



Healthy
Muslim
Families

A COMMUNITY BASED RESEARCH PROJECT | FEBRUARY 2022

MENTAL HEALTH AND WELL-BEING OF MUSLIMS IN MANITOBA

RESEARCH TEAM

ABDIMALIK ALI

SYEDA KAINAT ZIA

HUMAIRA JALEEL

ASMA AHMED

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EXECUTIVE SUMMARY

Purpose of the report:

The purpose of this report was to investigate and bring to light the state of the mental well-being of Muslims in Manitoba. This report will aid Healthy Muslim Families in programming of mental and overall wellbeing programs for Muslims in Manitoba in the near future.

Methods:

A literature review was undertaken at the beginning of the research. A mixed methods approach was taken later on. It included a quantitative survey and qualitative method in the form of a focus group. The survey that was developed by the research group was published on the website and word was spread around using social media channels of Healthy Muslim Families. Similarly, participants were invited from the survey as well as independently to take part in the focus group. Data was analyzed from both methods.

Results:

The mental well-being of Muslims appears to be strongly related to family and friends and participating in communal activities. Reaching out for help for maintaining mental wellbeing when stressed is still a misunderstood and overlooked aspect in the Muslim community due to the prevailing ethnocultural perspectives. Islamic influence on the mental wellbeing of the community is reflected by the expression of gratitude in a difficult time during the global pandemic. The community lacks appropriate knowledge of the programs and services already existing in the community. The qualitative data was informative in the suggestion of culturally appropriate and faith-based programs and activities for individuals, kids, and families alike. Healthy Muslim Families will be publishing a resource list with this report.

ACKNOWLEDGEMENTS

The HMF Research Team would like to extend our gratitude to community individuals who took the time to share their lived experiences and knowledge. We are truly humbled by the support we received throughout this process.

INTRODUCTION

The population of Muslims is growing in Manitoba. At the beginning of the 20th century, Muslims lived in small clusters in Brandon, Winnipeg, and the Interlake community of Hodgson. Manitoba is now home to an estimated 20,000 Muslims¹. For living a quality life, positive mental health and well-being play a vital role. Canadian Mental Health Association (CMHA) defines Mental Health as:

“Mental health” is a concept similar to “physical health”: it refers to a state of well-being. Mental health includes our emotions, feelings of connection to others, our thoughts and feelings, and being able to manage life’s highs and lows. It is defined in terms of “specific signs and symptoms that cause significant and persistent emotional distress”: the presence of such signs and symptoms constituting a mental health problem.

Mental well-being on the other hand is defined as our sense of self and our ability to live our lives as close as possible to the way we want to.

The aim of this research was to explore the mental well-being in the community. If you experience low mental wellbeing over a long period of time, you are more likely to develop a mental health problem. If you already have a mental health problem, you’re more likely to experience periods of low mental wellbeing than someone who hasn’t. But that doesn’t mean you won’t have periods of good wellbeing².

Factors like being far away from home, family, and culture; language barriers, harsh weather conditions, social isolation, racism, Islamophobia, and unemployment, significantly affect mental well-being. Also, the members of Muslim communities, in general, are less likely to seek help regarding mental well-being due to stigma surrounding mental health issues, distrust in the current healthcare system, and limited support in languages other than English³.

This community-based research conducted by Healthy Muslim Families is aimed to bridge the gap between services needed and services provided. The purpose of this research was twofold:

- 1- To develop a resource list of available services that are ethnoculturally sensitive and easily accessible in the community and to inform other organizations and leaders in the community of the same.

2- To inform Healthy Muslim Families to develop programs and sessions to promote mental well-being in the Muslim community.

Overall, the aim of this community-based research is to assess the mental well-being of Muslims in Manitoba as well as make the existing services more accessible.

METHODS

This study was one of the efforts by HMF to explore the needs around mental health and well-being among the Muslim community in Winnipeg, Manitoba. There was an additional need for insight into the well-being of Muslims after realizing the impacts that COVID-19 had and continues to have on everyone. Research has been done on the well-being of Canadians during the pandemic but none that focused specifically on Muslims in Manitoba. Even though there was not a criterion to follow when it came to conducting quantitative analysis, we decided to conduct a survey that asked specific questions regarding the mental well-being of Muslims. The survey was backed up by a focus group that yielded qualitative data and provided a more holistic picture.

The quantitative survey was made up of several sections that included questions that were relevant to the study while still being cautious of the time that an average person would take to complete a survey of this length. The sections that were included in the survey were demographics, questions on their well-being, the need for assistance, how the community can help them, and their suggestions. The options used in the questions were based on literature review specifically mental health and well-being studies in Muslims. Since this research focused on the mental well-being of Muslims in Manitoba, it was decided that it would be best to limit the premises to Manitoba only, so that our research would be a more accurate representation of the data collection. In total, there were 40 research participants.

The qualitative survey was based on a semi-structured interview guide to ensure that we would sufficiently cover the topics we needed, while still enabling the flow of a normal conversation within the participants to share and give them the space they need. The participants were given the option to stay anonymous or to share their names. Participation was voluntary, and the participants were allowed to answer any question in a respectful and non-critical manner. In total, there were 14 participants. The participants were not chosen, some of them were from those who completed the survey and wanted to participate in the focus group. The rest were from those

who accepted invitations through emails to voluntarily join the focus group. All the participants signed a consent form before attending the meeting. The meeting lasted for two and half hours.

After collecting the data, it was analyzed by coding and summarizing into the themes based on the topics that emerged during the discussions based on the original questions in the interview guide. Most of the outcomes were not surprising except for some of the perceptions about the COVID 19 pandemic.

DISCUSSION AND RESULTS

The results of this research are divided into three sections. The first section covers the responses received from the quantitative survey. The second section covers the qualitative data from the focus group.

Results 1: QUANTITATIVE ANALYSIS

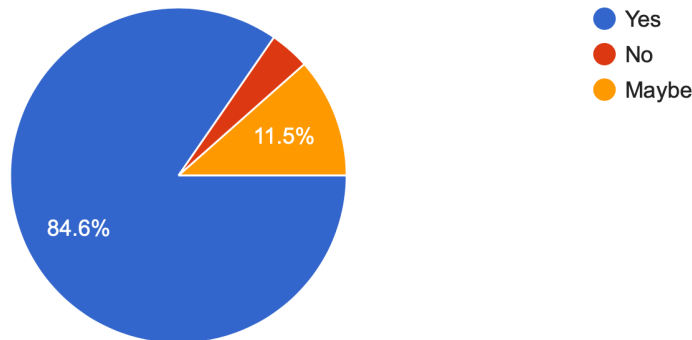
This analysis shows the numbers and percentages for different responses to the questions in the quantitative survey. All of the responses were from Manitoba.

1. Well-Being Section

The well-being section of the survey covered perceptions and awareness around mental well-being. The questions ranged from the knowledge and understanding of the term “well-being” itself, to what affects the well-being of Muslims. Majority of the participants, 85% of the responses, mentioned that they understood the term, a minority 12% of the participants were unsure and responded maybe, and only 4% were unaware of the concept. The “maybe” option was used for people who might have heard or known the term, but they might not fully understand what it means. Knowing the understanding of the term by participants was crucial as the entire research is based around the concept.

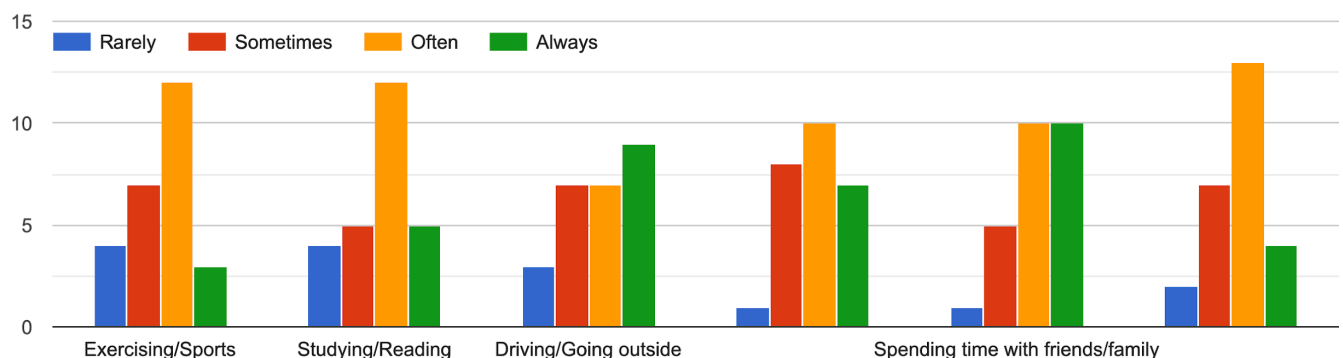
Do you understand the concept of Mental Well-Being?

26 responses



Participants were asked about the activities they found pleasurable in their daily lives. The question contained a range from rarely to always. The figure below shows the data from this question. On average, out of the four ranges, the participants described their responses as “often” to the options given. Unsurprisingly, spending time with family and friends and driving/going outside were the most pleasurable to majority participants. This is not unexpected considering the number of lockdowns that occurred the previous year and this year. Going outside and meeting family and friends can be comprehended as something that is very essential to the mental well-being of Muslims in Winnipeg. This also correlates to the Islamic concept of community engagement and commitment to family.

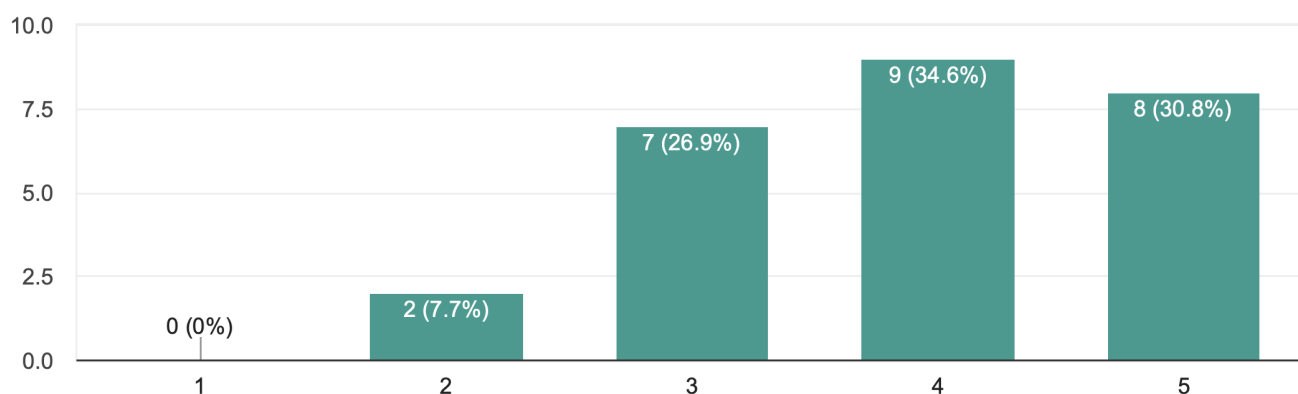
Do you find pleasure in the following daily activities?



The Muslims in Manitoba can be categorized as mostly immigrants, descendants of immigrants who are now citizens, and newcomers. The participants were asked how satisfied they are with life in Canada. They were given a range of one to five to describe their satisfaction. The results showed a mode of 4.35%. This number tells us that it is above average, and most Muslims are satisfied with their lives in Canada. It was important to ask this because satisfaction is linked to the mental well-being of a person. A person's dissatisfaction in their current life correlates with their mental well-being although it's not causal. For example, dissatisfaction is linked to high stress levels, and depression⁴.

How satisfied are you with life in Canada?

26 responses

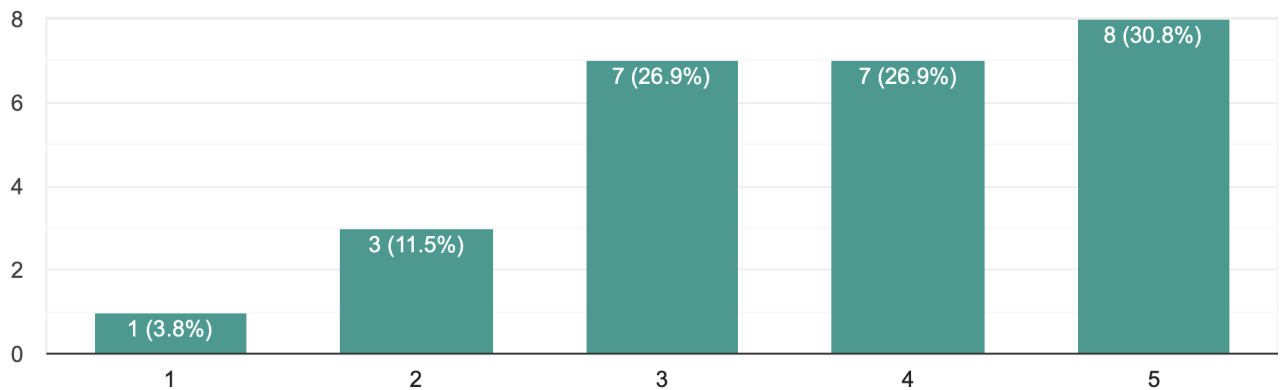


The next question focused on how often the participants kept in touch with their family and friends, with a range from one to five. Almost two thirds of them keep in touch with their family and friends. Social support networks can play an important role in times of stress⁵. Studies have shown the benefit of a network of social support, including the following:

- Improving the ability to cope with stressful situations
- Alleviating the effects of emotional distress
- Promoting lifelong good mental health
- Enhancing self-esteem
- Lowering cardiovascular risks, such as lowering blood pressure
- Promoting healthy lifestyle behaviors
- Overall increasing individual resilience.

How often do you keep in touch with your friends and family?

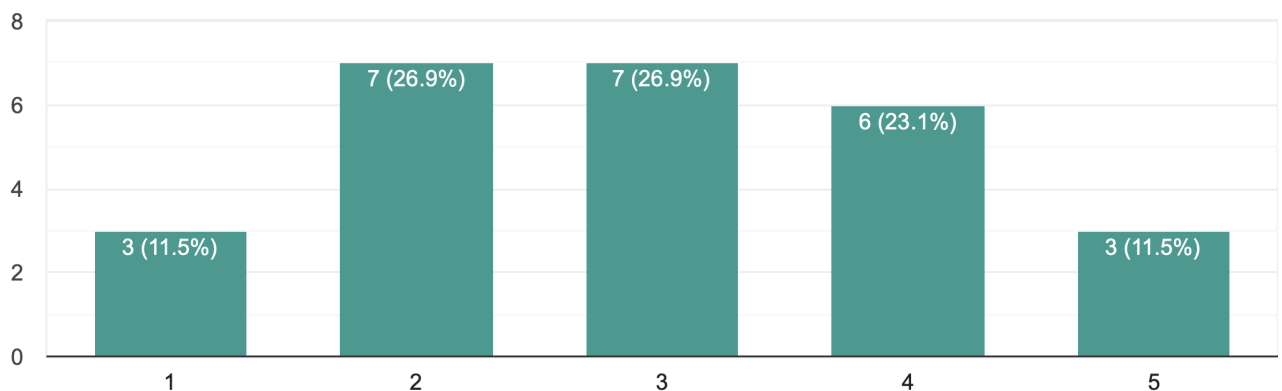
26 responses



Another thing that affects mental well-being is financial stress⁶. We wanted to know how financial stress affected their mental well-being, with a range from one to five. Almost half of the participants gave it a two or a three, indicating that the effects were correlated. This was also expected as the pandemic took a toll on many people financially when businesses were restricted for prolonged periods during lockdowns and waves of infection.

How is financial stress affecting your mental well-being?

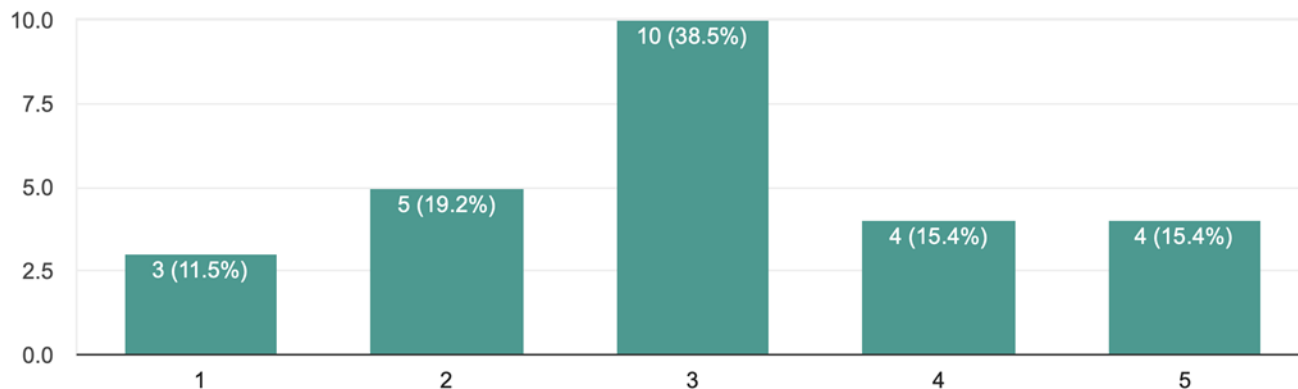
26 responses



Lastly, the participants were asked how they would rate their overall mental well-being in the COVID-19 pandemic, with a range from one to five. Most of the participants, around 39%, gave it a three to describe it. (See the figure below.) This suggests that it was an average, not too good and not too bad.

How would you rate your overall mental well-being during COVID-19 Pandemic?

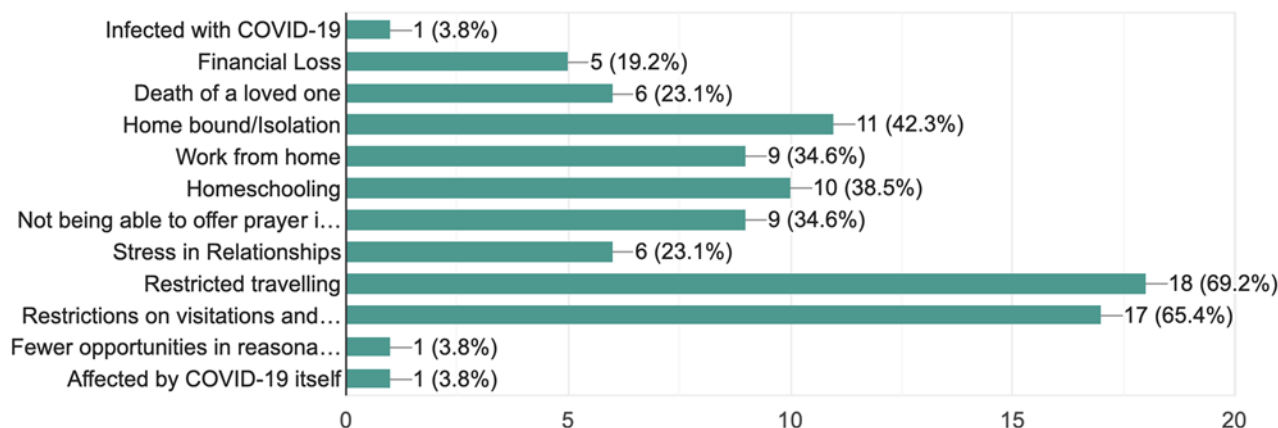
26 responses



The subsequent question asked them to choose reasons they thought affected their mental well-being in the pandemic. The figures below depict the choice of participants. The most chosen option was 'restricted traveling during the pandemic.'

If you think you're affected during the pandemic, can you state the reason? You can check more than 1 option.

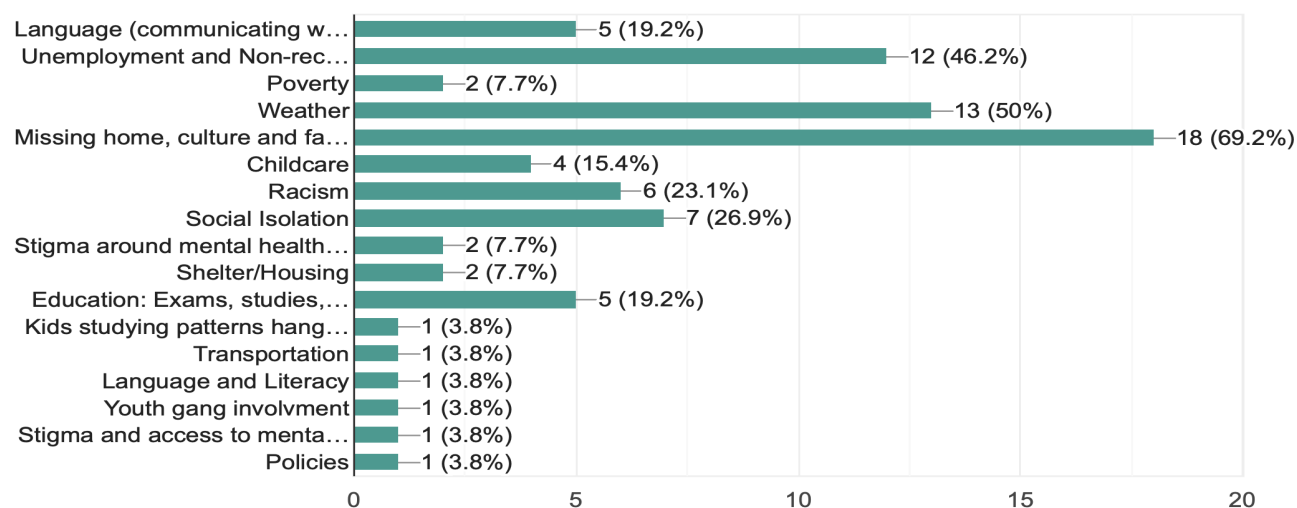
26 responses



This was followed by a question that had specific options that they think affected their mental well-being. Most participants chose missing home, culture, and family to describe what affects their mental well-being the most. The responses to the former and latter questions appear plausible because restricted traveling correlates to missing home, family, and friends.

Which of the following do you think affects your mental well-being? You can check more than 1 option.

26 responses



2. Assistance with mental well-being - Section

The purpose of this section was to know what Muslims normally do when their mental well-being is not at a good place and what steps they take to overcome the detrimental effects of stress. The participants were first asked how often they reached out for help when things were difficult. They rated from always to never, and none of the participants chose “always”. Most of the participants chose “sometimes”, 46.2%, followed by “rarely”, 31.8%, and 23.1 % chose “never”. The reasons for this outcome were explored further in the focus group. When the participants were asked if they ever felt like talking to a professional regarding their mental health and almost more than half of the participants chose “No”.

Lastly, the participants were asked who they preferred talking to when they needed help, and 61.5% said their friends and family members. This was the majority opinion, and the explanation lies in the demographic of the research group and the influence

of culture in these demographic subgroups. Most of the research participants were South Asian in origin and this subgroup is particularly influenced by culture. Accessing mental health services is often stigmatized in South Asian cultures.

3. Community - Section

The responses that were received in this section correlated with the responses that were received in the assistance section. In this section, the participants were asked how the community can help the Muslims in Manitoba. The main reason for this research was to better understand the needs and the state of the mental well-being of our fellow Muslims in Manitoba. Before HMF can offer programs and services, we needed to know if the Muslims in Manitoba were aware of any mental well-being programs and services offered in Manitoba and if they were utilizing them.

The first question in this section of the survey was if the participants were aware of any services available in their vicinity/city related to mental well-being and more than half of them, 57.7%, chose 'No'. Moreover, we still wanted to know if they have ever been to or attended any service/program to improve their Mental Well-being (e.g., Private/Government/Community Programs) and 76.9% chose 'No'. This was an eye opener and the fact that such a high percentage of Muslims have never been to programs/services to help improve mental well-being should be alarming.

Results 2: QUALITATIVE ANALYSIS

The results from the qualitative analysis added layers and richness to the data collected from the quantitative survey and provided further insight into the state of mental well-being in the Muslim community. In total, there were 14 participants including community members and HMF members.

1- Impact of COVID-19 pandemic:

Ever since COVID-19 became part of our daily lives, since the beginning of 2020, it has affected us in many ways. The pandemic was and is one of the biggest challenges our fellow Muslims are going through. The questions that were presented during the focus group were

- 2021 is almost over, how was your year, did you accomplish anything?
- How has COVID-19 affected your overall mental well-being?
- What challenges did you encounter since the beginning of the pandemic?

There were many negative outcomes because of the pandemic but it was surprising to hear and learn about some positive aspects of the pandemic. Many participants described it as “A blessing in disguise”. For many, describing the pandemic as “A blessing” would be outrageous. This is because the negative aspects of it may seem to outweigh the positive aspects and relates to the overall mental well-being of an individual.

Ramadan is the holy month of Islam whereby Muslims fast a whole month every day from sunrise to sunset. One can imagine how hard it is to fast when one has school, work, or other things. Because of the lockdown last year, schools and many workplaces were closed. A participant said they got time back during the lockdown as they were able to fast, spend time with family and watch their kids grow. Another participant talked about how before the pandemic everyone in the family was rushing to work and school and they never got to spend time together as family. When school went online and people started working from home, it became easier to have family time since everyone was at home all day.

The pandemic has been having some negative effects on almost every Muslim, mentally, physically and /or financially. Travel restriction was one aspect that was mentioned the most. The participants explained how they made plans to visit their family and friends inside and outside of Canada but because of the restrictions, they had to change their travel plans or cancel altogether.

Pros

- Family Time
- Ramadan
- Working From Home
- Time Back
- Organizational Success

Cons

- Travel restrictions
- Not being able to join congregational prayer
- Mental Well-being
- Loss of loved ones
- Effects on Iman

Impact on families: During the focus group, one of the participants said they were comfortable talking with a professional about their problems when they dealt with domestic violence. The participant continued by adding that it is important to seek help especially when a person has no close family or someone to talk to. Another participant added to this by saying,

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“I’m personally aware that during the pandemic (since) a lot of the couples, husbands and wives were living together, there has been a lot cases of domestic violence within the Muslim community in North America. Therapists had to work a lot (with the) pandemic just to mediate between the husband and wife.”

The two participants added more on the effects the pandemic had on families and how there was a rise in domestic violence cases.

The most devastating part of COVID-19 has to be the loss of loved ones. “In the beginning of the year, we lost 5 brothers and 2 sisters in our community. All of them were students.” This was mentioned by one of the participants and they described how hard it was dealing with such a tragedy.

1- Assistance with mental well-being:

This quantitative survey called for more detail on why most Muslims prefer not to talk to a professional or join a program/service for their mental well-being.

The questions that were posed to the audience were

- Do you feel comfortable talking to someone about your problems?
- Have you ever seen a therapist, psychiatrist, or a counsellor and how comfortable are you talking to them?

One participant explained why they do not go to a professional when their mental well-being is affected. The participant mentioned,



“The reason we don't feel comfortable is mostly because of the trust that should be built prior to the counseling session. It relates to the country of origin as well. I would say that the way a person was treated back home could be different from how we are getting treated here.”

Culture and country of origin play a big role when it comes to seeking help. In some cultures, seeking help for mental well-being is stigmatized and it is seen as something that is less necessary than physical well-being.

The topic of stigmatization came up again when another participant explained why talking about one's mental issues can be seen as a problem in the community. The participant explained when the word 'mental well-being' is translated from English to Arabic, it means something different, something that does not seem good to people. The participant mentioned how mental well-being was not something that was dealt with daily so it was not necessary to seek help and hence, this was one of the reasons that was keeping them from going to clinics or programs/services. The fear of being called “crazy” was another reason why Muslims in the community are afraid. Lastly, the fear of losing their children if they accessed any government program/service was also mentioned as one of the factors. This was because they feared if they talked about their mental issues, they would be deemed mentally unfit to care for their children.

SUGGESTIONS and AREAS OF ACTION:

Based on the previous discussion of acquiring data from Muslim community members in Manitoba regarding their mental well-being, we got some great suggestions on how HMF can contribute to the positive mental well-being of the community. The questions that were presented to the focus group in particular were:

- What kind of programs have you attended that helped you in improving your mental health or relieving your stress?
- What services or programs would you suggest/want to visit if offered in Winnipeg?

For the sake of clarity, the community members' suggestions are divided into two parts: suggestions from quantitative survey and suggestions from qualitative survey.

Suggestions from Quantitative Survey:

Muslim community in Manitoba gave us some real insights of what sort of programs and workshops they look forward to that can contribute positively to their mental well-being. Following are the suggestions we got in our survey:

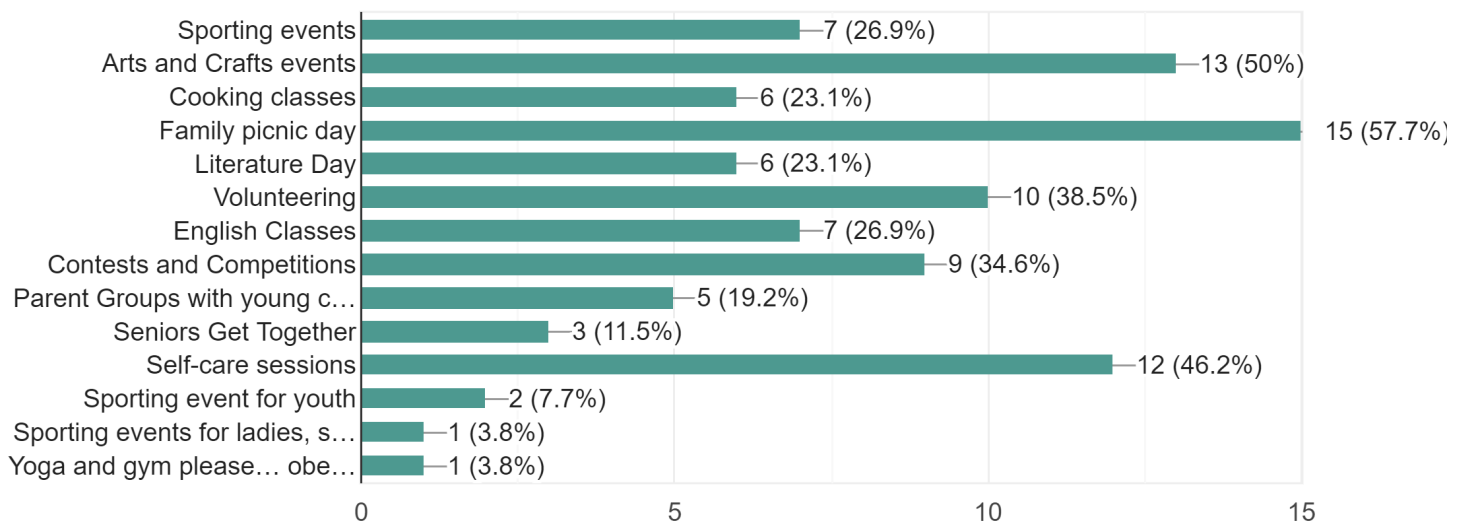
1. More Sports activities for women with provision for childcare during that time.
2. Swimming, Yoga and Gym classes for women
3. Family get-together
4. Pottery classes
5. Counseling for new Muslim immigrants going through adjustment phase
6. Couples counseling in the light of Islamic teachings
7. Sports Tournaments
8. Fun night for women
9. Motivation for socialization
10. Programs for seniors to keep them busy
11. A healthy body and a healthy mind
12. Workshops on mood swings during menstrual cycle/menopause
13. Informational webinars
14. Interactive Workshops
15. Activities for retirees

16. Calligraphy sessions and selfcare

Other than taking suggestions from the community, several options were provided in our survey on what activities community members are interested in so that HMF can develop programs accordingly. The most chosen option was Family picnic day 57.7%; 50% suggested Arts and Crafts events, 46.2% Self-care sessions, 38.5% Volunteering, 34.6% Contests and Competitions, 26.9% suggested English classes and Sporting activities and 23.1% Cooking Classes and Literature Day. The figure provides more detailed information on statistics regarding suggested activities.

Which of the following community mental well-being activities would you be interested in? You can check more than 1 option.

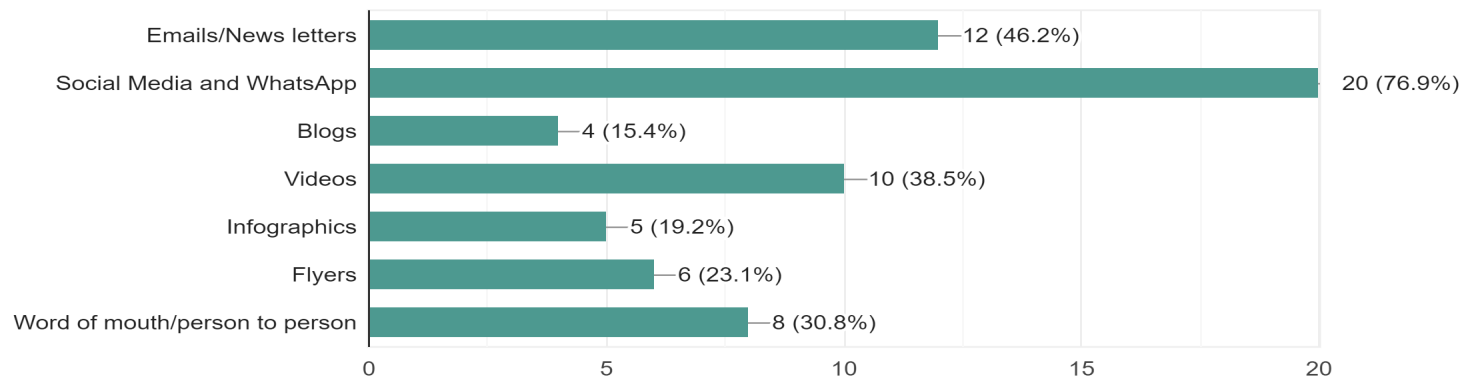
26 responses



Living in the era of high-tech communication, we have numerous resources to procure our desired information. Keeping this point in mind, it was crucial to ask the participants on what source can be an effective way of providing information on mental well-being so that the knowledge relay system can be as efficaciously as it can be. 76.9% suggested use of social media and WhatsApp, 46.2% Emails and Newsletters and 38.6% Informational Videos. The figure below shows details of potential sources of spreading information.

Which of the following do you think can be helpful in providing information about mental well-being in the community more effectively?

26 responses



Since Manitoba is home to Muslims coming from diverse cultural backgrounds, language of communication plays a pivotal role in how far the information is disseminated. 88.5% participants suggested English as the preferred language for receiving information on mental well-being and 53.8% suggested Urdu. Other languages suggested were Arabic, Punjabi, Somali, Bangla, and Dari/Pashto.

Suggestions from Qualitative Survey:

The qualitative survey carried out through a focus group that included 14 participants from Manitoba Muslim community hailing from different walks of life. During the discussion, members brought to light the difficulties and barriers Muslims face in maintaining positive mental health and made suggestions on how HMF and other community organizations can help by developing related programs. Following are some of the themes of suggestions made during the discussion:

1. Addressing Language barriers; providing services in different languages:

One of the major issues Muslims coming from different countries face here is the language. English is not the primary language of communication for most of the Muslims coming to Manitoba hence life becomes hard. It was strongly suggested during our focus group that mental health services should be provided in a handful of different native languages so that people are better able to communicate their feelings and problems. One of the participants explained:

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“When you’re going through a lot of these challenges, what becomes a barrier between us and a therapist is basically the language part. Especially in our community those who don’t have the proper English words, have a really hard time explaining their trauma and their difficulties to the therapists. One of the biggest challenges in universities is that as well. International students who are new to Canada, communication barrier is one of the biggest challenges we face in university. And that is why a lot of students are not comfortable speaking to their therapists because they fear that they might not be able to explain it properly and instead they would share those feelings with their peers, friends, and the community members that they trust and appreciate. If those therapists and services can be provided in those languages, that would be a great help.”

1. Urdu language programs for kids:

Winnipeg has more than 5,000 people of Pakistani origin⁷. Urdu is the official language of Pakistan. The people of Pakistani origin who have children born and raised in Manitoba were concerned about their children not learning Urdu adequately due to less exposure. Hence, some participants stressed programming around this topic.

2. Muslim family gatherings:

Muslims constitute 1% of the total population of Manitoba in general⁸ and 1.7% of the total population of Winnipeg specifically⁹. As a minority community, the most common suggestion we got from our focus group was for arranging more gatherings for Muslims so that they can socialize and network with fellow Muslims and kids can have the opportunity to meet and make friends in the same religious background.

3. Art Therapy:

According to one participant, we should arrange more art sessions and workshops for people of all ages. Studies have shown that most people who try art as a form of therapy or stress relief have experienced significant reductions in their cortisol levels when doing so⁹.

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“When we paint or do any kind of art, it grabs our attention and focus. We forget about all our worries and tensions because we want to create something and when it's done, it gives us happiness and feeling of accomplishment”

4. Storytelling; Prophetic stories for kids:

Living in a non-Muslim country, it is often quite difficult for parents to raise children in line with Islamic values. The parents of young children have concerns about this situation and it affects their mental well-being. The suggestion we got from our Muslim community was to arrange storytelling sessions for pre-school children. These sessions would be beneficial to both parents and children alike. Young children would learn the basics of Islam. Parents can have some peace of mind that their children are exposed to a religious environment and are learning religious principles through prophetic stories from an early stage.

5. Sports events for students:

Our focus group was attended by a few international students who emphasized the importance of health-enhancing activities for students and how scarce such activities are. With the anxiety of exams and studies, the significance of sporting events increases as they help in improving the focus and refreshing the mind. One of the participants said:

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“When you are having this mental issue the best way to divert your worries is to be in any game or sport event. That's how I participated. So, we made this beautiful Bangladeshi group where we connected through sports so therefore, we developed some networking and got to know a lot of new different people”

6. Awareness about existing programs:

The existing programs can be of benefit only if people know that they exist. Newcomer Muslims are not fully aware of the existence of such programs and services that are available for their mental wellbeing. Many participants suggested workshops where awareness can be raised about the services and programs available around us. One of the participants who had spent some time in Manitoba said:



"I have used the crisis lines a lot when I was in acute distress and anxiety, particularly the crisis lines. I have in particular used Klinik Crisis Line, I have also used MIA Mental Health Initiative which is free, and Access Fort Garry Counselling at a low cost. I have also used Aulneau Renewal Center for their trauma therapy. There are many resources in the community. It's just about knowing them and when to use what and how to access those resources"

7. Quran Tafseer classes for youth:

The Holy Quran is a way of life for Muslims. As per Islamic teachings, connecting with the Quran is spiritually enriching and provides peace of mind to the reader. A common prevailing concept in the Muslim community is when you deflect from Quranic preaching that's when the tranquility and peace of mind also vanish from one's personality. Quran is a rich and complex piece of literature that should be understood in the correct context and in light of Hadith (prophetic teachings) so that Muslims develop a holistic picture of Islam and are better able to cope with the stress of daily lives. One of the famous verses highlights the importance of one's connection with Allah (swt): "Verily in the remembrance of Allah do hearts find rest." 13:28 And reading and understanding Quran is one of the best ways to do this.

One of the valuable suggestions we got from our focus group was beginning Quran Tafseer classes for our youth so that they are better able to cope with the daily pressures of life in accordance with Islam. One of the participants said:



"My suggestion is to connect students with the Quran. Design some classes for students on a regular basis. So, when a person connects with the Quran, a lot of stress goes away."

8. Muslim Organizations collaboration event:

We grow better when we grow together. Our focus group discussions revealed the need for better networking of all Muslim organizations in Manitoba. There are many organizations working in Manitoba and providing numerous services but not everyone is aware of them so it was suggested that all Muslim organizations come under one umbrella and showcase their services so that people who need help are

able to contact them. This event/program will provide the Muslim community a chance to socialize, the organizations to network and connect help seekers to help providers. A participant said:

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“I may request HMF to start from this conversation, a program that will connect all the programs that are especially designed for Muslims in Manitoba. Also, it's a good way to reach out to people who are seeking help.”

9. Addressing Addictions the Islamic way:

With increasing life stressors and legalization of Cannabis, Muslims suffer from substance abuse issues despite prohibitions in Islam. Although the addictions rates are very low, they do exist especially in our youth. The discussion in our focus group suggested creating programs for raising awareness regarding addictions in Muslim community and how to correct them in light of Islam.

CONCLUSION:

This community-based research aimed to understand the perceptions and first-hand experiences of Muslims in Manitoba regarding their Mental Health and Well-being. The primary goal of this study was to assess the mental well-being of Muslims and provide a resource list for easy accessibility of available services with HMF.

Furthermore, this research aimed to assist HMF to develop programs according to data collected. We achieved all our primary goals with the study and have a better idea on how to devise programs in the coming years to help improve the wellbeing of the community members.

The Muslim community in Manitoba exhibits a decent level of mental well-being based on the observations of finding value in communal activities and doing activities with family and talking to family and friends when stressed. The community found gratitude in a difficult time such as COVID 19 pandemic and despite the difficulties and financial stress. Their overall mental wellbeing through the pandemic remained average.

STIGMATIZATION

LANGUAGE BARRIER

FEAR OF LOSING KIDS

BEING LABELED AS "CRAZY"

LACK OF TRUST

LACK OF INFORMATION

Many individuals in the community have limited knowledge about mental health and wellbeing and experience stigma and use other resources available to them rather than accessing mental health services like talking to family and friends. Cultural perceptions and influences play a big part in this. Whenever they do look for mental health services, they often get their information from social media and WhatsApp groups. So, it is likely that they do not get the right information. There is a need to build trust in the community when it comes to seeking help and that trust can be built by providing culturally appropriate/relevant programming; to increase accessibility to a wider community where people feel welcome. Language barrier and fear of being misinterpreted and lack of knowledge about the confidentiality of the services also were found to be contributing factors to the underutilization of mental health services by the community members. The research team received some culturally relevant and faith-based recommendations for programming.

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Healthy
Muslim
Families

healthymuslimfamilies.ca
info@healthymuslimfamilies.ca
Winnipeg, Manitoba