education.

Literature and Text Books:

The literature and textbooks designed with malign intents serve only to elevate our own heroes in the poetry and textbooks. Both nations' textbooks taught in a way that fueled mistrust, rivalry, and hatred. The information published in books and taught in schools is based on erroneous and subjective assumptions. The curriculum inspired nationalism and made people proud of their history. The curriculum that is taught in schools has to be revised to emphasize facts and truth as the pride of a single nation, hence reducing miscommunication and misunderstanding between the many nations. (Saigol, 2006, p. 29–31) Poets and writers try to provide a forum for interpersonal communication.

Media and Bilateral Relations:

The media in both India and Pakistan has been criticized for creating hatred and promoting rivalry, but it can also promote peace and solidarity among the masses. In recent years, Pakistani film and cinema have seen a decline, with Indian stars and artists being popularized in Indian films. Indian stars are seen as heroes of Pakistani people, and Pakistani singers and artists are popular in public places, houses, shopping malls, and vehicles. Shah Rukh

Khan, a legend of India, is known for his secularism and his support for the young, educated Indians. Indian films, such as 'Slumdog Millionaire' and 'Saving Face', have won Oscar awards, and their popularity among the masses helps to address misunderstandings and issues between the two countries.

Commercial cinema plays a significant role in shaping audiences and cultural influences. Bollywood movies have revived cinema-going culture in Pakistan, with recent films like 'BajrangiBhaijan' by Salman Khan and 'Veer Zaara' and 'Ektha Tiger' capturing a large audience. Similarly, Pakistani TV serials, like 'Zindage', are admired by Indians. The media has become a permanent and irreversible feature of international relations, allowing news, events, and information to reach a large number of people quickly. Social media has also contributed to the easy sharing of ideas and information; youngsters between Pakistan and India find crossing barriers and social layers convenient. Another form of mass media that has created compelling images for developing positive attitudes includes print media, which has helped create virtual relations and bring people in two countries closer. Therefore, civil society should support the media in building peace because it can construct a positive image to counteract the conventional.

Sports Diplomacy:

The study of the diplomatic histories of Pakistan and India in international cricket brings out the understanding of how sports override conflicts. The term is credited to Pakistan's President General Zia-ul-Haq, who originated the term in 1987 while he watched a test match between the two countries in Jaipur. Indeed, the two nations participated in their first test series in the 1951-52 carnivals during the early 1950s, which marked the advent of diplomatic relationships between the two countries in the cricket field. The Indian team's tour of Pakistan from 1954 to 1955 followed the aforementioned first meeting. However, there was a slowdown in the diplomatic relations between the two countries regarding cricketing ties from 1962 to 1977 because of the Indo-Pak wars in 1965 and 1971.

A significant diplomatic step was made in 2004 when both states agreed to engage their cricket teams in a series of goodwill matches with efforts to downscale the two countries' diplomatic relations. The outcome of this piece was the 2005 tour of the

Indian cricket team to Pakistan, where the Indian team was showered with kindness and compassion from the hosts and the public. Another case of cricket diplomacy could be the case where Mr Yousaf Raza Gillani, the then Prime Minister of Pakistan, was invited by his Indian counterpart, Mr. Manmohan Singh, to witness the semifinals of the ICC Cricket World Cup in 2011 in Mohali, India. Scheduling of the T20 series for this year is primarily intended to cultivate a friendly atmosphere between the two nations and enhance relations between Nepal and India in a cricket manner, as both countries share a passion for the sport. Today, Cricket diplomacy acts like the rivalry between the attitudes of the masses and the players as they play for the win. Perhaps it can become an answer to many woes and help both countries receive leadership roles. But nowadays, the extremists again have it in India, and thus, the cricket diplomacy took a hit, and the cricket series was called off.

Religious Pilgrimage Visits:

Religious pilgrimage visits are a kind of public diplomacy that uses various techniques to influence the people of other countries. The governments of these two countries honour the religious beliefs of these pilgrims; thousands of Sikhs and Muslims from different parts of the world visit Pakistan every year to pay their obeisance at Guru Nanak and other shrines. These pilgrims can play a role in changing the perception of Hindus towards Pakistan. They can bring a better future for Pakistani Hindus, as well as they can help change the perception of the whole world about Pakistan and its tolerance towards all religions. During the rule of Musharraf, the Pakistani government renovated the Hindu temples at Keats so that tourists could visit these places. This created a new image of Pakistan that could accommodate all faiths. Several Pakistanis also visit historical places in India, like Dargah and other areas. A notable occasion that was when the President of Pakistan, Asif Ali Zardari, also visited the Sufi Saint Shrine of Ajmer Sharif of Khwaja Moinuddin Chishti.

Civil Society Members and Peace Workers:

Nowadays, the Pakistani and Indian governments pay considerable attention to improving the bilateral cooperation between the two countries, using various programs that promote peace and cultural relations. Local stakeholders such as civil society actors, non-profit organizations, and other civil actors actively

encourage cooperation, mutual understanding, friendship, and goodwill between the two countries. These include literary festivals, business fairs, youth exchange programs, and self-esteem-enhancing camps. Several entities have risen as critical factors contributing to achieving the objectives of moving Pakistan and India towards building understanding between the two nations. These organizations are the South Asia Free Media Association (SAFMA), Green Circle Organization (GCO), Institute for Journalism, Society and Peace (IJSP), Institute for Secular Studies and Peace Pakistan, and Amanki Asha. These groups continue to facilitate cultural interchange programs that help narrow the gap through journalists, singers, poets, and students from both states. These initiatives are supported directly by several individuals, including media personalities, activists for peace, human rights active searchers, and academic gurus. As for these people and some groups, they are in unison with the statement that better relations between Pakistan and India should be provided to give a new impetus to the development of the entire region.

Role of Youth and Women in Cultural Diplomacy Between Pakistan and India:

Pakistan and India have a youthful population structure, with over one-third of the population comprising persons under 14 years old. Through this paper, I have also learned that youth exchange programs can be effective in breaking the barriers to emotions that have the potential to hinder the attainment of world peace. The youth exchange programs may help break barriers that impede the realization of much-needed world peace. In culture, art, drama, and social organizations, women have established vital roles in enhancing friendly and harmonious relations for play, women feminists publishing houses, and reconciliation centers, among others.

Educational Relationship

Indian and Pakistani students are seeking better education abroad due to high costs and difficult visa processes. Both countries have similar literacy rates and expertise in certain fields. Offering admission to foreign students can minimize economic pressure and provide better education.

Role of Cultural Diplomatic Interventions in 21st Century:

Pakistan and India's relations have improved in the 21st century due to the involvement of civil society, scholars, media, artists, and human rights activists. Pakistan and India countries have released prisoners, relaxed visa regulations, and are working towards peaceful solutions. However, terrorist activities and religious sectarianism hinder the peace process. Cultural diplomatic activities can help build better relations, especially in Pak-India, where cultural, language, dress, weather, and foods are similar. In 1988, India and Pakistan signed cultural accords to promote collaboration in a variety of fields, including culture, education, archeology, art, information technology, and mass media. This program represented a determined attempt to improve mutual understanding and cultural interchange between the two countries. In 2004, former Prime Minister Atal Bihari Vajpayee and Pakistani President Pervez Musharraf agreed to begin bilateral discussion and collaboration. These conversations included eight main areas of collaboration: archaeology, culture, arts, media, sports, education, tourism, and youth affairs. This was a crucial diplomatic move toward improving relations and encouraging peaceful cooperation between India and Pakistan.

Recent Cultural Activities between the Countries:

Both nations, Pakistan and India, are also promoting cultural exchange and friendly behavior among themselves, where people from different characters and political groups can join. These are the efforts to learn more about each other and find common grounds and ways to communicate. Individuals have greatly benefited from interacting with actors, artists, and civil society in enhancing goodwill and mutual respect to develop lasting friendships for increased and enhanced cultural interactions. Citizen Archive Pakistan and Routes 2 Roots have partnered to work for peace between the two nations, Pakistan and India, through the student exchange program 'Exchange for Change'. More than 11,000 students from 10 to 15 from India and Pakistan participated, exchanging letters, photographs, and audio compositions. The growth in understanding was evident since misconceptions about culture and intergenerational conflicts were eliminated; thus, students could embrace their traditions and personal values.

In 2015, Pakistani and Indian showbiz personalities, including Jawed Sheikh and Mahesh Bhatt, endorsed a culture show in India to promote inter-cultural harmony. This event made it possible to stage performances from the USA and exchange performers and other cultural workers between the two countries. As a project, Bhatt proceeded to work on a Punjabi film in Pakistan, which further explained the possibility of cultural diplomacy in eliminating barriers to cultural understanding. A theatre performance, 'Milnay Do' was performed in the same year, December 2014, emphasizing that Pakistan and India should not pull each other apart. Instead, there is more that binds them together. A cultural show consisting of cultural, fashion, dress, and historical actors, as well as a comparable cultural heritage and history of both countries, was organized by the National College of Arts in 2013. Lahore Literary Festival and Jaipur Literature Festival are the two annual literary fests that bring Pakistani and Indian writers and readers together to change the mutual relations between the two nations. The Ajoka Theatre, a theatre group from Pakistan, is currently working on the Ajoka Theatre Peace Idea, a planned effort to enhance the prospects of amity between India and Pakistan by employing the framework of cultural relations. The Pakistan-India film festival was started by some celebrities like Sharma, Nadeem & Gauhar and comprised the two countries' cultures to bring positive impact through the films. Theatre performances and art and music showings are just some of the initiative's goals to forge a brighter future for both nations. In this case, both organizations engage in the development of programs, festivals, and workshops. Some Pakistani singers, like melodious Ustad Ghulam Ali, Rahat Fateh Ali Khan and bold Meera, are coming to India to popularise them and unite two neighbouring nations. Chefs and musicians on reality shows: This show aims to close the gap between the two nations, as they are very close. These have helped to harmonize Food and language, that is, Italian food and English language, between Italy and America, respectively.

Conclusion

The aspect that Pakistan and India shared between 2008 and 2015 was due mainly to cultural diplomacy. It was also significant for exchanging cultural elements, building a bridge between the two cultures and encouraging people of two different countries to stay in peace and work together. People of both

nations could also engage in substantial conversation about their respective histories and cultures and pride their resemblances in almost all aspects of life, such as Theatre shows, contests in arts, music and literature contests and so on. They were designed to resolve myths, compare and contrast, and develop a sense of togetherness in people nowadays. Nonetheless, it is striking that having a rich history of conflict between Pakistan and India has posed severe political issues, but cultural diplomacy is showing great potential for conflict resolution. He believed that cultural exchange activities are effective in creating a condition that would lead to the establishment of a more peaceful society for the two countries because these activities build up the primary core values within the cultural domain for both countries with a call to converse. However, it is essential to note that it is necessary to continue and build upon cultural diplomacy activities between the two countries. Thus, both countries may continue to cooperate in enhancing people interaction, escalating cultural relations, and increasing mutual recognition and appreciation for future generations' improved security.

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