

Socio-Economic Review of the Black Muslim Population in Canada



Prepared by:



The Diversity Institute undertakes research on diversity in the workplace to improve practices in organizations. We work with organizations to develop customized strategies, programming, and resources to promote new, interdisciplinary knowledge and practice about diversity with respect to gender, race/ethnicity, Indigenous Peoples, abilities, and sexual orientation. Using an ecological model of change, our action-oriented, evidence-based approach drives social innovation across sectors.

[Website](#) | [LinkedIn](#) | [Twitter](#)



The Black Muslim Initiative (BMI) is a non-profit organization based in Toronto, Canada, that works to address issues at the intersection of anti-Black racism and Islamophobia. As an organization, we acknowledge we are first and foremost situated on traditional territories of many First Nations peoples including the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee, the Wendat, and many diverse First Nations, Inuit and Metis people. We also acknowledge we are members of a diverse community that benefits from the historical and continued legacies of many Black peoples, Muslim and otherwise, whose ancestors struggled and endured the horrors of the European Atlantic Slave Trade, and whose suffering and sacrifices have facilitated opportunities we have to exist and live freely in this land. Launched in March 2018 by volunteers within the Black Muslim community, BMI has been primarily focused on developing responses and solutions in the areas of education, advocacy and resource development on behalf of individuals and families that form the growing demographic of Black Muslims in Canada. As a subset of the broader Muslim and Black communities in Canada – a minority within a minority - the challenges and concerns faced by this demographic are undoubtedly unique and varied and require ongoing attention and analysis.

[Website](#) | [Twitter](#) | [Email](#)

Contents

Foreword	ii
Executive Summary	iii
Introduction	1
Demographic Characteristics	6
Immigration and Citizenship	13
Home Life and Relationships	22
Education	35
Employment and Income	49
Engagement and Activities	74
Appendix A: Definitions	76
Appendix B: Additional Graphs and Tables	82
Appendix C: Programs	97
References	103



Foreword

This report is part of an ongoing series of research publications aimed at helping us understand the current and future challenges of the Black Muslim community. We are particularly grateful to the Black Business Initiative and the Government of Canada's Supporting Black Canadian Communities Initiative for helping to facilitate this work. We are also grateful to the research team at Toronto Metropolitan University's (formerly Ryerson University) Diversity Institute (DI), who, when presented with this idea, were keen to partner with us on the development of this report. We would be remiss were we not to acknowledge the efforts of all the contributors, including Dr. Wendy Cukier, Dr. Mohamed Elmi, Dr. Victoria Osten, Dr. Lindsay Coppens, Nancy Mitchell,

Sammer Khalil, Serena Singh, and Travis Weber. Their skillset, professionalism, sense of ethics, and genuine engagement in this research has made it a pleasure to work with the entire team. It is our sincere hope that the information presented herein will facilitate further advocacy and solutions aimed at addressing various socio-economic issues confronting the Black Muslim community in Canada. We look forward to future opportunities to partner with DI and other stakeholders and to continue building greater capacity and awareness of the intersectional realities of Black Muslim life.

Sincerely,
Black Muslim Initiative

Executive Summary

Initiated and funded by the Black Muslim Initiative and in partnership with the Diversity Institute, this report provides an understanding of the socio-economic status of the Black Muslim population in Canada. This report analyzes data from the 2011 National Household Survey (NHS) and the 2020 General Social Survey (GSS), as well as existing literature, to provide a comprehensive understanding of the socio-economic realities of the Black Muslim population in Canada, including demographic characteristics, immigration, housing and family life, education, employment, income, and activities.

Most of the Black Muslim population is under the age of 65. They primarily reside in Ontario, Quebec, and Alberta, and, within these provinces, NHS data finds that the vast majority live in Toronto, Montreal, and Ottawa-Gatineau. The Black Muslim population mostly speak a non-official language as their mother tongue, followed by English. NHS data further indicates that the most common non-official languages spoken by the Black Muslim population are Afro-Asiatic languages (37.2%). Further, GSS finds that, for individuals 15 years and older, 15.5% of the Black Muslim population identified themselves as living with a disability (e.g., seeing, hearing, mobility,

flexibility, dexterity, pain-related, learning, developmental, memory, mental-health-related, or unknown), which is lower than the general population in Canada (42%).

In terms of immigration and citizenship, most of the Black Muslim population are immigrants and first-generation individuals, with NHS data revealing that Black Muslim people were born in various regions across Africa, including 38.1% from Eastern Africa. GSS further shows that, among Black Muslim people born outside of Canada, most immigrated between 1995 and 1999 and from 2010 and onwards. This is unlike the general population, who primarily immigrated before 1984 and after 2010.

Much of the Black Muslim population are not legally married, and more Black Muslim women than men are separated, divorced, or widowed. High proportions of the Black Muslim population reside in households of four, five, and seven or more persons, suggesting larger families or the potential presence of multigenerational households. Findings also indicate disparities in housing, with a higher percentage of the Black Muslim population living in government-subsidized housing than the general population in Canada (NHS, 24.1% vs. 1.5%).

As for educational attainment, a higher proportion of the Black Muslim population have not completed a certificate, degree, or diploma than the general population (NHS category “no certificate, diploma, or degree” and GSS category “less than high school diploma or equivalent”). Additionally, compared to Muslim people and Black people, a higher proportion of Black Muslim individuals have not obtained a certificate, diploma, or degree (NHS/GSS). A gender-based analysis reveals that fewer Black Muslim women than men have obtained a university certificate, diploma, or degree.

Examining the Black Muslim population’s labour force participation indicates that, although most of the Black Muslim population is employed, a higher proportion are unemployed compared to the general population. Disparities exist within the Black Muslim population, where fewer women work full-time, and more women work part-time. In terms of industry sector, a high proportion of the Black Muslim population works in sales and service occupations compared to other occupations (NHS, 33.3%).

In general, data suggests that the Black Muslim population has lower employment, family, and annual household income than the general population, meaning they are overrepresented in lower income categories and underrepresented in higher ones. For example, NHS data on annual household

income indicates that a higher percentage of Black Muslim households earned \$69,999 and less, while a lower percentage earned \$70,000 and above compared to the general population.

This report also highlights the state of political engagement and involvement in groups, organizations, and associations among the Black Muslim population. GSS data indicates that fewer Black Muslim individuals (aged 18 and over) voted in the last federal, provincial, and municipal elections compared to the general population. However, more Black Muslim individuals, aged 18 to 29, voted in the last federal and provincial elections than individuals of the same age range within the general population. Involvement in groups, organizations, and associations varies; however, volunteerism in these groups is more common for Black Muslim individuals aged 50 and older.

Overall, the socio-economic status and experiences of the Black Muslim population differ not only from the general population in Canada but also from Black *and* Muslim populations. Gender differences also exist within the Black Muslim population. Research on the Black Muslim population will contribute to future advocacy efforts and the development and delivery of policies and programs that integrate intersectional thinking into practice.



Introduction

Black Muslim individuals in Canada experience overlapping forms of racial and religious discrimination that shape their everyday lives.¹ Media outlets highlight the community's experiences linked to racism and religious discrimination. Between 2020 and 2022, several news sources reported Black Muslim women in Alberta experiencing traumatic and dehumanizing hate-motivated attacks.^{2,3} In December 2020, two Black Muslim women in Edmonton were verbally threatened with racial obscenities, chased, and assaulted.⁴ About a week later, at an Edmonton transit station, a woman tried to hit a young Black Muslim woman with a bag while yelling racial obscenities.⁵ On New Year's Day 2022, outside a mosque in Edmonton, a man verbally threatened and attacked a Black Muslim woman in her vehicle with her children.⁶ Incidents of violence against the Black Muslim population have sparked calls for advocacy to dismantle white supremacist groups,⁷ and for government to develop policies and initiatives to address hate-based violence.^{8,9}

Much research exists on either the Black or Muslim population in Canada, however given intersectionality, it is crucial to understand the unique experiences of the Black Muslim population.¹⁰ Furthermore, existing research on the Black Muslim population focuses on those of Somali origin, and/or uses qualitative data methods.¹¹

This report addresses the need for a comprehensive understanding of the socio-economic realities of the Black Muslim population. It provides a detailed portrait of the socio-economic status of the Black Muslim population and can be used to inform policy, programs, and future advocacy work.

This report not only improves our understanding of the Black Muslim population in Canada but can also be used to support future advocacy efforts.

Overview

Using data from both the 2011 National Household Survey (NHS) and the 2020 General Social Survey (GSS), this report highlights the socio-economic status of the Black Muslim population in Canada. Initiated and funded by the Black Muslim Initiative and in partnership with the Diversity Institute, it improves our understanding of the Black Muslim population in Canada including demographic characteristics, immigration, housing and family life, education, employment, income, and activities. This report may also contribute to future advocacy efforts and the development of policies and programs to support the Black Muslim population in Canada.

The Black Muslim population is diverse, with a large proportion of immigrants and first-generation individuals. NHS finds that Black Muslim people are primarily born in Eastern Africa, followed by Canada. Both data sets indicate that the Black Muslim population speaks diverse languages, and most speak a non-official language as their mother tongue. Most live in Ontario, Quebec, or Alberta, and, according to NHS data, are concentrated in urban centres, such as Toronto, Montreal, and Ottawa-Gatineau. According to GSS data, 15.5% of the Black Muslim population identified themselves as living with a disability (e.g., seeing, hearing,

mobility, flexibility, dexterity, pain-related, learning, developmental, memory, mental-health-related, or unknown).

Disparities exist in educational attainment for the Black Muslim population compared to the general population. Overall, educational attainment of the Black Muslim population varies, yet compared to the general population, higher proportions of the Black Muslim population have not completed a certificate, diploma, or degree (NHS, 27.8% vs. 20.1%). Similarly, GSS data finds that a higher proportion of the Black Muslim population has less than a high school diploma or equivalent compared to the general population (24.6% vs. 11.2%). According to GSS data, among those with a post-secondary credential, most study in fields such as education, visual and performing arts and communication technologies, humanities, or social and behavioural sciences and law.

The experiences of the Black Muslim population in Canada's labour market vary. Both data sets indicate that while most of the Black Muslim population is employed, a higher proportion of Black Muslim people are unemployed compared to the general population. Among those earning employment income, a higher proportion of Black Muslim people earned less than \$25,000 and a lower proportion earned

\$75,000 and over compared to the general population (NHS). Further income disparities are observed when examining annual household income (NHS) and family income (GSS), with a lower proportion of the Black Muslim population earning \$100,000 and above compared to the general population.

Disparities in educational attainment, labour force participation and income are also observed when comparing men and women within the Black Muslim population and the Black Muslim population to Black or Muslim populations, revealing gender disparities and the unique and intersectional experiences of the Black Muslim population.

Further, this report highlights information on the Black Muslim population's political engagement and involvement in groups, organizations, and associations. GSS data shows that fewer Black Muslim individuals (aged 18 and over) voted in the later federal, provincial, and municipal elections compared to the general population. On the other hand, more Black Muslim individuals aged 18 to 29 than individuals of the same age range in the general population voted in the last federal and provincial elections. In terms of involvement in groups, organizations, and associations, volunteerism is more common for Black Muslim individuals aged 50 and older.

Methodology and Definitions

This report takes a mixed method approach to provide an in-depth understanding of the socio-economic status of the Black Muslim population in Canada. This report analyzes data from two Canadian surveys, the 2011 NHS and the 2020 GSS, to better understand the socio-economic realities of the Black Muslim population.¹² This report is *not* a longitudinal study *nor* a comparison over time between 2011 and 2020. It instead provides a holistic understanding of the Black Muslim population using two data sets. This report also uses existing literature to provide further insight into the experiences of the Black Muslim population.

The NHS is a pan-Canadian voluntary survey implemented during the 2011 Census. It was sent to approximately 4.5 million households in Canada in 2010, with a collection response rate of 68.6% (weighted response rate of 77.2%).¹³ In 2010, the Black population comprised 2.5%, the Muslim population 3.2%, and the Black Muslim population 0.3% of the population in Canada.

By contrast, the GSS has several cycles, each with a core topic, to provide information on social policy issues and monitor changes in living conditions and the well-being of Canadians.¹⁴ The 2020 cycle provides information on socio-demographic characteristics, as well an understanding of Canadians' identification, attachment, and belonging in their social and cultural environments.¹⁵ The target population was non-institutionalized

persons and non-residents of First Nations reserves over the age of 15 living in the 10 Canadian provinces.¹⁶ The GSS was sent to approximately 47,000 individuals, and an additional sample of 40,000 individuals was selected for the oversample of groups designated as visible minorities.¹⁷ The overall response rate of the GSS was 40.3% (43.5% for the original sample and 36.7% for the oversample).¹⁸ In 2020, the Black population comprised 3.4%, the Muslim population 3.7%, and the Black Muslim population 0.5% of the population in Canada.

For both data sets, descriptive analyses were used to compare the socio-economic status of the Black Muslim population to that of the 1) Black population, 2) Muslim population, and 3) general population, where Black Muslim people were omitted from each population grouping/group. For both NHS and GSS data, results are weighted so that data can be generalized to the Canadian population in 2011 and 2020. Throughout the report, the age categories used were

children (0-14), youth (15-29), adults (30-64), and seniors (65 and older) unless otherwise stated.

This research has several potential limitations. First, the NHS and GSS data sets did not use the same variables and thus some sections of the report are limited to a single data set to describe the socio-economic realities of the Black Muslim population. Both data sets also used different definitions and terminology; Appendix A provides more details on the variables used in this report. Second, GSS has a much smaller sample size than the NHS; however, it is still large enough to be considered representative of the population. Third, analyses of NHS and GSS data are descriptive and aim to describe trends and patterns within the data. Lastly, this report does not use correlational analyses to determine whether a relationship exists between two or more variables.



Demographic Characteristics

This section highlights the demographic characteristics of the Black Muslim population in Canada, including gender, ethnicity, age, location, language, and disability. Findings highlight that most of the Black Muslim population under the age of 65. Like the general population, the majority reside in Ontario, followed by Quebec and Alberta, and NHS data highlights that most Black Muslim individuals live in metropolitan areas like Toronto, Montreal, and Ottawa-Gatineau. Most of the population speak a language other than English or French as their mother tongue, and NHS data indicates that the majority speak some form of Afro-Asiatic language. In terms of disability, according to GSS data, fewer Black Muslim individuals identified themselves as living with a disability (e.g., seeing, hearing, mobility, flexibility, dexterity, pain-related, learning, developmental, memory, mental-health-related, or unknown) than the general population.

Gender, Sexual Orientation, Ethnicity, and Age

According to the NHS, in 2010, 0.3% of the Canadian population were Black Muslim people. Similar to the general population, the gender breakdown is relatively even

(49% women and 51% men). By contrast, the GSS data finds that, in 2020, 0.5% of the Canadian population were Black Muslim individuals. Unlike NHS data, the gender breakdown leans toward men (64% men vs. 36% women). This discrepancy may be due to multiple factors but does not impact the report's analyses. GSS also indicates that 3.2% of the Black Muslim population are part of the LGBTQ2 community.

NHS data finds that 85.3% of Black Muslim people identify themselves as belonging to a single ethnic identity and 14.7% identify as multi-ethnic, while GSS data finds that 84.9% of Black Muslim people are of African ethnic origins.

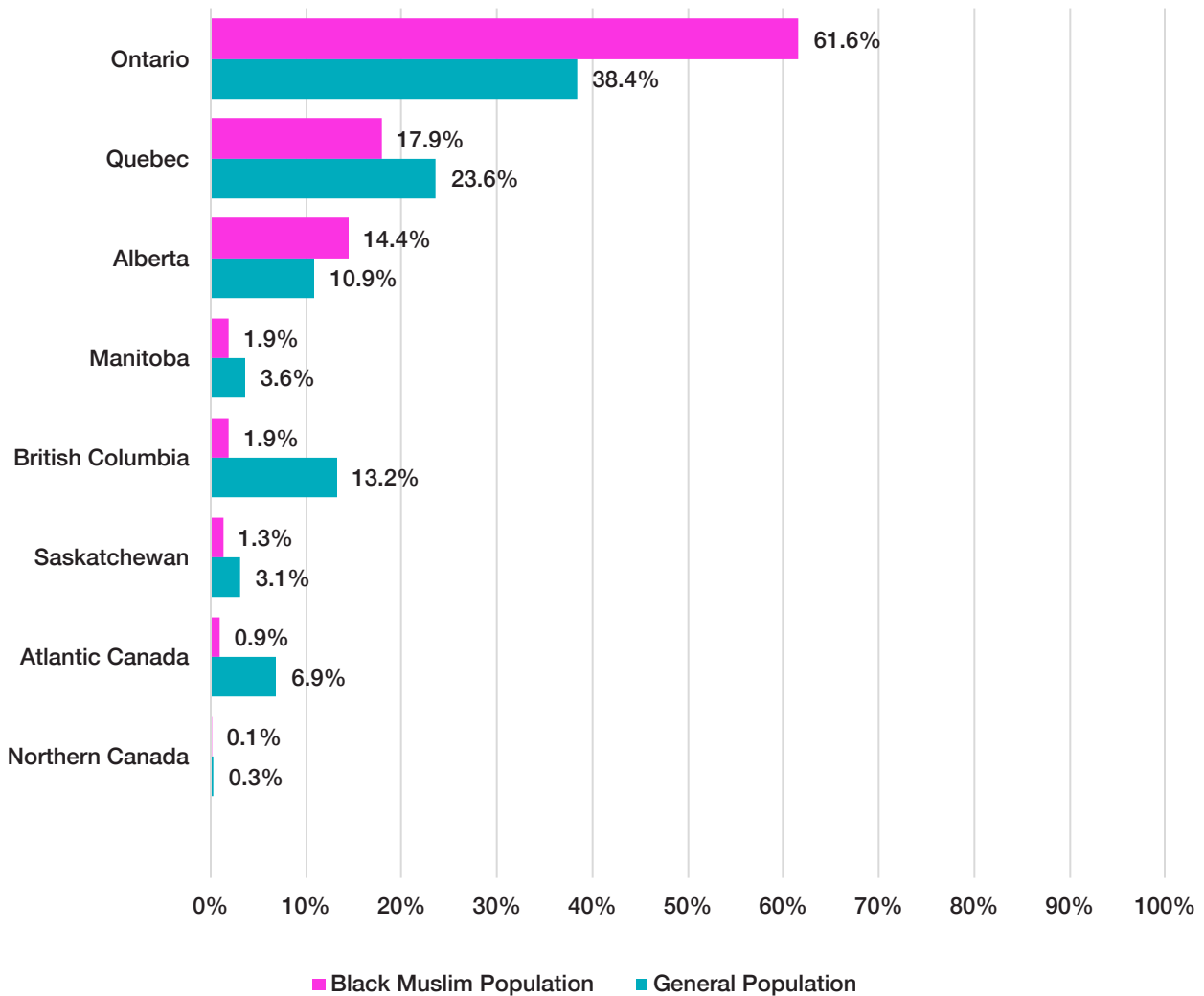
The majority of the Black Muslim population are under 65 years of age. According to NHS data, adults comprise the highest percentage (38.6%), followed by children (31.5%), youth (26.9%), and seniors (3%). Each age group has similar portions of men and women (more details in Appendix B, Figure 52). GSS also shows that a small proportion of the Black Muslim population are seniors (1.5%), whereas 49.8% are youth and 48.6% are adults. No details are provided on children in the data set.

Location

The Black Muslim population primarily resides in Ontario, followed by Quebec and Alberta (NHS/GSS, Figures 1 and 2). NHS data also shows that a relatively small proportion of the Black Muslim population resides in Atlantic and Northern Canada.

Within these provinces, high proportions of Black Muslim people live in Toronto (42.8%), Montreal (15.4%), and Ottawa-Gatineau (12.7%) (NHS, see Appendix B, Figure 53 for other census metropolitan areas). A possible explanation for the high proportions of Black Muslim people residing in these areas might be linked to immigration patterns, such as Somali refugees settling in Canada in the 1990s and 2000s, with much of the population residing in Toronto.^{19, 20}

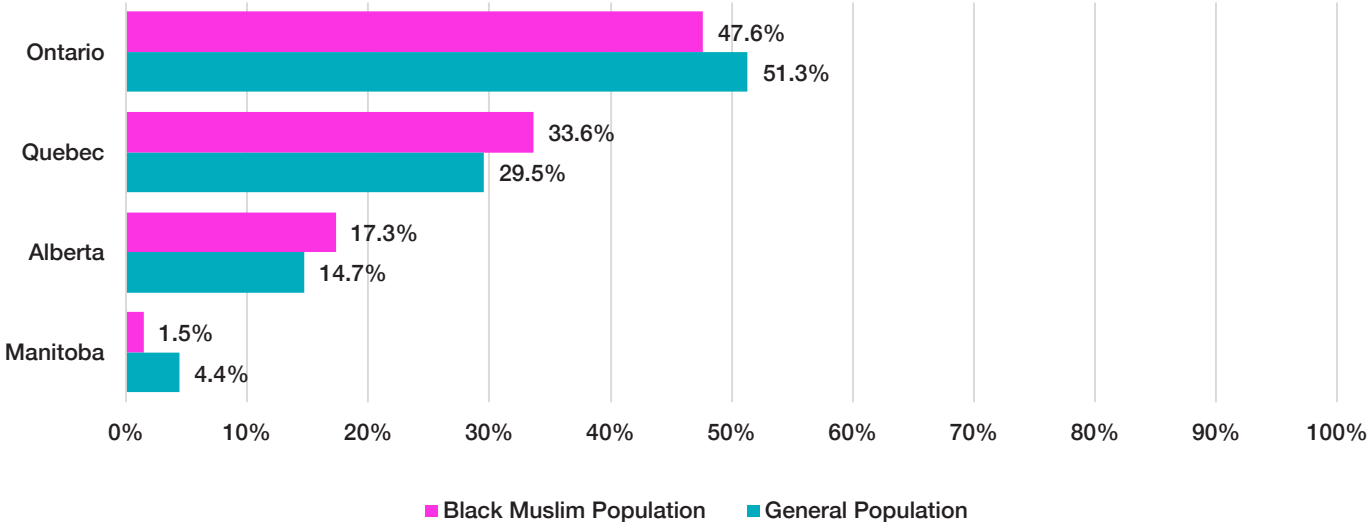
FIGURE 1
Province of Residence of Black Muslim Population and General Population, NHS 2011, Canada



Note: New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland and Labrador were combined to make the category of Atlantic Canada. A small proportion of the Black Muslim population resides in Atlantic Canada, including 0.4% in New Brunswick, 0.3% in Nova Scotia, 0.1% in Prince Edward Island, and 0.1% in Newfoundland and Labrador. Yukon, Northwest Territories, and Nunavut were combined to make the category of Northern Canada.

FIGURE 2

Province of Residence of the Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



Note: Due to the small number of cases for other provinces, only data for Alberta, Manitoba, Ontario, and Quebec are presented.



Language

The Black Muslim population speaks a range of official and non-official languages. The majority of the Black Muslim population speaks a non-official language as their mother tongue (NHS/GSS, Figures 3 and 4). NHS data shows that most Black Muslim people speak a non-official language as their mother tongue (75.2%), followed by English (18.3%) and a small proportion who speak French (6.5%) (Figure 3). Similarly, GSS data find that most speak a non-official language as their mother tongue (75.4%) (Figure 4).

Most Black Muslim adults and seniors speak a non-official language as their mother tongue (NHS). Data highlights that significantly more adults and seniors than children and youth speak a non-official language as their mother tongue—55.7% of children, 74.8% of youth, 90.8% of adults, and 84.7% of seniors. Among these groups, a higher proportion of children speak English or French as their mother tongue than individuals of other age groups (see Appendix B, Figure 54, for more details). These findings potentially link to NHS data on immigration, where the majority of first-generation individuals are adults and seniors (see Figure 7 in Immigration and Citizenship)

FIGURE 3

Mother Tongue of Black Muslim Population and General Population Aged 15+, NHS 2011, Canada

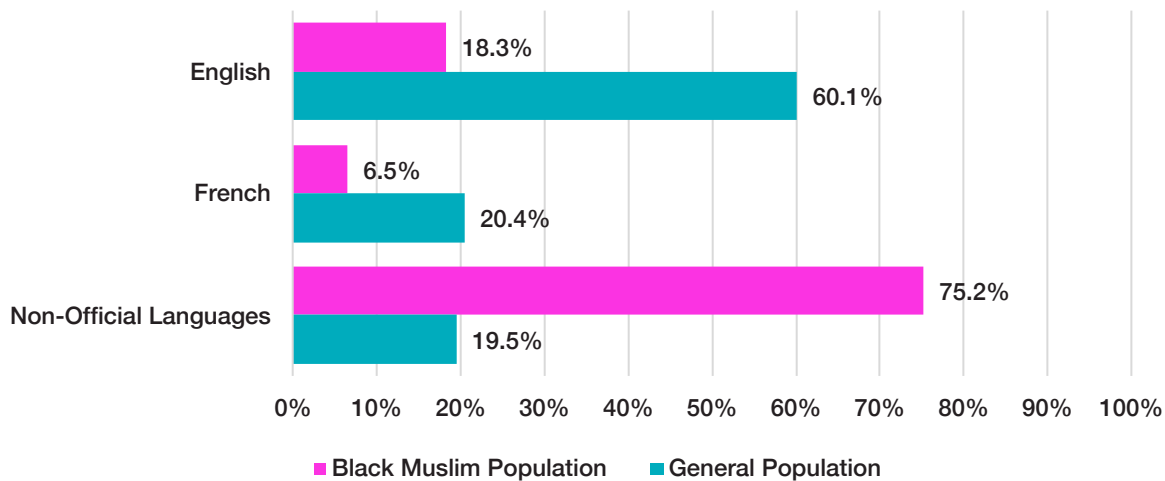
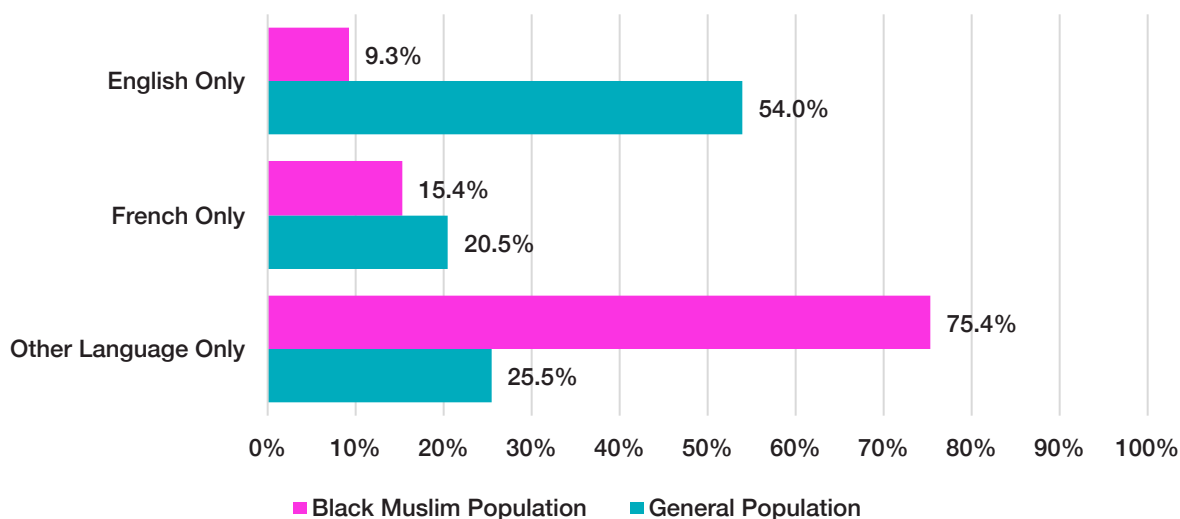


FIGURE 4

Mother Tongue of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



Note: Due to the small number of cases for “English and French equally,” “English and other equally,” “French and other equally,” and “English, French and other equally,” these categories were excluded.

In terms of non-official languages (i.e., those languages in which an individual can conduct a conversation), NHS data indicates that the Black Muslim population speaks a range of languages, including Afro-Asiatic language (37.2%), followed by no non-official language (24.6%), Niger-Congo languages (18%), and other non-official languages (15.5%).

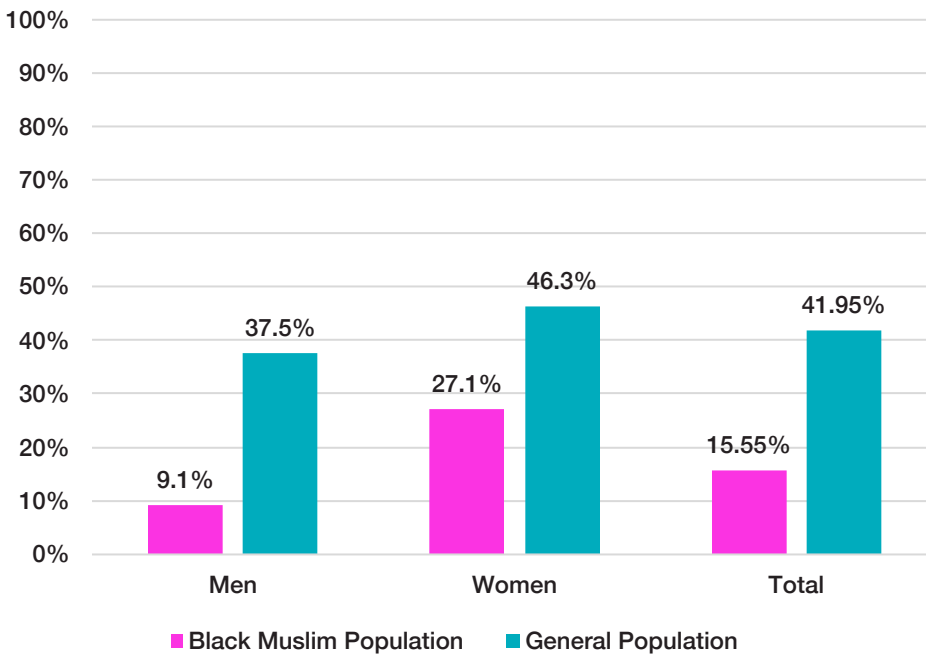
The majority of the Black Muslim population speaks a non-official language as their mother tongue.

Disability

Data on disability status indicates that fewer Black Muslim people, aged 15 years or older, report living with a disability than the general

population (15.5% vs. 42%, GSS, Figure 5).²¹ Gender differences also exist, with more Black Muslim women living with a disability compared to men (27.1% vs. 9.1%).

FIGURE 5
Disability Status of Black Muslim Population and General Population Aged 15+, by Gender, GSS 2020, Canada





Immigration and Citizenship

This section highlights the immigration and settlement patterns of the Black Muslim population. Most of the Black Muslim population in Canada are immigrants (NHS). A potential pattern exists in which Black Muslim individuals immigrate at a younger age and have children many years after they settle. NHS data also finds that most Black Muslim immigrants are born in various regions of Africa, with a high proportion from Eastern Africa. The majority of Black Muslim individuals who immigrated to Canada did so from 1995 to 1999 and 2010 onwards, which differs from the general population, who primarily immigrated to Canada before 1984 and after 2010 (GSS). Further, among Black Muslim individuals who were landed immigrants since 1980, most immigrated to Canada as refugees (GSS).

Settlement and Resettlement Experiences

Canadian immigration policies and initiatives, as well as civil strife internationally, may have impacted the proportions of Black Muslim individuals settling in Canada. The 1980s, 1990s, and early 2000s were periods of increased resettlement in Canada among Sudanese²² and Somalian^{23,24} people given civil strife in their home countries. Between 1988 and 1996, more than 55,000 Somali

individuals came to Canada as political refugees, representing the largest Black immigrant group to come to Canada in such a short timespan.²⁵ Further, Canadian immigration policies and initiatives have changed over time, and may have had an impact on immigration and resettlement patterns.^{26, 27}

Existing literature further highlights the challenges of immigrants, refugees, and asylum seekers integrating into a new country.²⁸ A case study on Somali women finds a link between the mental and physical health of those fleeing conflict zones and persisting negative health implications after settling in a new country.²⁹ Many struggle with a prolonged “adjustment stage” in which they experience language difficulties, difficulties in the labour market, stressors related to their children’s future, and others.³⁰ Research on newcomers also sheds light on isolation and difficulties finding supportive social spaces.^{31, 32} In particular, one study of 67 older adults, focusing on adult Muslim individuals in Alberta, found that social isolation, loneliness, discrimination, and racism are common experiences among those studied.³³ Overall, existing literature highlights the factors informing settlement and resettlement in Canada, along with the experiences of Black Muslim individuals, particularly women, after settling in Canada.

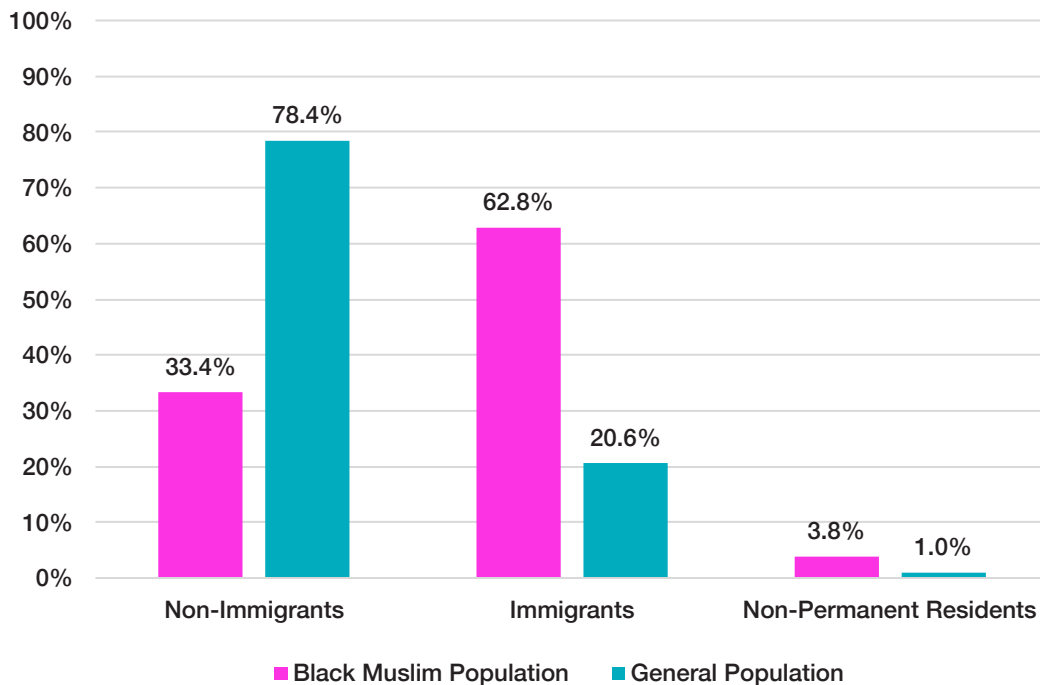
Citizenship and Immigration Status

Most of the Black Muslim population are Canadians by naturalization and considered to be first-generation Canadians. NHS data finds that 43.4% of Black Muslim people are Canadian by naturalization, and 21.8% are not Canadian citizens. In contrast, GSS data indicates that, among Black Muslim individuals who indicated they were Canadian citizens, 75.1% were Canadian by naturalization. As most Black Muslim people are not born in Canada, the data shows high proportions of first-generation Canadians. NHS data finds that 66.7% of the Black Muslim population are first-generation Canadians, and GSS data finds that 82.1%

of the Black Muslim population are first-generation Canadians. Figure 55, Table 1 and Table 2 in Appendix B provides additional details on citizenship and generation status.

Given that a high proportion of the Black Muslim population are not born in Canada, it is unsurprising that most Black Muslim people are immigrants (62.8%, NHS, Figure 6). This pattern differs from the general population, who are primarily non-immigrants (78.4%). NHS data also shows slight gender differences within the Black Muslim population, with more women being immigrants than men (63.7% vs. 61.9%) and more men being non-immigrants than women (34% vs. 32.7%) (see Appendix B, Figure 56, for more details).

FIGURE 6
Immigration Status of Black Muslim Population and General Population, NHS 2011, Canada



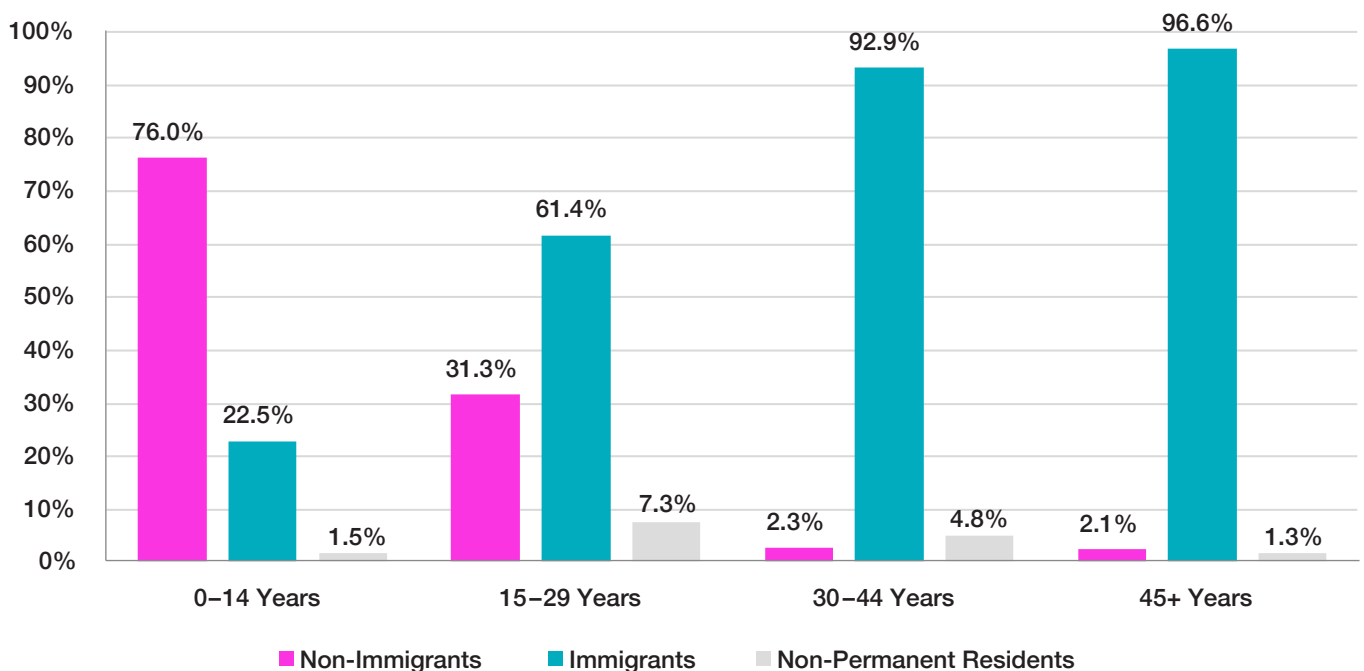
Most of the Black Muslim population immigrated to Canada, and are Canadian by naturalization.

Findings reveal that almost all Black Muslim people aged 30 to 44 (92.9%) and 45 and above (96.6%) are immigrants (NHS, Figure 7). This is not the case for children, who are mostly non-immigrants (76%). Coupled with

data on generation status, which highlights that more adults and seniors are first-generation, this suggests that adults may be likely to be born outside of Canada and have children once they settle in Canada.

FIGURE 7

Black Muslim Population, Immigration Status by Age Group, NHS 2011, Canada



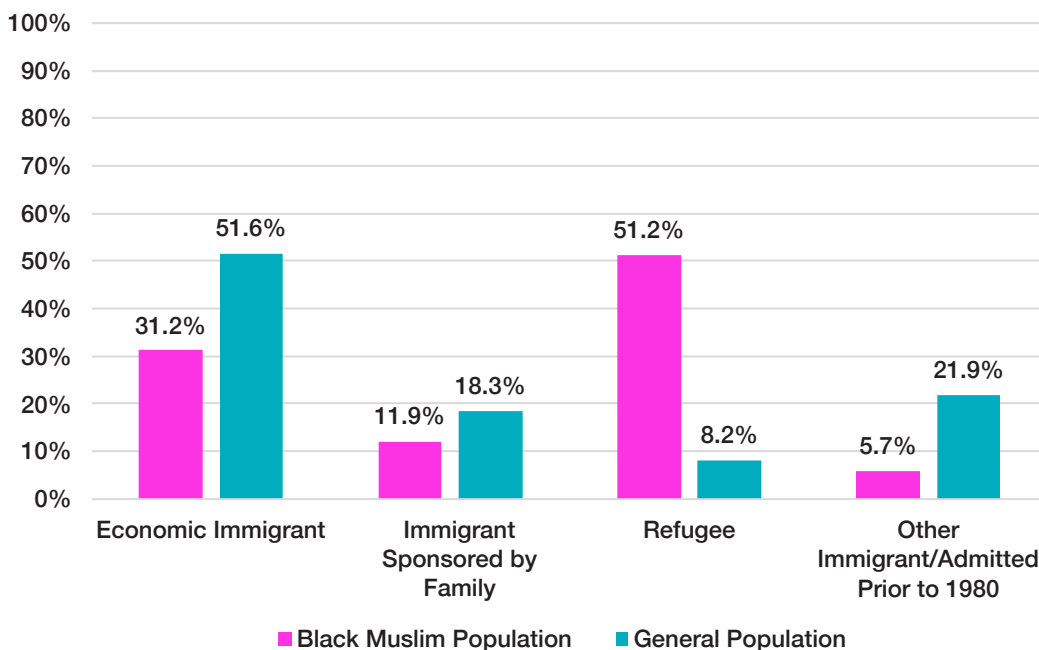
Note: Age categories in this figure differ from other figures due to the availability of data.

Reasons for immigration vary. NHS provides details on those individuals who immigrated through Canada’s Skilled Worker program. This program is intended for individuals with foreign work experience who want to immigrate to Canada.³⁴ Only a small proportion of Black Muslim individuals entered Canada through this program (11.7%), with stark differences between men and women (68.6% and 31.4%, respectively).

An analysis of GSS data on immigrant admission categories finds that, among those who reported being a landed immigrant since 1980, most Black Muslim

people entered Canada as refugees (51.2%), followed by economic immigrants (31.2%) (Figure 8). This trend is not consistent with the general population, where, among those who reported being landed immigrated since 1980, most are economic immigrants (51.6%). The higher proportion of Black Muslim refugees may potentially be linked to international influences/civil strife—in the 1980s, 1990s, and early 2000s, many Somalis fled human rights abuses and resettled in Canada.^{35,36} Findings also suggest potential disparities in immigration policies or barriers to immigration through the economic stream.

FIGURE 8
Black Muslim Population and General Population Aged 15+, Type of Immigrant, GSS 2020, Canada



Note: “Admitted Prior to 1980” was merged with “Other Immigrant” due to a small number of cases.

Year and Age of Immigration

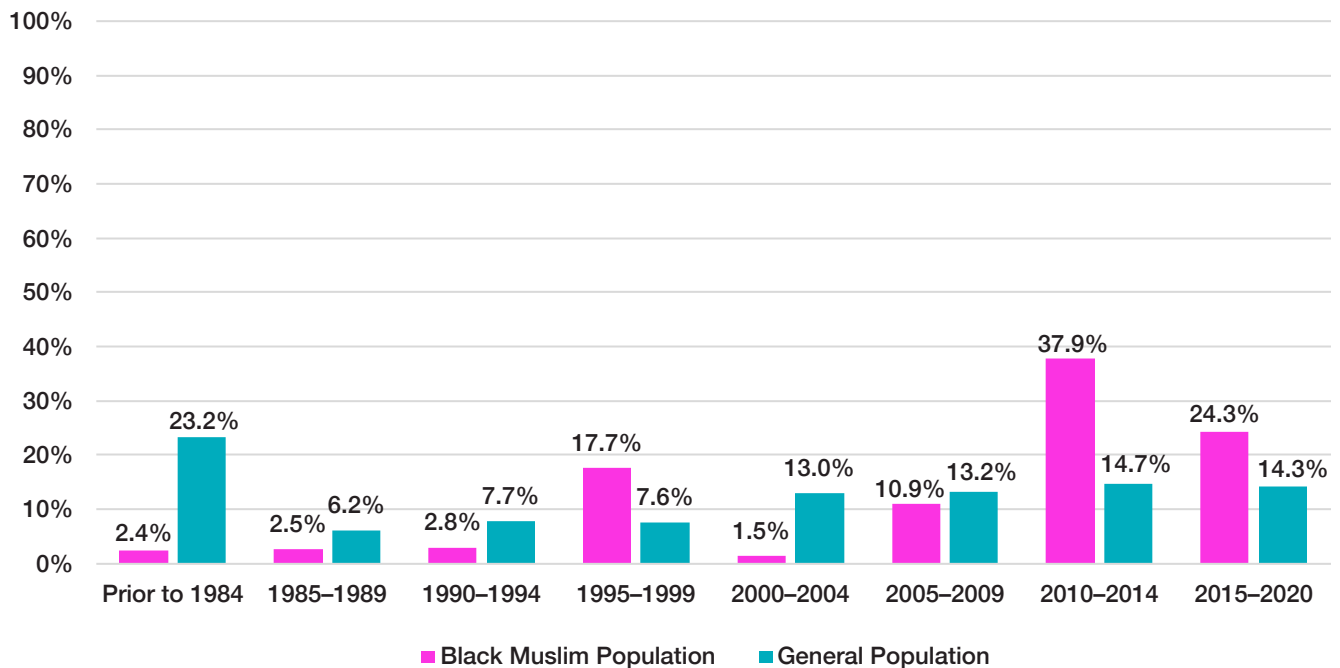
Just over 60% of the Black Muslim population who were born outside of Canada immigrated to Canada after 2010 (GSS, Figure 9). This is significantly higher than those from the general population who were born outside of Canada, with 29% who immigrated after 2010. Differences are also observed for those who immigrated before 1984, where the proportion of the general population is over nine times greater than the Black Muslim population (23.2% vs. 2.4%). Changes to Canada’s immigration policies have occurred over time, potentially impacting the proportion of Black Muslim

people immigrating to Canada. With the passing of Bill C-11 in 2010, Canada aimed to increase the number of resettled refugees by 20% (2,500 refugees) per year.³⁷ Additional reforms were implemented in 2012 like the Balanced Refugee Reform Act, and in 2017, Canada announced a historical increase in refugee admission while also committing to increasing the resettlement opportunities for refugees from Africa and the Middle East.³⁸

Interestingly, a spike is also observed among Black Muslim individuals from 1995 to 1999 (17.7%), which may link to the many Somali people fleeing human rights abuses and the civil war and resettling in Canada as refugees during this period.^{39,40}

FIGURE 9

Year of Immigration of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada

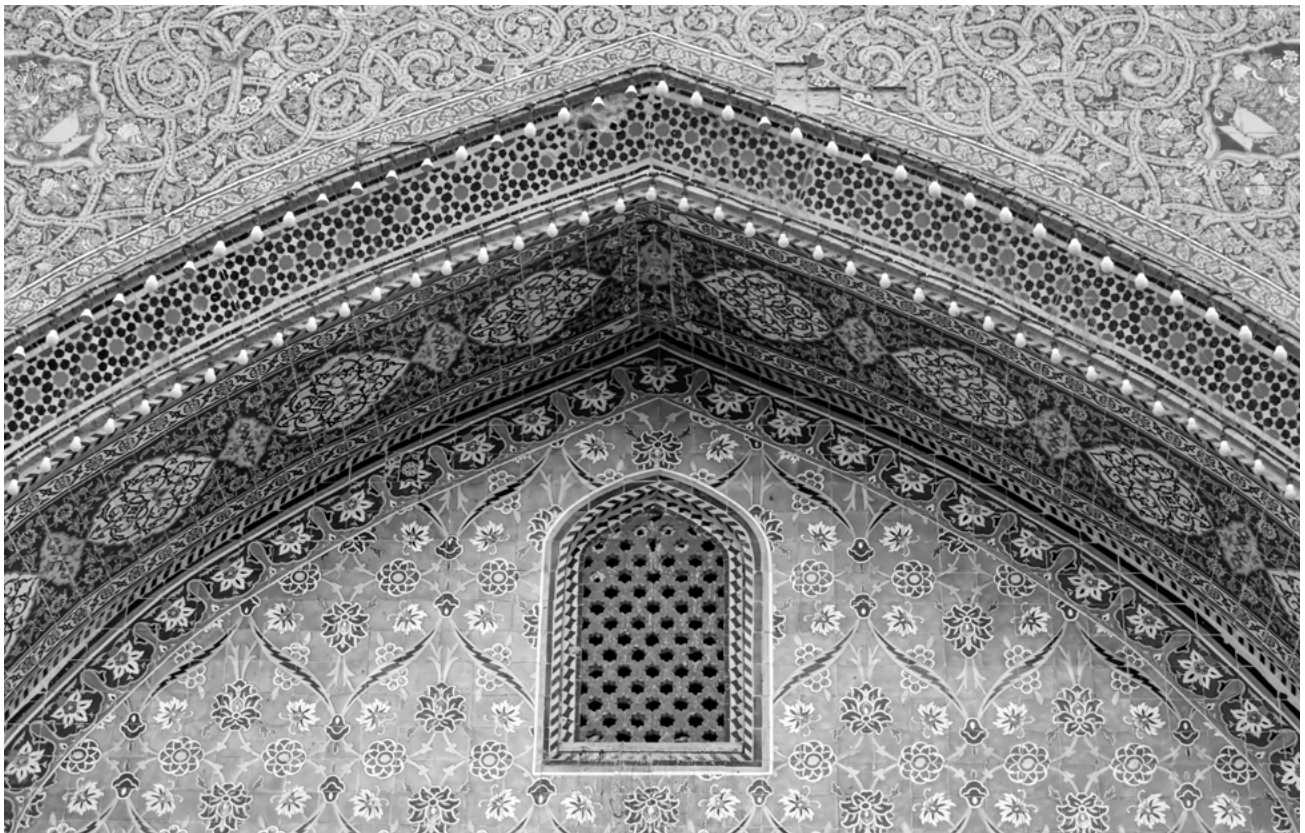


Note: Timeframes earlier than 1984 were merged into the “Prior to 1984” category due to the small number of cases in these categories.

In terms of age of immigration, most Black Muslim people immigrate as children or youth (NHS). Among those who reported their age at immigration, higher proportions of youth (38.4%) and children (31.2%) immigrated to Canada than those 30 to 44 (24%) and 45 and above (6.3%). It should also be noted that 43.1% of the Black Muslim population did not report their age at immigration.

Slight gender differences are also found among Black Muslim women and men who reported their age at immigration (NHS). More women than men immigrated as youth (44.5% vs. 32.5%), and more men than women immigrated between 30 and 44 (30.1% vs. 17.8%) (see Appendix B, Figure 57, for additional information).

A somewhat similar trend is observed in the GSS data. Among Black Muslim individuals who reported being born outside of Canada, the highest percentage immigrated below the age of 17 (39.3%). This is followed by individuals over 31 (34.4%) and between 18 and 30 (26.2%). Significant gender differences are observed for those between 0 and 17 and 18 and 30, with substantially more men than women immigrating below the age of 17 (54.1% vs. 8%), whereas more women than men immigrated between 18 and 30 (52% vs. 14.1%) (See Figure 58 in Appendix B for additional details).

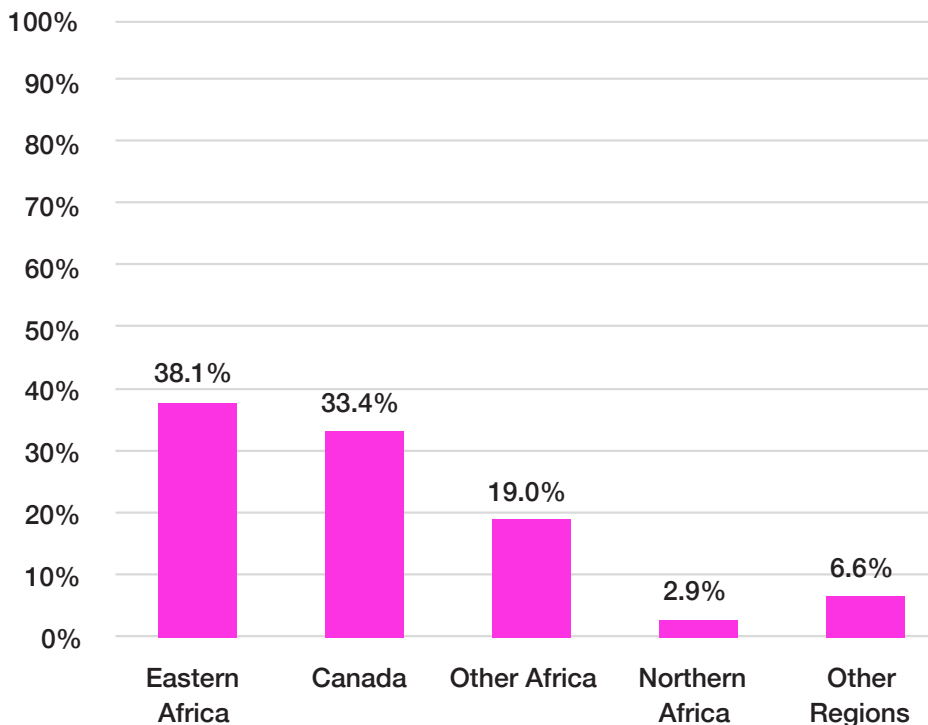


Place of Birth

Most Black Muslim individuals are born in various regions across Africa, including Eastern Africa (38.1%), other parts of Africa (19%), and Northern Africa (2.9%) (NHS, Figure 10). Relatively high proportions are born in Canada (33.4%). There may be a link between place of birth and non-official language spoken, as individuals speak Afro-Asiatic languages across different parts of Africa.^{41,42}

Slight gender differences are also observed in place of birth. NHS data reveals that most women are born in Eastern Africa (42.7%), followed by Canada (32.7%) and other parts of Africa (16.5%). In contrast, men are born in Canada (33.9%), followed by Eastern Africa (33.7%) and other parts of Africa (21.4%) (See Appendix B, Figure 59, for more details). These differences might be explained by NHS immigration status findings, which revealed that slightly more women than men are immigrants (63.7% vs 61.9%) and slightly fewer women than men are non-immigrants (32.7% vs. 34%).

FIGURE 10
Black Muslim Population by Place of Birth, NHS 2011, Canada



Note: "Other Regions" include Asia, Middle East, United States, South America, Other Northern and Western Europe, Other Caribbean and Bermuda.

Much of the Black Muslim population in Canada were born in Eastern African.

While data cannot be disaggregated by country, several African countries have large Black and Muslim populations. In particular, Somalia forms part of the Eastern African region, and the country's state religion is Islam.⁴³ Literature also highlights that, given civil strife, many Somali refugees resettled in Canada in the 1990s and 2000s, and reside in Toronto.^{44, 45} This is a possible explanation

for the pattern in NHS data, which found that 42.8% of Black Muslim people reside in Toronto. In other countries in "Eastern Africa" such as Djibouti⁴⁶ and the Comoros,⁴⁷ Islam is the state religion. Countries in "Other Africa" such as Gambia,⁴⁸ Guinea,⁴⁹ Mali,⁵⁰ Niger,⁵¹ and Senegal⁵² also have a great majority of the population who is Muslim.







Home Life and Relationships

This section highlights marital status and living arrangements within the Black Muslim population. Findings from both NHS and GSS indicate that that much of the Black Muslim population is not married, which is opposite than the general population who tend to be legally married or living in common law relationships. Significant differences are also observed within the Black Muslim population, where more women than men are separated, divorced, or widowed.

Findings also highlight that most Black Muslim people live in a one-family households (NHS), and many live in households of four, five, or seven or more people (NHS/GSS). High proportions of the Black Muslim population compared to the general population residing in households with seven or more people may indicate the presence of multigenerational households among the Black Muslim population. Further, while most Black Muslim people do not live in subsidized housing, a higher percentage of the Black Muslim population live in subsidized housing compared to the general population, which may indicate financial disparities.

Home Life and Housing Experiences

Census data highlights that in 2011, 2016, and 2021, multigenerational homes made up 2.7%, 2.9%, and 2.9% respectively of homes in Canada.^{53, 54, 55} Other research further investigates immigrant families and multigenerational homes.⁵⁶ A study, which also draws on 2011 NHS data, indicates that the proportion of immigrants aged 45 and over in private households who are grandparents in shared homes with grandchildren was 8.4%, whereas the proportion for non-immigrants was 2.5%.⁵⁷ Within the Muslim and Black populations, 10.5% of Muslim people and 8.4% of Black people have similar living arrangements.⁵⁸

Literature also explores the housing and living experiences of immigrants, with one study indicating that across Western countries, ethnic minorities tend to live in smaller apartments and pay higher rents per square metre, among others.⁵⁹ Canada-specific literature further indicates that Black lone parents are often confronted with discrimination in the housing market, which acts as a barrier to housing opportunities.⁶⁰

Research on the experiences of newcomers, particularly of Ghanaian and Somali immigrants, examines obstacles related to affordability, discrimination, and difficulties in finding space for religious or cultural practices, among others.⁶¹ Among those studied, many indicated developing strategies when searching for homes to avoid or mitigate discrimination in the process, including having others phone potential landlords, avoiding wearing traditional clothing when searching for a home, leaving children at home to avoid unwanted questions about family size, and others.⁶² For Somali immigrants, the need for space within housing to accommodate prayer rooms may be financially challenging.⁶³

Research and news reports also provide an understanding of how housing ownership for the Muslim population may be linked to the prohibition of interest within Islam.^{64, 65}

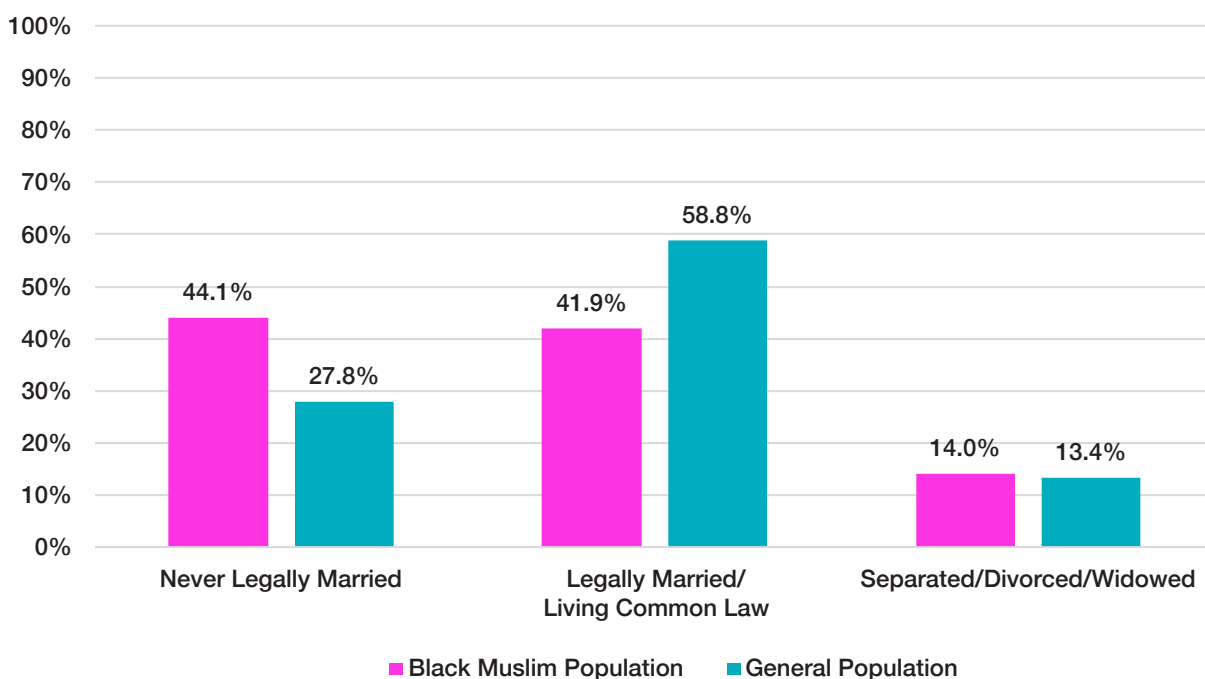
As a result, many Muslim individuals may be unable to take out a mortgage in order to own a home, and may instead rent, particularly as they save to purchase a home without needing a mortgage, or may instead use alternative financing means through banks that practice Halal financing.^{66, 67}

Marital Status

Much of the Black Muslim population has never been legally married, which is the opposite of the general population (NHS/GSS, Figures 11 and 12).⁶⁸ NHS data highlights that similar proportions of the Black Muslim population are either not legally married (44.1%) or legally married or living in common law (41.9%, with 38.4% legally married and 3.5% living in common law) (Figure 11). By contrast, the general population is mostly legally married or living in common law (58.8%).

FIGURE 11

Black Muslim Population and General Population Aged 15+, Marital Status, NHS 2011, Canada

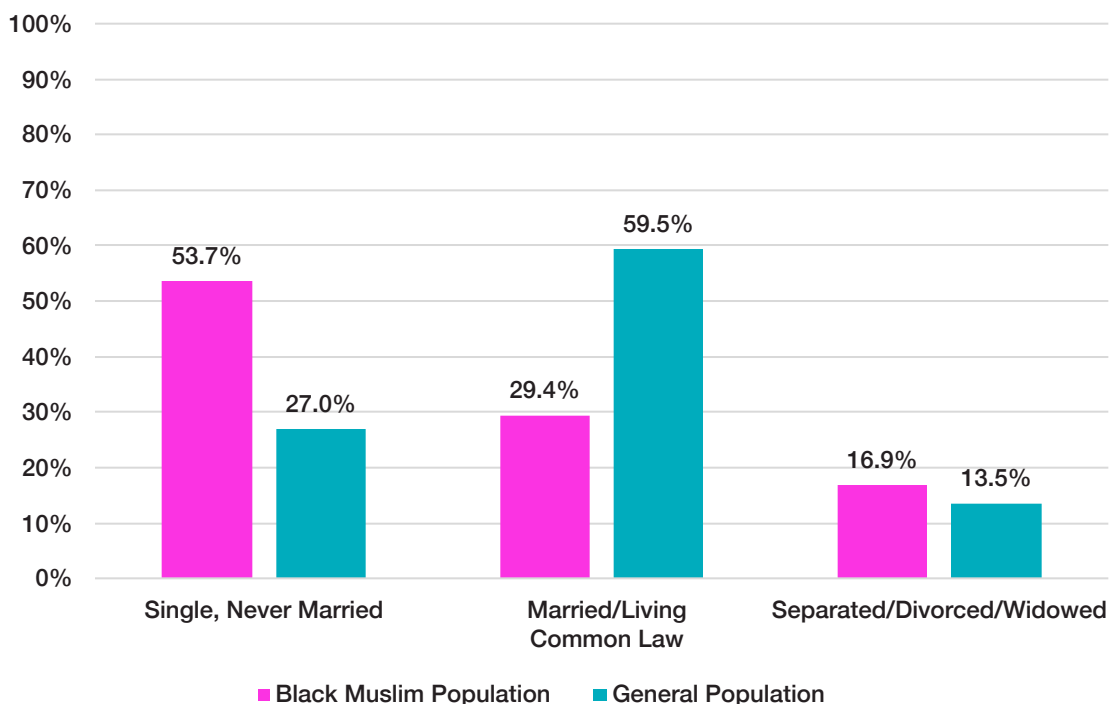


GSS data shows a similar pattern, with most of the Black Muslim population being single and never married (53.7%), which is opposite to the general population, who are mostly married or living in common law (59.5%, Figure 12).

Much of the Black Muslim population has never been legally married, which is the opposite of the general population.

FIGURE 12

Black Muslim Population and General Population Aged 15+, Marital Status, GSS 2020, Canada



Examining marital status by gender within the Black Muslim population, aged 15 and over, reveals that significantly more women are separated, divorced, or widowed. NHS data finds that 21.8% of women and 6.7% of men are separated, divorced, or widowed. This pattern persists in GSS data, with 44.3% of women and 1.5% of men being separated, divorced, or widowed.

Gender differences are also observed for other marital status categories. NHS data finds that more men than women are legally married (41.2% vs. 35.5%) or never married (48.8% vs. 39.1%), whereas slightly more women than men are living in common

law (3.7% vs. 3.3%). On the other hand, GSS finds that 39.3% of men and 11.9% of women are married or living in common law, and 59.2% of men compared to 43.8% of women have never been married.

A possible explanation for a high proportion of Black Muslim individuals never being legally married might be religious traditions. In particular, a *Nikah* is a religious ceremony that signifies marriage within Islam.⁶⁹ In Canada, however, individuals must also comply with legal requirements set out in provincial and federal laws.^{70, 71}



Living Arrangements

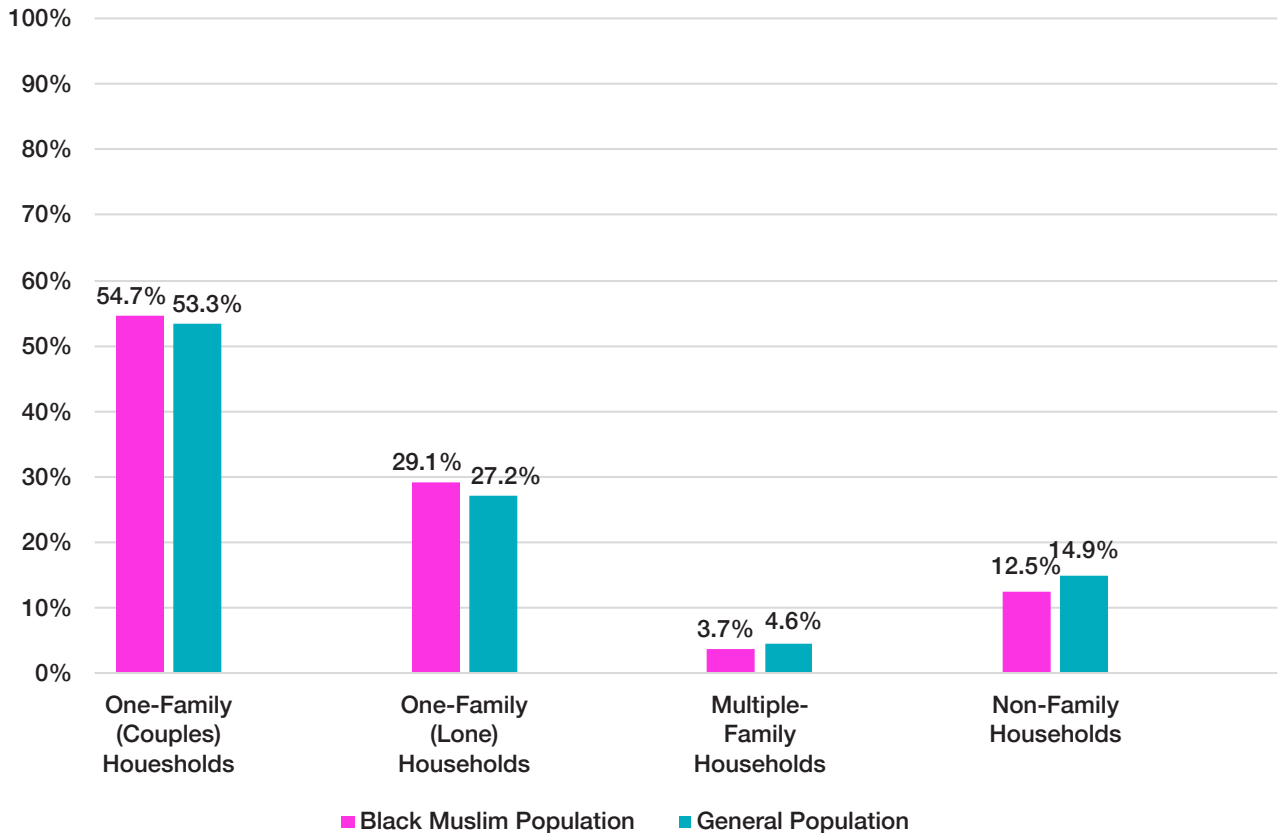
Household Type

Most of the Black Muslim population resides in one-family households as married couples or common-law partners (54.7%) or as lone parents (29.1%) (NHS, Figure 13).⁷² This is similar to the general population,

with slightly more Black Muslim people living in one-family households (83.8% vs. 80.5%). An opposite pattern is observed for other household types, where fewer Black Muslim people live in multiple-family homes (3.7% vs. 4.6%) and non-family households (12.5% vs. 14.9%) compared to the general population.

FIGURE 13

Household Type of Black Muslim Population and General Population, NHS 2011, Canada

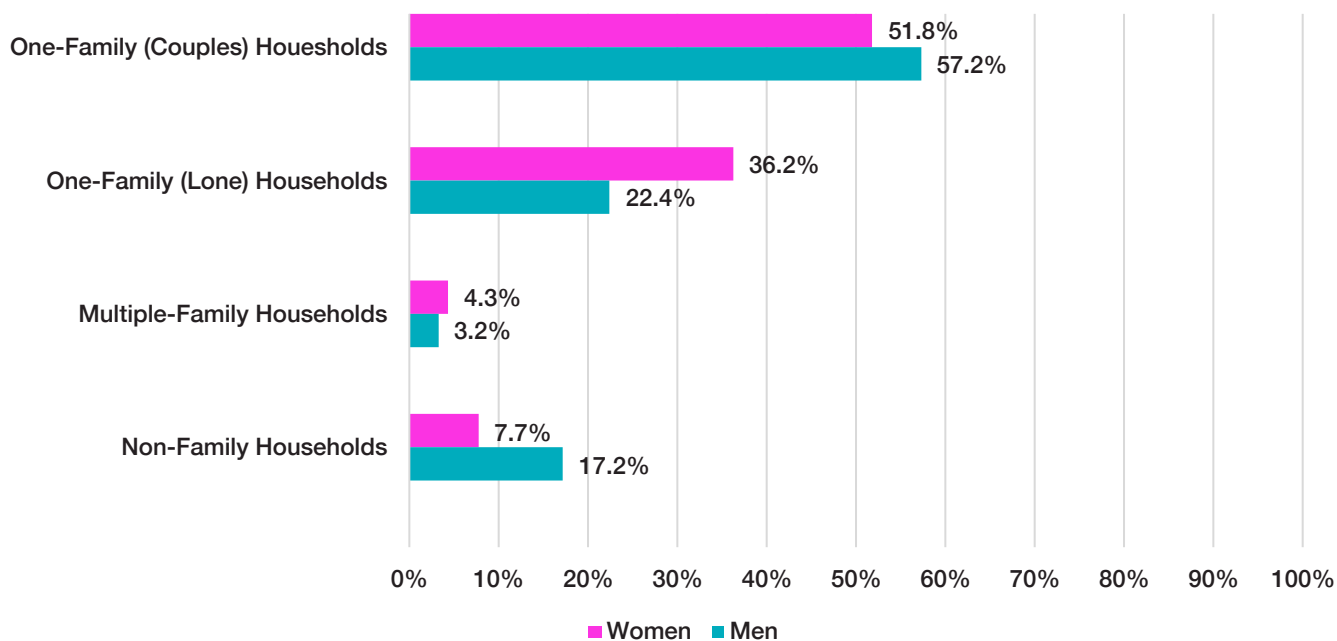


More women than men live in one-family households as lone parents (36.2% vs. 22.4%, NHS, Figure 14). This might link to previous data, highlighting that more women are separated, divorced, or widowed (NHS, Figure 11). The gender breakdown

also shows that more men live in non-family households than women (17.2% vs. 7.7%), which might be explained by higher proportions of men never being legally married.

FIGURE 14

Black Muslim Population, Household Type by Gender, NHS 2011, Canada



Patterns related to household type in 2011 may also connect to immigration patterns. In 2006, the proportion of women who were single parents was high among immigrant women from the Caribbean and Somalia.⁷³ This may link to the many Caribbean women immigrating to Canada for caregiving, nursing, or teaching work, and

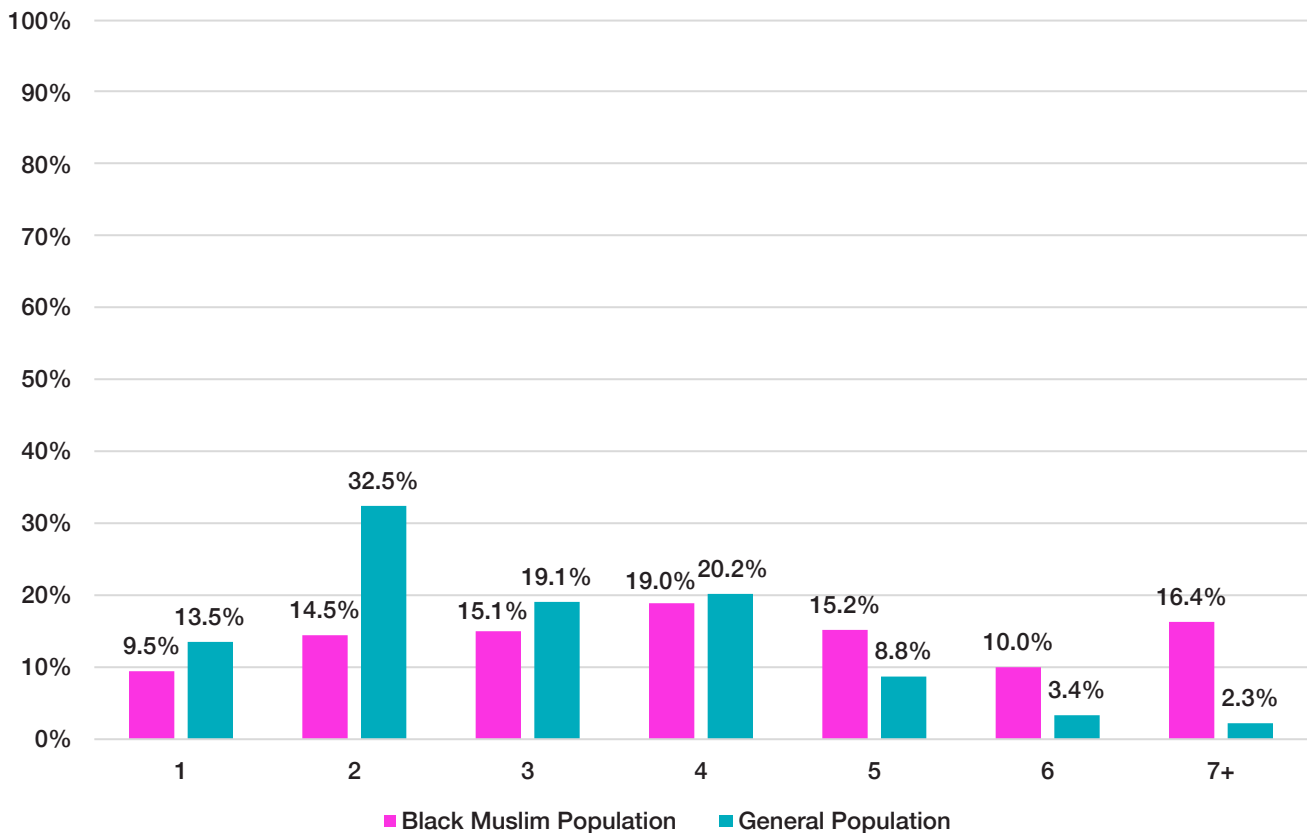
who may have left their spouses and children behind.⁷⁴ For Somali women, the conditions before coming to Canada may have driven them to be single parents as their husbands might have lost their lives through war or families were forced to separate while fleeing conflict.⁷⁵

Household Size

The Black Muslim population tends to reside in four-person households (19%), followed by households of seven or more people (16.4%, NHS, Figure 15). This is unlike the general population, where more individuals reside in two-person (32.5%), followed by four-person (20.2%) households.

Stark differences are also observed in households of six and seven or more people, with significantly higher proportions of the Black Muslim population than the general population (six-person households: 10% vs. 3.4%; seven-person or more households: 16.4% vs. 2.3%).

FIGURE 15
Household Size of Black Muslim Population and General Population Aged 15+, NHS 2011, Canada



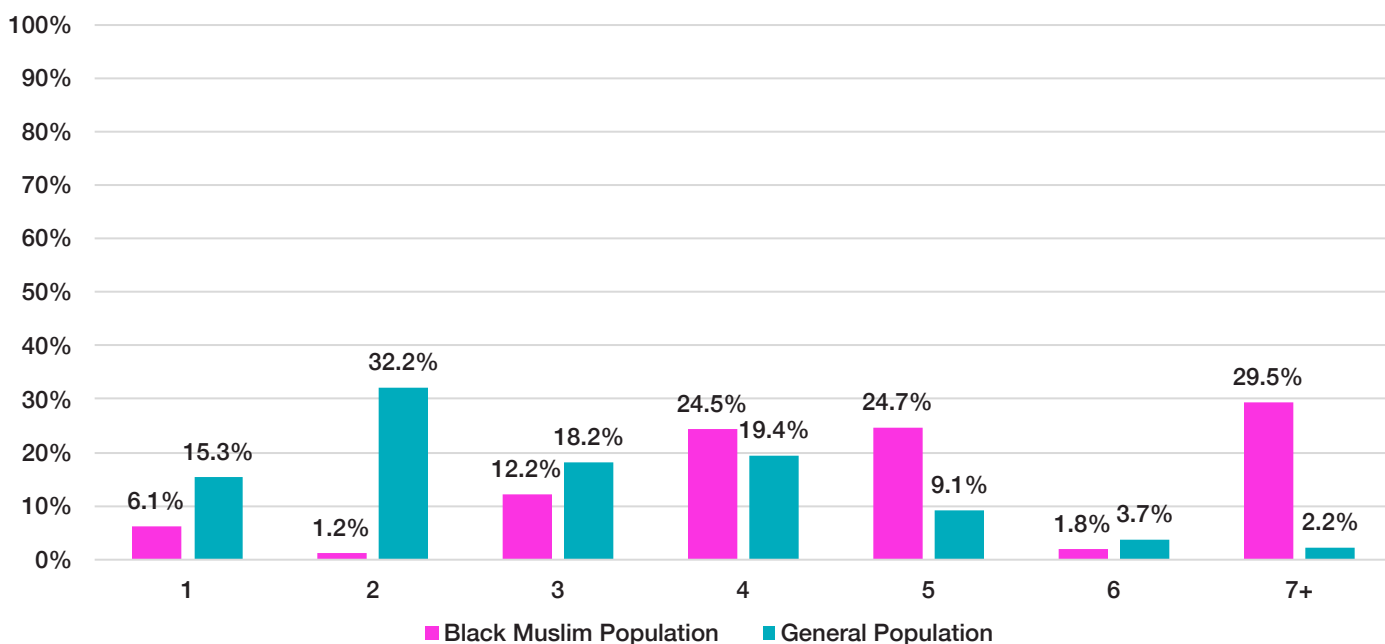
Note: Totals do not sum to 100% due to approximations.

A slightly different pattern is observed in GSS data, with high proportions of the Black Muslim population living in seven-person or more households (29.5%), followed by five-person (24.7%) and four-person (24.5%) households (Figure 16). This is unlike the general population, who reside mostly in

two-person households (32.2%), followed by four-person (19.4%) and three-person (18.2%) households. Stark differences in larger household sizes persist in the GSS data, with significantly more Black Muslim individuals living in seven-person or more households.

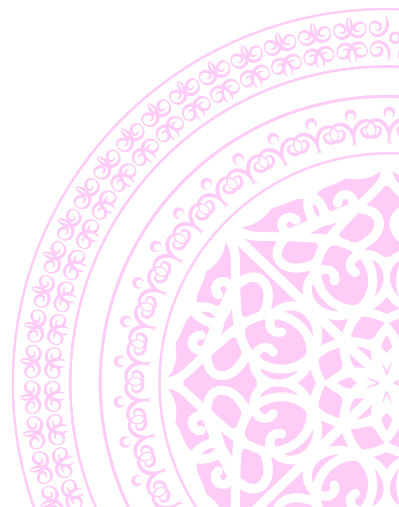
FIGURE 16

Household Size of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



Note: Responses for seven and above were merged into the “7+” category.

Patterns in household sizes of seven-persons or more in both data sets may suggest that the Black Muslim population have more children or live in multigenerational households.



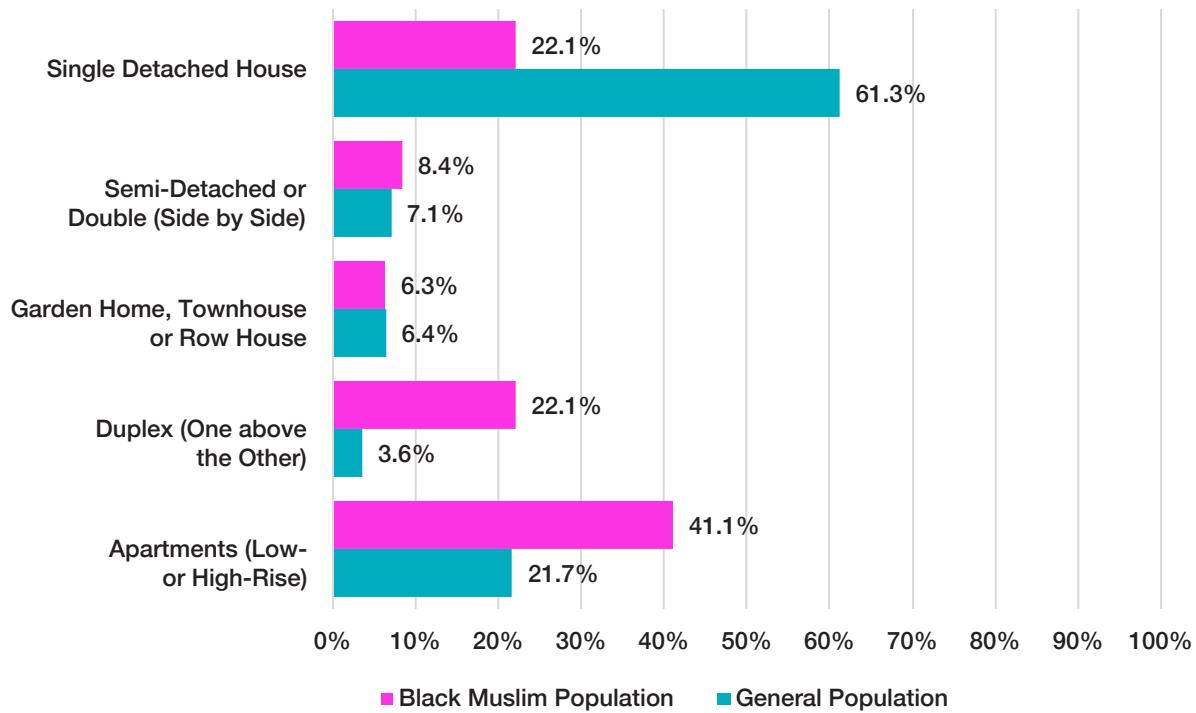
Housing

Most of the Black Muslim population resides in apartments (41.1%), followed by equal portions living in single detached homes (22.1%) and duplexes (22.1%) (GSS, Figure 17). This is unlike the general population,

who primarily reside in single detached homes (61.3%), followed by apartments (21.7%). A significant difference is observed for those living in single detached homes, where almost three times more individuals from the general population reside.

FIGURE 17

Black Muslim Population and General Population Aged 15+, Type of Dwelling, GSS 2020, Canada



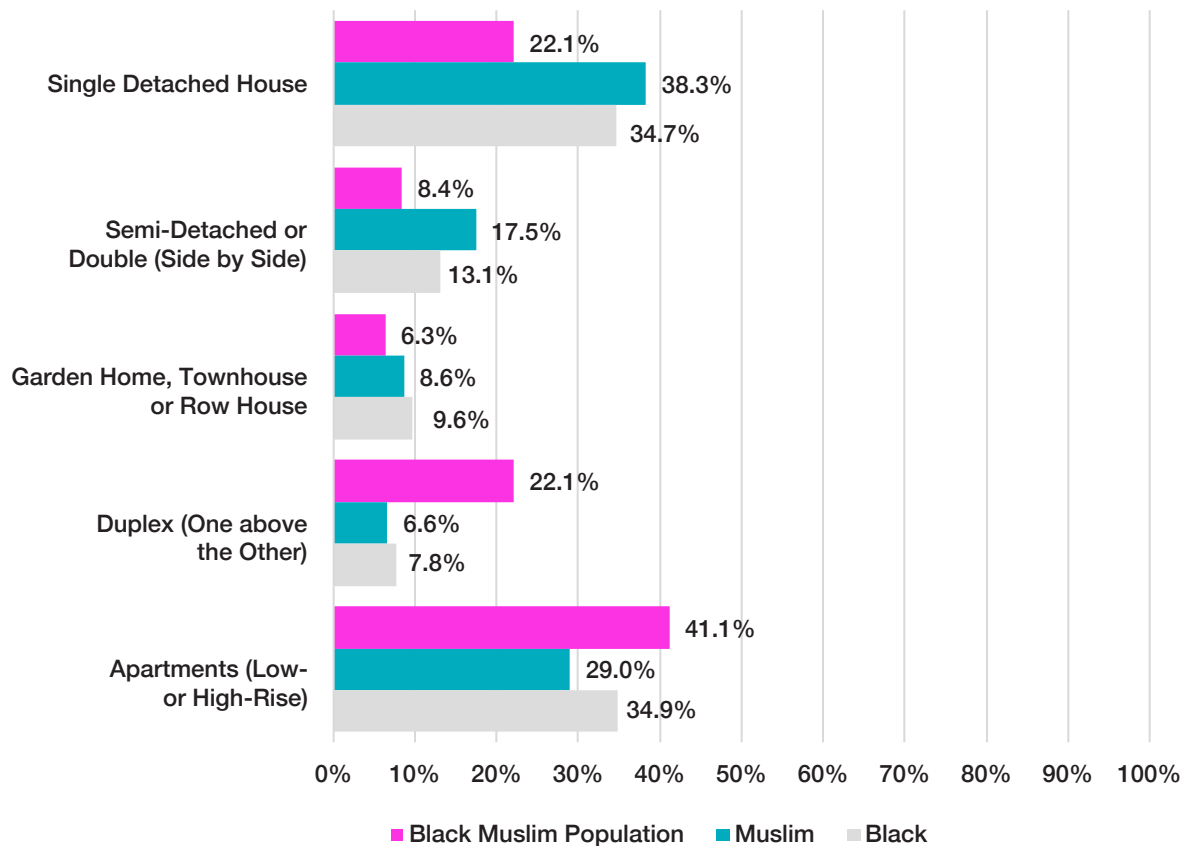
Note: Categories for “Mobile Home or Trailer” and “Other” were excluded as the number of cases was small. Categories for low- and high-rise apartments were merged into “Apartments (Low- or High-Rise).”

Comparing types of dwelling for the Black Muslim, Muslim, and Black populations highlights that more Black (34.7%) and Muslim (38.3%) people live in a single detached home compared to the Black

Muslim population (22.1%) (GSS, Figure 18). Fewer Black (34.9%) and Muslim (29%) individuals live in apartments than Black Muslim individuals (41.1%).

FIGURE 18

Type of Dwelling for Black Muslim Population, Muslim Population and Black Population Aged 15+, GSS 2020, Canada



Note: Categories for “Other” and “Mobile Home or Trailer” were excluded as the number of cases was small. Categories for low- and high-rise apartments were merged into “Apartments (Low- or High-Rise).”

Significantly fewer Black Muslim people own a dwelling than the general population (GSS, 25.8% vs. 75.2%). A similar trend persists when comparing the Black Muslim population to the Black or Muslim populations, with fewer Black Muslim individuals owning a dwelling compared to Black and Muslim individuals (25.8%, 56.1%, and 61.1%, respectively). Overall,

these findings suggest potential financial disparities for the Black Muslim population in the housing market, or intersecting forms of racial and religious discrimination experienced by the Black Muslim population. There may be several reasons why a high proportion of the Black Muslim population lives in apartments. Some forms of housing

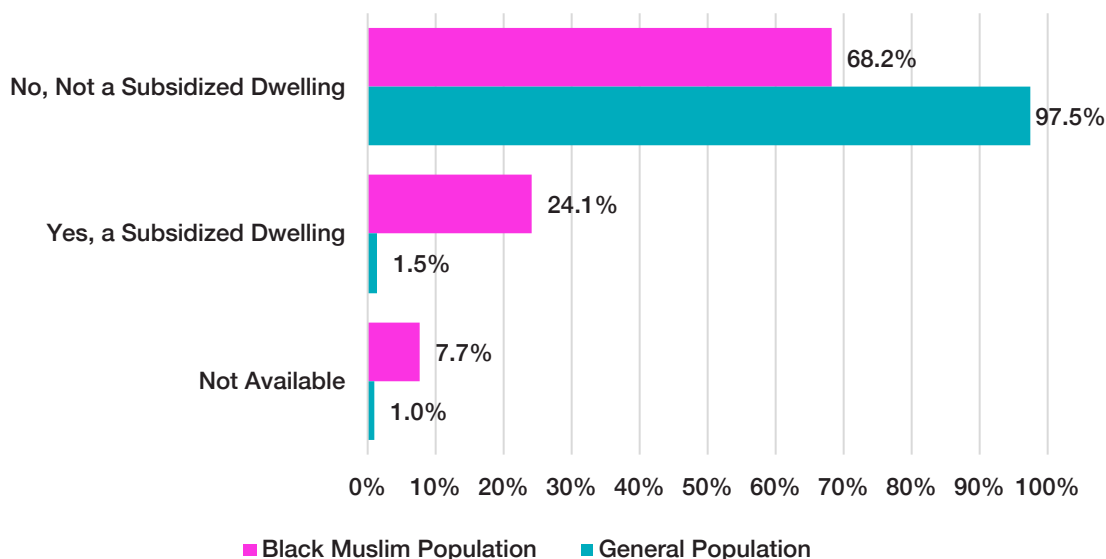
tend to cost more than others; for example, detached homes tend to cost more than apartments.⁷⁶ The Black Muslim population lives in large metropolitan cities like Toronto and Montreal where housing prices can be high (see Figure 1 in Location). In fact, housing prices have increased by 12.9% in Greater Toronto and 10.6% in Montreal between July 2021 to July 2022.⁷⁷ This may create obstacles for individuals seeking to own a single detached home. In Toronto, for example, the cost of detached homes was about \$900,000 more than of apartments.⁷⁸ Further, it is also possible that apartments are the most common type of residence in cities where the Black Muslim population primarily resides. Statistics Canada's 2021 Census data on type of dwelling by household type finds that more households in Toronto or Montreal reside in apartments than single detached homes (40.2% apartments and 39% single detached in Toronto, and 51.3% apartments and 31.8% single detached homes in Montreal).⁷⁹

Subsidized Housing

While most of the Black Muslim population do not reside in a subsidized dwelling, more Black Muslim people live in subsidized dwellings than the general population (24.1% vs. 1.5%, NHS, Figure 19). GSS data also examines subsidized housing; however, the survey focuses on individuals who rent and the reasons for a monthly rental reduction. Based on this, 12.4% of the Black Muslim population and 8.4% of the general population reported monthly rent reductions from government-subsidized housing (other reasons for rent reductions are shown in Appendix B, Table 3). These findings show that more Black Muslim people live in subsidized housing than the general population, which may link to financial disparities experienced by the Black Muslim population.

FIGURE 19

Subsidized Dwelling of Black Muslim Population and General Population, NHS 2011, Canada

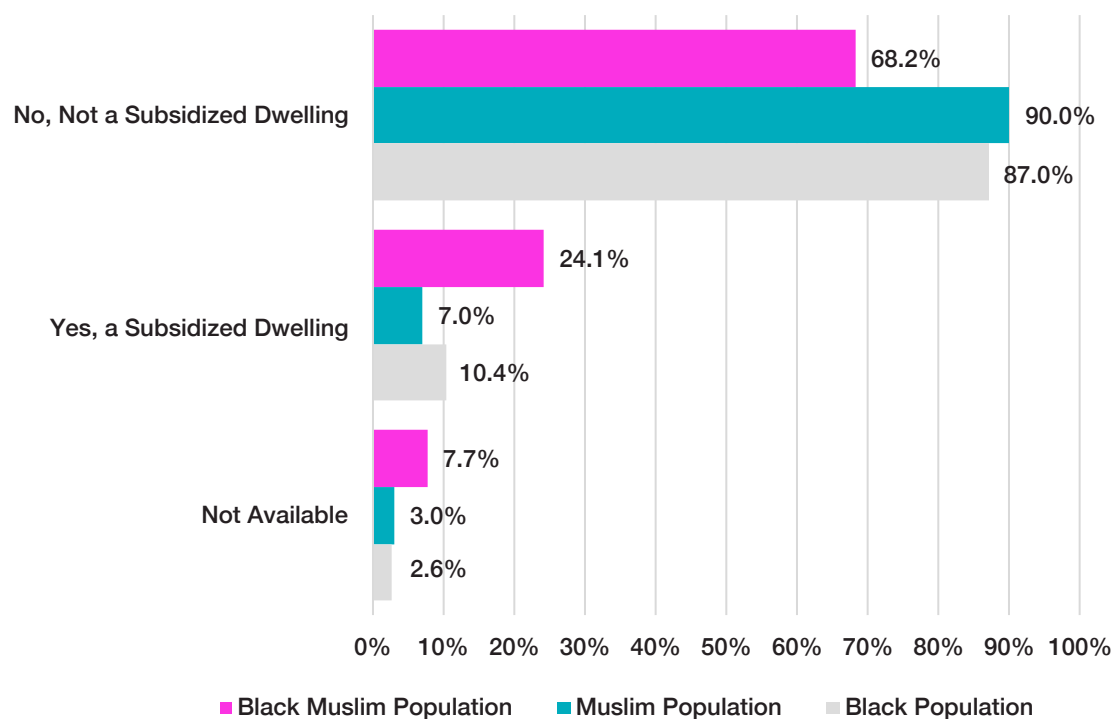


Further housing disparities exist when comparing subsidized housing of the Black Muslim, Black, and Muslim populations. NHS data shows that more Black Muslim people live in subsidized dwellings (24.1%) than Black (10.4%) or Muslim (7%) people (Figure 20). By contrast, GSS data highlights

that for those who rent, a higher proportion of Black individuals (15%) have their monthly rent reduced from government-subsidized housing than Black Muslim (12.4%) and Muslim (9.5%) people. Additional details are presented in Appendix B, Table 3.

FIGURE 20

Subsidized Dwelling of Black Muslim Population, Muslim Population and Black Population, NHS 2011, Canada





Education

This section highlights educational attainment, field of study, and location of study of the Black Muslim population. Fewer Black Muslim people have completed a certificate, degree, or diploma than the general population (NHS category “no certificate, diploma, or degree”⁸⁰ and GSS category “less than high school diploma or equivalent”). Within the Black Muslim population, educational attainment varies by gender: NHS and GSS data highlight that fewer Black Muslim women than men have completed a university certificate, degree, or diploma. Additionally, compared to Muslim people, Black Muslim and Black individuals are underrepresented among those who have completed a university credential (NHS/GSS). Most of the Black Muslim population with above a high school education studied within arts, social sciences, and humanities fields (GSS).

Educational Experiences

Existing research highlights racism and discrimination within educational systems, particularly related to student participation in the different levels of study: Academic (considered to be academically challenging courses that lead to university preparedness), Applied (contributes to

Many Black and Muslim students report experiencing discrimination and bias within classrooms and the education system.

college preparedness), and Essentials (focused on credit achievement and preparedness for the job market rather than university or college).⁸¹ A study using Toronto District School Board (TDSB) data found that, among students enrolled in TDSB programs in the 2006 to 2011 cohort, the proportion of Black students enrolled in Applied courses was more than double that of white and other racialized students, and the proportion of Black students enrolled in Essentials courses was triple that of white and other racialized students.⁸² In fact, Black students are often streamed into Applied

and Essentials programs.⁸³ The practice of streaming students into non-academic courses can have many negative impacts including delayed graduation, increased rate of drop out, negative self-perceptions, and others.⁸⁴ Additional disparities persist broadly—TDSB data from the 2006-2012 census found including Black, Latin American, mixed, and Middle Eastern students experience higher suspension rates than white students and students from other racialized groups.⁸⁵ The 2011-2012 TDSB Student and Parent Census found that, compared to other racialized students, Indigenous, Black, or Latin American students are more likely to be identified with special education needs (e.g., behavioural, communication, intellectual or physical exceptionalities).⁸⁶ Further, racialized parents, particularly Black mothers, are often deemed “aggressive” when advocating for their children.⁸⁷ Newer TDSB data highlights that disparities persist in recent years. While Black students only make up 11%

of the student population in Toronto, they accounted for 36.2% of suspensions and expulsions in 2016-17 and 34.3% in 2017-18.⁸⁸

Religious discrimination also persists, with several studies highlighting experiences of discrimination— one study of 32 students reveals that many Muslim students experience Islamophobia, religious stereotypes, biases, and a lack of acceptance.⁸⁹ Another study highlighted Muslim students’ experiences with cultural insensitivity perpetuated by teachers and biased teaching and approaches to curriculum.⁹⁰

Research also examines the post-secondary experiences of Canadian Muslims.^{91, 92} A study of Canadian Muslim students found that participants experienced various forms of Islamophobia, experienced anti-Muslim biases within the educational content, and felt uncomfortable or isolated in classroom environments, among other experiences.⁹³



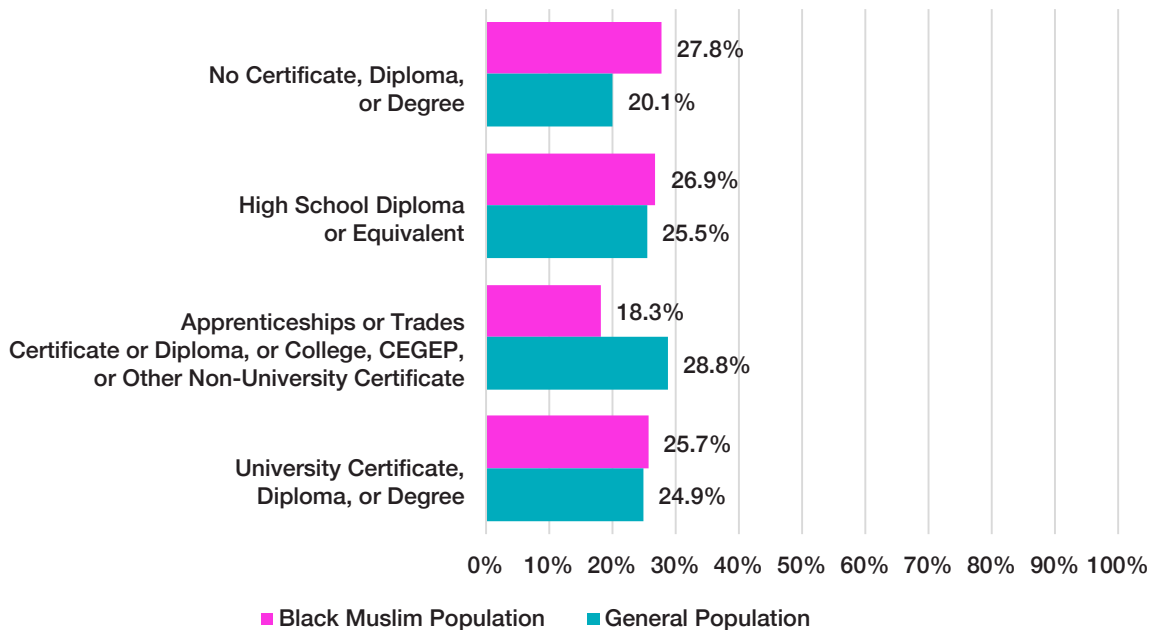
Educational Attainment

There are varying levels of educational attainment for the Black Muslim population and the general population⁹⁴ (NHS/GSS, Figures 21 and 22). However, response categories for highest certificate, diploma, or degree earned differ slightly between NHS and GSS data sets. The NHS uses the category “no certificate, diploma, or degree” whereas GSS identifies those who have less than a high school diploma or equivalent.

Fewer Black Muslim people have completed a certificate, degree, or diploma than the general population (Figures 21 and 22). NHS data shows that 27.8% of the Black Muslim population has no certificate, diploma, or degree (vs. 20.1% of the general population), and 26.9% have a high school diploma or equivalent (vs. 25.5% of the general population). Interestingly, an opposite pattern is seen for university credentials, with slightly higher attainment among the Black Muslim population compared to the general population (25.7% vs. 24.9%).

FIGURE 21

Highest Education Obtained by Black Muslim Population and General Population Aged 15+, NHS 2011, Canada



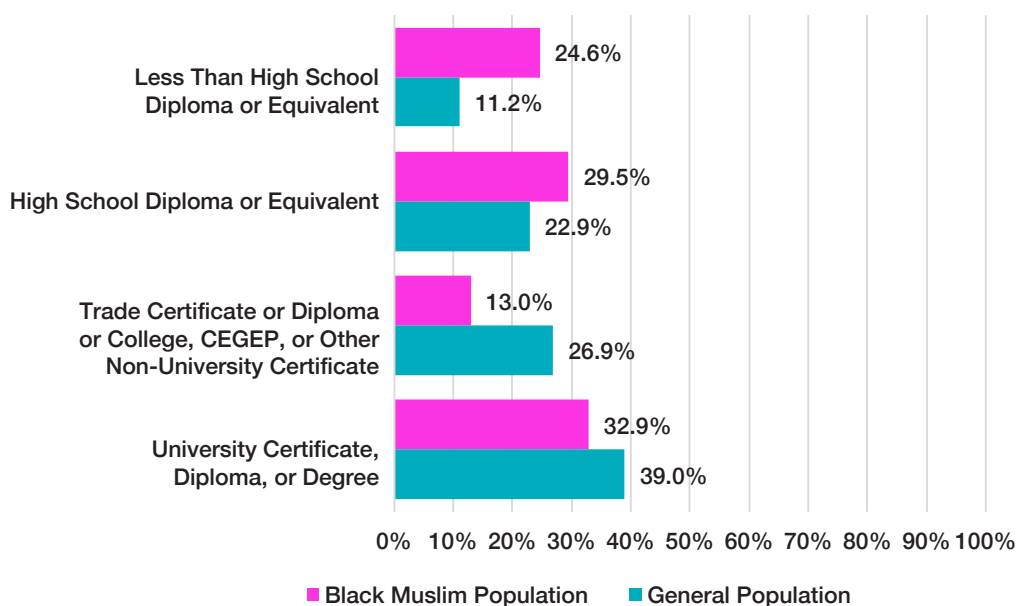
Note: Totals do not sum to 100% due to approximations.

GSS data shows a similar distribution for educational attainment, with 24.6% of the Black Muslim population having less than a high school diploma or equivalent (vs. 11.2% of the general population), and 29.5% of Black Muslim people having a high school diploma or equivalent (vs. 22.9% of the

general population) (Figure 22). However, for university educational attainment, an opposite pattern emerges, with fewer Black Muslim people having completed a university certificate, diploma, or degree compared to the general population (32.9% vs. 39%).

FIGURE 22

Highest Education Obtained by Black Muslim Population and General Population Aged 15+, GSS 2020, Canada

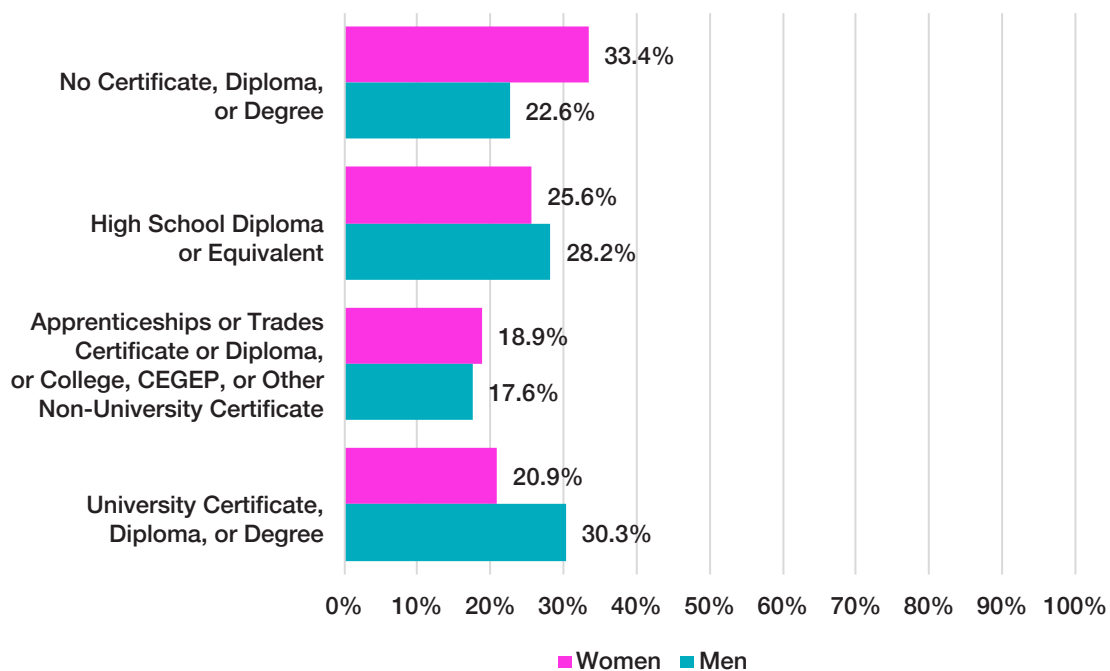


Examining educational attainment by gender within the Black Muslim population reveals notable gender differences and disparities (NHS/GSS, Figures 23 and 24). NHS data shows that more women have not obtained a certificate, diploma, or degree compared to

men (33.4% vs. 22.6%) (Figure 23). Further, more men than women have a university certificate, diploma, or degree (30.3% vs. 20.9%).

FIGURE 23

Highest Education Obtained by Black Muslim Population Aged 15+, by Gender, NHS 2011, Canada

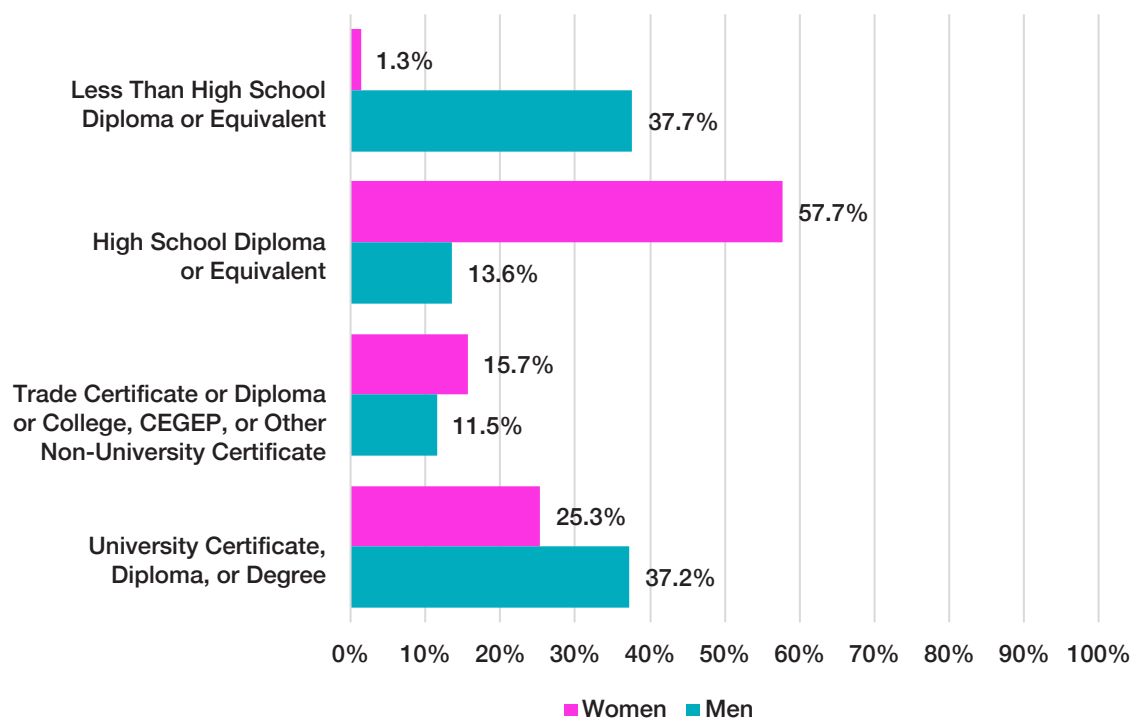


Note: Totals do not sum to 100% due to approximations.

GSS data also shows that more men than women have completed a university credential (37.2% vs. 25.3%, Figure 24). However, the data shows that significantly more men than women have less than a high school education (37.7% vs. 1.3%).

FIGURE 24

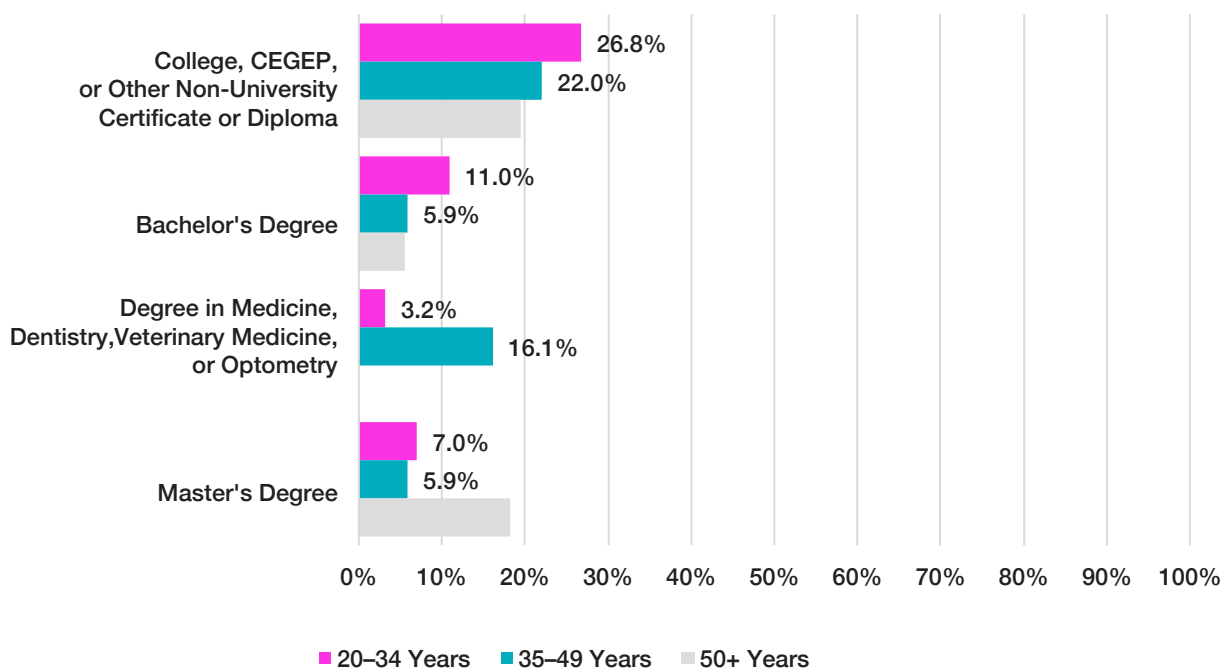
Highest Education Obtained by Black Muslim Population Aged 15+, by Gender, GSS 2020, Canada



Examining educational attainment by gender and age within the Black Muslim population reveals slight differences (NHS, Figures 25 and 26). The data indicates that, among younger Black Muslim women aged 20 to 34, 26.8% have obtained a college, CEGEP, or equivalent certificate or diploma (Figure 25). This is followed by those who have obtained a bachelor's degree (11%), a master's degree (7%), and a degree in medicine, dentistry, veterinary medicine, or optometry (3.2%). This is similar to the educational attainment of younger men (Figure 26); with slightly more younger women having completed

college, CEGEP, or other non-university certificates or diplomas (26.8% vs. 26.3%), bachelor's degrees (11% vs. 9.1%), and master's degrees (7% vs. 6.1%). On the other hand, slightly more younger men have obtained a degree in medicine, dentistry, veterinary medicine, or optometry (3.9% vs. 3.2%). As for doctorate completion, NHS data was not available for Black Muslim women; however, for men, higher proportions of doctorate degrees are held by those above the age of 35 (Figure 26).

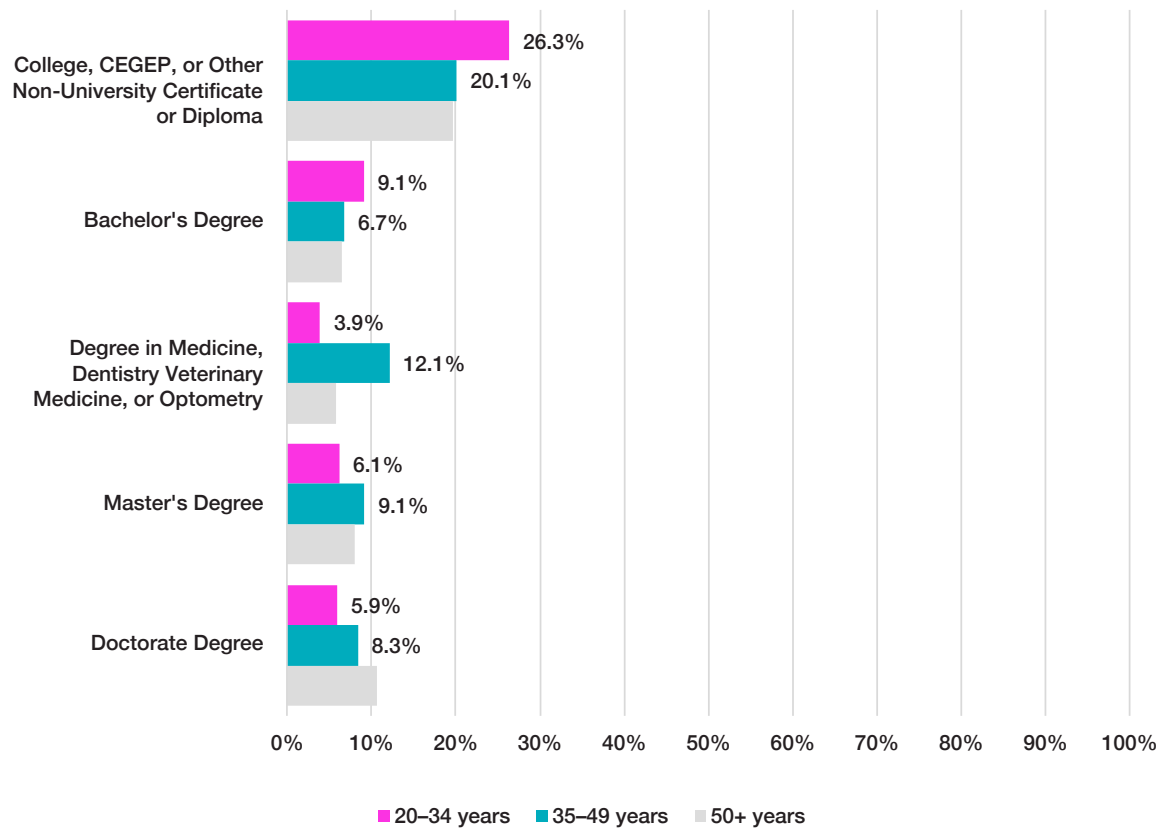
FIGURE 25
Post-Secondary Credentials of Black Muslim Women Aged 20+, NHS 2011, Canada



Note: Totals do not sum to 100% due to exclusion of the categories of “No Certificate,” “High School Diploma,” “Trades Certificate,” “University Certificate,” and “Not Applicable.”

FIGURE 26

Post-Secondary Credentials of Black Muslim Men Aged 20+, NHS 2011, Canada



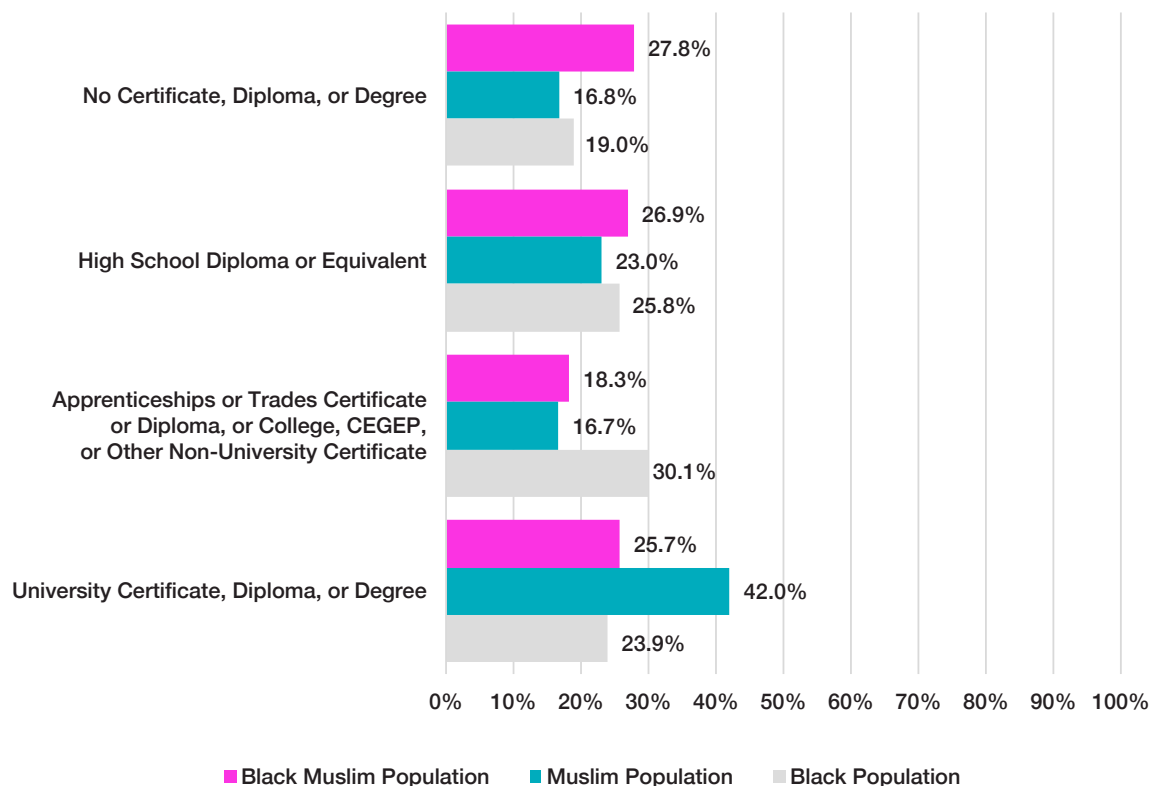
Note: Totals do not sum to 100% due to exclusion of the categories of “No Certificate,” “High School Diploma,” “Trades Certificate,” “University Certificate,” and “Not Applicable.”

Varying educational attainment levels are also observed when comparing the Black Muslim, Muslim, and Black populations (NHS/GSS, Figures 27 and 28). NHS data shows that more Black Muslim people (27.8%) have no certificate, diploma, or degree compared to Muslim (16.8%) and

Black (19%) people (Figure 27). Further, a slightly higher proportion of the Black Muslim population (25.7%) has obtained a university certificate, diploma, or degree compared to the Black population (23.9%); however, they are underrepresented compared to the Muslim population (42%).

FIGURE 27

Highest Education Obtained by Black Muslim Population, Muslim Population and Black Population Aged 15+, NHS 2011, Canada



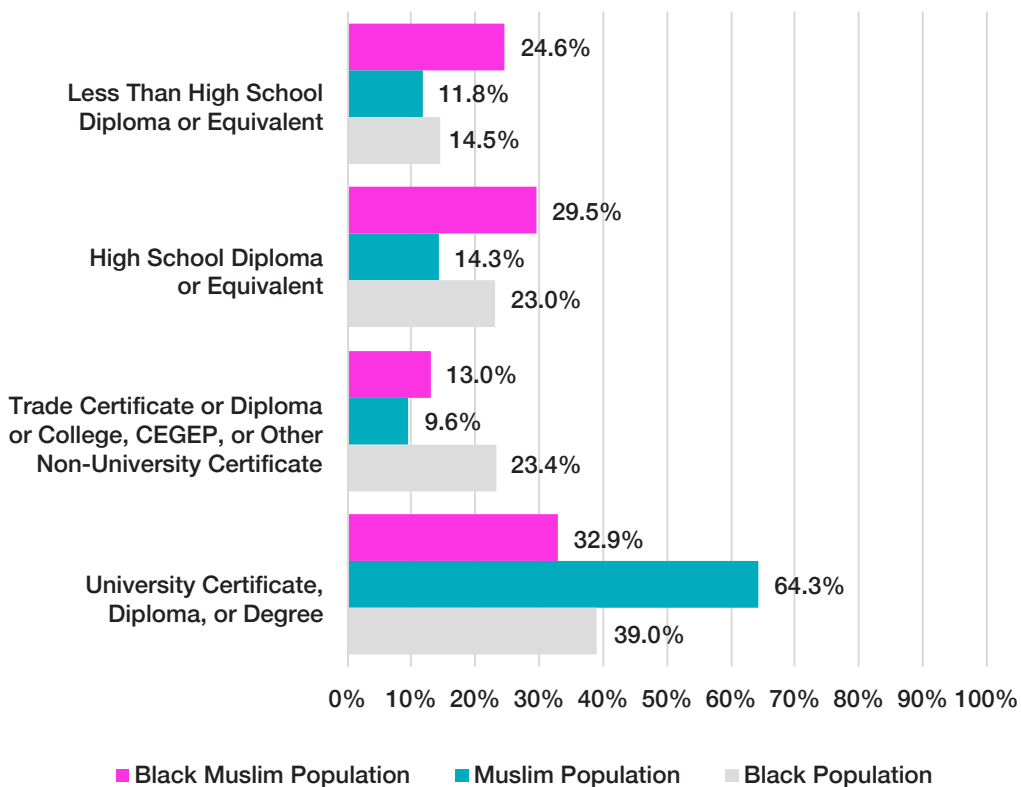
Note: Totals do not sum to 100% due to approximations.

This NHS pattern is consistent in the GSS data, with considerably more Black Muslim individuals having less than a high school diploma or equivalent. GSS finds that 24.6% of Black Muslim individuals have less than a high school diploma or equivalent compared

to 11.8% of Muslim individuals and 14.5% of Black individuals (Figure 28). Black Muslim (32.9%) and Black (39%) individuals are also underrepresented among those who have completed a university credential compared to Muslim individuals (64.3%).

FIGURE 28

Highest Education Obtained by Black Muslim Population, Muslim Population and Black Population Aged 15+, GSS 2020, Canada



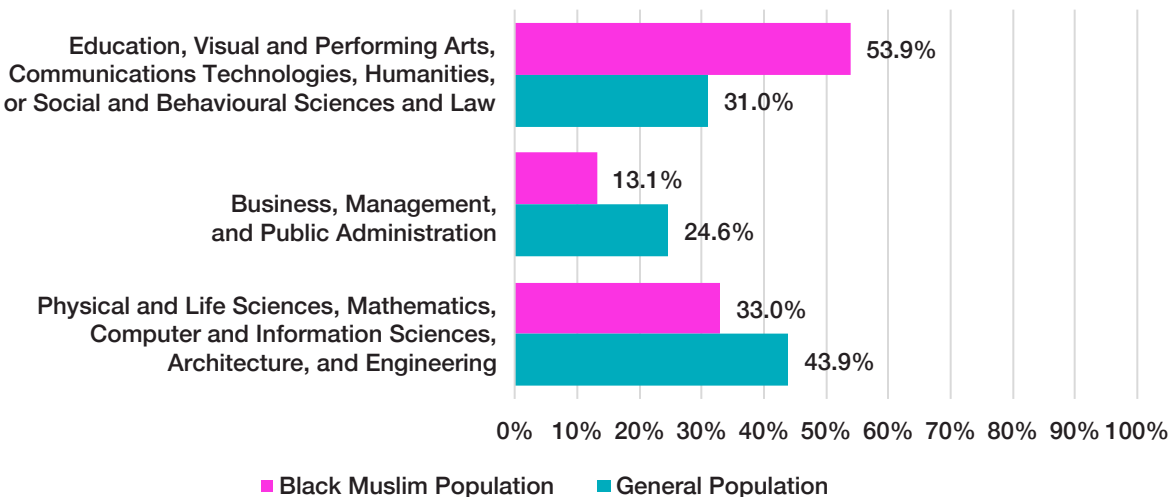
Field of Study

Among Black Muslim people who have above a high school education, GSS data indicates that most Black Muslim people study education, visual and performing arts, communication technologies, humanities, or social and behavioural sciences (53.9%, Figure 29).⁹⁵ This is followed by 33% of

Black Muslim people who studied science, mathematics, computer and information sciences, architecture, or engineering. This is the opposite of the general population, which is most represented in science, mathematics, computer and information sciences, architecture, or engineering (43.9%), followed by the arts, social sciences, and humanities-related disciplines (31%).

FIGURE 29

Field of Study of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



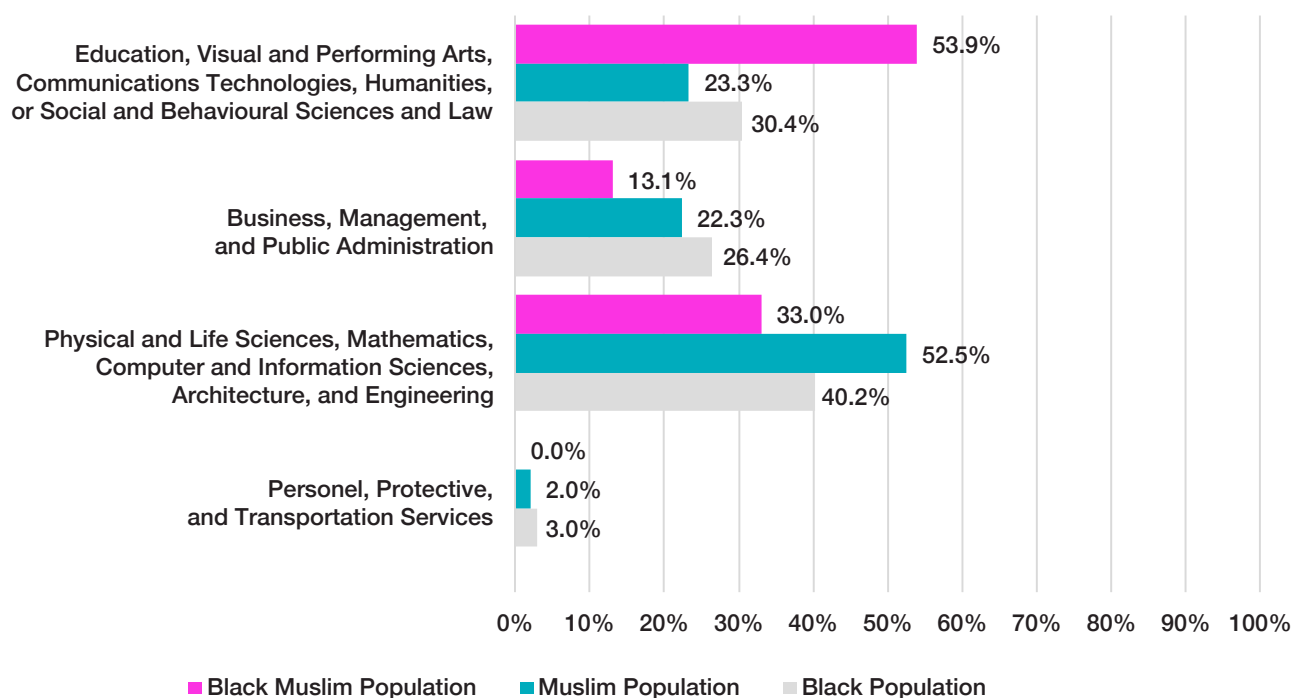
Note: Personal, protective, and transportation services were excluded (0% for each population). The categories “Other and Personal Protective Services” and “No Post-Secondary Certificate, Diploma, or Degree” were excluded due to a small number of cases.

A comparison between Black Muslim, Muslim, and Black populations reveals that, among those with above a high school education, more Black Muslim people study the arts, social sciences, and humanities-related disciplines (GSS, Figure 30). More Black Muslim people (53.9%) study arts, social sciences, and humanities-related

disciplines than Black or Muslim individuals (30.4% and 23.3%). Further, fewer Black Muslim and Black people (33% and 40.2%) study science, mathematics, computer and information sciences, architecture, or engineering compared to Muslim people (52.5%).

FIGURE 30

Field of Study of Black Muslim Population, Muslim Population and Black Population Aged 15+, GSS 2020, Canada



Note: The categories “Other and Personal Protective Services” and “No Post-Secondary Certificate, Diploma, or Degree” were excluded due to the small number of cases.

Location of Study

Among those who completed a post-secondary credential, most of the Black Muslim population and the general population study in the same province or territory where they reside (NHS, 52.4% and 73.9%). However, higher proportions of the Black Muslim population studied outside of Canada than the general population (NHS, 41.3% vs. 16.2%). It should be noted that these percentages do not include those with no post-secondary credential (NHS, 54.9% of the Black Muslim population and 45.6% of the general population). Gender differences exist within the Black Muslim population, with more men than women completing their studies outside of Canada (NHS, 45.1% vs. 36.4%). For more information on study location, see Figures 60 and 61 in Appendix B.

GSS data shows a different trend, with more Black people obtaining their education outside Canada. Unlike NHS, it should be noted that this variable includes individuals who completed a high school education or above. GSS data reveals that significantly more Black Muslim people obtain their education outside Canada (50.2% vs. 18.3%). The remaining 49.8% of the Black Muslim population and 81.7% of the general population completed their education in Canada. Gender differences exist, with more women than men having studied outside Canada (59.9% vs. 41.3%, further information in Appendix B, Figure 62).

Overall, findings highlight that many Black Muslim individuals obtain their education outside Canada. This may link to previous results indicating that more Black Muslim individuals immigrate as adults, meaning they might have completed their education before moving to Canada (see Figure 7 in Immigration and Citizenship).



Employment and Income

This section analyzes labour force data among the Black Muslim population, including a gender-based analysis and comparisons between the Black Muslim, Black, Muslim, and general populations. Overarching findings indicate that, within the Black Muslim population, more people are employed than unemployed (NHS/GSS).

Within the labour market, a high proportion of the Black Muslim population work in sales and service occupations (NHS). Further, a lower proportion of Black Muslim individuals work full-time hours, and a higher proportion work part-time hours compared to the general population (NHS/GSS). Within the Black Muslim population, fewer women work full-time, and more women work part-time (NHS/GSS), indicating potential pressures or motivations for women to work part-time or barriers to accessing full-time work. In terms of annual household income (NHS) and family income (GSS), the Black Muslim population is overrepresented in lower income categories (particularly among those earning less than \$25,000) and underrepresented in higher income categories (particularly among those earning \$100,000 and above). This may link to disparities in both education and employment.

Experiences in the Labour Market

Existing literature highlights discrimination experienced by Black and Muslim populations in the labour market, particularly when seeking employment and throughout the application process.^{96, 97, 98}

A study of fictitious job applications finds discrimination in the recruitment process (e.g., callback rates) for Black and Muslim individuals.⁹⁹ In particular, the study found that Black individuals experienced more discrimination than non-Black minority groups.¹⁰⁰ A separate study on Caribbean immigrants living in Toronto found that many participants experienced discrimination based on stereotypes related to work ethic and perceived abilities, accent, and other attributes in the recruitment and interview process.¹⁰¹ A different study of African immigrant youth in Calgary highlights the experiences of youth participants applying for positions online and then being discriminated against at the in-person interviews.¹⁰² Racialized people often develop strategies to avoid discrimination and racism, particularly in the recruitment process, such as resume whitening, typically in the form altering their name or omitting

or re-wording experiences to remove racial cues.¹⁰³

Religious and racialized immigrants tend to also experience skills discounting or the devaluation of foreign credentials, which may link to experiences of unemployment or underemployment.¹⁰⁴ Racialized immigrants who have been in Canada less than five years tend to be overrepresented among lower-paying industries.¹⁰⁵ Similarly, a quantitative study, which analyzes data from Statistics Canada's Survey of Labour and Income Dynamics, found that employers often underutilize the skills and credentials of immigrants, leading to lower earnings.¹⁰⁶ For immigrants, and racialized immigrants in particular, the act of obtaining a Canadian credential may signal productivity to employers, thus them to "catch up" in earnings relative to native-born Canadians.¹⁰⁷ A study of 61 recent African immigrants living in Vancouver also highlights that, despite high levels of educational attainment and previous work experience, most were forced to take jobs which they termed "survival employment" (i.e., positions below their credentials).¹⁰⁸ Religious discrimination also exists—according to a qualitative study with Muslim women in Waterloo, Ontario, many women mentioned experiences with gendered Islamophobia, including employers not recognizing their educational credentials or prior work experience, or having to work as a volunteer prior to obtaining paid employment.¹⁰⁹

Immigrants are also more likely to be unemployed, and a recent study from the Higher Education Quality Council of Ontario indicates that, even when accounting for

skill level, demographics, and human capital factors (e.g., educational attainment, years since immigration, etc.), immigrants are more likely to be unemployed compared to those who are Canadian born.¹¹⁰

Discrimination also persists *within* the workplace—Enviroics Institute's *Black Experience Project* surveyed 1,504 Black individuals in the Greater Toronto Area (GTA) and found discrimination in the workforce, with 23% of respondents noting that they downplayed being Black in work situations.¹¹¹ The report also highlights that, among those surveyed, one third of participants identified challenges in navigating anti-Black racism in the workplace, and many shared experiences of their competency being questioned, having their qualifications overlooked, or experiencing stereotypes.¹¹² On the other hand, participants also highlighted positive experiences, including feeling happy with their workplace and colleagues, thus sharing both positives and challenges in the workplace.¹¹³

Literature on the experience of religious communities finds experiences of religious discrimination in the workplace. Data from a 2016 survey of 600 Muslim individuals in Canada by the Enviroics Institute finds that 35% of Muslim participants reported experiencing discrimination due to religion in workplaces or job applications.¹¹⁴

Disparities also exist in the representation of racialized communities on boards and in leadership roles across Canada. A study from the Diversity Institute highlights that, between 2018 and 2019, racialized people

held only 10.4% of board positions across analyzed cities in Canada.¹¹⁵ Disparities are particularly prevalent for the Black population – while Black people comprise 7.5% of the GTA population, they hold 3.6% of all board positions in Toronto.¹¹⁶

Ultimately, experiences with racism and religious discrimination exist within the hiring and recruitment stage, within board and leadership roles, and within workplace cultures. Racism and religious discrimination may also be compounded, leading to employment disparities for the Black Muslim population in particular.

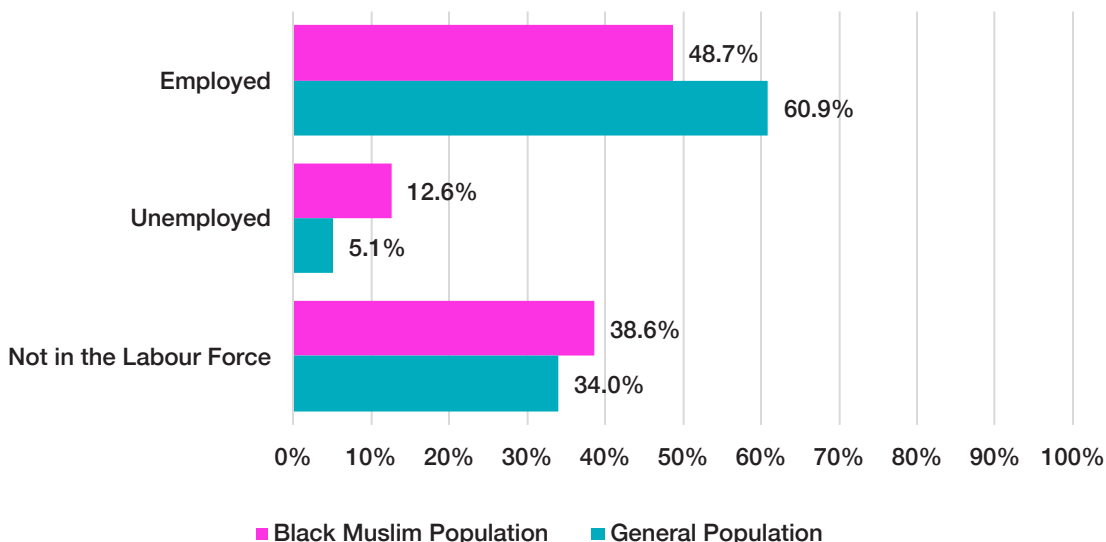
Employment

Labour Force Status

Disparities in labour market participation exist for the Black Muslim population. Although most of the Black Muslim population is employed, the proportion of those unemployed is larger than that of the general population (NHS/GSS, Figures 31 and 32). This is accompanied by disparate unemployment rates, with the Black Muslim population having a higher unemployment rate than the general population (NHS: 20.6% vs. 7.7% and GSS: 12.3% vs. 9.6%).

FIGURE 31

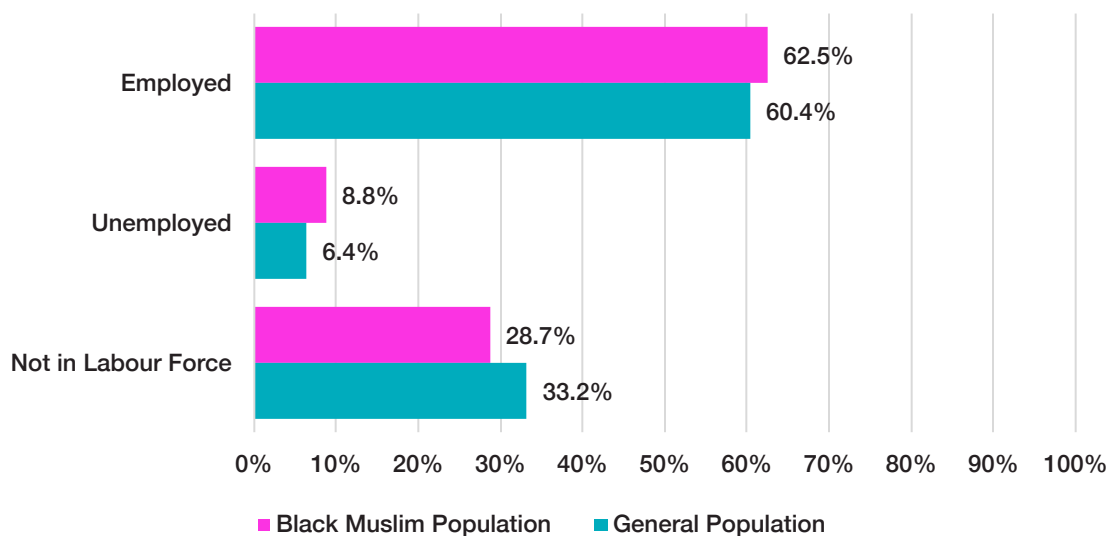
Labour Force Status of Black Muslim Population and General Population Aged 15+, NHS 2011, Canada



Note: Totals do not sum to 100% due to exclusion of the “Not Applicable” category. NHS uses several categories that were combined to create the broader categories of “Employed,” “Unemployed,” and “Not in the Labour Force.” NHS identifies individuals who are employed (e.g., worked in reference week or absent in reference week), unemployed (e.g., temporary lay-off, did not look for work, or looked for full-time or part-time work), and not in the labour force (e.g., last worked in 2006, last worked in or before 2010, or never worked).

FIGURE 32

Labour Force Status of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



Note: The category “Unable to Determine” was excluded due to a small number of cases. GSS uses a derived variable to indicate whether a person was employed, unemployed or not in the labour force during the reference week. The reference week was based on the date of the GSS Survey interview in 2019 using a seven-day period beginning on a Sunday and ending the following Saturday.

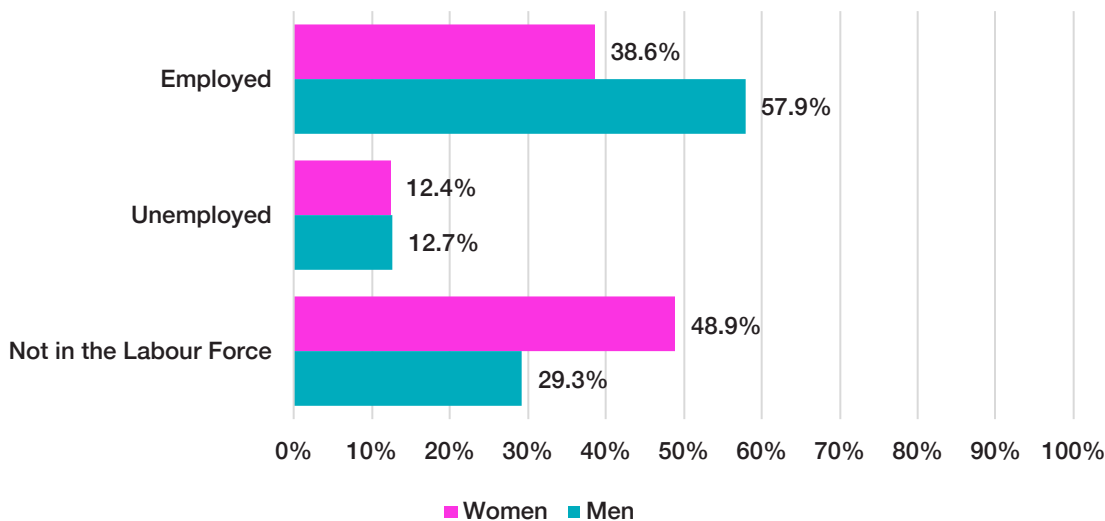


A gender-based analysis shows disparities in labour market participation, with 48.9% of Black Muslim women not in the labour force compared to 29.3% of men (NHS, Figure 33). For those in the labour force, fewer women than men are employed (38.6% vs.

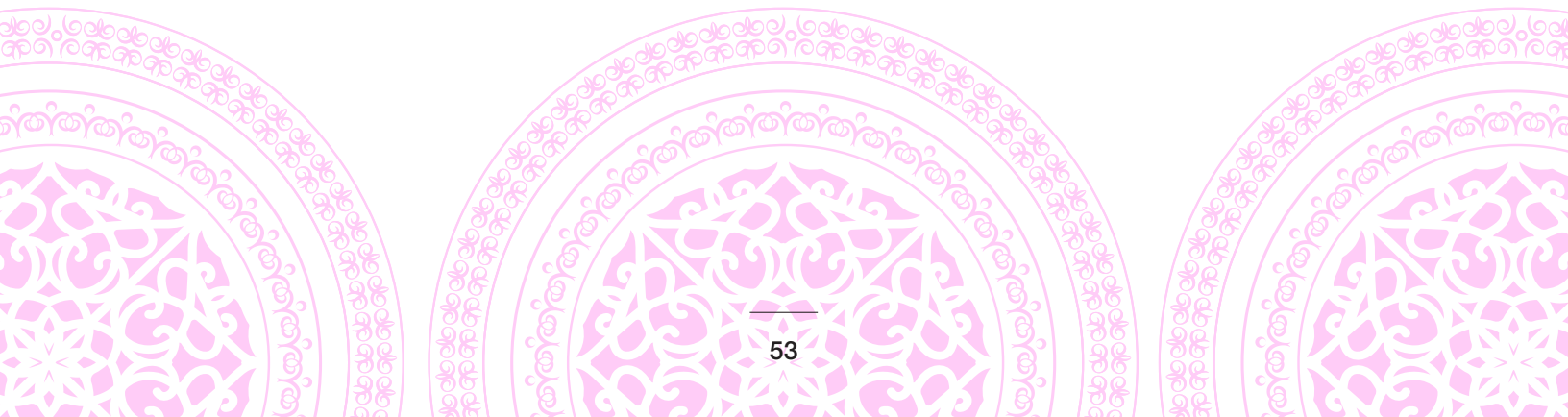
57.9%). Similar proportions are unemployed; however, gender disparities are found in unemployment rates (24.3% women vs. 18% men), suggesting women may be confronted with barriers to participating in the labour market.

FIGURE 33

Labour Force Status of Black Muslim Population Aged 15+, by Gender, NHS 2011, Canada



Note: Totals do not sum to 100% due to exclusion of the “Not Applicable” category. NHS uses several categories that were combined to create the broader categories of “Employed,” “Unemployed,” and “Not in the Labour Force.” NHS identifies individuals who are employed (e.g., worked in reference week or absent in reference week), unemployed (e.g., temporary lay-off, did not look for work, or looked for full-time or part-time work), and not in the labour force (e.g., last worked in 2006, last worked in or before 2010, or never worked).

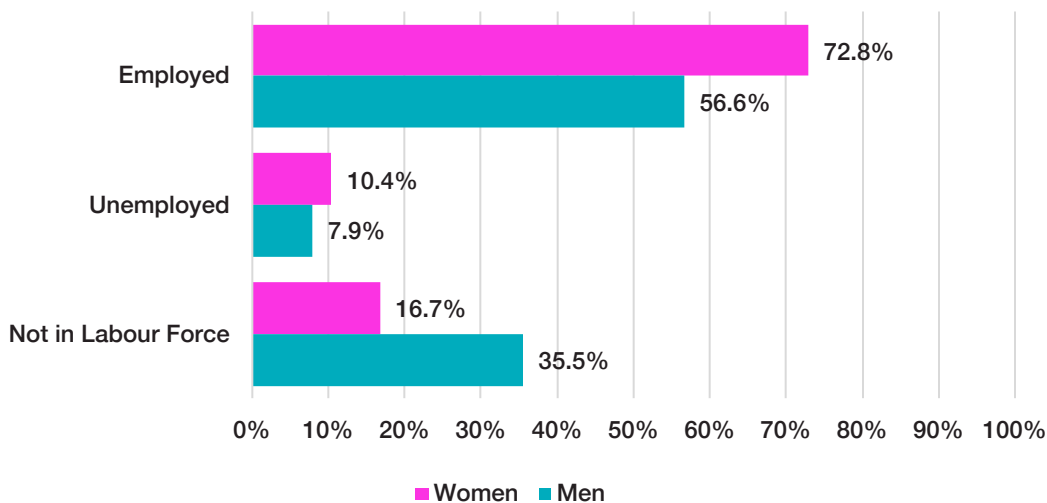


GSS data shows an opposite pattern, with more men not in the labour force (35.5% men vs. 16.7% women) and more women employed (72.8% women and 56.6% men). Despite these differences, unemployment rates are relatively similar for women

and men (12.5% and 12.2%). Differences between the data sets might be attributed to differences in sample sizes or data set characteristics, changes in time, or other factors.

FIGURE 34

Labour Force Status of Black Muslim Population Aged 15+ by Gender, GSS 2020, Canada



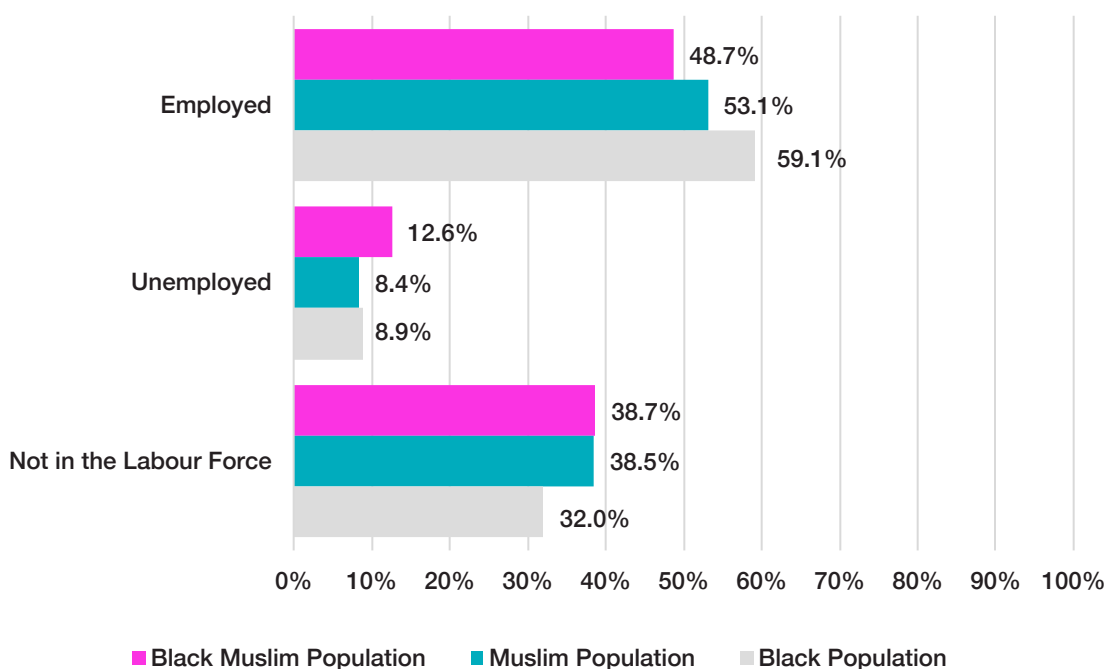
Note: The category “Unable to Determine” was excluded due to a small number of cases. GSS uses a derived variable to indicate whether a person was employed, unemployed or not in the labour force during the reference week. The reference week was based on the date of the GSS Survey interview in 2019 using a seven-day period beginning on a Sunday and ending the following Saturday.

A comparison between Black Muslim, Muslim, and Black populations further highlights disparities for the Black Muslim population in the labour market (NHS, Figure 35). Not only are fewer Black Muslim people employed than Muslim and Black people (48.7% vs. 53.1% vs. 59.1%, respectively),

more are unemployed (12.6% vs. 8.4% vs. 8.9%, respectively). These disparities are further reflected in unemployment rates, where the Black Muslim population has the highest rates compared to the Muslim and Black population (20.6% vs. 13.7% vs. 13.1%, respectively).

FIGURE 35

Labour Force Status of Black Muslim Population, Muslim Population, and Black Population Aged 15+, NHS 2011, Canada



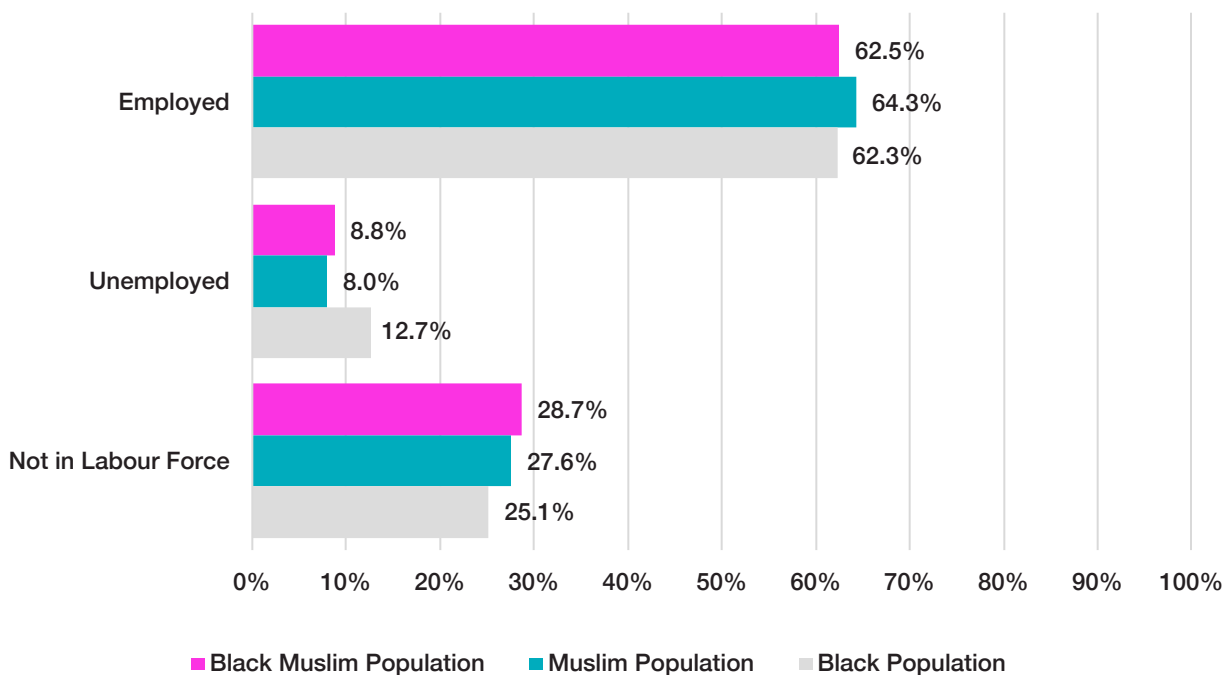
Note: NHS uses several categories that were combined to create the broader categories of “Employed,” “Unemployed,” and “Not in the Labour Force.” NHS identifies individuals who are employed (e.g., worked in reference week or absent in reference week), unemployed (e.g., temporary lay-off, did not look for work, or looked for full-time or part-time work), and not in the labour force (e.g., last worked in 2006, last worked in or before 2010, or never worked).

The pattern observed in the NHS data is inconsistent with the GSS data, which shows similar proportions of the Black Muslim, Black, and Muslim population being employed (62.5%, 62.3%, and 64.3% respectively, Figure 36). GSS data also indicates that more Black individuals (12.7%) than Black Muslim (8.8%) or Muslim (8.0%) people are unemployed. Disparities

in unemployment rates are also observed; however, the Black population has the highest unemployment rate (16.9%), followed by the Black Muslim population (12.3%) and Muslim population (11.1%). Inconsistencies between NHS and GSS findings might result from differences in sample sizes or data set characteristics, changes over time, or other factors.

FIGURE 36

Labour Force Status of Black Muslim Population, Muslim Population and Black Population Aged 15+, GSS 2020, Canada



Note: The category “Unable to Determine” was excluded due to a small number of cases. GSS uses a derived variable to indicate whether a person was employed, unemployed or not in the labour force during the reference week. The reference week was based on the date of the GSS Survey interview in 2019 using a seven-day period beginning on a Sunday and ending the following Saturday.

Employee Type

Each data set uses different terminology to identify whether an individual is an employee or self-employed (see Appendix A for more details). NHS refers to class of worker, while GSS asked respondents in the labour force if they were an employee or self-employed. This report uses the streamlined terminology of employee type to indicate whether an individual was an employee or self-employed.

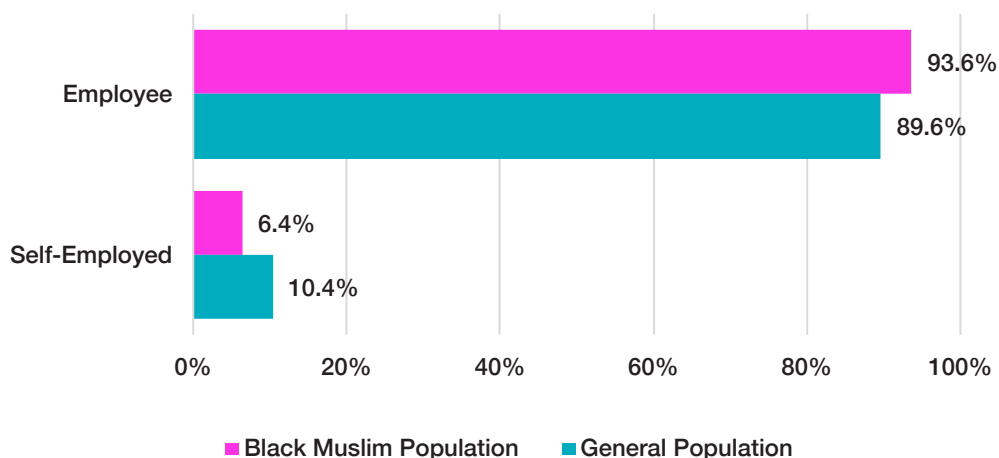
Labour market disparities are observed for the Black Muslim population, with 59.3% who did not report working in 2010 (NHS). However, among those reported working, the vast majority of the Black Muslim population and the general population (93.6% vs.

89.6%) are employees (Figure 37). In terms of self-employment, the Black Muslim population is underrepresented compared to the general population (6.4% vs. 10.4%), suggesting that Black Muslim people may not see self-employment as a possible or desirable labour force option or that barriers to entrepreneurship and self-employment exist for this population.

Within the Black Muslim population, considerably more women than men reported not working in 2010 (NHS, 45.2% vs. 30.5%), suggesting potential barriers for women entering the labour market. However, among those who reported working, slightly more women than men are employees (92.3% vs. 91.2%), whereas more men than women are self-employed (8.8% vs. 7.5%).

FIGURE 37

Class of Worker of Black Muslim Population and General Population Aged 15+, NHS 2011, Canada



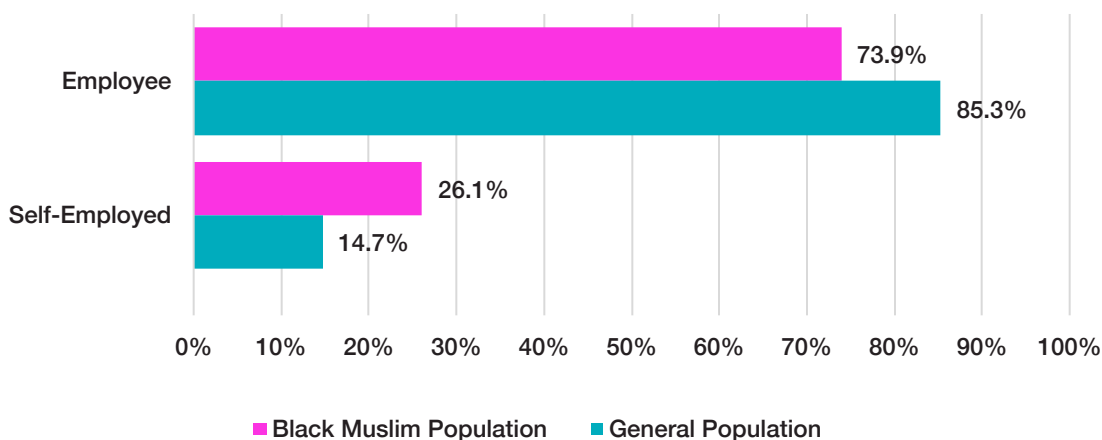
Note: Data was calculated for the portion of the population who worked at some point since January 1, 2010. Those who worked before 2010 or aged 15 or less were excluded (59.3% of the Black Muslim population and 42.1% of the general population).

Similar to NHS data, GSS data finds that, among those in the labour force, most of the Black Muslim population and the general population are employees (73.9% vs. 85.3%, Figure 38). However, an opposite pattern emerges for those who are self-employed,

with more Black Muslim people than the general population (26.1% vs. 14.7%). Differences between NHS and GSS findings may be attributed to differences in sample sizes or data set characteristics, changes over time, or other factors.

FIGURE 38

Employee Type of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



Note: The category “Working in a Family Business Without Pay” was excluded due to a small number of cases.

Data on employee type for Black Muslim, Black, and Muslim populations reveal that, among those who reported working in 2010 (NHS) and 2019 (GSS), most are employees. NHS data highlights considerable labour market disparities, where significantly fewer Black and Muslim individuals (5.4% and 6.9%) than Black Muslim individuals (59.3%) reported not working in 2010. However, among those who worked, more Black and Black Muslim individuals than Muslim individuals were employees (94.1%, 93.6%, and 88.2%, respectively). In terms of self-employment, Black Muslim and Black people are underrepresented among self-employed workers compared to Muslim people (6.4%,

5.9%, and 11.8%, respectively). Differences in labour market participation and employee type suggest possible overlapping experiences of racism and religious discrimination experienced by the Black Muslim population that perpetuate unique barriers to employment, entrepreneurship, and self-employment.

On the other hand, GSS data shows that, among those in the labour force, high proportions of Black Muslim, Muslim, and Black individuals are employees (73.9%, 85.4%, and 90.3%, respectively).

In terms of for self-employment, more Black Muslim people are self-employed

(26.1%) compared to the Muslim and Black populations (13.6% vs. 9.7%). Differences in findings between NHS and GSS may be attributed to differences in sample sizes or data set characteristics, change over time, or other factors (see Appendix B, Figures 63 and 64).

Working Hours

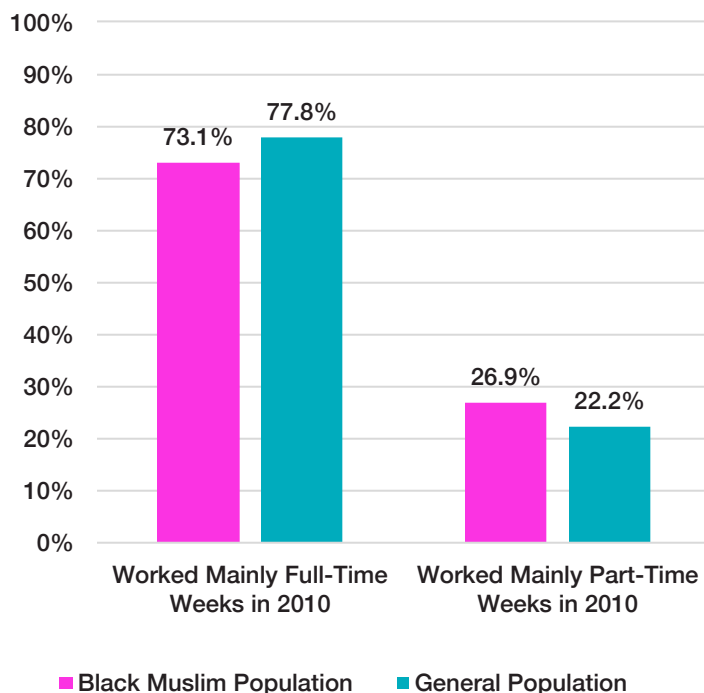
Disparities in hours worked exist; however, across both data sets, most Black Muslim people who reported working worked full-time hours (NHS/GSS, Figures 39 and 40). NHS data finds that 44.6% of the Black Muslim population did not report working hours in 2010, yet among those who reported working hours, 73.1% worked full-time hours (compared to 77.8% of the general

population) (Figure 39). On the other hand, 26.9% reported working part-time (compared to 22.2% of the general population).

Working hours between men and women within the Black Muslim population vary, but highlight potential disparities for women. NHS data indicates that 54.6% of women and 35% of men did not report working hours in 2010. Among those who reported working hours, more men worked full-time than women (79.1% vs. 63.4%). Differences are observed for those working part-time, with more women than men working part-time (36.6% vs. 20.9%). Coupled with labour force status findings (see Figure 33), this suggests that Black Muslim women may experience general barriers accessing employment, particularly on a full-time basis.

FIGURE 39

Working Hours of Black Muslim Population and General Population Aged 15+, NHS 2011, Canada



Note: Data was calculated for the portion of the population who reported working hours in 2010. Those who did not report were excluded from the analysis (44.6% of the Black Muslim population and 32% of the general population).

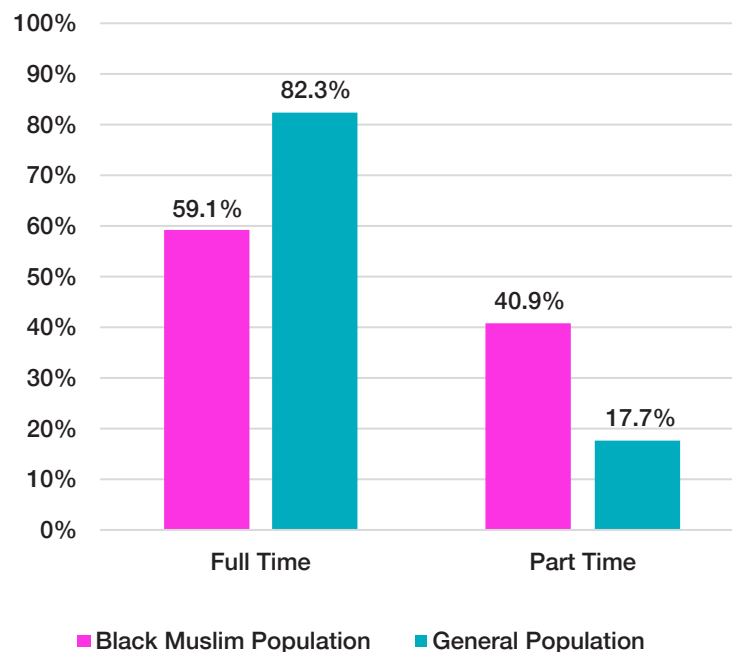
A similar trend is observed within the GSS data. Among those who reported working in 2019, the majority of the Black Muslim population worked full-time; however, this proportion is lower than that of the general population (59.1% vs. 82.3%, Figure 40). Differences are observed among those working part-time hours, with a higher percentage of the Black Muslim population than the general population working part-time (40.9% vs. 17.7%). This pattern suggests that the Black Muslim population

might experience barriers to accessing full-time employment or may have other motivations for working part-time.

Working hour disparities are also observed within the Black Muslim population. Among those who reported working in 2019, fewer women were working full-time compared to men (42.9% vs. 67.9%), and more women were working part-time hours than men (57.1% vs. 32.1%).

FIGURE 40

Working Hours of Black Muslim Population and General Population Aged 15+, GSS 2020, Canada



Disparities in working hours persist when comparing the Black Muslim, Muslim, and Black populations who worked in 2010 (NHS) and 2019 (GSS). Fewer Black Muslim individuals worked full-time compared to Black and Muslim individuals, highlighting

that potential employment disparities may exist for the Black Muslim population, or varying motivations for working full-time vs. part-time (see Appendix B, Figures 65 and 66).

The most common industry sector among the Black Muslim population is sales and services.

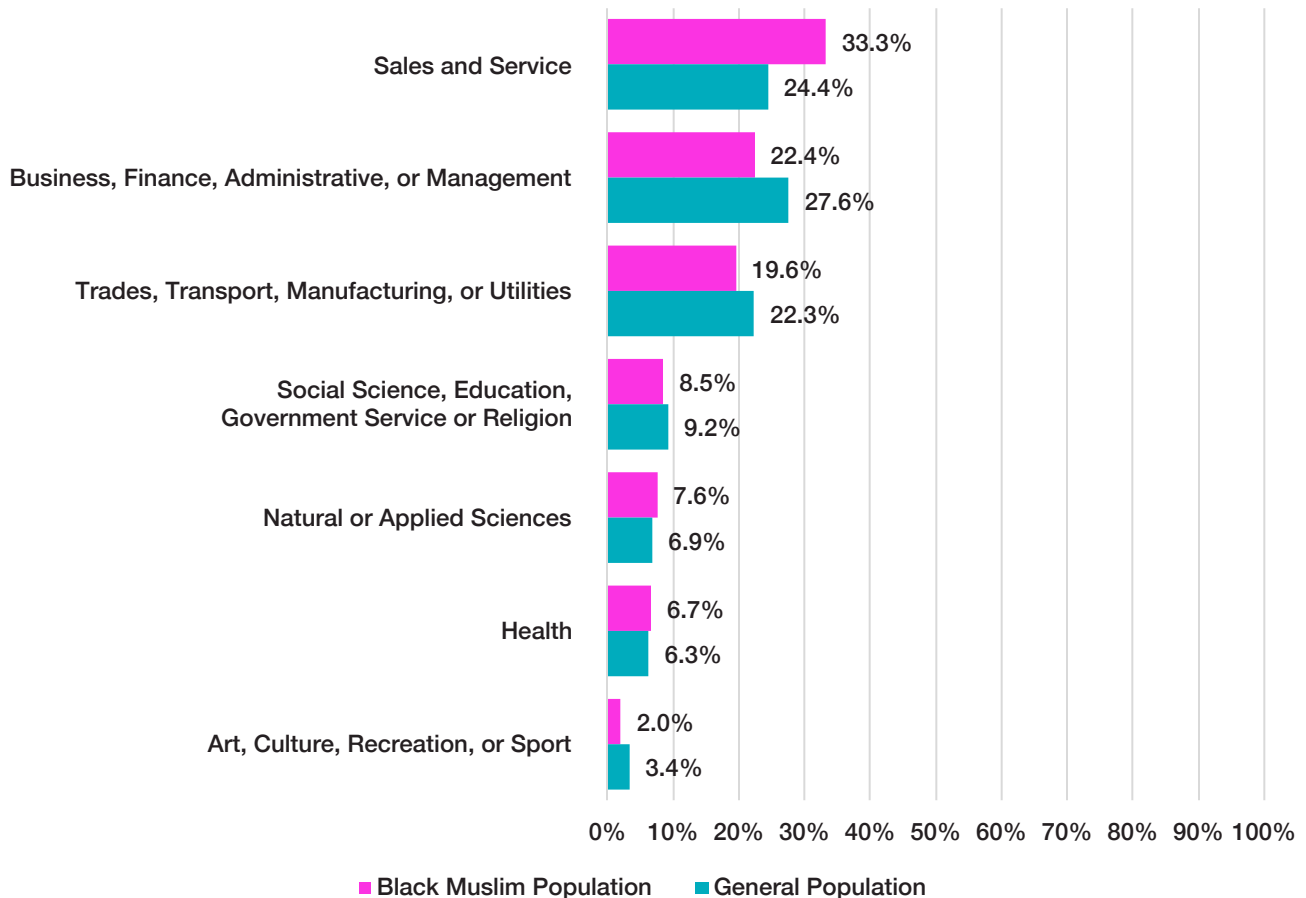
Industry Sectors

The most common industry sector¹¹⁷ for the Black Muslim population is sales and services (33.3%), followed by business, finance, administrative, and management (22.4%) (NHS, Figure 41). This is the opposite of the general population, who work in

business, finance, administrative, and management (27.6%), followed by sales and services (24.4%). Slightly more Black Muslim people than those in the general population work in science-related fields such as natural and applied science (7.6% vs. 6.9%) and health (6.7% and 6.3%).

FIGURE 41

Industry Sectors for Black Muslim Population and General Population Aged 15+, NHS 2011, Canada



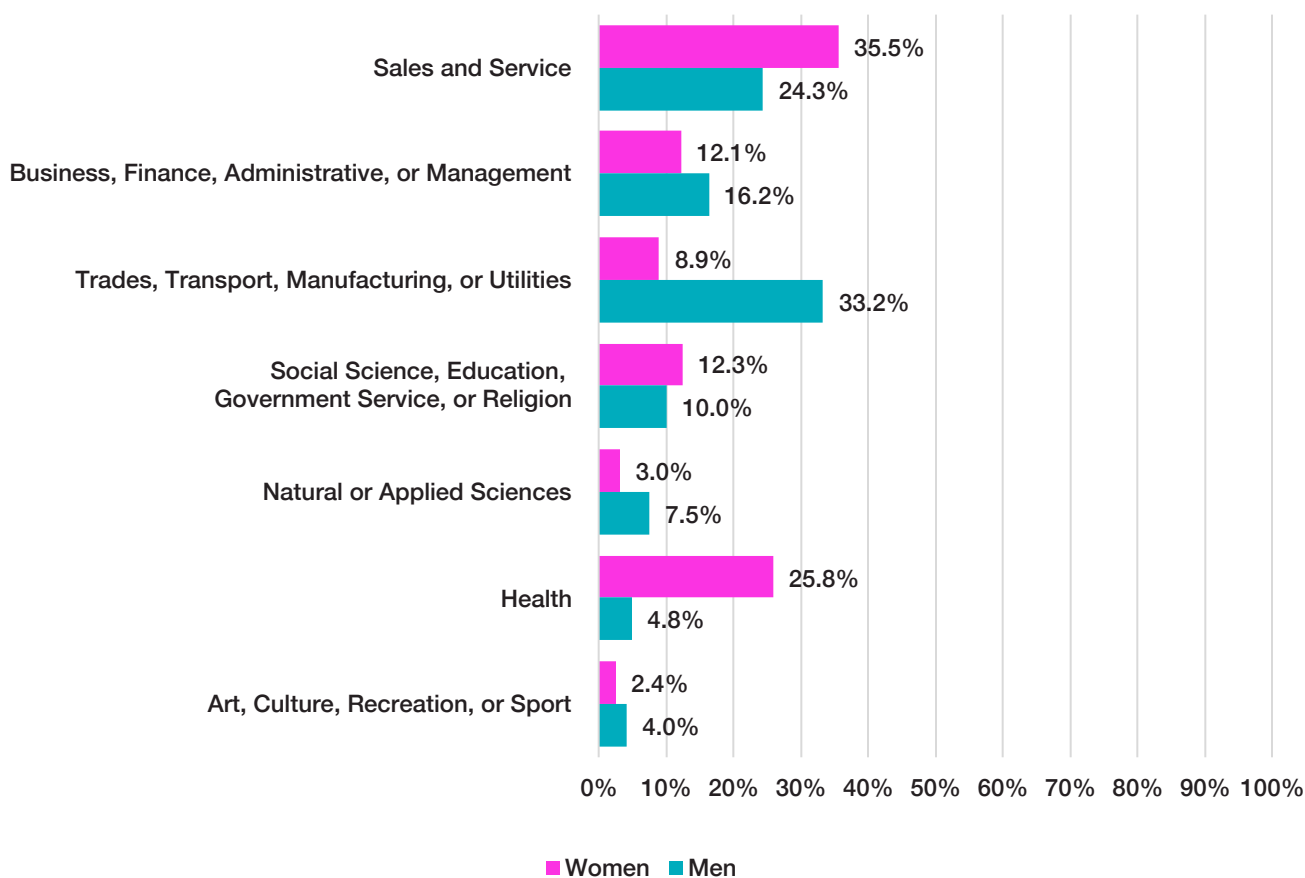
Note: Data calculated for the portion of the population who reported their industry sector. Those who did not report were excluded (45.9% of the Black Muslim population and 31.5% of the general population).

Examining industry sector by gender within the Black Muslim population shows that more women than men work in sales and services (33.5% vs. 24.3%), health (25.8% vs. 4.8%), and social science, education, government, or religion (12.3% vs. 10%)

sectors (NHS, Figure 42). On the other hand, women are underrepresented in all other fields, with especially significant differences in trades, transport, manufacturing, or utilities, where men outnumber women (8.9% women vs. 33.2% men).

FIGURE 42

Industry Sectors for Black Muslim Population Aged 15+, by Gender, NHS 2011, Canada



Note: Data calculated for the portion of the population who reported their industry sector. Those who did not report were excluded (53.8% of women and 32.9% of men).

The most common industry sector for the Black Muslim, Black, and Muslim population is also sales and services, with a higher proportion of Black Muslim individuals (NHS:

33.3%, 28.1%, and 27.7%, respectively). For all other sectors, representation varies. See Appendix B, Figure 67 for additional details.

Income

Both data sets use different variables, terminology, and definitions for income. NHS includes variables relating to employment and annual household income, whereas GSS has variables for sources of income, personal income, and family income. Definitions for these terms are noted at the beginning of each relevant section and are further explained in Appendix A.

Sources of Income

According to the GSS survey, sources of income refer to before-tax *types* of income individuals earn, such as wages and salaries, self-employment income, government transfers, investments, private retirement pensions, and others. Personal income indicates an individual's total before

tax income in dollars, which may come from several sources. No information was available from the NHS about these two variables as they are unique to the GSS.

The primary source of income for Black Muslim individuals is wages and salaries (72.6%), which is similar to the general population (69%) (GSS, Figure 43). Self-employment income is also higher for the Black Muslim population than the general population (10.2% vs. 3.8%), which may align with previous findings that more Black Muslim people are self-employed than the general population (see Figure 38). Further, proportions of both populations who received government transfers are relatively equal (17.3% vs. 17%); however, 0% of Black Muslim people reported a source of income stemming from private retirement pensions (vs. 8.5% of the general population).

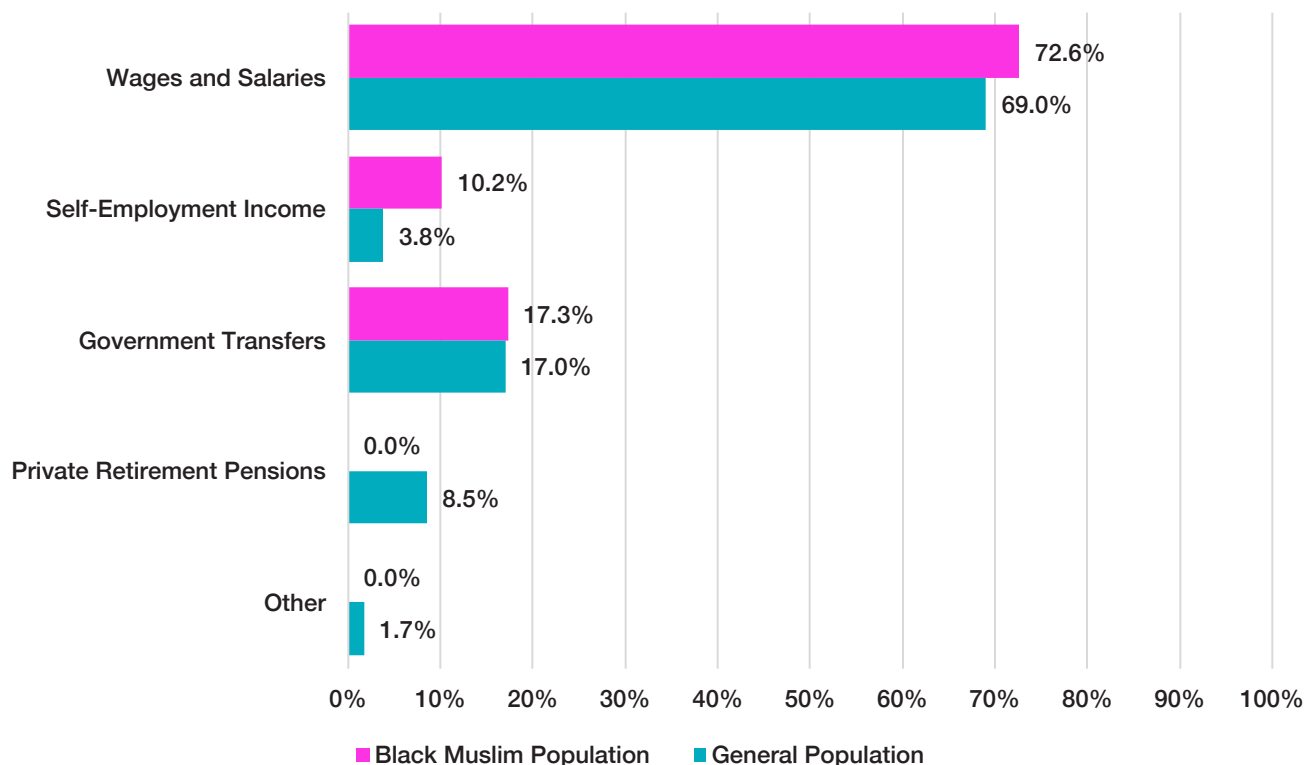


In terms of personal income, which consists of several forms of taxable and non-taxable income, 43.1% of Black Muslim people earn a personal income of less than \$20,000 (GSS). Additional details on personal income are found in Appendix B, Figure 68. Lower

personal income might be linked to previous findings on working hours, where 40.9% of the Black Muslim population worked part-time, and 59.1% worked full-time hours (Figure 40).

FIGURE 43

Major Source of Income of Black Muslim Population and General Population Aged 15+, Before Tax, GSS 2020, Canada



Note: The category “Investment Income” was excluded due to a small number of cases.

A comparison of Black Muslim, Muslim, and Black populations shows that all three populations’ primary income sources are wages and salaries (GSS, 72.6% vs. 72.4% vs. 75.4%, respectively). Self-employment income was also found to be higher for

Black Muslim individuals than for Muslim and Black populations (GSS, 10.2% vs. 4.8% vs. 2%, respectively), which possible links to previous findings that more Black Muslim people are self-employed (GSS, 26.1% vs. 13.6% and 9.7%).

Also, similar proportions of Black Muslim, Black, and Muslim populations receive government transfers (GSS, 17.3%, 17.8% and 17.9%, respectively). However, smaller proportions of the Black Muslim population receive private retirement pensions (0% Black Muslim population vs. 1.8% of the Black population vs. 3.1% of the Muslim population). See Appendix B, Figure 69, for a full comparison of these populations.

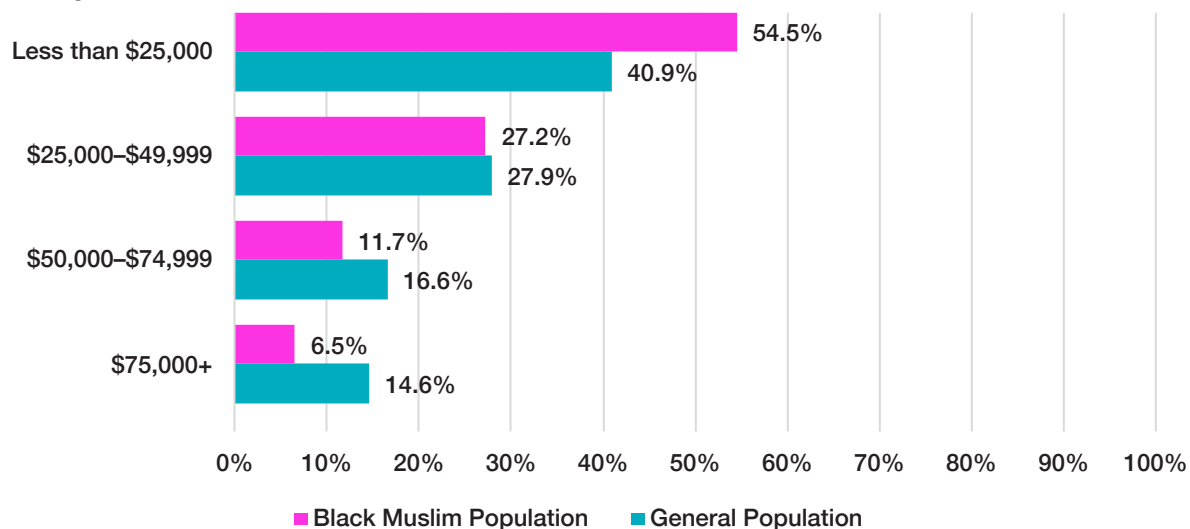
Employment Income

The NHS survey collects information on employment income,¹¹⁸ which refers to the total income that individuals over the age of 15 received during 2010. This income may come from several sources, including wages and salaries, net income for unincorporated non-farm businesses and/or professional practice and net farm self-employment income. No information was available on employment income from GSS as the number of cases was small.

Employment income disparities are observed when comparing the Black Muslim population to the general population (NHS, Figure 44). NHS data indicates that a higher proportion of the Black Muslim population did not report an employment income in 2010 compared to the general population (63.2% vs. 43.3%). Further disparities exist among those who reported an employment income, with most of the Black Muslim population having earnings of less than \$25,000 (54.5%). For all other income categories, the Black Muslim population is underrepresented. In particular, the proportion the general population earning \$75,000 and over is more than double the proportion of the Black Muslim population (6.5% vs. 14.6%). Overrepresentation of the Black Muslim in lower income categories and underrepresentation in higher ones may be attributed to previous findings on educational attainment and disparities in labour market participation.

FIGURE 44

Employment Income of Black Muslim Population, NHS 2011, Canada



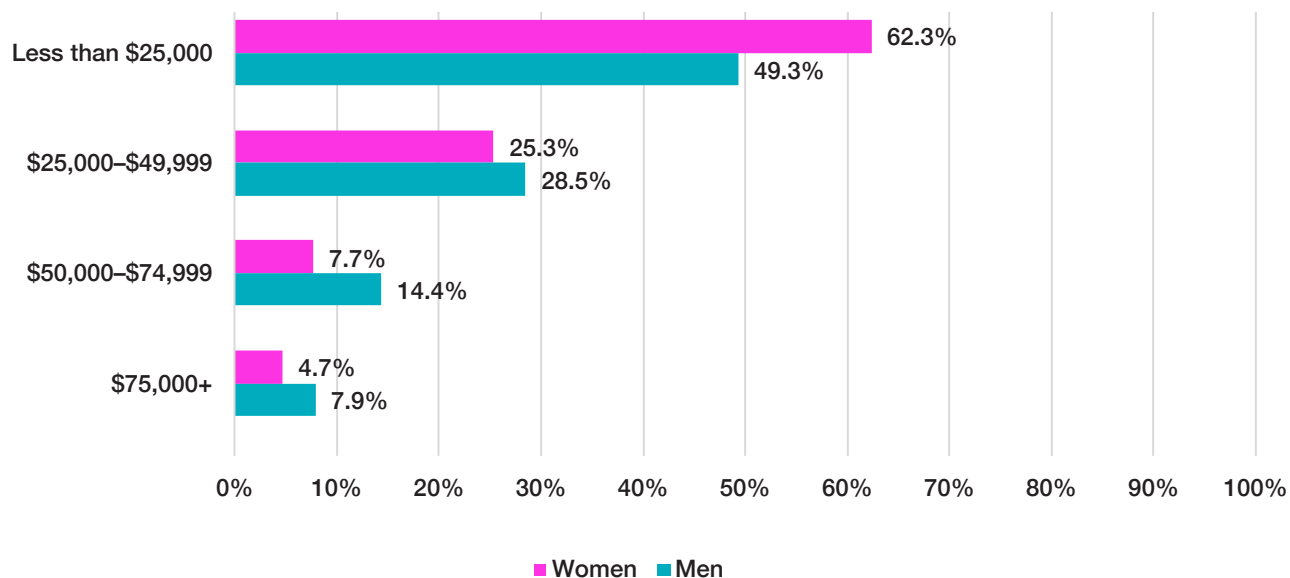
Note: Data was calculated for the portion of the population who reported an employment income (63.2% of the Black Muslim population and 43.3% of the general population had no employment income). Totals do not sum to 100% due to data approximations.

Examining employment income by gender within the Black Muslim population highlights gender disparities in employment and pay. Black Muslim women make up a larger portion of the Black Muslim population who did not have employment income in 2010 (NHS, 70% women vs. 56.8% men), which is not surprising as 48.9% of women

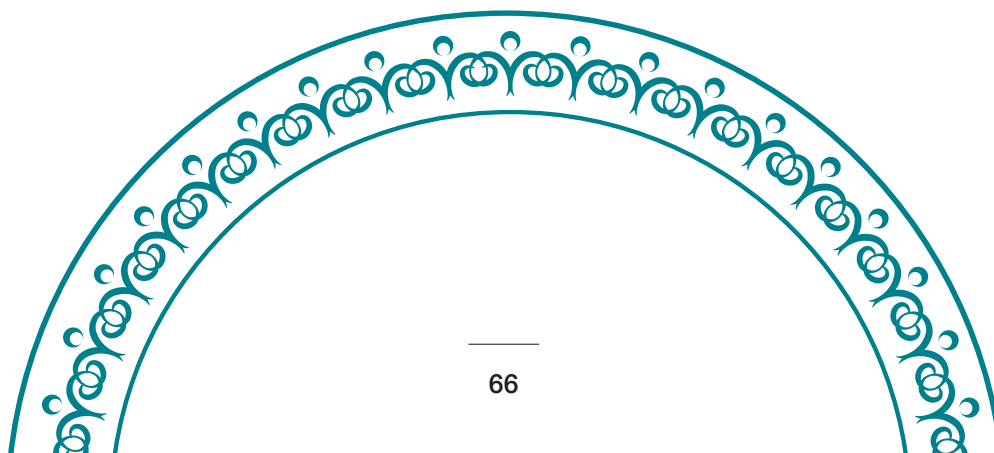
are not in the labour force (see Figure 33). Among those who reported employment income, more Black Muslim women are earning less than \$25,000 compared to Black Muslim men (62.3% vs 49.3%, Figure 45). Further, the proportion of women earning employment income within higher categories is lower than the general population.

FIGURE 45

Black Muslim Population, Employment Income by Gender, NHS 2011, Canada



Note: Data was calculated for the portion of the population who reported an employment income (70% of women and 56.8% of men did not report an employment income). Totals do not sum to 100% due to data approximations.

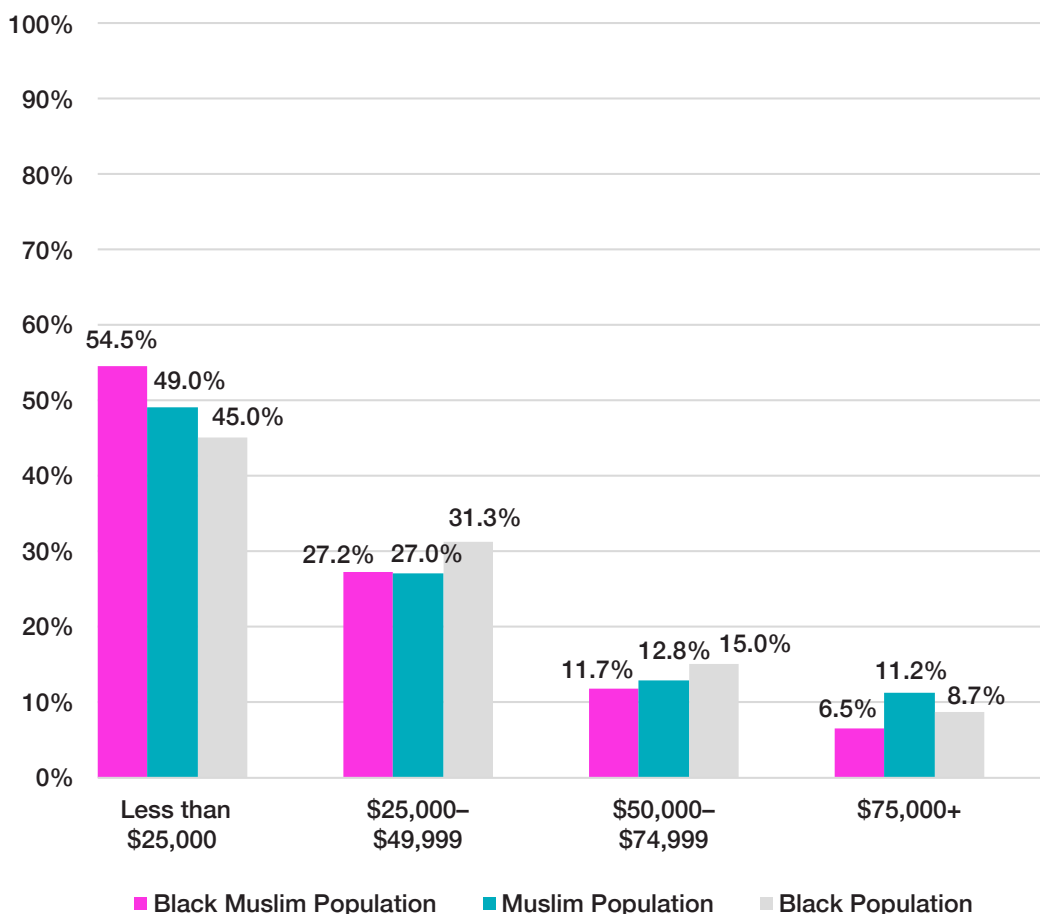


Disparities in employment income for the Black Muslim population persist compared to the Black and Muslim populations. NHS data finds that higher proportions of the Black Muslim population (63.2%) did not report employment income than the Black and Muslim populations (48% and 56.7%). Even among those with an employment income, more Black Muslim people earn

less than \$25,000 than Muslim and Black people (54.5%, 49%, and 45%, Figure 46). For all other income categories, Black Muslim people are underrepresented, except for \$25,000 to \$49,999, where a slightly higher proportion of Black Muslim people are represented compared to the Muslim population.

FIGURE 46

Employment Income of Black Muslim Population, Muslim Population and Black Population, Aged 15+, NHS 2011, Canada



Note: Data was calculated for the portion of the population who reported an employment income (63.2% of the Black Muslim population, 56.7% of the Muslim population, and 48% of the Black population did not report an employment income).

Family and Household Income

Both data sets provide information on household income; however, the surveys use different terminology and income ranges/categories. NHS uses annual household income to refer to the income of all members in a household. By contrast, GSS uses family income to refer to the total income of the census family.

In general, the Black Muslim population has lower household incomes than the general population. These disparities might be explained by previous findings on place of residence (Figure 1 in Demographic Characteristics) and subsidized housing (Figure 19 in Home Life and Relationships). As Black Muslim people tend to live in metropolitan cities with high housing costs, such as Toronto, affordability may be a concern, and they may be forced to live in subsidized housing.

ANNUAL HOUSEHOLD INCOME

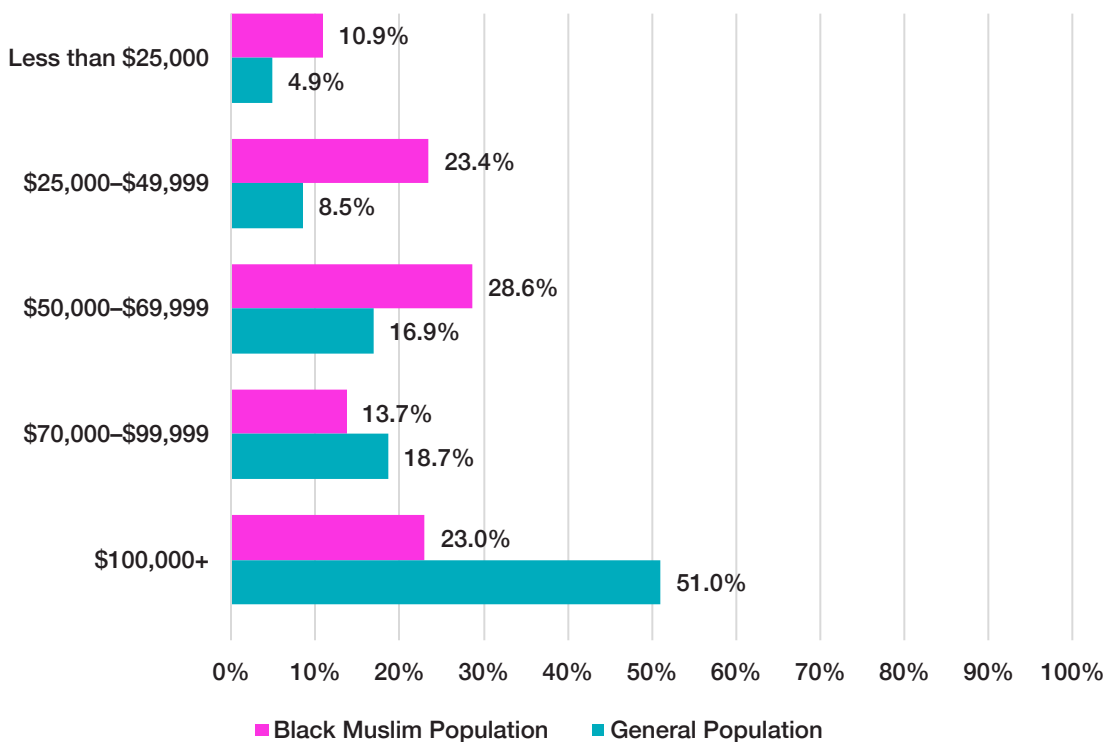
The Black Muslim population has lower annual household incomes¹¹⁹ than the general population. The Black Muslim population is overrepresented among those with a household income of \$69,999 and less, and underrepresented among those with a household income of \$70,000 and higher (NHS, Figure 47). In particular, only 23% of the Black Muslim households reported an annual household income above \$100,000, compared to 51% of households within the general population, further highlighting potential financial hardships experienced by the Black Muslim population.



Compared to the general population, the Black Muslim population is overrepresented in lower annual household income categories and underrepresented in higher ones.

FIGURE 47

Annual Household Income of Black Muslim Population and General Population, Before Tax, NHS 2011, Canada



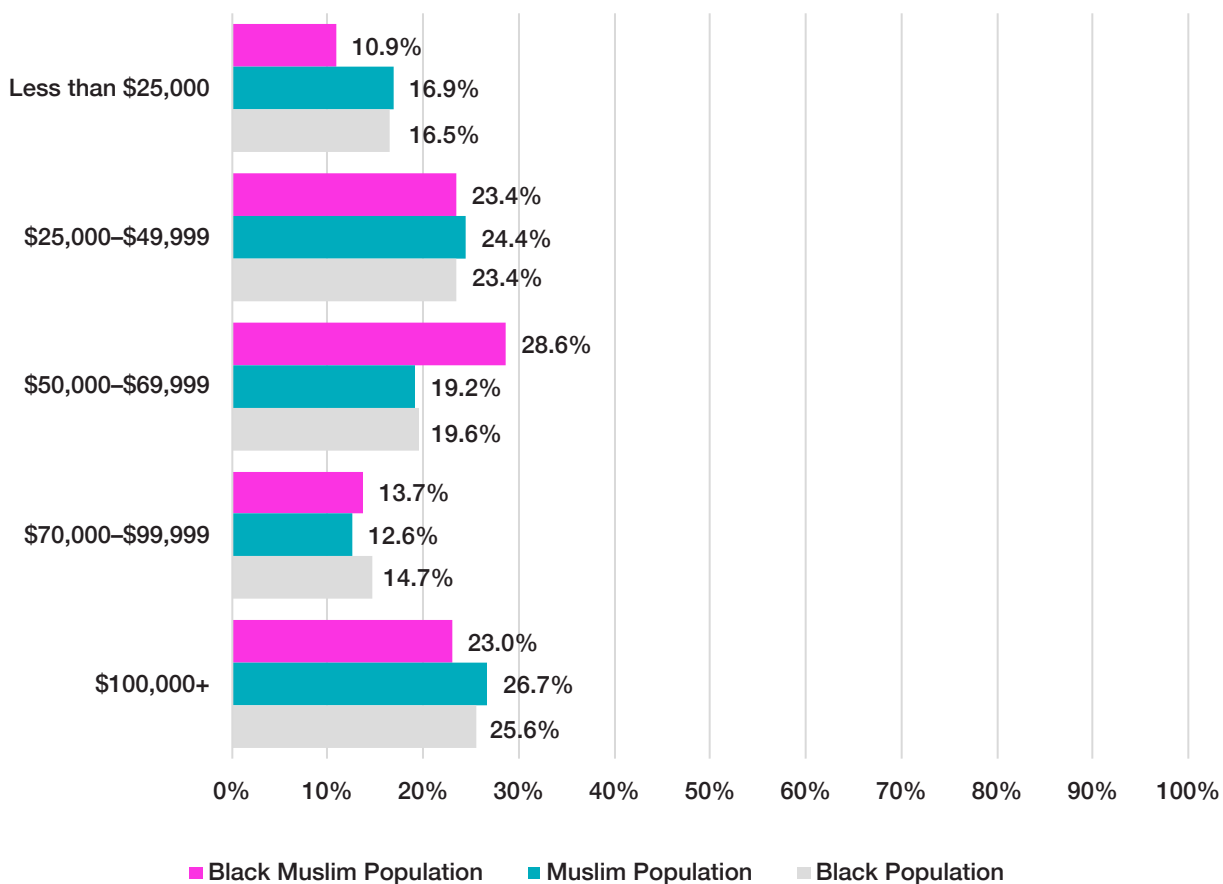
Note: Totals do not sum to 100% due to exclusion of the "Not Available" category.

Disparities in household income are not as prominent when comparing the Black Muslim, Muslim, and Black populations. Overall, household income for these three populations varies. However, the Black Muslim population is underrepresented in the \$100,000 and above income category (23% Black Muslim population, 25.6% Black population, and 26.7% Muslim population,

NHS, Figure 48) and among those earning less than \$24,999 (10.9% Black Muslim population, 16.5% Black population, and 16.9% Muslim population). This indicates potential earnings disparities within the highest household income categories for the Black Muslim population and potential disparities among other populations in the lowest income categories.

FIGURE 48

Annual Household Income of Black Muslim Population, Muslim Population and Black Population, Before Tax, Aged 15+ Years, NHS 2011, Canada



Note: Totals do not sum to 100% due to exclusion of the “Not Available” category.

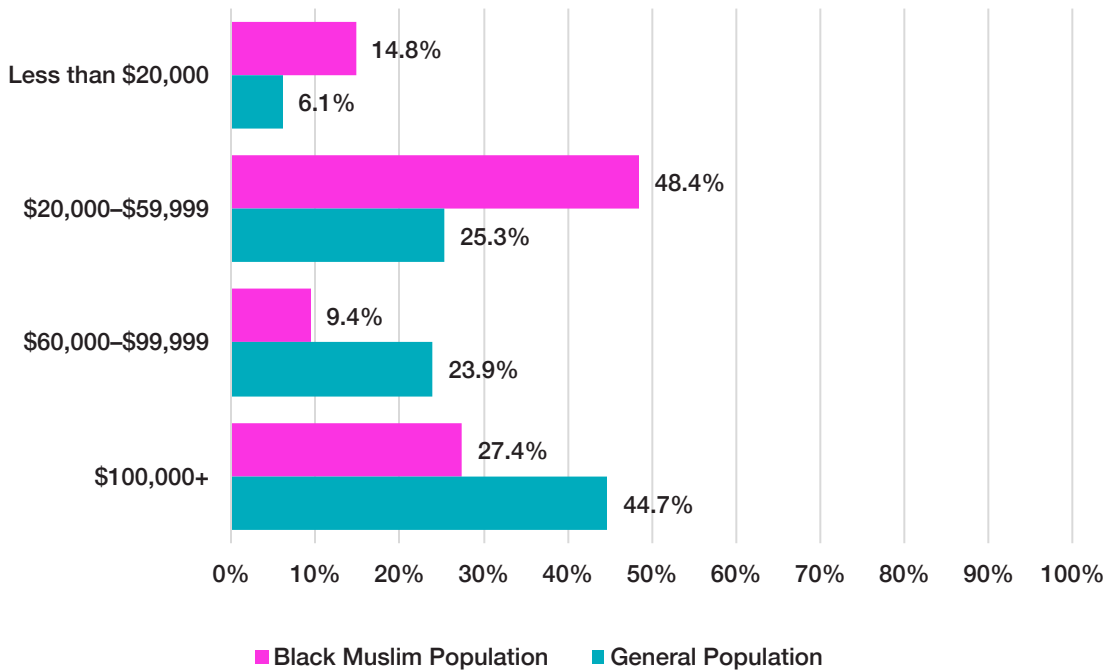
FAMILY INCOME

In terms of family income,¹²⁰ Black Muslim families have lower incomes than the general population (GSS, Figure 49). Similar to NHS findings, the Black Muslim population

is overrepresented among those earning \$59,999 and lower, and underrepresented among those earning \$60,000 and higher. Only 27.4% of the Black Muslim population earn more than \$100,000 compared to 44.7% of the general population.

FIGURE 49

Family Income of Black Muslim Population and General Population Aged 15+, Before Tax, GSS 2020, Canada

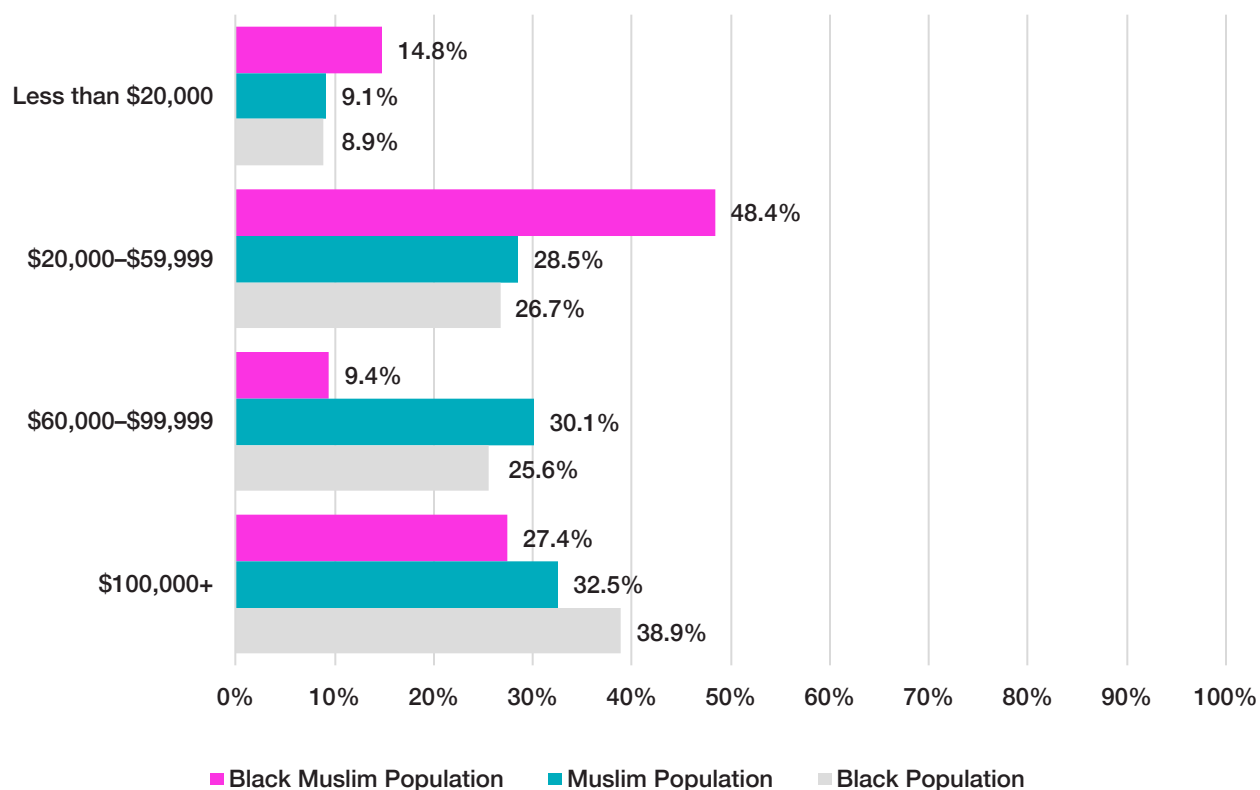


The Black Muslim population also has lower family incomes than the Muslim and Black populations (Figure 50). The Black Muslim population is overrepresented among those earning \$59,999 and lower, and underrepresented among those earning \$60,000 and higher. In particular, 48.4% of the Black Muslim population earned between

\$20,000 and \$59,999 compared to 28.5% of Muslim people and 26.7% of Black people). On the other hand, the proportion of those earning \$60,000 to \$99,999 is vastly different, with 9.4% of Black Muslim people earning \$60,000 to \$99,999 compared to 25.6% of Black people and 30.1% of Muslim people.

FIGURE 50

Family Income of Black Muslim Population, Muslim Population and Black Population Aged 15+, Before Tax, GSS 2020, Canada





Engagement and Activities

GSS asked respondents about their political engagement and volunteerism in groups, organizations, and associations. Findings shed light on the engagement of the Black Muslim population and show patterns related to gender and age that may be useful in further developing advocacy efforts to support the community. GSS notes that the last federal election in which respondents had the opportunity to vote was held October 21, 2019. However, for provinces and municipalities across Canada, elections do not occur at a set time. As such, the last provincial or municipal elections would have been based on when respondents filled out the survey (data collection was from August 17, 2020 to February 7, 2021).

Results indicate that, although the Black Muslim population is less politically engaged than the general population in terms of voting, more Black Muslim individuals aged 18 to 29 voted in the last federal and provincial elections compared to those in the same age range in the general population. Most of the Black Muslim population participates in one or more groups, organizations, and associations, relating to age, immigration, ethnicity, culture, sports and recreation, education, politics, or religion. Volunteerism is highest among

people aged 50 and over. On the other hand, only 30.9% of Black Muslim youth (15-29) engage in volunteerism.

Political Engagement

Fewer Black Muslim people than the general population, aged 18 and over, voted in their last scheduled federal, provincial, and municipal elections, with stark differences in the last provincial election (43.4% and 74.9%, respectively). Further, Black Muslim individuals aged 18 to 29 were more politically engaged (in terms of voting) than those of the same age range in the general population. GSS data finds a higher proportion of Black Muslim individuals aged 18 to 29 compared to those of the same age range the general population voted in the last federal (81% vs. 64.7%) and provincial (59.9% vs. 55.5%) elections, highlighting the importance of civic action among younger members of the Black Muslim population.

Slight gender differences are observed when examining voting patterns within the Black Muslim population. Slightly more women than men voted in the last federal election (69.3% vs. 67.1%). On the other hand, more men than women voted in their last provincial election (45% vs. 41.4%) and municipal election (44.9% vs. 35.7%).

Compared to other populations, more Black Muslim individuals voted in the last federal election than Black or Muslim individuals (68.1% vs. 56.4% vs. 63%, respectively). However, this is not the case with provincial or municipal elections. GSS data indicates that fewer Black Muslim people (43.4%) voted in their last provincial election than Black or Muslim people (48.7% and 58.5%). By contrast, fewer Black Muslim or Black individuals (40.7% and 39.3%) voted in their last municipal election than Muslim individuals (46%). Additional data on voting is provided in Appendix B, Table 4 and Figure 70.

Activities and Volunteerism

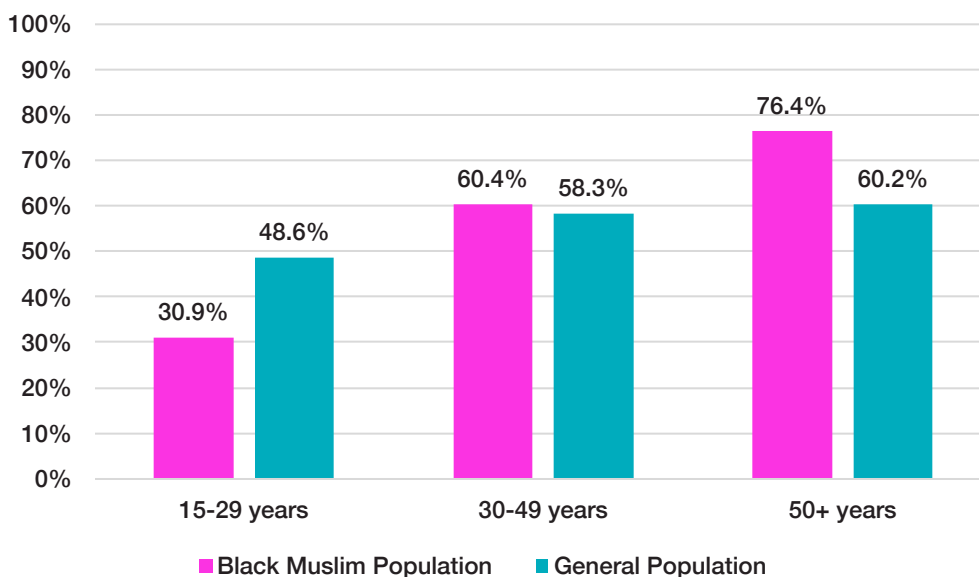
Similar proportions of the Black Muslim population and general population did not participate in any group, organization, or association relating to age, immigration,

ethnicity, culture, sports and recreation, education, politics, or religion in the last 12 months (GSS, 43.4% and 40.7%). Otherwise, participation in one or more groups varies, with 15.8% of Black Muslim people participating in one and 18.3% participating in four or more. Additional information on groups, organizations, and associations is presented in Appendix B, Figure 71.

Among those who participated in one or more of these groups, 50% of Black Muslim people reported that they volunteered for the group. This is lower than the general population (57%). Within the Black Muslim population, slightly more women than men volunteered for groups (52.7% vs. 48.9%). However, more considerable differences are observed when comparing age groups (Figure 51), with more individuals over 50 volunteering (76.4%) than individuals 30 to 49 (60.4%) or youth (30.9%).

FIGURE 51

Volunteerism in Groups, Organizations, and Associations, Black Muslim Population and General Population, By Age Group, GSS 2020, Canada



Appendix A: Definitions

Variable definitions and explanations for NHS and GSS have been provided for transparency. Variable names differ between data sets and some variables had a small number of cases, so response categories had to be merged or omitted. Below are the NHS and GSS definitions for the variables used in this report (in some cases pulled directly from respective codebooks and dictionaries). For additional information on these data sets, refer to the [NHS Dictionary](#) or [GSS Cycle 35, 2020](#).

General Definitions

Black Muslim, Black, and Muslim Populations

In accordance with the Employment Equity Act, the NHS and GSS identifies several categories of visible minorities, including Black individuals. Within these data sets, we used the following definitions:

- > Individuals classified as “Black” are those who self-identified as such. This includes individuals who selected more than one identity (e.g., “Black” and “South Asian”), as well as those who selected “Black” and wrote in a text response (e.g., “French”).
- > These data sets also define Muslim individuals as those who selected “Muslim” as their denomination or religion.

Census Family

Both NHS and GSS define a census family as a married couple with or without children, a couple living in common law with or without children, or a lone parent living with one or more children.

Basic Demographic Characteristics

Gender: Defined by NHS as the sex of the respondent. By contrast, GSS defines gender as the current gender of the respondent, which may be different from the gender assigned at birth and may not reflect what is indicated on legal documents.

Sexual Orientation: Defined by GSS as whether the respondent identifies as LGBTQ2 (e.g., lesbian, gay, bisexual, trans, two-spirit, gender diverse, non-binary, pansexual, asexual).

Mother Tongue: Both NHS and GSS define mother tongue as the first language learned at home in childhood and still understood by the person at the time of the survey.

Non-Official Languages: Defined by NHS as languages other than English or French in which a person can conduct a conversation.

In this report, findings indicate the Black Muslim population speak Afro-Asiatic and Niger-Congo languages, which are defined as follows:

- > **Afro-Asiatic Languages:** Berber languages, Cushitic languages (e.g., Oromo and Somali), and Semitic languages (e.g., Amharic, Hebrew, Maltese, Tigrigna).
- > **Niger-Congo languages:** Akan, Bantu languages (e.g., Lingala, Rundi [Kirundi], Rwanda [Kinyarwanda], Shona, Swahili, Ganda), Edo, Igbo, Wolof, Bamanankan, Ewe, and Ga.

Disability Status: A GSS variable that indicates whether or not a person has a disability. A person is defined as having a disability if they have one or more of the following types of disabilities: seeing, hearing, mobility, flexibility, dexterity, pain-related, learning, developmental, memory, mental-health-related, or unknown.

Immigration and Citizenship

Citizenship: Defined by NHS and GSS as the legal citizenship status of a person, including Canadian by birth or Canadian by naturalization. NHS also indicates individuals who are not Canadian citizens.

NHS has three categories for citizenship:

- > **Canada, by birth:** Persons who acquired Canadian citizenship at birth under the provisions of Canadian law. It includes persons who are citizens of Canada only and persons who are citizens of Canada and at least one other country.
- > **Canada, by naturalization:** Persons who were not Canadian citizens at birth but who were not Canadian citizens at birth but acquired citizenship under the provisions of Canadian law. They are immigrants to Canada who acquired Canadian citizenship through the citizenship application process. It includes persons who are citizens of Canada only and persons who are citizens of Canada and at least one other country.
- > **Not a Canadian citizen:** Persons who do not hold Canadian citizenship. Those persons could hold the citizenship of another country or they could be stateless, that is, they may have no citizenship.

GSS does not use the same response categories as NHS. GSS only asked respondents who were Canadian citizens if they were Canadian, by birth or Canadian, by naturalization.

Generation Status: NHS and GSS define generation status as whether or not a person or a person's parents were born in Canada.

In NHS, generation status is a derived variable based on a person's place of birth and the place of birth of their parents. Response categories are:

- > First generation, respondent born outside Canada
- > Second generation, respondent born outside Canada, both parents born outside Canada
- > Second generation, respondent born outside Canada, one parent born outside Canada
- > Third generation or more, respondent born in Canada, both parents born in Canada

NHS also provides more detailed definitions on these categories:

- > First generation includes persons who were born outside Canada. For the most part, these are people who are now, or once were, immigrants to Canada.
- > Second generation includes persons who were born in Canada and had at least one parent born outside Canada. For the most part, these are the children of immigrants.
- > Third generation or more includes persons who were born in Canada with both parents born in Canada.

In GSS, generational status is also a derived variable. It is based on a person's place of birth and the place of birth of their parents. Response categories used in this survey are:

- > First generation
- > Second generation (two foreign-born parents)
- > Second generation (one foreign-born parent, one Canadian born parent)
- > Third generation or more

Immigration Status: Defined by NHS as a non-immigrant, immigrant, or non-permanent resident. These are defined as follows:

- > **Non-immigrant:** Person who is Canadian by birth.
- > **Immigrant:** Person who is a landed immigrant or permanent resident.
- > **Non-permanent resident:** Person who has a work or study permit, who is a refugee claimant, or any non-Canadian-born family member living in Canada with them.

Type of Immigrant: A GSS variable that refers to an immigrant's admission category, including economic immigrant, refugee, sponsorship, etc. GSS used record linkage to the Longitudinal Immigration Data for those who self-reported as landed immigrants admitted to Canada since 1980.

Year of Immigration: Defined by GSS as the year a foreign-born individual arrived in Canada (asked to those who were not born in Canada).

Place of Birth: Defined by NHS as the country in which the person was born. The geographic location specified is based on the boundaries current at the time the data are collected, not the boundaries at the time of birth.

In this report, common places of birth for the Black Muslim population are Eastern Africa and other parts of Africa, which are defined below:

- > **Eastern Africa:** Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mozambique, Réunion, Rwanda, Seychelles, Somalia, Tanzania, Uganda, Zambia, and Zimbabwe.
- > **Other parts of Africa:** Benin, Burkina Faso, Cape Verde, Côte d'Ivoire, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, Togo, Angola, Cameroon, Central African Republic, Chad, Congo, The Democratic Republic of Congo, The Republic of Congo, Equatorial Guinea, Gabon, Botswana, Lesotho, Namibia, Republic of South Africa, Swaziland.

Age of Immigration: Defined by NHS as the age at which an immigrant first obtained landed immigrant or permanent resident status. By contrast, defined by GSS as the age a foreign-born individual arrived in Canada (asked to those who were born outside of Canada).

Home Life and Relationships

Household Type: NHS refers to household type as the basic division of private households into family and non-family households. One-family households refer to a single census family, that is, married couples (with or without children), common-law partners (with or without children), or lone parents (with one or more children). Multiple family households refer to households in which two or more census families (with or without additional person) occupy the same dwelling. Non-family households include households with one person only or two or more persons.

Type of Dwelling: Defined by GSS as the type of dwelling an individual resides in, including single detached houses, semi-detached houses, townhouses, duplexes, apartments, etc.

Ownership of Dwelling: Defined by GSS as a dwelling owned by the respondent or a member of their household.

Subsidized Housing: NHS refers to subsidized dwellings as those categorized as rent-geared-to-income, social housing, public housing, government-assisted housing, non-profit housing, rent supplements, and housing allowances. By contrast, GSS asked respondents who rented the reasons for monthly rental reduction, including government-subsidized housing.

Education

Highest Education Obtained: Defined by GSS and NHS as the highest certificate, diploma, or degree achieved. It applies to those above the age of 15.

Note that NHS has several cautions about the interpretation of this data:

1. Individuals with a university credential below the bachelor's level were potentially over-reported and likely includes those with college credentials, bachelor's degrees, or other types of education.
2. An individual who has completed one type of credential may not have completed credentials below it in the hierarchy. For example, individuals with trades may not have completed a high school diploma.

Further, in NHS, individuals with no certificate, diploma, or degree would have little or no education or completed some years of high school. They would have not completed a high school diploma or equivalent or any forms of post-secondary education.

Field of Study: Defined by GSS as the major field of study of certificates, diplomas, or degrees above the high school level.

Location of Study: Defined by NHS as whether an individual completed their post-secondary credential in the same province or territory in which they reside. Response categories included the same province or territory, different province or territory, or outside of Canada. NHS cautions that some respondents may have indicated the physical location of their studies rather than the location of the post-secondary institution, which might affect responses for those who obtained post-secondary credentials through a joint or distance learning program. By contrast, GSS refers to the country of the institution that granted their highest certificate, diploma, or degree (applicable to those with a high school diploma or above).

Employment and Income

Labour Force Status: Defined by NHS as whether an individual was employed, unemployed, or not in the labour force from Sunday, May 1 to Saturday, May 7, 2011. GSS uses the same definition; however, their seven-day period was based on the date of the interview in 2019, beginning on a Sunday and ending on the following Saturday.

Employee Type: NHS and GSS use different terminology to indicate an individual's employee type (whether an individual is an employee or self-employed). NHS uses the derived variable class of worker to refer to individuals above the age of 15 who worked at some point since January 1, 2010, as an employee, self-employed, unpaid family worker, or not available (i.e.,

those who worked before 2010, never worked, or all persons aged less than 15). By contrast, GSS, ask respondents who were in the labour force if they were employees, self-employed, or working in a family business without pay.

Working Hours: Defined by NHS as persons 15 years of age and over who worked for pay or self-employment in 2010. Respondents were asked to report whether they worked full-time weeks (i.e., 30 hours or more per week) or part-time weeks (i.e., less than 30 hours per week). This is similar to GSS; however, it was only asked to those in the labour market and the time period was based on the date of the interview in 2019.

Industry Sectors: Defined by NHS as the general nature of the business carried out in the establishment where the person worked during the week of Sunday, May 1 to Saturday, May 7, 2010. If the person did not work during this week, it refers to the sector of the job of longest duration since January 1, 2010.

Source of Income: Defined by GSS as major sources of income before tax, such as wages and salaries, self-employment income, government transfers, investments, private retirement pensions, and others.

Personal Income: Defined by GSS as the personal income of the respondent income before taxes.

Employment Income: Defined by NHS as the total income received by persons 15 years of age or over during 2010 as wages and salaries, net income for unincorporated non-farm businesses and/or professional practice, and net farm self-employment income.

Family Income: Defined by GSS as the sum of the incomes of all members of the census family received in the calendar year 2019 from all sources before income taxes and deductions, including wages and salaries, self-employment income, government transfers, investment income, private retirement pensions, and other income, excluding capital gains or losses.

Annual Household Income: Defined by NHS as the sum of the total incomes of all members in a single household, including census family, non-family, and multiple census family households.

Appendix B: Additional Graphs and Tables

Additional graphs and tables used in the analyses are presented below. Not all findings above have an associated graph or describe all survey response categories, thus this Appendix serves to provide those additional details.

Basic Demographic Characteristics

FIGURE 52

Black Muslim Population, Proportion of Children, Youth, Adults, and Seniors, by Gender, NHS 2011, Canada

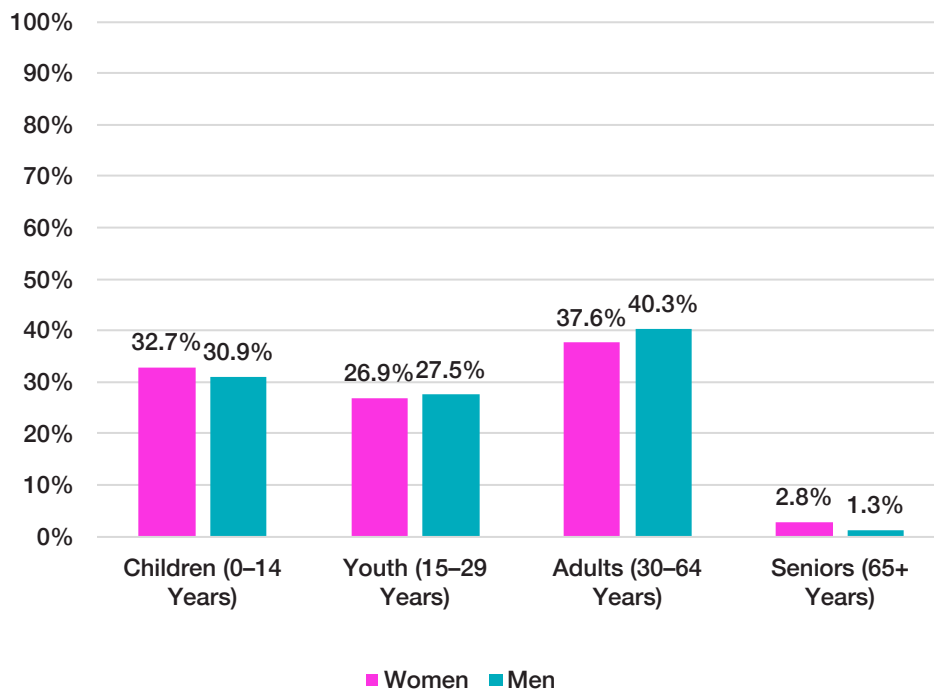


FIGURE 53

Black Muslim Population by Census Metropolitan Area, NHS 2011, Canada

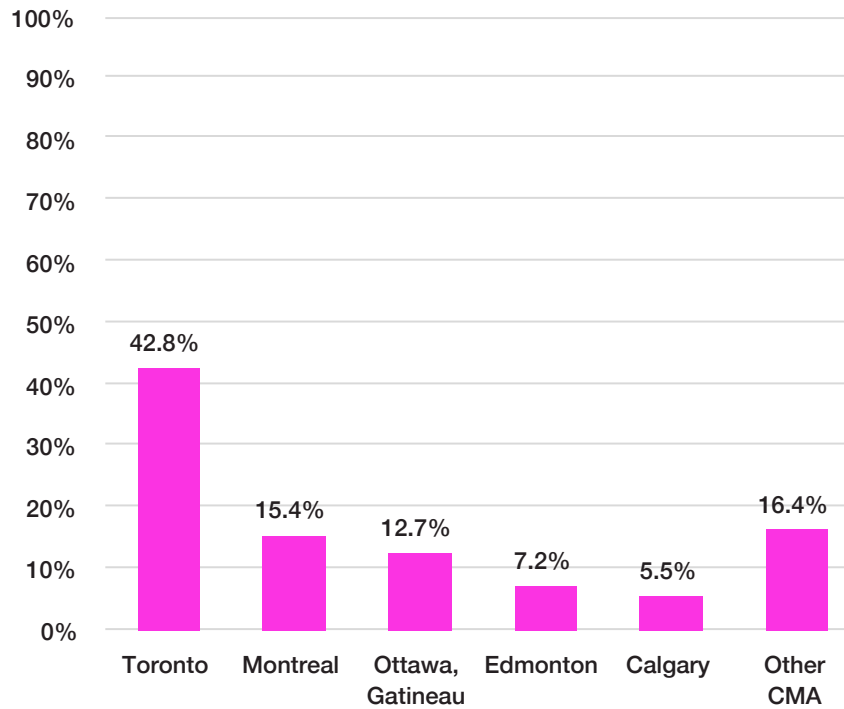
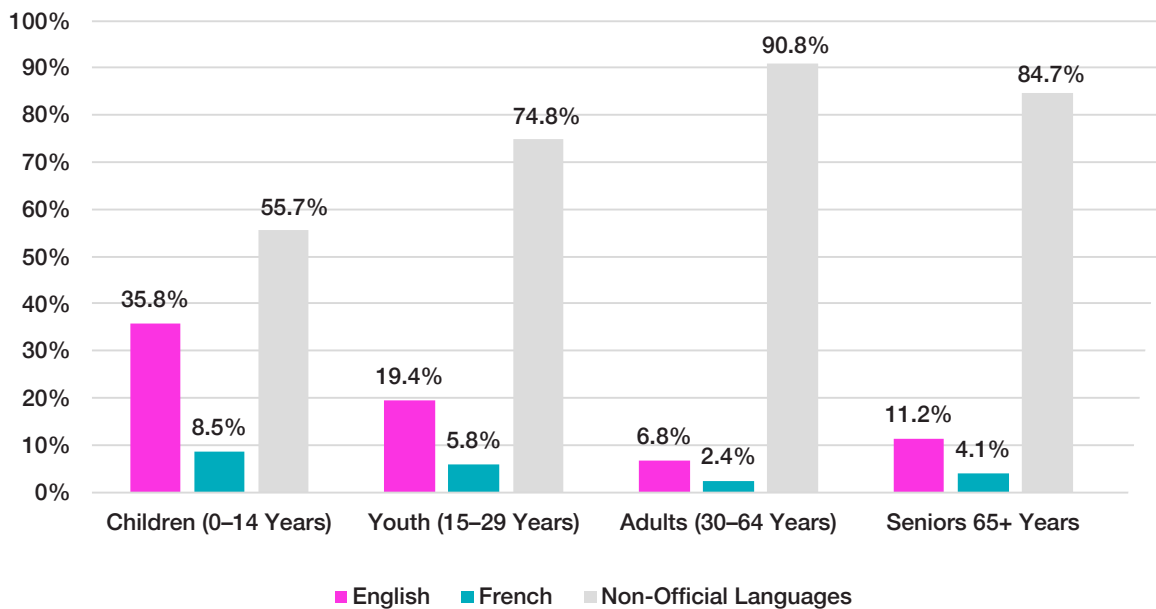


FIGURE 54

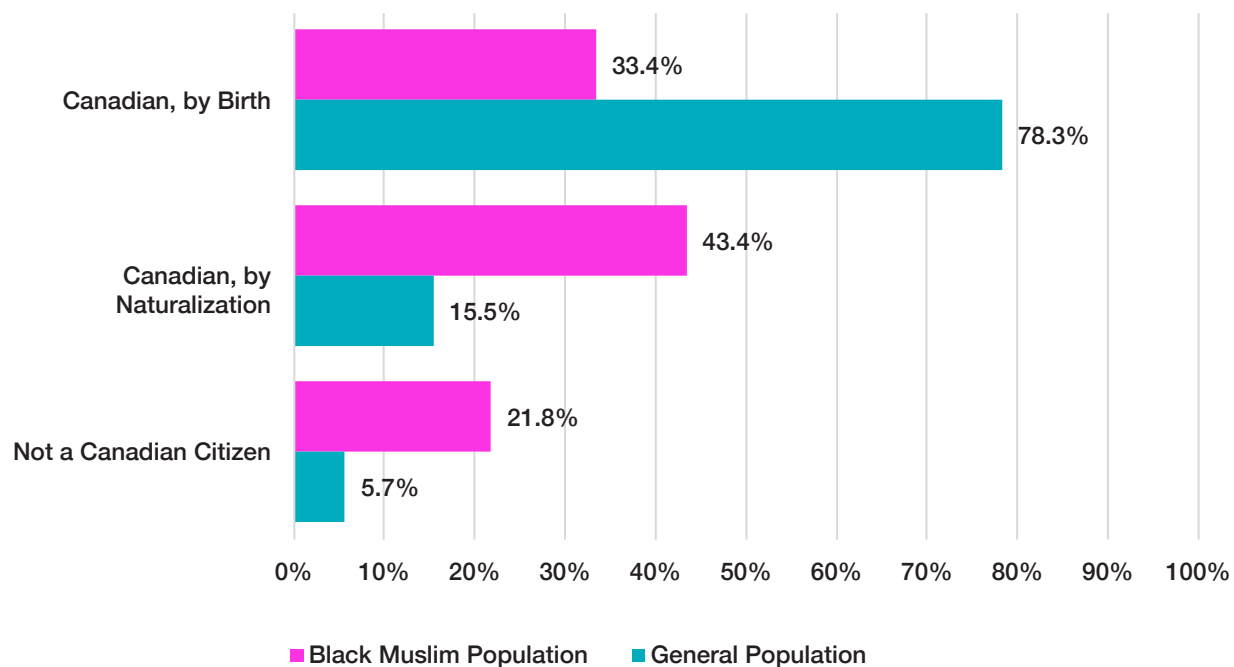
Mother Tongue of Black Muslim Population, by Age, NHS 2011, Canada



Immigration and Citizenship

FIGURE 55

Citizenship Status of Black Muslim Population and General Population, NHS 2011, Canada



Note: Totals do not sum to 100% due to exclusion of the “Not Available” category.

TABLE 1

Citizenship Status of Black Muslim Population and General Population, GSS 2020, Canada

Citizenship Status	Black Muslim Population	General Population
Canadian by Birth	24.9%	76.6%
Canadian by Naturalization	75.1%	23.4%

TABLE 2**Generation Status of Black Muslim Population, NHS 2011 and GSS 2020**

Generation Status	NHS	GSS
First Generation (Respondent born outside of Canada)	66.7%	82.1%
Second Generation (Respondent born outside of Canada. Two Foreign-Born Parents)	32%	17.9%
Second Generation (Respondent born outside of Canada. One Foreign-Born Parent, One Canadian-Born parent.)	1.1%	0%
Third Generation or More (Respondent born in Canada. Both parents born in Canada.)	0.2%	0%

Note: This is not a longitudinal study. Values cannot be compared to make claims about changes over time.

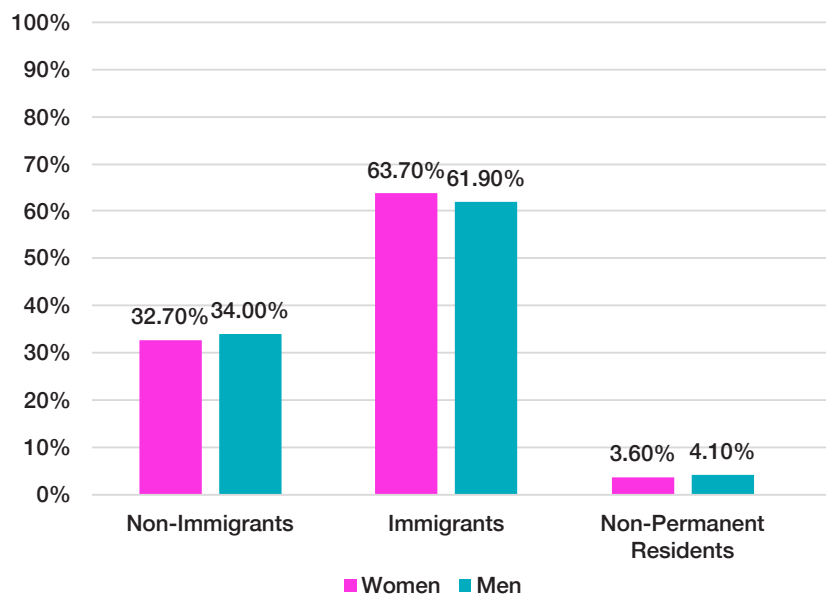
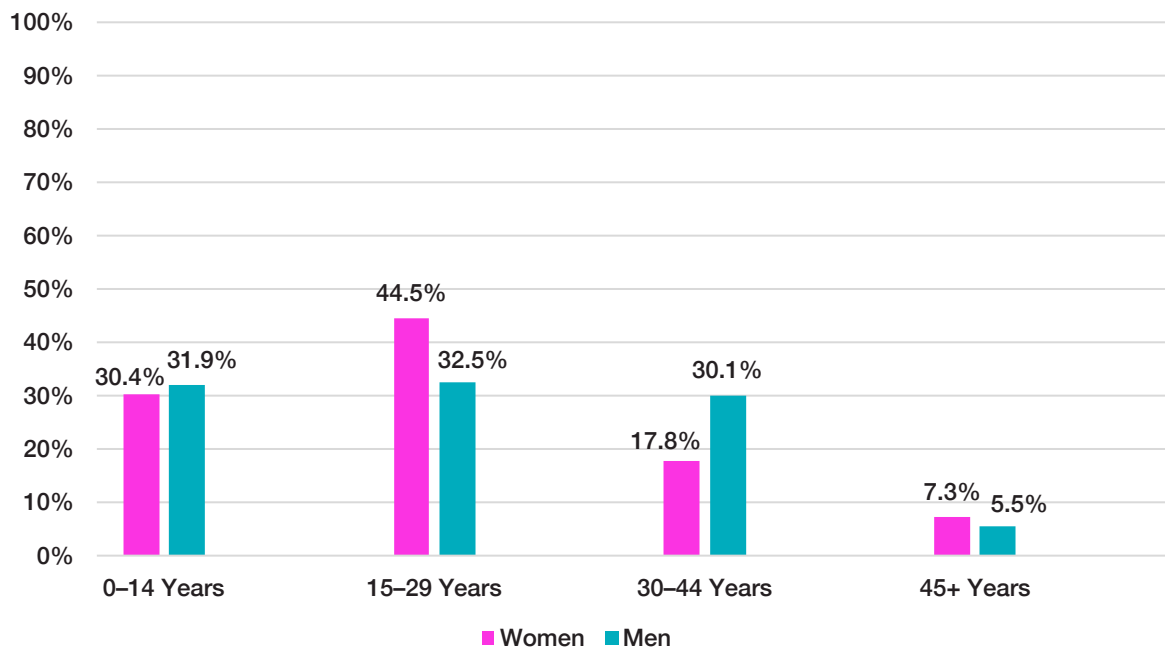
FIGURE 56**Immigration Status of Black Muslim Population, by Gender, NHS 2011, Canada**

FIGURE 57

Age of Immigration of Black Muslim Population, by Gender, NHS 2011, Canada



Note: Data calculated for the portion of the population who reported their age of immigration. Those who did not report their age at immigration were excluded (42.7% of women and 43.6% of men).

FIGURE 58

Age of Immigration of Black Muslim Population Aged 15+, by Gender, GSS 2020, Canada

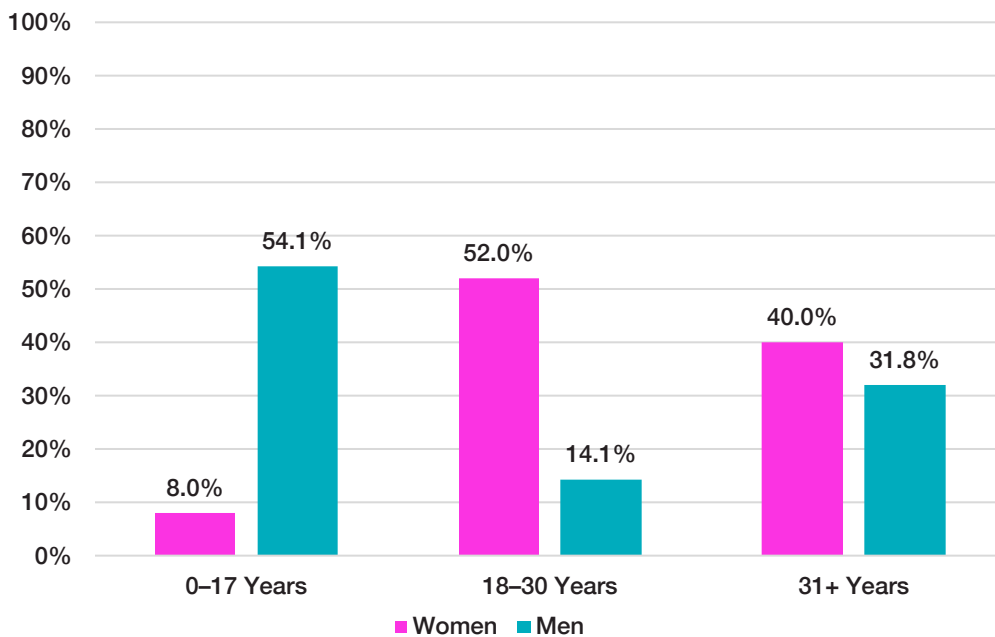
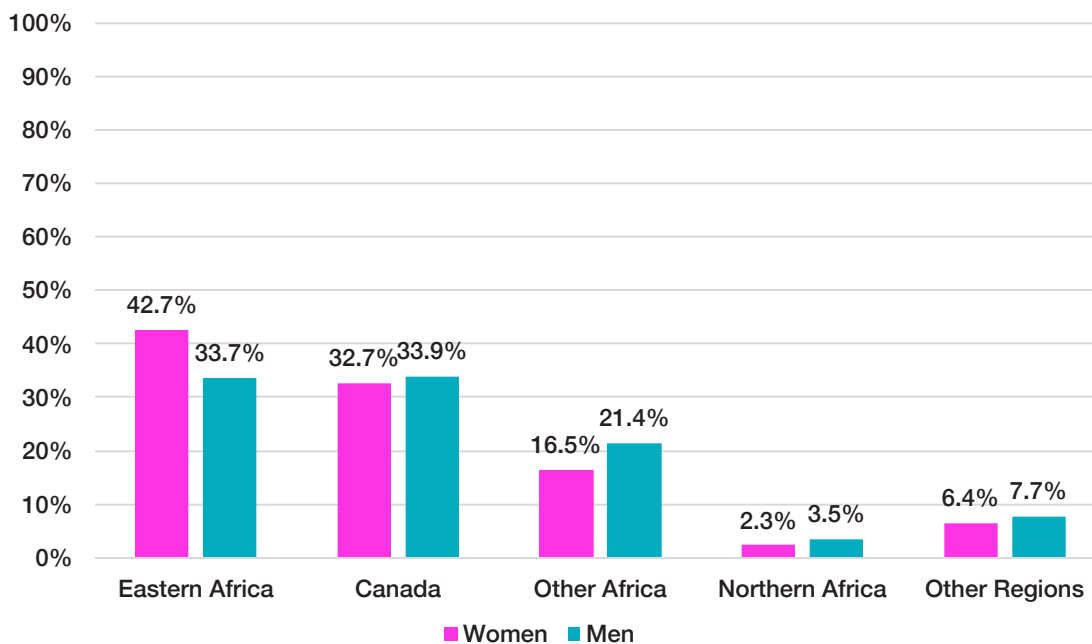


FIGURE 59

Black Muslim Population, Place of Birth by Gender, NHS 2011, Canada



Note: Totals do not sum to 100% due to data approximations

Home Life and Relationships

TABLE 3

Reason for Monthly Rent Reduction, GSS 2020, Canada

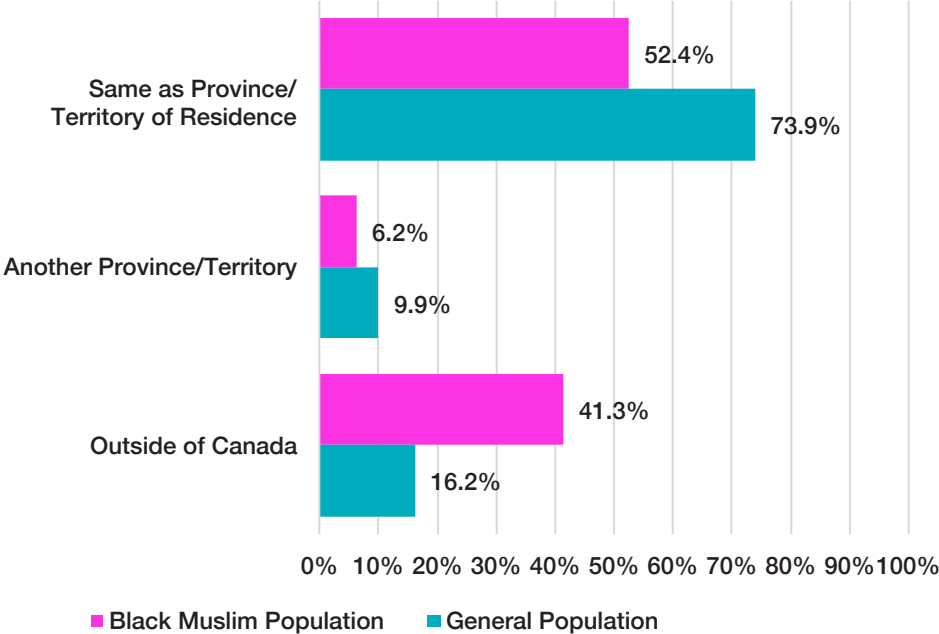
Reason for Monthly Rent Reduction	Black Muslim Population	Black Population	Muslim Population	General Population
Government Subsidized Housing	12.4%	15%	9.5%	8.4%
Other (e.g., Services to Landlord)	-	2.2%	4.8%	3.6%
No Rent Reduced	87.6%	82.8%	85.7%	88%

Note: Due to the small number of cases for “Other” for Black Muslim population, responses were excluded from the analysis. In GSS, individual who reported that they were rented were asked if they received monthly rent reduction due to government subsidized housing. A note of caution when comparing across the table: The general population includes both the Black and Muslim populations, but not the Black Muslim population.

Education

FIGURE 60

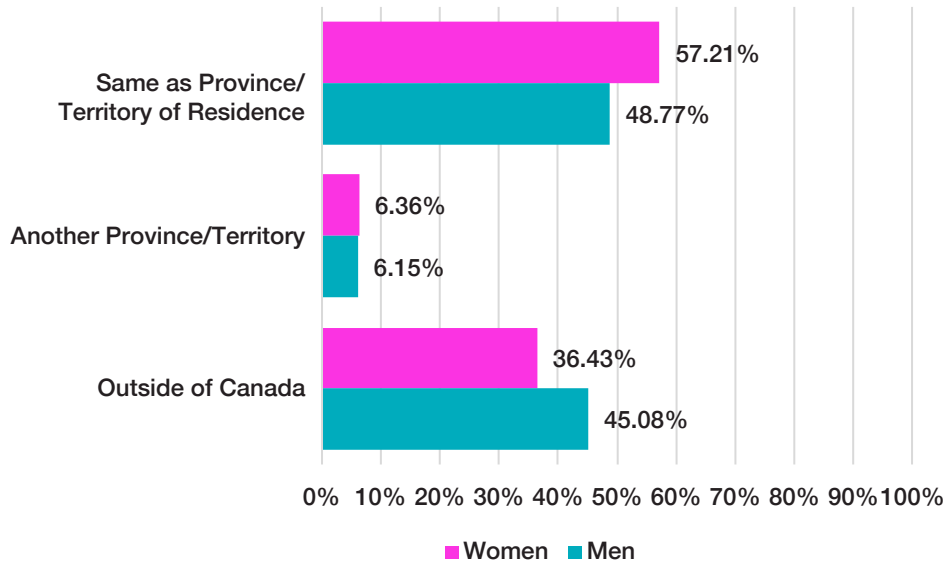
Location of Study of Black Muslim Population and General Population Aged 15+ Years, NHS 2011, Canada



Note: Data was calculated for the portion of the population who completed a post-secondary credential. Those who did not report a post-secondary credential were excluded (54.9% of the Black Muslim population and 45.6% of the general population).

FIGURE 61

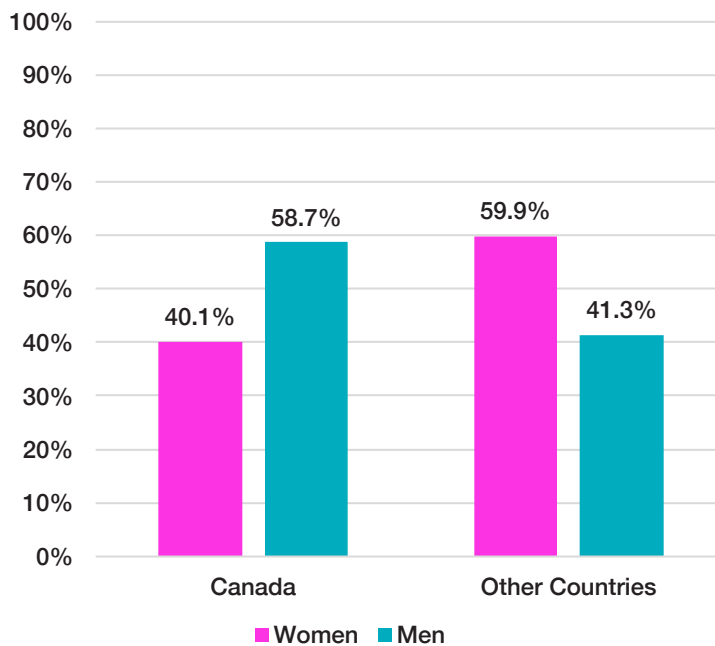
Location of Study for Black Muslim Population Aged 15+, by Gender, NHS 2011



Note: Data was calculated for the portion of the population who completed a post-secondary credential. Those who did not report a post-secondary credential were excluded (59% of women and 51% of men).

FIGURE 62

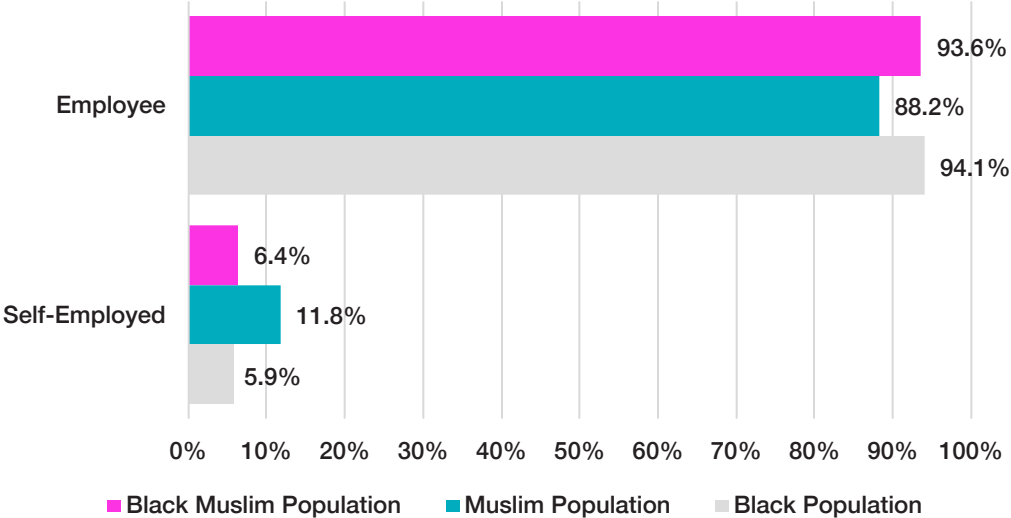
Location of Study for Black Muslim Population, by Gender, GSS 2020, Canada



Employment and Income

FIGURE 63

Class of Worker for Black Muslim Population, Muslim Population and Black Population Aged 15+, NHS 2011, Canada



Note: Data was calculated for the portion of the population who reported working in 2010. Those who did not report working in 2010 were excluded (59.3% of the Black Muslim population, 5.4% of the Black population, and 6.9% of the Muslim population).

FIGURE 64

Employee Type of Black Muslim Population, Muslim Population, and Black Population Aged 15+, GSS 2020, Canada

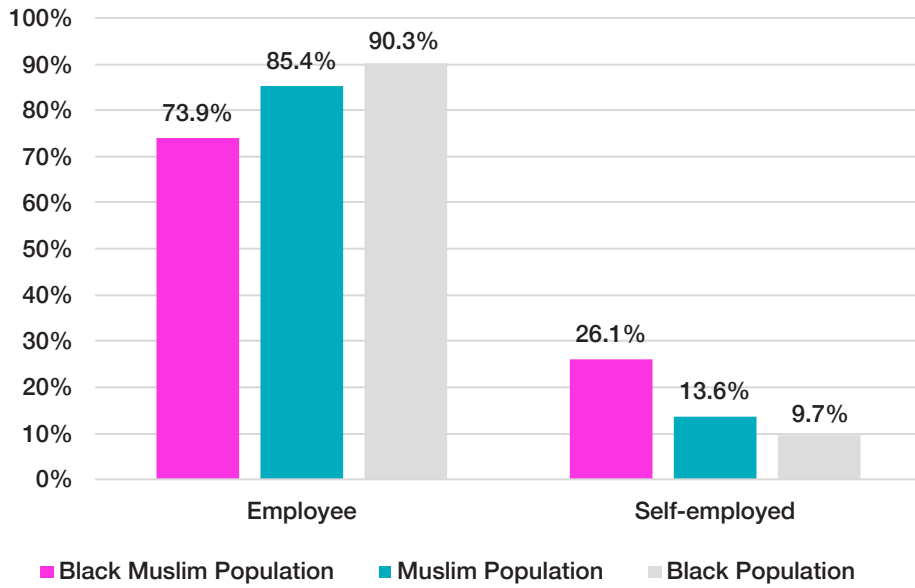
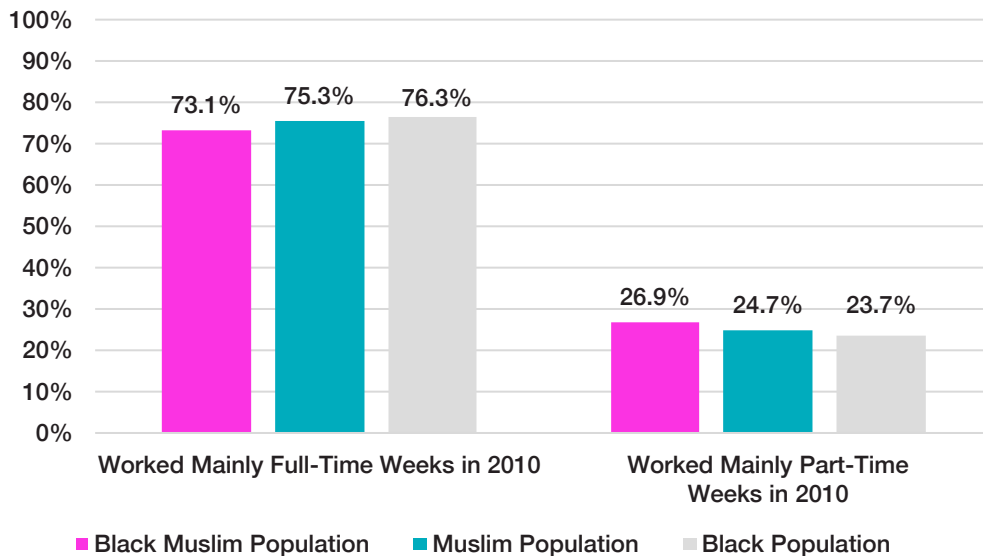


FIGURE 65

Working Hours of Black Muslim Population, Muslim Population and Black Population Aged 15+, NHS 2011, Canada



Note: Data was calculated for the portion of the population who reported working hours in 2010. Those who did not report were excluded (44.6% of the Black Muslim population, 40.5% of the Muslim population, and 33.7% of the Black population).

FIGURE 66

Working Hours of Black Muslim Population, Muslim Population and Black Population Aged 15+, GSS 2020, Canada

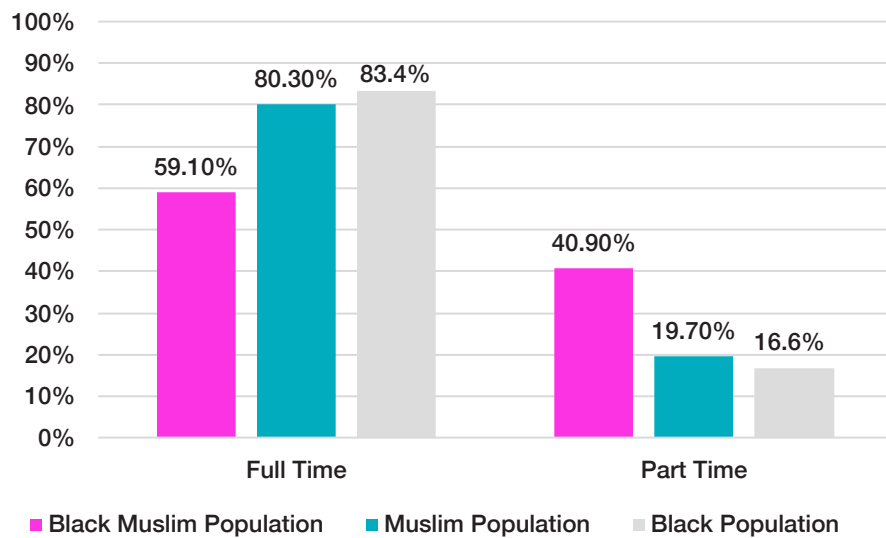
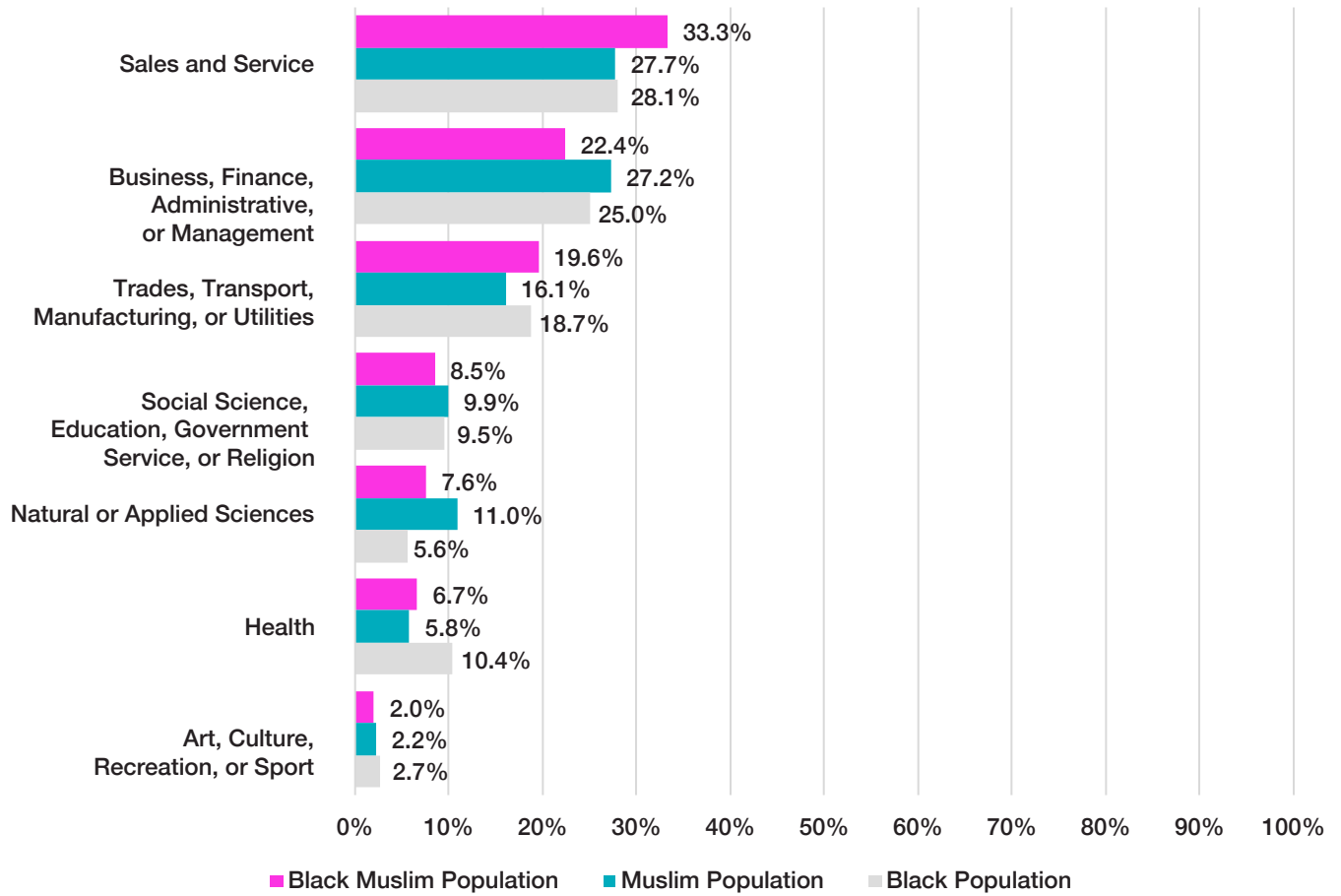


FIGURE 67

Industry Sectors for Black Muslim Population, Muslim Population and Black Population Aged 15+ Years, NHS 2011, Canada



Note: Data was calculated for the portion of the population who reported their industry sector. Those who did not report were excluded (45.9% of the Black Muslim population, 41.6% of the Muslim population, and 33.7% of the Black population).

FIGURE 68

Personal Income of Black Muslim Population and General Population Aged 15+, Before Tax, GSS 2020, Canada

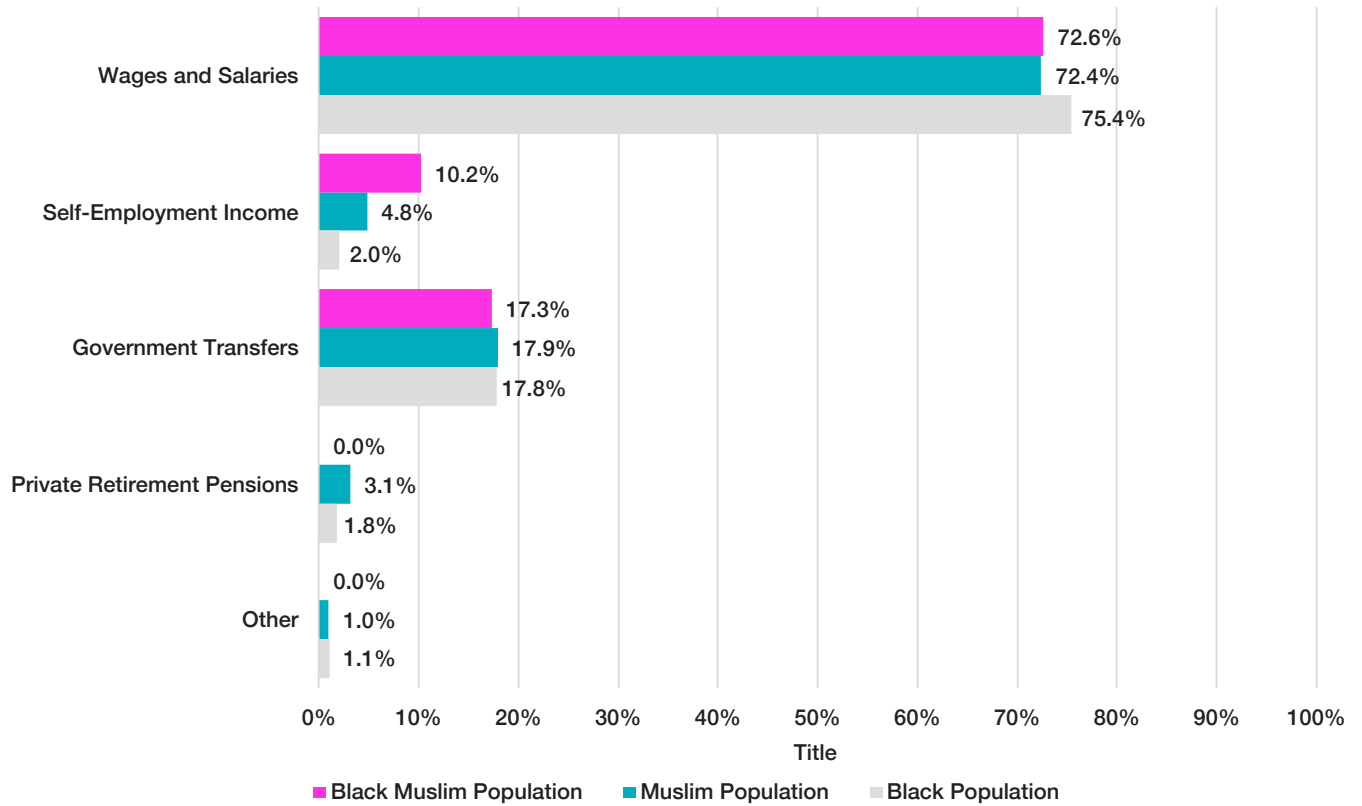
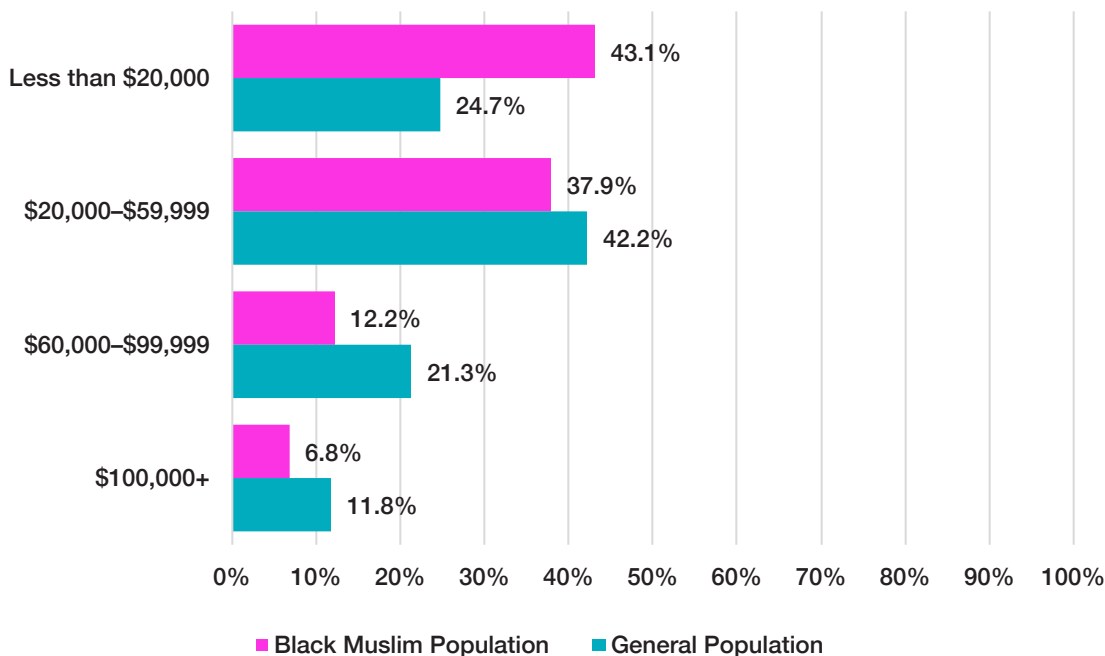


FIGURE 69

Major Source of Income of Black Muslim Population, Muslim Population and Black Population Aged 15+, Before Tax, GSS 2020, Canada



Engagement and Activities

TABLE 4

Voted in Last Elections, Black Muslim Population and General Population by Age Group, GSS 2020, Canada

Last Election	Black Muslim Population			General Population		
	18–29	30–49	50+	18–29	30–49	50+
Federal	81%	59.4%	66.3%	64.7%	74.4%	86.5%
Provincial	59.9%	25.7%	66%	55.5%	71.9%	84.7%

FIGURE 70

Voted in Last Elections for Black Muslim Population, Muslim Population, and Black Population (aged 18+), GSS 2020, Canada

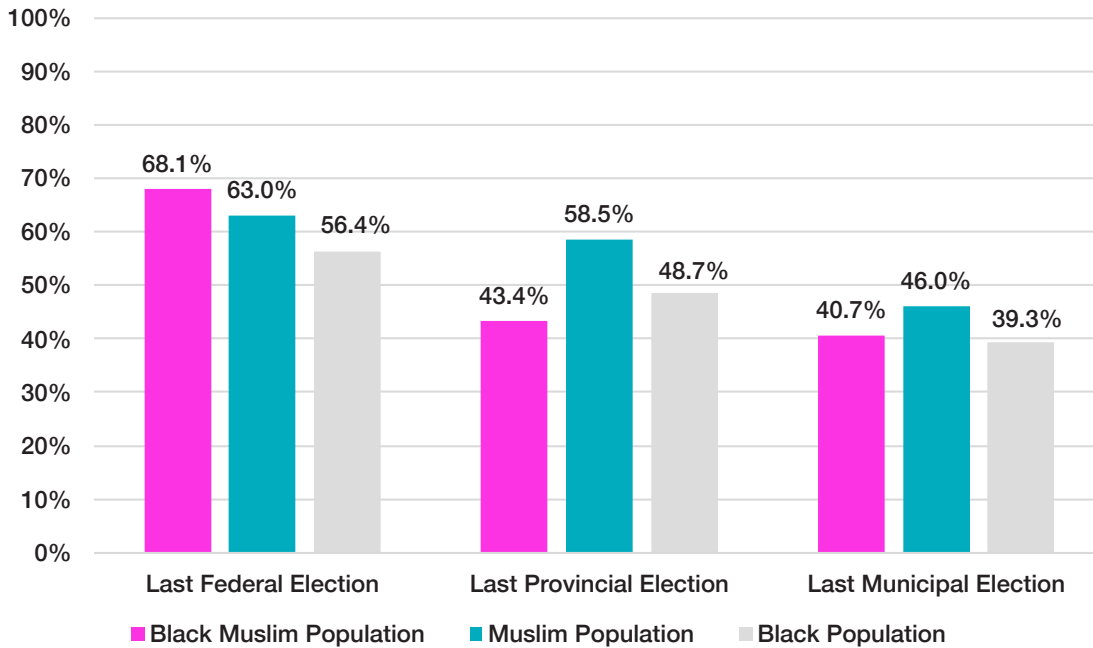
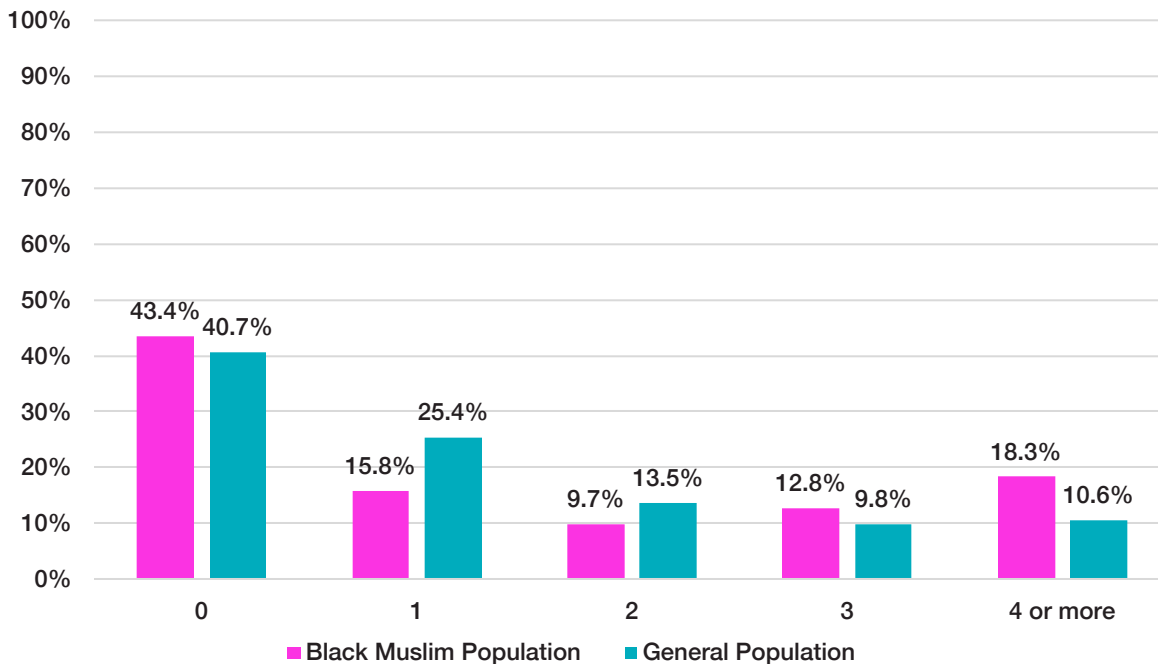


FIGURE 71

Number of Groups, Organizations, and Associations Participated in the Last 12 Months, Black Muslim Population and General Population, GSS 2020, Canada



Note: Categories for four and five or more groups, organizations, and associations were merged into the “4 or More” category.

Appendix C: Programs

Through an environmental scan of existing programs and funds supporting Black Muslim populations in Canada, the following organizations have been identified:

Organization	Description
Black Canadian Muslims (BCM)	This group aims to enhance the lives of Black Canadian Muslims of the African diaspora through a community based on Islamic principles, education, art, and support. They organize events for Black Canadian Muslims.
Black Muslim Initiative	A grassroots advocacy organization aimed at addressing both anti-Black racism and Islamophobia by enhancing knowledge and education on issues for Black, Muslim, and the Black Muslim population, collaborating with organizations of similar focus, and providing resources.
Canadian Council of Muslim Women (CCMW)	A national non-profit organization aimed at ensuring the equality, equity, and empowerment of Muslim women. The organization is focused on community engagement, public policy, stakeholder engagement, and awareness-raising. Most recently, the CCMW has highlighted Black Muslim excellence through the Black Muslimahs Shining Series .
Canadian Somali Scholarship Fund (CSSFUND)	The CSSFUND is open to Canadian Somali students entering first year post-secondary studies in Canada, and was established to encourage Somali Canadian students to pursue post-secondary education and support academic excellence and community involvement.
Coalition of Muslim Women - Kitchener-Waterloo (CMW)	Founded in 2010 by a group of diverse Muslim women, the CMW of Kitchener-Waterloo is a charitable organization that aims to empower girls to be leaders and change makers. The organization provides skills development and opportunities for professional growth, while also addressing Islamophobia and other issues.
The Digital Sisterhood	The Digital Sisterhood is a podcast aimed at empowering women and telling Black Muslim and Muslim women's authentic stories and celebrating intersectionality.

Organization	Description
Government of Canada Funding for Anti-Racism Projects Tackling Islamophobia	<p>The Government of Canada is providing funding for anti-racism projects addressing Islamophobia. This includes providing financial support to various organizations including Canadian Arab Institute, the Somali Canadian Association of Etobicoke, the Riverdale Immigrant Women’s Centre, the Urban Alliance on Race Relations, The Afghan Women’s Centre, ZMQ Global, the Al Ihsan Educational Foundation, and the Muslim Association of Canada. Projects include efforts for addressing online hate, systemic barriers and Islamophobia, as well as providing resources, and others.</p>
Islam Unravelled	<p>Islam Unravelled is an official faith-based convenor for anti-racism initiatives in British Columbia. They organize anti-racism and interfaith educational initiatives to dismantle prejudice and racism against the Muslim community and other religious groups.</p>
Justice for Abdirahman (JFA)	<p>The Justice for Abdirahman (JFA) Coalition was formed after the death of Abdirahman Abdi. Based in Ottawa, they challenge racial inequity, bring positive change, and act to secure justice for Abdirahman Abdi and his family. JFA also has a scholarship program, created to recognize outstanding Black students as future leaders and social justice advocates.</p>
Manitoba Association of Newcomer Serving Organizations (MANSO)	<p>MANSO is an organization that provides settlement services to immigrants and/or refugees. As part of Islamic History Month (2020 theme: “Resilience and Achievements of Black Muslims”), they hosted an online event in partnership with Islamic History Month Canada, on “The Voices of Black Muslim Women: On Intersectionality, Racism and Islamophobia.”</p>
Muslim Association of Canada (MAC)	<p>MAC is a charitable organization and grassroots social movement whose mission is to establish a balanced, integrated, and diverse Islamic presence in Canada. They offer spaces, services, and programs for the personal development and holistic education of Canadian Muslims and to help build and strengthen communities.</p>

Organization	Description
Muslim Link	Muslim Link is an online platform aiming to inform, connect, inspire, and celebrate Muslims living in Canada. With a presence in Calgary, Edmonton, Halifax, Hamilton, Kingston, Kitchener, London, Montreal, Ottawa, Regina, Saskatoon, Toronto, Greater Toronto area, Vancouver, Waterloo, Windsor, and Winnipeg, they also promote opportunities, talks, and events, many of which are specifically geared towards the Black Muslim community.
Muslim Medical Association of Canada (MMAC)	MMAC's mission is to unite Canadian Muslim physicians to combine Islamic values with professional skills and serve the healthcare needs of Canadians. Their goal is to contribute to the development of a healthier Canadian society by providing professional, educational, and social services.
Muslim Welfare Canada (MWC)	MWC is a non-profit organization founded in Toronto founded on the importance of supporting local charitable causes. They focus on numerous causes, including providing for children in need or organizing a Halal food bank.
National Council of Canadian Muslims (NCCM)	The NCCM is a non-partisan and non-profit organization that advocates for the rights of Canadian Muslims and supports those who have experienced discrimination, hate crimes, and others. They engage in media engagement, public advocacy, community outreach and education, seminars and workshops, and produce publications.
Prairie Somali Canadian Community Centre	The Prairie Somali Canadian Community Centre is a community-based non-profit organization that provides services to Saskatchewan's Somali community. They offer a range of services, including employment, settlement, immigration and citizenship, refugee sponsorship, language, and support of youth.
RAJO Somali Youth Empowerment Project	The Somali Youth Empowerment project is a crime prevention and intervention program. It provides culturally sensitive services to high-risk Somali-Canadian youth and their families in Ottawa and Edmonton. The project's aim is to reduce youth violence, gang involvement, and drug-related activities, and also help youth build resilience.

Organization	Description
Somali Canadian Association (SCA)	The SCA is a non-profit supporting new Somali immigrants and refugees transitioning to life in Canada. They provide culturally and linguistically relevant social services, legal assistance, education, and healthcare to the Somali community in North Etobicoke, Ontario.
Somali Canadian Education and Rural Development Organization (SCERDO)	SCERDO is a non-profit organization that aims to promote the educational needs of Somali individuals in Alberta. They offer sports and recreation, youth employment skills, and senior programs, among others.
Somali Canadian Society of British Columbia (SCS)	SCS aims to support Somali Canadian families and people through education, community engagement, and mentorship services.
Somali Canadian Society of Calgary (SCSC)	The SCSC is a non-profit charitable organization serving the needs of Somali refugees and immigrants in Calgary through integration, education, health, housing, psychological, cultural, and socio-economic supports.
Somali Canadian Youth Centre (SCYC)	The Somali Canadian Youth Centre provides a range of services, including educational programs, leadership training, and social services, to support young people and their families in Ottawa.
Somali Centre for Culture & Recreation	Somali Centre for Culture and Recreation (SCCR) is an organization in Toronto dedicated to creating space and resources for the Somali community. Built on pillars such as advocacy, community outreach and fundraising, the SCCR will work with community stakeholders and government partners to build a dynamic cultural & recreational space that serves the needs of Toronto's diverse Somali communities.
Somali Centre for Family Services	The Somali Centre for Family Services is a charity that helps newcomers, youth, and seniors through settlement and support services.
Somali Community Outreach Center	Somali Community Outreach Center is an organization in Winnipeg aimed at supporting Somali individuals along numerous initiatives including ending violence and abuse, providing skills development, providing support to refugees, and other efforts.

Organization	Description
The Somali Community Centre	The Somali Community Centre aims to help the Somali community in Prince Edward Island integrate into Canadian culture. Services provided include housing, resume building, job searching, immigration, and others.
Somali Immigrant Aid Organization (SIAO)	The SIAO is a non-profit community-based organization committed to addressing the immigration, integration, education, health, housing, social service, culture, and economic development needs of Somali Canadians. They offer a range of programs and services, including health and nutrition, settlement, language, and pre-employment training.
Somali People’s Association of British Columbia	Somali People’s Association of British Columbia is a non-profit organization that aims to unite and advocate for the rights of Somalis in British Columbia. They offer a range of services, including on human rights, addiction, housing, job skills, youth, and others.
Sound Vision Canada	Sound Vision Canada is a non-profit organization providing the Muslim community with training and resources. Although they focus on the broader Muslim community, in October 2021, they held an event called “Black Muslim Presence & History: Towards a Better Representation in Masjids & Muslim Organizations.”
Urban Alliance on Race Relations	The Urban Alliance on Race Relations is a non-profit organization working with community, public, and private sector stakeholders to provide educational programs and research. Moreover, the Government of Canada has announced funding for the Urban Alliance on Race Relations to support the project “Black and Muslim Youth Leadership Initiative.”



References

- 1 Jackson-Best, F. (2019). *Black Muslims in Canada: A systematic review of published and unpublished literature*. Tessellate Institute and The Black Muslim Initiative. <http://tessellateinstitute.com/wp-content/uploads/2019/02/Black-Muslims-in-Canada-Systematic-Review-FatimahJacksonBest.pdf>
- 2 Omstead, J. (2021, January 6). *Traumatic attack on two Black Muslim women prompts family calls for political action*. CBC News. <https://www.cbc.ca/news/canada/edmonton/edmonton-black-muslim-attack-racism-politics-1.5863547>
- 3 Yourex-West, H. (2021, March 26). *Why are Alberta's Black, Muslim women being attacked?* Global News. <https://globalnews.ca/news/7721850/hate-crime-alberta-attacks-black-muslim-women/>
- 4 Omstead, J. (2021, January 6). *Traumatic attack on two Black Muslim women prompts family calls for political action*. CBC News. <https://www.cbc.ca/news/canada/edmonton/edmonton-black-muslim-attack-racism-politics-1.5863547>
- 5 Yourex-West, H. (2021, March 26). *Why are Alberta's Black, Muslim women being attacked?* Global News. <https://globalnews.ca/news/7721850/hate-crime-alberta-attacks-black-muslim-women/>
- 6 Kindleman, T. (2022). *Man charged after attack on Black Muslim woman outside northeast Edmonton mosque*. CBC News. <https://www.cbc.ca/news/canada/edmonton/man-charged-after-attack-on-black-muslim-woman-outside-northeast-edmonton-mosque-1.6327883>
- 7 Omstead, J. (2021, January 6). *Traumatic attack on two Black Muslim women prompts family calls for political action*. CBC News. <https://www.cbc.ca/news/canada/edmonton/edmonton-black-muslim-attack-racism-politics-1.5863547>
- 8 Kindleman, T. (2022, January 25). *Man charged after attack on Black Muslim woman outside northeast Edmonton mosque*. CBC News. <https://www.cbc.ca/news/canada/edmonton/man-charged-after-attack-on-black-muslim-woman-outside-northeast-edmonton-mosque-1.6327883>
- 9 Cook, S. (2021, July 19). *Edmonton Muslim community leaders push policy changes to combat Islamophobia*. CBC News. <https://www.cbc.ca/news/canada/edmonton/edmonton-muslim-community-leaders-push-policy-changes-to-combat-islamophobia-1.6109089>
- 10 Jackson-Best, F. (2019). *Black Muslims in Canada: A systematic review of published and unpublished literature*. Tessellate Institute and The Black Muslim Initiative. <http://tessellateinstitute.com/wp-content/uploads/2019/02/Black-Muslims-in-Canada-Systematic-Review-FatimahJacksonBest.pdf>
- 11 Jackson-Best, F. (2019). *Black Muslims in Canada: A systematic review of published and unpublished literature*. Tessellate Institute and The Black Muslim Initiative. <http://tessellateinstitute.com/wp-content/uploads/2019/02/Black-Muslims-in-Canada-Systematic-Review-FatimahJacksonBest.pdf>
- 12 It should be noted that 2021 Census data is set to be released periodically throughout 2022. This data set can be used to extend this research and may be used to further advance understandings of the socio-economic realities of the Black Muslim population.
- 13 Statistics Canada. (2015, June 4). *The 2011 National Household Survey: The complete statistical story*. <https://www.statcan.gc.ca/en/blog-blogue/cs-sc/2011NHSstory>
- 14 Statistics Canada. (2021). General social survey. <https://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=5024>
- 15 Statistics Canada. (2021). General social survey. <https://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=5024>
- 16 Statistics Canada. (2021). General social survey. <https://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=5024>

- 17 Statistics Canada. (2021). General social survey. <https://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=5024>
- 18 Statistics Canada. (2021). General social survey. <https://www23.statcan.gc.ca/imdb/p2SV.pl?Function=getSurvey&SDDS=5024>
- 19 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 20 Ali, H. (2021). *The impact of the pandemic on Somali-Canadian youth living in Rexdale*. [Master's thesis]. McMaster University. https://macsphere.mcmaster.ca/bitstream/11375/27050/2/Ali_Habon_D_finalsubmission202109_MSc.pdf
- 21 According to GSS, a person is defined as having a disability if they have one or more of the following types of disability: seeing, hearing, mobility, flexibility, dexterity, pain-related, learning, developmental, memory, mental health-related, or unknown.
- 22 Madibbo, A. (2015). Introduction. In M. Amal, & A. Madibbo (Eds.), *Canada in Sudan, Sudan in Canada: Immigration, conflict, and reconstruction* (pp. 4–26). McGill-Queen's University Press.
- 23 Abdulle, Mohamoud H. (2000). Somali immigrants in Ottawa: The causes of their migration and the challenges of resettling in Canada [Master's Thesis]. University of Ottawa. <http://dx.doi.org/10.20381/ruor-7504>
- 24 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 25 Abdulle, Mohamoud H. (2000). Somali immigrants in Ottawa: The causes of their migration and the challenges of resettling in Canada [Master's Thesis]. University of Ottawa. <http://dx.doi.org/10.20381/ruor-7504>
- 26 Government of Canada. (2021). Canada: A history of refuge. <https://www.canada.ca/en/immigration-refugees-citizenship/services/refugees/canada-role/timeline.html>
- 27 United Nations High Commissioner for Refugees. (2020). *Seven decades of refugee protection in Canada: 1950-2022*. <https://www.unhcr.ca/wp-content/uploads/2020/12/Seven-Decades-of-Refugee-Protection-In-Canada-14-December-2020.pdf>
- 28 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 29 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 30 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 31 Salma, J., & Salami, B. (2020). “Growing old is not for the weak of heart”: Social isolation and loneliness in Muslim immigrant older adults in Canada. *Health & Social Care in the Community*, 28(2), 615–623. <https://doi.org/10.1111/hsc.12894>
- 32 Shah, S. (2022). *Voices that matter: An intersectional analysis of Canadian Muslim women*. Canadian Council of Muslim Women. <https://static1.squarespace.com/static/5b43ad2bf407b4a036d27f06/t/61ec3871dd3bd571875e1a18/1642870909528/Voices+that+matter-final1.pdf>
- 33 Salma, J., & Salami, B. (2020). “Growing old is not for the weak of heart”: Social isolation and loneliness in Muslim immigrant older adults in Canada. *Health & Social Care in the Community*, 28(2), 615–623. <https://doi.org/10.1111/hsc.12894>
- 34 Government of Canada. (2022). *Eligibility for express entry programs*. <https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/express-entry/eligibility.html>

- 35 Ontario Council of Agencies Serving Immigrants. (2016, March). *Somali refugee resettlement in Canada* [Paper presentation]. National Metropolis Conference, Toronto, Canada. https://ocasi.org/sites/default/files/OCASI_Presentation_Somali_Resettlement_Metropolis_2016.pdf
- 36 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 37 Government of Canada. (2010). Balanced refugee reform passes final hurdle in the Senate, launches summer tour to promote refugee resettlement. <https://www.canada.ca/en/news/archive/2010/06/balanced-refugee-reform-passes-final-hurdle-senate-launches-summer-tour-promote-refugee-resettlement.html>
- 38 Government of Canada. (2021). *Canada: A history of refuge*. <https://www.canada.ca/en/immigration-refugees-citizenship/services/refugees/canada-role/timeline.html>
- 39 Ontario Council of Agencies Serving Immigrants. (2016, March). *Somali refugee resettlement in Canada* [Paper presentation]. National Metropolis Conference, Toronto, Canada. https://ocasi.org/sites/default/files/OCASI_Presentation_Somali_Resettlement_Metropolis_2016.pdf
- 40 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 41 Wolff, H. E. (n.d.). *Afro-asiatic languages*. Britannica. <https://www.britannica.com/topic/Afro-Asiatic-languages>
- 42 Frajzyngier, Z. (2018). Afroasiatic Languages. *Oxford Research Encyclopedia of Linguistics*. <https://oxfordre.com/linguistics/view/10.1093/acrefore/9780199384655.001.0001/acrefore-9780199384655-e-15>
- 43 United States Department of Senate. (2021). *2020 report on international religious freedom: Somalia*. <https://www.state.gov/reports/2020-report-on-international-religious-freedom/somalia/>
- 44 Bokore, N. (2013). Suffering in silence: A Canadian-Somali case study. *Journal of Social Work Practice*, 27(1), 95–113. <https://doi.org/10.1080/02650533.2012.682979>
- 45 Ali, H. (2021). *The impact of the pandemic on Somali-Canadian youth living in Rexdale* [Master's thesis]. McMaster University. https://macsphere.mcmaster.ca/bitstream/11375/27050/2/Ali_Habon_D_finalsubmission202109_MSc.pdf
- 46 United States Department of Senate. (2021). *2020 report on international religious freedom: Djibouti*. <https://www.state.gov/reports/2020-report-on-international-religious-freedom/djibouti/>
- 47 United States Department of Senate. (2019). *2019 report on international religious freedom: Comoros*. <https://www.state.gov/reports/2019-report-on-international-religious-freedom/comoros/>
- 48 United States Department of Senate. (2019). *2019 report on international religious freedom: The Gambia*. <https://www.state.gov/reports/2019-report-on-international-religious-freedom/the-gambia/>
- 49 United States Department of Senate. (2018). *2018 report on international religious freedom: Guinea*. <https://www.state.gov/reports/2018-report-on-international-religious-freedom/guinea/>
- 50 United States Department of Senate. (2021). *2020 report on international religious freedom: Mali*. <https://www.state.gov/reports/2020-report-on-international-religious-freedom/mali/>
- 51 United States Department of Senate. (2019). *2019 report on international religious freedom: Niger*. <https://www.state.gov/reports/2019-report-on-international-religious-freedom/niger/>
- 52 United States Department of Senate. (2019). *2019 report on international religious freedom: Senegal*. <https://www.state.gov/reports/2019-report-on-international-religious-freedom/senegal/>

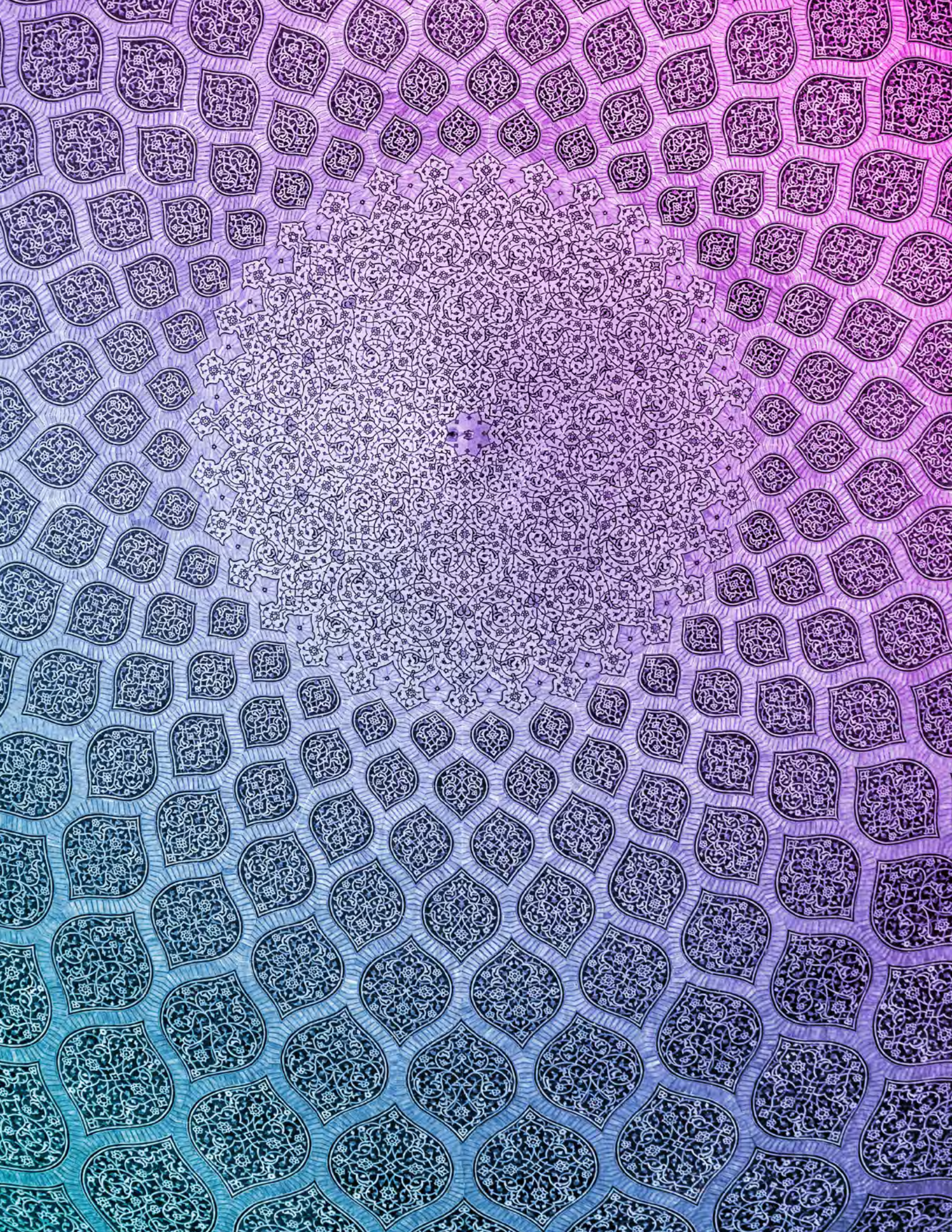
- 53 Statistics Canada. (2022). *Household type including multigenerational households and structural type of dwelling: Canada, provinces and territories, census metropolitan areas and census agglomerations* [Table no. 98-10-0138-01]. 2011 Census. Released July 14, 2022. <https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=9810013801&pickMembers%5B0%5D=1.1&pickMembers%5B1%5D=2.3>
- 54 Statistics Canada. (2022). *Household type including multigenerational households and structural type of dwelling: Canada, provinces and territories, census metropolitan areas and census agglomerations* [Table no. 98-10-0138-01]. 2016 Census. Released July 14, 2022. <https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=9810013801&pickMembers%5B0%5D=1.1&pickMembers%5B1%5D=2.2>
- 55 Statistics Canada. (2022). *Household type including multigenerational households and structural type of dwelling: Canada, provinces and territories, census metropolitan areas and census agglomerations* [Table no. 98-10-0138-01]. 2021 Census. Released July 14, 2022. <https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=9810013801&pickMembers%5B0%5D=1.1&pickMembers%5B1%5D=2.1>
- 56 Milan, A., Laflamme, N., & Wong, W. (2015). *Diversity of grandparents living with their children*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/75-006-x/2015001/article/14154-eng.htm>
- 57 Milan, A., Laflamme, N., & Wong, W. (2015). *Diversity of grandparents living with their children*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/75-006-x/2015001/article/14154-eng.htm>
- 58 Milan, A., Laflamme, N., & Wong, W. (2015). *Diversity of grandparents living with their children*. Statistics Canada. <https://www150.statcan.gc.ca/n1/pub/75-006-x/2015001/article/14154-eng.htm>
- 59 Auspurg, K., Schneck, A., & Hinz, T. (2019). Closed doors everywhere? A meta-analysis of field experiments on ethnic discrimination in rental housing markets. *Journal of Ethnic and Migration Studies*, 45(1), 95–114. <https://doi.org/10.1080/1369183X.2018.1489223>
- 60 Centre for Equality Rights in Accommodation. (2009). *Sorry, it's rented*. <https://static1.squarespace.com/static/5e3aed3ea511ae64f3150214/t/5e7b7922dfdbdb3c5ec89a23/1585150243155/Sorry%2C%2Bit%27s%2Brented.pdf>
- 61 Mensah, J., & Williams, C. J. (2013). Ghanaian and Somali immigrants in Toronto's rental market: A comparative cultural perspective of housing issues and coping strategies. *Canadian Ethnic Studies*, 45(1–2), 115–141. <https://doi.org/10.1353/ces.2013.0013>
- 62 Mensah, J., & Williams, C. J. (2013). Ghanaian and Somali immigrants in Toronto's rental market: A comparative cultural perspective of housing issues and coping strategies. *Canadian Ethnic Studies*, 45(1–2), 115–141. <https://doi.org/10.1353/ces.2013.0013>
- 63 Mensah, J., & Williams, C. J. (2013). Ghanaian and Somali immigrants in Toronto's rental market: A comparative cultural perspective of housing issues and coping strategies. *Canadian Ethnic Studies*, 45(1–2), 115–141. <https://doi.org/10.1353/ces.2013.0013>
- 64 CBC News. (2022). *Halal financing program helping Alberta Muslims become homeowners*. <https://www.cbc.ca/news/canada/edmonton/halal-financing-program-alberta-muslims-1.6357515>
- 65 Mardyani, S. (2018). *Interest free home ownership – How does it work?* Muslim Link. <https://muslimlink.ca/islamic-finance/interest-free-home-ownership>
- 66 CBC News. (2022). *Halal financing program helping Alberta Muslims become homeowners*. CBC News. <https://www.cbc.ca/news/canada/edmonton/halal-financing-program-alberta-muslims-1.6357515>
- 67 Mardyani, S. (2018). *Interest free home ownership – How does it work?* Muslim Link. <https://muslimlink.ca/islamic-finance/interest-free-home-ownership>

- 68 Both NHS and GSS use similar categories for marital status. Both data sets use six marital status categories: married, common-law, separated, divorced, widowed, and never married (single [GSS] vs. not in common law [NHS]). In this report, original categories were merged to form three categories: (1) never married (single [GSS] or not in common law [NHS]), (2) married or living in common-law, and (3) separated, divorced, or widowed. A further breakdown for married and common-law is provided for NHS data only (the number of cases in GSS was too small).
- 69 Laluddin, H. et al. (2013). The contract of marriage and its purposes from Islamic perspective. *Journal of Asian Social Science*, 10(2), 139-144. <http://dx.doi.org/10.5539/ass.v10n2p139>
- 70 Canadian Council of Muslim Women. (2017). *Marriage and divorce*. https://onefamilylaw.ca/wp-content/uploads/2017/11/FLEW_CCMW_MD_EN.pdf
- 71 Carolino, B. (2021). Muslim parties married in nikah ceremony before receiving civil divorce orders not spouses: court. <https://www.canadianlawyermag.com/practice-areas/family/muslim-parties-married-in-nikah-ceremony-before-receiving-civil-divorce-orders-not-spouses-court/355247>
- 72 NHS refers to household type as the basic division of private households into family and non-family households. One-family households refer to a single census family, that is, married couples (with or without children), common-law partners (with or without children), or lone parents (with one or more children). This analysis separates one-family households with either married or common-law partners from those with lone parents. Multiple family households refer to households in which two or more census families (with or without additional person) occupy the same dwelling. Non-family households include households with one person only or two or more persons. For more detailed information on these variables, see Appendix A.
- 73 Mata, F. (2011). *Lone-parent status among ethnic groups in Canada: Data explorations on its prevalence, composition and generational persistence aspects*. Metropolis British Columbia, Centre of Excellence for Research on Immigration and Diversity. https://www.researchgate.net/profile/Fernando-Mata-14/publication/359402855_Lone_-_Parent_Status_Among_Ethnic_Groups_in_Canada_Data_Explorations_on_its_Prevalence_Composition_and_Generational_Persistence_Aspects/links/623a4bee2708166c05437471/Lone-Parent-Status-Among-Ethnic-Groups-in-Canada-Data-Explorations-on-its-Prevalence-Composition-and-Generational-Persistence-Aspects.pdf
- 74 Mata, F. (2011). *Lone-parent status among ethnic groups in Canada: Data explorations on its prevalence, composition and generational persistence aspects*. Metropolis British Columbia, Centre of Excellence for Research on Immigration and Diversity. https://www.researchgate.net/profile/Fernando-Mata-14/publication/359402855_Lone_-_Parent_Status_Among_Ethnic_Groups_in_Canada_Data_Explorations_on_its_Prevalence_Composition_and_Generational_Persistence_Aspects/links/623a4bee2708166c05437471/Lone-Parent-Status-Among-Ethnic-Groups-in-Canada-Data-Explorations-on-its-Prevalence-Composition-and-Generational-Persistence-Aspects.pdf
- 75 Isrealite, N.K. et al. (1999). Waiting for “Sharciga”: resettlement and the roles of Somali refugee women. *Canadian Woman Studies*, 19(3), 80-84. <https://www.proquest.com/docview/217454910?pq-origsite=gscholar&fromopenview=true>
- 76 Deschamps, T. (2022, April 27). *Apartment, row house growth outpaces single-detached homes: Census*. BNN Bloomberg. <https://www.bnnbloomberg.ca/apartment-row-house-growth-outpaces-single-detached-homes-census-1.1757810>
- 77 CREA. (n.d.). *National Price Map*. <https://www.crea.ca/housing-market-stats/canadian-housing-market-stats/national-price-map/>
- 78 Deschamps, T. (2022, April 27). *Apartment, row house growth outpaces single-detached homes: Census*. BNN Bloomberg. <https://www.bnnbloomberg.ca/apartment-row-house-growth-outpaces-single-detached-homes-census-1.1757810>

- 79 Statistics Canada. (2022). *Household type including multigenerational households and structural type of dwelling: Canada, provinces and territories, census metropolitan areas and census agglomerations* [Table no. 98-10-0138-01]. 2021 Census. Released July 14, 2022. <https://www150.statcan.gc.ca/t1/tbl1/en/tv.action?pid=9810013801&pickMembers%5B0%5D=1.1&pickMembers%5B1%5D=2.1>
- 80 In NHS, individuals with no certificate, diploma, or degree would have little or no education or completed some years of high school. They would have not completed a high school diploma or equivalent or any form of post-secondary education.
- 81 James, C.E. & Turner, T. (2017). Towards race equity in education: The schooling of Black students in the Greater Toronto Area. *York University*. <http://edu.yorku.ca/files/2017/04/Towards-Race-Equity-in-Education-April-2017.pdf>
- 82 James, C.E. & Turner, T. (2017). Towards race equity in education: The schooling of Black students in the Greater Toronto Area. *York University*. <http://edu.yorku.ca/files/2017/04/Towards-Race-Equity-in-Education-April-2017.pdf>
- 83 James, C.E. & Turner, T. (2017). Towards race equity in education: The schooling of Black students in the Greater Toronto Area. *York University*. <http://edu.yorku.ca/files/2017/04/Towards-Race-Equity-in-Education-April-2017.pdf>
- 84 Ontario 360. (2021). *How to end streaming in Ontario schools*. <https://on360.ca/policy-papers/how-to-end-streaming-in-ontario-schools/>
- 85 Ontario Human Rights Commission. (2017). *Under Suspicion: Research and consultation report on racial profiling in Ontario*. https://www3.ohrc.on.ca/sites/default/files/Under%20suspicion_research%20and%20consultation%20report%20on%20racial%20profiling%20in%20Ontario_2017.pdf
- 86 Ontario Human Rights Commission. (2017). *Under Suspicion: Research and consultation report on racial profiling in Ontario*. https://www3.ohrc.on.ca/sites/default/files/Under%20suspicion_research%20and%20consultation%20report%20on%20racial%20profiling%20in%20Ontario_2017.pdf
- 87 Ontario Human Rights Commission. (2017). *Under Suspicion: Research and consultation report on racial profiling in Ontario*. https://www3.ohrc.on.ca/sites/default/files/Under%20suspicion_research%20and%20consultation%20report%20on%20racial%20profiling%20in%20Ontario_2017.pdf
- 88 Zheng, S. (2019). *Caring and safe schools report 2017-18*. Toronto, Canada: Toronto District School Board. https://www.tdsb.on.ca/Portals/0/docs/Caring%20and%20Safe%20Schools%20Report%202017-18%2C%20TDSB%2C%20Final_April%202019.pdf
- 89 Ahmed, A. (2016). *Exploring the experiences of Muslim students in an urban Ontario public school* [Doctoral dissertation, Western University]. <https://www.edu.uwo.ca/faculty-profiles/docs/other/pollock/Exploring%20the%20Experiences%20of%20Muslim%20Students%20in%20a%20Public%20School.pdf>
- 90 Amjad, A. (2018, August 18). Muslim students' experiences and perspectives on current teaching practices in Canadian schools. *Power and Education*, 10(3). 315–332. <https://doi.org/10.1177/1757743818790276>
- 91 Alizai, H. (2019). Young Canadian Muslims: Islamophobia and higher education. *Scholarly and Research Communication*, 49(2), 1–16. <https://doi.org/10.5206/cieeci.v50i1.14131>
- 92 Khosrojerdi, F. (2015). *Muslim female students and their experiences in higher education in Canada* [Doctoral dissertation, University of Western Ontario]. <https://ir.lib.uwo.ca/cgi/viewcontent.cgi?referer=&httpsredir=1&article=4462&context=etd>

- 93 Alizai, H. (2019). Young Canadian Muslims: Islamophobia and higher education. *Scholarly and Research Communication*, 49(2), 1–16. <https://doi.org/10.5206/cieeci.v50i1.14131>
- 94 NHS and GSS data sets use slightly different response categories for highest education obtained. Decisions to merge categories were based on similarities between credential types. For example, anything related to apprenticeship, trades, or college were merged. Similarly, anything related to university credentials (e.g., university certificates, bachelor's degrees, etc.) were merged.
- 95 GSS provides information about the field of study for individuals with above a high school education. Several response categories are available; however, due to a small number of cases, categories had to be merged. Decisions to merge categories were based on discipline similarities, such as arts, social sciences, or humanities disciplines; business disciplines; and science, technology, engineering, and math fields.
- 96 Thijssen, L., van Tubergen, F., Coenders, M., Hellpap, R., & Jak, S. (2021). Discrimination of Black and Muslim minority groups in western societies: Evidence from a meta-analysis of field experiments. *International Migration Review*. <https://doi.org/10.1177/01979183211045044>
- 97 Kang, S. K., DeCelles, K. A., Tilcsik, A., & Jun, S. (2016). Whiteness résumés: Race and self-presentation in the labor market. *Administrative Science Quarterly*, 61(3), 469–502. <https://doi.org/10.1177/0001839216639577>
- 98 Wang, S. W. E., Gagnon, S. (2020). *Employment gaps and underemployment for racialized groups and immigrants in Canada: current findings and future directions*. Public Policy Forum, Diversity Institute at Ryerson University, and Future Skills Centre. <https://www.voced.edu.au/content/ngv%3A85766>
- 99 Thijssen, L., van Tubergen, F., Coenders, M., Hellpap, R., & Jak, S. (2021). Discrimination of Black and Muslim minority groups in western societies: Evidence from a meta-analysis of field experiments. *International Migration Review*. <https://doi.org/10.1177/01979183211045044>
- 100 Thijssen, L., van Tubergen, F., Coenders, M., Hellpap, R., & Jak, S. (2021). Discrimination of Black and Muslim minority groups in western societies: Evidence from a meta-analysis of field experiments. *International Migration Review*. <https://doi.org/10.1177/01979183211045044>
- 101 Branker, R.R. (2017, February). Labour Market Discrimination: The Lived Experiences of English-Speaking Caribbean Immigrants in Toronto. *Journal of International Migration & Integration*, 18, 203–222. <https://doi.org/10.1007/s12134-016-0469-x>
- 102 Zaami, M., Madibbo, A. (2021, July). You don't sound black" African immigrant youth experiences of discrimination in the labor market in Calgary. *International Journal of Intercultural Relations*, 83, 128–138, <https://doi.org/10.1016/j.ijintrel.2021.06.003>
- 103 Kang, S. K., DeCelles, K. A., Tilcsik, A., & Jun, S. (2016). Whiteness résumés: Race and self-presentation in the labor market. *Administrative Science Quarterly*, 61(3), 469–502. <https://doi.org/10.1177/0001839216639577>
- 104 Esses, V. M., Dietz, J., Bennett-AbuAyyash, C., Joshi, C. (2007). Prejudice in the workplace: The role of bias against visible minorities in the devaluation of immigrants' foreign-acquired qualifications and credentials. *Canadian Issues*, pp. 114–118
- 105 Wang, S. W. E., Gagnon, S. (2020). *Employment gaps and underemployment for racialized groups and immigrants in Canada: current findings and future directions*. Public Policy Forum, Diversity Institute, and Future Skills Centre. <https://www.voced.edu.au/content/ngv%3A85766>
- 106 Banerjee, R., & Lee, B. Y. (2012). Decreasing the recent immigrant earnings gap: The impact of Canadian credential attainment. *International Migration*, 53(2), 205–218. <https://doi.org/10.1111/j.1468-2435.2012.00775.x>

- 107 Banerjee, R., & Lee, B. Y. (2012). Decreasing the recent immigrant earnings gap: The impact of Canadian credential attainment. *International Migration*, 53(2), 205–218. <https://doi.org/10.1111/j.1468-2435.2012.00775.x>
- 108 Creese, G., & Wiebe, B. (2012). ‘Survival employment’: Gender and deskilling among African immigrants in Canada. *International Migration*, 50(5), 56–76. <https://doi.org/10.1111/j.1468-2435.2009.00531.x>
- 109 Butcher, L., & Dearlove, C. (2021). *Creating equitable services for Muslim women in Waterloo region: A community needs assessment*. Coalition of Muslim Women of Kitchener-Waterloo. <https://cmw-kw.org/pdf/Equitable%20Services.pdf>
- 110 Cukier, W., & Stolarick, K. (2019). *Immigrant labour market outcomes and skills differences in Canada*. Higher Education Quality Council of Ontario. https://heqco.ca/wp-content/uploads/2020/02/Formatted_RIES_Cukier_Stolarick.pdf
- 111 Environics Institute. (2017). *The Black experience project in the GTA*. <https://www.ryerson.ca/content/dam/diversity/reports/black-experience-project-gta---1-overview-report.pdf>
- 112 Environics Institute. (2017). *The Black experience project in the GTA*. <https://www.ryerson.ca/content/dam/diversity/reports/black-experience-project-gta---1-overview-report.pdf>
- 113 Environics Institute. (2017). *The Black experience project in the GTA*. <https://www.ryerson.ca/content/dam/diversity/reports/black-experience-project-gta---1-overview-report.pdf>
- 114 Environics Institute. (2016). *Survey of Muslims in Canada 2016*. <https://www.environicsinstitute.org/docs/default-source/project-documents/survey-of-muslims-in-canada-2016/final-report.pdf>
- 115 Diversity Institute. (2020). *Diversity leads: Diverse representation in leadership*. https://www.ryerson.ca/diversity/reports/DiversityLeads_2020_Canada.pdf
- 116 Diversity Institute. (2020). *Diversity leads: Diverse representation in leadership*. https://www.ryerson.ca/diversity/reports/DiversityLeads_2020_Canada.pdf
- 117 NHS has several industry sector categories, which are based on the North American Industry Classification System (NAICS) 2017. In this report, several categories were combined based on similarity of industry sectors. For example, trades and transport were merged with manufacturing and utilities to form the category “Trades, Transport, Manufacturing, or Utilities.” Management was combined with business, finance, or administration to form the category “Business, Finance, Administrative, or Management.” Social science, education, or government service was combined with religion to form the category “Social Science, Education, Government Service, or Religion.”
- 118 NHS income categories tend to be small (in \$1,000 or \$1,500 increments). These smaller income categories were combined to make larger employment income categories, including less than \$25,000; \$25,000 to \$49,999; \$50,000 to \$74,999; and \$75,000 or more.
- 119 NHS income categories for household income tend to be smaller, with increments varying from \$2,999 to \$9,999. These smaller income categories were combined to form larger income categories, including less than \$25,000; \$25,000 to \$49,999; \$50,000 to \$69,999; \$70,000 to \$99,999; and \$100,000 or more.
- 120 Income categories for family income were combined. For example, categories for \$20,000 to \$39,999 and \$40,000 to \$59,999 were combined to form the \$20,000 to \$59,999 category. Categories for \$60,000 to \$79,999 and \$80,000 to \$99,999 were combined to form the \$60,000 to \$99,999 category. Categories for \$100,000 to \$119,999; \$120,000 to \$139,999; and \$140,000 or more were combined to form the \$100,000 or more category.





Prepared by:

