



BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University
VOLUME 16, NUMBER 3 (2023)
ISSN 2029-0454



Cite: Baltic Journal of Law & Politics 16:3 (2023): 2668-2706
DOI: 10.2478/bjlp-2023-00000198

Antecedents of Cross Country Perception Building A comparative Study of Pakistan and Turkey

***Rabia Naseem**

Ph.D Candidate Department of Pol Sc & Intl Relations @Istanbul Aydin University, Turkey

Email: rabianaseem462@yahoo.com; rabianaseem@stu.aydin.edu.tr

[ORCID: 0000-0003-2961-2919](https://orcid.org/0000-0003-2961-2919)

Anayat Ali

M Phil. in Sociology @University of Punjab, Pakistan. Social Welfare Officer, Social Welfare & Bait ul Mal Department, Punjab, Pakistan,

Email: mhranayat@gmail.com

Carmen Jaber

Ph.D Candidate Department of Pol Sc & Intl Relations @Istanbul Aydin University, Turkey

Email: carmenjaber@stu.aydin.edu.tr

Received: December 20, 2022; reviews: 2; accepted: January 25, 2023

Abstract

This paper aimed to evaluate the antecedents of cross-country opinion building. The objectives of this research were met while adopting a quantitative research approach. Data was collected from students who were studying at the University of the Punjab, Lahore, and Istanbul University, Istanbul. These two universities were the target populations of this study. While adopting simple random sampling, responses were collected from 400 students. The results of this evaluation show that the antecedents to cross-country opinion building are ways of governance, shared cultural values, bonding in history, common faith, and sovereignty. Further, the help and support of one country to another when it suffers from some natural disaster on international platforms for its economic prosperity and for its development projects are antecedents.

Key Words

Antecedent to International Relations, Cross Country Culture, history, Role of government, Sovereignty,

Introduction

In a globalized world, stress across countries is increasing day by day. This leads the world towards an arena of conflict and stress. There is some socioeconomic, political, historical, and diplomatic perception behind these rising negativities. There is very rare research on cross-country perception building among people. This area is untouched by social scientists to the extent that it should be. Good relations among countries are the result of "*several factors*". If two countries have bilateral economic relations, then it ultimately leads to good diplomatic relations. Even Europe, after two world wars, realized the importance of good relations on all levels if they wanted to succeed in all fields. They joined the European Union for peaceful relations. The economic relations between China and Pakistan are an example of this. Pakistan is the first country in South Asia to sign a free trade agreement with China. This agreement strengthens the relationships between both countries and enriches their trade (Naveed, 2014).

Another important factor that defines the direction of relations with a country is its culture. If countries have familiar cultures, they can communicate and cooperate well because they can understand the cultural meanings of the system and relate to each other. Understanding other religions, music, dramas, food, and dressing all play vital roles in it. It is an example of Pak-Turk relations. Pakistan and Turkey signed an agreement for cultural cooperation in 1953. On academic grounds, both countries have many agreements; in 2003, Islamabad and Ankara signed an agreement that established institutional linkages between countries. The Turkish Embassy in Islamabad has promoted Turkish cultural troupes in Pakistan. A cultural week in Ankara was organized by Pakistan, which included Qawali performances, food stalls, and fashion shows (Sial, 2015).

The relationships between Pakistan and Turkey are based on decades of mutual cooperation and brotherhood. Turkey and Pakistan are both Muslim majority states and follow Islamic teachings, rules, and regulations. Historically, the Muslims of all the South Asian and Middle Eastern regions, among others, lived under the symbolic flag of the Ottoman Empire. The sultan of the Ottoman Empire symbolically headed all Muslim states in the world. And the people of all the Muslim states considered the sultan of the Ottoman Empire their religious and spiritual leaders. This Islamic empire system has been working since the ages. Until World War I, the Ottoman Empire was working very well. But with the start of World War I, the decline of the Ottoman Empire started. The strong relationships between the empire of Turkey and the Muslims of the sub-continent started after the year 1914, when World War I started. The state of Pakistan was not established until 1947, but the Muslims of the sub-continent and the Muslim leaders and people of the Ottoman Empire had very brotherly relationships. This was the reason that the Muslims of the sub-continent helped a lot to protect the Ottoman Empire from British atrocities (Ahmad, 1981).

Pak-Turk Relationships during World War-I

During World War I, the support of the Muslims of the united India was on

the side of the Ottoman Empire instead of the reality that the united India was occupied by British forces. But regardless of all this, the Muslims of the sub-continent financially, morally, and medically supported their Turk brother and the Ottoman Empire. For this purpose, the Indian Muslim leaders put pressure on the British government to not divide the Ottoman Empire and its geographical boundaries (Ahmad, 1981). The Muslim leaders sent medical teams to Turkey to help the injured soldiers during the First World War. These sacrifices made by the Muslims of the united India are remembered until now by the people of Turkey. The Ottoman Empire was also helped by the Muslim leaders of the united India through financial support. To support the cause of the Ottoman Empire, Indian Muslim leaders, such as Moulana Muhammad Ali Johor, met with the British king so that the British Empire did not divide the holy title of the Ottoman Empire and its geographical boundaries (Ali, 2001).

When all the efforts of the Muslim leaders failed, the Indian leaders started the Tehrik-e-Khilafat Movement. This movement was primarily started to enhance the financial and physical strength of the Ottoman Empire. This was the point where the ties between the Muslims of the united India and the states of the Turkish, or Ottoman, Empire started in a real sense. The Muslim leaders also supported the Tehrik-i-Khilafat Movement to protect the title of Sultan. For the Muslims of the world, and especially the Muslims of the sub-continent, the title and land under the Ottoman Empire were of great importance (Suvankulov, 2012). The holy sites of the Muslims were also in the territory of the Ottoman Empire. These were the reasons that the Muslims of the sub-continent were strongly supporting the Ottoman Empire cause (Jackson, 1984; Watanabe & Patitad, 2022).

The efforts of the Muslim leaders of the sub-continent were not fully successful for the safety and security of the Ottoman Empire. The land of the Ottoman Empire was divided among the winners of World War I. The British did not put an end to the title of Sultan, but Ataturk Pasha himself put an end to the title of Sultan and became the sole representative of Turkey. Hereafter, the new phase of Turkey and Muslims of the united India, who later became citizens of Pakistan, started (Hasan, 1964).

In the year 1947, Pakistan got independence, and the state of Turkey was literally established after World War I. The diplomatic relationships were established between the two states just after their independence. Behind these relations there was a history of decade-long cooperation during World War I. At the end of World War One, the Ottoman Empire was divided into multiple states (Mango, 1968). But the title of Sultan was still in place. It was the negligence of the Muslim leaders in Turkey that caused the united empire to be dismantled so badly (Witteck, 2013).

During World War One, the Khilafat Movement was started in the sub-continent region to protect the holy sites of the Muslims in the Arabian Peninsula as well as the Ottoman Empire and the leaders of the Muslims, known as the Sultan (Khan, 1986). In this time period, the ties between the Muslims of the united India

and the leaders of Turkey, which was formerly known as the Ottoman Empire, strengthened (Krishna, 1968). The Muslim leaders of Turkey supported the demands of the Indian Muslims during their struggle for independence. And the Muslims of the sub-continent supported the Ottoman Empire during World War One (Mohapatra, 2008).

The Muslims of the United India constituted different committees for the safety and security of the territory of the Sultan of Turkey. The end of Muslim rule in the territory of Turkey brought many hurdles in the way of the revival of the old empire system (Krishna, 1968). The knots between the two states further strengthened after World War I, when the Muslims of the world felt that they should show unity to achieve their objectives. For this purpose, different secessions were arranged in which the importance of Muslim unity was discussed. So that in the future, Muslims can support one another more strongly (Hussain, 2008).

Relationships after World War-I

The strong episode of Pak-Turk relations started after World War I. Muslims of the subcontinent supported the demands of the Ottoman Empire during the First Great War. Therefore, after the Great War, the leaders and peoples of Turkey always supported the demands of the Muslims of the United India at international forums (Askari-Rizvi, 1983). This was the reason that the state of Turkey was among the states that supported the division of the United India and the establishment of a separate Muslim state. After World War I, the great Turkish state was established in the Arabian world. The official or diplomatic relationships between the states of Turkey and Pakistan started after the establishment of Pakistan in 1947 (Pasha, 2005).

After Pakistan got independence from the British, the Turkish government wholeheartedly supported the people and state of Pakistan. The cordial ties between the two states started in 1951. Both states established diplomatic missions and consulates on both sides. After the establishment of diplomatic relations between the two Islamic and Muslim states, economic, social, political, and cultural ties were established in the following years. After the Muslims of the Sub-continent got independence, the president of Turkey visited Pakistan, and as a result, the governor general of Pakistan also visited Turkey for brotherly relations. Here the long and strong episode of the evergreen friendship started, which is still in a good way for the bright future of the people of both states (Male, 2014).

During the early problems of Pakistan after its independence, the Turkish government helped a lot the people and government of Pakistan. The government of Turkey helped Pakistan economically, politically, and financially. In the first Pak-Indian war in 1948, the help of the Turkish government made Pakistan strong enough to pull out of the hardships of the war. Henceforth, the series of cordial and evergreen friendships started, which left very good prints on the diplomatic histories of both states. During the first decade of Pakistan's independence, trade and commercial relationships were also established between the two states.

Initially, the trade volume was low, but after the passage of time, the volume of the trade increased (Gupta, 1962).

Similarly, political relationships also developed very quickly after the independence of Pakistan. Both of the states helped each other during times of need at the regional and international levels. Politically, the states of Turkey and Pakistan have always adopted the same point of view with respect to local and international issues, as well as international crises and Muslim problems all over the world. Every state that has the same political philosophy as the other state always has a strong relationship. The ties between the Turkish and Pakistani governments have no exception (Suvankulov, 2012).

Pakistan and Turkey are both Islamic and majority Muslim states. In this way, religion is one of the common points of unity between the two states. And religion is a great factor in creating harmony and cooperation in the world. As a result, relationships between states and between people have been very strong throughout history. When the ties between the states are supported by the people of both states and people are keener to create positive and strategic relationships, it results in favorable ties for both states (Gupta, 1962).

Research Methodology

This research was conducted using a quantitative approach. To meet the research objectives, data was collected from students who were citizens of Pakistan and Turkey and were studying at the University of the Punjab, Lahore, and Istanbul University, Istanbul. These students belonged to diverse socioeconomic and residential backgrounds. These two universities were the target populations of this study. While adopting multi-stage random sampling, 400 samples were selected from whom data was collected. According to the research questions of this study, the collected data was organized, and analysis was conducted using SPSS.

Sample Size

There are 45,678 students studying at the University of the Punjab and 80,000 studying at Istanbul University. According to Israel (1992), the sample size for $\pm 7\%$ precision levels where confidence level is 95% and $P = .5$ is 200 for Punjab University and for Istanbul University as well. The researcher utilized the attendance sheets of students who were studying in selected departments at IU and PU. According to the following proportion, the students from each department were selected through random sampling: In the case of Istanbul University, 50 respondents were selected from each selected department. In the case of Punjab University, 34, 22, 25, 55, 24, and 40 respondents were randomly selected from agriculture, communication, biology, IR, IAS, and sociology, respectively. The graphical presentation of the sample distribution is given below.

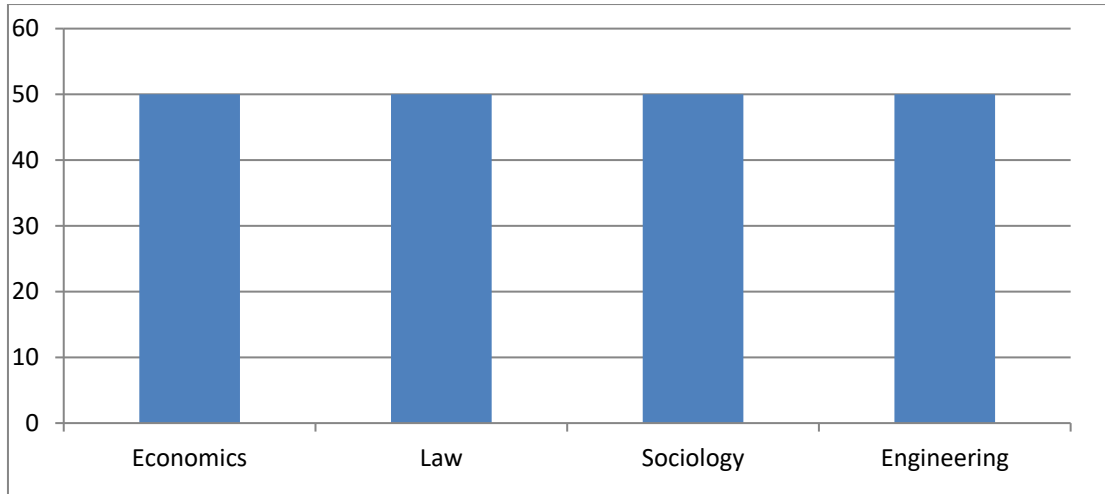


Figure 1: Distribution of Sample Istanbul University

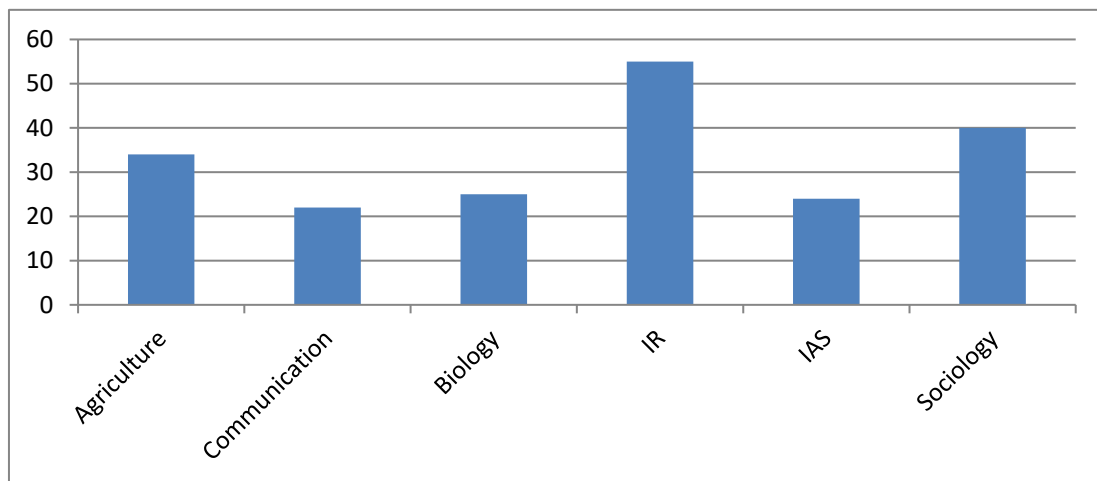


Figure 2: Sample Distribution Punjab University

In this research, data was collected from 400 students. 200 respondents were surveyed at Punjab University, and 200 respondents were surveyed at Istanbul University.

Data Analysis

The collected data from 400 respondents was entered into SPSS. Frequency analysis was used to answer the research questions of this study.

RQ 01: What is influence of governance systems of two states on their relations?

The response of Turkish university students shows that the governance system is an important factor that influences the public's perception of citizens' relations with other countries. Data collected from Istanbul University showed the majority (agree: 18%; strongly agree: 50%) of the respondents said they support Pakistan-Turkey relations as both are democratic.

Similarly, Pakistani university students responded that the governance system is an influential factor in forming perceptions about other countries. A

significant majority (64%) of Pakistani students responded that they support Pakistan-Turkey relations as both are democratic.

Table 1: Governance System and Cross-Country Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan-Turkey relations as both are democratic.			
Response	f(%)	Response	f(%)
SDA	16 (8)	SDA	5 (2.5)
DA	16 (8)	DA	31 (15.5)
DN	32 (8)	DN	36 (18)
A	36 (8)	A	88 (44)
SA	100 (50)	SA	40 (20)
Total	200	Total	200

RQ 02: What is influence of similar cultures of two states on their relations?

The response of Turkish university students shows common cultural beliefs are influential in shaping public perceptions of citizens' relations with other countries. Data collected from Istanbul University showed the majority (agree: 24.5%; strongly agree: 53.5%) of the respondents said they support Pakistan-Turkey relations as both share cultural beliefs.

The response of Pakistani students is also more positive than that of Turkish students, as a significant majority (37% agree; 30 strongly agree) responded that they support Pakistan-Turkey relations because they both share culture.

The results of both samples express common cultural beliefs and practices that generate feelings of self and belongingness. In the case of countries, this factor contributes to strengthening public opinion about relations.

Table 2: Similar Culture and Cross-Country Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan-Turkey relations as both share culture.			
Response	f(%)	Response	f(%)
SDA	12 (6)	SDA	5 (2.5)
DA	8 (8)	DA	15 (7.5)
DN	24 (12)	DN	46 (23)
A	49 (24.5)	A	74 (37)
SA	107 (53.5)	SA	60 (30)
Total	200	Total	200

RQ 03: What is influence of shared history of two states on their relations?

The response of Turkish university students shows shared history is one of the factors that influence the public's perception of citizens' relations with other countries. Data collected from Istanbul University showed that about half (agree: 44%; strongly agree: 6%) of the respondents said they support Pakistan-Turkey relations as both share history.

On the other hand, about 39% of the respondents (11.5%: strongly agree; 27.5: agree) believed shared history was the factor that created feelings of support for Turkey. Contrary to this, 37.5% (7: strongly disagree; 25.5%: disagree) believed that shared history is not a factor that uplifts supportive feelings for Turkey.

Table 3: Shared History and Cross-Country Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan-Turkey relations as both share history.			
Response	f (%)	Response	f (%)
SDA	0	SDA	14 (7)
DA	40 (20)	DA	51 (25.5)
DN	60 (30)	DN	57 (28.5)
A	88 (44)	A	55 (27.5)
SA	12 (6)	SA	23 (11.5)
Total	200	Total	200

The results of both samples showed shared history influences perceptions about other countries, but it's not as influential as half of the population believes in this factor.

RQ 04: What is influence of common faith of two states on their relations?

The response of Turkish university students showed common faith is one important factor that influences the public's perception of citizens' relations with other countries. Data collected from Istanbul University showed the majority (agree: 28.5%; strongly agree: 60%) of the respondents said they support Pakistan-Turkey relations as both share a common faith.

Similarly, the response of Pakistani students showed that the majority (agree: 32.5%; strongly agree: 23.5%) said they support Pakistan-Turkey relations because both share a common faith.

Table 4: Common Faith and Cross-Country Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan-Turkey relations as both share common faith.			
Response	f(%)	Response	f(%)
SDA	0	SDA	6 (3)
DA	8 (4)	DA	20 (10)
DN	15 (7.5)	DN	52 (26)
A	57 (28.5)	A	75 (32.5)
SA	120 (60)	SA	47 (23.5)
Total	200	Total	200

Results of both samples showed common faith is a significant factor in creating positive perceptions to support Pakistani and Turkish relations.

RQ 05: What is influence of sovereignty of two states on their relations?

The response of Turkish university students shows that the sovereignty of

countries is one of the important factors that influences the public's perception of their relations with other countries. Data collected from Istanbul University showed the majority (agree: 17.5%; strongly agree: 55.5%) of the respondents said they support Pakistan-Turkey relations as both are sovereign countries. The response of Pakistani students was also similar, as was the majority of the respondents (agree: 41.5%; strongly agree: 18%).

Table 5: Sovereignty and Cross-Nation Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan-Turkey relations as we both are sovereign nations.			
Response	f(%)	Response	f(%)
SDA	4 (2)	SDA	10 (5)
DA	3 (1.5)	DA	23 (11.5)
DN	45 (22.5)	DN	48 (24)
A	37 (17.5)	A	83 (41.5)
SA	111 (55.5)	SA	36 (18)
Total	200	Total	200

Results from both samples showed sovereignty is an antecedent to international relations. Sovereignty of one country is a contributing factor to the positive or supportive perceptions of citizens of other countries about it.

RQ 06: What is influence of help and support of a country to other when it suffers from natural disasters?

Help or support from one country to another when it suffers from some natural disaster influences public perceptions. According to data provided by Turkish university students, the majority of the respondents (agree: 26.5; strongly agree: 39.5) support Pakistan as it helps Turkey when it suffers from natural disasters.

Response provided by Pakistani students showed that the help or support of one country to another is a significant antecedent to building a positive perception among the receiving country's citizens about the country that provided support or help.

Table 6: Help in Natural Disasters and Cross-Nation Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan/Turkey as it supports and helps Turkey/Pakistan when it suffers from natural disasters.			
Response	F (%)	Response	f(%)
SDA	4 (2)	SDA	3 (1.5)
DA	16 (8)	DA	5 (2.5)
DN	48 (24)	DN	27 (13.5)
A	53 (26.5)	A	113 (56.5)
SA	79 (39.5)	SA	52 (26)
Total	200	Total	200

The results regarding the support of a country to others in its difficult times

during suffering from disasters are an element that makes a place in the hearts of the help-receiving population. This uplifts the feelings and sympathies of one country for another.

RQ 07: What is influence of a country’s support to other country on International platforms?

Support from one country to another on international platforms influences public perceptions. According to data provided by Turkish university students, the majority of the respondents (agree: 14.5; strongly agree: 69.5) support Pakistan as it supports Turkey on international platforms.

The response of Pakistani students showing support for Turkey on international platforms regarding the stance of Pakistan is an effective element to develop positive emotions in Pakistani citizens about Turkey. Due to this reason, a significant majority of the Pakistani students (30.5: strongly agree; 53.5: agree) said they support Pakistan and Turkey relations as Turkey supports Pakistan’s stance on international platforms.

Table 7: Support on International Platforms and Cross-National Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan/Turkey as it support Turkey/Pakistan on all International Forums.			
Response	f (%)	Response	f (%)
SDA	0 (0)	SDA	1 (0.5)
DA	12 (6)	DA	3 (1.5)
DN	20 (10)	DN	28 (14)
A	29 (14.5)	A	107 (53.5)
SA	139 (69.5)	SA	61 (30.5)
Total	200	Total	200

The response of both samples showed support on country representatives on international platforms is an important factor to promote the feelings of brotherhood among the citizens of the countries.

RQ 08: What is influence of a country’s support to other country in its economic prosperity?

Support for one country over another in its economic prosperity influences public perceptions. According to data provided by Turkish university students, the majority of the respondents (agree: 16.5; strongly agree: 63.5) support Pakistan as it supports Turkey in its economic prosperity.

The response of Pakistani students showed support for Turkey, as it supports and puts efforts into the economic prosperity of Pakistan. It is an effective element to develop positive emotions among Pakistani citizens about Turkey. Due to this reason, a significant majority of the Pakistani students (14.5: strongly agree; 44.5: agree) said they support Pakistan and Turkey relations as Turkey

supports the economic prosperity of Pakistan.

Table 8: Efforts for Economic Prosperity and Cross-Nation Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan/Turkey due to its efforts for economic prosperity of Turkey/Pakistan.			
Response	f (%)	Response	f (%)
SDA	0 (0)	SDA	10 (5)
DA	0 (0)	DA	18 (9)
DN	40 (20)	DN	54 (27)
A	33 (16.5)	A	89 (44.5)
SA	127 (63.5)	SA	29 (14.5)
Total	200	Total	200

The provided statistics showed that efforts of a country for the economic prosperity of another country contribute to developing a soft corner and positive emotions among the public of the target country for the country that puts in efforts.

RQ 09: What are the perceptions of citizens of Pakistan and Turkey about their doings for each other?

The statistics in the above table show that 18.5% of the respondents remained neutral, but other respondents said they believed that Pakistan and Turkey are good partners and have the understanding to work together. They can give good output on joint tasks for the betterment and welfare of both countries.

In the case of Pakistan, the response was comparatively negative, as only 37.5% of respondents said Pakistan and Turkey could do good things for each other through combined efforts. Other 28.5% of the respondents disagreed with the statement, and the remaining remained neutral.

Table 9: Perception about Good Works of Cross-Nation Country

Sample A (Istanbul University)		Sample B (Punjab University)	
I think Pakistan and Turkey can do good works for both countries.			
Response	f (%)	Response	f (%)
SDA	0 (0)	SDA	16 (8)
DA	0 (0)	DA	41 (20.5)
DN	37 (18.5)	DN	68 (34)
A	43 (21.5)	A	57 (28.5)
SA	120 (60)	SA	18 (9)
Total	200	Total	200

This showed a significant majority of the Turkish population thinks combining efforts by Pakistan and Turkey will prove better for both countries. On the other hand, about half the citizens of Pakistan also think the same.

RQ 10: What is influence of a country’s support to other country for development projects?

Provided statistics by the Pakistani university students showed the majority

of the Pakistani students (agree: 51%; strongly agree: 21%) showed Turkey’s support in development projects of Pakistan positively effects their perceptions regarding Pakistan and Turkey relations.

Table 10: Support in Development Projects and Cross-Nation Relations

Sample A (Istanbul University)		Sample B (Punjab University)	
I support Pakistan-Turkey relations due to Turkey’s support to Pakistan in development projects.			
Response	f (%)	Response	f (%)
SDA	1(0.5)	SDA	0
DA	14(7)	DA	0
DN	41(20.1)	DN	0
A	102(51)	A	0
SA	42(21)	SA	0
Total	200(100)	Total	0

These results show the support of a country in the development projects of other countries and the supportive and positive perceptions of citizens of second-category countries for the first one.

RQ 11: What are the perceptions of Turkish people about Pakistani culture?

Both material and non-material cultures were added to the questionnaire to collect responses from Turkish people about Pakistani culture. The main objective behind this section was to evaluate the knowledge of Turkish people about a foreign culture and then find the correlation of that knowledge with the usage of various types of media. In this section, researchers aim to describe the response of Turkish people to Pakistani culture only.

While responding about Pakistani food, 40% of the respondents said they don’t know about Pakistani foods, 20% said they don’t like Pakistani food, and the remaining 37% said they like Pakistani food. In short, Turkish citizens who know about Pakistani food like Pakistani food. 45.5% of the respondents said they didn’t know about the lifestyle of Pakistani people. 37% of the people said they like the lifestyle of Pakistani people, and the remaining 17.7% of the respondents said they don’t like the lifestyle of Pakistani people. In the case of Pakistani drama series, 33.5% of the Turkish respondents said they don’t know about Pakistani dramas, 43% of the respondents said they like Pakistani drama series, and another 23.5% of the respondents said they don’t like Pakistani drama series.

Similarly, while responding about Pakistani movies, 35.5% of the Turkish respondents said they don’t know about the Pakistani film industry, but here a majority (44.5%) of the respondents said they like Pakistani movies, and 20% of the respondents said they don’t like Pakistani movies.

The responses regarding Pakistani historical places were positive for the majority of the Turkish respondents. 66% of the respondents, which is a significant majority, said they like historical places in Pakistan, and only 4% of the

respondents said they don't like historical places in Pakistan. When Turkish students were asked about Pakistani (Urdu), 34% of the respondents were unaware of the language, but 56% of the respondents said they liked Pakistani, and the other 10% said they didn't like Pakistani.

Table 11: Perception of Turkish People about Pakistani Culture

Statements	SDA	DA	DKn	A	SA
I like Pakistani food.	6	14	40	13	24
I like living style of Pakistani people.	8	9.5	45.5	20.5	16.5
I like Pakistani Dramas.	12	11.5	33.5	19	24
I like Pakistani Movies.	8	12	35.5	23	21.5
I like Pakistani Historical places.	0	4	30	29	37
I like Language of Pakistan.	0	10	34	29	27
I like rites of Pakistan	2	2	50	20	26
I like Pakistani flag.	0	2	12.5	29	56.5
I like Pakistani arts.	0	4	34.5	33.5	28
I like Pakistani music.	0	8	40	23	29
I like festival of Pakistan.	0	2	28.5	33.5	36
I like celebrations of Pakistani people.	2	2	36.5	25.5	34
I like Pakistani Literature.	0	6	35.5	24	34.5

The responses of Turkish respondents showed they don't know mainly about the rites of Pakistan, as 50% of the respondents said they don't know the rites of Pakistan. The other 50% who know about Pakistani rites; the majority of the respondents like Pakistani rites (46% of the total sample); and only 4% of the respondents said they don't know Pakistani rites. Regarding the response to the Pakistani flag, 85.5% of Turkish citizens like the Pakistani national flag. This shows that a significant majority of the Turkish population likes the national flag of Pakistan, which shows an emotional association with Pakistan. Here, only 12.5% of the Turkish respondents were unaware of the Pakistani national flag, and the least segment of the sample was only 2%, which said they didn't like the Pakistani national flag.

A majority of the respondents (59.5%) said they like Pakistani arts; only 4% said they don't like them; and the remaining 34.5% of the respondents were unaware of the Pakistani arts. Data showed 52% of the respondents liked Pakistani music, 8% didn't like it, and 40% were unaware of Pakistani music. A significant majority of the respondents (69.5%) liked Pakistani festivals; only 2% of the respondents don't like Pakistani festivals, and the remaining 28.5% of the respondents don't know about Pakistani festivals. Regarding celebrations by Pakistani people 59.5% of the respondents said they like celebrations of Pakistani people, 4% said they don't, and the remaining 36.5% said they don't know about celebrations of Pakistani people. 58.5% of the respondents responded they like Pakistani literature, 6% said they don't, and the remaining 35.5% don't know about Pakistani literature.

RQ 12: What are the perceptions of Pakistani people about Turkish culture?

Statistics provided by Pakistani students showed 36% of the respondents didn't

know about Turkish food. About 27.5% of the respondents don't like Turkish food, but 36.5% of the respondents responded that they like Pakistani food. This shows that more than half of the respondents who had interaction with Turkish food liked it.

Regarding the living style of Turkish people, 41% of respondents don't know about the living style of Turkish people. More than half (35.5%) of respondents who knew about Turkish people said they liked the lifestyle of Turkish people. About 23.5% of the respondents said they don't like the lifestyle of Turkish people.

Dramas and movies are shadows of a culture that present what is acceptable and what is not acceptable in that culture. Further, it presents the rites, values, and norms of people. 39% and 35% of respondents don't know about Turkish dramas and Turkish movies, respectively. 32% and 34.5% of the respondents among Pakistani students don't like Turkish dramas or movies, respectively. 29% and 28.5% of the respondents like Turkish dramas and movies, respectively. In short, less than half of the respondents knew about Turkish dramas and movies or had experienced them, but the majority didn't.

In the case of historical places in Turkey, a significant majority of Pakistani people like historical places in Turkey. Similarly, a significant majority (86.5%) of the respondents responded that they liked the Turkish language. The same way, the majority of the Pakistani people responded that they liked the rites of the Turkish people. This shows that the rites of the Turkish people fall under the belief system of the Pakistani people. In other words, it can be said that the rites of the Turkish people are not against the beliefs of the Pakistani people.

Table 12: Perceptions of Pakistani People about Culture of Turkey

Statements	SDA	DA	DKn	A	SA
I like Turkish food.	5	22.5	36	27.5	9
I like living style of Turkish people.	3.5	20	41	30	5.5
I like Turkish Dramas.	5	27	39	25	4
I like Turkish Movies.	8.5	26	35	21	7.5
I like Turkish Historical places.	1	5	15	46	33
I like Language of Turkey.	0.5	1	12	53.5	33
I like rites of Turkey	0.5	6.5	16	46.5	30
I like Turkish flag.	3	10.5	24.5	45	17
I like Turkish arts.	3	11	25	35.5	25.5
I like Turkish music.	9.5	23	36	20.5	11
I like festival of Turkey.	2.5	8.5	28.5	35	25
I like celebrations of Turkish people.	3	7	40	35.5	14.5
I like Turkish Literature.	1	3.5	19.5	45	31

The respondents who knew about the Turkish flag responded that the majority (45%: agree; 17%: strongly agree) of them liked the Turkish flag. The popularity of Turkish arts is also widespread in Pakistan, as a significant majority (25.5%: strongly agree; 35.5%: agree) responded that they like Turkish arts. In

the case of Turkish music, the response of the respondents was lower, as only 31.5% of the respondents said they liked Turkish music. But in the case of Turkish festivals, the response of Pakistani students was significant. The majority (35%: agree; 25%: strongly agree) of the respondents likes the festivals of Turkey.

About 40% of the respondents were unaware of the celebrations of the Turkish people. The respondents who knew; their significant majority (35.5%: agree; 14.5%: strongly agree) responded that they like celebrations of Turkey.

In the case of Turkish literature, the majority of the respondents gave a positive response. 19.5% of the respondents didn't know about Turkish literature as they don't have any interaction with Turkish literature, but the people who knew a little bit about Turkish literature responded with a significant majority (45%: agree; 31%: strongly agree) that they like Turkish literature.

Research findings

1. This section covered all the facts that were evaluated and tested in the analysis chapter. The researcher provided all the facts in a bulleted list in summary and comprehensive format for easy and quick understanding by readers.
2. The way of governance is a contributing factor to building the cross-country perspective of citizens. The respondents to this research responded that the governance system is one of the important factors that influence the public's perception of citizens' relations with other countries.
3. The results of both samples show that common cultural beliefs and practices generate feelings of self and belongingness across the country. In the case of countries, this factor contributes to strengthening public opinion about relations.
4. The respondents responded that shared history is one of the factors that influence the public's perception of citizens' relations with other countries. They believed that shared history was the factor that created cross-country feelings. Contrary to this, many respondents from Pakistan believed that shared history was not a factor that uplifted their supportive feelings for Turkey. The results of both samples showed shared history influences perceptions about other countries, but it's not as influential as half of the population believes in this factor.
5. The response showed that common faith is one important factor that influences the public's perception of citizens' relations with other countries. Results of both samples showed common faith is a significant factor in creating positive perceptions to support Pakistan and Turkey relations.
6. Results from both samples showed sovereignty is an antecedent to international relations. The sovereignty of one country is a contributing factor to the positive or supportive perceptions of citizens of other countries about it.
7. Help or support from one country to another when it suffers from some natural disaster influences the public's perceptions of the suffering country. According to data provided by Turkey, their people support Pakistan because it helps Turkey when it suffers from natural disasters. Similarly, the

response provided by Pakistani students showed the help or support of one country to another, which is a significant antecedent to building a positive perception among the receiving country's citizens about the country that provided support or help. The results regarding the support of a country to others in its difficult times during suffering from disasters are an element that makes a place in the hearts of the help-receiving population. This uplifts the feelings and sympathies of one country for another.

8. Support from one country to another on international platforms influences public perceptions. The responses of respondents showed support for other countries on international platforms regarding their stance, which is an effective element to develop positive emotions in citizens of givers and receivers. The responses of both samples showed support for country representatives on international platforms, which is an important factor in promoting feelings of brotherhood among the citizens of the countries.
9. Support for one country over another in its economic prosperity influences public perceptions. The provided statistics showed that efforts of a country for the economic prosperity of another country contribute to developing a soft corner and positive emotions among the public of the target country for the country that puts in efforts. This showed a significant majority of the Turkish population thinks combining efforts by Pakistan and Turkey will prove better for both countries. On the other hand, about half the citizens of Pakistan also think the same.
10. The results showed the support of a country in the development projects of another country and the supportive and positive perceptions of citizens of the second-category country for the first one.
11. The majority of the Turkish people responded that they had no knowledge about Pakistani culture. Their majority doesn't know about Pakistani food, lifestyle, or rites.
12. In the case of historical places in Turkey, a significant majority of Pakistani people like historical places in Turkey. Similarly, a significant majority (86.5%) of the respondents responded that they liked the Turkish language. The same way, the majority of the Pakistani people responded that they liked the rites of the Turkish people. This shows that the rites of the Turkish people fall under the belief system of the Pakistani people. In other words, it can be said that the rites of the Turkish people are not against the beliefs of the Pakistani people.

Additionally, the majority of Turkish respondents said their government takes practical steps to promote relations with Pakistan. Citizens of Turkey said they appreciate their government's steps to promote relations with Pakistan. They responded that if their politicians or political parties make negative statements about Pakistan, it negatively affects their political careers. Less than half of respondents responded that the Pakistani government takes practical steps to promote relations with Turkey. Contrary to this, the majority said the Pakistani

government doesn't take practical steps to promote relations with Turkey. A significant majority of the respondents said the public appreciates the government's steps to promote relations with Turkey. 35.5% of the respondents said negative statements by Pakistani political parties about Turkey harm their political careers.

Conclusion

This section was aimed at evaluating the antecedents of cross-country opinion building from the perspective of university students. The objectives of this research were met while adopting a quantitative approach. To meet the research objectives, data was collected from students who were citizens of Pakistan and Turkey and studying at the University of the Punjab, Lahore, and Istanbul University, Istanbul. These students belonged to diverse socioeconomic and residential backgrounds. These two universities were the target populations of this study. While adopting multi-stage random sampling, 400 samples were selected from whom data was collected.

The results of this evaluation showed that the antecedents to cross-country opinion building are ways of governance (monarchy, dictatorship, democracy, etc.), shared cultural values, bonding in history, common faith, sovereignty, help or support of one country to another when it suffers from some natural disaster, support of one country to another on international platforms, support of one country to another in its economic prosperity, and support of a country in the development projects of another country.

Turkish respondents had no knowledge about Pakistani cultural elements, including food, lifestyle, and rites, but they knew about Pakistani dramas, movies, historical places, local languages, flags, arts, music, festivals, celebrations, and literature to a large extent. The individuals who knew about cultural elements of Pakistani culture, their significant majority, liked them.

More than half of Pakistani respondents like Turkish food (the majority knew about Pakistani food). The same way, the majority of those who knew about the lifestyle of Turkish people liked it. Turkish music is not popular among Pakistani people. The majority of the Pakistani respondents didn't know about Turkish movies and dramas. A significant majority of Pakistani respondents liked historical places in Turkey, the Turkish language, the rites of Turkish people, the Turkish flag, Turkish arts, Turkish literature, Turkish celebrations, and Turkish festivals.

Pakistani respondents believed that their government gave special importance to Turkey. They believed that politicians in Pakistan had a positive attitude towards Turkey. They believed that the Pakistani government wanted strong economic and defense relations with Turkey. Moreover, they (the minority) responded that the Pakistani government takes practical steps to promote relations with Turkey. They believed that their public appreciated the government's steps to promote relations with Turkey, as negative statements by Pakistani political parties about Turkey harm their political careers.

Acknowledgement

We acknowledge the originality of the data, and the authors would like to thank the reviewers.

Declaration of conflicting interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/ or publication of this article.

Funding

No particular grant from a funding agency in the public, commercial, or nonprofit sectors was given to this research.

References

- Ahmad, N. (1981). Pakistan-Turkey Relations. *Pakistan Horizon*, 34(1), 105-128.
- Ali, M. (2001). *Readings in Pakistan Foreign Policy 1971-1998*. oxford university press.
- Askari-Rizvi, H. (1983). Pakistan: Ideology and foreign policy. *Asian Affairs: An American Review*, 10(1), 48-59.
- Gupta, S. K. (1962). Islam as a Factor in Pakistani Foreign Relations. *India Quarterly*, 18(3), 230-253.
- Hasan, Z. (1964). IRAN, PAKISTAN AND TURKEY—REGIONAL CO-OPERATION FOR DEVELOPMENT. *Pakistan Horizon*, 17(3), 276-285.
- Hussain, M. (2008). Pak-Turkey Relations: On the Common Ties. *Alternatives: Turkish Journal of International Relations*, 7(2&3), 67-85.
- Jackson, J., & McKenzie, D. (1984). Active tectonics of the Alpine—Himalayan Belt between western Turkey and Pakistan. *Geophysical Journal International*, 77(1), 185-264.
- Naveed, A. (2014). Pakistan-China Social and Economic Relations. *South Asian Studies* (1026-678X), 29(2).
- Khan, S. A. (1986). The Khilafat Movement. *Journal of the Pakistan Historical Society*, 34(1), 33.
- Krishna, G. (1968). The Khilafat Movement in India: The First Phase. *Journal of the Royal Asiatic Society*, 100(1), 37-53.
- Male, B. M. (2014). Pakistan's relations with the Middle East.
- Mohapatra, A. K. (2008). Bridge to Anatolia: An Overview of Indo-Turkish Relations. *The Turkish Yearbook of International Relations*, (39), 164-167.
- Pasha, S. A. M. (2005). *Islam in Pakistan's foreign policy*. Global Media Publications.
- Sial, S. (2015). Emerging dynamics in Pakistani-Saudi relations. Norwegian Peacebuilding Resource Centre.
- Suvankulov, F., & Ali, W. (2012). Recent trends and prospects of bilateral trade

- between Pakistan and Turkey: A gravity model approach. *Journal of International and Global Economic Studies*, 5(1), 57-72.
- Watanabe, W. C., & Patitad, P. (2022). Reducing Information Redundancy for an International Trade Transaction: A Lean Information Management Approach. *Industrial Engineering & Management Systems*, 21(2), 183-191. <https://doi.org/10.7232/iems.2022.21.2.183>
- Witteck, P. (2013). *The Rise of the Ottoman Empire: Studies in the History of Turkey, Thirteenth–Fifteenth Centuries*. Routledge.