

British Muslims in Numbers

**A Demographic, Socio-economic and
Health profile of Muslims in Britain
drawing on the 2011 Census**



The Muslim Council of Britain





The Muslim Council of Britain

The Muslim Council of Britain is a national representative Muslim umbrella body with over 500 affiliated national, regional and local organisations, mosques, charities and schools.

It is an independent body, established to promote consultation, cooperation and coordination on Muslim affairs in the United Kingdom.

The Muslim Council of Britain is a non-sectarian body working for the common good without interfering in, displacing or isolating any existing Muslim work in the community.

It is a broad-based, representative organisation of Muslims in Britain, accommodating and reflecting the variety of social and cultural backgrounds and outlook of the community.

The Muslim Council of Britain is pledged to work for the common good of society as a whole; encouraging individual Muslims and Muslim organisations to play a full and participatory role in public life.

The Muslim Council of Britain is a democratic body, built on consultation, co-operation and co-ordination among Muslim institutions and concerned Muslims throughout Britain.

British Muslims in Numbers

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A report prepared by the Muslim Council of Britain's Research & Documentation Committee.

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ISBN 978 1 905461 03 5
Art Director: Salman Farsi

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Foreword

The inclusion of the question on religious affiliation for the first time in the 2001 Census of England and Wales was a landmark event and an achievement made possible because of a sustained effort by an alliance of faith groups. Under the chairmanship of Professor Rev. Leslie Francis, a 'business case' was prepared for consideration by civil servants, and the group also lobbied MPs and built up grass-roots awareness. For Muslim communities in particular, it was an issue of strategic importance, opening the door for formal recognition of a section of British society hitherto statistically invisible. The MCB was at the forefront of this campaign and is delighted that the voluntary religion question in the 2011 Census has again been completed by over 92% of respondents. The findings from two consecutive censuses now allow for longitudinal comparisons and the MCB is keen to widen awareness of the data and its implications.

Professor Ceri Peach's remarks on the significance of an ethnicity question in the census (since 1991) may be applied equally to the religion question:

It greatly clarified the socioeconomic conditions of the minority ethnic populations in this country. It quantified the educational, occupational, domestic housing conditions of the population. Although discrimination against minorities had long been recognised as a general phenomenon, census data made it possible to quantify the extent to which discrimination was acting.

*Submission to the House of Commons
Science and Technology Select Committee,
September 2012.*

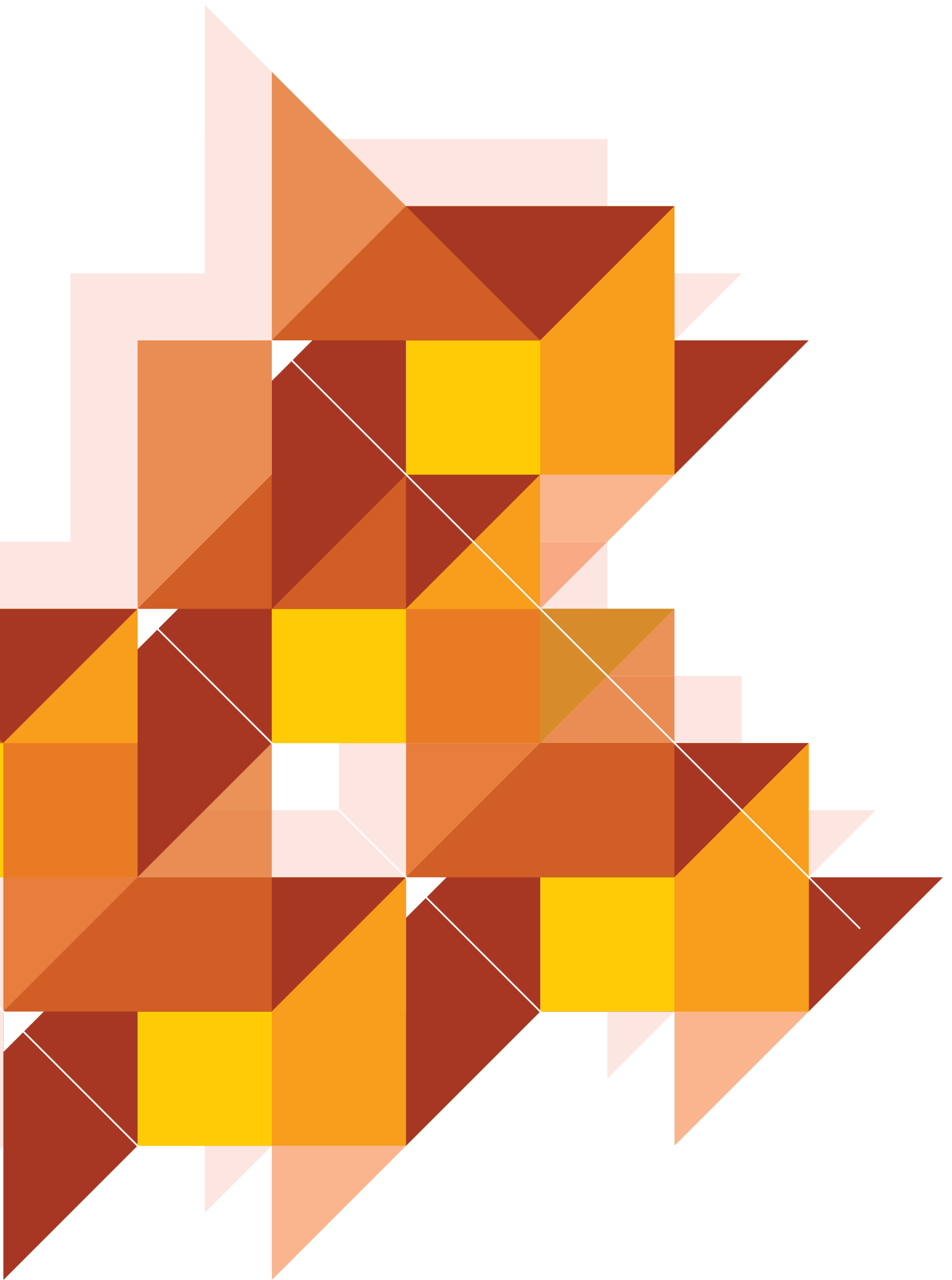
Such social statistics are the life-blood for advocacy and representation work of civil society groups, more so for the smaller ethnic and religious populations that lack the know-how and resources to conduct large-scale surveys. The decennial census is very much part of the nation's 'family silver' and in keeping with the intentions of a data-rich culture for twenty-first century Britain expressed in a recent White Paper (Open Data White Paper Unleashing the Potential, June 2012, Cm 8353). The MCB welcomes the assurance from the Office for National Statistics that a 2021 census will take place, albeit with greater internet reliance. For Muslims, as much as British society as a whole, the census outputs are an opportunity for reflection and preparation for the future.

The MCB's Research and Documentation Committee (ReDoc) welcomes this opportunity to place its analysis in the public domain. Feedback and comments are invited and further work and updates will be reported via its website www.mcb.org.uk/muslimstatistics.

Dr. Shuja Shafi
Secretary General

'The MCB played an active role in the interfaith campaign for the inclusion of the religion question in the census. Its inclusion for the first time in 2001 was a social landmark...'





1. Introduction

1. Introduction:

Structure of the Report & Approach

The 2011 Census form for England and Wales comprised 56 questions, 14 about the household and its accommodation and 42 for each member of the household. Amongst the latter was the religion question: 'What is your religion?' The MCB census project has extracted a subset of the data made available by the Office for National Statistics (ONS) relating to the Muslim population in England and Wales and its characteristics. Information has also been drawn from other more qualitative studies and observations to supplement the quantitative profile emerging from the census.

The presentation of the detailed data is in five parts:

Demographic Detail

- Population & Place of Birth
- Ethnic Diversity
- Geographical Distribution
- Age Profile
- Parliamentary Constituency Population

Issues Relating to Civic Life

- National Identity
- English Language Proficiency
- Household Type
- Focus on Youth
- Homeless and Prison Population

Inequalities

- Deprivation
- Housing Tenure
- Health & Disability

Labour Market and Education

- Economic Activity/Inactivity
- Education & Qualifications
- Focus on Women
- Socio-Economic Classification

Conclusions and Areas for Further Research

While the report's structure enables a systematic presentation of the data as separate variables, social reality is of course more complex.

Some census variables cannot be easily compartmentalised. For example census data

relating to communal establishments has been considered in more than one section because it provides population statistics on groups as disparate as the homeless, prison population and students in hostels.

It is also often not possible to comment on one variable without reference to others. The relatively poor participation of Muslims in the labour market (the census variable is Economic Activity/Inactivity), for example, needs to be considered alongside census output relating to Qualifications and Socio-economic categories. Similarly, the prevalence of one type of housing tenure – social housing in the case of Bangladeshi-heritage Muslims – may be considered an outcome of socio-economic inequality, but it also reflects the choice of settlement in a part of London that has a particular history of council housing. The significantly younger age profile of the Muslim population (median age is 25 years compared to 40 in the overall population) in particular, affects the interpretation of a range of statistics, for example relating to population increase, school-age population and prison population, and must be kept in mind.

The grouping of census variables in this report is, therefore, only one of many possible ways to slice a rich cake, but it also reflects themes to which the MCB is seeking to draw attention. While this report has avoided describing its findings as 'policy recommendations', a number of 'Observations' are presented as a way of summarising points for discussion and highlighting both concerns and positive developments.

The report has several audiences in mind: media commentators requiring a ready reference guide to British Muslim statistics; community organisers in the Muslim voluntary and social enterprise sector reflecting on present-day social realities and future priorities; decision-makers in social policy and public service delivery with whom the MCB can initiate a discussion and debate on Muslim concerns and aspirations; and researchers considering new lines of enquiry. The style and content of the report reflects this intended diverse readership.



The Mayor of London's Eid in the Square.



2. Executive Summary

2. Executive Summary – The Data & Observations

Demographic Detail

Population and Place of Birth

- Muslims form 4.8% of the population in England and Wales. The population has increased from 1.55 million in 2001 to 2.71 million in 2011. There are 77,000 Muslims in Scotland and 3,800 in Northern Ireland.
- The Muslim population is larger than all other non-Christian faith groups put together.
- 47% of Muslims are UK-born.

Observations

- The increase in the Muslim population since the last census has prompted alarmist coverage in some sections of the media. In the interests of responsible journalism, the demographic reality should be firmly kept in mind: Muslims comprise less than 1 in 20 of the overall population. Demographic alarmism is scaremongering.
- Less focused on, but far more significant, is discerning and accounting for the factors responsible for the increase in the Muslim population.
- The links and networks that British Muslims have with their countries of birth and other overseas connections offer the nation a competitive edge in promoting economic ties and trade.

Ethnic Diversity

- The Muslim population is ethnically diverse – 68% Asian (1.83 million of 2.71 million) and 32% non-Asian. 1 in 12 is of White ethnicity (8% of the Muslim population).
- Of the 56.1 million population of England and Wales, 48.2 million are in the ‘White’ ethnic category, and 7.9 million in the rest. If the latter is considered as ‘Black & Minority Ethnic’ groups (BME), then almost 1 in 3 are Muslim.

Observations

- The ethnic diversity within the Muslim groupings is a microcosm of the diversity in society at large.
- With almost 1 in 3 of the BME population being Muslim, community organisers have a basis for cementing alliances and coalitions across civil society to address shared concerns on persisting race inequalities

and colour and cultural racism: what is good for BME is good for Muslims.

- The ethnic diversity of the Muslim population needs to be reflected within the decision-making forums of Muslim institutions, such as mosque management committees.

Geographical Distribution

- The majority of Muslims (76%) live in the inner city conurbations of Greater London, West Midlands, the North West and Yorkshire and Humberside. Muslims form 12.4% of London’s population.
- There are 35 Local Authority Districts with a Muslim population of 10% or more. There are about 70 wards with a Muslim population of 40% or more.
- The Muslim population of the London Borough of Tower Hamlets has increased from 71,000 in 2001 to 88,000 in 2011 (19%). The increase in London as a whole is 35%.

Observations

- Muslims are part of the social fabric of Britain’s plural society and are to be found from Land’s End to Stornoway. Muslim communities play a significant part in the increasing diversity of Britain.
- According to anecdotal evidence the relatively moderate increase in the Muslim population in Tower Hamlets (compared to other LADs) suggests a degree of social mobility, perhaps with young Muslim professionals moving out to the suburbs, though further investigation is needed.
- Research studies on census data challenge the stereotype of self-segregating BME communities and note the increase in residential integration.

Age Profile

- 33% of the Muslim population was aged 15 years or under in 2011, compared to 19% of the population as a whole. Only 4% of the Muslim population is 65 years+, compared to 16% of the overall population.
- In a decade from now there will be approximately 190,000 Muslims in the 65 to 84 year old age band.

Observations

- For the nation, a youthful population is a strategic asset at a time when the proportion of senior citizens is increasing.
- The demographic shift in the Muslim population from younger age bands to adulthood and beyond provides opportunities for niche goods and services.
- Steps are needed to ensure the availability of culturally and religiously sensitive elderly care for those who need it. This calls for a partnership of the voluntary sector, social enterprise organisations, philanthropists and entrepreneurs.
- Just as decision-making forums of Muslim institutions need to reflect ethnic diversity, younger people too should be empowered.

Parliamentary Constituency Population

There are 26 Parliamentary constituencies with a Muslim population of 20% or more.

Observations

- Voter registration and turnout is lower within BME communities in comparison with the rest of the population and efforts by Muslim civil society and other stakeholders are required to convince young voters in particular of the importance of electoral political engagement.

Issues Relating to Civic Life

National Identity

- 73% of Muslims state that their only national identity is British (or other UK identity only).

Observation

- The Census finding on national identity is consistent with other studies and academic research.

English Language Proficiency

- Using ethnicity as a proxy, there is a high level of English language competence amongst Pakistanis and Bangladeshis. Those struggling with speaking English comprise approximately 6 per cent of the Muslim population.

Observation

- The lack of command of English amongst immigrants generally, and Muslims in particular, should not be overplayed.

Household Type

- There are about 260,000 Muslim married households with dependent children – 35% compared to 15% for the overall population. This is consistent with the younger age profile. Muslims are less likely to be cohabiting than the population as a whole, reflecting the cultural and religious values of the Muslim community. There are over 77,000 Muslim lone parent families with dependent children. There are also over 135,000 one-person Muslim households.

Observation

- The number of single parent and one-person households pose a challenge for Muslim civil society. Little systematic research has been undertaken on divorce rates and issues of social isolation. Mosque imams require briefings on such social realities.

Focus on Youth

- While Muslims form 4.8% of the population overall, 8.1% of all school-age children (5 to 15 year old age band) are Muslim.
- By 2021 there will be approximately 300,000 Muslim teenagers – those currently in the 5 to 9 year old age band.
- As a result of settlement patterns, even though there is evidence of less residential segregation, the percentage of Muslim children of school age is very high in some inner city wards.

Observations

- There are many stakeholders rightly concerned with the well-being and educational potential of Muslim and BME youth. The need of the hour is to address issues such as underachievement, low teacher expectations, high rates of student exclusions, racism and Islamophobia, lack of role models and levels of parental involvement.
- With public sector cuts in youth services, there will be a reduced safety net in terms of counselling services and provision of

recreational services. This is a challenge for Muslim civil society, for example in addressing issues of disaffection, the training of youth workers and building links with specialist agencies with statutory duties in this area.

Homeless and Prison population

- While 2.2% of the overall population are in hostels or temporary shelters for the homeless, this is 5.1% within the Muslim population.
- Data from the 2011 Census on the Muslim population in prison or detention centres differs from the Ministry of Justice statistics. The latter indicates 13% of the prison population in England and Wales is Muslim, though this includes both British and non-British nationals and those adopting the faith in prison.

Observation

- The higher proportion of Muslims in hostels for the homeless and in prison is an unwelcome social reality, requiring urgent attention by mosques and Muslim civil society. Some good practice projects have recently been initiated for offender rehabilitation that should be replicated more widely.

Inequalities

Deprivation

- 46% (1.22 million) of the Muslim population resides in the 10% most deprived, and 1.7% (46,000) in the 10% least deprived, local authority districts in England, based on the Index of Multiple Deprivation measure. In 2001, 33% of the Muslim population resided in the 10% most deprived localities.

Observation

- There are well-established correlations between neighbourhood deprivation and poor general health, and between low family income and educational underachievement. These are not exclusively Muslim concerns and the impact is felt by individuals and communities irrespective of ethnicity or faith.

Housing Tenure

- 28% of Muslim households occupy social housing. This is highest amongst Muslims in

the Bangladeshi-heritage ethnic category.

Observation

- The availability of affordable housing is a shared concern for those on low income. There are justified concerns with the trend of councils to sell their social housing stock for luxury property development, without adequate replenishment policies. The reasons for the low take-up of the 'right to buy option' amongst Muslims should be investigated, for example to see whether the avoidance of conventional mortgage-based house purchase is an issue.

Health and Disability

- The percentage within the Muslim population with self-declared 'bad or very bad health' for all age groups is 5.5%, which is similar to the overall population in this category of 5.4%. However for the age group of 50 years and above, it is 24.1% for Muslims, which is double the percentage for the population as a whole (12.1%).
- There are about 50 local authority districts where 40% or more of Muslim women over 65 years of age are in bad health.

Observations

- The Marmot Review in 2010 identified the reduction of health inequalities a matter of fairness and social justice. Advocacy groups within Muslim civil society need to raise the census findings with health policy makers and other stakeholders to seek appropriate interventions.
- Health practices seem to be failing the Muslim community as demonstrated by poor health outcomes and low Muslim participation in some key national screening programmes. Muslim opinion-makers such as mosque imams have a responsibility in disseminating health messages to their networks and congregations.
- The health needs of communities — BME and Muslim — should be addressed by the mainstream health providers, i.e. the NHS. The strategy of 'opting out', of establishing care provisions separately, is neither sustainable nor desirable. A public health policy needs to meet the needs of all sections of society.

Labour Market and Education

Economic Activity/Inactivity

- 19.8% of the Muslim population is in full-time employment, compared to 34.9% in the overall population. 7.2% of Muslims are unemployed compared to 4.0% in the overall population.

Observations

- The higher levels of unemployment amongst Muslims as compared to the overall population are the outcome of numerous factors, however there is now enough evidence of the double penalty faced in entering the labour market – of racial discrimination as well as Islamophobia. The Employment Equality Religion or Belief Regulations introduced in 2003 (and subsequently subsumed in the Equality Act 2010) were intended to address these very issues. The impact of the imposition of positive duty on the public sector needs to be assessed by appropriate stakeholders e.g. the Equality & Human Rights Commission.
- The MCB has anecdotal evidence of a glass ceiling for management positions in sectors such as the media, with higher turn-over for BME employees.

Education & Qualifications

- There has been a reduction in the percentage of Muslims with no qualifications from 2001 to 2011: from 39% to 26%.
- The percentage of Muslims (over 16) with 'Degree level and above' qualifications is similar to the general population (24% and 27% respectively).
- Few young Muslims take up apprenticeships (0.7% of the Muslim population in the 16-24 year old age band; for the population as a whole it is 3.6%).

Observations

- Muslim communities in 2011 are comparatively better educated than in 2001.
- Greater take up of apprenticeships should be encouraged and promoted by stakeholders including Muslim civil society.

Focus on Women

- 29% of Muslim women between the ages of 16 to 24 are in employment compared to approximately half of the overall population.

- 43% of the 329,694 Muslim full-time students are female; there are a number of local authority districts where the population of Muslim women in full-time education exceeds men.
- Of Muslim women in the 16-74 age band, 18% are 'Looking after home or family', compared to 6% in the overall population.

Observations

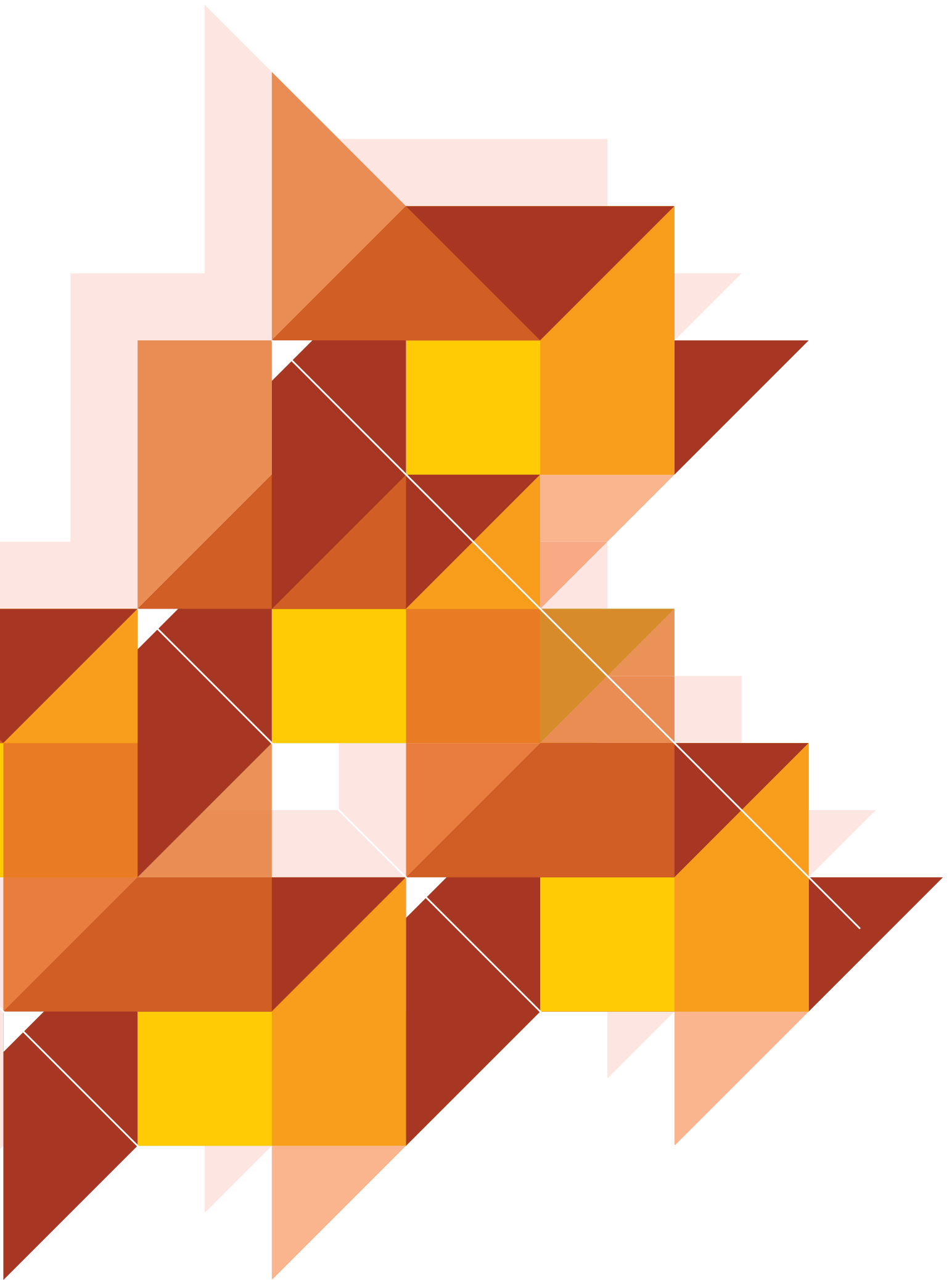
- The increased number of Muslim women in full-time education is leading to career expectations and aspirations for many, and the demands of looking after the home and family is reflected in the significant proportion of women not economically active. For many this is because family responsibilities after marriage take priority. Furthermore, Muslim women seeking employment are not finding commensurate support and equal opportunities. 71.2% of Muslim women aged 16-24 are not in employment. There is a need for various stakeholders – Muslim civil society, policy institutes, employers, trade unions and the Department for Work and Pensions – to facilitate conditions and opportunities in the labour market. The outcomes from the Young Foundation's policy proposals made in 2008 should be reviewed.

Socio-Economic Classification

- The proportion of Muslims in the 'Higher professional occupation' category is 5.5%, which is comparable to the overall population – 7.6%. There is greater comparability in the 'Small employers and own account workers' category – 9.7% in the Muslim population and 9.3% in the overall population.
- There are a number of London boroughs where the population of Muslims in the 'Higher managerial, administrative and professional occupations' category exceeds the number in the 'Never worked and Long-term unemployed' categories.

Observations

- Muslim representation in the higher socio-economic categories is a welcome indication of economic well-being in some sections of the population. Further research is needed to explore factors supporting social mobility.
- The high proportion of Muslim small employers and self-employed Muslims is an indication of entrepreneurial interests and aptitudes.



3. Demographic Detail

3. Demographic Detail

3.1 Population & Place of Birth

The 2011 Census shows that Muslims form 4.8% of the population of England and Wales (there are approximately 77,000 Muslims in Scotland and 3,800 in Northern Ireland). The Muslim population in England and Wales has

increased from 1,546,626 in 2001 to 2,706,066 people in 2011 (1,159,440 or 75% increase). The Muslim population is larger than all other non-Christian faith groups put together.

Table 1: Religion in the 2011 Census

| Religion | Total Population | % |
|---------------------|------------------|------|
| Christian | 33,243,175 | 59.3 |
| Muslim | 2,706,066 | 4.8 |
| Hindu | 816,633 | 1.5 |
| Sikh | 423,158 | 0.8 |
| Jewish | 263,346 | 0.5 |
| Buddhist | 247,743 | 0.4 |
| Any other religion | 240,530 | 0.4 |
| No religion | 14,097,229 | 25.1 |
| Religion not stated | 4,038,032 | 7.2 |
| All | 56,075,912 | 100 |

Source: Census 2011. ONS Table KS209EW.¹

Just less than half (47.2%) of the Muslim population is UK-born. Of the non-UK born Muslims, the greater proportion is from Asia

and Africa. There is also evidence of the settlement of Muslims from other parts of Europe.

Table 2: Country of Birth of Muslim Population

| Country of Birth | Muslims | | | | Muslim Population Change | |
|--|------------------|------|------------------|------|--------------------------|------|
| | 2001 | % | 2011 | % | 2001-2011 | % |
| United Kingdom | 718,226 | 46.4 | 1,278,283 | 47.2 | 560,057 | 48.3 |
| Republic of Ireland | 1,135 | 0.1 | 3,677 | 0.1 | 2,542 | 0.2 |
| Other Europe | 68,451 | 4.4 | 162,292 | 6.0 | 93,841 | 8.1 |
| Africa | 144,706 | 9.4 | 275,812 | 10.2 | 131,106 | 11.3 |
| Middle East & Asia | 599,848 | 38.8 | 977,037 | 36.1 | 377,189 | 32.5 |
| The Americas & the Caribbean | 5,422 | 0.4 | 7,991 | 0.3 | 2,569 | 0.2 |
| Antarctica & Oceania (including Australasia) | 494 | - | 966 | - | 472 | - |
| Other | 8,300 | 0.5 | 8 | - | -8,292 | -0.7 |
| All | 1,546,582 | | 2,706,066 | | 1,159,484 | |

Source: Census 2001. ONS Table S150² & Census 2011. ONS Table DC2207EW.

The increase in the Muslim population is consistent with other faith groups and migration patterns. For example, the Hindu population has increased by 48% between 2001 and 2011. Immigrants have a younger age profile and hence are more likely to start families – for example Poland is the most common country of birth for non-UK born mothers in Britain (20,495 babies in 2011).



Immigration into the UK tends to be of young adults, adding to the productive workforce. A growing child population results as most new migrants are of the age to start families. Not until many years later will those who immigrated become elderly and suffer significant numbers of deaths. Thus for many decades the population will grow due to the number of births exceeding the number of deaths, among the families with a parent or grandparent who migrated to the UK.

Ludi Simpson (2013), What makes ethnic populations grow? Age structures and immigration. ESRC Centre on Dynamics of Ethnicity (CoDE).

<http://www.ethnicity.ac.uk/medialibrary/briefings/dynamicsofdiversity/what-makes-ethnic-group-populations-grow-age-structures-and-immigration.pdf>

The growth in the Muslim population between 2001 and 2011 is a consequence of various factors:

1. An age profile skewed to the younger age bands raising children, the proportion of females in the age band of higher fertility and more people being born than dying.
2. Immigration from Somalia, Iraq and Afghanistan – mainly economic migrants or refugees.
3. Traditions of larger families in some ethnic groups.
4. Better response to the religion question and possibilities of undercounting in 2001.
5. Adoption of the Muslim faith.

Observations

- The increase in the Muslim population since the last census has prompted alarmist coverage in some sections of the media. For example an article published by *The*

Telegraph included the comment, ‘it feels as if they [Muslims] are taking over’.³ Responsible voices are needed in media and political circles to explain the factors responsible for the demographic profile and its transient nature. A section of the society comprising 1 in 20 of persons in the overall population can hardly ‘take over’.

- With 53% of Muslims born outside Britain, these family and other connections present a strategic opportunity for the nation, particularly in promoting economic links and trade. As remarked by the Prime Minister at the 9th World Islamic Economic Forum held in London: ‘we are in a global race for our economic future’. The MCB publication *The Muslim Pound* (2014) notes, ‘Muslim connections from the Atlantic to the Pacific have helped Britain facilitate trade to new and emerging markets. And with this globalised Muslim community, British Muslims join fellow countrymen in providing a world-class workforce’.

End Notes

1. Nomis official labour market statistics. Office for National Statistics. www.nomisweb.co.uk
2. Due to a change in some Country of Birth categories, not all respondents from 2001 are included in Table 2.
3. Jane Kelly (2013), ‘I feel like a stranger where I live’, *The Telegraph*, 29 January.

3.2 Ethnic Diversity

The Muslim community is ethnically diverse with significant numbers of Muslims from every ethnicity category recorded in the census. The largest ethnic category is 'Asian'. One in twelve Muslims are from white ethnic groups and 10% are from black ethnic groups.

The ethnic diversity is increasing as the proportion of Pakistani and Bangladeshi Muslims is falling and the proportion of Muslims in the 'Black African, Black other' and 'Asian other' is rising.

Table 3: Ethnicity of Muslim Population

| Ethnic Group | Muslims | | Muslim Population Change | | | |
|---------------------------|------------------|-------------|--------------------------|-------------|------------------|-------------|
| | 2001 | % | 2011 | % | 2001-2011 | % |
| White | 179,773 | 11.6 | 210,620 | 7.8 | 30,847 | 2.7 |
| British | 63,042 | 4.1 | 77,272 | 2.9 | 14,230 | 1.2 |
| Irish | 890 | 0.1 | 1,914 | 0.1 | 1,024 | 0.1 |
| Other White | 115,841 | 7.5 | 131,434 | 4.9 | 15,593 | 1.3 |
| Mixed | 64,262 | 4.2 | 102,582 | 3.8 | 38,320 | 3.3 |
| White and Black Caribbean | 1,385 | 0.1 | 5,384 | 0.2 | 3,999 | 0.3 |
| White and Black African | 10,523 | 0.7 | 15,681 | 0.6 | 5,158 | 0.4 |
| White and Asian | 30,397 | 2.0 | 49,689 | 1.8 | 19,292 | 1.7 |
| Other Mixed | 21,957 | 1.4 | 31,828 | 1.2 | 9,871 | 0.9 |
| Asian | 1,139,817 | 73.7 | 1,830,560 | 67.6 | 690,743 | 59.6 |
| Indian | 131,662 | 8.5 | 197,161 | 7.3 | 65,499 | 5.6 |
| Pakistani | 657,680 | 42.5 | 1,028,459 | 38.0 | 370,779 | 32.0 |
| Bangladeshi | 259,710 | 16.8 | 402,428 | 14.9 | 142,718 | 12.3 |
| Chinese | 752 | 0.0 | 8,027 | 0.3 | 7,275 | 0.6 |
| Other Asian | 90,013 | 5.8 | 194,485 | 7.2 | 104,472 | 9.0 |
| All Black | 106,345 | 6.9 | 272,015 | 10.1 | 165,670 | 14.3 |
| Black Caribbean | 4,477 | 0.3 | 7,345 | 0.3 | 2,868 | 0.2 |
| Black African | 96,136 | 6.2 | 207,201 | 7.7 | 111,065 | 9.6 |
| Other Black | 5,732 | 0.4 | 57,469 | 2.1 | 51,737 | 4.5 |
| Other | 56,429 | 3.6 | 290,289 | 10.7 | 233,860 | 20.2 |
| Arab | - | - | 178,195 | 6.6 | 178,195 | 15.4 |
| Any other ethnic group | 56,429 | 3.6 | 112,094 | 4.1 | 55,665 | 4.8 |
| All | 1,546,626 | | 2,706,066 | | 1,159,440 | |

Source: Census 2001. ONS Table S104 & Census 2011. ONS Table DC2201EW.

The 2011 census included the 'Arab' ethnic category for the first time. About 20% of the increase in the Muslim population can be attributed to the 'Other Asian' and 'Other Black' ethnicity categories, the former reflecting settlement from Sri Lanka and Afghanistan, both areas of conflict.

There has also been a significant rise in the Somali Muslim population in the last decade, but in the absence of a specific ethnic category, it is not possible to provide a definitive figure. Some data on the Somali

population is available from various census sources: 46,000 from the write-in responses to the ethnicity question; 101,000 from responses to the Country of Birth question, and 86,000 to the Main Language question. The Somali community affiliates in the MCB estimate the population to be 250,000.

The Black and Minority Ethnic (BME) population is 7.87 million. There are 2.49 million Muslims in this grouping, i.e. 31.6% or about 1 in 3.

Table 4: Muslim Proportions of Ethnic Groups

| Ethnic Group | All | Muslims | Muslims as % of All Population | Muslims as % of Overall Muslim Population |
|---------------------------------------|-------------------|------------------|--------------------------------|---|
| White | 48,209,395 | 210,620 | 0.4 | 7.8 |
| Mixed/Multiple Ethnic Group | 1,224,400 | 102,582 | 8.4 | 3.8 |
| Asian/Asian British | 4,213,531 | 1,830,560 | 43.4 | 67.6 |
| Black/African/Caribbean/Black British | 1,864,890 | 272,015 | 14.6 | 10.1 |
| Arab | 230,600 | 178,195 | 77.3 | 6.6 |
| Any Other Ethnic Group | 333,096 | 112,094 | 33.7 | 4.1 |
| All | 56,075,912 | 2,706,066 | 4.8 | 100 |

Source: Census 2011. ONS Table DC2201EW.

Observations

- The ethnic diversity within Muslim groupings is a microcosm of the diversity in society at large.
- With almost 1 in 3 of the BME community being Muslim, community organisers have a basis for cementing alliances and coalitions across civil society to address shared concerns relating to continuing race inequalities and colour and cultural racism. In the words of one community organiser, ‘What is good for BME, is good for Muslims’.
- Further research is needed on the Somali population to better understand its socio-economic profile.
- The ethnic diversity of the Muslim population needs to be reflected within the decision-making forums of Muslim institutions, such as mosque management committees.

3.3 Geographical Distribution

76% of the Muslim population live in four regions: London, West Midlands, the North West and Yorkshire and The Humber.

Table 5: Muslim Population by Region

| Region | All | Muslims | Muslims as % of All Population | Muslims as % of Overall Muslim Population |
|--------------------------|-----------|-----------|--------------------------------|---|
| London | 8,173,941 | 1,012,823 | 12.4 | 37.4 |
| West Midlands | 5,601,847 | 376,152 | 6.7 | 13.9 |
| North West | 7,052,177 | 356,458 | 5.1 | 13.2 |
| Yorkshire and The Humber | 5,283,733 | 326,050 | 6.2 | 12.0 |
| South East | 8,634,750 | 201,651 | 2.3 | 7.5 |
| East | 5,846,965 | 148,341 | 2.5 | 5.5 |
| East Midlands | 4,533,222 | 140,649 | 3.1 | 5.2 |
| South West | 5,288,935 | 51,228 | 1.0 | 1.9 |
| North East | 2,596,886 | 46,764 | 1.8 | 1.7 |
| Wales | 3,063,456 | 45,950 | 1.5 | 1.7 |

Source: Census 2011. ONS Table QS208EW

Muslims make up 12.4% of London’s population, with an increase of 405,000 between 2001 and 2011. This has been a 35% increase in the decade. Bradford has the greatest concentration of Muslims – 24.7%.

Table 6: Muslim Population Change in Cities with Largest Muslim Population

| City | All | | Muslims | | | | Muslim Population Change | |
|------------|-----------|-----------|---------|------|-----------|------|--------------------------|-------|
| | 2001 | 2011 | 2001 | % | 2011 | % | 2001-2011 | % |
| London | 7,172,091 | 8,173,941 | 607,083 | 8.46 | 1,012,823 | 12.4 | 405,740 | 66.8 |
| Birmingham | 977,087 | 1,073,045 | 140,017 | 14.3 | 234,411 | 21.8 | 94,394 | 67.4 |
| Bradford | 467,665 | 522,452 | 75,188 | 16.1 | 129,041 | 24.7 | 53,853 | 71.6 |
| Manchester | 392,819 | 503,127 | 35,825 | 9.12 | 79,496 | 15.8 | 43,671 | 121.9 |

Source: Census 2011. ONS Table QS208EW.

(Data on cities has been derived from Local Authority District data)

There are 35 Local Authority Districts (LADs) with a Muslim population of 10% or more (there are 348 LADs in England and Wales). LADs with the highest percentage of Muslims are the London Boroughs of Tower Hamlets (34.5%) and Newham (32.0%) followed by Blackburn with Darwen (27.0%).

There are about 70 wards with a Muslim population of 40% or more (there are 8,570 wards in England and Wales). The wards with the highest percentage of Muslims (over 70%) are in Blackburn (Bastwell and Shear Brow), Birmingham (Washwood Heath, Bordesley Green and Sparkbrook), Burnley (Daneshouse with Stoneyholme) and Bradford (Toller, Manningham and Bradford Moor). Listings of the Muslim populations in local authorities and wards (with higher Muslim populations) are provided as appendices.

The Muslim population of Tower Hamlets has increased from 71,000 in 2001 to 88,000

in 2011. Anecdotal evidence suggests that this moderate increase is due to a degree of social mobility, perhaps with young Muslim professionals moving out to the suburbs, though further research is required.

Observations

- Muslims are part of the social fabric of Britain’s plural society and are to be found from Land’s End to Stornoway. Muslim communities play a significant part in the increasing diversity of Britain.
- According to anecdotal evidence the relatively moderate increase in the Muslim population in Tower Hamlets (compared to other LADs) suggests a degree of social mobility, perhaps with young Muslim professionals moving out to the suburbs, though further investigation is needed.
- Census researchers have challenged the stereotype of self-segregating BME communities.



Research shows that the ethnic minority populations of England and Wales have grown, and live in more mixed areas in 2011 than before. This ‘spreading out’ has accelerated in the past ten years. The Indian, White, Pakistani, Bangladeshi, African, Irish, Caribbean, Mixed White/Caribbean, White/African and White/Asian populations are all more evenly spread in 2011 than in 2001. Thus it is not the case that the BME are self-segregating. The White British population is the only group that lives in relative isolation from others, on average living in Districts with 85% of White British residents. All ethnic minority groups live in Districts where on average they make up fewer than 10% of the residents. In smaller areas than local authority Districts, White British and other groups live in greater concentrations than this.

Ludi Simpson (2012), More segregation or more mixing? ESRC Centre on Dynamics of Ethnicity (CoDE).

<http://www.ethnicity.ac.uk/medialibrary/briefingsupdated/more-segregation-or-more-mixing.pdf>



Neighbourhood residential integration is increasing: segregation, the extent to which an ethnic group is evenly spread across neighbourhoods, has decreased within most local authority districts of England and Wales, for all ethnic minority groups. [...] Increasing residential mixing in inner and outer London and major urban centres is the dominant pattern of change in segregation. In outer London, for example, segregation decreased by 12% for the Bangladeshi ethnic group [...]. Segregation has decreased in metropolitan districts for all ethnic groups except White British.

Gemma Catney (2013), Has neighbourhood ethnic segregation decreased? ESRC Centre on Dynamics of Ethnicity (CoDE).

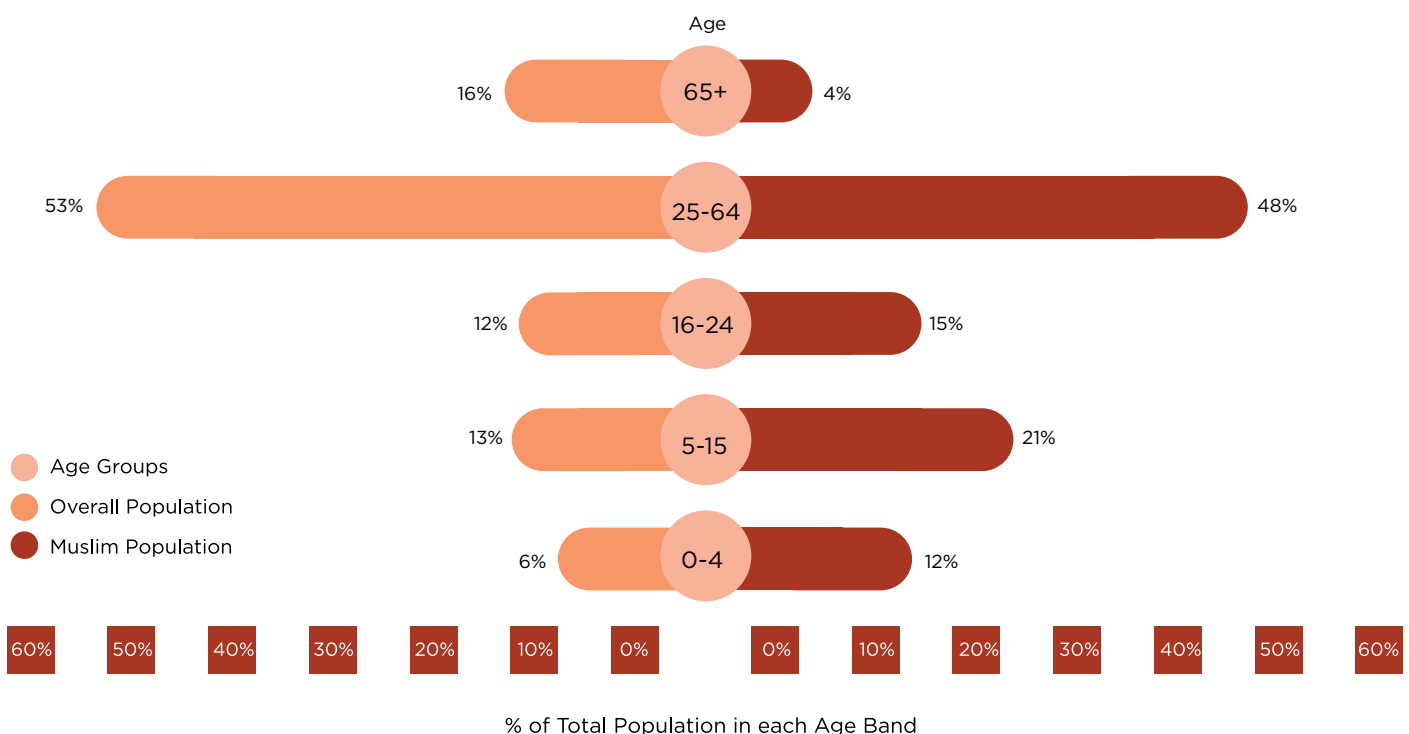
<http://www.ethnicity.ac.uk/medialibrary/briefingsupdated/has-neighbourhood-ethnic-segregation-decreased.pdf>

3.4 Age Profile

The Muslim population, in common with the Black and Minority Ethnic (BME) population, has a different age profile to the rest of the population. It is younger than the overall population with a much greater proportion of age 15 years or under, and a much smaller

proportion over 65 than in the overall population. 33% of the Muslim population was aged 15 years or under in 2011 compared to 19% of the overall population; only 4% of Muslims were aged 65 or over compared to 16% of the overall population.

Figure 1: Overall Population and Muslim Population Age Profile



The median age of the Muslim population is 25 years, compared to the overall population's median age of 40 years.

A comparison of the Muslim population between 2001 and 2011 indicates that while there have been significant increases in the Muslim population at all ages the population does seem to be getting older overall: the 25-64 age group seeing the biggest gain in both absolute numbers (604,222) and in their share of the overall Muslim population (from 44.3%

to 47.7%), and the 16-24 age group seeing the biggest fall in their share of the Muslim population (from 18.2% to 15.3%). This along with the growth in the 0-4 age group suggests that the Muslim population is increasingly shifting from school age towards young and middle-aged adults.

Table 7: Change in Muslim Population Age Profile 2001-2011

| Age Group | Muslims | | | | Muslim Population Change | |
|------------|------------------|------|------------------|------|--------------------------|------|
| | 2001 | % | 2011 | % | 2001-2011 | % |
| 0 - 4 | 176,264 | 11.4 | 317,952 | 11.7 | 141,688 | 80.4 |
| 5 -15 | 346,596 | 22.4 | 577,185 | 21.3 | 230,589 | 66.5 |
| 16 - 24 | 281,628 | 18.2 | 414,245 | 15.3 | 132,617 | 47.1 |
| 25 - 64 | 685,636 | 44.3 | 1,289,858 | 47.7 | 604,222 | 88.1 |
| 65+ | 56,502 | 3.7 | 106,826 | 3.9 | 50,324 | 89.1 |
| All | 1,546,626 | | 2,706,066 | | 1,159,440 | |

Source: Census 2001. ONS Table S149 & Census 2011. ONS Table DC2107EW.

In a decade from now there will be approximately 190,000 Muslims in the 65 to 84 year old age band, based on a simple extrapolation of the population in the 55 to 74 year old age band in 2011, not taking into account mortality and emigration.

Table 8: Muslims in 55 to 74 year old Age Band, 2011

| Age Group | Muslims | Muslims as % of Overall Muslim Population |
|-----------|----------------|---|
| 55 - 59 | 75,000 | 2.8 |
| 60 - 64 | 46,890 | 1.7 |
| 65 - 69 | 33,457 | 1.2 |
| 70 - 74 | 33,742 | 1.2 |
| | 189,089 | |

Source: Census 2011. ONS Table DC2107EW.



[...] a Muslim lady had a far more negative experience when she moved into the home. Despite requiring a strict halal diet, some carers were caught feeding this lady non-halal meat. When these carers were questioned about the food, they said that this lady's dementia was so severe she wouldn't know what she was being given, and had been willing to eat it so it made no difference. Moreover, with the exception of one carer who was from the same cultural background as this lady, no others were able to correctly assist her to dress in a manner befitting her cultural and religious heritage... Often a person with dementia cannot fight back against this, demand better or indeed remove themselves from what has to be considered a form of abuse, hence why we need a far greater emphasis on these elements of care.

Beth Britton (2013), Keep the Faith. D4Dementia Blog.

<http://d4dementia.blogspot.co.uk/2013/07/keep-faith.html>

Observations

- For the nation, a youthful population is a strategic asset at a time when the proportion of senior citizens is increasing.
- The demographic shift in the Muslim population from younger age bands to adulthood and beyond provides opportunities for niche goods and services, e.g. interest-free home purchase schemes.
- Steps are needed to ensure the availability of culturally and religiously sensitive elderly care for those who need it, i.e. care homes tailored to the needs of Muslims. This calls for a partnership of the voluntary sector, social enterprise organisations, philanthropists and entrepreneurs.
- Just as the ethnic diversity of the Muslim population needs to be reflected within the decision-making forums of Muslim institutions, such as mosque management committees, so does their young age profile.

3.5 Parliamentary Constituency Population

There are 26 parliamentary constituencies with significant (with 20% or more) Muslim populations (there are 573 parliamentary constituencies in England and Wales).

Table 9: Parliamentary Constituencies with over 20% Muslim Population

| Constituency | All | Muslim Population | Muslims as % of All Population |
|------------------------|---------|-------------------|--------------------------------|
| Birmingham, Hodge Hill | 121,678 | 63,417 | 52.1 |
| Bradford West | 114,761 | 58,872 | 51.3 |
| Birmingham, Hall Green | 115,904 | 53,990 | 46.6 |
| East Ham | 149,842 | 56,008 | 37.4 |
| Bradford East | 113,820 | 42,056 | 36.9 |
| Blackburn | 107,246 | 38,887 | 36.3 |
| Bethnal Green and Bow | 125,351 | 44,409 | 35.4 |
| Birmingham, Ladywood | 126,693 | 44,626 | 35.2 |
| Ilford South | 131,035 | 45,757 | 34.9 |
| Poplar and Limehouse | 128,745 | 43,287 | 33.6 |
| Manchester, Gorton | 111,198 | 32,010 | 28.8 |
| Leicester South | 119,287 | 33,152 | 27.8 |
| West Ham | 158,142 | 42,448 | 26.8 |
| Walthamstow | 111,263 | 28,207 | 25.4 |
| Luton South | 110,180 | 27,874 | 25.3 |
| Oldham West and Royton | 102,616 | 25,220 | 24.6 |
| Edmonton | 112,059 | 27,488 | 24.5 |
| Slough | 134,048 | 31,942 | 23.8 |
| Rochdale | 107,805 | 25,429 | 23.6 |
| Birmingham, Perry Barr | 107,090 | 24,268 | 22.7 |
| Leyton and Wanstead | 104,183 | 23,582 | 22.6 |
| Westminster North | 116,771 | 26,431 | 22.6 |
| Luton North | 98,947 | 22,142 | 22.4 |
| Brent Central | 137,438 | 29,198 | 21.2 |
| Birmingham, Yardley | 106,738 | 21,992 | 20.6 |
| Leicester East | 108,520 | 21,705 | 20.0 |

Source: Census 2011. ONS Table KS209EW.

An analysis of marginal constituencies following the 2010 General Election is included as an appendix.

Observation

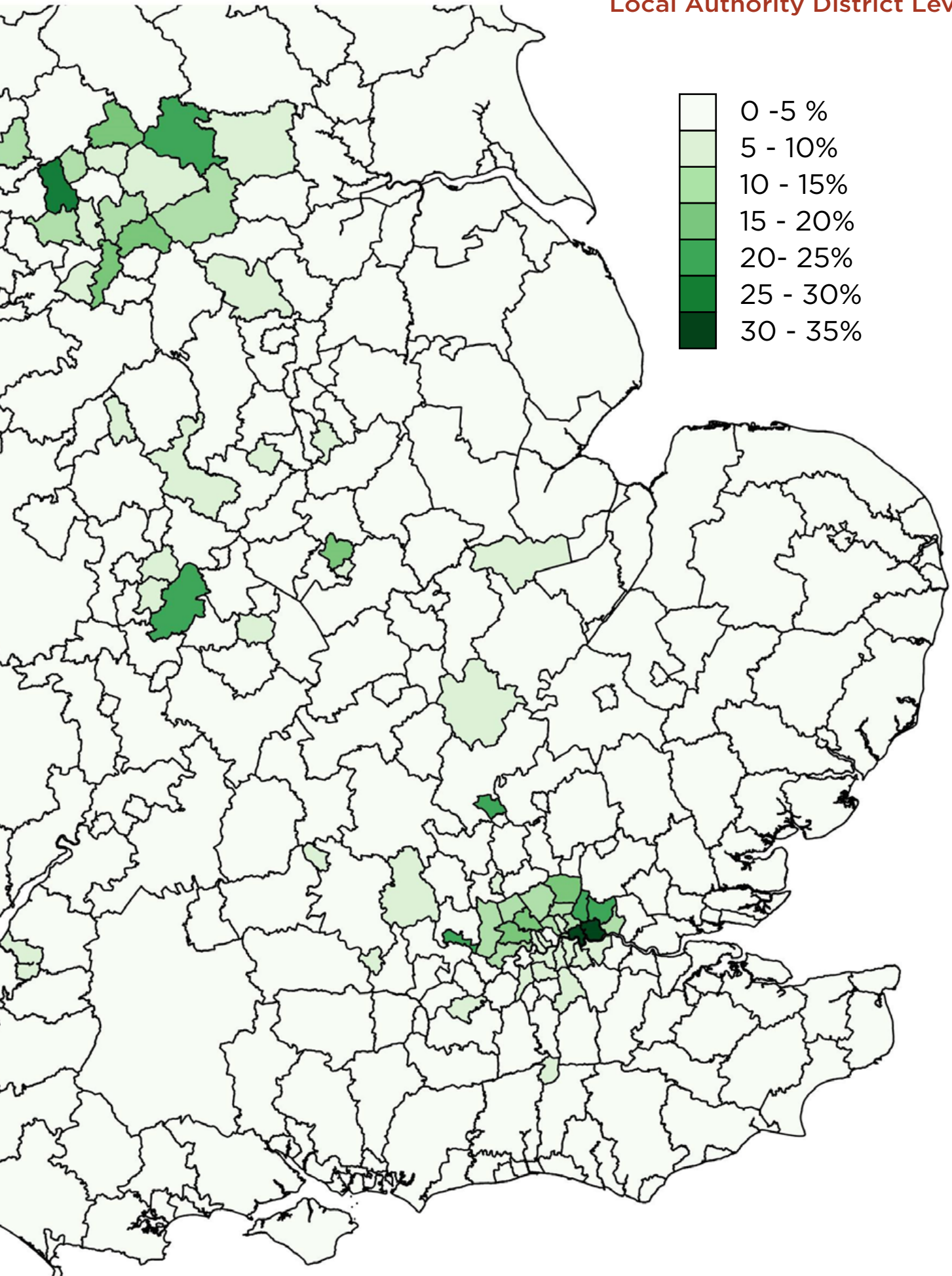
- In assessing the potential of the 'Muslim vote', it should be noted that voter registration and voter turnout is lower within BME communities in comparison with the rest of the population. The level of voter registration in BME communities is 77 per cent compared with 86 per cent of people in the White ethnic category¹, while turn-out on polling day is in the region of 53-63 per cent, compared to overall White ethnic category level of 70 per cent.² Such analyses provide grassroots advocacy bodies with targets to achieve voter registration and also alert candidates to the diversity in a constituency and the onus it places on them in representing all sections of their electorate. Efforts are needed to convince young/ first time voters of the importance of electoral political engagement. Voter registration and turnout serve as a strong signal to prospective councillors and parliamentary candidates on the need to be cognisant of their responsibility to represent and speak for all sections of a constituency.

End Notes

1. Electoral Commission, http://www.electoralcommission.org.uk/__data/assets/pdf_file/0007/145366/Great-Britains-electoral-registers-2011.pdf
2. Anthony Heath, Stephen Fisher et al. (2013), 'Eligibility, Registration and Turnout' in *The Political Integration of Ethnic Minorities in Britain*. Oxford University Press.



Figure 2: Distribution of Muslims at Local Authority District Level





4. Issues Relating to Civic Life

4. Issues Relating to Civic Life

4.1 National Identity

Despite more than half of the Muslim population being born outside the UK, 73% of the Muslim population consider British to be their only national identity. This is

midway between other non-Christian faith communities of Asian heritage: 66% of Hindus and 81% of the Sikh population also respond similarly.

Figure 2: Muslims and National Identity



Observation

- The Census finding on national identity is consistent with other studies and academic research, including the recent YouGov poll that found 63% of British Muslims were proud of being British.¹
- The overwhelming majority of Muslims see their foremost national identity as ‘British’.

They also have family and cultural links globally. Both these elements find expression in the national tradition of charity giving, both for non-Muslim and Muslim causes.

End Notes

1. YouGov poll conducted for Islamic Relief, June 2014: <http://www.islamic-relief.org.uk/news/press-releases/yougov-poll-ramadan-muslims-british-values-islamic-relief-government-funding/>



Responses to a question on identity and belonging

I really have no confusion about my identity whatsoever [...] I am completely British. Yes, I have ethnic roots from Pakistan but I do not feel Pakistani at all. I haven't been back for a long time. [...] I am certain that my home is Britain, and this is where I belong. *Nabila, 32 years old.*

Sundas Ali (2013), *Identities and Sense of Belonging of Muslims in Britain: Using Survey Data, Cognitive Survey Methodology, and In-Depth Interviews*. DPhil Thesis. Department of Sociology, University of Oxford, April 2013.



[...] The value of donations by British Muslims to Muslim and non-Muslim causes via JustGiving increased from £116,000 in 2010 to £200,000 in 2012 [...] JustGiving commissioned ICM Research to undertake an online survey of 4,000 adults between 22 and 27 June 2013, which suggested that Muslims gave more than twice as much per capita to charity last year as the average Briton (£371 versus £165).

Justgiving. Ramadan donations cause spike in digital giving: British Muslims take Zakat donations online.

<http://www.justgiving.com/en/SharedMedia/press-releases/Ramadan%20donations%20cause%20spike%20in%20digital%20giving.pdf>

4.2 English Language Proficiency

The 2011 Census's standard reports do not provide a breakdown of English language competence by religious affiliation. The population of Pakistani and Bangladeshi ethnic groups not born in the UK serves as a proxy for those most likely to be Muslim and also most likely to struggle with the English

language. This population comprises a quarter of the Muslim population and of these, a quarter report that they cannot speak English well or at all. There are very few who do not speak English at all. Those struggling with speaking English comprise only approximately 6% of the Muslim population.

Table 10: English Language Proficiency by Country of Birth

| English Language Proficiency | Country of Birth | | | | | |
|-------------------------------------|-------------------|------|----------------|------|----------------|------|
| | All | % | Pakistan | % | Bangladesh | % |
| Main Language is English | 49,808,185 | 92.3 | 157,049 | 32.7 | 49,215 | 23.3 |
| Main Language is not English | 4,153,266 | 7.7 | 323,547 | 67.3 | 161,927 | 76.7 |
| Can Speak English Very Well or Well | 3,290,116 | 6.1 | 213,284 | 44.4 | 98,252 | 46.5 |
| Cannot Speak English Well | 725,639 | 1.3 | 90,260 | 18.8 | 52,116 | 24.7 |
| Cannot Speak English | 137,511 | 0.3 | 20,003 | 4.2 | 11,559 | 5.5 |
| All (age 3 and over) | 53,961,451 | | 480,596 | | 211,142 | |

Source: Census 2011. ONS Table CT0065.



No one would expect or indeed want British Muslims, or any other group, to lay aside their faith, traditions or heritage. But the new roots must be put down and must go deep too. Language is the most obvious example. It is quite natural and reasonable for the parents of an Asian child, born in Britain, to want to bring that child up to speak their own mother tongue. But they must not forget that for the child to prosper in Britain and to reach his or her full potential, he or she will also have to have fluent command of English.

Home Office Minister, Rt Hon John Patten MP - letter to the UK Action Committee on Islamic Affairs, 1989.



Twenty five years after Mr Patten

I know people myself, I have met people who have been in Britain for over 50 years and they still can't speak English. I think it's perfectly reasonable for British people to say, look, if you're going to settle in Britain and make it your home, you should learn the language of the country.

Culture Secretary, Rt Hon Sajid Javid MP, reported in *The Daily Telegraph*, 17 May 2014.

Observation

- There is a long-standing stereotype – unchanged for twenty five years and reinforced by government ministers – that immigrants generally, and Muslims

in particular, lack command of English and do not regard Britain as their 'home'. While there may be sections with limited proficiency, the issue should not be over-played.

4.3 Household Type

There are about 260,000 Muslim married households with dependent children – 35% compared to 15% for the overall population. This is consistent with the younger age profile. Muslims are more likely to be married and also less likely to be cohabiting than the population

as a whole, reflecting the cultural and religious values of the Muslim community. However, there are also over 77,000 Muslim lone parent families with dependent children. And there are over 135,000 one-person Muslim households.

Table 11: Muslims and Household Composition

| Household Composition (HRP) | All Households | % | Muslim Households | % |
|---|-------------------|------|-------------------|------|
| One Person Household | 7,067,261 | 30.2 | 135,959 | 18.2 |
| One Family Only | | | | |
| All Aged 65 and Over | 1,905,393 | 8.2 | 7,974 | 1.1 |
| Married*: No Children | 2,883,145 | 12.3 | 43,763 | 5.9 |
| Married: Dependent Children | 3,557,230 | 15.2 | 258,472 | 34.7 |
| Married : All Children Non-Dependent | 1,316,880 | 5.6 | 32,923 | 4.4 |
| Cohabiting Couple: No Children | 1,233,571 | 5.3 | 8,554 | 1.1 |
| Cohabiting Couple: Dependent Children | 949,564 | 4.1 | 13,242 | 1.8 |
| Cohabiting Couple: All Children Non-Dependent | 115,099 | 0.5 | 869 | 0.1 |
| Lone Parent: Dependent Children | 1,671,396 | 7.2 | 77,640 | 10.4 |
| Lone Parent: All Children Non-Dependent | 816,368 | 3.5 | 22,039 | 3.0 |
| Other Household Types | | | | |
| With Dependent Children | 612,625 | 2.6 | 85,187 | 11.4 |
| All Full-Time Students | 132,352 | 0.6 | 10,467 | 1.4 |
| All Aged 65 and Over | 66,167 | 0.3 | 380 | 0.1 |
| Other | 1,038,993 | 4.4 | 47,792 | 6.4 |
| All Households | 23,366,044 | | 745,261 | |

Source: Census 2011. ONS Table DC1202EW.

**Note: The category 'Married' throughout this table also applies to same sex civil partnership as per ONS terminology.*

Observations

- In keeping with the younger age profile of the Muslim population, the proportion of households with dependent children is higher than the rest of the population.
- The population of single person

households and lone parent families with dependent children is surprisingly high. The contributory factors need to be better understood and where appropriate mosques and imams equipped to provide support and counselling.

4.4 Focus on Youth

While Muslims form 4.8% of the population overall, 8.1% of all school-age children (5 to 15 age band) are Muslim.

Table 12: Age Profile of Muslim Population

| Age Group | All | Muslims | Muslims as % of All Population | Muslims as % of Overall Muslim Population |
|------------|-------------------|------------------|--------------------------------|---|
| 0 - 4 | 3,496,750 | 317,952 | 9.1 | 11.7 |
| 5 -15 | 7,082,382 | 577,185 | 8.1 | 21.3 |
| 16 - 24 | 6,658,636 | 414,245 | 6.2 | 15.3 |
| 25 - 64 | 29,615,071 | 1,289,858 | 4.4 | 47.7 |
| 65+ | 9,223,073 | 106,826 | 1.2 | 3.9 |
| All | 56,075,912 | 2,706,066 | 4.8 | 100 |

Source: Census 2011. ONS Table DC2107EW.

By 2021 there will be approximately 300,000 Muslim teenagers – largely those currently in the 5 to 9 year age bands.

As a result of settlement patterns, and even though there is evidence of less residential segregation, the percentage of Muslim children of school age is very high in some inner city wards. For example in Tower Hamlets, which is overall 34.5% Muslim, over 60% of all children aged 5 to 15 are Muslim. Similar trends can be observed in other inner city London local authorities and other cities.

Table 13: Muslims in 5 to 9 year old Age Bands, 2011

| Age Group | Muslims | Muslims as % of Overall Muslim Population |
|-----------|----------------|---|
| 5 - 7 | 177,119 | 6.5 |
| 8 - 9 | 108,112 | 4.0 |
| | 285,231 | |

Source: Census 2011. ONS Table DC2107EW.

Table 14: Young Muslim Population in Inner City London

| Local Authority Districts | All Ages | | Age 0-4 | | Age 5-15 | | |
|---------------------------|-----------|--------|---------|-----------|----------|---------|-----------|
| | % Muslims | All | All | % Muslims | All | Muslims | % Muslims |
| Tower Hamlets | 34.5 | 18,750 | 10,063 | 53.7 | 31,393 | 20,664 | 65.8 |
| Newham | 32.0 | 25,384 | 10,342 | 40.7 | 44,510 | 19,642 | 44.1 |
| Redbridge | 23.3 | 21,666 | 7,399 | 34.2 | 41,192 | 14,168 | 34.4 |
| Waltham Forest | 21.9 | 20,839 | 6,340 | 30.4 | 34,279 | 11,161 | 32.6 |
| Brent | 18.6 | 22,446 | 6,636 | 29.6 | 40,311 | 12,905 | 32.0 |
| Westminster | 18.3 | 12,617 | 3,937 | 31.2 | 19,967 | 7,940 | 39.8 |
| Enfield | 16.7 | 24,513 | 5,911 | 24.1 | 45,488 | 10,957 | 24.1 |
| Ealing | 15.7 | 25,426 | 6,115 | 24.1 | 43,451 | 11,576 | 26.6 |

Source: Census 2011. ONS Table DC2107EW.

In Birmingham many wards have young Muslim populations making up more than 80% of the school age population. For example, while Muslims make up 7% of the population of West Midlands, in the Washwood Heath ward in Birmingham 86% of all children aged between 5 to 15 years are Muslim.

Table 15: Young Muslim Population in Birmingham

| Ward | All Ages | | Age 0-4 | | Age 5-15 | | |
|-----------------------------|-----------|-------|---------|-----------|----------|---------|-----------|
| | % Muslims | All | Muslims | % Muslims | All | Muslims | % Muslims |
| Washwood Heath | 77.3 | 3,520 | 2,935 | 83.4 | 7650 | 6547 | 85.6 |
| Bordesley Green | 73.9 | 3,660 | 2,979 | 81.4 | 7798 | 6531 | 83.8 |
| Sparkbrook | 70.2 | 3,282 | 2,670 | 81.4 | 6715 | 5526 | 82.3 |
| Springfield | 61.2 | 3,012 | 2,261 | 75.1 | 6020 | 4510 | 74.9 |
| Aston | 54.0 | 3,190 | 2,109 | 66.1 | 6046 | 4173 | 69.0 |
| Lozells and East Handsworth | 48.9 | 2,874 | 1,750 | 60.9 | 6012 | 3749 | 62.4 |
| Nechells | 43.5 | 3,322 | 2,086 | 62.8 | 5677 | 3710 | 65.4 |
| Hodge Hill | 41.5 | 2,657 | 1,562 | 58.8 | 5363 | 3136 | 58.5 |
| South Yardley | 33.6 | 2,898 | 1,427 | 49.2 | 5320 | 2638 | 49.6 |

Source: Census 2011. ONS Table DC2107EW.



Given the gap [...] between the official lack of educational recognition of Britain’s second faith and its seminal importance to the lives and identities of many young British Muslims, it is perhaps unsurprising that both national statistics and qualitative academic research suggest that British Muslim adolescent males are not fulfilling their educational potential in core subjects and in foundation subjects such as history. The factors in the educational under-attainment of young British Muslim males are complex. Researchers have referred variously to overcrowded housing, the relative absence of parental English language skills in some Muslim communities, low levels of parental engagement with mainstream schools, low teacher expectations, the curricular removal of Islam from the school learning environment, and racism and anti-Muslim prejudice as contributory factors.

Matthew Wilkinson (2014), ‘Helping Muslim boys succeed: the case for history education’, *The Curriculum Journal*, 25 (3): 396-431.



The Muslim Council of Britain (MCB) today noted its serious concern at the conduct and outcome of the Ofsted investigation into state schools in Birmingham. The investigations were ordered by the Department for Education following the circulation of what is widely believed to be a fake dossier titled “Trojan Horse” outlining a plot of a ‘Muslim takeover of schools’ [...]. With Ofsted giving these schools favourable reports in previous years, how have the criteria changed to warrant such a dramatic change? It seems that these schools have now been downgraded on new assessment criteria – preparing pupils for life in modern Britain. Many are concerned that this new benchmark is being arbitrarily and inconsistently applied. The Ofsted report has highlighted issues of governance. If there are irregularities, then of course these should be looked at. But to conflate them with issues of security and extremism is a dangerous approach [...]. For the avoidance of any doubt, let us be clear on where the MCB stands on education in our schools. We call for an inclusive education, and we call for fairness, not favours.

MCB Press Release, 9 June 2014.

Observations

- There are many stakeholders rightly concerned with the well-being and educational potential of Muslim and BME youth. The need of the hour is to address issues such as underachievement, low teacher expectations, high rates of student exclusions, racism and Islamophobia, lack of role models and levels of parental involvement. Events such as the Trojan Horse affair have unfortunately only served to dishearten Muslim educationalists and community organisers seeking the best for local children.
- With public sector cuts in youth services, there will be a reduced safety net in terms of counselling services and provision of recreational services. This is a challenge for Muslim civil society, for example in addressing issues of disaffection, the training of youth workers and building links with specialist agencies with statutory duties in this area.
- Research has suggested that the lack of good careers advice may particularly disadvantage young people from low-income backgrounds and from some ethnic minority groups, including those where there is a lot of self-employment.



What is clear is that mainstream youth work as we know it is facilitated by a myriad of agencies [...] this infrastructure is far from representative of Muslim youth concerns [...] The question for the Muslim community is not one of whether the infrastructure is diverse enough [...] but what supports it, informs it, trains people in it and provides critique over the dimensions of quality of practice, equality and participation. The emergence of a Muslim youth work degree at the University of Chester was one such opportunity, and its closure is a real loss of opportunity.

Muhammad G. Khan (2013), *Young Muslims, Pedagogy and Islam*. Bristol: Policy Press.

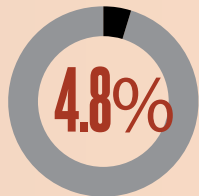


We agree that the quality of careers provision is vital if it is to help young people effectively [...] face-to-face support should be secured where it is the most suitable support for young people to make successful transitions, particularly for those from disadvantaged backgrounds or those who have special educational needs, learning difficulties or disabilities [...] The report emphasises top-down accountability and calls for Ofsted to play a stronger role in inspecting the quality of careers provision.

House of Commons Education Committee (2013), *Careers Guidance for Young People: The impact of the new duty on schools: government response to the Committee's Seventh Report of Session 2012-13*. The Stationery Office.

<http://www.publications.parliament.uk/pa/cm201213/cmselect/cmeduc/1078/1078.pdf>

OVER 2 MILLION MUSLIMS



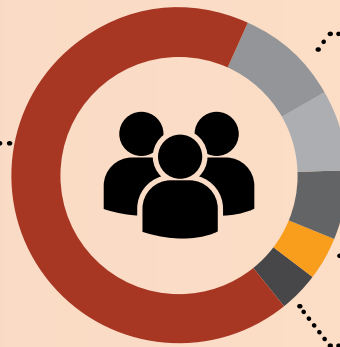
OF OVERALL POPULATION IN ENGLAND+WALES



TOTAL = 2,706,066

ETHNICALLY DIVERSE

Asian/Asian British
1,830,560



Black/African/Caribbean/Black British
272,015

White
210,620

Arab
178,195

Any Other Ethnic Group
112,094

Mixed/Multiple Ethnic Group
102,582

AGE PROFILE



33%

AGED 15 OR UNDER



4%

AGED 65+

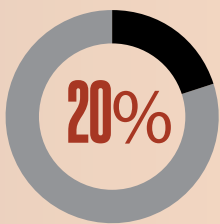


8.1% OF ALL SCHOOL-AGE CHILDREN ARE MUSLIM

British Muslims in

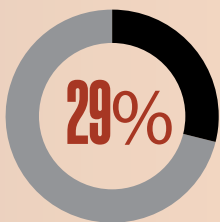
A Demographic, Socio-economic and Health

MUSLIMS AT WORK



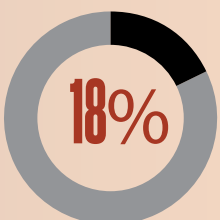
ARE 'ECONOMICALLY ACTIVE' (FULL-TIME EMPLOYMENT)

(compared to 35% in overall population)



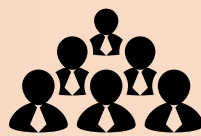
16-24 YEAR OLD MUSLIM WOMEN IN EMPLOYMENT

(compared to approx 50% in overall population)



16-74 YEAR OLD MUSLIM WOMEN 'LOOKING AFTER HOME OR FAMILY'

(compared to 6% in overall population)



5.5%

OF MUSLIMS IN THE 'HIGHER MANAGERIAL, ADMINISTRATIVE + PROFESSIONAL OCCUPATIONS' CATEGORY



43% OWN THEIR PROPERTY



30% PRIVATELY RENT

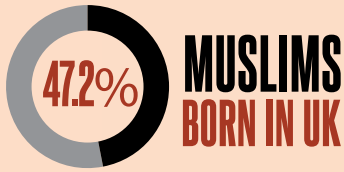


28% OCCUPY SOCIAL HOUSING



5.1% ARE IN HOSTELS OR TEMPORARY SHELTERS FOR THE HOMELESS

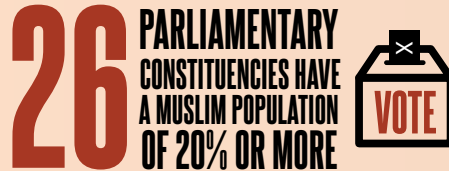
BRITISH BORN & BRED



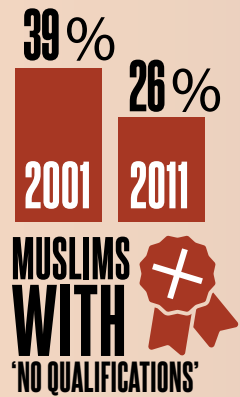
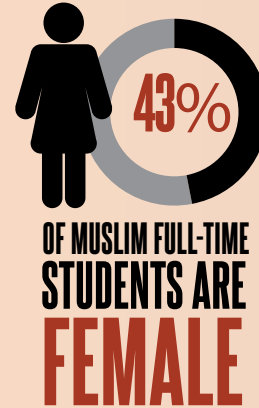
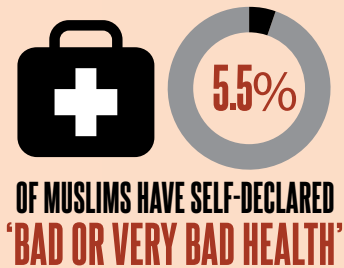
329,694 MUSLIMS IN FULL-TIME EDUCATION



24% OF THE MUSLIM POPULATION (OF AGE 16 AND ABOVE) HAVE DEGREE LEVEL AND ABOVE QUALIFICATIONS



HEALTH & DISABILITY



Numbers:

Profile of Muslims in Britain drawing on the 2011 Census.

PRISON POPULATION



DEPRIVATION



4.5 Homeless and Prison Population

While 2.2% of the overall population are in hostels or temporary shelters for the homeless, this is 5.1% within the Muslim population. For Census purposes, the enumeration of the prison population applies to persons serving a sentence of 6 months or more or who are convicted but not sentenced. The Muslim prison population is disproportionately large, including offenders in the younger age bands.

Table 16: Muslims and Institutionalised Populations

| Establishment Type | All | % | Muslim | % |
|--|--------|-----|--------|------|
| Prison Service | 51,659 | 5.5 | 4,838 | 15.5 |
| Approved Premises (Probation/Bail Hostel) | 1,150 | 0.1 | 81 | 0.3 |
| Detention Centres and Other Detention | 11,565 | 1.2 | 1,364 | 4.4 |
| Hostel or Temporary Shelter for the Homeless | 20,868 | 2.2 | 1,587 | 5.1 |

Source: Census 2011. ONS Table DC4409EW1a (Extract).

More up-to-date data on the prison population is available from the Ministry of Justice. These indicate that there were 86,067 people in prison in England and Wales as of July 2013, approximately 0.15% of the overall population. Muslims account for 4.8% of the overall

population and 13% of the prison population in England and Wales (including both British and non-British nationals). The proportion of the Muslim population in prison (0.42%) is not dissimilar to persons in the 'Other Religious Group' category.

Table 17: Prison Population by Religion

| Religious Group | Prison Population | Prison Population as % of All Prison Population | Religious Group's Prison Population as % of its population in England and Wales |
|-----------------------|-------------------|---|---|
| Christian | 43,176 | 50.2 | 0.13 |
| Muslim | 11,248 | 13.1 | 0.42 |
| Hindu | 456 | 0.5 | 0.06 |
| Sikh | 777 | 0.9 | 0.18 |
| Buddhist | 1,756 | 2.0 | 0.67 |
| Jewish | 252 | 0.3 | 0.10 |
| Other Religious Group | 1,077 | 1.3 | 0.45 |
| No Religion | 25,269 | 29.4 | 0.18 |
| Not Recorded | 2,037 | 2.4 | 0.05 |
| All | 86,067 | | 0.15 |

Extract from Table 2 - Population in prison establishments, June 2012; House of Commons Library Note SN/SG/4334, July 2013.

Muslims of 'Asian or Asian British' ethnicity who comprise 68% of the overall Muslim population form 41% of the Muslim prison population. Muslims of the 'Black or Black British' ethnicity comprising 10% of the overall Muslim population, form 31% of the Muslim prison population. It would therefore be wrong to generalise that Muslims in detention are

predominantly of Asian ethnicity. Since the Stephen Lawrence inquiry there has been greater awareness of the over-representation of African Caribbean young men in prison, with contributory factors such as an institutionally racist criminal justice system; there are however broader issues of social disadvantage at play as well.¹

Table 18: Prison Population by Ethnicity

| Ethnic Categories | All Prisoners | % | Muslim Prisoners | % |
|-------------------------------|---------------|------|------------------|------|
| White | 61,867 | 71.9 | 1,535 | 13.6 |
| Mixed | 3,159 | 3.7 | 889 | 7.9 |
| Asian or Asian British | 6,335 | 7.4 | 4,550 | 40.5 |
| Black or Black British | 11,281 | 13.1 | 3,528 | 31.4 |
| Chinese or Other Ethnic Group | 960 | 1.1 | 314 | 2.8 |
| Not Stated | 137 | 0.2 | 38 | 0.3 |
| Unrecorded | 2,308 | 2.7 | 394 | 3.5 |
| All | 86,048 | | 11,248 | |

Extract from Table A1.24, Offender management caseload statistics 2012.



[...] It is vital that the new community rehabilitation companies engage with community organisations and support the development of social capital which in turn can facilitate positive resettlement outcomes for young Black and Muslim men and their communities. [...] One organisation we visited whose main client group was Muslim offenders, was addressing the stigma attached to offending and the resulting rejection of offenders. They are working with the local mosques, communities and families to remind them of the importance of forgiveness as an Islamic concept. They organised visits for groups of Imams to the local prisons [...]

The Young Review (2014), Improving Outcomes for Young Black/Muslim men in the Criminal Justice System.

http://www.youngreview.org/sites/default/files/clinks_young-review_report_dec2014.pdf



The Date Palm Project (DPP) is an 8-bed supported housing project in the London Borough of Brent. The project will accommodate and support select, young, Muslim prison leavers, help them readjust to life outside of prison, assist their rehabilitation and break the cycle of reoffending whilst providing specialised mentoring and career development all delivered within an Islamic household environment. The DPP focuses on prison leavers who have decided to make a change.

The Date Palm Project (DPP), Better Community Business Network: The Professional Business Networking & Charitable Forum.

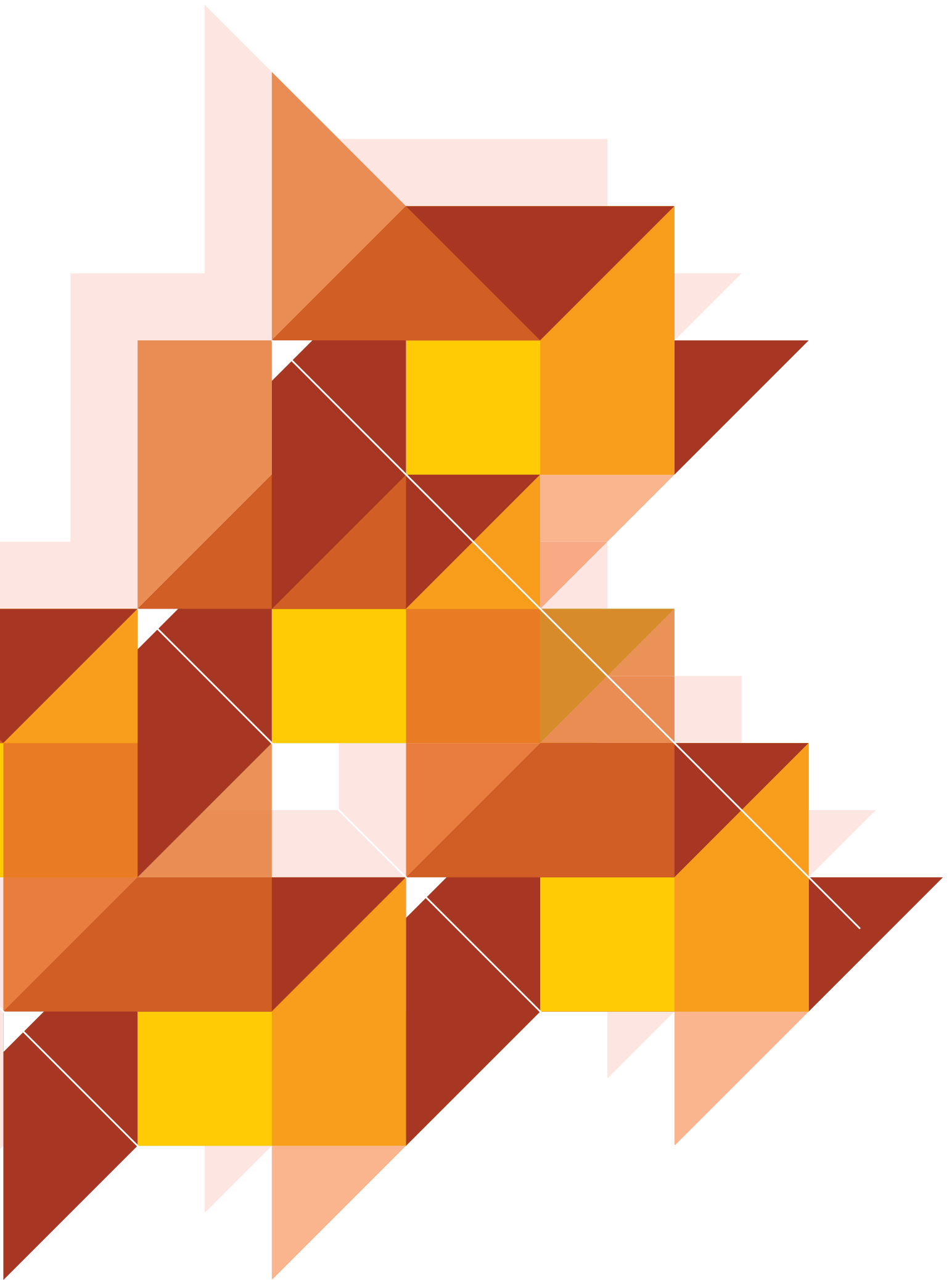
<http://www.bcbn.org.uk/date-palm-project.html>

Observation

- The higher proportion of Muslims in hostels for the homeless and in prison is an unwelcome social reality, requiring urgent attention by mosques and Muslim civil society. Research is needed to understand factors contributing to criminality and recidivism.

End Notes

- See report: Runnymede Perspectives (2012), Criminal Justice vs Racial Justice: Minority ethnic overrepresentation in the criminal justice system. <http://www.runnymedetrust.org/uploads/publications/pdfs/CriminalJusticeVRacialJustice-2012.pdf>



5. Inequalities

5. Inequalities

5.1 Deprivation

Just under half (46% or 1.22 million) of the Muslim population lives in the 10% most deprived and 1.7% (46,000) in the 10% least deprived, Local Authority Districts in England, based on the Index of Multiple Deprivation measure.¹ In 2001, 33% of the Muslim population resided in the 10% most deprived localities.²



Recent research shows that all ethnic minority groups in England are more likely to live in deprived neighbourhoods than the White British majority. In 2011, more than one in three in the Bangladeshi and Pakistani groups lived in a deprived neighborhood, which is considerably more than any other ethnic group.

Stephen Jivraj and Omar Khan (2013), Ethnicity and deprivation in England: How likely are ethnic minorities to live in deprived neighbourhoods. ESRC Centre on Dynamics of Ethnicity (CoDE).

[http://www.ethnicity.ac.uk/medialibrary/briefingsupdated/ethnicity-and-deprivation-in-england-how-likely-are-ethnic-minorities-to-live-in-deprived-neighbourhoods%20\(1\).pdf](http://www.ethnicity.ac.uk/medialibrary/briefingsupdated/ethnicity-and-deprivation-in-england-how-likely-are-ethnic-minorities-to-live-in-deprived-neighbourhoods%20(1).pdf)

Research from a very recent project showed that Muslim households have a higher risk of poverty than members of other religions. The project documented the risks of poverty in different religious groups, and investigates some of the main potential causes and barriers. The authors find major differences in the prevalence of poverty between people of different religious affiliations. Muslims were most likely to be found in poverty (50 per cent).



The research findings suggest that Muslims, after taking account of their ethnic background, are indeed more likely to be in poverty than are members of other religions or those with no religious affiliation. The authors estimate that, after allowing for the effects of ethnicity and other factors such as age profiles, the size of this increased risk of Muslims experiencing poverty is about 18 percentage points (compared with people with no religious affiliation). The equivalent figures for Sikhs and Hindus are 8 and 5 points respectively.

Anthony Heath and Yaojun Li (2014), Religion and Poverty, in Reducing Poverty in the UK: A Collection of Evidence Reviews. Joseph Rowntree Foundation.

http://www.jrf.org.uk/sites/files/jrf/Reducing-poverty-reviews-FULL_0.pdf

Table 19: Muslims and Deprivation by Local Authority Districts

| 10% Most Deprived Local Authority Districts - England | Average IMD 2010 Score | All | Muslim Population | Muslim Population as % of All Population |
|---|------------------------|-----------|-------------------|--|
| Liverpool | 43.4 | 466,415 | 15,209 | 3.3 |
| Hackney | 42.9 | 246,270 | 34,727 | 14.1 |
| Newham | 41.8 | 307,984 | 98,456 | 32.0 |
| Manchester | 41.1 | 503,127 | 79,496 | 15.8 |
| Knowsley | 41.0 | 145,893 | 435 | 0.3 |
| Blackpool | 40.4 | 142,065 | 1,061 | 0.7 |
| Tower Hamlets | 39.6 | 254,096 | 87,696 | 34.5 |
| Middlesbrough | 37.6 | 138,412 | 9,757 | 7.0 |
| Birmingham | 37.5 | 1,073,045 | 234,411 | 21.8 |
| Kingston upon Hull, City of | 37.5 | 256,406 | 5,447 | 2.1 |
| Burnley | 37.3 | 87,059 | 8,580 | 9.9 |
| Sandwell | 37.0 | 308,063 | 25,251 | 8.2 |
| Haringey | 36.1 | 254,926 | 36,130 | 14.2 |
| Islington | 35.9 | 206,125 | 19,521 | 9.5 |
| Waltham Forest | 35.4 | 258,249 | 56,541 | 21.9 |
| Stoke-on-Trent | 35.3 | 249,008 | 14,993 | 6.0 |
| Blackburn with Darwen | 35.2 | 147,489 | 39,817 | 27.0 |
| Salford | 34.7 | 233,933 | 6,030 | 2.6 |
| Hastings | 34.5 | 90,254 | 1,159 | 1.3 |
| Nottingham | 34.4 | 305,680 | 26,919 | 8.8 |
| Wolverhampton | 34.4 | 249,470 | 9,062 | 3.6 |
| Barking and Dagenham | 34.2 | 185,911 | 25,520 | 13.7 |
| Rochdale | 33.8 | 211,699 | 29,426 | 13.9 |
| Hartlepool | 33.7 | 92,028 | 689 | 0.7 |
| Leicester | 33.6 | 329,839 | 61,440 | 18.6 |
| Bradford | 32.6 | 522,452 | 129,041 | 24.7 |
| Halton | 32.5 | 125,746 | 267 | 0.2 |
| Greenwich | 31.9 | 254,557 | 17,349 | 6.8 |
| Lambeth | 31.2 | 303,086 | 21,500 | 7.1 |
| Walsall | 31.2 | 269,323 | 22,146 | 8.2 |
| Lewisham | 31.0 | 275,885 | 17,759 | 6.4 |
| Barrow-in-Furness | 30.9 | 69,087 | 172 | 0.2 |
| Pendle | 30.7 | 89,452 | 15,579 | 17.4 |
| Hyndburn | 30.5 | 80,734 | 8,336 | 10.3 |
| Brent | 30.5 | 311,215 | 58,036 | 18.6 |
| Total Population | | | 1,217,958 | |

Source: Summary IMD 2010 Scores for Non-LSOA Geographies.

Observation

- A large proportion of the Muslim population, like the BME population, live in the poorer, deprived neighbourhoods. There are well-established correlations between neighbourhood deprivation and poor general health, or between low family income and educational underachievement. These are not exclusively Muslim concerns and the impact is felt by individuals and communities irrespective of ethnicity or faith.



It has been found that neighbourhood socioeconomic status may have different health outcomes. [...]

both individual and neighbourhood deprivation increased the risk of poor general and mental health. [...] It was found that living in a deprived neighbourhood might have the most negative health effects on poorer individuals, possibly because they are more dependent on collective resources in the neighbourhood.

Mai Stafford and Michael Marmot (2002), 'Neighbourhood deprivation and health: does it affect us all equally?' *International Journal of Epidemiology*, 32 (3): 357-366.

<http://ije.oxfordjournals.org/content/32/3/357.full>



The proportion of good or outstanding schools in the most deprived areas is 20 percentage points lower than in the least deprived areas. Moreover, the proportion of outstanding schools in the least deprived areas is nearly double that found in the 'deprived' and 'most deprived' communities.

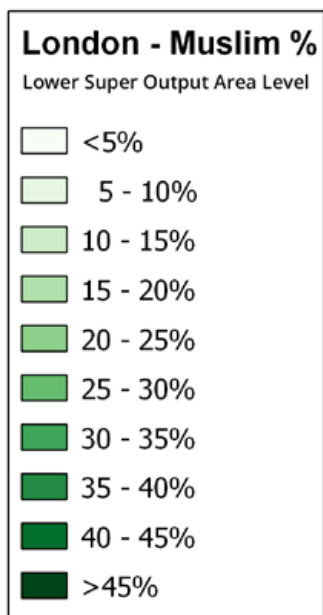
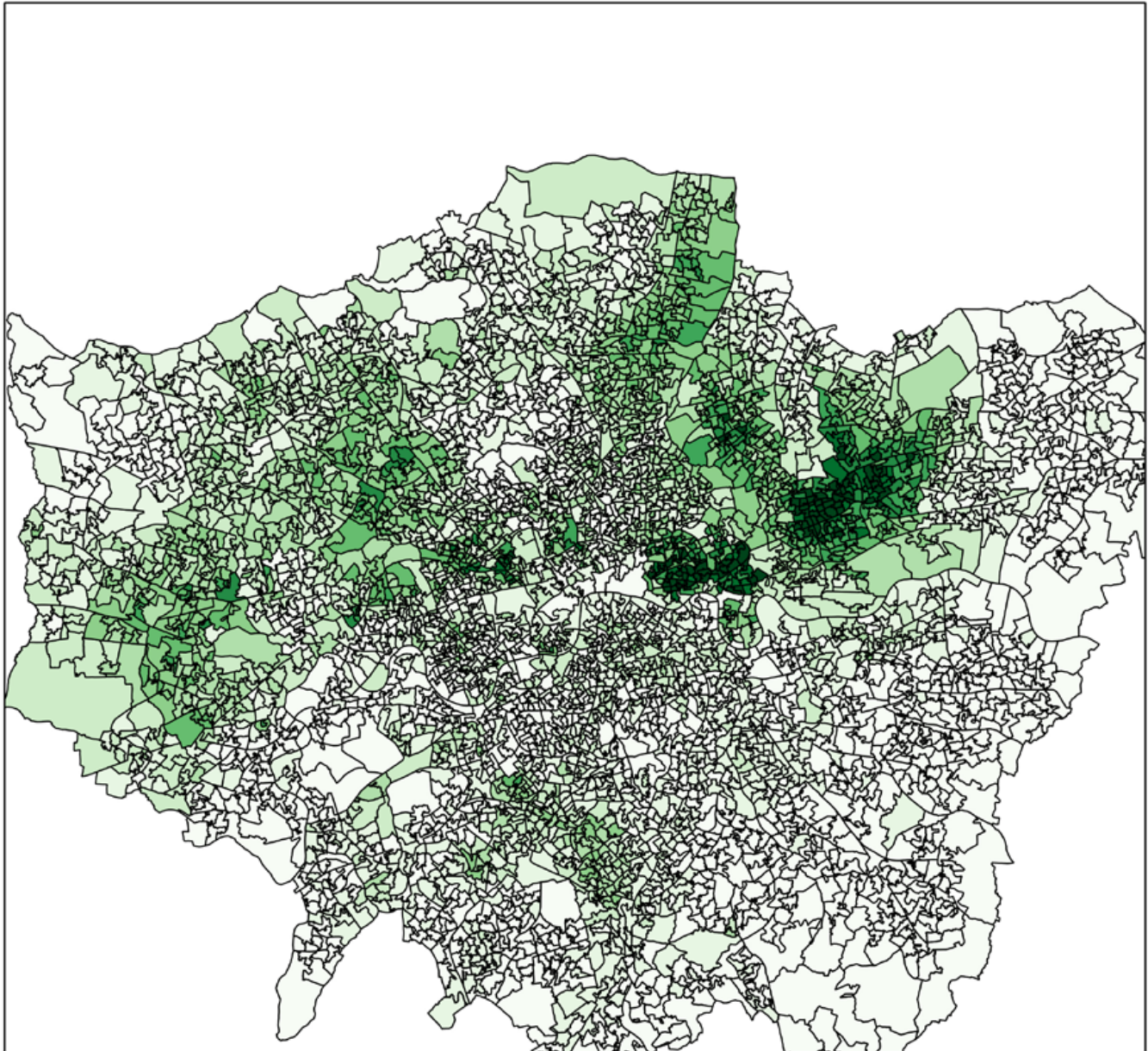
Ofsted Report (2013), *Unseen Children - Access and Achievement 20 years on. Evidence Report.*

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/379157/Unseen_20children_20-_20access_20and_20achievement_2020_20years_20on.pdf

End Notes

1. The Index of Multiple Deprivation 2010 (IMD 2010) identifies neighbourhood concentrations of multiple deprivation. The term multiple deprivation refers to seven dimensions: income, employment, health, education, barriers to housing and services, crime, and living environment. More than half of all Muslims in Britain live in the most deprived 20% of small areas, known as Lower Super Output Area level (LSOA) in ONS Geography; 5% of Muslims live in the least deprived small areas.
2. Review of the Evidence Base on Faith Communities. Research by the Mercia Group: Professor James Beckford, University of Warwick. Report prepared for the Office of the Deputy Prime Minister, 2006. Direct comparability of geographies used in IMD reporting in 2001 and 2011 has proven difficult.

Figure 3: Distribution of Muslims in London



5.2 Housing Tenure

28% of Muslim households live in social housing as compared to 17% of overall households. A much smaller proportion of Muslim households own their own property outright as compared to the overall population - 15% as compared to 31% overall. A much greater proportion of Muslims are living in privately rented accommodation - 30% of Muslim households as compared to 18% overall.

Table 20: Muslims and Housing Tenure

| Type of Tenure (HRP) | All Households | % | Muslim Households | % |
|--|-------------------|------|-------------------|------|
| Owned Outright | 7,206,954 | 30.8 | 109,404 | 14.7 |
| Owned with a Mortgage or Loan or Shared Ownership | 7,824,960 | 33.5 | 211,743 | 28.4 |
| Social Rented: from Council (Local Authority) | 2,208,080 | 9.4 | 115,853 | 15.5 |
| Social Rented: Other Social Rented | 1,910,381 | 8.2 | 85,386 | 11.5 |
| Private Rented: Landlord or Letting Agency | 3,566,467 | 15.3 | 192,350 | 25.8 |
| Private Rented: Other Private Rented or Living Rent Free | 649,202 | 2.8 | 30,525 | 4.1 |
| All Types of Tenure | 23,366,044 | | 745,261 | |

Source: Census 2011. ONS Table DC4204EW.

35% of households of the Bangladeshi ethnic group reside in social housing as compared to only 13% of the Pakistani ethnic group. 41% of households of the Pakistani ethnic category reside in property that is owned with a mortgage (or loan or shared ownership),

which is higher than the overall population (34%). While 31% in the overall population own their residence outright, this applies to only 9% of the Bangladeshi ethnic category population. This suggests that the 'right to buy' option has not been widely taken up.

Table 21: Ethnicity and Housing Tenure

| Type of Tenure (HRP) | All Ethnic Groups | % | Asian/Asian British: Pakistani | % | Asian/Asian British: Bangladeshi | % |
|--|-------------------|------|--------------------------------|------|----------------------------------|------|
| Owned Outright | 7,206,954 | 30.8 | 62,395 | 22.6 | 8,971 | 8.6 |
| Owned with a Mortgage or Loan or Shared Ownership | 7,824,960 | 33.5 | 111,887 | 40.5 | 36,109 | 34.5 |
| Social Rented: from Council (Local Authority) | 2,208,080 | 9.4 | 19,343 | 7.0 | 20,323 | 19.4 |
| Social Rented: Other Social Rented | 1,910,381 | 8.2 | 17,205 | 6.2 | 16,181 | 15.5 |
| Private Rented: Landlord or Letting Agency | 3,566,467 | 15.3 | 53,554 | 19.4 | 19,150 | 18.3 |
| Private Rented: Other Private Rented or Living Rent Free | 649,202 | 2.8 | 11,809 | 4.3 | 3,930 | 3.8 |
| All Types of Tenure | 23,366,044 | | 276,193 | | 104,664 | |

Source: Census 2011. ONS Table DC4201EW.

The differences between Pakistanis and Bangladeshis in their housing tenure types may be explained by settlement patterns. The post-World War II migrant workers from Pakistan were employed mainly in the manufacturing and textile industries in the Midlands and North West England, where there was housing stock of terraced property that could be acquired through outright purchase or a mortgage. The first Bangladeshi migrants were mainly Sylheti seamen, who

settled in London's East End, with proximity to the docks. In the aftermath of the War, the London County Council launched a large-scale council housing construction programme (e.g. the Lansbury Estate in Tower Hamlets) to replace bomb damaged residential areas. These provided the Bangladeshi community with a low cost housing option. The 2011 Census indicates that about 40% of the Bangladeshi population reside in six boroughs in the east of London.

Table 22: London Boroughs with Large Bangladeshi Populations

| Borough | Bangladeshi Population | % Bangladeshi Population |
|----------------------|------------------------|--------------------------|
| Tower Hamlets | 81,377 | 20.2 |
| Newham | 37,262 | 9.3 |
| Redbridge | 16,011 | 4.0 |
| Barking and Dagenham | 7,701 | 1.9 |
| Hackney | 6,180 | 1.5 |
| Waltham Forest | 4,632 | 1.2 |
| All | 402,428 | |

Source: Census 2011. ONS Table KS201EW.

Observations

- The availability of affordable housing is of shared concern for those on low income. There are justified concerns with the trend of councils to sell their social housing stock for luxury property development, without adequate replenishment policies.
- The reasons for the low take-up of the 'right to buy option' amongst Muslims should be investigated, for example to see

whether the avoidance of conventional mortgage-based house purchase is an issue.

- While the extent of home ownership within the 'Asian Pakistani' ethnic group is comparable with the overall population, this does not reflect comparability in the quality of housing or the age of the housing stock.



'There were 1,200 social rented units in the Heygate, creating a home in central London for around 3,000 people who would otherwise be priced out of the area. Of the 2,535 homes in the new Lend Lease development on the same site, just 79 will be rented social housing.'

The Independent, 8 November 2013.



Housing inequality for the Black group has worsened between 2001 and 2011 in terms of the average level of absolute inequality in overcrowding across districts and the proportion of districts with a higher incidence of overcrowding compared with the White British group. In all districts in England and Wales in 2011 ethnic minority groups had higher levels of overcrowding than the White British.

Nissa Finney and Kitty Lymeropoulou (Runnymede Report), Local Ethnic Inequalities: Ethnic Differences in Education, Employment, Health and Housing in Districts of England and Wales, 2001-2011. The University of Manchester in Association with The Runnymede Trust.

5.3 Health and Disability

The percentage of Muslims in self-declared 'bad or very bad health' for all age groups is 5.5%, which is similar to the overall population in this category of 5.6%.

Table 23: Muslims and Ill Health

| Health Categories | All | % | Muslims | % |
|--------------------------|-------------------|------------|------------------|------------|
| Very Good or Good Health | 45,529,229 | 81.2 | 2,274,391 | 84.0 |
| Fair Health | 7,401,881 | 13.2 | 283,504 | 10.5 |
| Bad or Very Bad Health | 3,144,802 | 5.6 | 148,171 | 5.5 |
| All | 56,075,912 | 100 | 2,706,066 | 100 |

Source: Census 2011. ONS Table LC3203EW.



Previous studies have shown that self-reported health indicators are predictive of subsequent mortality, but that this association varies between populations and population sub-groups. For example, self-reported health is less predictive of mortality at older ages, has a stronger association with mortality for men than for women and is more predictive of mortality for those of lower than those of higher socio-economic status, particularly among middle aged working adults.

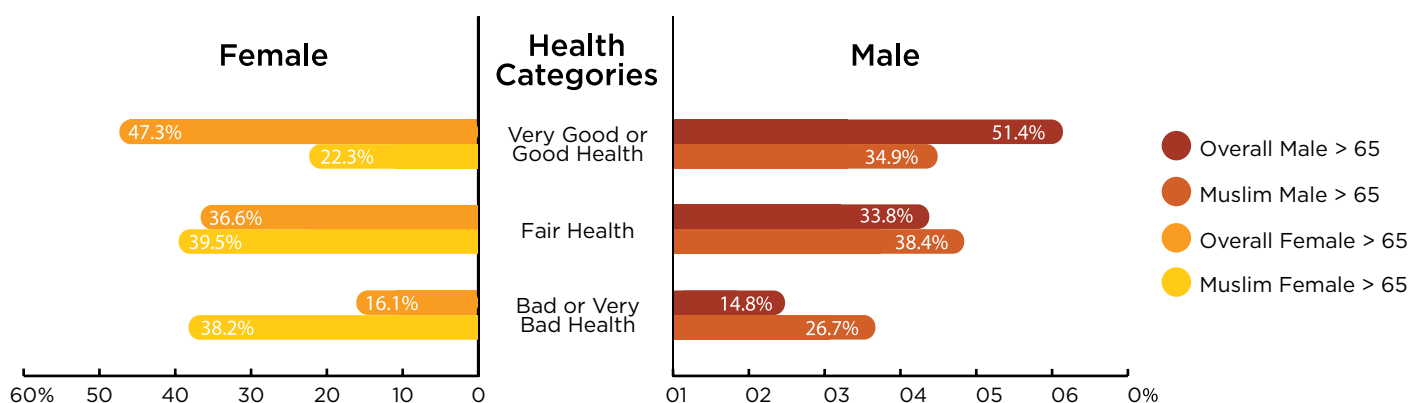
Harriet Young et al. (2010), 'Self-rated health and mortality in the UK: results from the first comparative analysis of the England and Wales, Scotland, and Northern Ireland Longitudinal Studies', *Population Trends* 139.

<http://www.qub.ac.uk/research-centres/NILSResearchSupportUnit/FileStore/Fileupload,275708,en.pdf>

Given that people in the younger age bands are generally healthier, and that there is a greater proportion of young people in the Muslim population, the expectation would have been for a lower percentage than 5.5% indicating 'bad or very bad health'. The offsetting factor seems to be the higher proportion in the 50 + year group in this category - 24.1% for Muslims, double the percentage for the population as a whole (12.1%).

When focussing only on those over 65 years of age, ill health affects Muslims more than the overall population. This is particularly striking among Muslim women over 65 of whom only 22% are in very good or good health as compared to 47% of women over 65 overall, and 38% of them are in bad or very bad health as compared to just 16% of women over 65 overall.

Figure 3: Ill Health in the Over 65 Population by Gender



There is a similar pattern in the responses to self-declared disability. The percentage within the Muslim population with a self-declared disability of the category 'Day-to-day activities limited a lot' is 6.3%, which is less than the overall population's percentage in this category of 8.5%. This is likely due to the greater proportion of the younger age bands in the Muslim population compared to the overall population.

Table 24: Muslims and Disability

| Disability Categories | All | % | Muslims | % |
|--|-------------------|------|------------------|------|
| Day-to-Day Activities Not Limited | 46,027,471 | 82.1 | 2,356,190 | 87.1 |
| Day-to-Day Activities Limited a Little | 5,278,729 | 9.4 | 180,503 | 6.7 |
| Day-to-Day Activities Limited a Lot | 4,769,712 | 8.5 | 169,373 | 6.3 |
| All | 56,075,912 | | 2,706,066 | |

Source: Census 2011. ONS Table DC3203EW.

The pattern changes when considering Muslims in the older age bands, particularly women who are 65+. In the overall population 29% of women self-declare a disability leading to 'day-to-day activities limited a lot', compared to 48% of women in the Muslim population.

Table 25: Disability in the Over 65 Population by Gender

| Health Categories | All | | | | Muslims | | | |
|--|------------------|------|------------------|------|---------------|------|---------------|------|
| | Male > 65 | % | Female > 65 | % | Male > 65 | % | Female > 65 | % |
| Day-to-Day Activities Not Limited | 2,037,373 | 49.7 | 2,242,666 | 43.7 | 20,414 | 37.5 | 13,158 | 25.1 |
| Day-to-Day Activities Limited a Little | 1,047,192 | 25.6 | 1,377,061 | 26.9 | 14,912 | 27.4 | 14,312 | 27.3 |
| Day-to-Day Activities Limited a Lot | 1,011,596 | 24.7 | 1,507,185 | 29.4 | 19,070 | 35.1 | 24,960 | 47.6 |
| All (age 65+) | 4,096,161 | | 5,126,912 | | 54,396 | | 52,430 | |

Source: Census 2011. ONS Table LC3203EW.

There are about 50 local authorities where 40% or more of Muslim women over 65 years of age are in bad health.

Table 26: LADs and Muslim Women Over 65 in Bad or Very Bad Health

| Local Authority Districts | Total Muslim Females 65+ | Muslim Females 65+ in Bad or Very Bad Health | % |
|---------------------------|--------------------------|--|------|
| Hyndburn | 161 | 84 | 52.2 |
| Hackney | 856 | 430 | 50.2 |
| Nottingham | 431 | 212 | 49.2 |
| Redditch | 53 | 26 | 49.1 |
| Dudley | 257 | 124 | 48.2 |
| Tower Hamlets | 1,919 | 913 | 47.6 |
| Rochdale | 603 | 282 | 46.8 |
| Stoke-on-Trent | 172 | 78 | 45.3 |
| Derby | 389 | 176 | 45.2 |
| Nuneaton & Bedworth | 82 | 37 | 45.1 |
| Oldham | 632 | 283 | 44.8 |
| Islington | 471 | 209 | 44.4 |
| Sandwell | 458 | 203 | 44.3 |
| Walsall | 451 | 199 | 44.1 |
| Wakefield | 85 | 37 | 43.5 |
| Hammersmith & Fulham | 421 | 182 | 43.2 |
| Westminster | 941 | 404 | 42.9 |
| Birmingham | 5,037 | 2,124 | 42.2 |
| Rotherham | 215 | 90 | 41.9 |
| Liverpool | 213 | 89 | 41.8 |
| Manchester | 1,240 | 518 | 41.8 |
| Pendle | 278 | 115 | 41.4 |
| Camden | 709 | 293 | 41.3 |
| Cardiff | 444 | 183 | 41.2 |
| Blackburn with Darwen | 742 | 305 | 41.1 |
| Newham | 1,497 | 615 | 41.1 |
| Haringey | 923 | 379 | 41.1 |
| Bradford | 2,462 | 1,009 | 41.0 |
| Coventry | 388 | 159 | 41.0 |
| Leeds | 672 | 273 | 40.6 |

Source: Census 2011. ONS Table LC3203EW.

Observations

- The Marmot Review in 2010 identified the reduction of health inequalities a matter of fairness and social justice. Advocacy groups within Muslim civil society need to raise the census findings with health policy makers and other stakeholders to better understand and address the underlying issues.

- Health practices seem to be failing the Muslim community as demonstrated by poor health outcomes and the particularly low Muslim participation in key national screening programmes such as the NHS bowel cancer-screening programme.¹ Muslim civil society, particularly mosque imams, have a shared responsibility in disseminating health messages to their networks and congregations. The biggest challenge is said to be the 3 Ds: Diabetes, Dementia and Depression. In all of these, mosques have a role to play in promoting healthier life styles.
- The health needs of communities – BME and Muslim – should be addressed by the mainstream health providers, i.e. the NHS. The strategy of ‘opting out’, of establishing care provisions separately, is neither sustainable nor desirable. A public health policy needs to meet the needs of all sections of society, and moreover, the smaller population groupings lack the capacity and infrastructure to offer parallel services. Muslim civil society leaders need to convey this strategic policy concern to the NHS at the highest levels.



Inequalities in health arise because of inequalities in society – in the conditions in which people are born, grow, live, work, and age. So close is the link between particular social and economic features of society and the distribution of health among the population, that the magnitude of health inequalities is a good marker of progress towards creating a fairer society. Taking action to reduce inequalities in health does not require a separate health agenda, but action across the whole of society.

The Marmot Review (2012), Fair Society, Health Lives. Strategic Review of Health Inequalities in England post-2010.

<http://www.instituteofhealthequity.org/Content/FileManager/pdf/fairsocietyhealthylives.pdf>



Of the 665,065 people in England and Wales living with dementia, it is estimated that approximately 25,000 are from ethnic minority communities. This figure is expected to rise significantly as the ethnic minority population ages. By 2026 it is likely to have doubled to nearly 50,000 and by 2051 to over 172,000 – representing a seven-fold increase in 40 years. It is likely that dementia is more common among South Asians and African and Caribbean communities. This is because high blood pressure, diabetes, stroke and heart disease, which are risk factors for dementia, are more common among these ethnic groups.

Dr Justin Varney (2014), Consultant in Public Health Medicine (Adults and Older People), Public Health England. Asian Express National.



Public Services have a statutory responsibility to provide what they say in their title, Services to the Public! This is the route through which the majority of people receive the services and support, which they need, particularly at points in their lives where they experience a difficulty or crisis. Poorer communities and those from BME backgrounds are particularly reliant on these services, as they are least likely to have the income and ability to opt out of public provision. This is the primary reason why culturally specific services, such as coproduced Islamic Counselling or Black Pastor-led Family Therapy, must be a mainstream provision, and remain a statutory duty. It is only through this type of mechanism that the majority of people who may benefit from these types of services will be able to access them. Reducing population-based health inequalities as the core business of our public agencies is the only way to improve health and well being outcomes and life chances for all.

Malik Gul, Director Wandsworth Community Empowerment Network.

End Notes

1. UK Colorectal Cancer Screening Pilot. http://wrap.warwick.ac.uk/133/1/WRAP_Szczepura_ethnicity-finalreport.pdf



6. Labour Market and Education

6. Labour Market and Education

6.1 Economic Activity/Inactivity

1 in 5 (19.8%) of the Muslim population is in full-time employment, compared to more than 1 in 3 of the general population (16-74 years old).

Table 27: Muslims and Economic Activity

| | All | % | Muslims | % |
|--|-------------------|------|------------------|------|
| Economically Active | | | | |
| In Employment | | | | |
| Employee: Part-Time | 5,701,111 | 12.5 | 236,206 | 13.0 |
| Employee: Full-Time | 15,858,791 | 34.9 | 358,413 | 19.8 |
| Self-Employed: Part-time | 1,220,761 | 2.7 | 71,452 | 3.9 |
| Self-Employed: Full-time | 2,823,552 | 6.2 | 99,466 | 5.5 |
| Full-Time Students | 1,077,353 | 2.4 | 65,759 | 3.6 |
| Unemployed | | | | |
| Unemployed (Excluding Full-Time Students) | 1,802,620 | 4.0 | 130,553 | 7.2 |
| Full-Time Students | 334,167 | 0.7 | 37,801 | 2.1 |
| Economically Inactive | | | | |
| Retired | 9,713,808 | 21.4 | 104,959 | 5.8 |
| Student (Including Full-Time Students) | 2,397,348 | 5.3 | 240,248 | 13.3 |
| Looking After Home or Family | 1,796,520 | 3.9 | 247,729 | 13.7 |
| Long-Term Sick or Disabled | 1,783,292 | 3.9 | 93,179 | 5.1 |
| Other | 987,457 | 2.2 | 125,164 | 6.9 |
| All (ages 16-74) | 45,496,780 | | 1,810,929 | |

Source: Census 2011. ONS Table DC6205EW.

Excluding students, the rate of unemployment for Muslims is nearly double that of the general population (7.2% compared to 4.0%).



Cultural penalties, almost entirely those suffered by Muslims, exacerbate the ethnic penalty in undermining the employability of minorities (though more so for Muslims from some ethnic origins than others). These findings lend firm support to the previous studies focusing on religious disadvantage in the British labour market [...] Muslims, particularly those without qualifications, were by far the most affected by growing unemployment in this [post 2007-recession] period.

Nabil Khattab and Ron Johnston (2014), 'Ethnic and religious penalties in a changing British labour market from 2002 to 2010: the case of unemployment', *Environment and Planning A* 2013, 45: 1358-1371.



This study by the Centre for Studies of Arab and Muslim Issues (CSAMI) attempted to explore the experiences of British Arab Muslims attaining employment in the UK and their experiences within the workplace [...]. Just over half the sample admitted to having a negative experience attaining employment and within the workplace. This negativity was often attributed to their religion.

Centre for Studies of Arab & Muslim Issues (2014), British Arab Muslim experiences attaining employment and their experiences in the workplace.

Research shows that Muslims tend to experience an additional disadvantage above their ethnic disadvantages in the labour market.



The results demonstrate a strong 'Muslim penalty' for both women and men from different ethnic groups with respect to economic activity and unemployment.

Anthony Heath and Jean Martin (2012), 'Can religious affiliation explain 'ethnic' inequalities in the labour market?' *Ethnic and Racial Studies* 36 (6): 1005-27.



Researchers commissioned by the Department for Work and Pensions sent nearly 3,000 applications for 987 vacancies under false identities, using the names Nazia Mahmood, Mariam Namagembe and Alison Taylor. Each had similar experiences and qualifications, and had British education and work histories. They found that an applicant who appeared to be white would send nine applications before receiving a positive response of either an invitation to an interview or an encouraging telephone call. Minority candidates with the same qualifications and experience had to send 16 applications before receiving a similar response.

Rajeev Syal (2009), Undercover job hunters reveal huge race bias in Britain's workplaces. *The Observer*, 18 October.

<http://www.theguardian.com/money/2009/oct/18/racism-discrimination-employment-undercover>



[BBC] Five Live mounted an undercover survey lasting ten months in which dummy CVs were sent out to a wide range of companies in response to recruitment advertisements. Five Live produced CVs for six fictional candidates - Abu Olasemi, Fatima Khan, Jenny Hughes, John Andrews, Nasser Hanif and Yinka Olatande. All the fictitious applicants were the same standard in terms of qualifications and experience but were written and presented differently to increase their authenticity to recruiters. But while 23 per cent of the white candidates' applications were invited for interview, only 13 and 9 per cent respectively were successful from the Black African and Muslim candidates.

BBC (2004), Five Live survey suggests ethnic minority applicants still discriminated against in UK job market. Press Releases.

http://www.bbc.co.uk/pressoffice/pressreleases/stories/2004/07_july/12/minorities_survey.shtml

Observations

- The higher levels of unemployment compared to the overall population are the outcome of numerous factors, however there is now enough evidence of the double penalty faced in entering the labour market – of racial discrimination as well as Islamophobia. The Employment Equality Religion or Belief Regulations introduced in 2003 (and subsequently subsumed in the Equality Act 2010) were intended to address these very issues. Work is now needed to assess the impact of the imposition of positive duty on the public sector and inquire on the steps taken by appropriate agencies (e.g. the Equality & Human Rights Commission) in discharging this duty.
- The MCB has anecdotal evidence of a glass ceiling for management positions in sectors such as the media, with higher turn-over for BME employees. It has raised the issue of staff diversity with the BBC Trust. However further research is needed on the experiences of Muslim men and women in reaching and staying in the higher management positions.

6.2 Education & Qualifications

There has been a reduction in the percentage of Muslims with no qualifications from 2001 to 2011: the 2001 Census indicated 39% with no qualifications, with 26% ten years later.

Table 28: Muslims and Highest Level of Qualification

| Highest Level of Qualification | 2001 | | | | 2011 | | | |
|--------------------------------|-------------------|------|------------------|------|-------------------|------|------------------|------|
| | All | % | Muslims | % | All | % | Muslims | % |
| No Qualifications | 10,937,042 | 29.1 | 390,164 | 38.6 | 10,307,327 | 22.7 | 464,434 | 25.6 |
| Level 1 | 6,230,033 | 16.6 | 122,509 | 12.1 | 6,047,384 | 13.3 | 245,043 | 13.5 |
| Level 2 | 7,288,074 | 19.4 | 149,652 | 14.8 | 6,938,433 | 15.3 | 206,940 | 11.4 |
| Apprenticeship | - | - | - | - | 1,631,777 | 3.6 | 11,775 | 0.7 |
| Level 3 | 3,110,135 | 8.3 | 94,630 | 9.4 | 5,617,802 | 12.3 | 179,253 | 9.9 |
| Level 4 & Above | 7,432,962 | 19.8 | 208,241 | 20.6 | 12,383,477 | 27.2 | 434,742 | 24.0 |
| Other Qualifications | 2,609,192 | 6.9 | 44,918 | 4.4 | 2,570,580 | 5.7 | 268,742 | 14.8 |
| All (Age 16 and Over) | 37,607,438 | | 1,010,114 | | 45,496,780 | | 1,810,929 | |

Source: Census 2011. ONS Table DC5204EW.

Approximately a quarter of Muslims over the age of 16 have 'Level 4 and above' (i.e. degree and above) qualifications¹, which is only slightly lower than the general population.

While 26% of Muslims have no qualifications, the percentages for Hindus and Sikhs are 13.2% and 19.4% respectively. The trend is also reflected in the proportion of the population with Level 4 qualifications and above: while 24% of Muslims have attained this level, it is 44.6% and 30.1% for Hindus and Sikhs respectively. The educational profile of the Muslim population in general therefore lags behind the Hindu and Sikh communities.

Very few young Muslims take up apprenticeships (0.7% of the Muslim population in the 16-24 year old age band; for the population as a whole it is 3.6%).

There are a greater proportion of Muslims in educational halls of residence and similar facilities compared to the overall population: 60% compared to 41%. This reflects the higher participation rates in higher education.

Researchers have also pointed out a lower proportion in the Russell Group universities.²

Observations

- Muslim communities in 2011 are comparatively better educated than in 2001. However Muslims lag behind Hindus and Sikhs, both in terms of a greater proportion with no qualifications, and a lower proportion with the higher level qualifications.
- Greater take up of apprenticeships by young Muslims should be encouraged and promoted by stakeholders including Muslim civil society.



Access to higher education is clearly an important issue as it has the potential to act as a vehicle for social mobility and for the integration of minority ethnic groups into particular segments of society, especially elite occupational groups. It is important to note at the outset that minority ethnic groups have higher participation rates in higher education than the white British ethnic group [...]. Although more likely to attend university, students from some minority ethnic groups are significantly less likely to attend higher status institutions [...]. For average applications from Pakistani candidates, the model predicted seven additional rejections per 100 applications compared with the number arising from comparable white British applications.

Philip Noden, Michael Shiner, and Tariq Modood (2014), University offer rates for candidates from different ethnic categories, *Oxford Review of Education* 40 (3).



The headline conclusion of the analysis is that access to Russell Group universities is far from 'fair'. Importantly, unfair access is shown to take different forms for different social groups. For those from lower social class backgrounds, the unfairness appears to be largely to do with barriers of some kind to application to Russell Group universities given application to university at all. In contrast, for those from Black, Pakistani and Bangladeshi backgrounds, the unfairness seems to stem entirely from some form of differential treatment during the admissions process by Russell Group universities. For those from state schools, however, unfair access to Russell Group universities seems to operate equally in relation to both application and admission.

Vikki Boliver (2013), 'How Fair is Access to More Prestigious British Universities?', *British Journal of Sociology* 64 (2): 195-382.

<http://onlinelibrary.wiley.com/doi/10.1111/1468-4446.12021/abstract>

End Notes

1. Level 1 qualifications: 1-4 O Levels/CSE/GCSEs (any grades), Entry Level, Foundation Diploma, NVQ level 1, Foundation GNVQ, Basic/Essential Skills.

Level 2 qualifications: 5+ O Level (Passes)/CSEs (Grade 1)/GCSEs (Grades A*-C), School Certificate, 1 A Level/ 2-3 AS Levels/VCEs, Intermediate/Higher Diploma, Welsh Baccalaureate Intermediate Diploma, NVQ level 2, Intermediate GNVQ, City and Guilds Craft, BTEC First/General Diploma, RSA Diploma Apprenticeship.

Level 3 qualifications: 2+ A Levels/VCEs, 4+ AS Levels, Higher School Certificate, Progression/Advanced Diploma, Welsh Baccalaureate Advanced Diploma, NVQ Level 3; Advanced GNVQ, City and Guilds Advanced Craft, ONC, OND, BTEC National, RSA Advanced Diploma.

Level 4+ qualifications: Degree (for example BA, BSc), Higher Degree (for example MA, PhD, PGCE), NVQ Level 4-5, HNC, HND, RSA Higher Diploma, BTEC Higher level, Foundation degree (NI), Professional qualifications (for example teaching, nursing, accountancy).

2. This article reinforces the important and relevant figures on Bangladeshi and Pakistani admissions in Russell Group universities:

Vikki Boliver (2014), Why do elite universities admit so few ethnic minority applicants? *The Guardian*, 8 July 2014.

<http://www.theguardian.com/education/2014/jul/08/why-do-elite-universities-admit-so-few-ethnic-minority-applicants>

6.3 Focus on Women

There are 329,694 Muslim full-time students – with 43% female and 57% male.

Table 29: Local Authorities with Highest Muslim Student Populations

| Local Authority Districts | Males | Females | Total |
|---------------------------|--------|---------|--------|
| Birmingham | 13,429 | 12,049 | 25,478 |
| Newham | 11,598 | 5,451 | 17,049 |
| Bradford | 7,156 | 6,028 | 13,184 |
| Manchester | 7,865 | 5,170 | 13,035 |
| Tower Hamlets | 5,767 | 4,434 | 10,201 |
| Leicester | 4,600 | 3,629 | 8,229 |
| Redbridge | 4,836 | 3,149 | 7,985 |
| Brent | 4,053 | 3,297 | 7,350 |
| Waltham Forest | 4,469 | 2,841 | 7,310 |

Source: Census 2011. ONS Table DC6207EW.

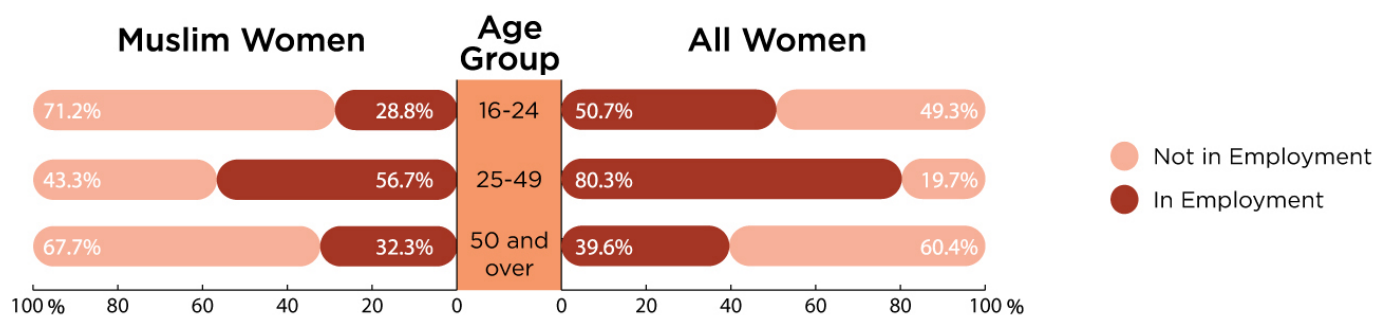
However, there are a number of local authorities where the Muslim female student population exceeds the male student population.

29% of Muslim women between the ages of 16 to 24 are in employment as compared to approximately half of the general population.

Table 30: Student Population Gender Variations

| Local Authority Districts | Males | Females |
|---------------------------|-------|---------|
| Camden | 1,636 | 1,681 |
| Islington | 1,307 | 1,365 |
| Hackney | 1,856 | 1,919 |
| Enfield | 2,574 | 2,703 |
| Lancaster | 192 | 368 |

Figure 4: Women in Employment



Of Muslim women in the 16-74 age band, 18% are 'Looking after home or family', compared to 6% in the general population. This might be due to the younger age distribution of the Muslim population resulting in higher fertility

as well as the increased likelihood for Muslim households to be those with dependent children.

Table 31: Women Looking After Home and Family

| Religious Group | All Women (16-74) | Women 'Looking After Home or Family' (16-74) | Women 'Looking After Home or Family' as a % of All Women |
|--------------------------------|-------------------|--|--|
| Muslim | 1,296,776 | 231,344 | 17.8 |
| Hindu | 395,579 | 33,521 | 8.5 |
| Sikh | 209,115 | 13,451 | 6.4 |
| All (Female Ages 16-74) | 28,502,536 | 1,614,326 | 5.7 |

Source: Census 2011. ONS Table DC6205EW.



Single and married women from all faith categories except Muslim are equally as likely to be employed, while single women from the Muslim category are one and a half times more likely to be in employment than married Muslim women.

Miqdad Asaria (2008), Muslims and the Labour Market: Analysis of the 2001 UK Census. MSc project, Birkbeck College, University of London.



Many British Muslim women value work and careers; they want to succeed in education and at work. Most have positive attitudes to work and many have high career aspirations. The majority also want to return to work after having children and combine family life with a career. Some of the barriers which affect British Muslim women affect all women, such as gender discrimination, inflexibility, and lack of childcare. But British Muslim women also face additional challenges, including discrimination based on clothing and faith. Also, existing labour market programmes are neither shaped to their needs, nor seen to be shaped to their needs.

Zamila Bunglawala (2008), Valuing Family, Valuing Work: The Young Foundation.

<http://youngfoundation.org/wp-content/uploads/2013/01/Valuing-Family-Valuing-Work-British-Muslim-Women-and-the-Labour-Market-October-2008.pdf>

Observation

- There are two factors at play: the increased number of Muslim women in full-time education is leading to career expectations and aspirations for many, and the demands of looking after the home and family, which is reflected in the significant proportion of women not economically active. For many this is because family responsibilities after marriage take priority. However, Muslim women seeking employment are not finding commensurate support and equal opportunities. There is a need for various stakeholders — Muslim civil society, policy institutes, employers, trade unions and Department for Work and Pensions — to facilitate conditions and opportunities in the labour market. The outcomes from the Young Foundation's policy proposals made in 2008 should be reviewed.

6.4 Socio-Economic Classification

The proportion of Muslims in the 'Higher professional occupation' category is 5.5%, which is not significantly lower than the overall population – 7.6%. There is greater comparability in the 'Small employers and own account workers' category – 9.7% in the Muslim population and 9.3% in the overall population.

Table 32: Muslims and National Statistics Socio-Economic Classification (NS-SeC)

| NS-SeC | Total Population | % | Muslim Population | % |
|--|-------------------|------|-------------------|------|
| 1. Higher Managerial, Administrative and Professional Occupations | 4,518,653 | 9.9 | 114,548 | 6.3 |
| 1.1 Large Employers and Higher Managerial and Administrative Occupations | 1,047,810 | 2.3 | 14,156 | 0.8 |
| 1.2 Higher Professional Occupations | 3,470,843 | 7.6 | 100,392 | 5.5 |
| 2. Lower Managerial, Administrative and Professional Occupations | 9,333,855 | 20.5 | 183,025 | 10.1 |
| 3. Intermediate Occupations | 5,931,436 | 13.0 | 133,970 | 7.4 |
| 4. Small Employers and Own Account Workers | 4,251,501 | 9.3 | 175,343 | 9.7 |
| 5. Lower Supervisory and Technical Occupations | 3,265,517 | 7.2 | 86,724 | 4.8 |
| 6. Semi-Routine Occupations | 6,527,483 | 14.3 | 200,011 | 11.0 |
| 7. Routine Occupations | 5,288,065 | 11.6 | 157,324 | 8.7 |
| 8. Never Worked | 1,956,064 | 4.3 | 385,228 | 21.3 |
| 9. Long-Term Unemployed | 708,837 | 1.6 | 45,062 | 2.5 |
| 10. Full-Time Students | 3,715,369 | 8.2 | 329,694 | 18.2 |
| All (Age 16-74) | 45,496,780 | | 1,810,929 | |

Source: Census 2011. ONS Table DC6207EW.

The Muslim population's ethnic diversity accompanies its socio-economic diversity. While there are pockets of prosperity, more than a fifth (21.3%) of Muslims between the ages of 16-74 have never worked (this excludes full-time students) as compared to 4% in the population overall.



In London alone, there are over 13,400 Muslim owned businesses creating more than 70,000 jobs. There are an estimated 33.6% of Small to Medium Enterprises in London Muslim-owned.

The Muslim Council of Britain (2013), The Muslim Pound: Celebrating the Muslim Contribution to the UK Economy, The Muslim Council of Britain at the 9th World Islamic Economic Forum 2013.

Table 33: LADs with the Largest Numbers of Muslim High and Low Achievers

| Local Authority Districts | 'High Achievers' Population (Higher Managerial, Administrative and Professional Occupations) | Local Authority Districts | 'Low Achievers' Population (Never Worked and Long-term Unemployed Population) |
|---------------------------|--|---------------------------|---|
| Birmingham | 6,033 | Birmingham | 44,687 |
| Redbridge | 4,163 | Redbridge | 9,016 |
| Manchester | 2,926 | Manchester | 12,666 |
| Bradford | 2,849 | Bradford | 23,956 |
| Newham | 2,754 | Newham | 16,286 |
| Ealing | 2,549 | Ealing | 8,782 |
| Brent | 2,545 | Brent | 9,705 |
| Westminster | 2,513 | Westminster | 8,052 |
| Barnet | 2,417 | Barnet | 5,453 |
| Harrow | 2,028 | Harrow | 4,529 |
| Waltham Forest | 1,958 | Waltham Forest | 8,829 |
| Leicester | 1,883 | Leicester | 8,910 |
| Tower Hamlets | 1,836 | Tower Hamlets | 17,571 |
| Kirklees | 1,805 | Kirklees | 10,663 |
| Croydon | 1,749 | Croydon | 3,780 |
| Enfield | 1,724 | Enfield | 8,916 |
| Hounslow | 1,719 | Hounslow | 5,076 |
| Leeds | 1,575 | Leeds | 6,650 |
| Hillingdon | 1,487 | Hillingdon | 3,929 |
| Luton | 1,410 | Luton | 7,936 |

Source: Census 2011. ONS Table DC6207EW.

The local authority districts with the most high achievers ('Higher managerial, administrative and professional occupations') are also those with most 'Never worked and long-term unemployed'. However, the exceptions are Barnet, Croydon, Harrow, Hounslow, and Hillingdon - all London suburbs.

Observations

- Muslim representation in the higher socio-economic categories is a welcome indication of economic well-being in some sections of the population. Further research is needed to explore factors supporting social mobility.
- The higher proportion of Muslim small employers and self-employed Muslims is an indication of entrepreneurial interests and aptitudes.



7. Conclusions and Areas for Further Research

7. Conclusions and Areas for Further Research

Conclusions

The Muslim population in England and Wales has increased significantly since 2001, as a result of various factors. Almost half of this population is born in the UK. The age profile is skewed towards the young, with a higher than national average young population. British Muslims are an ethnically diverse group of people, with only some having problems speaking English. Muslims are present in all regions of England and Wales, but London has the highest population of Muslims. Despite more than half of them being born outside the UK, a high number choose their national identity as British.

How have Muslims moved forward since 2001? The latest census indicates that a section of the Muslim population is prospering and making progress, as evident by representation in the higher socio-economic class and signs of social mobility. Muslims are also more educated than a decade ago. Many Muslims are small employers or self-employed. Research indicates the BME population is becoming less residentially segregated.

The composition of Muslim households is mostly of married couples with dependent children but there are also a surprisingly high number of lone parent families with dependent children and also one-person households. The self-reported health of British Muslims is similar to that of the overall population, except for the older age group of Muslims where health deteriorates more

markedly. There are similar trends in the case of self-declared disability.

Notwithstanding pockets of prosperity, there is a higher rate of unemployment and economic inactivity in the Muslim population compared to the overall population. A greater proportion of Muslim women are not in the labour market and look after the home or family. Almost half of the Muslim population lives in the most deprived areas. This has increased since 2001 for two possible reasons: the Muslim population in the known areas of deprivation has increased; the increase in deprived neighbourhoods for the nation as a whole. The data also reveals the high percentage of Muslim households that rely on social housing. The number of Muslims in prison is a cause for concern.

The overall picture is of a faith community that is growing in size, with an ethnic and socio-economic diversity that is a microcosm of the changes in society at large. The younger age profile, overseas connections and entrepreneurial inclinations can all be strategic strengths for the nation.

Areas for Further Research

- There are a number of census variables that have not been considered in this report, e.g. the provision of care within the family and 'travel to work' flows. Further analysis will lead to a more comprehensive profiling of Muslim population characteristics.
- There are signs of social mobility: for example the relatively smaller increase in the Muslim population in the London borough of Tower Hamlets and the proportion of Muslims in the higher socio-economic category. Studies are needed to better understand this trend and the contributory factors.
- Muslim civil society needs to have a better appreciation of many social realities: youth disaffection, lone parent and single person households, homelessness, criminality. Some concerns are raised in this report. However, there is a need for a more comprehensive investigation, which can include appropriate briefings and training for mosques and imams.
- Social housing occupancy is high amongst Muslims of Bangladeshi heritage. The reasons for not taking up the 'right to buy' option need to be investigated, for example to establish whether this is related to avoidance of interest-related purchase schemes.
- Muslims face a double penalty - racial and cultural discrimination - in entering the labour market, as is confirmed by numerous studies. The need is now to explore the impact legislation such as the Employment Equality Religion or Belief Regulations 2003 (subsequently subsumed in the Equality Act 2010) has had on reducing the discrimination among Muslims in employment.
- The MCB has anecdotal evidence of a glass ceiling for management positions in sectors such as the media, with higher turn-over for BME employees. It has raised the issue of staff diversity with the BBC Trust. However, further research is needed on the experiences of Muslim men and women in reaching and staying in the higher management positions.
- The outcomes from the Young Foundation's policy proposals made in 2008 relating to facilitating Muslim women's entry into the labour market should be reviewed.
- Census data on Scottish Muslims is provided by the National Records of Scotland. The religion question is broadly similar to the one in England and Wales. There is scope for a similar study to this one conducted by civil society groups in Scotland.
- There is a need for research on Muslim population forecasting to predict trends and demands for services. The methodologies adopted for ethnic population forecasting offer a model, drawing on Census micro data and the Labour Force Survey.
- There has been a rise in the Somali Muslim population in the last decade, but in the absence of a specific ethnic category in the census, it is not possible to provide a definitive figure. There is a need for research on the Somali community to better understand its socio-economic profile.

For further updates and a discussion forum, follow this link: www.mcb.org.uk/muslimstatistics



Appendices

Appendices

A1: Local Authority District-Level Muslim Population (Ordered by % of the Total Population - 5% or more)

| Local Authority Districts | Total Population | Muslim Population | % |
|---------------------------|------------------|-------------------|------|
| Tower Hamlets | 254,096 | 87,696 | 34.5 |
| Newham | 307,984 | 98,456 | 32.0 |
| Blackburn with Darwen | 147,489 | 39,817 | 27.0 |
| Bradford | 522,452 | 129,041 | 24.7 |
| Luton | 203,201 | 49,991 | 24.6 |
| Redbridge | 278,970 | 64,999 | 23.3 |
| Slough | 140,205 | 32,655 | 23.3 |
| Waltham Forest | 258,249 | 56,541 | 21.9 |
| Birmingham | 1,073,045 | 234,411 | 21.8 |
| Leicester | 329,839 | 61,440 | 18.6 |
| Brent | 311,215 | 58,036 | 18.6 |
| Westminster | 219,396 | 40,073 | 18.3 |
| Oldham | 224,897 | 39,879 | 17.7 |
| Pendle | 89,452 | 15,579 | 17.4 |
| Enfield | 312,466 | 52,141 | 16.7 |
| Manchester | 503,127 | 79,496 | 15.8 |
| Ealing | 338,449 | 53,198 | 15.7 |
| Kirklees | 422,458 | 61,280 | 14.5 |
| Haringey | 254,926 | 36,130 | 14.2 |
| Hackney | 246,270 | 34,727 | 14.1 |
| Hounslow | 253,957 | 35,666 | 14.0 |
| Rochdale | 211,699 | 29,426 | 13.9 |
| Barking & Dagenham | 185,911 | 25,520 | 13.7 |
| Harrow | 239,056 | 29,881 | 12.5 |
| Camden | 220,338 | 26,643 | 12.1 |
| Bolton | 276,786 | 32,385 | 11.7 |
| Preston | 140,202 | 15,769 | 11.2 |
| Hillingdon | 273,936 | 29,065 | 10.6 |
| Hyndburn | 80,734 | 8,336 | 10.3 |
| Barnet | 356,386 | 36,744 | 10.3 |
| Hammersmith & Fulham | 182,493 | 18,242 | 10.0 |
| Kensington & Chelsea | 158,649 | 15,812 | 10.0 |
| Burnley | 87,059 | 8,580 | 9.9 |
| Watford | 90,301 | 8,905 | 9.9 |
| Islington | 206,125 | 19,521 | 9.5 |

Continued from previous page

| | | | |
|----------------------|---------|--------|-----|
| Peterborough | 183,631 | 17,251 | 9.4 |
| Nottingham | 305,680 | 26,919 | 8.8 |
| Wycombe | 171,644 | 15,022 | 8.8 |
| Southwark | 288,283 | 24,551 | 8.5 |
| Sandwell | 308,063 | 25,251 | 8.2 |
| Walsall | 269,323 | 22,146 | 8.2 |
| Wandsworth | 306,995 | 24,746 | 8.1 |
| Croydon | 363,378 | 29,513 | 8.1 |
| Merton | 199,693 | 16,262 | 8.1 |
| Sheffield | 552,698 | 42,801 | 7.7 |
| Derby | 248,752 | 19,006 | 7.6 |
| Coventry | 316,960 | 23,665 | 7.5 |
| Woking | 99,198 | 7,323 | 7.4 |
| Calderdale | 203,826 | 14,802 | 7.3 |
| Crawley | 106,597 | 7,681 | 7.2 |
| Lambeth | 303,086 | 21,500 | 7.1 |
| Reading | 155,698 | 11,007 | 7.1 |
| Middlesbrough | 138,412 | 9,757 | 7.0 |
| Greenwich | 254,557 | 17,349 | 6.8 |
| Oxford | 151,906 | 10,320 | 6.8 |
| Cardiff | 346,090 | 23,656 | 6.8 |
| Lewisham | 275,885 | 17,759 | 6.4 |
| Newcastle upon Tyne | 280,177 | 17,561 | 6.3 |
| Bury | 185,060 | 11,279 | 6.1 |
| Stoke-on-Trent | 249,008 | 14,993 | 6.0 |
| East Staffordshire | 113,583 | 6,815 | 6.0 |
| Kingston upon Thames | 160,060 | 9,474 | 5.9 |
| Oadby & Wigston | 56,170 | 3,256 | 5.8 |
| Trafford | 226,578 | 12,994 | 5.7 |
| Bedford | 157,479 | 8,610 | 5.5 |
| City of London | 7,375 | 409 | 5.5 |
| Leeds | 751,485 | 40,772 | 5.4 |
| Bristol | 428,234 | 22,016 | 5.1 |
| Milton Keynes | 248,821 | 11,913 | 4.8 |
| Newport | 145,736 | 6,859 | 4.7 |

Source: Census 2011. ONS KS209EW.

A2: Ward-Level Muslim Population (Ordered by % of the Total Population - 40% or more)

| Local Authority Districts | Ward Name | Total Population | Muslim Population | % |
|---------------------------|-----------------------------|------------------|-------------------|------|
| Blackburn with Darwen UA | Bastwell | 7,699 | 6,569 | 85.3 |
| Blackburn with Darwen UA | Shear Brow | 7,908 | 6,144 | 77.7 |
| Birmingham | Washwood Heath | 32,921 | 25,434 | 77.3 |
| Burnley | Daneshouse with Stoneyholme | 5,955 | 4,541 | 76.3 |
| Bradford | Toller | 19,914 | 15,149 | 76.1 |
| Bradford | Manningham | 19,983 | 14,982 | 75.0 |
| Birmingham | Bordesley Green | 33,937 | 25,066 | 73.9 |
| Bradford | Bradford Moor | 21,210 | 15,435 | 72.8 |
| Birmingham | Sparkbrook | 32,415 | 22,755 | 70.2 |
| Pendle | Whitefield | 3,854 | 2,690 | 69.8 |
| Leicester UA | Spinney Hills | 25,571 | 17,800 | 69.6 |
| Blackburn with Darwen UA | Audley | 9,183 | 6,306 | 68.7 |
| Oldham | Werneth | 12,348 | 8,420 | 68.2 |
| Rochdale | Milkstone & Deeplish | 11,515 | 7,732 | 67.1 |
| Calderdale | Park | 15,358 | 9,943 | 64.7 |
| Luton UA | Biscot | 16,118 | 10,405 | 64.6 |
| Oldham | Coldhurst | 13,201 | 8,470 | 64.2 |
| Blackburn with Darwen UA | Corporation Park | 7,353 | 4,604 | 62.6 |
| Luton UA | Dallow | 16,393 | 10,106 | 61.6 |
| Birmingham | Springfield | 31,391 | 19,222 | 61.2 |
| Hyndburn | Central | 5,807 | 3,544 | 61.0 |
| Oldham | St Mary's | 13,954 | 8,189 | 58.7 |
| Bradford | Little Horton | 21,547 | 12,488 | 58.0 |
| Bradford | City | 23,485 | 13,450 | 57.3 |
| Bradford | Heaton | 17,121 | 9,573 | 55.9 |
| Luton UA | Saints | 14,382 | 7,923 | 55.1 |
| Birmingham | Aston | 32,286 | 17,442 | 54.0 |
| Manchester | Longsight | 15,429 | 8,302 | 53.8 |
| Preston | Deepdale | 6,103 | 3,263 | 53.5 |
| Rochdale | Central Rochdale | 11,304 | 5,927 | 52.4 |
| Kirklees | Batley East | 19,189 | 10,023 | 52.2 |
| Blackburn with Darwen UA | Little Harwood | 6,752 | 3,503 | 51.9 |
| Bolton | Rumworth | 16,250 | 8,419 | 51.8 |

Continued from previous page

| | | | | |
|--------------------------|------------------------------|--------|--------|------|
| Blackburn with Darwen UA | Queen's Park | 6,798 | 3,500 | 51.5 |
| Bradford | Keighley Central | 18,255 | 9,349 | 51.2 |
| Newham | Green Street West | 15,113 | 7,622 | 50.4 |
| Leicester UA | Stoneygate | 20,390 | 10,234 | 50.2 |
| Newham | East Ham North | 13,866 | 6,953 | 50.1 |
| Newham | Green Street East | 15,885 | 7,805 | 49.1 |
| Birmingham | Lozells and East Handsworth | 31,074 | 15,181 | 48.9 |
| Tower Hamlets | St Dunstan's & Stepney Green | 16,238 | 7,916 | 48.7 |
| Tower Hamlets | Bromley-by-Bow | 14,480 | 7,051 | 48.7 |
| Peterborough UA | Central | 12,013 | 5,688 | 47.3 |
| Pendle | Walverden | 3,848 | 1,813 | 47.1 |
| Kirklees | Dewsbury West | 20,021 | 9,359 | 46.7 |
| Tower Hamlets | Shadwell | 15,110 | 7,051 | 46.7 |
| Redbridge | Loxford | 16,544 | 7,603 | 46.0 |
| Tower Hamlets | Mile End East | 13,354 | 6,131 | 45.9 |
| Bradford | Bowling & Barkerend | 20,618 | 9,449 | 45.8 |
| Tower Hamlets | Bethnal Green South | 14,166 | 6,480 | 45.7 |
| Wycombe | Oakridge & Castlefield | 9,406 | 4,302 | 45.7 |
| Pendle | Bradley | 6,489 | 2,965 | 45.7 |
| Newham | Manor Park | 15,318 | 6,957 | 45.4 |
| Newham | Little Ilford | 16,633 | 7,459 | 44.8 |
| Slough UA | Baylis and Stoke | 11,450 | 5,117 | 44.7 |
| Kirklees | Dewsbury South | 18,793 | 8,225 | 43.8 |
| Birmingham | Nechells | 33,957 | 14,781 | 43.5 |
| Manchester | Cheetham | 22,562 | 9,777 | 43.3 |
| Tower Hamlets | East India & Lansbury | 14,859 | 6,371 | 42.9 |
| Bradford | Great Horton | 17,683 | 7,565 | 42.8 |
| Redbridge | Clementswood | 14,666 | 6,267 | 42.7 |
| Tower Hamlets | Whitechapel | 14,862 | 6,301 | 42.4 |
| Westminster | Church Street | 11,760 | 4,939 | 42.0 |
| Birmingham | Hodge Hill | 28,026 | 11,626 | 41.5 |
| Bedford UA | Queens Park | 8,552 | 3,507 | 41.0 |
| Sheffield | Burngreave | 27,481 | 11,267 | 41.0 |
| Slough UA | Central | 12,364 | 5,014 | 40.6 |
| Newham | Boleyn | 15,982 | 6,465 | 40.5 |
| Redbridge | Valentines | 14,123 | 5,655 | 40.0 |

Source: Census 2011. ONS KS209EW.

A3: Muslim Population in Marginal Parliamentary Constituencies, 2010 General Election — A Preliminary Analysis

| Constituency | Party | Incumbent Majority |
|------------------------|--------------|--------------------|
| Hampstead & Kilburn | Labour | 42 |
| Oldham E & Saddleworth | Labour | 103 |
| Hendon | Conservative | 106 |
| Sheffield Central | Labour | 165 |
| Bradford East | Lib Dem | 365 |
| Rochdale | Labour | 889 |
| Brent Central | Lib Dem | 1,345 |
| Halifax | Labour | 1,472 |
| Dewsbury | Conservative | 1,526 |
| Enfield North | Conservative | 1,692 |
| Walsall South | Labour | 1,755 |
| Nottingham South | Labour | 1,772 |
| Burnley | Lib Dem | 1,818 |
| Manchester Withington | Lib Dem | 1,894 |
| Brentford & Isleworth | Conservative | 1,958 |
| Westminster North | Labour | 2,126 |
| Luton South | Labour | 2,329 |
| Tooting | Labour | 2,524 |
| Keighley | Conservative | 2,940 |
| Birmingham Yardley | Lib Dem | 3,002 |
| Hyndburn | Labour | 3,090 |
| Harrow West | Labour | 3,143 |
| Harrow East | Conservative | 3,403 |
| Hammersmith | Labour | 3,549 |
| Pendle | Conservative | 3,585 |
| Ealing Central & Acton | Conservative | 3,716 |
| Birmingham Hall Green | Labour | 3,799 |
| Bolton North East | Labour | 4,084 |
| Batley & Spen | Labour | 4,406 |
| Huddersfield | Labour | 4,472 |
| Leeds North East | Labour | 4,545 |
| Feltham & Heston | Labour | 4,658 |
| Peterborough | Conservative | 4,861 |

Source: Census 2011. ONS Table KS209

| Member of Parliament | Nearest Challenger | Muslim Population | Muslim % |
|----------------------|--------------------|-------------------|----------|
| Glenda Jackson | Conservative | 13,892 | 10.7 |
| Phil Woolas | Lib Dem | 14,471 | 14.2 |
| Matthew Offord | Labour | 17,222 | 13.9 |
| Paul Blomfield | Lib Dem | 13,033 | 11.3 |
| David Ward | Labour | 42,056 | 36.9 |
| Simon Danczuk | Lib Dem | 25,429 | 23.6 |
| Sarah Teather | Labour | 29,198 | 21.2 |
| Linda Riordan | Conservative | 13,574 | 13.5 |
| Simon Reeve | Labour | 20,329 | 18.5 |
| Nick de Bois | Labour | 13,879 | 13.5 |
| Valerie Vaz | Conservative | 18,547 | 18.8 |
| Lilian Greenwood | Conservative | 11,077 | 10.1 |
| Gordon Birtwistle | Labour | 8,580 | 9.9 |
| John Leech | Labour | 10,919 | 11.0 |
| Mary Macleod | Labour | 16,025 | 12.5 |
| Karen Buck | Conservative | 26,431 | 22.6 |
| Gavin Shuker | Conservative | 27,874 | 25.3 |
| Sadiq Khan | Conservative | 11,474 | 10.7 |
| Kris Hopkins | Labour | 12,713 | 13.1 |
| John Hemming | Labour | 21,992 | 20.6 |
| Graham Jones | Conservative | 9,713 | 10.5 |
| Gareth Thomas | Conservative | 13,900 | 13.3 |
| Bob Blackman | Labour | 13,471 | 13.0 |
| Andrew Slaughter | Conservative | 14,005 | 11.8 |
| Andrew Stephenson | Labour | 15,579 | 17.4 |
| Angie Bray | Labour | 15,959 | 13.4 |
| Roger Godsiff | Respect | 53,990 | 46.6 |
| David Crausby | Conservative | 11,117 | 11.7 |
| Mike Wood | Conservative | 20,257 | 18.8 |
| Barry Sheerman | Conservative | 13,065 | 13.7 |
| Fabian Hamilton | Conservative | 8,932 | 9.7 |
| Alan Keen | Conservative | 19,641 | 15.7 |
| Stewart Jackson | Labour | 15,811 | 13.7 |

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Acknowledgements & Information Sources

For financial support to the MCB Census Data Analysis Project:

Al-Jamiatul Islamiyah Darul Uloom Lancashire UK
Dr. Akber Mohamedali
Mrs. Jasmine Ansari
Professor Iqbal Asaria
Dr. Dilder Chowdhury
Sir Iqbal Sacranie
Dr. Tayyaba Sherif

For advice and guidance:

Professor Humayun Ansari, Royal Holloway, University of London.
Emeritus Professor Muhammad Anwar, University of Warwick.
Professor Tariq Modood, University of Bristol.
Dr. Nabil Khattab, University of Bristol.

Any errors in the report remain solely the Project Team's responsibility.

For data sources and related research:

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Joseph Rowntree Foundation
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Runnymede Trust
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International Longevity Centre UK
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QGIS Geographic Information System
<http://www.qgis.org/>

Design Acknowledgements:

Niall Young, Closer Creative www.closercreative.com
Aneesah Satriya
Flaticon (licensed by CC 3.0)

*A step towards greater consultation, cooperation
and coordination on Muslim affairs in the UK.*



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ISBN 9781905461035



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