

Black Muslims/Muslims of African Descent:

# EXPERIENCES OF ANTI-BLACK RACISM IN TRADITIONALLY MUSLIM/ISLAMIC SPACES



Black Muslim Initiative

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## Foreword

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 that 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 that 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 the 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. The report below serves as a humble effort to better understand the lived experiences of Black Muslims as they engage with members of the broader non-Black *Muslim* community and to develop data that can inform efforts to embed anti-racist practices and behaviors in our Muslim-focused institutions and bodies.

## **Acknowledgement**

BMI would like to acknowledge the special contributions and financial support of the Olive Tree Foundation. This report has been made possible by the generous donation of the Olive Tree Foundation and the network of donors, volunteers and community leaders that support their work and mission. We recognize and are grateful for the Olive Tree Foundation's engagement with us and their effort to promote and support community development both within and outside the Canadian Muslim community.

We would also like to acknowledge the work and contribution of Muhanad Ali, our lead researcher and project manager for this survey. Muhanad has been indispensable to the crafting and oversight of this project and has demonstrated immense professionalism, consistency and competency throughout our engagement with him.

Lastly, we want to thank every member of the Black Muslim community that took the time to share and/or complete the survey, respond or offer their thoughts on this project. We welcome feedback and suggestions and encourage you to connect with us at [www.blackmusliminitiative.ca](http://www.blackmusliminitiative.ca).

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## Introduction

### *Black Muslims in Ontario, Canada*

According to the Canadian National Household Survey or NHS (2011), Canadian Muslims make up approximately 3% of the Canadian population, representing the second largest religious group after Christianity (National Household Survey, 2011; Environics Institute and Tessellate Institute, 2016). The Canadian Muslim population is ethnically diverse, expanding across 5 continents and identifying as South Asian, Arab, West Asian, Black/People of African descent, to name a few (Environics Institute and Tessellate Institute, 2016). The majority of Canadian Muslims reside in Ontario, in particular cities such as Toronto, Montreal, and Ottawa-Gatineau (Shah, 2019; Environics Institute and Tessellate Institute, 2016). Data on Black Muslims in Canada is limited. However, based on available data, Black Muslims account for 9% of the Canadian Muslim community, making up one of the largest Muslim minorities in Canada (Shah, 2019; Environics Institute and Tessellate Institute, 2016). Not unlike Canadian Muslims on the whole, Ontario is home to the largest Black population in Canada, with many Black Canadians residing in Toronto, Montreal, and Ottawa-Gatineau (Statistics Canada, 2019). As such, we could assume that there is a large population of Black Muslims residing in Ontario.

### *Black Muslims and Experiences of Anti-Black Racism*

The killing of George Floyd at the hands of the police sparked national and international discussions and protests to reckon with the pervasive impacts of anti-Black racism and intersectional violence experienced by Black people, globally. In Canada, systemic anti-Blackness continues to be a significant issue and those impacts are felt by Black people/People of African descent in all areas of Canadian society (i.e. education, health, employment, policing, etc.) (DasGupta et al., 2020; Global Centre for Pluralism and Canadian Commission for UNESCO, 2021; Dryden and Nnorom, 2021; Amnesty International, 2019; United Nations Human Rights Office, 2016; Sinai Health System,

n.d.). Like Black people/People of African descent, experiences of anti-Black racism is not a new phenomena to Black Muslims who continue to experience intersectional violence from white supremacist structures and Islamic cultural-religious spaces (Jackson-Best, 2019). Nevertheless, misconceptions and stereotypes of Muslims – such as – being predominantly Arab/South Asian, oftentimes erases the lives and experiences of Black Muslims, resulting in further negating visibility within an already marginalized community (Khan, 2021). This is referred to as *anti-Black Islamophobia*, a term coined by Mugabo (2016) that highlights both the erasure of Black Muslims from dominant non-Black Muslim narratives and the specific type of racism and discrimination experienced by Black Muslims (Mugabo, 2016). As such, the experiences of Black Muslims are not monolithic but are instead diverse across religion, culture, ethnicity, and more (Jackson-Best, 2019). Although there is limited data on the impact of anti-Black racism on Black Muslims within the broader Canadian Muslim community, similar data has been documented in the United States and United Kingdom (Institute for Social Policy and Understanding, n.d.; Abbasi, 2020; Hill et al., 2015; Muslim Census, 2020).

### *Black Muslim Initiative and the Black Muslim Experience in Traditionally Muslim/Islamic Spaces Study*

As such, Black Muslim Initiative (BMI) commissioned a report to examine the experiences of Black Muslims in traditionally Muslim/Islamic spaces (i.e. workplaces, Masjids/Mosques, Islamic schools, student associations, businesses, to name a few). This study is intended to benefit the Black Muslim community in Ontario and will form part of ongoing research intended to provide greater resources and information that will support advocacy, policy, and community development work. Furthermore, it will support the ongoing advocacy work that intersects with the lived experiences of Black Muslims. Lastly, the study seeks to assist the broader Muslim community in moving beyond anecdotal or one-off stories and/or approaches and instead, highlight practical solutions to addressing anti-Black racism within the Muslim community from the voices of Black Muslims themselves.

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## Methods

A survey was developed to collect Black Muslims' experiences of anti-Black racism within traditionally Muslim/Islamic spaces. The survey was developed using Survey Monkey. The study asked 39 questions, 33 of which were multiple choice and 6 were open-ended questions. Specifically, the survey asked a series of demographic questions concerning Black Muslims' experiences of racial discrimination/anti-Black racism in Islamic schools, Masjids/Mosques, Muslim/Halal businesses, Muslim organizations (i.e. student organizations, health and social service organizations, non-for-profit organizations, to name a few) and broadly, the Canadian Muslim community. Lastly, we asked one open-ended question on recommendations to address racial discrimination and anti-Black racism within non-Black Muslim spaces.

The design of the survey, data collection, and subsequent analysis and write up of the report was conducted by a researcher contracted by BMI. However, an iterative process was utilized between the researcher and BMI in all aspects of the study design, collection, analysis and dissemination of findings. The survey was shared through multiple avenues, including social media (Twitter, LinkedIn, Facebook, Instagram, etc.) and emailed to the broader Canadian Muslim community (i.e. Mosques/Masjids, Muslim organizations, community members, etc.). The survey was opened from June to August 2021, and resulted in 112 respondents, of which 83 were completed.

There are several limitations to the study. The method of data collection used (i.e. conducting the survey online) limited the number of respondents to those who have access to the internet and a digital device (i.e. computer, laptop, phone, etc.) and are generally computer literate. This was evident in the report, as only 3% of respondents identified as being 45 years or older, suggesting perhaps a greater sense of comfort and familiarity among a younger demographic. Furthermore, due to the impact of the COVID-19 pandemic and regulations prohibiting and limiting access and socialization, direct outreach and engagement was significantly curtailed. Moreover, because of the relatively

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low number of full respondents (83) and decision not to collect other demographic information (i.e. income, education, etc.), the findings in this report cannot be easily generalized across the Black Muslim population in Ontario.

## Results

### Black Muslims in Ontario: Demographic Distribution

The majority of Black Muslim respondents have indicated that they reside in Toronto (57%). Other major cities/regions include Peel region (Mississauga, Brampton, and Caledon), Ottawa, London, Halton (Burlington, Oakville, and Milton) and Durham Region (Pickering, Ajax, etc.) (Figure 1). Nearly 60% of Black Muslim respondents identified their ethnic origin as being East African, which includes countries such as Somalia/Somaliland, Ethiopia, Kenya, Rwanda, to name a few. Other places of origin include West Africa (Nigeria, Niger, Senegal, Ghana, Burkina Faso, etc.), the Caribbean (Jamaica, Haiti, Dominican Republic, Trinidad and Tobago, etc.), North America (Canada, United States of America, etc.), Northern Africa (Morocco, Algeria, Tunisia, etc.), and Southern Africa (Botswana, Namibia, South Africa, etc.) (Figure 2). Finally, Black Muslim women were over-represented in this survey, making up nearly 80% of the respondents compared to men (23%) (Figure 3), majority of whom were between ages of 18-35 (74%) (Figure 4).

### Experiences of Anti-Black Racism within the Muslim Community

For this section, we asked Black Muslim respondents about their experiences of anti-Black racism within the Muslim community. When asked ‘*do you feel a sense of belonging in the Muslim community?*’ nearly two-thirds of Black Muslims (65%) have said that they *sometimes* felt a sense of belonging within the Muslim community (Figure 5). In particular, when it came to experiences of racial discrimination or anti-Black racism from Muslim family members, friends, or other Muslims, 90% of Black Muslim respondents have indicated they were either witnesses or heard of incidences of racial discrimination

or anti-Black racism (Figure 6). With respect to lived experiences of racial discrimination or anti-Black racism, nearly 70% of Black Muslim respondents have indicated having lived experiences of racial discrimination or anti-Black racism (Figure 7). As for those who had direct lived experiences, some shared a number of such experiences, which can be found below:

*“Not receiving Salaams by a South Asian women who offered it to an Arab friend”*

*“Went to [a] predominately Pakistani mosque and was questioned if I was Muslim, even though I had clearly participated in salat (prayers)”*

*“Often times other Muslims have a hard time accepting that your Muslim or know about Islam because you are Black”*

*“No inclusion of Black Muslim scholarship in Muslim space”*

*“I am only half Black, so I’m not as visibly Black as some of my family and friends. But one example of minor racism I’ve experienced is seeing the disappointment on the faces of community members when they find out I am not Arab, but am in fact Somali”*

## Experiences of Anti-Black Racism within Islamic Schools

In this section, we asked Black Muslims about their experiences attending Islamic school. This includes experiences dealing with teachers, principals, school administrators, counselors, and other students. Out of the Black Muslims who responded to this survey, only 31% attended an Islamic school (Figure 8). Of those who have attended, more than half of the respondents indicated that Islamic schools are *sometimes* a welcoming place (58%) (Figure 9) and that these institutions *rarely* have adequate representation of Black Muslims (54%) (Figure 10). Moreover, Black Muslim respondents indicated either *always* (42%) or *sometimes* (46%) being witnesses or hearing of incidences of racial discrimination or anti-Black racism by other Black Muslims (Figure

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11). When asked ‘*have you experienced racial discrimination or anti-Black racism in an Islamic School?*’, majority of Black Muslim respondents indicated either *always* (29%) or *sometimes* (33%) having direct lived experiences of racial discrimination or anti-Black racism within Islamic schools (Figure 12). For those with lived experiences, when asked whether they reported their experience of racial discrimination or anti-Black racism, majority of Black Muslims indicated either rarely (21%) or never (67%) to reporting their experiences to school administrators or any other authority figure in the institution (Figure 13). Furthermore, where they attempted to report such instances, Black Muslim respondents experienced significant barriers. More particularly, there were concerns about how their accounts of events would not be believed by school administrators or the fear of repercussions if Black Muslims pursued reporting. In circumstances in which an incident was reported, survey respondents were of the view that the matter was not handled adequately. Lastly, and particularly interesting, is that Black Muslim respondents have cited how experiences of racial discrimination or anti-Black racism did not solely derive from non-Black Muslims, but also from other Black Muslims.

*“Usually people denying that it took place”*

*“Attending an Islamic school and reporting the anti-Black racism to the administration, there was a lot of [back]lash. At the end of the day, I would be labeled as a problematic student and that has impacted my marks because they would automatically give me such a low mark on purpose”*

*“it was not addressed to my expectations”*

*“I feel as though my experience was quite different in [regard] to going to an Islamic School as I went to a Somali Islamic School, where almost everyone was Black. There were anti-Black comments from students [and] teachers with the need to disassociate from the larger Black community”*

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## Experiences of Anti-Black Racism within Masjids/Mosques

In this section, we asked Black Muslim respondents about their experiences within faith-based institutions like the Mosque/Masjid. Out of the Black Muslims who responded to this survey, only 64% indicated attending Mosque(s)/Masjid(s) frequently (Figure 14). Of those who attended the Masjid/Mosque frequently, more than half (55%) of Black Muslim respondents answered that the Masjids/Mosques are *sometimes* adequately representative of Black Muslims (Figure 15). Furthermore, when asked about experiences of racial discrimination, 65% of Black Muslims responded *sometimes* to being witnesses or hearing of racial discrimination or anti-Black racism perpetuated against other Black Muslims (Figure 16). In particular, for those with lived experiences, 45% of Black Muslim respondents indicated that they *sometimes* experience racial discrimination or anti-Black racism within Masjids/Mosques (Figure 17). Lastly, when asked '*have you reported your experiences of racial discrimination or anti-Black racism to the masjid?*', nearly 85% of Black Muslims responded to *never* reporting their experiences (Figure 18). Specifically, for those who did, the process and/or actions were not satisfactory.

## Experiences of Anti-Black Racism within Muslim Businesses

In this section, we asked Black Muslims about their experiences either working with or receiving services from Muslim/Halal businesses in Ontario. Out of the Black Muslims who responded to this survey, nearly 75% indicated attending Muslim business(es) frequently (Figure 19). Of those who attended a Muslim business, 63% of Black Muslim respondents indicated that Muslim businesses are *sometimes* a welcoming place for Black Muslims (Figure 20), with 62% responding with *rarely* when it came to adequate representation of Black Muslims (Figure 21). Furthermore, when asked about experiences of racial discrimination or anti-Black racism, more than half (54%) of Black Muslims responded *sometimes* being witnesses or hearing of racial discrimination or anti-Black racism (Figure 22). For those with lived experiences, 41% of Black Muslim respondents indicated that they *sometimes* experience racial discrimination or anti-Black racism within these establishments, while a similar amount (38%) of respondents

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indicated to not having such experience (Figure 23). When asked ‘*have you reported your experiences of racial discrimination or anti-Black racism to law enforcement or the business itself?*’, majority of Black Muslims (91%) have responded to *never* reporting their experiences (Figure 24). Lastly, Black Muslims who attempted to report their experiences faced similar barriers or were not satisfied with the action and/process that were undertaken to address the issue.

## Experiences of Anti-Black Racism within Muslim Organizations

In this section, we asked Black Muslim respondents about their experiences within Muslim organizations. This includes student organizations (i.e. MSAs), organizations providing health and social services for Muslims (ex. Muslim women’s services, health, child services), non-governmental organizations (NGOs), to name a few. Out of the Black Muslims who responded to this survey, 35% have indicated attending/engaging with Muslim organization(s) frequently (Figure 25). Of those who attended/engaged a Muslim organization(s), 54% of Black Muslim respondents have indicated that Muslim organization(s) are *sometimes* a welcoming place for Black Muslims (Figure 26). Further, when it came to Black Muslim representation within these institutions, 62% of Black Muslim respondents indicated that these organization(s) *rarely* have adequate representation (Figure 27). Additionally, when asked about experiences of racial discrimination or anti-Black racism, 27% and 46% of Black Muslim respondents responded *always* or *sometimes* being witnesses or hearing of racial discrimination or anti-Black racism, respectively (Figure 28). For those with lived experiences, 50% of Black Muslim respondents indicated that they *sometimes* experience racial discrimination or anti-Black racism (Figure 29). Specifically, when asked ‘*have you reported your experiences of racial discrimination or anti-Black racism to these institutions?*’, 60% of Black Muslim respondents have indicated to *never* reporting their experiences (Figure 30). Lastly, those who attempted to report experienced a number of challenges, some of which are highlighted below:

*“The first time I did, I was met with disagreement, they didn’t want to believe me. I think the addition of Black Muslims within these organizations (especially as of these last few years) has been a part of their agenda, to seem more open, diverse. But they have yet to do any work. The anti-Black racism within the Muslim non-profit spaces is disgustingly rampant and it’s even more hurtful because they want to seem like allies but they really are far from it”*

*“Usually denial. But even when there is acknowledgment there is no action”*

*“I am on a committee in which these things come forward. Unfortunately, many times they are not addressed with the severity which is needed”*

*“It was brushed aside as my imagination and that the non-Black Muslim person “couldn’t have possibly been racist” or “that was not their intention” or “Brown Muslims also face discrimination so we wouldn’t do that to anyone else””*

*“It was terrible, I was gaslighted, I was spoken down to, my opinions and or perspectives were shut down, talked down too. It was only for the MSA president to spend the better part of our conversation explaining to me how he was not racist, he does a lot for racialized communities, listing how much the MSA has done for Black folks, and then ask me how dare I call him racist? How dare I say the MSA contributed to systemic racism?..”*

*“There was no mechanism to report such a thing and if so, I’m not sure if my complaint would be taken seriously (or worse, receive repercussions)”*

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## Discussion

As highlighted above, anti-Black racism has been and continues to be a significant issue within the Muslim community, with consequences that are undoubtedly detrimental to Black Muslims in Ontario. Reflecting on their experiences within the Muslim community, Black Muslim respondents have indicated that they don't often feel a sense of belonging, that their faith/spiritual identity is repeatedly questioned, and that they have either experienced or witnessed a number of incidences of anti-Black racism. These incidences have not only occurred between family, friends and other community members, but also in settings such as Islamic schools, businesses, Muslim organizations, and even Masjids/Mosques (a place that should be safe and free from the ills of society). Other national and international studies/reports have also reported similar findings. For instance, in the United States, Black Muslims have indicated that they have experienced racial discrimination or anti-Black racism from their non-Black Muslim counterparts (Hill et al., 2015; Institute for Social Policy and Understanding, n.d.). Furthermore, a study commissioned by Muslim Census found that 82% of respondents witnessed experiences of anti-Black racism from their own families and friends (Muslim Census, 2020). Moreover, Halabi (2021) study highlights the experiences of anti-Black racism faced by Black Muslim girls in both schools and the broader Muslim community, in which one participant noted how Black Muslims are not accepted in either Black or Muslim/Islamic spaces (Halabi, 2021). Lastly, and similar to the findings from Mendes (2011), the author notes the continuous marginalization and overlapping discrimination faced by Black Muslim women within both Black and non-Black Muslim spaces.

What was also interesting in this report is the dynamics of internalized anti-Black racism whereby Black Muslims have also reported experiencing anti-Blackness from other Black Muslims/Muslims of African descent. As one respondent has noted, some Black Muslims/Muslims of African descent, have sought to disassociate with their Blackness—viewing it as something negative or inferior. As such, in the case of some Black Muslims, this entails adopting anti-Black and white supremacist beliefs, attitudes,

and behaviours in order to justify their dissociation with Blackness and identify solely with something else (i.e. ethnicity, African continental identity, or Muslimness). Anti-Blackness, like other forms of discrimination, can therefore be experienced by Black Muslims from other Black Muslims who are in denial of their identity, its spectrum or societal perception.

Lastly, majority of Black Muslim respondents with lived experiences of anti-Black racism were less likely to report on their experiences, in large part because their experiences were not believed to be legitimate or true. In some instances, this was due to preconceived notions that non-Black Muslims face similar experiences as their Black Muslim counterparts (i.e. racial discrimination) and as such, racial discrimination enacted by non-Black Muslims towards Black Muslims cannot be racist. Grievances relating to anti-Black racism are often dismissed in favour of other explanations. A common rejoinder would be that such action (i.e. the alleged racist act) was done in good faith and was not evidence of anti-Black racism. Moreover, in cases where their experiences were acknowledged, experiences of anti-Black racism weren't deemed as severe to warrant any further action. Even in instances where Black Muslims have reported their experiences, Black Muslim respondents were not satisfied with the processes of reporting, how it was handled, or its outcome (i.e. no actions). In fact, some experienced repercussions for reporting and were deemed problematic amongst their peers/colleagues. Consequently, anti-Blackness continues to be ignored, dismissed, or otherwise unchecked – with the lack of accountability resulting in continued patterns of anti-Black behavior and discriminatory institutional patterns that negatively impact Black Muslims in multiple aspects of Muslim/Islamic life.

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## Key Recommendations to Address Anti-Black Racism within the Muslim Community

Because of the pervasive impact of anti-Black racism within Muslim/Islamic spaces, Muslims must take action-oriented approaches to address anti-Black racism that goes beyond colourblind strategies and one-size fits all approach. Anti-Black racism is a complex issue that requires a comprehensive understanding of the issue at hand, but also a multidisciplinary approach to identify and eradicate anti-Blackness at both the community, theological and institutional level. Like the experiences of Black people/People of African descent, solutions to address anti-Black racism are oftentimes tasked with Black Muslims. However, in order to dismantle structures and systems that uphold anti-Blackness within the Muslim community, non-Black Muslims must actively invest in the struggle for change, and to evidently make the community a more inclusive one. Below, Black Muslim respondents have highlighted some key recommendations to address anti-Black racism at both the individual/community and institutional level:

- 1. Acknowledge that anti-Black racism exists within the Muslim community**
  - 2. Actively listening to Black Muslims voices within organizations/institutions (i.e. Islamic school, Masjid/Mosque, business, etc.) and the broader community**
    - Understand the historical and contemporary experiences and challenges of Black Muslims
  - 3. Education and training in anti-Black racism/anti-oppression should be foundational for all Muslims**
    - Increase education and awareness on issues relating to anti-Black racism within the Muslim community and utilize educational resources to challenge and address demeaning narratives and stereotypes about Black Muslims and Black people on the whole
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- Directly address topics related to anti-Black racism within the Masjid/Mosque utilizing common mediums of dissemination and communication (i.e. during Khutbah(s), seminars, lectures, etc.)
  - Review and develop consistent and coherent resources that facilitate equitable access and awareness about anti-Black racism/anti-oppression training
- 4. Organization(s)/institution(s) (i.e. Islamic school, Masjid/Mosque, business, etc.) should increase Black Muslim representation that goes beyond “tokenism”**
- Increase opportunities for Black Muslims to be represented across all levels of the organization, especially at the leadership/governance level
  - Black Muslims promoted within organizations/institutions should have the best of intentions when serving their communities, including the ability to understand the complex issues facing Black Muslims and the ability to cater to such needs
  - Support Black Muslims within organization(s)/institution(s)
- 5. Organizations/institutions (i.e. Islamic school, Masjid/Mosque, business, etc.) should have policies and procedures to address anti-Black racism**
- Transparency around organizational policies and procedures, in particular when electing member(s) to leadership roles
  - Allocate of funds to address anti-Black racism
  - Establish an anti-racism policy
  - Develop and implement policies and procedures to better enable Black Muslims to report experience(s) of anti-Black racism that is free from repercussions
- 6. Organizations/institutions (i.e. Islamic school, Masjid/Mosque, business, etc.) should not shy away from centering and focusing on the diverse needs of Black Muslims and Addressing issues that affect Black People generally**
- Understand the complex issues facing Black Muslims
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- Facilitate resources to support the development of Black Muslim spaces (i.e. creating Black-run masjids, organizations, businesses, etc.)
  - Evaluate existing programs and services to assess whether it meets the diverse needs of Black Muslims, including key recommendations to improve
  - Engage with the broader non-Muslim Black community to better understand their issues/challenges and how these challenges are also encountered by Black Muslims
- 7. Organizations/institutions (i.e. Islamic school, Masjid/Mosque, business, etc.) acknowledges and facilitates access to Black Muslim Islamic scholarship**
- Facilitate access to Islamic scholarship by Black Muslim scholars that is reflective of the diversity of Islamic history across the Black Muslim diaspora
  - Increase access to critical race theory, in particular in Islamic schools and Mosques
  - Create scholarships and funds that will help produce future Black Muslim leaders within the Muslim community who can speak to the unique experiences/challenges facing this growing demographic
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## Next Steps

The findings from this report will be shared publicly and remain accessible for wide use. As mentioned above, however, this report was commissioned with the intent of obtaining data to help inform advocacy, policy, and community development work in addressing anti-Black racism within the broader Muslim community. We encourage any and all organisations that are seriously interested in pursuing this work to feel free to utilize this study and to continue building on such efforts. Lastly, due to the lack of representation across other cities in Ontario, the over-representation of Black Muslim women, and limitations highlighted earlier in this report, further research and deeper engagement with the Black Muslim community is warranted to ensure better grasp of the complexity and the intersectional challenges experienced by Black Muslims living in Ontario and elsewhere. For example, further interviews and consultations with Black Muslim community members, leaders, organizations, etc. are necessary to ensure that we have diverse voices to inform the work of BMI and any other organisations focused on providing services to Black Muslims. This report will serve as a useful and foundational tool to help guide BMI's ongoing work and will no doubt inform future research.

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# Appendix

Figure 1:

## Diversity of Black Muslims: Geographic Distribution in Ontario

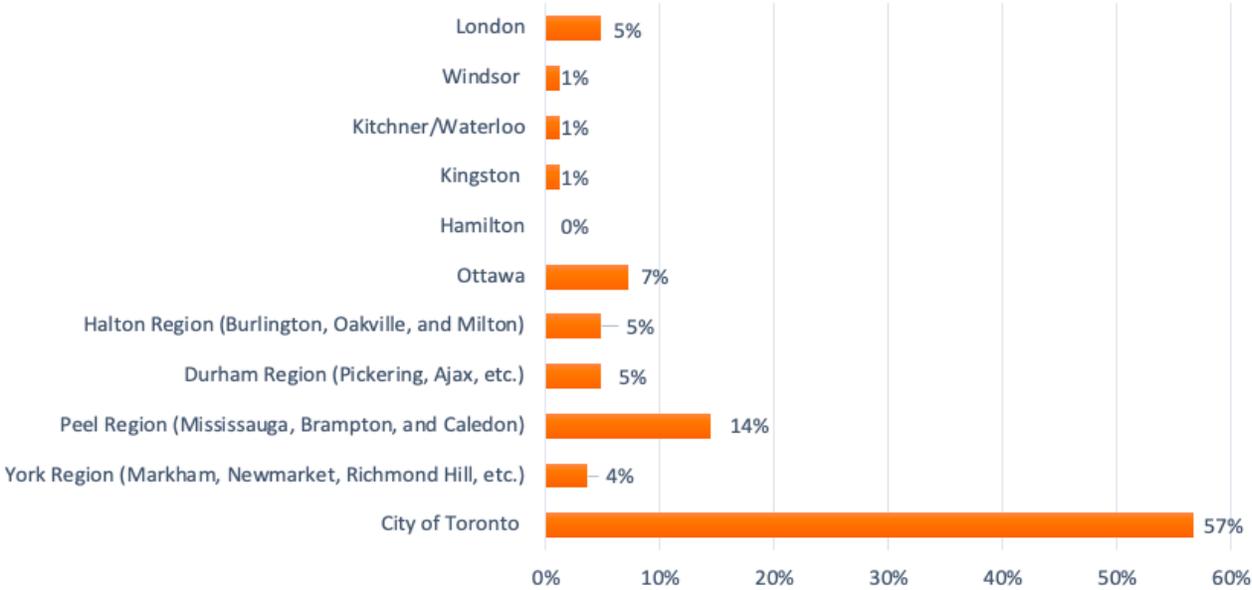


Figure 2:

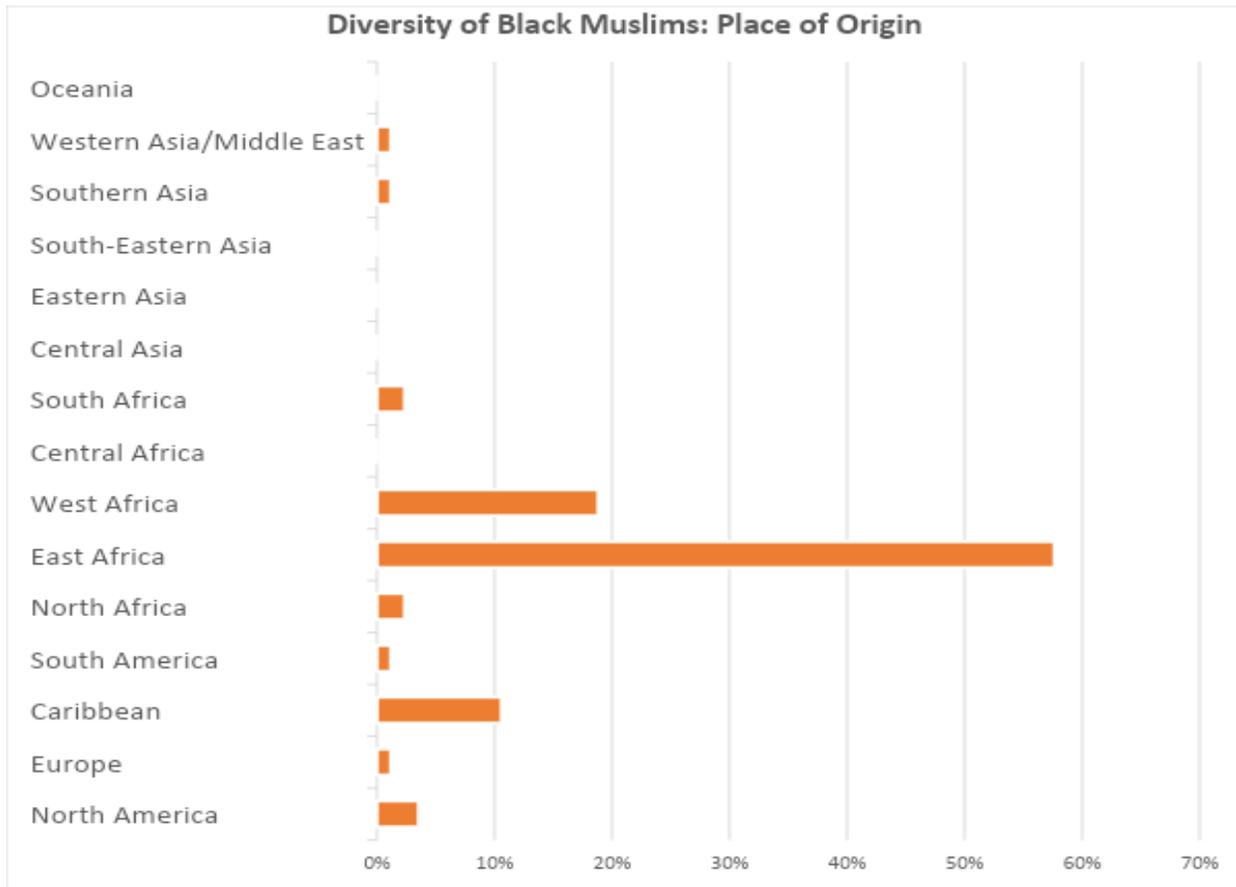


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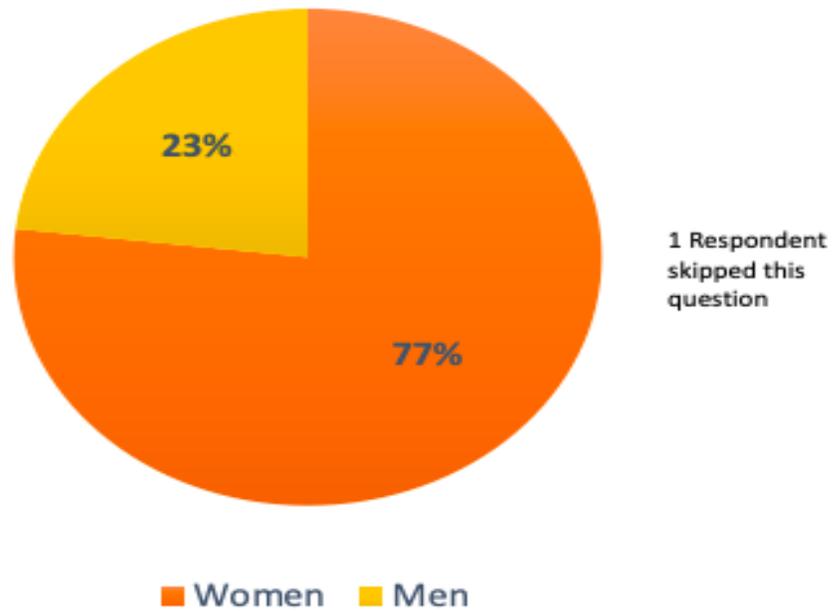


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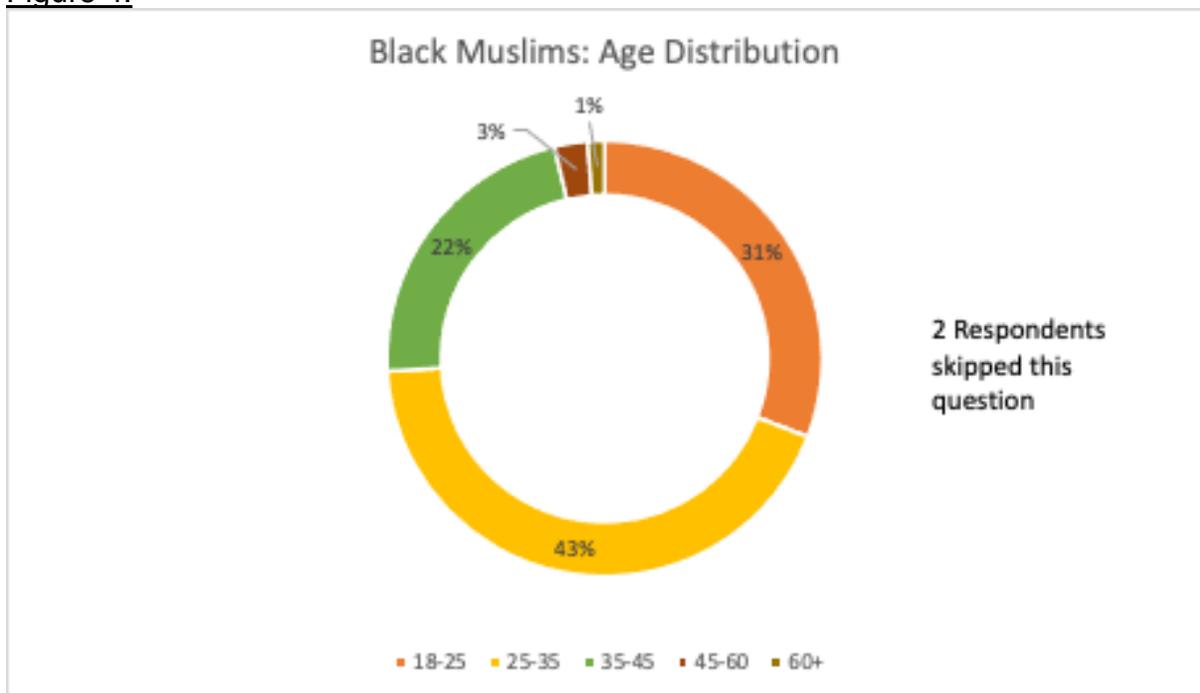


Figure 5:

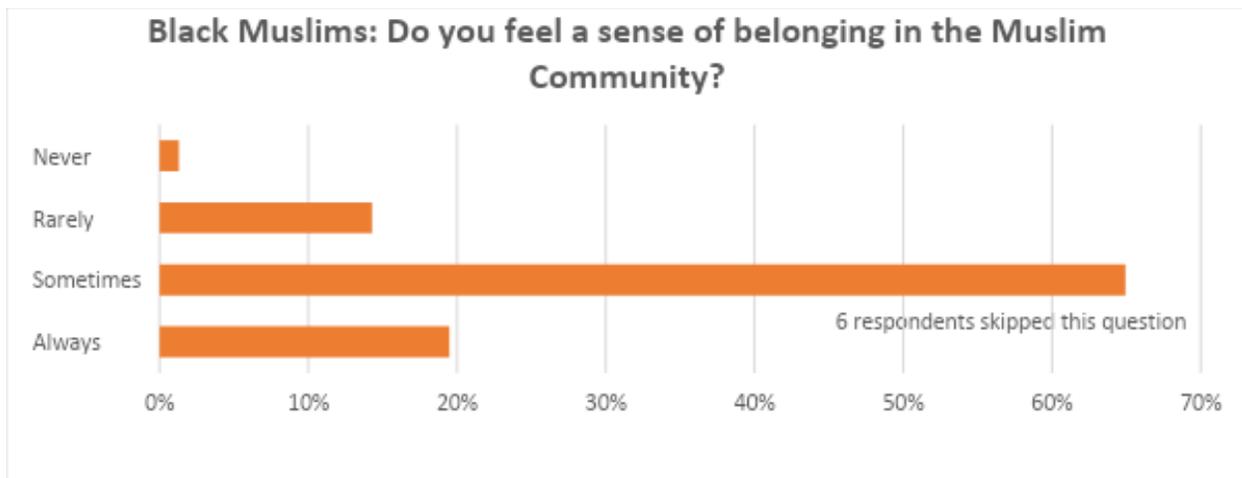


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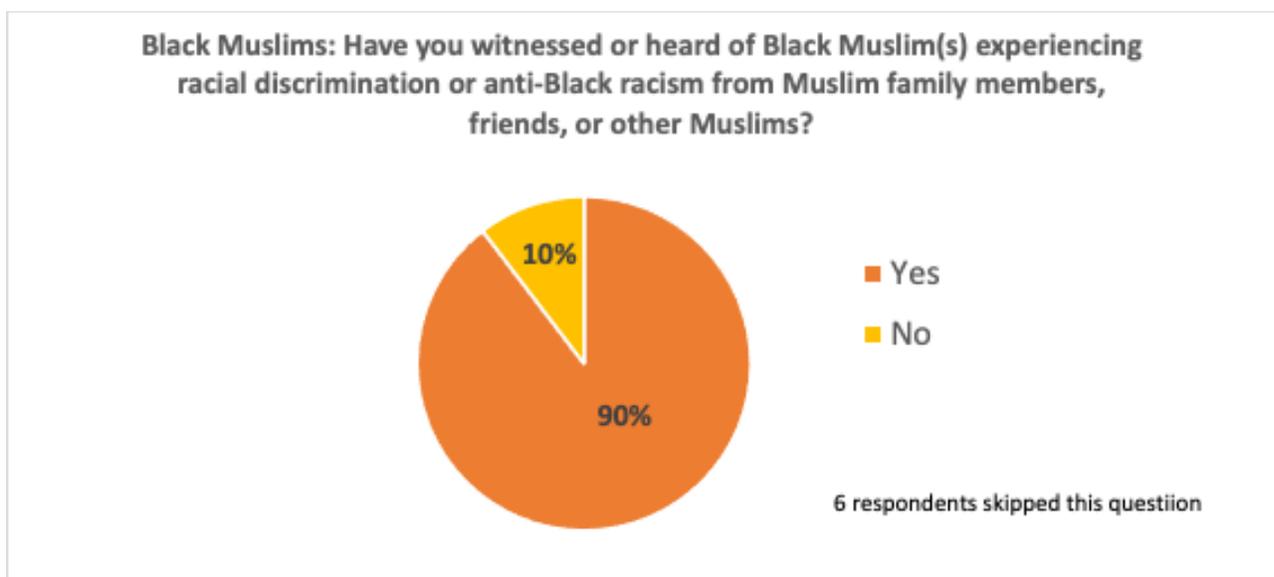


Figure 7:

**Black Muslims: Have you experienced racial discrimination or anti-Black racism from Muslim family members, friends, or other Muslims?**

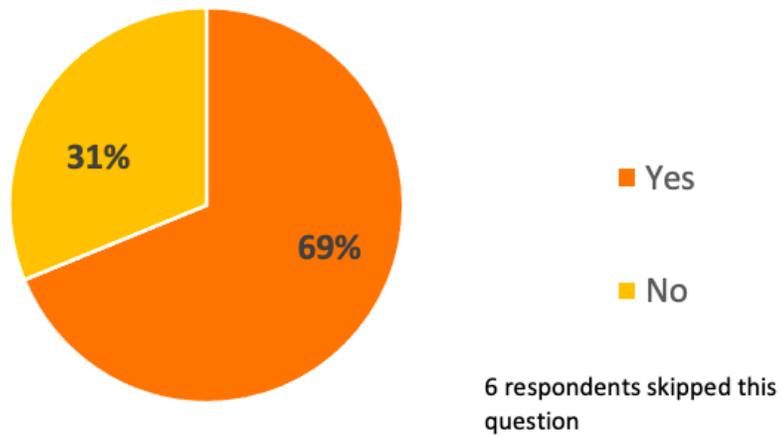


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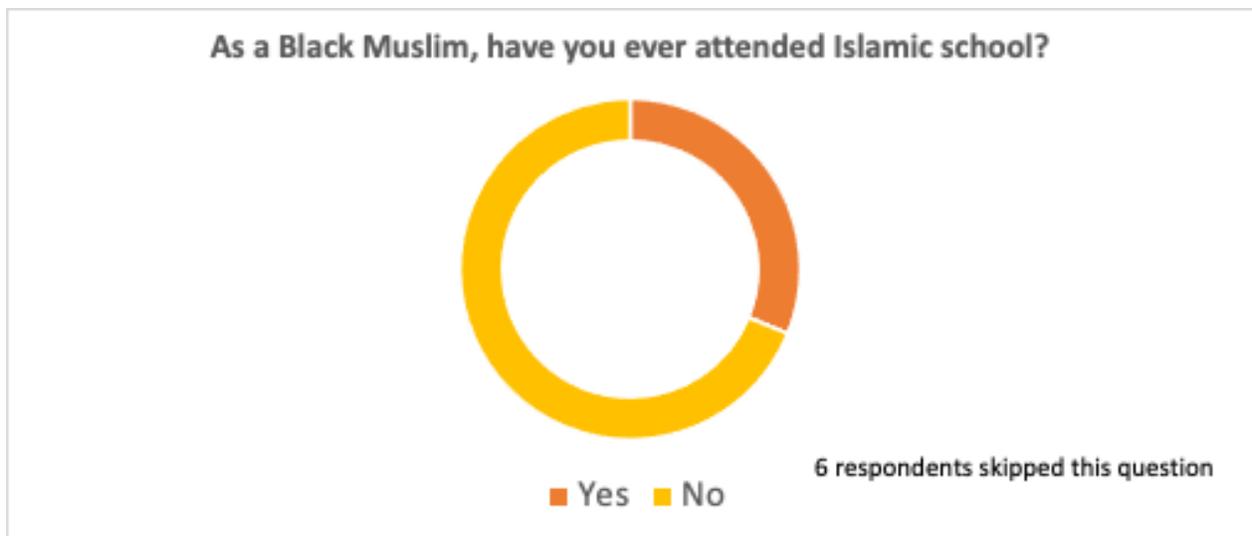


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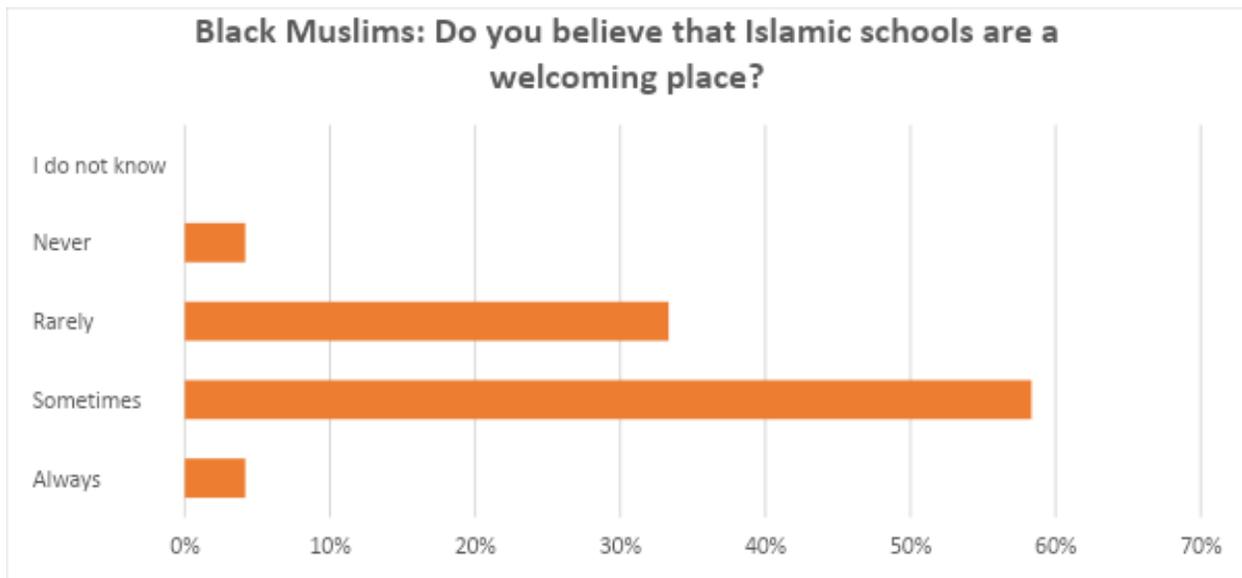


Figure 10:

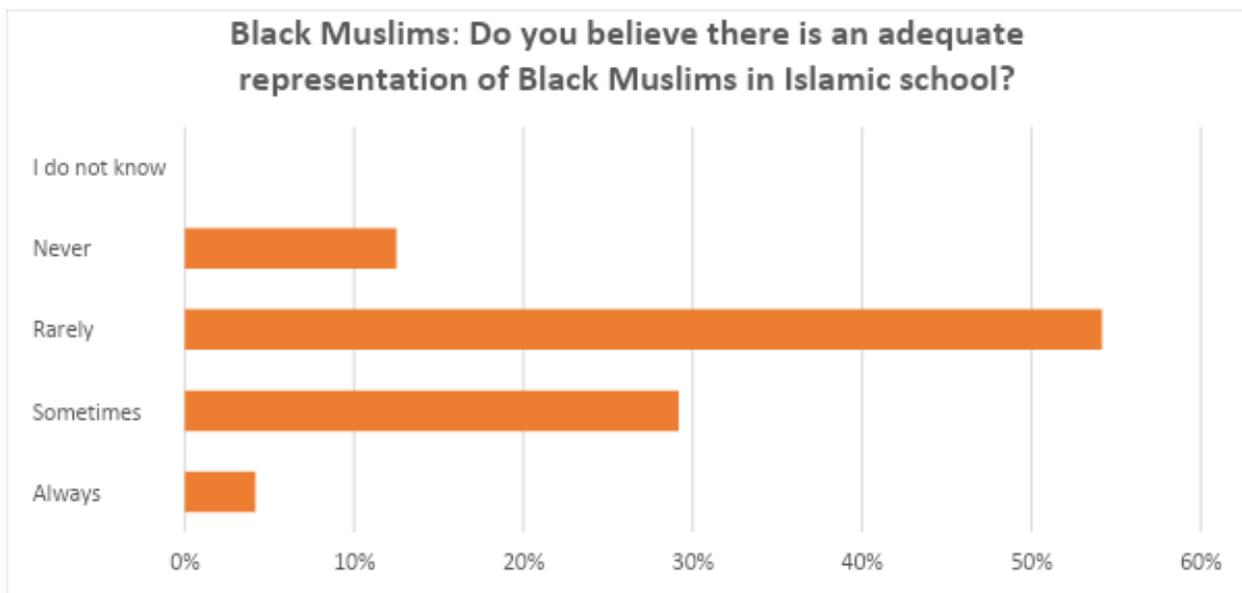


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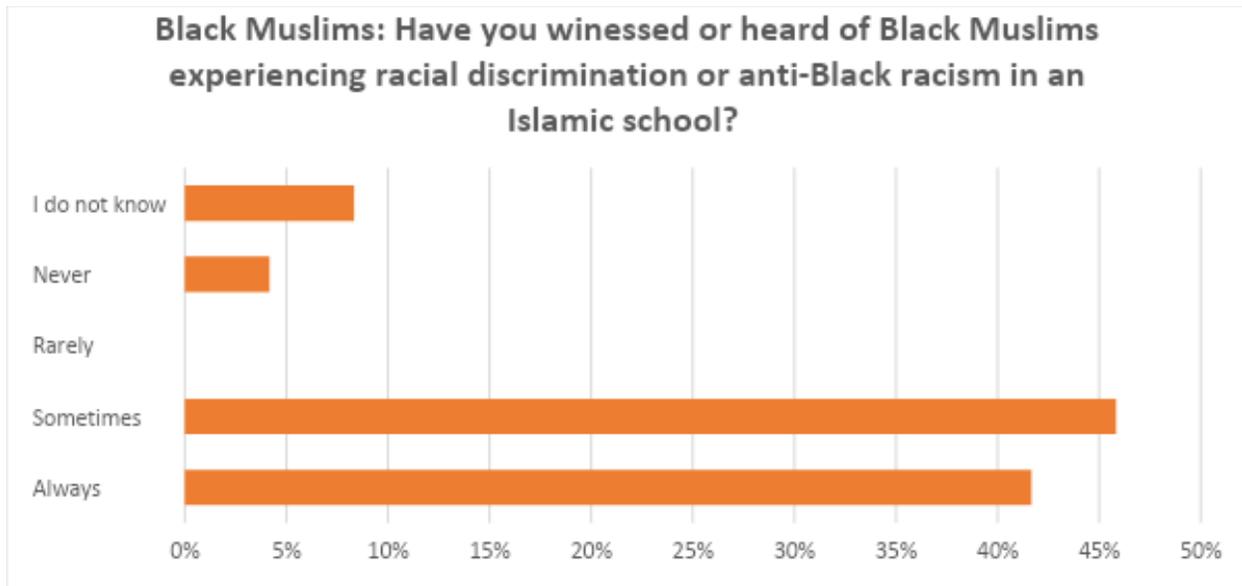


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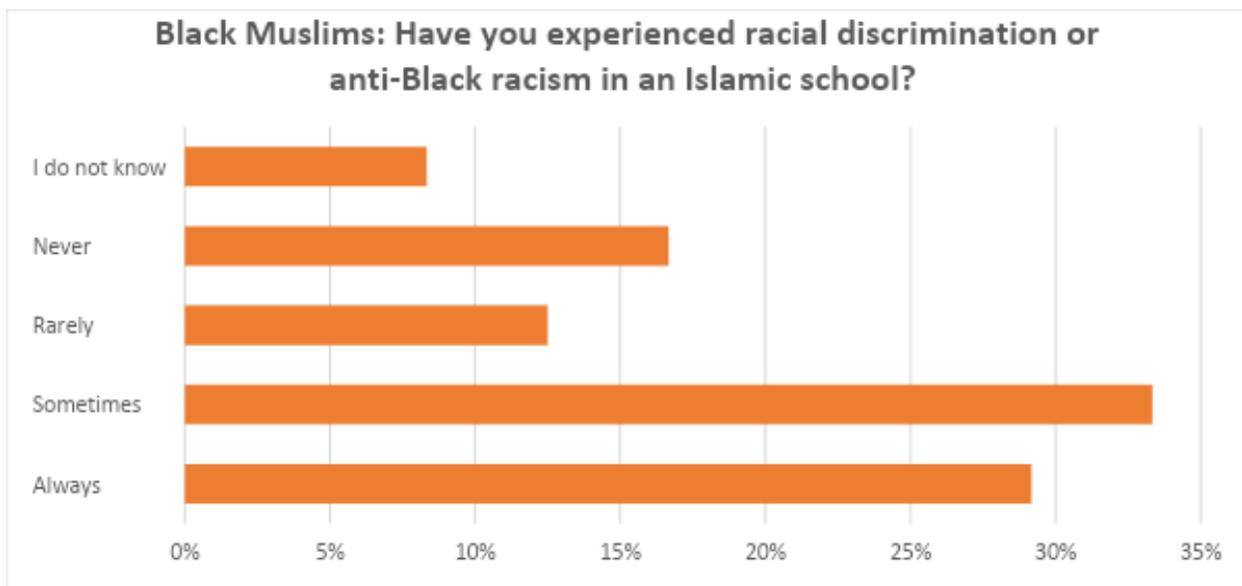


Figure 13:

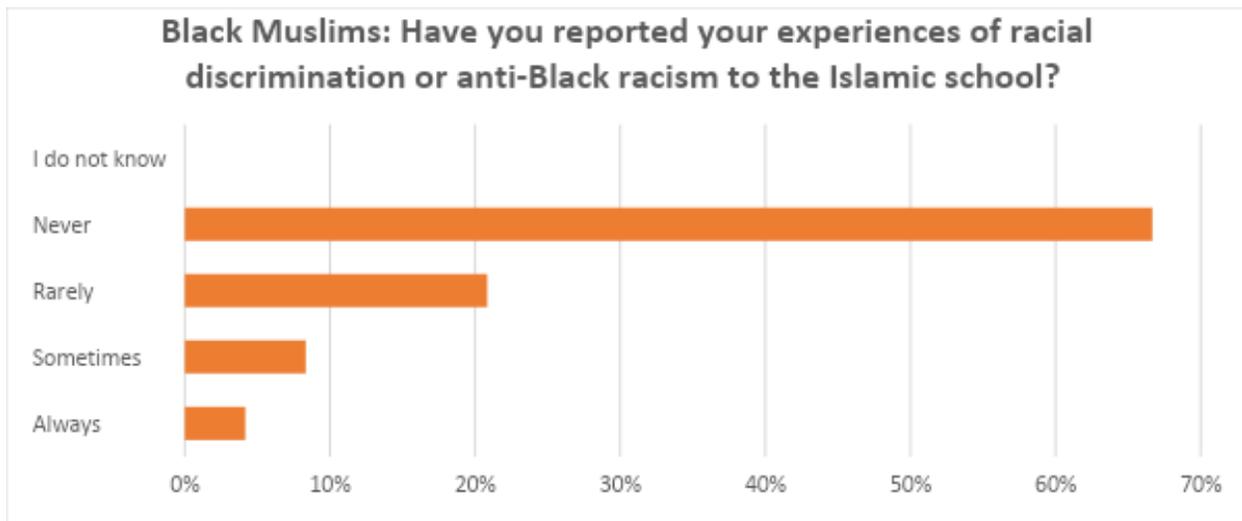


Figure 14:

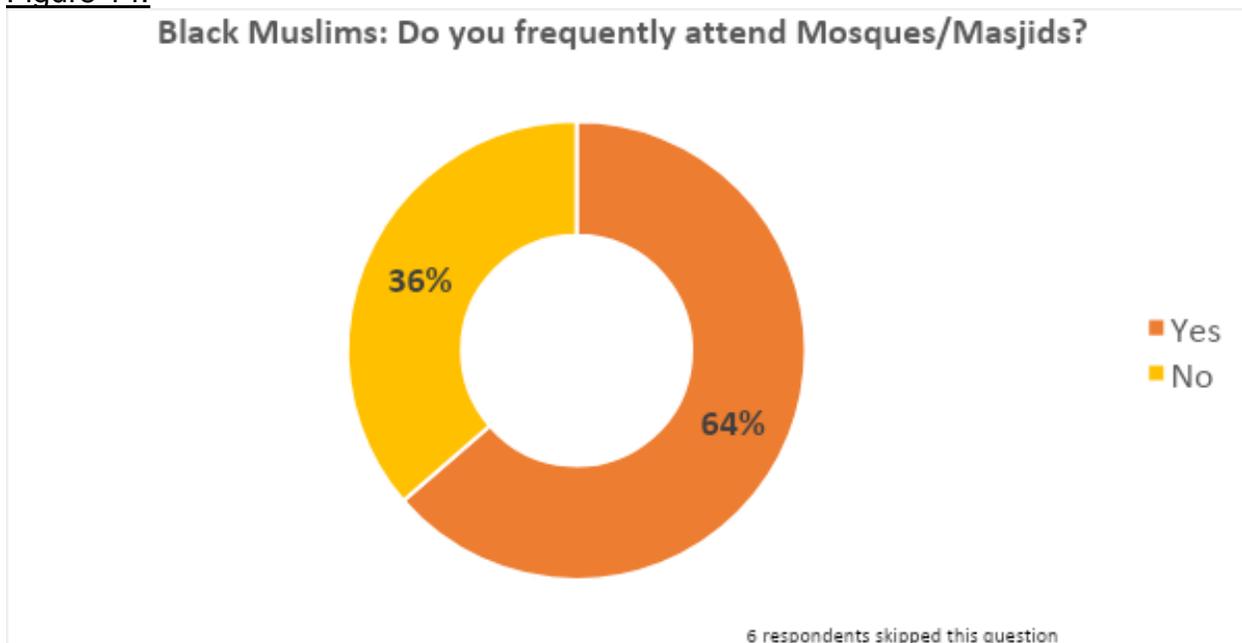


Figure 15

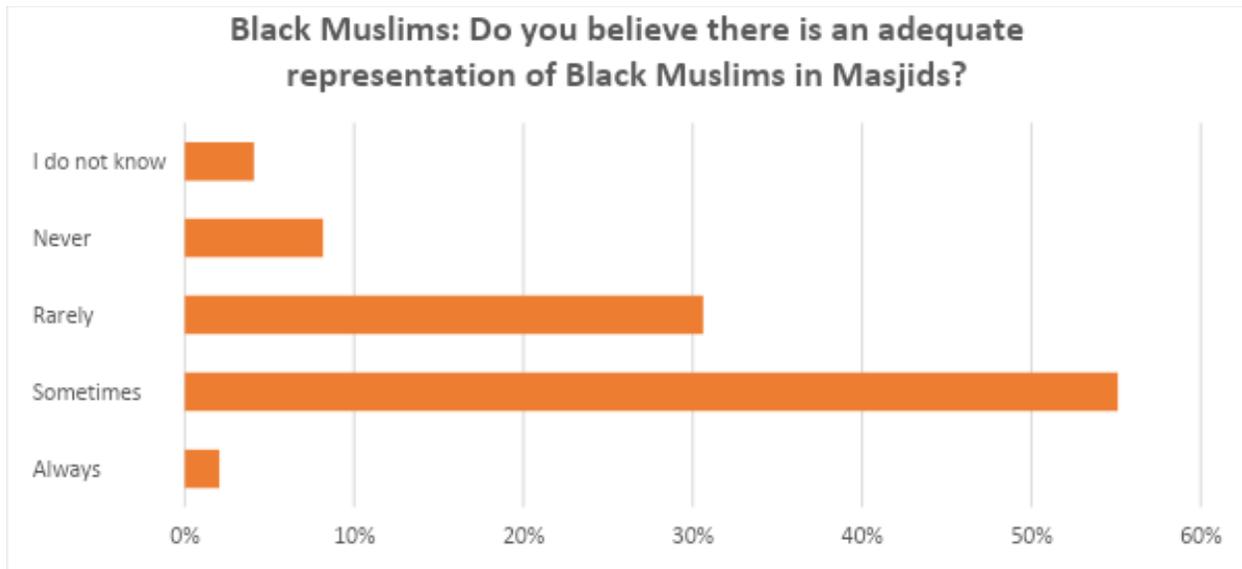


Figure 16:

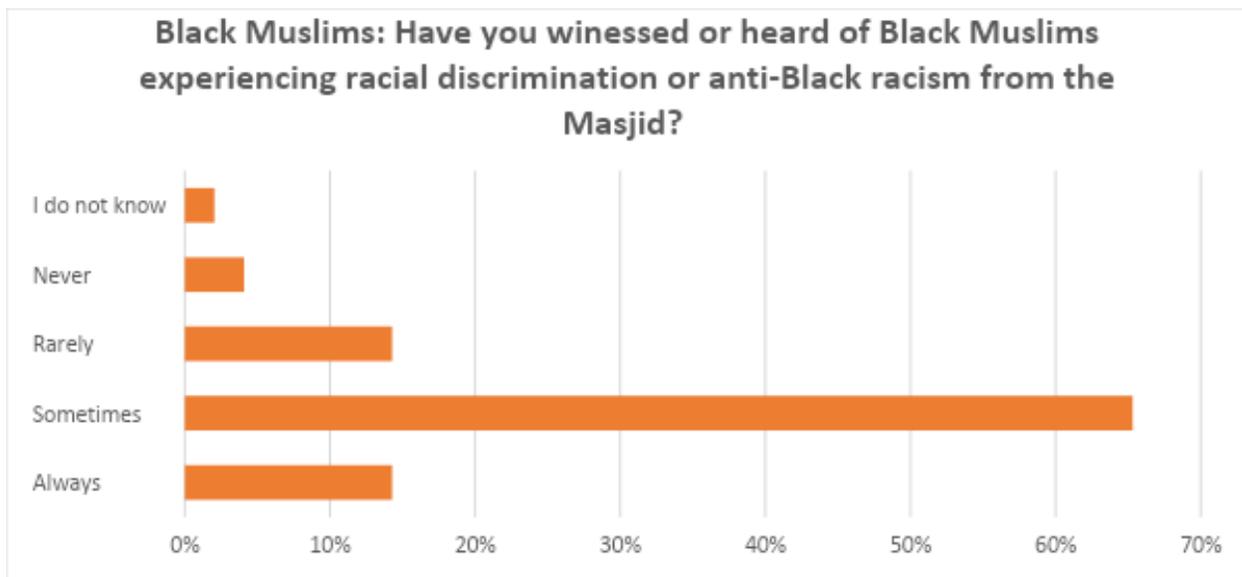


Figure 17:

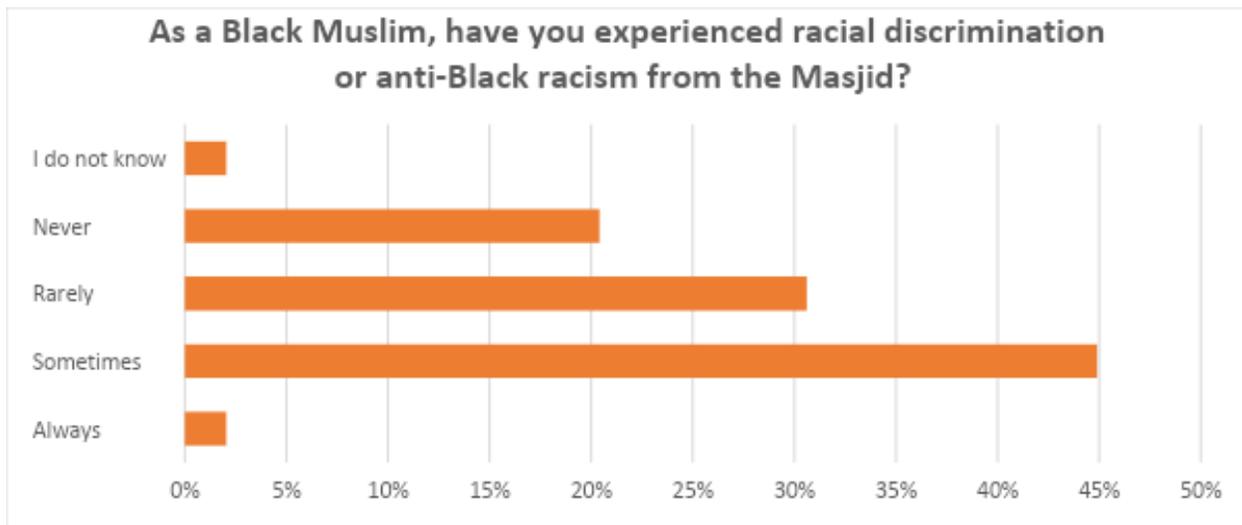


Figure 18:

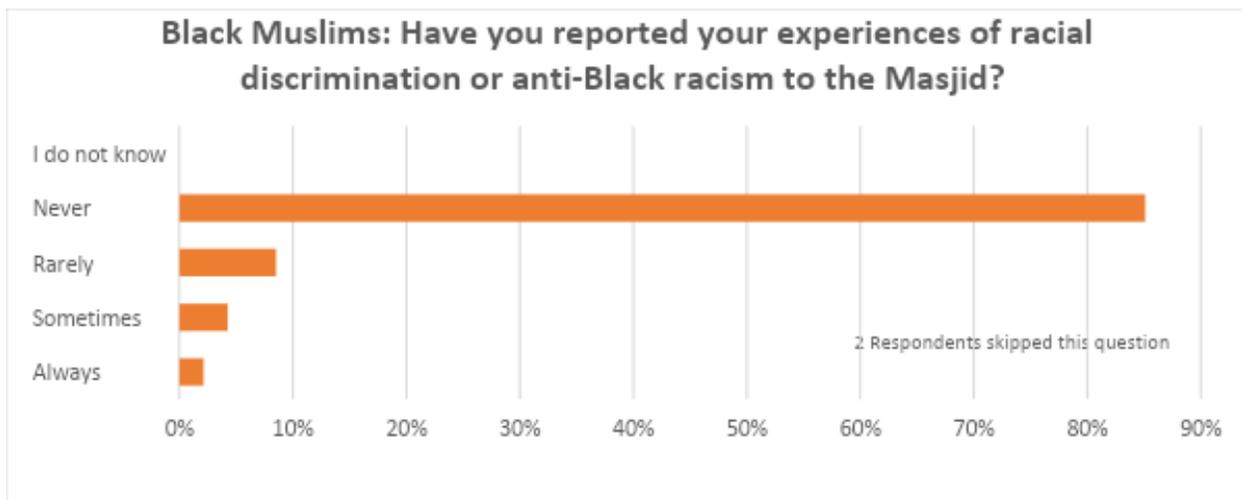


Figure 19:

**Black Muslim: Do you frequently attend Muslim Businesses?**

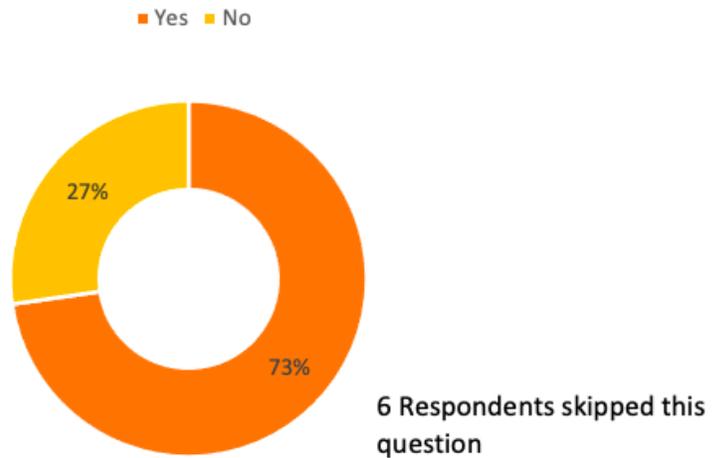


Figure 20:

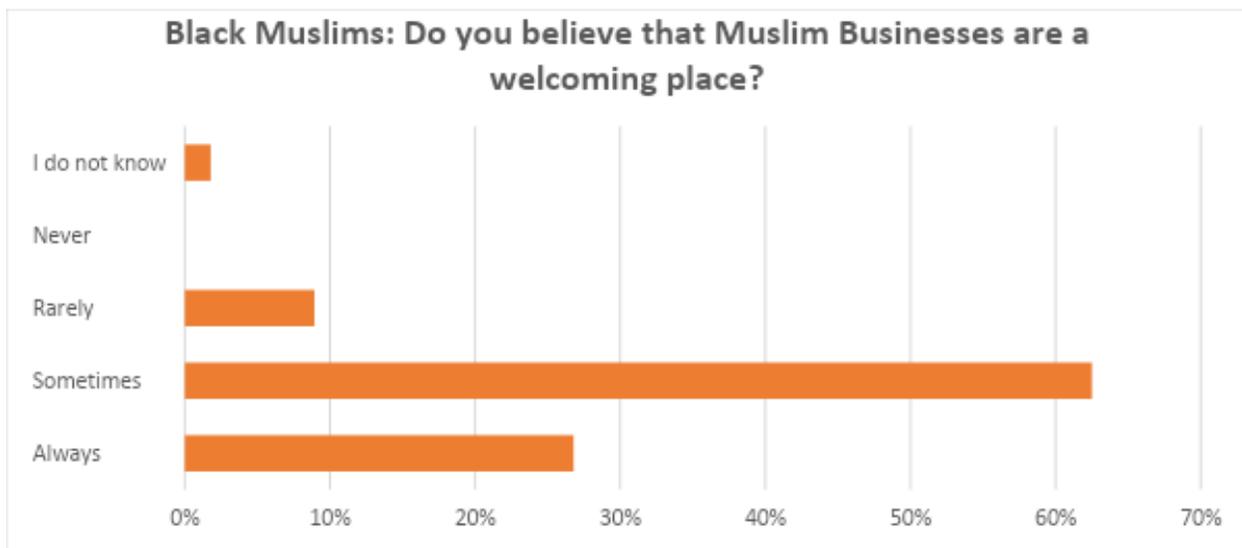


Figure 21:

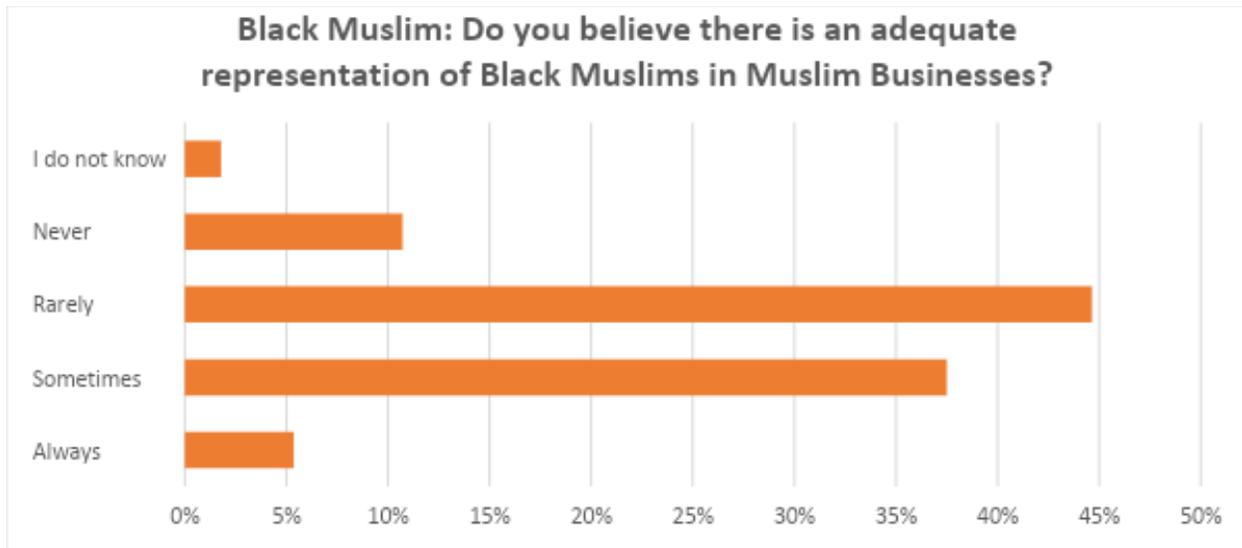


Figure 22:

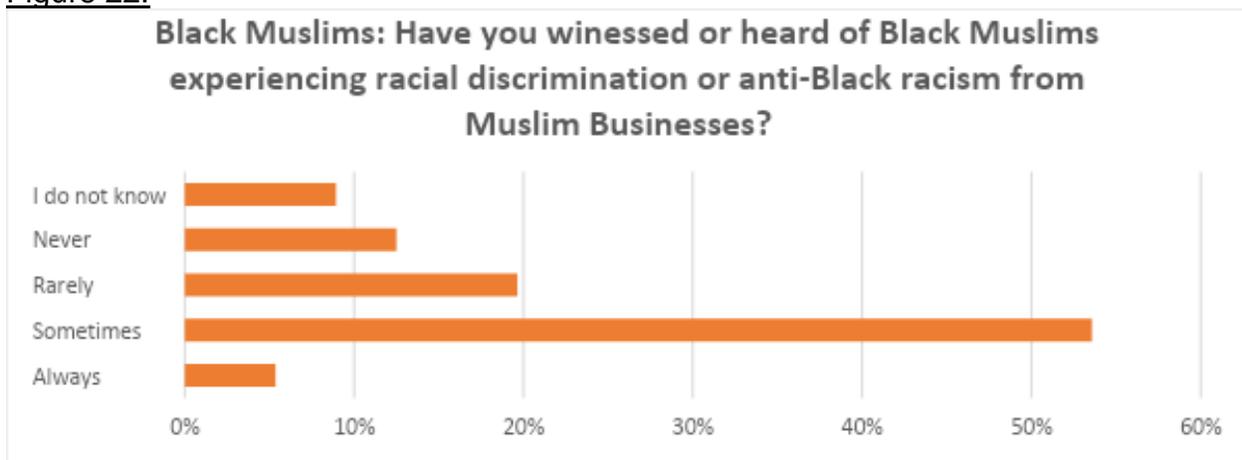


Figure 23

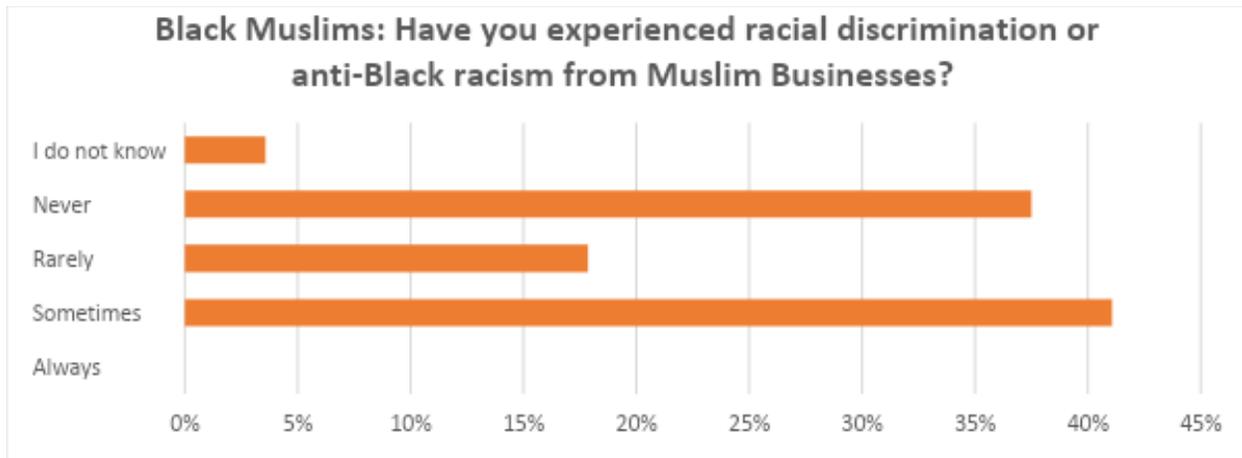


Figure 24:

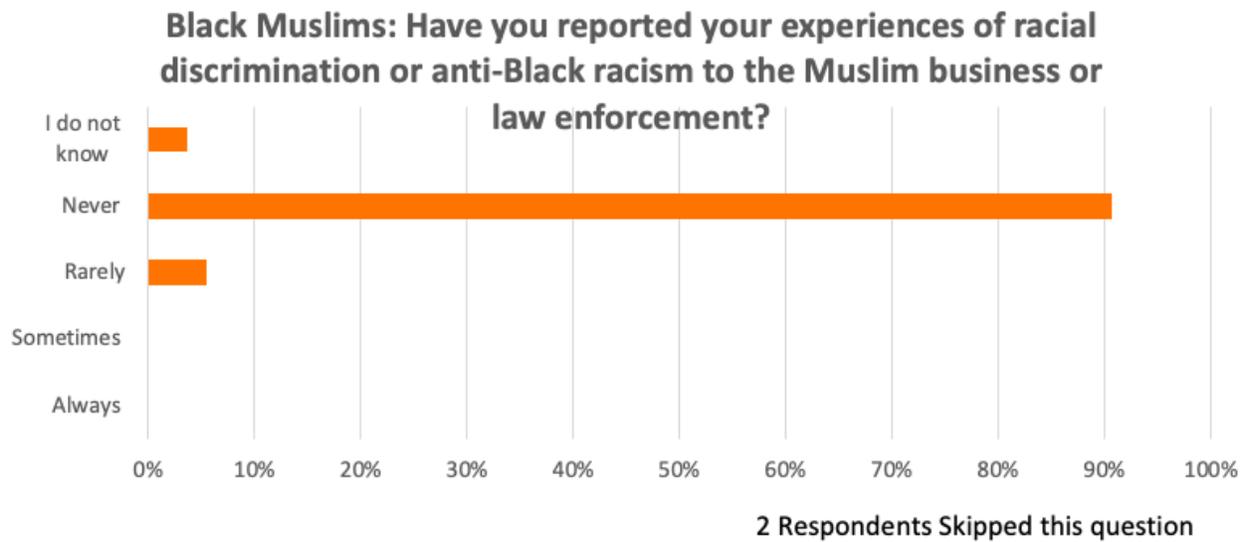


Figure 25

**Black Muslims: Do you frequently attend Muslim organizations?**

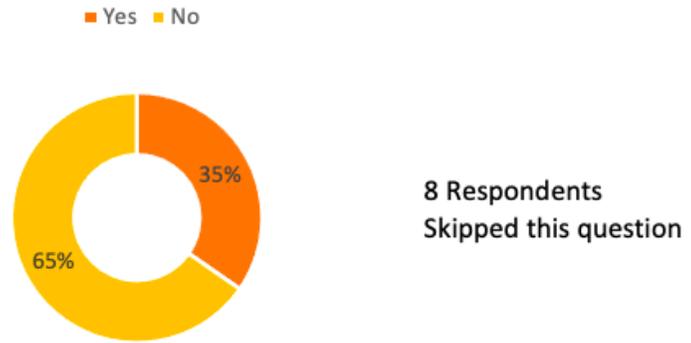


Figure 26:

**Black Muslims: Do you believe that Muslim organization are a welcoming place?**

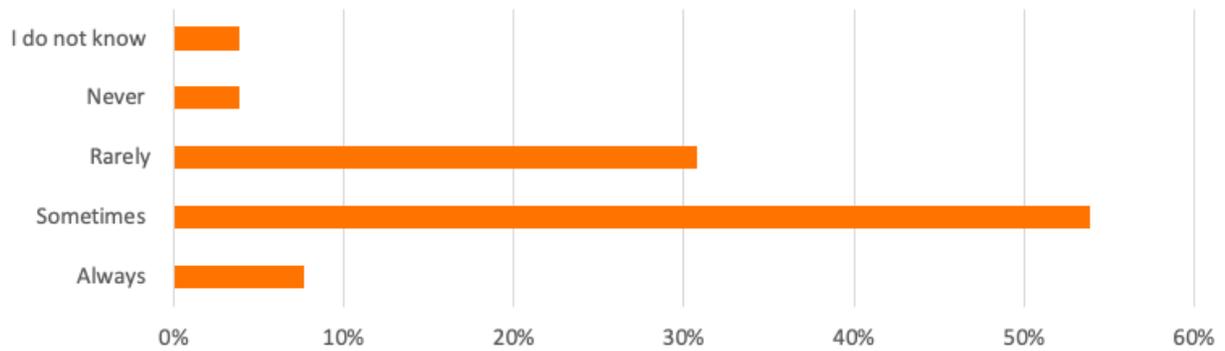


Figure 27:

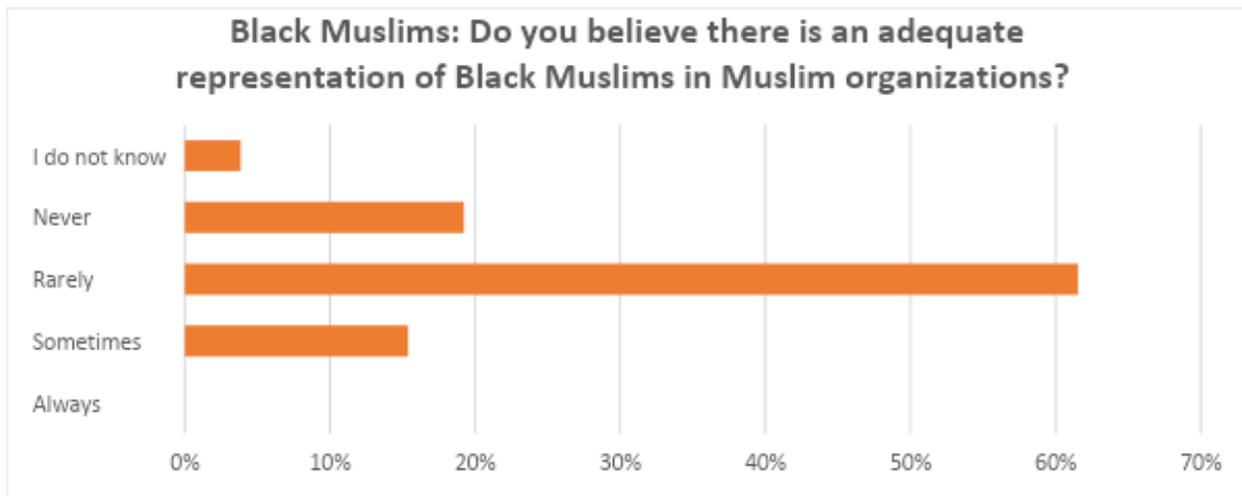


Figure 28:

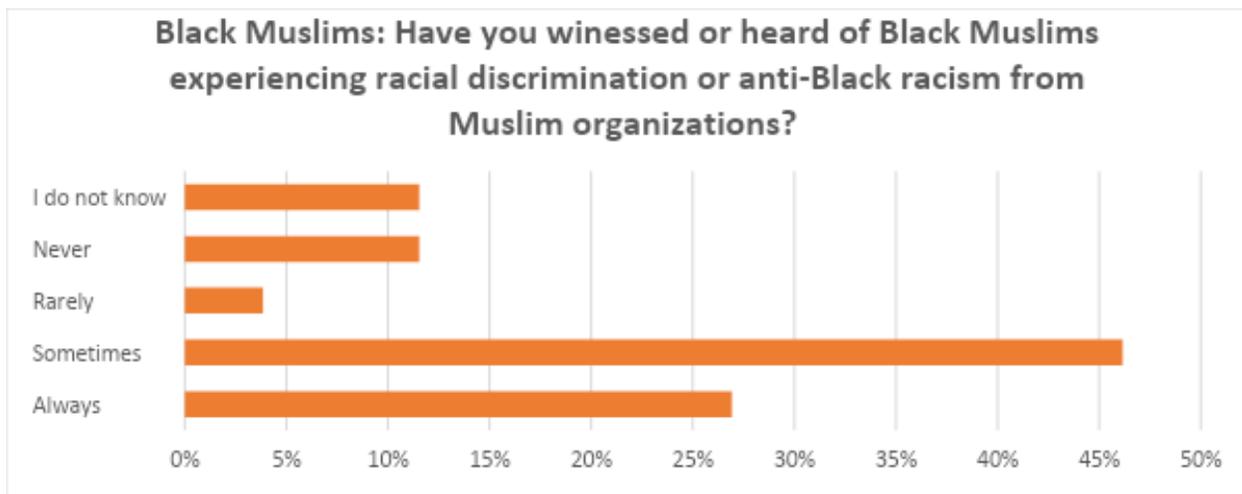


Figure 29:

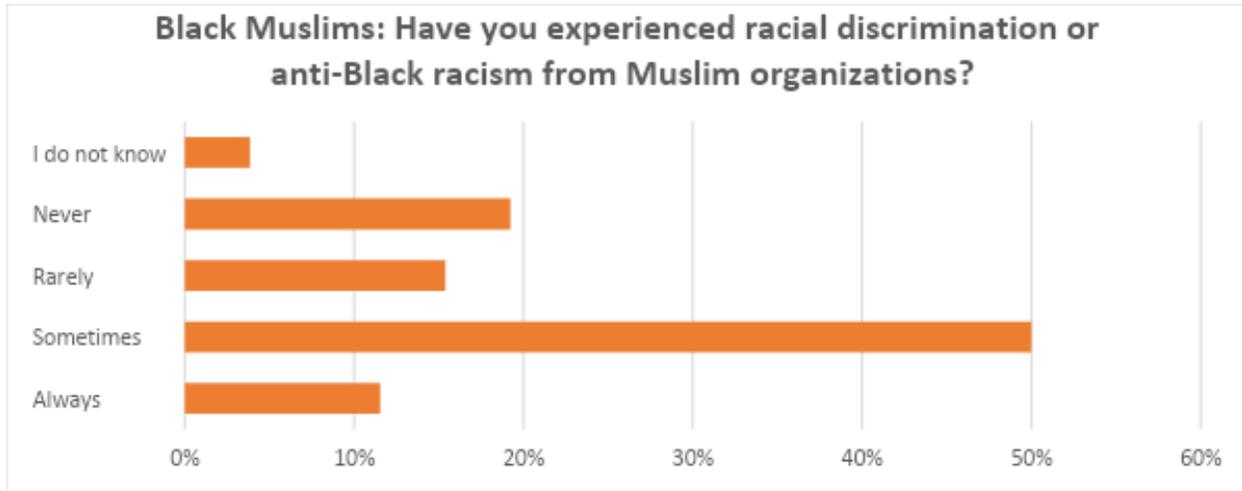
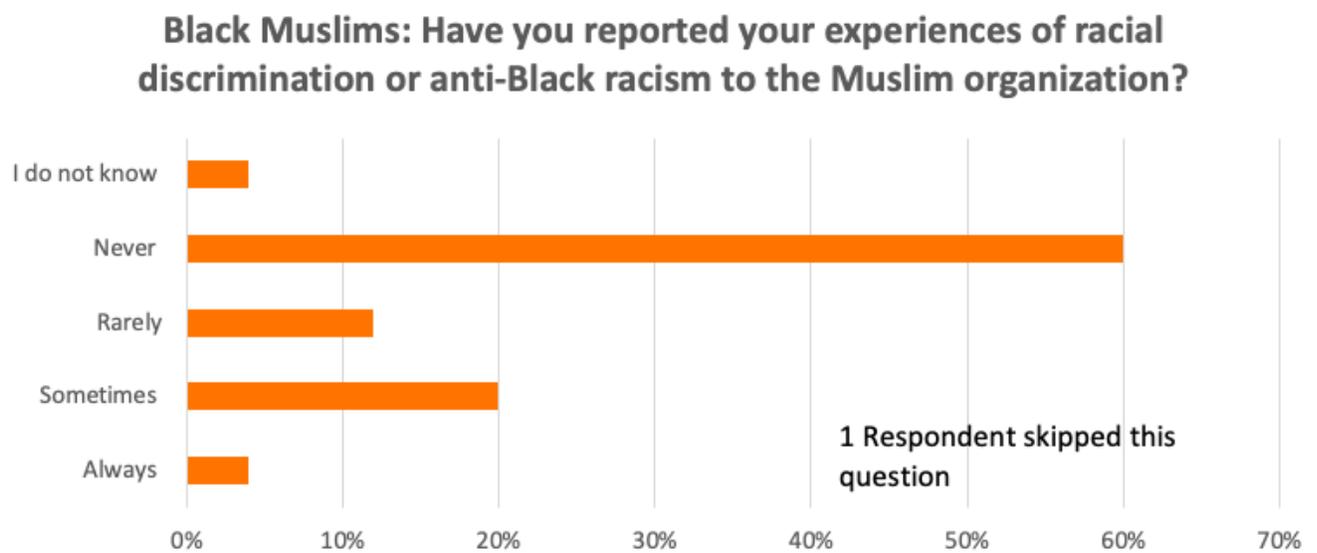


Figure 30:



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