

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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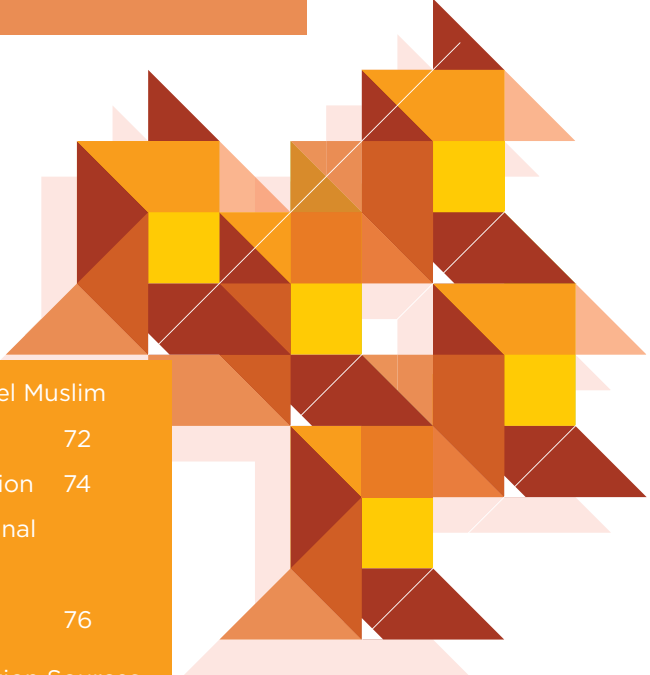
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Foreword

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).

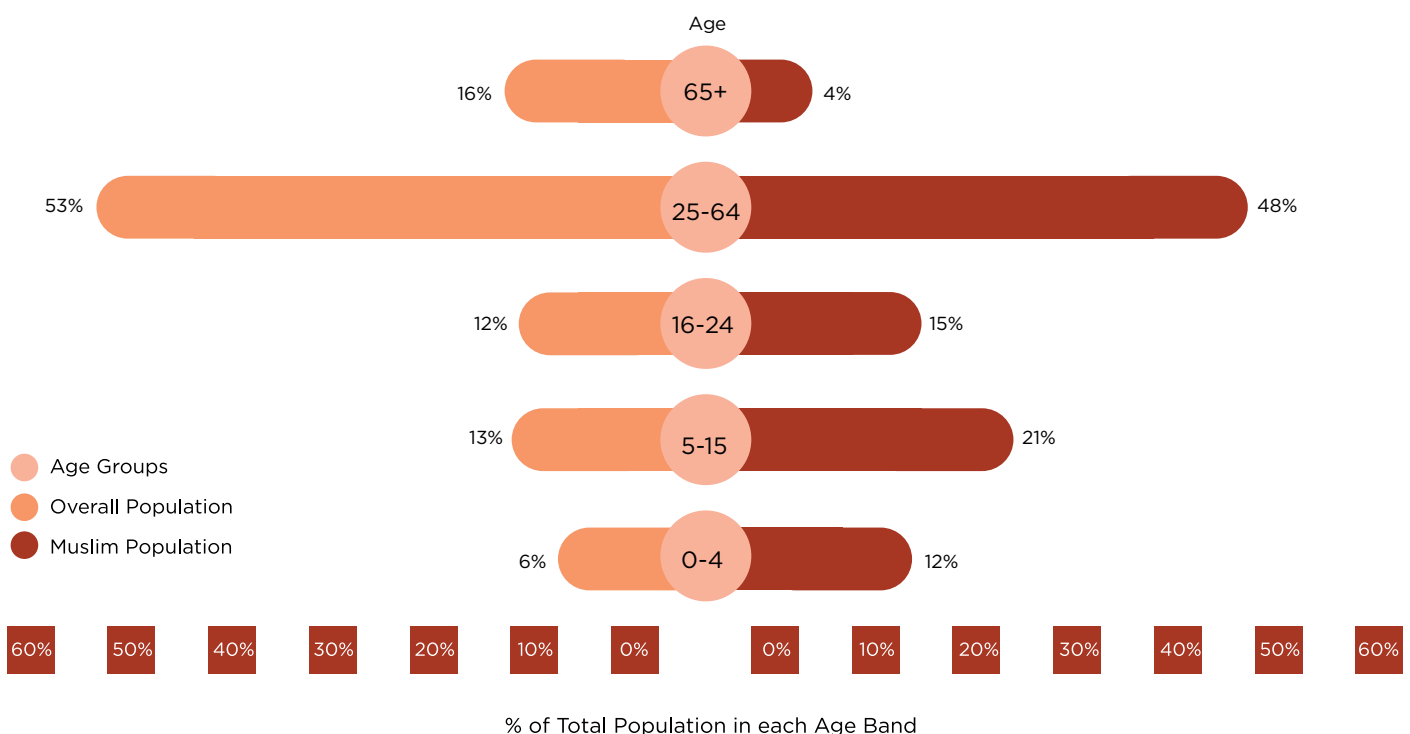
<http://www.ethnicity.ac.uk/medialibrary/briefingsupdated/has-neighbourhood-ethnic-segregation-decreased.pdf>

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.

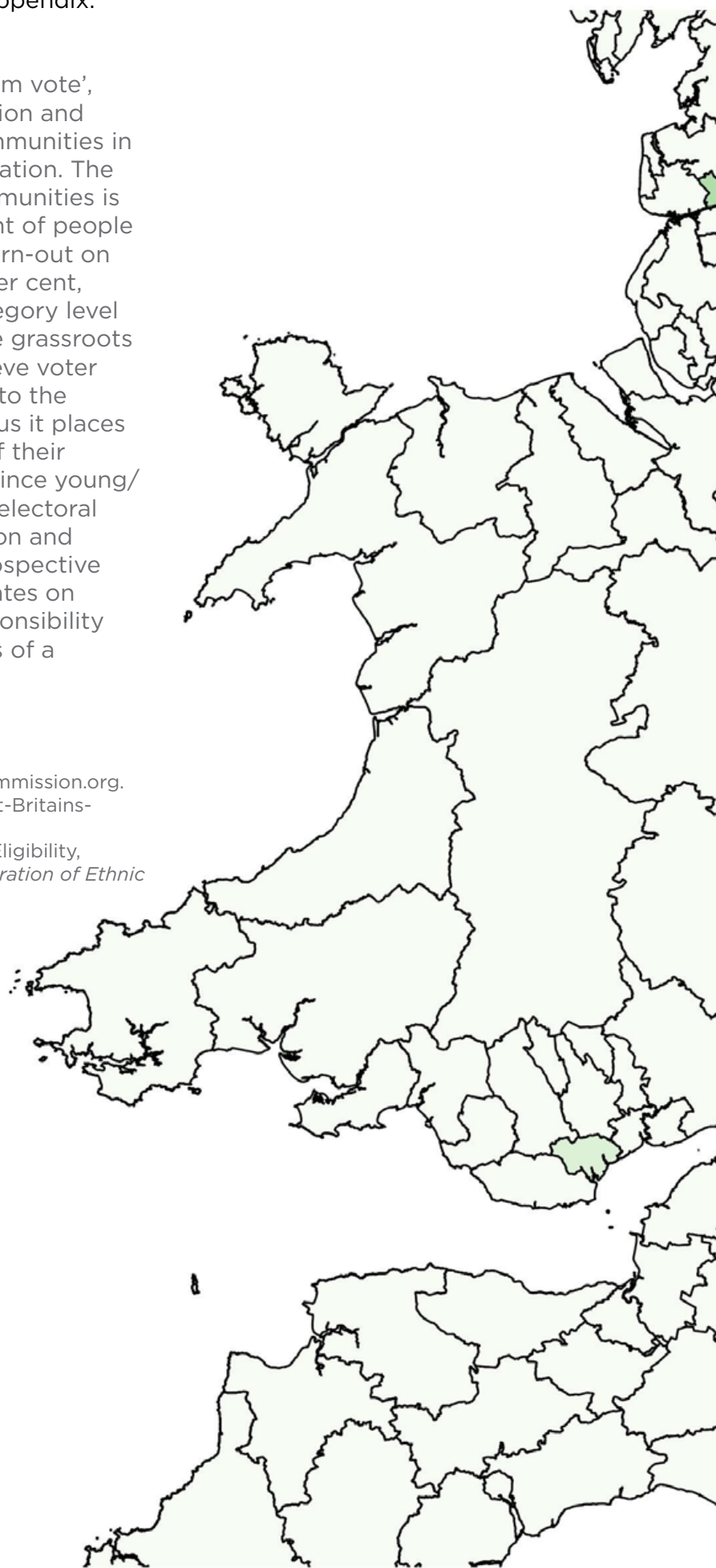
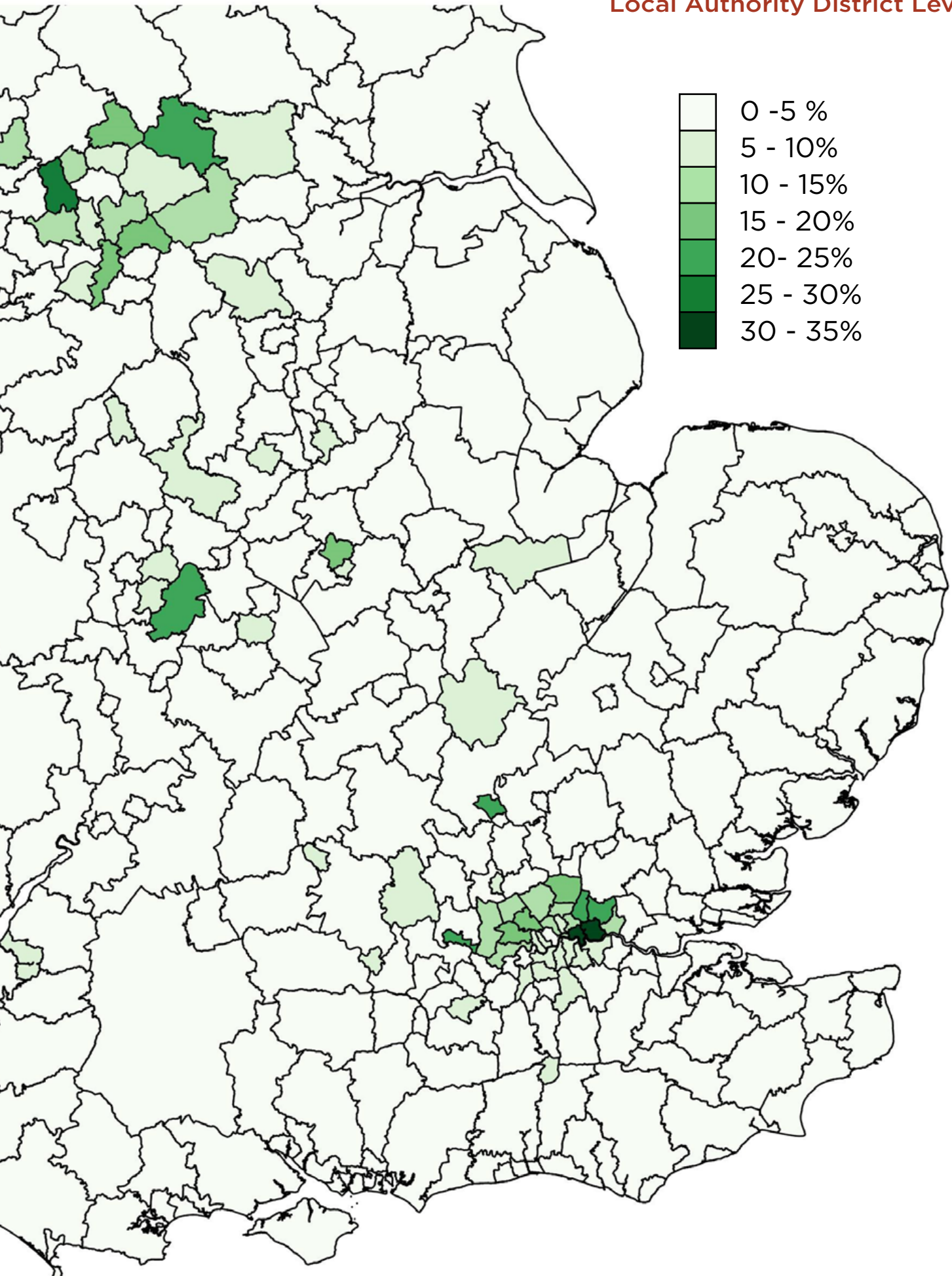
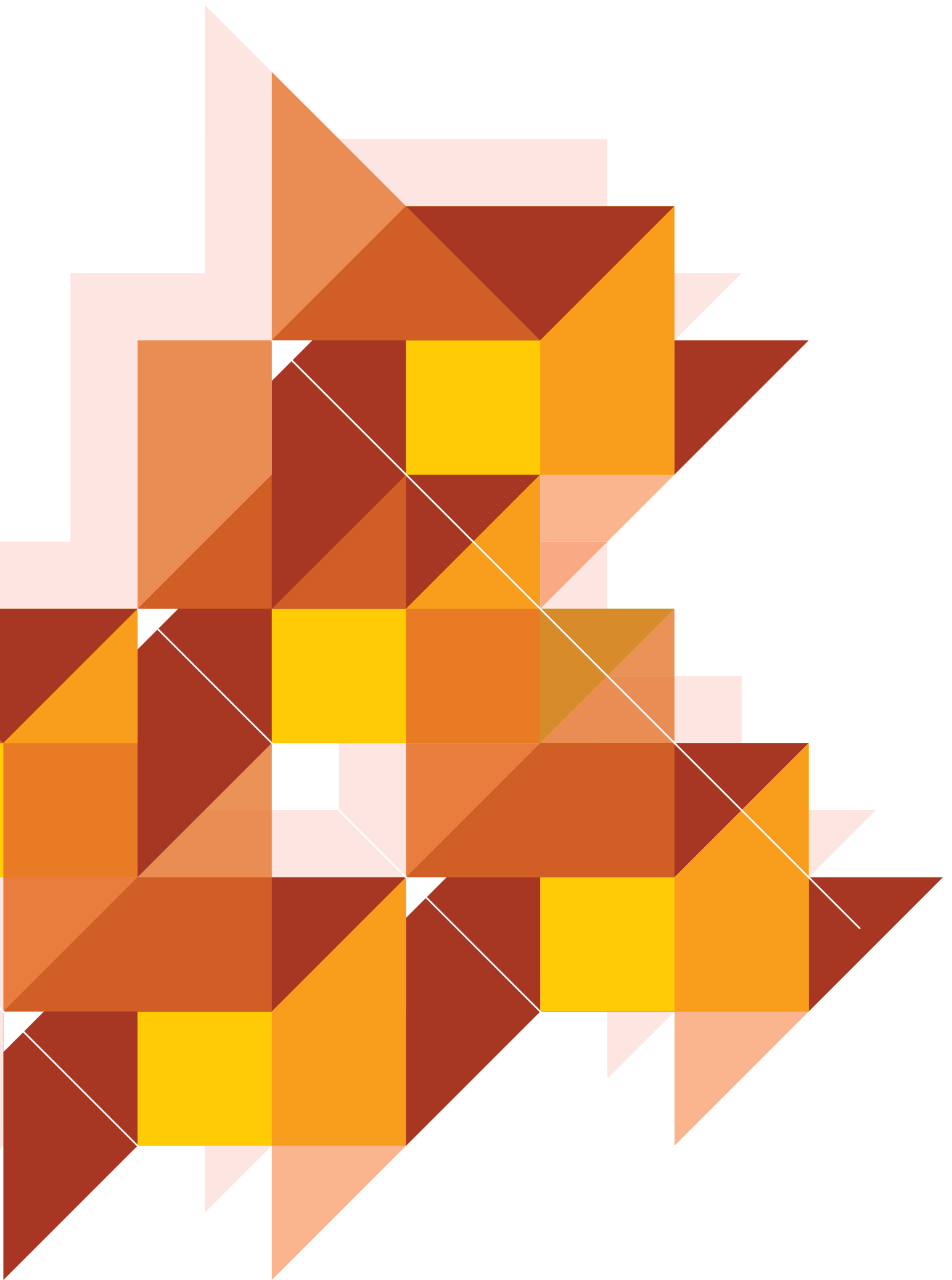


Figure 2: Distribution of Muslims at Local Authority District Level





4. Issues Relating to Civic Life

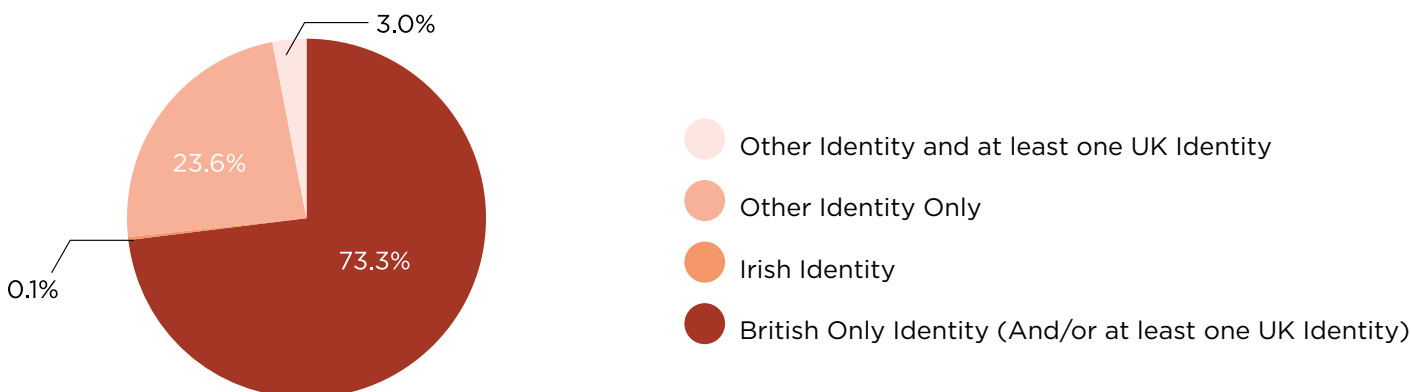
4. Issues Relating to Civic Life

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.

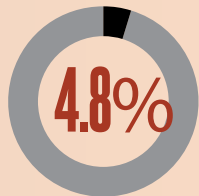


We agree that the quality of careers provision is vital if it is to help young people effectively [...] face-to-face support should be secured where it is the most suitable support for young people to make successful transitions, particularly for those from disadvantaged backgrounds or those who have 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**

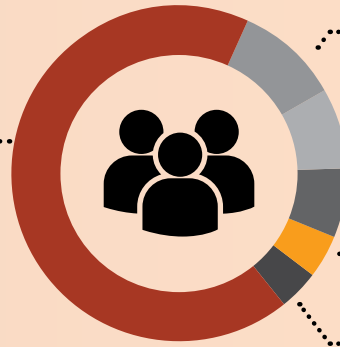


**OF OVERALL
POPULATION IN
ENGLAND+WALES**



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



TOTAL=2,706,066

AGE PROFILE



33%

**AGED 15
OR UNDER**



4%

**AGED
65+**

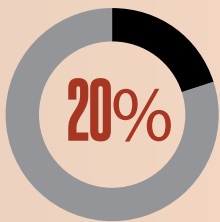


**8.1% OF ALL SCHOOL-AGE
CHILDREN ARE MUSLIM**

British Muslims in

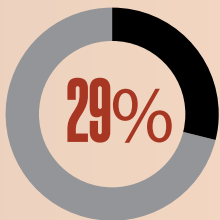
A Demographic Socio-economic and Health

MUSLIMS AT WORK



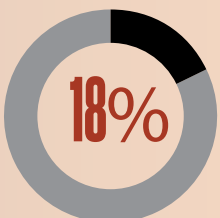
**ARE 'ECONOMICALLY ACTIVE'
(FULL-TIME EMPLOYMENT)**

(compared to 35% in overall population)



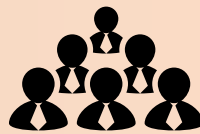
**16-24 YEAR OLD MUSLIM
WOMEN IN EMPLOYMENT**

(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**



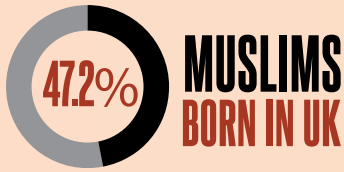
**28% OCCUPY
SOCIAL
HOUSING**



**5.1% ARE IN HOSTELS OR
TEMPORARY SHELTERS
FOR THE HOMELESS**

HOUSING

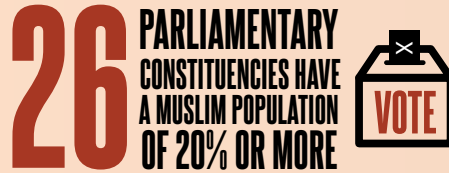
BRITISH BORN & BRED



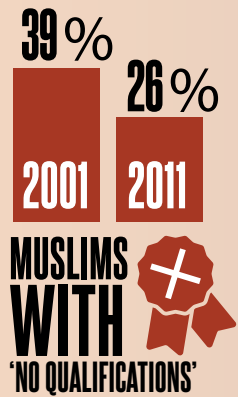
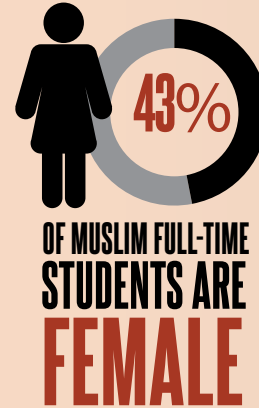
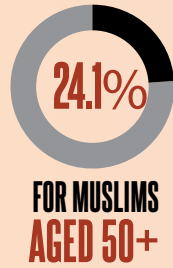
329,694 MUSLIMS IN FULL-TIME EDUCATION



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.

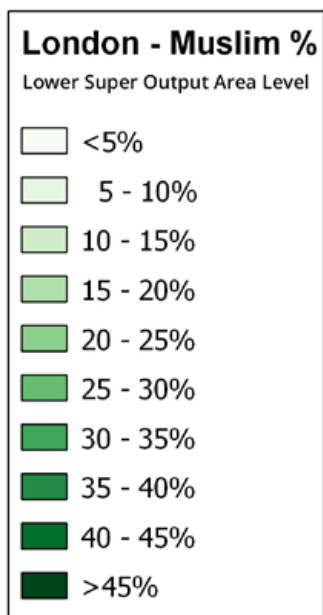
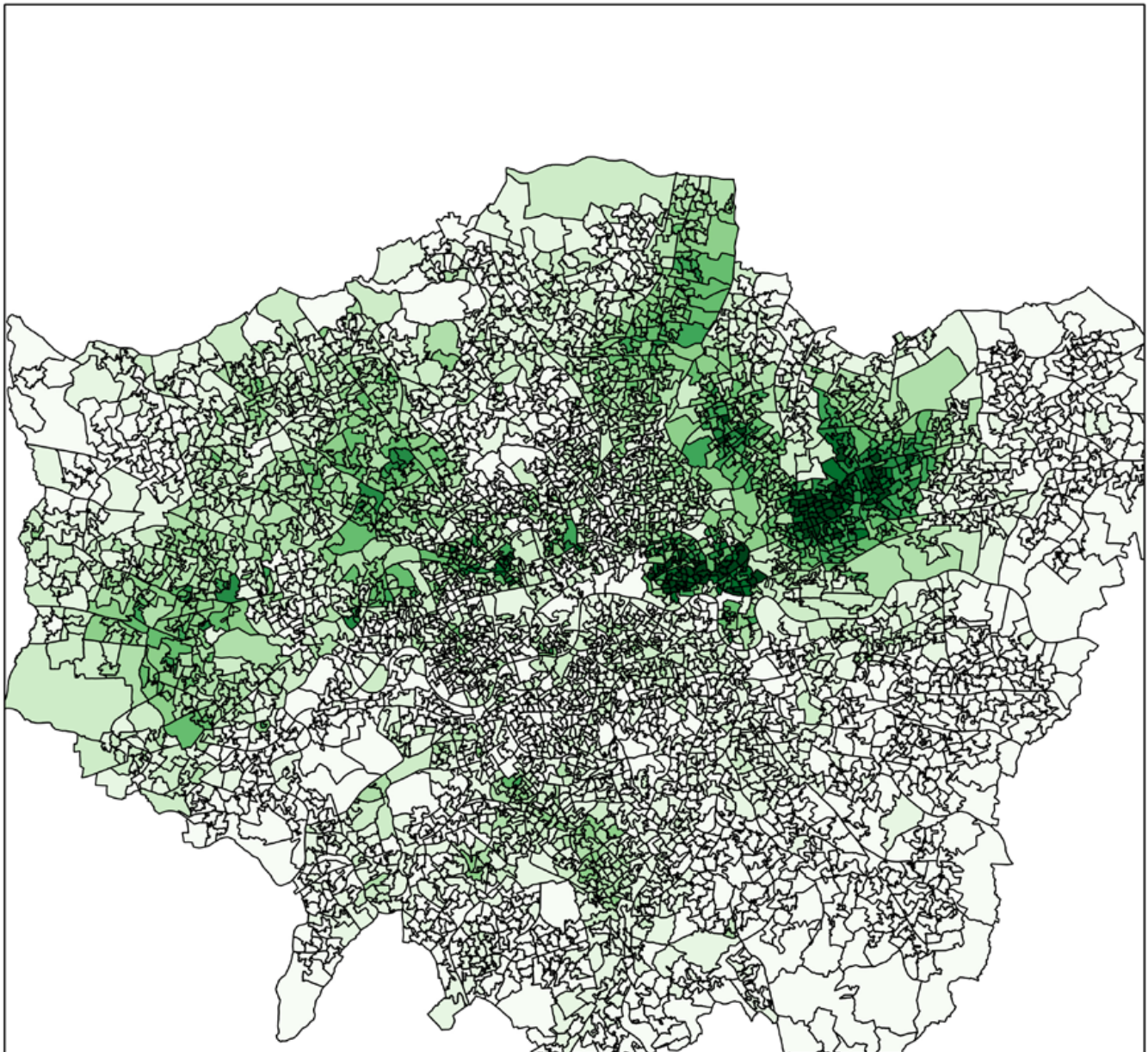
Ofsted Report (2013), *Unseen Children - Access and Achievement 20 years on. Evidence Report.*

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.

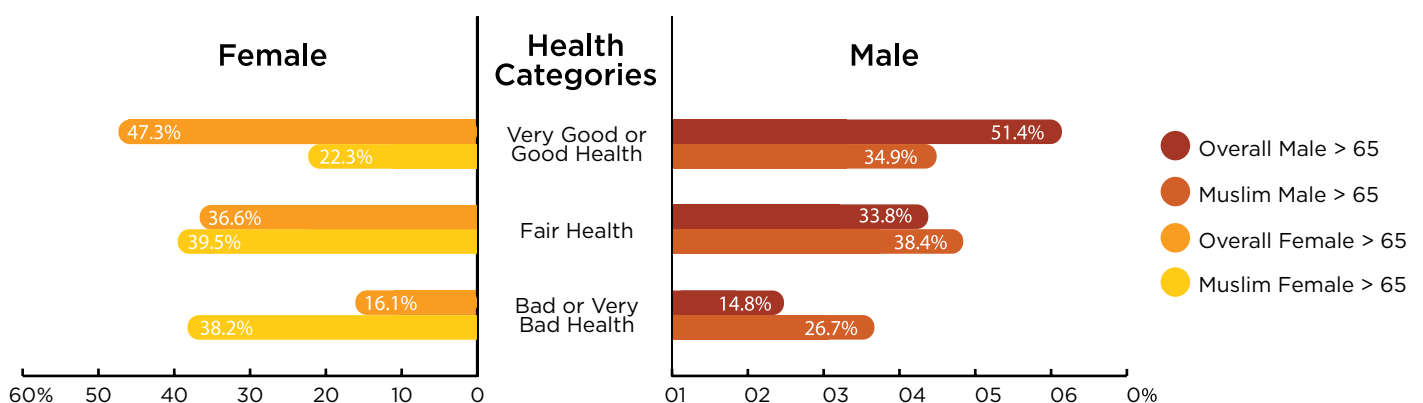
Harriet Young et al. (2010), 'Self-rated health and mortality in the UK: results from the first comparative analysis of the England and Wales, Scotland, and Northern Ireland Longitudinal Studies', *Population Trends* 139.

<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.

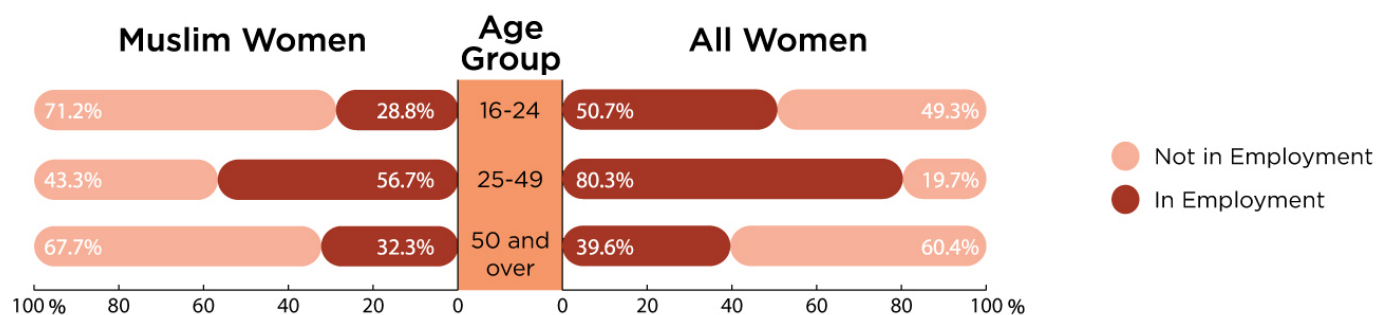
However, there are a number of local authorities where the Muslim female student population exceeds the male student population.

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 Reeves	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

DEW & Electoral Commission Website.

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

For data sources and related research:

Office for National Statistics

<http://www.ons.gov.uk>

2011 tables

<http://www.ons.gov.uk/ons/guide-method/census/2011/index.html>

2001 tables

<http://www.ons.gov.uk/ons/guide-method/census/2011/census-data/2001-census-data/2001-census-data-tables/index.html>

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<https://www.nomisweb.co.uk/census/2011>

UK Data Service Census Support

<http://infuse.mimas.ac.uk/>

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<http://www.ccsr.ac.uk/>

Centre on Dynamics of Ethnicity

<http://www.ethnicity.ac.uk/>

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<http://www.bristol.ac.uk/ethnicity/>

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*A step towards greater consultation, cooperation
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