

A large, stylized illustration of a green plant with several leaves and a central stem, set against a light green gradient background. The plant is positioned on the left side of the page, with its stem extending towards the center.

Canadian Community Engagement Study

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The survey was conducted in
partnership with Insights Matter, a
Calgary based market research firm.



CANADIAN COMMUNITY ENGAGEMENT STUDY

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ABOUT

Think for Actions is a Calgary-based non-profit organization and think tank, focused on the professional development of youth and establishing a research institute on community affairs.



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INTRODUCTION

For decades, social psychology researchers have studied the phenomenon of social identity, intergroup communication and prejudice. As part of our self-identities, we engage in social categorizations of other individuals, which then leads to the depersonalization of the individual (Hogg & Reid, 2006). For example, once we categorize an individual, we see them through a group prototype: cognitive representations of social categories (such as gender or skin colour) that distinguish one group from another (Hogg & Reid, 2006).

Communication plays a crucial role in how one group perceives another group, especially in forming consensus of norms (Hogg & Reid, 2006). For example, the way how one group talks, dresses or behaves may be communicated either verbally or non-verbally to another group. We also learn from Intergroup Contact Theory that behavior can have an impact on attitude (Allport, 1954). For example, if there is continued contact between an in-group member with an out-group member, the repetition can lead to breaking down of group stereotypes and feeling more comfortable with the new relationship (Pettigrew, 1998).

As part of the Canadian Community Engagement Study, we created a nationwide survey to assess the facilitators and break barriers in communication between Canadian Muslims and Canadians with other beliefs in order to bridge the gap between minority groups. We received a total of 1042 responses; the main results indicate that simply communicating with a Muslim individual, either as an acquaintance or a friend, is significantly related to having positive views about Muslims and Islam in general. This is in line with previous research, which shows that those with intergroup friends report more empathy and respect of the out-group (Pettigrew, 1998).

Keywords: In group & out group communication; Islamophobia; Discrimination; Intergroup Contact Theory

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SUMMARY OF THE STUDY

INTRODUCTION

The Canadian Community Engagement Study was undertaken to understand the level of communication between Canadian Muslims and their fellow Canadians. Think for Actions and Insights Matter, along with nine researchers, eleven advisors and nineteen students from eight different Canadian Universities designed and conducted the survey. All Canadians 18 years and older could participate in the survey.

OBJECTIVES & OUTCOME

- To assess the communication gap between Canadian Muslims and fellow Canadians;
- To find areas where communication and understanding can be improved;
- To identify ways to help promote education and dialogue between Canadians;
- To open channels of communication so that people are comfortable asking questions on sensitive issues;
- To identify and address fear and hatred towards Islam and Muslims in Canada;
- To work with institutions, organizations, and policy makers in creating a stronger and safer Canada;

METHODOLOGY

A non-discriminative snowball sampling approach was used to obtain survey respondents. Because snowball sampling is a non-probability sampling technique, the individuals surveyed are not necessarily representatives of the Canadian Muslims or Canadian population. Despite this, the results revealed significant insights into the perceptions of Muslims and fellow Canadians along with the challenges facing the Muslim Community and Canadians in general. These findings are important and will be used to inform major future research efforts.

To capture an unbiased sample of opinion, Think for Actions contacted 3000+ organizations throughout Canada to collaborate on the study. Major communities that were contacted were as follows: Churches, Synagogues, Mandirs, Gurdwaras, Masjids, Temples, LGBT, Inuit, First Nations, immigrant and refugee support groups, civil liberties groups as well as multicultural and newcomer serving agencies among others. We utilized mainstream media like TV, newspaper, letter to editor and various social media platforms as well.

RESULTS

A total of 1048 Canadians across Canada participated in an online survey from March 13, 2017 to August 12, 2017. The data is a fair representation of Canadians across the country with: age, gender, faith, employment status, education, marital status, and total annual household income.

Main CCES Survey:

- **Systemic racism and religious discrimination:**
The main study results reveal that Canadians are concerned with the current prevalence of systemic racism and expressed their concerns to be moderate to extremely significant for: Islamophobia (66%), general racism (60%), hate crimes (59%), religious discrimination (56%),

homophobia (48%) and anti-Semitism (43%). 67% Canadians believe that general attitude towards Muslims in Canada is negative.

- **Hope and respect for human rights in the light of Systemic racism:**
Canadians want their government to do more to address the current issues prevailing in the communities across Canada. The results show the following statistics:
 1. 75% Canadians would like the government to invest resources towards reducing or eliminating systemic racism and religious discrimination (including Islamophobia);
 2. 72% of Canadians agree that there is an increasing climate of hatred and fear towards Muslims in Canada;
 3. 68% agree that Islamophobia is a growing problem in Canadian communities, while 67% showed concern about the escalating racism and discrimination;
 4. 78% of Canadians approve that Muslims should be allowed to maintain their religious/cultural practices and adopt Canadian customs and values;
 5. 71% Canadians support motion M103.

General Survey (Other Faiths)

- **Impression of Canadian Muslims**
 1. Canadians belonging to other faiths have a mostly positive (53%) impression of Muslims compared to negative (40%). However, 28% think that the impression of Muslims is getting better as compared to 21% who think it is getting worse;
 2. The general understanding of Muslims and Islam was rated from good to excellent (62%). Majority of people believe Muslims do not follow their religion (53%), compared to those who believe that they do (28%);
 3. Canadians of other faiths agree that Canadian Muslims should be treated no differently than any other Canadian (88%);
 4. 83% think that Muslims should be allowed to observe their faith in Canada;
 5. The religion of Islam is misunderstood (67%);
 6. When it comes to Muslims, the average Canadian has an “us and them” mentality (60%);
 7. 56% believe that Islam suppresses women’s rights;
 8. 42% are of the opinion that the religion is not tolerant of other faiths, while 37% believe that Muslims are not tolerant of those who do not share their faith;
- **Interaction/Communication between Canadians of other faiths and Muslims**

86% of Canadians of other faiths occasionally had contact with Muslims; 65% personally have had a Muslim friend and 83% have at least one Muslim acquaintance. Canadians of other faiths who have Muslim friend(s) and/or have contact with Muslims have favourable opinions of them. Regardless of having an interaction with Muslims, majority of Canadians support Muslims human and religious rights.

General Survey (Other Faiths) and Muslims Survey

- **Level of Discussion/Communication between Canadians of other Faiths and Muslims**

32 to 46% Canadians of other faiths had discussed a variety of topics based on religion and faith (as described below) with Muslims. 50-59% of Muslims, on the other hand, had conversations with Canadians of other faiths about these topics:

1. The religion of Islam in general (37 vs. 59%)
2. The role of women in Islam (46 vs. 58%)
3. Why women wear a Hijab/ head covering (40 vs. 53%)
4. What is it like to be a Muslim in general (34 vs. 52%)
5. The difference between ISIS and Islam (32 vs. 52%)
6. Islam compared to other faiths (40 vs. 47%)

Muslims Survey

- **Perception of Canadian Muslims**

35% of Canadian Muslims perceive that Canadians of other faiths have a negative impression of Muslims in general whilst 68% of Canadian Muslims believe that the average Canadian's understanding of Islam and Muslims in general is poor.

- **Discrimination Faced by Canadian Muslims**

1. 56% of Canadian Muslims have personally experienced discrimination due to their race /ethnicity in the last 5 years, out of which 47% incidences were verbal abuse;
2. 82% of Canadian Muslims believe that discrimination against **Muslims has increased in the last 5 years;**

- **Muslim Resilience and Adopting Canadian Values**

1. 90% of Canadian Muslims are comfortable saying 'Assalam-o-alaikum' (religious greeting) to another Muslim in public;
2. 79% of Canadian Muslims are comfortable expressing religion around non-Muslims;
3. 95% of Canadian Muslims would like to maintain their religious /cultural practices while adopting Canadian customs and values as well;

CONCLUSION

The study concludes:

1. **Systemic Racism and Religious Discrimination present as a Growing Issue in Canada**

- Canadians have concerns about systemic racism and religious discrimination which includes: Islamophobia, general racism, hate crimes, homophobia and anti-Semitism;
- Two thirds of Canadians believe that the atmosphere towards Muslims in Canada is negative;

2. **Canadian's Respect and Uphold Human Rights for Muslims**

- Two thirds of Canadian's want the government to invest resources towards reducing and eventually eliminating systemic racism and discrimination on religious grounds;

- There is an increasing evidence of hatred and fear towards Muslims in Canada while Islamophobia and religious discrimination presents as a growing problem in Canadian communities;
- 78% of Canadians approve that Muslims should be allowed to maintain their religious/cultural practices and adopt Canadian customs and values;
- 71% of Canadians support motion M103

3. Impression of Canadian Muslims

- Canadians belonging to other faiths have a mostly positive (53%) impression of Muslims compared to negative (40%)

4. Individuals of other faiths discussed topics related to Muslims 1/3rd of the time with Muslims

- Majority of Canadians of other faiths have often to occasionally have contact with individuals who are Muslims and have a Muslim acquaintance, and 2/3 personally have any Muslim friends;
- Canadians of other faiths who are friends with Muslims and/or have contact with Muslims have favourable opinion of Muslims;
- Regardless of having interaction with Muslims, Canadians of other faiths support human rights of Muslims ;

5. 2/3rd of Canadian Muslims had a discussion with individuals of other faith on topics related to Muslims

- 98% Muslims have at least one non-Muslim friend;
- 2/3 of Canadian Muslims have had some discussion with Non-Muslims on a variety of topics related to Muslims/ Islam;

6. Canadian Muslims perception of an average Canadian's impression of Muslims is negative

- Majority of Canadian Muslims believe that an average Canadian's impression of Muslims is generally negative and is getting worse; 2/3 believe that average Canadian's understanding of Muslims/ Islam is poor.

7. 2/3rd of Canadian Muslims faced discrimination and ½ of them have faced verbal abuse

- 2/3 of Muslims have personally experienced discrimination due to their race or ethnicity in the last 5 years; almost 1/2 of the incidences were verbal abuse or attack;
- 82% Muslims believe that discrimination against Canadian Muslims has increased in the last 5 years;

8. Muslims show resilience and are adopting Canadian values

- Majority of Muslims are comfortable expressing their religion in public or around non-Muslims
- 95% would like to maintain their religious/cultural practices and adopt Canadian customs and values

NEXT STEPS

- Canadian Muslims are proud Canadians and Muslims and are integrated in the Canadian community. They are happy with the quality of life in Canada and foresee their future in Canada.

54% of Canadians show approval for Imams and 35% for Muslim leadership. There is a strong need to have Imams raised in North America so that they can relate to the issues faced by Canadian Muslim youth and improve communication with other communities. Muslim Leadership needs a significant reform to appropriately represent Canadian Muslims within and outside of Muslim community. (RISC-2016)

- Media needs to stop representing ISIS, Al Qaeda, Boko Haram, Taliban and other similar networks as Islamic or Muslims since they carry the same connection to Islam as KKK has to Christianity. Majority of Muslims believe that this kind of reporting leads to increase in Islamophobia. (RISC-2016)
- The government of Canada should invest resources toward reducing or eliminating systemic racism and religious discrimination including Islamophobia as 71% Canadian support motion M103.
- Muslims need to increase communication outside of Muslim community and with individuals of other faiths.
- There is a strong need for Muslims to educate fellow Canadians on Islam.
- Almost half of the Canadians believe that religion of Islam suppresses women's rights. Muslims need to enhance their communication and educate others on this topic.
- An urgent action needs to address the fact that 2/3 of Muslims have personally experienced discrimination due to their race or ethnicity in the last 5 years.
- There needs to be a clear message and communication to Canadians that Canadian Muslims while striving to maintain their religious/cultural practices, are adopting Canadian customs and values and are integrating.
- Think for Actions plans to undertake another study in future, to assess systemic racism and religious discrimination, in order to identify how these issues can be addressed.

DR. MUKARRAM ZAIDI'S STATEMENTS FOR THINK FOR ACTIONS INITIATIVES:

RISC Survey 2016: Muslim Community Engagement Study

"The objective of the survey is to understand the issues, bring out the best in us, make sure that we have enough programs that prevent marginalization in the community"

Your Muslim Neighbour, Proud and Integrated

"This conference is also a great opportunity for Calgarians to meet and interact with their Muslim neighbours to get an understanding of who they really are"

Canadian Community Engagement Study

"Sound research, open dialog and discussion will challenge ignorance by addressing fear"

The Unity Conference 2017

"The conference aims to deconstruct Islamophobia / alienation by educating Canadians and Canadian Muslim institutions on the roots, effects and remedies to discrimination, marginalization, and systemic racism."

CANADIAN COMMUNITY ENGAGEMENT STUDY

Why are we doing the survey?

We want to understand how Canadians in general think and feel about their fellow Canadian Muslims, as well as how and if they are interacting with Muslim community members.

For Muslim Canadian respondents, the survey aims to understand their experience in Canada and their opinion of how fellow Canadians, with other beliefs, perceive them.

We can then draw on these responses in an effort to formulate a level of understanding about public opinion.

Who can participate?

All Canadians 18 years and older.

Why should Canadians participate?

Express views; Assist policy makers gain insight into the diversity of public opinion;

Make an impact; provide results that lead to positive change.

Objective and Outcome of the Study:

- To assess the communication gap between Canadians Muslims and Canadians of other beliefs;
- To find areas where communication and understanding can be improved;
- To identify ways to help promote education and dialogue between Canadians;
- To open the communication channel so that people are comfortable asking questions on sensitive issues;
- To identify and address fear and hate towards Islam and Muslims in Canada;
- To work with institutions, organizations, and policy makers in creating a stronger, safer Canada.

INVESTIGATORS

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Chairman, Think for Actions
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Co-Principal Investigators:

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METHODOLOGY

The Canadian Community Engagement Study was undertaken to understand communication levels between Canadians Muslims and their fellow Canadians of other faiths and beliefs. Think for Actions and Insights Matter, along with nine researchers, eleven advisors and nineteen students from eight different Canadian Universities designed the survey.

It was designed to be short and to be completed in 5 minutes. Responses are confidential, anonymous, and collected by Think for Actions which will independently aggregate the data. Individual data will not be tracked.

To capture an unbiased sample of Canadian opinion, Think for Actions contacted 3000+ organizations throughout Canada to collaborate on this study. Major communities that were contacted were as follows: Churches, Synagogues, Mandirs, Gurdwaras, Masjids, Temples as well as Inuit, First Nations communities, immigrant and refugee support groups, civil liberties groups, LGBTQ groups and multicultural and newcomer serving agencies among others. We also utilized main stream media, TV, newspaper, letter to editor, Facebook, LinkedIn, Twitter, and Instagram.

A non-discriminative snowball sampling approach was used to obtain survey respondents. Because snowball sampling is a non-probability sampling technique, results are not necessarily representative of the Canadian Muslims and fellow Canadians. Despite this, the research revealed significant insights into the changing perceptions of Muslims and challenges facing the Muslim Community and Canadians in general. These insights from this research are important and will be used to advise future, more significant research efforts.

The results are based on the survey administered by Think for Actions. A total 1048 Canadian across Canada participated in an online survey from March 13, 2017 to August 12, 2017.

SURVEY RESULTS

Non-Muslims do not talk to Muslims about what it is like to be a Muslim.

66% of participants indicated that they did not frequently discuss what it is like to be a Muslim with their Muslim friends or colleagues, 40% of which rarely did and 26% never did. 34% spent some of the time to a lot of the time discussing this topic. (Fig. 1)

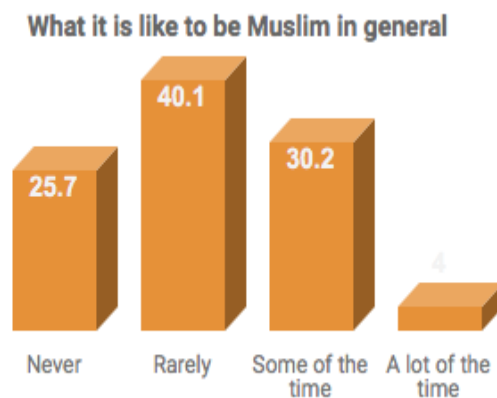


Figure 1: How often do non-Muslims talk to Muslims about what it is like to be a Muslim in general?

Non-Muslims do not commonly discuss the religion of Islam with Muslims.

37% of non-Muslims reported they discussed the religion of Islam with their Muslim friends or colleagues. 32% spent some of their time and 5% spent a lot of time discussing this topic. 63.3% reported this was not a common topic in their conversations, with 40% reporting they

rarely spoke about Islam and 24% reported they never discussed Islam. (Fig. 2)

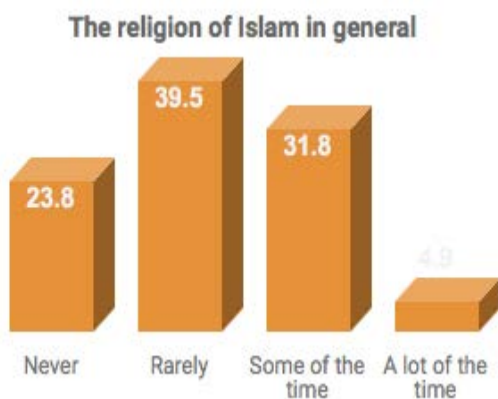


Figure 2: How often do non-Muslims discuss the religion of Islam with their Muslim friends or colleagues?

The difference between ISIS and Islam is not a topic non-Muslims often discuss with Muslims. 68% of participants said they did not frequently discuss the difference between ISIS and Islam with their Muslim friends or colleagues, with 30% reporting they rarely discussed the topic and nearly 39% reporting they never did. Conversely, 32% reported this to be a common topic of discussion, 25% reporting they discussed this some of the time and 6% reporting a lot of the time. (Fig. 3)

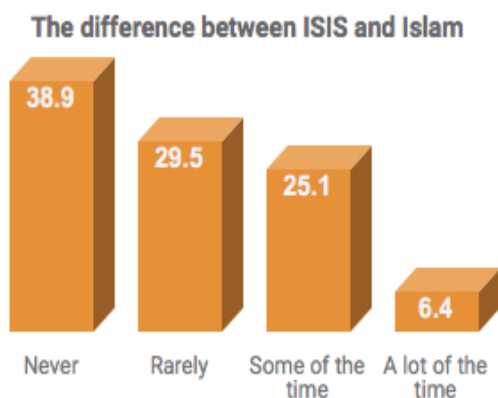


Figure 3: How often do non-Muslims talk to their Muslim friends or colleagues about the difference between ISIS and Islam?

Non-Muslims do not often talk about Islam compared to other faiths with Muslims.

60% of non-Muslims reported they rarely (32%) or never (28%) talk to their Muslim friends or colleagues about Islam compared to other faiths. On the contrary, 34% said they discuss this topic some of the time and 6% said they discussed this a lot of the time. (Fig. 4)

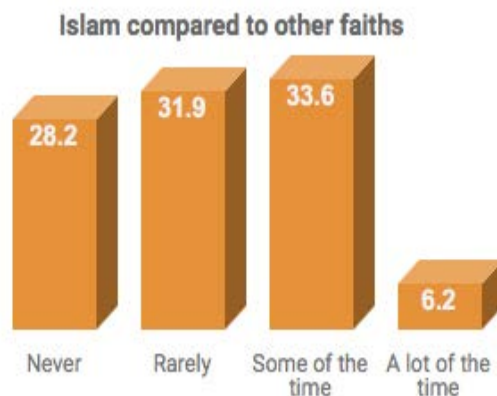


Figure 4: How often do non-Muslims talk to their Muslim friends or colleagues about Islam compared to other faiths?

Nearly half of non-Muslims infrequently discuss the role of women in Islam with Muslims.

54% of participants reported they never (26%) or rarely (28%) discuss the role of women in Islam with their Muslim friends or colleagues. On the contrary, 46% spoke about this topic some of the time to a lot of the time. (Fig. 5)



Figure 5: How often do non-Muslims talk about the role of women in Islam with their Muslim friends or colleagues?

Non-Muslims do not speak about why women wear a Hijab or head covering with Muslims.

61% of non-Muslims indicated the topic of why women wear a Hijab or head covering was not a common talking point with their Muslim friends or colleagues. 33% never spoke on this matter and 28% rarely did. 39% said they often spoke on this matter. (Fig. 6)

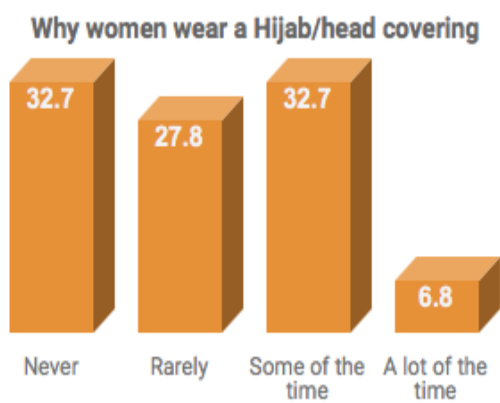


Figure 6: How often do non-Muslims discuss why women wear a headscarf or hijab with their Muslim friends or colleagues?

About half of Muslims converse with non-Muslims about what it is like to be a Muslim.

52% of participants said they often talked about what it is generally like to be a Muslim with their non-Muslim friends or colleagues. Of that, 41% spoke about it some of the time and 11% spoke about it a lot of the time. 35% of Muslims only rarely spoke on the topic, and 13% never did. (Fig. 7)

What it is like to be Muslim in general

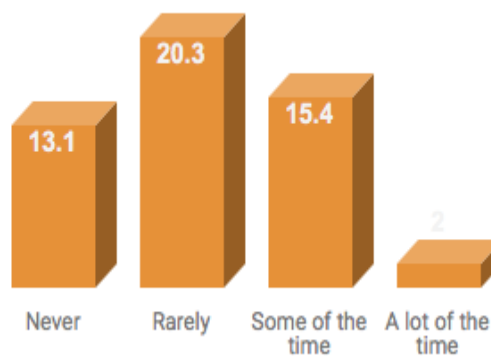


Figure 7: How often do Muslims talk about what it is like to be a Muslim with their non-Muslim friends or colleagues?

The religion of Islam is a common topic of conversation Muslims have with non-Muslims.

59% of Muslims reported that they spent some time (49%) to a lot of time (10%) discussing the religion of Islam with their non-Muslim friends or colleagues. Further, 34% indicated they rarely discussed the religion of Islam and only 7% never did. (Fig. 8)

The religion of Islam in general

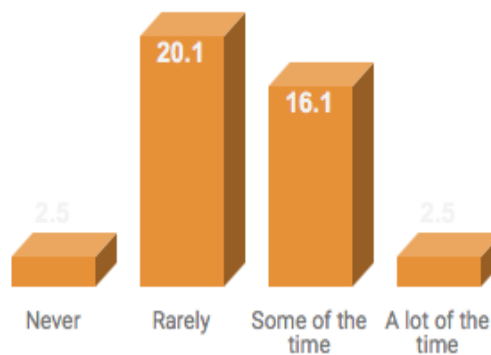


Figure 8: How often do Muslims talk about the religion of Islam with their non-Muslim friends or colleagues?

Half of Muslims frequently discuss the difference between ISIS and Islam with non-Muslims

52% of participants reported that they often discussed the difference between ISIS and Islam with their non-Muslim friends or colleagues, 32% of which reported they discussed this some of the time and 20% reported a lot of the time. Conversely, 26% of Muslims rarely discussed the difference and 22% never did. (Fig. 9)

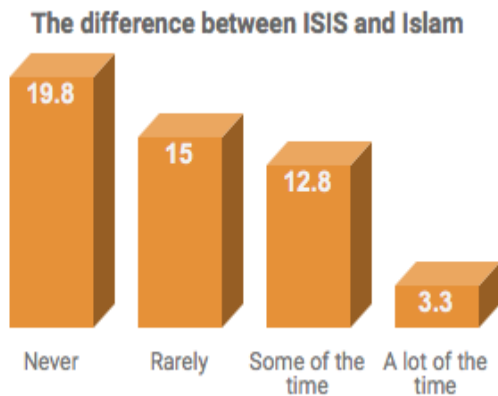


Figure 9: How often do Muslims discuss the difference between ISIS and Islam with their non-Muslim friends or colleagues?

Less than half of Muslims speak to non-Muslims about Islam compared to other faiths.

47% of Muslims reported that they spent some of the time to a lot of the time discussing Islam compared to other faiths. (Fig. 10)

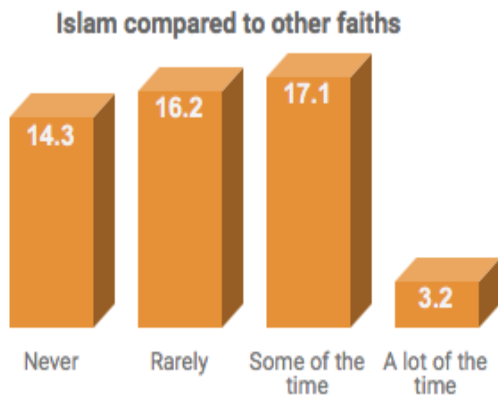


Figure 10: How often do Muslims discuss Islam compared to other faiths with their non-Muslim friends or colleagues?

Over half of Muslims often discuss the role of women in Islam with non-Muslims.

58% of participants reported that they often discussed the role of women in Islam with their non-Muslim friends or Colleagues. 41% said they spent some of the time on this topic and 18% said they spent a lot of time. In contrast, 42% said they rarely or never engaged in the topic. (Fig. 11)

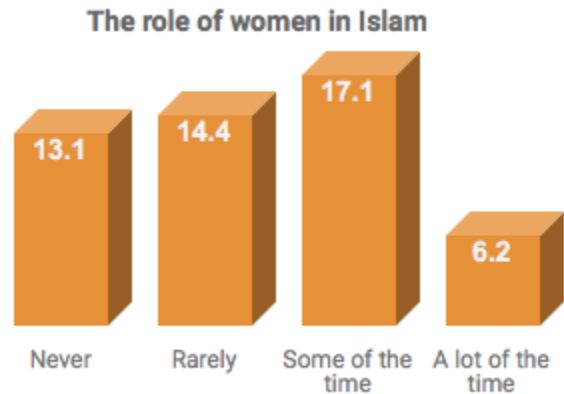


Figure 11: How often do Muslims discuss the role of women in Islam with their non-Muslim friends or colleagues?

Half of Muslims talk about why women wear a Hijab or head covering with non-Muslims.

53% of Muslims reported they spent some of the time (33%) to a lot of the time (20%) discussing why women wear a Hijab or head covering with their non-Muslim friends or colleagues. Further, 35% only rarely did and 11% never discussed why. (Fig. 12)

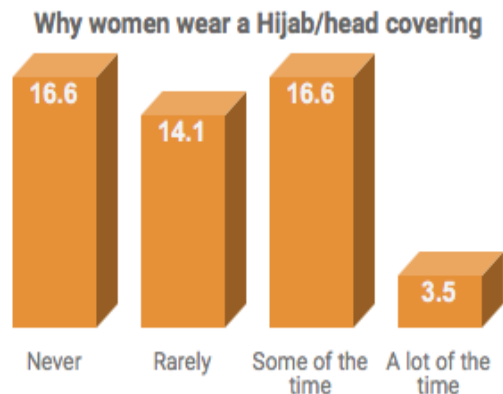


Figure 12: How often do Muslims discuss why women wear a hijab or head covering their non-Muslim friends or colleagues?

Muslims believe that an average Canadian impression of Muslims is generally negative. 35% of Muslims believe that Canadians have a generally negative impression of Muslims. In contrast, 27% felt that Canadians had a positive impression, and 22% were neutral on the subject. 17% of Muslims were uncertain what kind of impression Canadians had of Muslims. (Fig. 13)

What kind of impression do most Canadians have of Muslims in general?

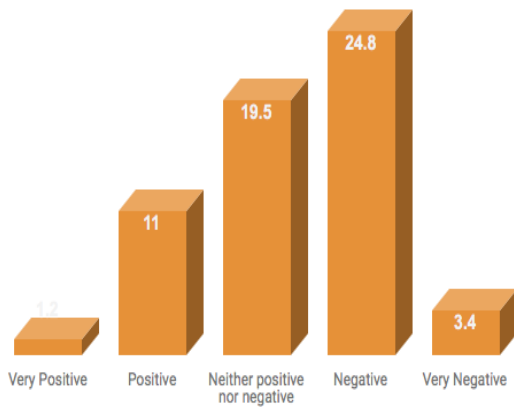


Figure 13: What general impression do Muslims believe Canadians have of Muslims in general?

Non-Muslims believe that Canadians have a negative impression of Muslims.

47% of non-Muslims felt that Canadians have a negative impression of Muslims, 6% of which felt there is a very negative impression of Muslims. 33% of participants felt neutral about the subject. On the contrary, 20% believed that Canadians had a positive impression of Muslims. (Fig. 14)

What kind of impression do most Canadians have of Muslims in general?

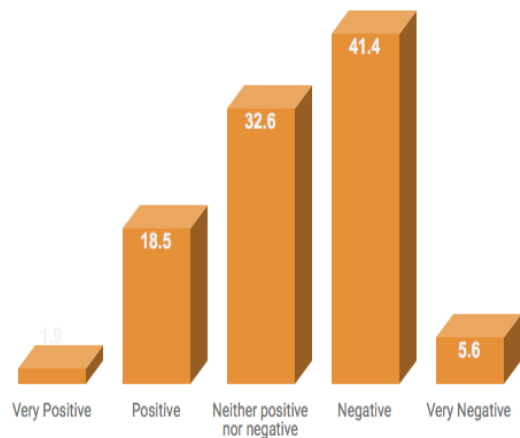


Figure 14: What impression do non-Muslims believe Canadians have on Muslims in general?

Majority of Muslims believe only less than 10% of Muslims in Canada support violent activity of extremists abroad.

The majority of Muslims believed that only 0-10% of Muslims in Canada support violent activity of extremists abroad like ISIS. (Fig. 15)

what percent of Muslims in Canada do you believe support violent activity of extremists abroad like ISIS

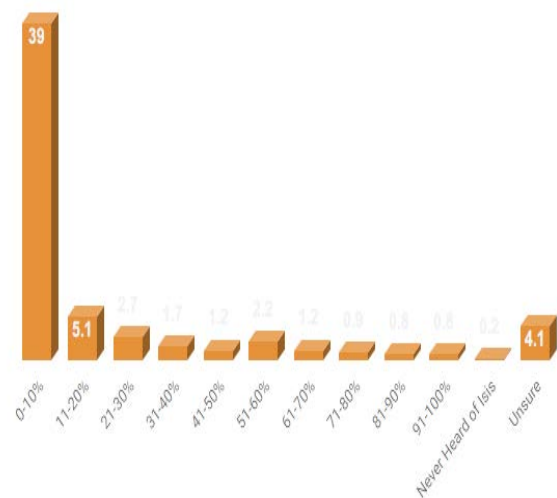


Figure 15: What percent of Muslims in Canada do Muslims believe support violent activity of extremists abroad like ISIS?

Non-Muslims believe that only 10% or less of Muslims in Canada support violent activity of extremists abroad.

65% of non-Muslims felt that only 0-10% of Muslims in Canada support violent activity of extremists abroad like ISIS. 7% were unsure of the percentage of Muslims in Canada they believe support violent activity of extremists. 1% of non-Muslims believed 91-100% supported extremists. (Fig. 16)

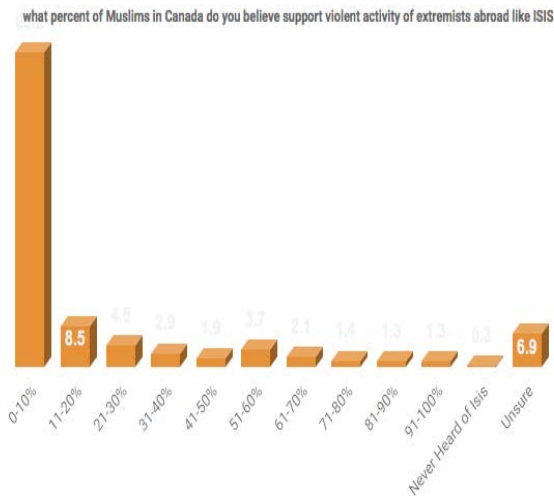


Figure 16: What percent of Muslims in Canada do non-Muslims believe support violent activity of extremists abroad like ISIS?

Majority of non-Muslims have Muslim friends. 65% of non-Muslims reported they personally have Muslim friends. Over third of non-Muslims reported they did not have any Muslim friends. (Fig. 17)

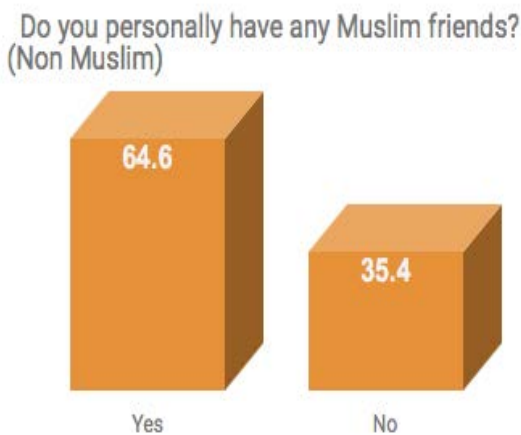


Figure 17: What percentage of non-Muslims has Muslim friends?

Non-Muslims have Muslim acquaintances. 83% of participants indicated that they have Muslim acquaintances. 17% of non-Muslims had no Muslim acquaintances. (Fig. 18)

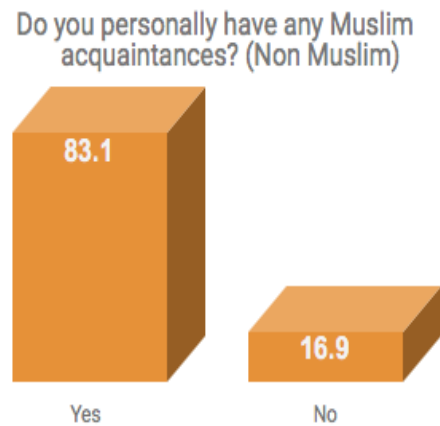


Figure 18: How many non-Muslims have Muslim acquaintances?

Canadians support motion M103. 71% of Canadians support the motion M103, 56% of which strongly supported and 14% somewhat supported the motion. 23% of Canadians opposed the motion, with 18% strongly opposing. 6% were neutral on the subject. (Fig. 19)

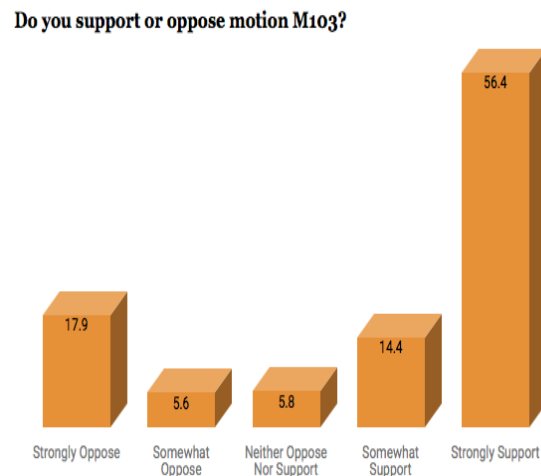


Figure 19: What percentage of Canadians support motion M103?

There is an increasing climate of hate and fear towards Muslims in Canada.

72% of Canadians feel there is an increasing climate of hate and fear toward Muslims in Canada, 41% of which somewhat agreed and 31% felt strongly about the subject. In contrast, 18% did not believe there is an increasing climate of hate and fear toward Muslims. 11% of Canadians felt neutral. (Fig. 20)

There is an increasing climate of hate and fear toward Muslims in Canada

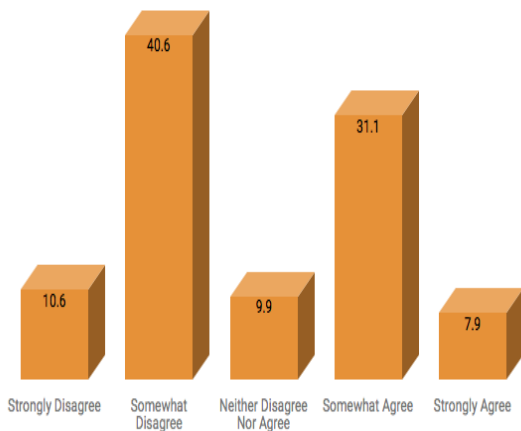


Figure 20: Do Canadians believe there is an increasing climate of hate and fear towards Muslims in Canada?

Islamophobia is a growing problem in Canada

68% of Canadians agree that Islamophobia is a growing problem in Canada, 31% of which strongly agree and 37% somewhat agree. 21% felt that Islamophobia was not an Issue in Canada and 10% were neutral on the subject. (Fig. 21)

Islamophobia is a growing problem in Canada

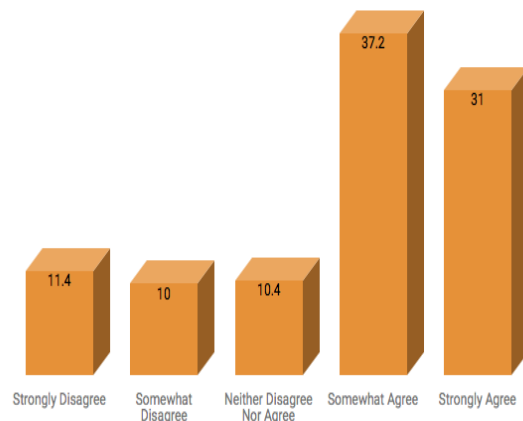


Figure 21: Do Canadians think Islamophobia is a growing problem in Canada?

Racism and discrimination is a growing problem in Canada.

67% of participants somewhat agreed (40%) to strongly agreed (28%) that racism and discrimination is a growing problem in Canada. On the contrary, 21% felt this was not an issue faced in Canada. 12% were neutral on the subject. (Fig. 22)

Racism and discrimination is a growing problem in Canada

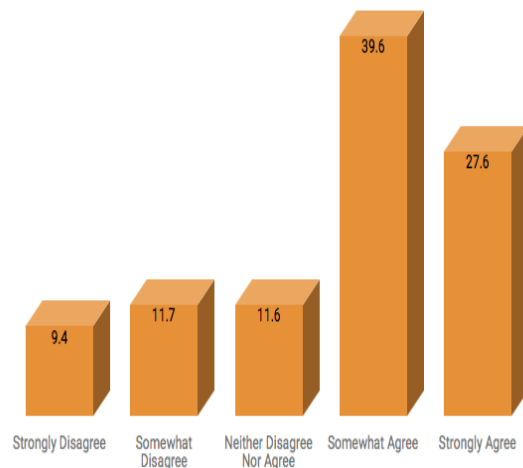


Figure 22: Do Canadians think racism and discrimination is a growing problem in Canada?

The government of Canada needs to support efforts in reducing or eliminating systemic racism and religious discrimination.

75% of Canadians agreed that the government of Canada should invest time, effort and resources toward reducing or eliminating systemic racism and religious discrimination including Islamophobia. Of that, over half (51%) strongly agreed with the role government should play in such efforts. 20% of Canadians disagreed and 5% were neither agreed nor disagreed. (Fig. 23)

The government of Canada should invest time, effort, and resources toward reducing or eliminating systemic racism and religious discrimination including Islamophobia

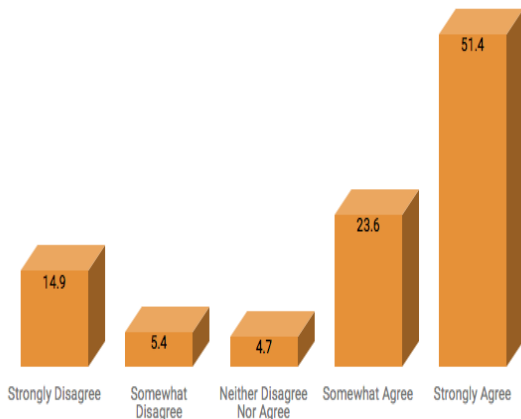


Figure 23: Do Canadians believe the government should invest time and effort in reducing or eliminating systemic racism and religious discrimination including Islamophobia?

General racism is an issue in Canada.

58% of Canadians voted general racism to be a moderate (26%) to an extreme (33%) issue faced in Canada. 22% felt racism was only slightly or not at all significant and 19% said it was only somewhat significant. (Fig. 24)

General Racism

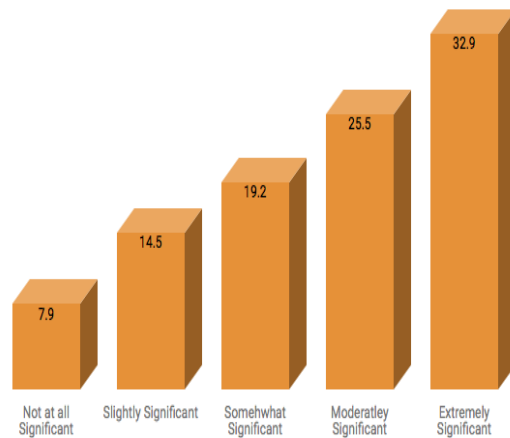


Figure 24: How significant of an issue do Canadians believe racism is in Canada?

Religious discrimination is an issue in Canada.

56% of Canadians voted religious discrimination to be a significant issue in Canada. 32% of which felt this to be extremely significant and 24% moderately significant. 24% reported religious discrimination to be only slightly significant or not at all significant. (Fig. 25)

Religious Discrimination

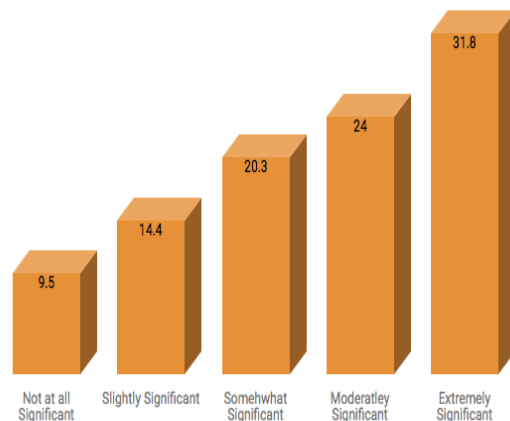


Figure 25: How significant of an issue do Canadians believe religious discrimination is in Canada?

Hate crimes are an issue in Canada.

59% of Canadians felt hate crimes were a significant issue, 36% of which thought the issue

to be extremely significant and 23% moderately significant. About 17% felt this to be somewhat significant. 25% of participants felt hate crimes were slightly to not at all significant. (Fig. 26)

Hate Crimes

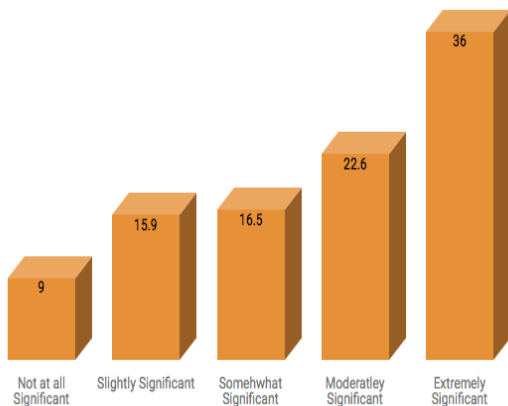


Figure 26: How significant of an issue do Canadians believe hate crimes are in Canada?

Homophobia is an issue in Canada.

48% of Canadians voted homophobia to be a significant issue, 25% of which thought it was extremely significant and 23% thought it was moderately significant. 22% reported homophobia to be somewhat significant. 30% reported homophobia to be only slightly significant or not at all significant. (Fig. 27)

Homophobia

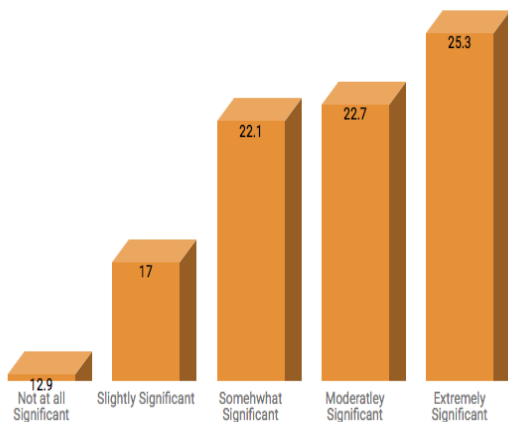


Figure 27: How significant of an issue do Canadians believe homophobia is in Canada?

Anti-Semitism is an issue in Canada.

43% of Canadians surveyed indicated anti-Semitism to be a significant issue, 22.6% of which thought it was extremely significant and 20.4% thought it was moderately significant. 22.3% voted anti-Semitism to be somewhat significant, while 22.7% of participants felt it was slightly significant. 12% reported anti-Semitism to be not at all significant. (Fig. 28)

Anti-Semitism

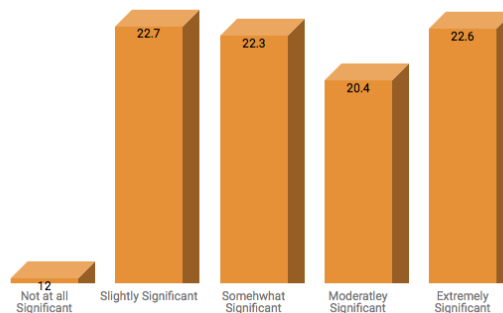


Figure 28: The above graph indicates how significant Canadians feel about “anti-Semitism.”

Islamophobia is an Issue in Canada.

66% of Canadians reported Islamophobia as a significant issue in Canada, 41.6% of which felt this to be extremely significant and 24.6% moderately significant. About 12.4% indicated Islamophobia to be somewhat significant. 21.5% reported Islamophobia to be only slightly significant or not at all significant. (Fig. 29)

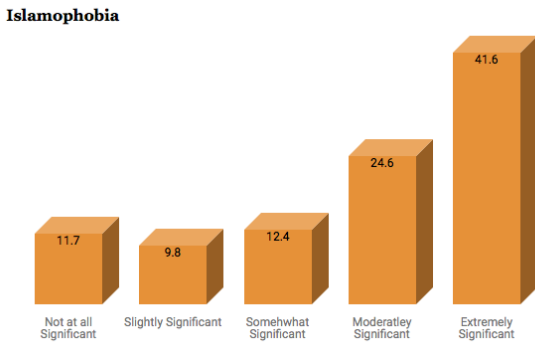


Figure 29: The above graphs shows how significant Canadians feel about Islamophobia.

There is a negative attitude towards Muslims in Canada.

Over half (56.4%) of participants surveyed felt that there is a negative attitude towards Muslims in Canada. Of that, 46.1% indicated attitudes are somewhat negative, while 10.3% believed they are very negative. 20.2% felt attitudes are somewhat positive towards Muslims, while 5.1% indicated attitudes are very positive. 18.4% were neither negative nor positive. (Fig. 30)

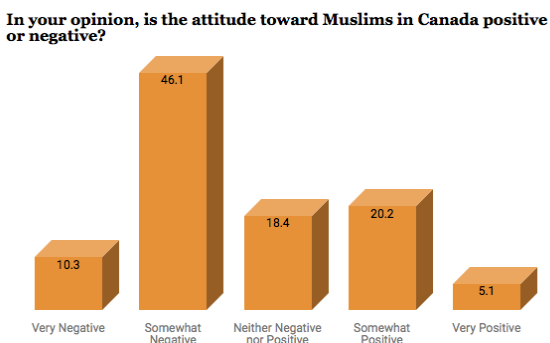


Figure 30: The above graph indicates the attitude towards Muslims in Canada, varying from “Very Negative, to Very Positive”.

English is the main language spoken in an average Canadian’s household

68.6% surveyed reported English as the main language spoken in their household. Urdu is the next most common main language spoken at 16.9%, followed by Arabic at 5.8%. All other languages were under 2% as the main language spoken in their respective households. (Fig. 31)

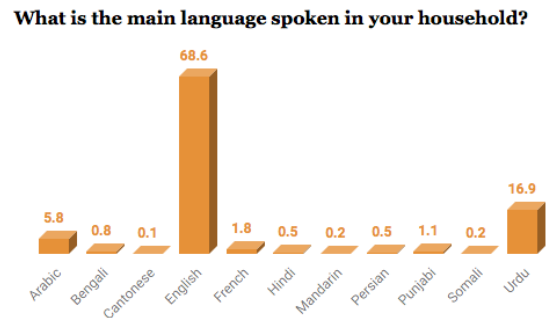


Figure 31: The above indicates the respondent's main language spoken in an average Canadian household.

Variable total annual household income, before taxes among participants

16.6% of participants’ total annual household income, before taxes was less than \$40,000. 31.8% had a total annual income before taxes between \$40,000-\$99,999: of which 11% had an income of \$40,000-\$59,999, 12.1% between \$60,000-\$79,999, and 8.7% making \$80,000-\$99,999. 25.3% had a total annual income before taxes between \$100,000-\$199,999: of which 8.6% of participants’ income was \$100,000-\$119,999, 9.6% between \$120,000-\$149,999, and 7.1% making \$150,000-\$199,999. 8.1% surveyed had a total annual income before taxes of \$200,000 or more. 18.1% preferred not to indicate their income. (Fig. 32)

What is your total annual household income, before taxes?

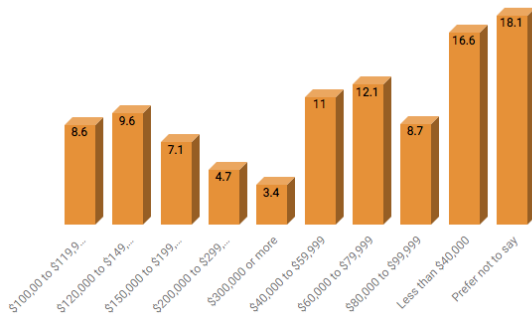


Figure 32: The above indicates the respondent's total annual household, before taxes.

Most participants are either married/common law

59.5% of participants are married/common law, while 23.9% surveyed are single. 5.8% are divorce/separated and 4.7% are in a steady relationship. 1.4% is remarried and 2.2% of participants are widowed. 2.5% preferred not to indicate their marital status. (Fig. 33)

Please indicate your marital status

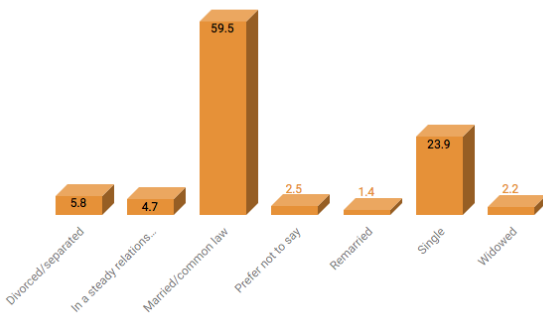


Figure 33: This figure displays the marital status of Canadians.

Most participants have completed post-secondary education

Over half of the participants (54%) completed post-secondary education. Of that, 26.6% have post-graduate education while 27.4% completed university. 12.3% surveyed completed some university and 8.8% completed

some post-graduate university. Further, 11.4% of participants finished community college while 5.6% completed some community college. 5.5% indicated the highest level of education was secondary school or less. 2.5% preferred not to say. (Fig. 34)

What was the highest level of education that you have completed?

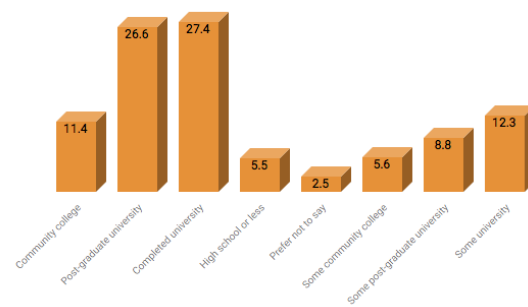


Figure 34: The above graph indicates the respondent's highest level of education.

Most participants are employed full-time

40.1% of participants surveyed are employed full-time and 8.8% work part-time. 13.6% are self-employed, while 3.4% stay at home full-time. 11.7% are students and 14% are retired. 4.6% are currently unemployed. 2.9% preferred not to say. (Fig. 35)

Please indicate your employment status

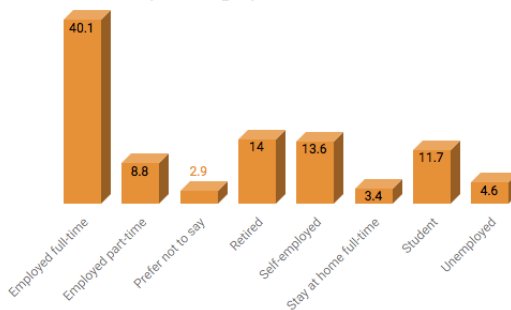


Figure 35: The above graph indicates the respondent's employment status.

There is an increase in discrimination against Canadian Muslims in the past five years

33.1% reported an increase in discrimination against Canadian Muslims in the past five years, 21.3% of which feel it is increasing somewhat and 11.8% believing it is increasing significantly. Conversely, 1.7% indicated discrimination against Canadian Muslims are decreasing somewhat and 0.1% reporting a significant decrease. 5.3% say there is no change. (Fig. 36)

Thinking about the past five years, would you say that discrimination against Canadian Muslims is...

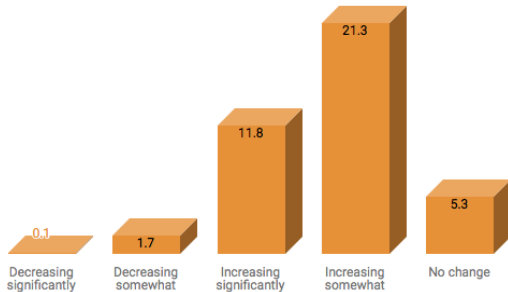


Figure 36: The above graph indicates the amount in which the respondents believe Canadian Muslims have faced discrimination in the last five years, varying from “increasing significantly” to “no change” at all.

Most participants have experienced some form of discrimination

The most common form of discrimination experienced by participants was people being impolite (15.5%). Next most common was feeling excluded (12.6%) and being verbally abused or attacked (10.6%). 7.9% indicated people had avoided them and 4% were refused a job. 3.4% reported having experienced being falsely accused, while 2.6% were dismissed or fired. 2.5% were refused entry and 2% have been physically confronted before. At less than 2%, 1.6% of participants experienced refused service and 1.5% were refused a promotion. (Fig. 37)

What sort of discrimination have you experienced?

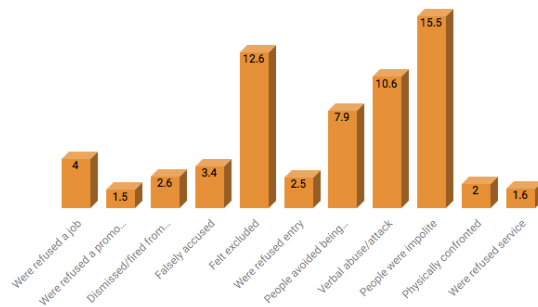


Figure 37: The above graph indicates the amount in which the respondents have experienced discrimination.

Muslims feel there is a general negative impression of Muslims by the average Canadian.

13.9% of Muslims reported that the average Canadian’s impression of Muslims were generally negative. On the contrary, 10.9% felt that there was a positive impression of Muslims by the average Canadian. 8.6% indicated the impression was neither negative nor positive and 6.7% were not sure. (Fig. 38)

Would you say the average Canadian’s impression of Muslims generally positive or negative? (Muslim)

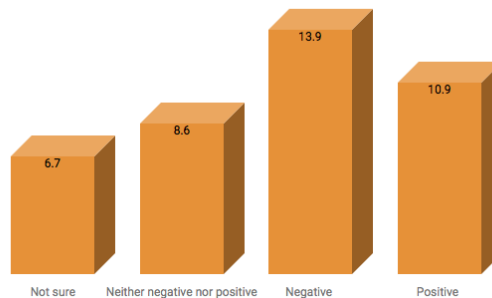


Figure 38: The above graph indicates a varied response when Muslims were asked if the average Canadian impression of Muslims was either positive or negative.

Muslims feel the average Canadian’s impressions of Muslims are getting worse over time

23.8% of Muslims felt that the average Canadian’s impression of Muslims was getting worse over time. Conversely, 4.9% felt that the impressions were improving. 4.8% indicated the impression was neither worsening nor getting better and 6.7% were not sure. (Fig. 39)

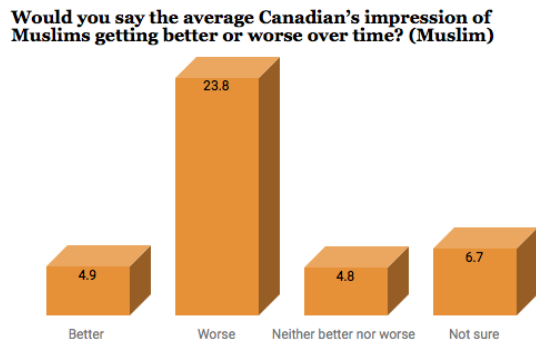


Figure 39: The vast amount of Muslims believe the average Canadian’s impression of Muslims is getting worse over time.

Non-Muslims feel the average Canadian’s impressions of Muslims are getting worse over time

59.2% of non-Muslims reported that the average Canadian’s impression of Muslims was getting worse over time. 12.2% indicated that impressions were improving. 11.9% felt the impression was neither worsening nor getting better and 16.7% were not sure. (Fig. 40)

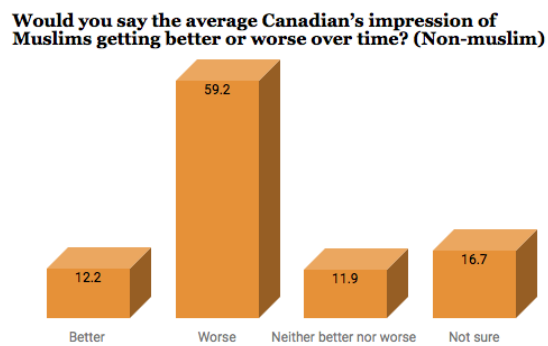


Figure 40: The above graph indicates a vast number of non-Muslims who believe the average Canadians’ impression of Muslims are deteriorating over time.

Majority of Muslims believe the average Canadian’s understanding of Islam is poor

Majority of Muslims feel that the average Canadian’s understanding of Islam is poor (27.4%). Conversely, 8.7% indicated a fair understanding. 1.7% of Muslims reported a good understanding, 0.7% very good and 0.2% an excellent understanding of Islam by an average Canadian. 1.5% was not sure. (Fig. 41)

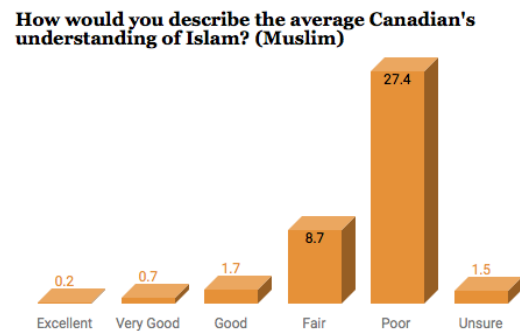


Figure 41: The above graph demonstrates a large amount of Muslims who describe the average Canadian’s understanding of Islam as “poor.”

Muslims have many non-Muslim acquaintances as a whole

Majority of Muslims have acquaintances with non-Muslim (25.7%). Of which, 20.6% reported having many non-Muslim acquaintances and 5.1% indicated most of their connections included non-Muslims. 9.4% have just some, while 4.3% indicated with having very few non-Muslims acquaintances. Only 0.8% had none. (Fig. 42)

Thinking about your family and acquaintances as a whole, how many would you say are non-muslim? (Muslim)

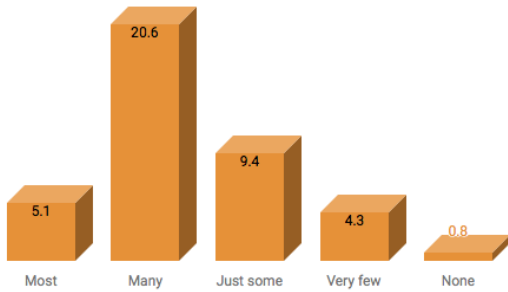


Figure 42: The above graph demonstrates the average amount of Muslim’s who have family and acquaintances that are non-Muslim.

Non-Muslims have many non-Muslim acquaintances as a whole

Majority of non-Muslims have acquaintances with non-Muslim (63.9%). Of which, 51.3% reported having many non-Muslim acquaintances and 12.6% indicated most of their connections included non-Muslims. 23.4% have just some, while 10.7% indicated with having very few non-Muslims acquaintances. Only 1.9% had none. (Fig. 43)

Thinking about your family and acquaintances as a whole, how many would you say are non-muslim? (Non-muslim)

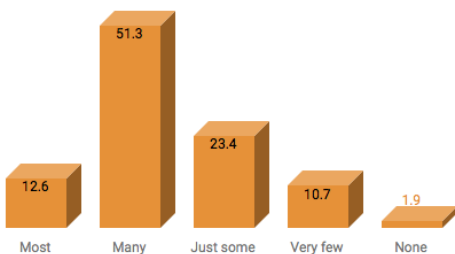


Figure 43: Above demonstrates a chart of non-Muslims who say many of their family members and acquaintances are non-Muslim.

Muslims feel uncomfortable saying Salam to another Muslim

36.1% of Muslim participants indicated that they do not feel comfortable saying Salam to another Muslim. 4.1% are comfortable. (Fig. 44)

Are you comfortable saying Salam to another Muslim? (Muslim)

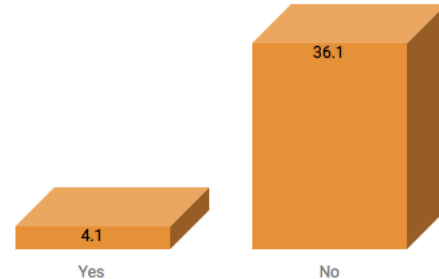


Figure 44: The above graph demonstrate the majority of Muslims feel uncomfortable saying “Salaam,” a common greeting in Arabic, which literally translates to “peace be upon you” in English.

Muslims feel uncomfortable expressing their religion around non-Muslims

31.8% of Muslims reported they are not comfortable in expressing their religion around non-Muslims. Only 8.4% felt comfortable with expressing their religion around non-Muslims. (Fig. 45)

Are you comfortable expressing your religion around non-Muslims?

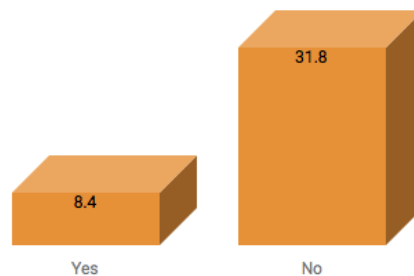


Figure 45: The above graph demonstrates the majority of Muslims feel uncomfortable expressing their religion around non-Muslims.

Some Muslims have not personally experienced racial discrimination in the past five years

22.4% of Muslims have not personally faced discrimination due to their race or ethnicity, while 17.9% have experienced racial discrimination in the past five years. (Fig. 46)

In the past five years have you personally experienced discrimination due to your race or ethnicity? (Muslim)

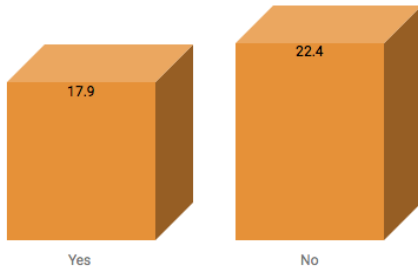


Figure 46: The above graph demonstrates how a Muslim has felt discrimination in the past five years due to their race or ethnicity.

Some non-Muslims have personally experienced racial discrimination in the past five years

55.6% of non-Muslims have personally faced discrimination due to their race or ethnicity, while 44.4% have not experienced racial discrimination in the past five years. (Fig. 47)

In the past five years have you personally experienced discrimination due to your race or ethnicity? (Non-muslim)

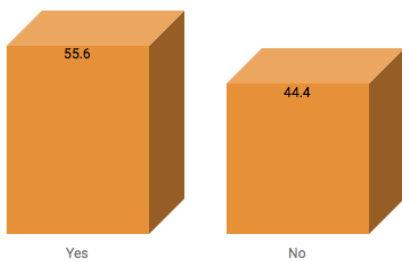


Figure 47: The above graph indicates the amount in which a Non-Muslim has felt discriminated due to their race or ethnicity.

Some Muslims have not personally experienced discrimination due to religion in the past five years

21.5% of Muslims have not personally faced discrimination due to their religion, while 18.7% have experienced religious discrimination in the past five years. (Fig. 48)

In the past five years have you personally experienced discrimination due to your religion? (Muslim)

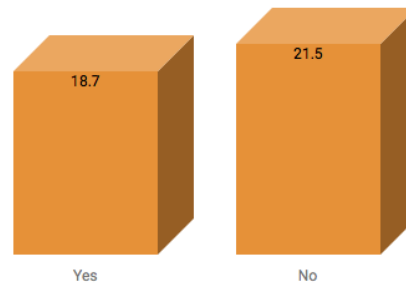


Figure 48: The above graph indicates the amount in which a Muslim has felt discriminated due to their affiliation with Islam.

Some non-Muslims have personally experienced discrimination due to religion in the past five years

53.5% of non-Muslims have personally faced discrimination due to their religion, while 46.5% have not experienced religious discrimination in the past five years. (Fig. 49)

In the past five years have you personally experienced discrimination due to your religion? (Non-muslim)

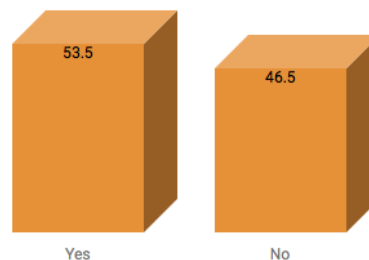


Figure 49: The above graph indicates an almost even split of Non-Muslims who have either experienced or have not experienced discrimination due to their religious affiliations.

Majority of Muslims believe they should discontinue their religious practices and fully adopt Canadian customs.

Majority of Muslim participants feel they should discontinue their religion/cultural practices and fully adopt Canadian customs and values (37%). 1.5% reported they should strive to maintain their religion/cultural practices and not adopt Canadian customs and values. Only 0.5% of Muslims believe they strive to maintain their religion/cultural practices and adopt Canadian customs and values. (Fig. 50)

Which one of these points of acquaintances is closest to your own? (Muslims)

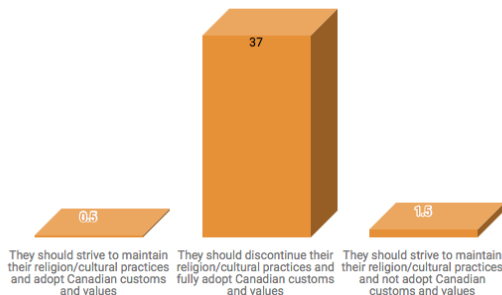


Figure 50: The above graph displays a vast majority of Muslims who believe they should discontinue their relation and fully adopt Canadian customs and values.

Majority of Non-Muslims believe Muslims should maintain their religious practices while also adopting Canadian customs.

Nearly all of the non-Muslim participants feel Muslims should strive to maintain their religion/cultural practices and adopt Canadian customs and values (94.8%). 3.9% believe Muslims should strive to maintain their religion/cultural practices and not adopt Canadian customs and values. Only 1.2% of non-Muslims reported Muslims should discontinue their religion/cultural practices to fully adopt Canadian customs and values. (Fig. 51)

Which one of these points of acquaintances is closest to your own? (Non-muslims)

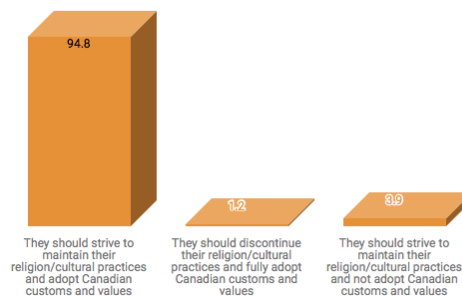


Figure 51: The above graph displays a vast majority of non-Muslims who believe Muslims should strive to maintain their religion and cultural practices whilst adopting Canadian customs and values.

DISCUSSION

The Canadian Community Engagement Survey assessed responses relating to four broad categories: 1) systemic racism, 2) religious discrimination, 3) impression of Muslims, and 4) contact with Muslims. Overall, the survey found that more than half of non-Muslim Canadians believed that issues of Islamophobia, general racism, hate crimes and religious discrimination were moderately to extremely significant.

Additionally, 67% of non-Muslim Canadians believed that the attitude toward Muslims in Canada is negative. In general, the majority of Canadians felt that the government of Canada should invest more time, effort and resources toward reducing or eliminating systemic racism and religious discrimination. Importantly, the majority of respondents felt that there is an increasing climate of hate and fear towards Muslims in Canada (72%), and that racism and discrimination, including Islamophobia is a growing problem (68%).

With regards to impression of Muslims, the results indicated that non-Muslim Canadians view Muslims as Negative (35%) and getting worse (60%). Also, the respondent felt that non-Muslim Canadian's understanding of Muslims/ the religion of Islam as being poor (68%). Additionally, 28% of non-Muslim respondents reported that their Impression of Muslims was becoming whereas 21% reported that their impression of Muslims was becoming Worse. Also, 62% of respondents felt that their understanding of Muslims or the religion of Islam was Good to Excellent (62%). Finally, most respondents (53%) felt that Muslims do not follow the religion of Islam whereas a minority (28%) felt that Muslims do follow their religion.

The survey was also designed to determine the level of agreement with certain statements about the attitudes and opinions of non-Muslim Canadians. The results showed that 88% of respondents believed that Muslim Canadians should not be treated differently than Canadians of other faith groups, that Muslims should be allowed to observe their faith in Canada (83%), that the religion of Islam is misunderstood (67%), when it comes to Muslims, the average Canadian has an "us and them" mentality (60%), that the religion of Islam suppresses women's rights (56%), that the religion of Islam is not tolerant of other faiths (42%) and that Muslims should be allowed to maintain their religion/cultural practices and adopt Canadian customs (78%).

Furthermore, from a social lens, non-Muslim Canadians who have who are friend with Muslims and/or occasionally have contact with Muslims tend to be supportive of Motion M103 (65 vs. 43% of those who are not in contact with Muslims), have generally a more positive impression of Muslims (62 vs. 39%). With regards to attitudes, non-Muslim Canadians who reported having regular contact with Muslim Canadians (either as friends or acquaintances) felt that the religion of Islam suppresses women's rights (49 vs. 68%) and that Islam is not tolerant of other faiths (34 vs. 55%).

Finally, with regards to having contact with Muslims and level of discussion, 86% of respondents reported that they "Often to Occasionally" have contact with individuals who are Muslim. Moreover, 65% of respondents personally have Muslim friends whereas 98% of Muslim Canadians reported having a non-Muslim friend. It is interesting to note that non-Muslims report communicating with Muslims about topics such as difference between ISIS and Islam, role of women in Islam, and comparative religion either some time of the time to a lot of the time (32-46%).

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