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Abstract

Pakistan Diaspora in Canada shares Muslim Identity, South Asian outlook and Punjabi dialect; obviously, it turns out to be an effective section of Canadian Community with a prominent position among the political, economic and social circle. However certain cultural marks associated Pakistani community are inhibitive in the long run assimilative process that create an inertness at the inter communal and intra communal level; that inadvertently generate a regressive impact on the progress of Pakistan diaspora. However, the Economic vibrancy on the part of Pakistani community is very crucial in terms of its impact on Pakistan economic condition and the upward mobilization of Pakistani society. There still required a balanced approach for the sake of accruing maximum benefits out of Pakistan expatriate community.

Keywords: Migration, Diaspora, Identity, prejudice, assimilation. Cultural Shock, Discrimination, Extremism

The question of identity is closely knit with diasporic dilemma as a global phenomenon; and related studies unwittingly underscore the themes of persecution, identity crises, torture, and alienation along with constant sense of ambivalence haunting the immigrants living in any part of the world. It has always been noted with increasing concern among policymakers and researchers alike that whenever there is some issue regarding Pakistan vs India, from cricket to war; violence in Kashmir and Palestine; the sacking of the Al-Aqsa mosque; or the publication of blasphemous material in Norway or France, Pakistani diaspora get into a frenzy and register their protest in the countries where they are living. It is also common among other South Asian communities including Indian, Sri-Lankan, Kashmiris, and Sikhs who frequently protest against the atrocities of their respective governments; besides their increasing commitment to rights, it is a mark of their nostalgia towards their land of origin. The range of influence of such outcomes, particularly in the form of policies, depends upon the position of diaspora in the host countries and how much lobbying they can execute in favor of their natives. Simultaneously such reactions generate reflexes among the host communities where assimilation is underway.

The term Diaspora originates from dispersal that imply Jewish tragedy of exile and homelessness, as mentioned in the Bible when they begin to settle in the dispersed colonies outside Palestine after being forcibly ejected out of Babylonia (Shuval, 2000). Since then it has become a standard for academics and social scientists to define part of the community that has been settled outside of their ancestral homeland as diaspora; further categorized as involuntarily and voluntary expatriation during the colonial age. The recent definition of diaspora broadly includes everyone living outside of its homeland fall under this categorization; the last to be added into this category are Palestinians. On the scale of complexity South Asian diaspora inclusive of Indians, Pakistani, and Bangladeshi merits a voluminous discussion; it is instructive of study South Asian diaspora to grasp the nuances of such identity phenomenon.

South Diaspora initially emerged Americas; for example, in the Caribbean particularly, they entered under servitudes bondage as indentured labor by the British to works on sugar plantations. However, after 1947 with fall of British Colonial Empire they migrated to North America voluntarily searching for better economic prospects. They were in such a noticeable number, one can easily distinguish them in America and Europe.

In the post-9/11 scenario, there diminished the importance of borders and crossing the borders phenomena have gained importance among the scholars engaged with international peace and security, Globalization, international relations, and international commerce and trade. They all are cognizant of the challenges in the wake of rising wave of terrorism and debilitating human right situation. There have also been surfaced a cross borders phenomenon encompassing much of the world in danger and in search of international peace, co-existence, and communal harmony at the helm on challenging international order and rendering the borders irrelevant. The interconnectivity of terrorism and its logistic bases in the west have made it incumbent for the researcher to track the support channels extending from the diaspora to the back-home organizations operating at the formal and informal levels. Pakistani and Arab diaspora communities alleged connections with Al-Qaida and the Taliban networks in Afghanistan and the Middle East, along with Pakistan-based religious outfits aroused a general concern in the west (Sheffer, 2013). The host communities began to resist the presence of such an elements in their proximity. The prospects for the Pakistani community to get recognition are quintessentially low and they are still struggling to achieve a respectable identity as part of the larger South Asian and Muslim diaspora in Canada, simultaneously (Haider, 2015). The overarching puzzle revolve around the question that how they can be welcomed by the host nations while maintaining their distinct identity? , Yet remains a problematic seeking a resolution. According to the census of 2016 Pakistanis fall among those ethnic groups whose number is more than 200000 and counted as an effective and robust immigrant group in Toronto and its adjoining areas (Chaudhary & Guarnizo, 2016). Pakistani diaspora in Canada, for the sake of any study, is lumped with the larger South Asian diaspora, and it has been contended that the said diaspora face much acculturative stress than other counterparts. The review of the available literature reveals that little research has been carried out on the impact of immigration and how psychologically it leaves an impact on the Pakistani diaspora in Canada. Benedict Anderson describes the diaspora as 'long distance nationalists' who promote the conflict and divisiveness in their native land while enjoying the safety and (Amarasingam, 2015) comfort of the new homeland. He further adds that such long-distance nationalists enjoy the fuzzy satisfaction of fighting for the rights of the people back home while having no personal experience of state backlash in the form of socio-economic and political degradation as endured by the native victims (Anderson, 1998). The literature related to the diaspora is divided between trouble makers and peacemakers, for example, Anderson is on one extreme, however, few others relate diaspora as an important element contributing to contemporary global peace (Weinar, 2010). Hoffman has expounded on the subject more cohesively and cited six reasons which drive the social, religious, and nationalist action of diaspora communities (Hoffman et.al., 2007). Cohen has divided the history of the diaspora into four phases that highlight the rise and evolution of diaspora in the west and the USA, particularly the

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Jewish experience (Cohen, 2017). There is an understanding that diaspora communities are enjoying a 'spectacular career' in their new homelands (Brubaker, 2005), however, there is found a common challenge faced by diaspora, regarding the preservation of communal identity that is markedly distinct from the host society along with boundary maintenance challenge while living as a transnational community.

This study underscores the latent and prospective challenges faced by the Pakistani Community in Canada; such challenges have multiple dimensions surfaced retrospective to the post 9/11 scenario as it is the very period when the west including the USA, UK, EU, and Canada erected new impeccable security barricades around Muslim and Pakistani communities at inter and intra-national levels. Such a transition and the introduction of hyper security regimes have posed a challenge stalling already an attenuated kind of assimilation process among transnational communities. Nevertheless, the majority of the transnational communities also either share legally an equal citizenship status among the host nations or in the process of naturalization while retaining their primordial identity simultaneously. The identity-focused social, cultural, and religious movement got popular among diaspora and they got rallied around the question of identity that provides a robust link towards the emergence of an internationalized and globalized community that share a lot common in terms of culture, thinking pattern, even threats, and connections throughout the world. During the 1990s there was noted a new trend among academics to direct their research toward the emerging massive impact of migration from the underdeveloped world to the developed nation on global sociology and policies.

The increasing number of transnational communities has been recognized as one important factor in economic development by adding remittances as a major foreign exchange source in the economies of the native countries. Majority of the Diaspora is supporting their families still stationed in native lands is also serving as a major motivating factor in the continuous connectivity of diaspora back home. Immigrants mainly comprised of the lower income stratum in the host communities are more attached to the natives that indirectly engenders a sense of nostalgia that is common to all. Besides the South Asian and Middle Eastern diaspora, the Philippines and Latin American also entertain the same nostalgia and are connected to what is native.

As it has been mentioned much migration was involuntary; the story of South Asian migration to Canada was the result of British Colonial expansion when a substantial number of Sikhs, Muslims, and Hindus were involuntarily transported to the Caribbean as indentured labor on sugar plantations. Later, for better living prospects, they began to migrate to the American Continent a land of promise and freedom. The first such group of Native South Asians entered Canada in the first decade of the 20th century. The majority of them used to belong to Punjabi-speaking stock embracing the Sikh religion and landed in Vancouver in British Columbia (Johnston, 2005). They were in search of a good future and began to seek jobs in the Lumber industry. Later, there was noted a sharp increase in the volume of immigration; according to enumeration reports, they were only 45 in the year 1905 had increased to 2638 within three years. With the increasing number of the immigration, the native population got perturbed over such a huge influx which led to a rise in hatred towards Indians, and consequently, they introduced strict measures causing a severe reduction in the number of new arrivals. Anti-oriental riots were reported in the city of Vancouver in 1907; meanwhile, the Asiatic Exclusion League was established by such anti-South Asian organizations that were demanding an immediate and complete ban on all immigration from the orient (Chang, 2009).

Such a marked hostility towards oriental migration was unprecedented in the history of Vancouver, there may be the reason that for the first time Canadians had experienced such a huge nonwhite influx (Fisher, 1974). The situation further got worsened when the government was forced to take restrictive measures in the years 1908 and 1910. An informal agreement was reached between the Dominion Government of Canada and the Government of India to curtail the number of new immigrants to a negligible size. "Approximately 28 persons a year were allowed to enter Canada for the period 1909- 1947. After 1947 immigration policies got relaxed for Indian and Pakistanis; the number increased and They were also allowed to sponsor their "close relatives," i.e., parents, children, spouses, and so on, and establish their families in Canada" (Wakil; Siddique; &Wakil, 1981). Another mass-scale wave of immigrants from South Asia after 1947 inclusive of the Indians, Pakistanis, and Bangladeshis was noticed in the year 1962 when a few amendments were introduced in the Immigration Act that allowed immigration based on skill and educational qualification other than based on country of origin. In the coming decades, there had been observed a steady increase in the number of skilled immigrants that have almost reshaped the demographic and ethnographic profile of Canada in general and its major metropolitan center in particular

According to an estimate of 2014-15 0.25 million Pakistanis are living in Canada with a prevalent concentration in Toronto followed by Quebec, Alberta, and Ontario and they are counted among the groups increasing at a fast rate in North America (High Commission of Canada in Pakistan, 2021). They constitute a vibrant part of the South Asian and Muslim diaspora in Canada. Pakistanis are particularly facing a double-edged challenge of striking a balance between their identity within the host community through the liberal project of assimilation that is based on imbibing modern and cosmopolitan ideology while retaining the cultural and religious uniqueness that they have inherited from their native land. Like other diaspora communities they have to negotiate with the interplay of several factors; a feeling of homelessness and being exiled, a part of a minority group threatened by the majority, living in a multicultural North American world marked with diversity, competitiveness, plurality, and secularism. These challenges categorically include intertwined practices of deterritorialization and reterritorialization with homelessness and nostalgia subscribed as a taxing factor towards their adjustability. In the latter quarter of the 20th century with increasing means of transport the relation between territory, people, and the border have become increasingly frequent and complicated as well (Joppke, 1998). Such varied migration experiences like crossing the border, in the form of refugees, or because of employment challenges at home and the few mentioned above also depend on their interaction with their state and community back home (Elena & Sutherland, 2011). Besides emotional attachment and dislocation along with transnational citizenship challenges the assimilation to the host nation depends on of the relationship between two nations. In case of Canada and Pakistan relations the nature of the laws related to their immigration policies along with the covenants signed by both governments are also important in this regard. For example, acquiring transnational citizenship status by the Pakistani immigrant abroad duly allows retaining dual citizenship in the host country and country of origin as well. However, they have to face certain disadvantages on both sides; as in the case of Pakistan a person with dual citizenship status cannot file a nomination in the civil services of Pakistan ranging from military and bureaucracy, etc. and also law does not

permit a dual national to contest election ranging from the local government up to the parliament and he cannot even hold any electoral portfolio. Pakistan has signed several agreements with several countries including commonwealth nations, the USA, and the European world that permit the possession of dual citizenship by the Pakistani immigrant (Naujoks, 2015). Such a transitional character of the Pakistani diaspora is not only confined to dual citizenship, however, but there are quite a big number of immigrants who are citizens of more than two nation-states that help them to move quite frequently from one state to another. Therefore, they have developed formal and recognized relations with more than one nation-state throughout the world and helped the Pakistani government to have easy and expanded diplomatic access.

The Interaction of the Pakistani government and bureaucracy across the border, to deal with the issue of Immigrants have been started in the 1960s when Pakistani labor was in demand in the Middle East, Scandinavian countries, Europe and North America (Yousef, 2015). In the beginning, many initiatives were taken and organizations were made to deal solely with the issue of immigrants; the Ministry of Overseas Pakistanis was established in 2008 and it was restructured as the Ministry of Overseas Pakistanis & Human Resource Development in 2013 to perform holistically all the issue concerning to immigrants and diaspora (Qaisrani, 2020). There was a realization on the part of Pakistani authorities that remittances accrued by Pakistanis living abroad add a substantial portion to our foreign exchange reserves and directly contribute to national economic development and also they must be provided with veritable incentives to invest in their country. Pakistani diaspora is also equally responsive and watch carefully the developments in Pakistan and they are always struggling to enhance their participation in the native policies such as community uplift programs. In recognition of the role of the Pakistani diaspora in Canada and other parts of the world, recently a debate has been generated at the parliamentary level and national level that such policies ought to be devised that would encourage the enhanced role of the diaspora in national economic development. Unfortunately, Pakistani diaspora engagement policies remain too fragmented to "strengthen existing ties with co-ethnics [groups] across borders" (Gamlen, 2014) focusing more on sectarian and exclusionary practices and have not yet achieved an optimum level of diaspora integration exploited in the favor of nation-building. It can be attributed to the ideological orientation of the Pakistani community that is squarely religious and communal and often leads to the exclusion from the rest of the communities.

Pakistani nationhood has its uniqueness that cannot be compared with those ideologies embedded in secularism and pluralism; it derives its legitimacy from the endorsement of the concept of Ummah widely communicated throughout the Muslim world from Oxus to Danube, Middle East, Asia Minor, South and Southeast Asia. Pakistani culture drew its dimension from the widely accepted precepts of Islam and it was established as a nation separate from India and distinct from Hindus in 1947 "exhibiting Muslim nationalist proclivity" (Erdal, 2016 and Aaliyeh, 2008). Therefore, Islamic ideology has been comprehensively incorporated as a defining facet of citizenship that, virtually, poses a challenge which it sought to negotiate with the agenda of plural society (Hamel, 2002). Pakistanis have always asserted their identity by highlighting their religious symbolism, instead of the cultural one that is embedded in the broader South Asian culture, for example, the Pakistani community in Toronto usually shares its activities with other Muslim communities from India Bangladesh, Arab and Africa; and they show their solidarity by sharing the common religion, and cultural distance. It has been noted that they religiously maintain a distance from Non-Muslim South Asians. Pakistan Canada Association is playing a leading role in arranging such a religious festivity where only Muslim communities are invited (Regula, 1972). Pakistan Canada Association is a representative body of the Pakistani community active to present the issue related to them in Canada and also provide their cooperation and feedback to the Canadian government and House of Common regarding the integration and assimilation policies of the government. The Canadian government always reflects to the demands of the Asian communities as the demographic values of the Asian immigrants cannot be ignored; they alone account for over 40% of all immigrants who came to Canada in the past decades (Passel, 2011).

The religious orientation of host and diaspora communities has its role in identity formations despite the formalization of secularism and populism in Canada; Christianity still holds the position of a dominant religion along with other religious ideologies like Islam, Buddhism, Hinduism, Sikhism and they are also growing faster than Christianity. Canada is counted among the countries that have maintained a respectable multicultural profile where immigrants feel attracted to settle for the rest of their lives. Its assimilatory and integration projects are appreciated throughout the world. Among all Islam is increasing at the highest rate around 128.9% since 1991 with little variation. Nonetheless, Pakistanis in the Muslim community of Canada are playing a more active role where mosque remained as the foci of such communal activities. They have been involved in relief works spread internationally to help Muslims. In 2011, the Pakistan Canada association raised 100000 \$ in Toronto while half was raised in the mosques (Paras, 2012).

However, Pakistanis in Canada are found to be the most difficult sort of immigrant group that is not ready to integrate themselves into the host culture. They have comparably failed to complete the 'Three generation assimilation cycle' and always cherish the myth to return and always look back for the sake of identity. The later generation of Pakistani immigrants in Canada is very much concerned about their cultural values and reverting to their cultural values by emphasizing the practice of adopting their mother tongue in their daily conversation, religious congregations, and cultural festivities. The language adherence and transmission within the Pakistani diaspora are increasing from generation to generation. Pakistani community is trying to revive their linguistic, cultural, and religious heritage; the number of Punjabi speaking has increased from 64 percent to 81 percent from 1981 to 2006 (Ahmed, 2016). However, the case of the second generation is different and they are ready for assimilation as compared to their parents; it can be verified by their participation in several socio-political and economic levels. They actively participate in the political parties by signing for their membership and at the same time, and have assumed some prominent roles in a few cases, along with their participation in the non-profit organization and social work activities.

Acculturation leading to the assimilation into new modern, plural cultural, and liberal culture is found to be one of the inhibitive factors for the majority of the Pakistanis living in Canada; however, such forces have relatively pronounced effect when women are involved. They, while cherishing their living in a culture that guarantees their social status and economic independence, are always found to be in the dilemma of sorting out what is wrong and what is right, from the yardstick of core values in Pakistani culture that ought to be ignored and the core values in the Canadian culture need to be embraced. Hiba is of the view while adopting the core values of Canadian culture she feels guilty that she was going to betray her parents. However, in Sabina's case parents encourages

her and her sister to stay in Canada for better education and they problem their daughters being exposed to a modern society that is not culturally compatible to theirs. Such an attitude on the part of the parent speaks one important fact that they are satisfied with the progress their kids going to show as compared to the last generation and such progress is associated with their relocation.

Unfortunately, an increasing number of highly educated women who have migrated from Pakistan to Canada for a better carrier have failed to get a job that syncs with their educational qualifications. Moreover, with the passing days, the prospect of getting a suitable job is diminishing; therefore, they are obliged to stay as home as housewives or start their own business or help in the already established business of their families. However, getting involved in the business or a family business depends on the orientation of the family. Even if they are successful to get a job they have to face job discrimination in the terms of wages. Usually, South Asian women are found to earn 1/3rd less than their male counterparts. Generally Pakistani women, despite the low prospect for a job and carrier development, and discrimination in jobs feel better off in Canada as they enjoy increased autonomy, and better economic stability (Jibeen, and Hynie, 2012). The major attraction for Pakistani women in the process of being relocated to Canada, like the rest of underdeveloped and non-developed nations around the world, is the relative gender equality and appreciation for its multicultural setting. They found themselves to be relatively free to exercise their right to choose a spouse of their own choice (Jibeen, and Hynie, 2012).

Many families want their daughters to be qualified, thus it is going to build the overall liberal profile of the family to counter the stereotypical patriarchal assumption, and also made their sibling too independent to stand on her two feet. There is also a consideration that she must have to support her family after marriage, or in case she going to live as a single mother, or her husband is going to lose her job, in all given situations she going to sustain herself if she has a job and requisite qualification as needed in the market. In South Asian families where the mother is less educated the education of the daughter is taken as a guarantee to have a suitable life partner. However, it has been found that higher qualification for daughters is not much desired as it acts as an inhibitive factor for their adjustment in marriage life and having a good suitable partner (Choudhry, 2001). It has also been observed in Canada that many of the South Asian women who impart higher education also imbibe the liberal and modern values and began to challenge the traditional bondage imposed on them by the collective mindset of the society or religion (Gupta, 1994).

Most imposing of such discrimination has been noted in the Academic institutions that leave a shock on the immigrant's children and adults alike who are yet in the process of acculturation. There has been reported incidents of discrimination like; being ignored by teacher repeatedly (Ruby, 2006) in Montreal students were not let to attend the school while wearing *hijab*; in Quebec the movement has become so vociferous that a teacher Union (Centrale de l'enseignement du Quebec (CEQ)) in 1995 voted to ban the hijab in schools (Ruby, 2006). Muslim women felt humiliated being 'othered' and hijab had begun to prov not to be mark of their cultural identity rather a hindrance in their professional growth (Tyrer, and Ahmad, 2006). At the university level they were not attended well by the carrier councilor and also outside of the university they have to face similar treatment (Tyrer, and Ahmad, 2006).

The underperformance of educated and skilled immigrants from Bangladeshis and Pakistanis, who are Muslims is quite paradoxical, that may be projected through may racial – and perhaps religious – discrimination in the Canadian labor market. Racial and other cultural discriminations, however discouraged by the government and right based organizations are a common phenomenon (Pendakur & Pendakur, 2011, 2007; and Swidinsky & Swidinsky, 2002). According to Reitz and Banerjee visible minority Muslims have the lowest relative household income and are most likely to experience discrimination to find a job and at the workplace (Reitz & Banerjee, 2007). Model and Lin has further substantiated the same attitude and proved the earnings penalty and higher unemployment among Muslims, especially those from Pakistan and Bangladesh (Model & Lin, 2002). Studies by Oreopoulos and Dechief (2011) and Oreopoulos (2009) further confirm discrimination against those job seekers with Pakistani origin, even Muslim names are generally much less likely to receive even interview calls than English counterparts.

According to a recent enumeration survey, Pakistanis are the second largest group within South Asian community with a relatively less attractive economic profile. According to the 2006 census, 133,280 Pakistanis lived in Canada, of them, 64% used to live in Toronto (Pew Research Centre); 44.55% entered Canada with university degrees (Agrawal, 2013) but could not get a job according to their qualification. Roughly half of the Indian-born families with Hindu origin earned more than \$55,000, whereas half of the Pakistani-born families less than \$40,000. However, Pakistanis are slightly better off than Bangladeshis. Notwithstanding, arriving at an early age and getting an education in Canadian institutions does not benefit them to the same extent as it adds to the earning of other groups. Furthermore, entering Canada with high education does not help them pocket a positive returns for Pakistanis. Even, though Filipinos, compared to Pakistanis, have benefited immensely from each of these factors as language skills and qualifications; they quickly end up tend in a higher-income band. One the contrary, Arriving at an early age has generally benefitted every immigrant keeping country of birth constant (Agrawal, 2013). Unfortunately, “Bangladeshi and Pakistani men and Bangladeshi, Pakistani and Chinese women tend to remain at low-income levels” (Agrawal, 2013).

Pakistanis have never stopped to increase their prospects in the Economy of Canada; they, more than any other South Asian ethnic group except Bengalese engaged in the ethnic groceries and restaurant business. They do business by attracting the South Asian appetite by selling culinary items, food vegetables, and halal meat that are very unique to South Asian and Muslims (Oreopoulos & Dechief, 2012; and Shibao, 2018). Along with the retailing business they are along in the wholesale marketing of these products. They are also employed in labour intensive work such as accommodation, food services, agriculture and administrative support, waste management and remediation services. Nevertheless, these three sectors are associated with low-income groups; 40 percent of Chinese, 38.6 percent of Pakistanis, and 41 percent of Bangladeshis are earning less than \$30,000 a year. Administrative support and waste management employ 35.5 percent of Pakistanis, 28.8 percent of Bangladeshis, and 31.7 percent of Chinese which are again included in the low-income categories (Ács, Szerb, & Autio, 2015).

After 9/11 there has been observed a sharp decrease in immigration from Pakistan and it used to be officially discouraged by the USA, Canada and other European countries. Partly, it was because of the new and expanded definition of 'terrorist activity in the broad spectrum of the conduct that would be included in terrorist activity. There has been noted a sharp decrease in the number of students immigrating to the USA and Canada in the following years of 9/11. Meanwhile, Canada signed a Smart Border Declaration

with the USA where both nations committed to sharing intelligence. This check was found to major obstacle for new immigrants to Canada. Canadian government faced resentment from the immigrant communities particularly the Muslim as such measures were squarely toward them. These measures were considered ultra vires to Canada's avowed policy of multiculturalism. However, several reports have verified discrimination and harsh treatment faced by the Muslim and Pakistanis alike in the post-9/11 western world inclusive of Canada.

Despite all the odds, the Pakistani community is playing an active role in the economy and business in Canada: they have established the Pakistani Canada Business Chamber which is a non-profit organization that encourages and provides a forum to the immigrant community particularly Pakistani toward business and investment. It catalogs the prospective business option with the optimum scale of return for those Pakistanis with resources and aptitude for business. It not only facilitates the Pakistani business community in Canada but also in Pakistan and other parts of the world and North America to market their products in Canada and also have been updating them on the potential market trend that may raise Pakistani product's acceptability. PCBC besides being a business facilitation forum between Pakistan and Canada at an informal level has indirectly played an important role on the diplomatic front in strengthening ties between both nations. Being a prestigious forum it holds dinners that are attended by the top Canadian governmental officials. Recently they held a dinner that was attended by Prime Minister Justin Trudeau, members of Parliament, and the Canadian high commissioner in Pakistan (Pakistan Canada Chamber of Commerce). PCBC has turned into a joint forum of the Pakistani community in Canada, even Pakistan Student Association officially joined the organization in 2017 and actively participated in the trade show organized by PCBC in Montreal.

Pakistani diaspora in Canada also find an increasing attraction to invest in Pakistan than the rest of them in the United States and the United Kingdom. However, they are generally reluctant to invest in any business venture in Pakistan owing to many reasons that yield Pakistan not a friendly country for investment. Pakistani diaspora is generally counted as the major source of foreign exchange not only in the form of remittances but also as an instrument to increase the demand for Pakistani goods abroad. Pakistanis in Canada are always in great demand for Pakistani goods like knitted textile, fruits like mangoes and oranges, pottery jewelry, and spices. Owing to these factors trade with Canada is showing an upward trend and the Pakistani community over there is acting like a bridge between potential consumers and producers. Many Pakistani brands like Sana Safina, Junaid Jamshed, Khaadi, and Hassan Shaheryar Khan have opened their outlets and major Canadian cities. Pakistani diaspora in North America is found to have a potential of saving 6 billion dollars approximately and a steady surge has been noted in the volume of remittances since 2001, and it has increased to 4% of Pakistan's GDP. In the ranking of the remittances sources to Pakistan, Canada is counted as the 7th largest country with an upwards trend. However, in the recent decade the inflow of remittances in Pakistan is showing, though milder, a downwards trend, that is because of Pakistani economic policies.

Pakistani authorities are cognizant of the important of Pakistani community in Canada. A debate at an advanced stage is going on whether to given them the right of extraterritorial voting as part of a wider strategy and a number of measures to attract remittances. Remittances to Pakistan are crucial to release it from foreign debt trap have consistently grown with the exception of few years throughout the financial crisis of the late 2000s reached to 18.4 billion US dollars in the fiscal year ending June 2015. According to the World Bank, remittances in 2013 accounted for approximately 6% of Pakistan's GDP. The Pakistan Remittance Initiative is a joint effort of the State Bank of Pakistan, the Ministry of Overseas Pakistanis & Human Resource Development, and the Ministry of Finance. It was established in 2009, to attract more remittances and do so formal banking system was actively engaged by offering better remitting services. So far, the Pakistan Remittances Initiative has made bank remittance transfers to immigrant families Pakistan more transparent and efficient offering a 24/7 helpline for senders and receivers of remittances (Pakistani Remittance Initiative). The continued growth of remittances to Pakistan since the creation of PRI was cannot be accounted for by its very existence, though the related public attention to remittances and their transfer may have also played a greater role.

Pakistani diaspora is very much concerned about the developments in Pakistan and they are always struggling to enhance their participation in the native policies such as community uplift programs. In recognition of the role of the Pakistani diaspora in Canada and other parts of the world, recently a debate has been generated at the parliamentary level and national level that such policies ought to be devised that would encourage the enhanced role of the diaspora in national economic development. Unfortunately, Pakistani diaspora engagement policies remain too fragmented to "strengthen existing ties with co-ethnics across borders" (Gamlen, 2008) and have not yet achieved an optimum level of diaspora integration exploited in the favor of nation-building. It can be attributed to the ideological orientation of the Pakistani community that is squarely religious, and communal and often leads to the exclusion from the rest of the communities.

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