INDIAN JOURNAL OF POPULATION AND DEVELOPMENT
ISSN: 2583-4827; Volume 5(2), July 2025: 197-220

Growth of Hindu and Sikh Populations in Canada 2001–2021: Demographic Drivers, Diaspora Dynamics and Population–Development Implications

Ravi BP Verma

Abstract

This study examines growth of Hindu and Sikh populations in Canada between 2001 and 2021 within a population–development framework linking Canada and India. The findings of the study indicate that both Hindu and Sikh populations have more than doubled in Canada between 2001 and 2021. Migration – both permanent and temporary – has emerged as the dominant driver of growth. Fertility appears to have converged toward national norms and mortality differentials are largely attributed to age composition effects rather than intrinsic disparities. Demographic momentum associated with young age structure is the dominant driver of natural increase rather than elevated fertility. Population projections up to 2041 under alternative national growth scenarios indicate continued expansion with projected shares stabilising around 3-4 per cent of the Canadian population. From the population-development perspective emigration to Canada represents a modest demographic outflow relative to population of India but generates significant developmental linkages through remittances skill mobility trade networks and knowledge transfer. Contemporary religious diversification in Canada is migration-driven rather than fertility-driven.

Introduction

International migration has become the principal driver of demographic change in Canada reshaping age structure, labour force growth and religious composition. Among migrants of Indian origin Hindus and Sikhs represent two of the fastest-growing religious communities. Using census-based decomposition and indirect demographic estimation this study examines the drivers of Hindu and Sikh population growth between 2001 and 2021 and situates these trends within a Canada–India population–development framework.

Migration of Hindus and Sikhs in Canada extend over more than a century and reflect evolving immigration regimes geopolitical developments and labour market dynamics. Early Sikh migration to Canada in late nineteenth and early twentieth centuries was shaped by restrictive and exclusionary immigration policies including the Komagata Maru incident of 1914. Hindu and Sikh immigration in Canada accelerated following the introduction of points-based immigration system in Canada in the late 1960s which

emphasised education, occupational skills and human capital. Subsequent migration streams included direct arrivals from India and secondary migration from East Africa and other regions.

Hindu and Sikh communities over the years have established strong institutional cultural and economic networks particularly in major metropolitan centres such as Toronto and Vancouver. According to the 2021 population census around 828200 individuals were identified as Hindu and 771800 as Sikh in Canada. Although these groups represent modest proportions of the total population of the country their rate of growth over the past two decades have been substantial and demographically significant.

In recent years growing scholarly attention has been paid to immigration and ethnocultural diversity in Canada. However, religion-specific demographic analysis remains relatively limited. Most of the studies focus on immigrant status country of birth or visible minority categories rather than religious affiliation as a primary demographic variable. Consequently, systematic decomposition of population changes by religion – particularly for rapidly growing non-Christian populations – remains underdeveloped.

This study addresses this gap by decomposing inter-census growth of Hindu and Sikh populations in Canada between 2001 and 2021 into its principal demographic components - net immigration net non-permanent residents and natural increase. In the absence of religion-specific vital statistics fertility and mortality are estimated indirectly using age-structure adjustments and proportional allocation methods. The analysis further distinguishes between demographic and residual measures of natural increase thereby clarifying the role of demographic processes relative to statistical artifacts such as census under-coverage and religious switching.

The study is situated at the intersection of migration transition theory demographic transition theory and diaspora–development frameworks. Canada represents an advanced stage of migration transition in which international migration increasingly drives population growth and influences religious composition. From a demographic transition perspective fertility convergence among immigrant populations reflects adaptation to host-country demographic regimes. Diaspora–development theory conceptualises migration as a transnational process linking origin and destination societies through remittances skill mobility trade networks and institutional exchange. By integrating these perspectives this study demonstrates that the rapid expansion of Hindu and Sikh populations in Canada during 2001–2021 has structurally been migration-driven rather than fertility-driven. While youthful age structures generated demographic momentum fertility levels converged toward national norms and did not independently sustain high growth. The analysis situates religion-specific demographic change within a broader migration-transition framework and a transnational population–development nexus linking Canada and India.

Objectives

This study pursues four interrelated objectives within a religion-specific demographic and population–development framework. First, it estimates the magnitude

and rate of growth of Hindu and Sikh populations in Canada between 2001 and 2021 using census-based measures of religious affiliation. Second it decomposes inter-census population change into its principal demographic components – net immigration net non-permanent residents and natural increase – in order to assess the relative contribution of migration and vital processes to observed growth. Third it evaluates demographic and developmental implications of emigration from India focusing Hindu and Sikh immigrants in Canada as dominant groups and leaving other groups such as Christian Muslim Jain Parsi and others within a transnational population framework linking Canada and India. The majority of these unconsidered groups in Canada are born outside India. This includes consideration of selective migration human capital mobility remittance flows and broader diaspora dynamics. Fourth the study projects Hindu and Sikh population growth in Canada up to the year 2041 under alternative national population growth scenarios thereby situating recent trends within a forward-looking demographic context. Together these objectives integrate descriptive demographic measurement methodological reconstruction of fertility and mortality and analytical interpretation within a population-development perspective. The study thereby contributes to a more systematic understanding of how migration-driven religious diversification operates within the contemporary demographic transition process in Canada.

Data Sources and Quality

Data Sources

The analysis draws primarily on data from the 2001 and 2021 population censuses in Canada to ensure consistency in religious classification and comparability across time. The 2011 National Household Survey of Canada is excluded due to its voluntary design and higher non-response rates which limit comparability with the census data.

In the population census religion is measured through a question that asks respondents to report a single religious affiliation or to indicate "No religion." The responses are coded according to standardised classification procedures established by Statistics Canada. Additional data on components of demographic growth including immigration and non-permanent residents are obtained from Statistics Canada census publications and official demographic estimates. National data on registered births and deaths and age-specific fertility and mortality rates are drawn from published vital statistics tables. Population projections are based on Statistics Canada official national projections under low- medium- and high-growth scenarios. Religion-specific projections are derived using proportional share-based methods applied to national scenarios.

Data Quality and Limitations

The religion variable in the 2021 Census exhibits relatively low non-response and imputation rates indicating generally high data quality. Nevertheless, several limitations warrant consideration. First changes in classification practices prior to 1991 limit longer-term historical comparability. The present analysis therefore focuses on the period 2001–2021 to ensure consistent religious categories. Second vital statistics system of Canada does not record births and deaths by religion. As a result, fertility and mortality must be

estimated indirectly using proportional allocation techniques based on age structure and national vital rates. Although these procedures are methodologically transparent and internally consistent, yet they require assumptions regarding the stability of religion-specific birth and death shares over time. Third religious switching between censuses cannot be directly measured using available data. Consequently, residual measures of natural increase may incorporate both demographic events and changes in religious self-identification. Fourth inter-census residual change may also reflect differential net under-coverage in 2001 and 2021 population censuses. While these factors do not invalidate the analysis, they require careful interpretation when comparing demographic and residual measures of natural increase. Despite these limitations the Canadian population census remains the most comprehensive and reliable source for religion-specific demographic analysis. When combined with indirect estimation techniques and transparent documentation of assumptions the available data permit robust assessment of the principal drivers of Hindu and Sikh population growth in Canada.

Methods

Intercensal Decomposition of Population Change

Intercensal population change between 2001 and 2021 is decomposed using the standard demographic accounting identity:

$$\Delta P_r = NI_r + IM_r + NPR_r - EMr + Sr \quad (1)$$

where:

- ΔP_r denotes the change in population of religion r between 2001 and 2021.
- NI_r represents natural increase (births minus deaths).
- IM_r denotes immigration (permanent residents); and
- NPR_r represents net non-permanent residents.
- EMr represents the net emigrants including EMCr (net emigrants captured) and EMNCr (net emigrants not captured)
- Sr represents the net switching identity such as religion

This decomposition allows direct assessment of the relative contributions of migration and vital increase to observed population growth. Natural increase can be derived either residually from intercensal population accounting or reconstructed from estimated births and deaths as described below.

Estimation of Number of Births by Religion

The Canadian vital statistics system does not classify births by religion. Therefore, religion-specific births have been estimated indirectly using a proportional allocation procedure anchored to the 2020–2021 census year. This procedure involved adjusting national ASFRs using religion specific child-woman ratios (CWRs) derived from census data and then religion-specific number of births in 2020–2021 are calculated by multiplying religion-specific ASFRs by religion-specific number of women aged 15–49 by age group:

$$B_r^{2020} = \sum(ASFR_{xr} \times W_{xr}) \quad (2)$$

where

B_r^{2020} = estimated births for religion r in 2020–2021.
$ASFR_{xr}$ = age-specific fertility rate for religion r in age group x.
W_{xr} = number of women aged 15–49 in age group x.

The religion-specific share of births has been calculated as

$$\theta_r = \frac{B_r^{2020}}{B_{2020}^{Canada}} \quad (3)$$

The share of births, θ_r, has been assumed constant over the inter-census period and applied to total registered births in Canada during 2001–2021:

$$B_r^{2001-2021} = \theta_r \times B_{2001-2021}^{Canada} \quad (4)$$

The sum of the estimated number of births across nine major religions was approximately 3.1 percent lower than the total number of registered births in Canada during 2001–2021. To ensure internal consistency with official vital statistics, estimated number of births were adjusted proportionally.

Estimation of Number of Deaths by Religion

Religion-specific number of deaths has been estimated through the same proportional allocation procedure. The national level age-specific death rates (ASDRs) for the period 2020–2021 were applied to religion-specific population by age and sex:

$$D_r^{2020} = \sum(ASDR_x \times P_{xr}) \quad (5)$$

where:

D_r^{2020} = estimated deaths for religion r in 2020–2021.
$ASDR_x$ = national age-specific death rate in age group x.
P_{xr} = religion-specific population in age group x.

The religion-specific mortality share has been calculated as

$$\phi_r = \frac{D_r^{2020}}{D_{2020}^{Canada}} \quad (6)$$

The mortality share, ϕ_r, has been assumed constant for the period 2001–2021 and applied to total registered deaths in Canada to obtain religion-specific number of deaths as

$$D_r^{2001-2021} = \phi_r \times D_{2001-2021}^{Canada} \quad (7)$$

When aggregated across the nine religions, estimated deaths were lower than total registered deaths by approximately 31 per cent over the period 2001-2021. Therefore, deaths were proportionally adjusted in the same manner as estimated births were adjusted.

Natural Increase: Vital-Based and Residual Measures

Natural increase based on reconstructed birth and death rates has been calculated as

$$NI_r^{vital} = B_r - D_r \quad (8)$$

and the residual natural increase derived from inter-census population accounting has been calculated as

$$NI_r^{residual} = \Delta P_r - (IM_r + NPR_r) \ + EMCr \quad (9)$$

The differences between these two measures reflect: 1) differential net census under-coverage between 2001 and 2021; 2) religious switching between censuses; and 3) measurement inconsistencies in migration components. The residual measure, therefore, incorporates both demographic processes and statistical artifacts. Interpretation of natural increase must accordingly distinguish between demographic reconstruction and inter-census accounting residuals.

Methodology of Population Projection

The religion-specific population projections are derived using a composition-consistent proportional growth framework, embedded within official national cohort-component projections. Let

$$S_{rt} = \frac{P_{rt}}{P_{Canadat}} \quad (10)$$

then the average annual geometric change in the share of the population is given by

$$g_r = \left(\frac{S_{r2021}}{S_{r2001}}\right)^{\frac{1}{20}} - 1 \quad (11)$$

The projected share is then obtained as

$$S_{rt+h} = S_{r2021}(1 + g_r)^h \quad (12)$$

and the normalised share is

$$\hat{S}_r = \frac{S_{rt}}{\sum_{k=1}^{9} S_{kt}} \quad (13)$$

The projected population has then been calculated as

$$P_{rt} = \tilde{S}_{rt} \cdot P_{Canadat}^{scenario} \quad (14)$$

The above methodology assumes continuation of observed share of the proportion of population of different religions, stability of migration selectivity patterns, no explicit modelling of religion-specific fertility schedules, and consistency with national demographic scenarios. The approach ensures internal consistency with official national projections, avoids unsupported religion-specific cohort modelling, preserves observed diversification dynamics, and provides composition-adjusted projections.

Hindu and Sikh populations have been developed using a share-based composition framework applied to Statistics Canada's official national projection scenarios. Religion-specific projected populations were derived as:

$$P_{rt} = S_{rt} \times P_{Canadat} \quad (15)$$

where S_{rt}represents the projected share of religion r at time t and $P_{Canadat}$denotes the projected total national population under alternative growth scenarios.

The official population projections prepared by Statistics Canada are based on census counts adjusted for net under-coverage, but religion-specific adjustment factors are not available. Published census data provide religion-specific population counts but do not

include disaggregated undercount corrections. Therefore, net census under-coverage adjustments have been applied at the aggregate population level to ensure internal consistency in observed compositional change. Adjusting only total population counts without corresponding religion-specific corrections would distort proportional distributions. In the absence of religion-specific undercount estimates retaining census-based shares preserves structural comparability between time points. Under this framework, projected shares do not vary across national growth scenarios. This outcome is mathematically expected because the share dynamics are extended independently of total population size while scenario variation affects only projected national totals. The method adopted, therefore, preserves observed diversification dynamics, maintains alignment with official national projections, avoids unsupported assumptions regarding religion-specific coverage error, and ensures proportional consistency between historical observations and forward projections. Projected differences across scenarios reflect variation in total population growth rather than variation in religious composition trajectories.

Review of Previous Studies

Research on religion in Canada has been shaped primarily by census-based descriptive analyses with comparatively limited independent demographic research treating religion as a central analytical variable. One of the earliest comprehensive national assessments Religion in Canada 2001 (Statistics Canada, 2003) documented increasing religious diversification between 1991 and 2001. Although Christianity remained predominant rapid growth among non-Christian religions—including Hinduism and Sikhism—was attributed largely to post-1960s immigration reforms that expanded migration from Asia Africa and the Middle East. Based on census data from 1981 1991 and 2001 Kalbach (2011) also identifies similar several key trends in religion in Canada. First there has been a decline in traditional Christian denominations particularly among Protestant groups. Second there is a rapid increase in religious diversity largely driven by immigration which has contributed to the growth of religions such as Islam Hinduism Sikhism and Buddhism. Third there is a significant rise in the number of people reporting **no** religious affiliation especially among younger Canadians. Overall, these trends indicate that there has been a shift from a predominantly Christian society to a more pluralistic and secular society.

Subsequent scholarship has focused more broadly on immigration, racialised populations and demographic adaptation rather than religion per se. Studies examining immigrant fertility patterns in Canada have demonstrated gradual convergence towards the fertility of native population over time (Basavarajappa, 1993; Ram and George, 1990; 1993; Ng and Nault, 1997). These analyses support the disruption and adaptation hypotheses showing that immigrant fertility often declines following settlement and aligns progressively with national fertility regimes. More recent research documents sustained fertility declines across Canada including among immigrant-origin populations within a context of historically low national fertility levels (Ng, 2011; Teng, 2025). These findings underscore the importance of distinguishing between the compositional age effects and intrinsic fertility differentials when interpreting population growth.

Similarly, research on immigrant mortality highlights the "healthy immigrant effect" whereby recent migrants tend to exhibit lower mortality risks upon arrival relative to the native-born population followed by gradual convergence over time (Ng, 2011; Trovato, 2003). Such patterns suggest that differences in aggregate mortality across groups often reflect age composition and migration selectivity rather than persistent structural health disparities. Age-standardized comparisons are therefore essential when assessing mortality differentials among immigrant-origin populations.

Recent census-based analytical reports (Statistics Canada, 2022; 2025a; Tughizadeh, 2024) provide detailed descriptive profiles of religious and ethnocultural diversity using 2021 data. These studies document the continued expansion of non-Christian religious populations including Hindus and Sikhs and highlight patterns of geographic concentration educational attainment and labour market participation. However most remain descriptive in orientation and do not systematically decompose intercensal population growth into migration and natural increase components.

Comprehensive religion-specific demographic decomposition—combined with indirect estimation of fertility and mortality and forward projections within a transnational population–development framework—remains limited in the Canadian context. By integrating intercensal decomposition reconstructed vital events and share-based projection methods the present study extends existing scholarship. It situates religion-specific demographic growth within broader processes of migration transition demographic transition and diaspora-driven development linkages between Canada and India.

Results

Demographic Characteristics

Hindu and Sikh populations in Canada exhibit demographic profiles that differ markedly from that of the total population. Both groups are comparatively young with median ages of approximately 33 years for Hindus and 32 years for Sikhs in 2021 compared with 41 years for the total Canadian population (Table 1). The median age of both groups is therefore approximately eight to nine years lower than the national median. This youthful age structure is reflected in relatively higher proportions of children and working-age adults and substantially lower proportions aged 65 years and over. These structural characteristics have important implications for labour force participation demographic momentum and future growth potential. A substantial share of both populations is foreign-born particularly within prime working ages. Concentration in younger adult cohorts enhances labour force participation and increases the potential for natural increase through demographic momentum. These structural features provide the demographic foundation for understanding intercensal growth patterns.

Gender Composition

The observed gender imbalance (more males than females) in Hindu and Sikh populations is primarily attributable to the higher proportion of men among non-permanent residents, particularly international students. According to the 2021 population census, 63 per cent of Hindus were male. This proportion was 55 per cent in Sikhs. The

gender balance does not vary substantially among permanent residents. The same pattern has been observed for South Asian permanent residents (Statistics Canada, 2025a). The gender composition of the population reflects patterns of migration selectivity and labour market integration. In prime working-age cohorts – particularly, ages 25-44 years, males slightly outnumber females in both Hindu and Sikh populations (Table 1). This imbalance reflects economically selective migration streams and subsequent family reunification processes. The male dominance is more pronounced among Sikhs in occupational sectors characterised by male-dominated employment, particularly in trades and transport.

Table 1: Age distribution of Hindu Sikh and total Canadian population 2021.

Age Group	Total	Male	Female	Males per 100 females
		Total Canadian population		
Total (000)	36328.5	17937.2	18391.3	97.5
Percentage	100.0	100.0	100.0	
0-14	16.5	17.1	15.9	108.1
15-24	11.5	12.0	11.0	109.7
25-44	26.9	27.0	26.8	100.5
45-64	27.0	26.7	27.3	97.8
65+	18.1	17.2	19.1	90.0
Median age	41.2	40.4	42	
	Hindu population			
Total (000)	828.195	430.135	398.06	108.1
Percentage	100	100	100	
0-14	17	17	17	97.5
15-24	14	16	13	119.9
25-44	40	40	40	100.1
45-64	19	19	20	94.9
65+	9	9	10	88.2
Median Age	33.2	32.4	33.6	
	Sikh population			
Total (000)	771.8	394.3	377.5	104.5
Percentage	100.0	100.0	100.0	
0-14	16.8	17.3	16.4	105.3
15-24	18.9	20.2	17.5	114.9
25-44	34.9	34.5	35.4	97.3
45-64	17.9	17.3	18.5	93.7
65+	11.4	10.8	12.1	88.8
Median age	31.6	30.6	32.8	

Source: Statistics Canada (2024)

In the young ages (0–14 years), gender ratio approximate biological norms indicating stabilisation through family settlement and second-generation growth. In the older generation (65 years and over), female survival advantage becomes more evident, although its overall demographic impact remains limited due to relatively small elderly population in these communities. Compared with the total Canadian population – which

exhibits a pronounced female dominance at older ages due to population ageing – the young age structure of Hindu and Sikh populations maintain overall gender ratios closer to parity. These gender composition patterns reinforce the central role of economically selective migration in shaping demographic structure and have implications for family formation fertility patterns and labour market participation.

Growth and Components of Change

Between 2001 and 2021, both Hindu and Sikh populations in Canada more than doubled. This expansion substantially exceeded the overall national population growth rate during the same period. Inter-census decomposition indicates that migration, both permanent and temporary, has been the principal driver of growth. For the Hindu population, net immigration accounted for the largest share of total population increase while net non-permanent residents contributed a significant additional proportion reflecting the growing importance of international students and temporary foreign workers. Natural increase accounted for a comparatively smaller share of total growth (Table 2). A similar pattern is observed for the Sikh population. Immigration remained the dominant component of growth while non-permanent residents constituted a substantial additional contribution. Natural increase played a somewhat larger role for Sikhs than for Hindus consistent with their slightly younger age structure.

The increasing demographic significance of non-permanent residents is particularly noteworthy. Temporary migration streams now constitute a structurally important component of population change among immigrant-origin religious minorities. Overall, the decomposition confirms that migration – rather than elevated fertility differentials – has been the central engine of growth.

Table 2: Population growth and components of population growth in total Canadian population and Hindu and Sikh populations 2001-2021

Population	Total		Increase in population 2001-2021				
	2021	2001	Absolute	Proportion (Per cent)			
				Residual	Immigrants	Net emigrants	Non-permanent residents
Canada	36328475	29639035	6689440	34.9	65.6	-14.3	13.8
Hindu	828195	297200	530995	14.5	66.5	-3.1	22.1
Sikh	771790	278415	493375	27.4	51.3	-3.1	24.3

Source: Statistics Canada (2003; 2024)

Decomposition of Natural Increase

Indirect estimation indicates that out of approximately 7.4 million births registered in Canada between 2001 and 2021 roughly 3 per cent occurred among Hindus and 2-3 per cent among Sikhs (Table 3). The share of Hindus and Sikhs in the total registered deaths was, however, considerably lower because of young age composition of Hindus and Sikhs.

The relatively modest absolute contribution of natural increase to population growth in Canada must be interpreted in the context of low-fertility regime in Canada. Given persistently sub-replacement fertility at the national level, sustained rapid population growth through natural increase alone would demographically be unlikely.

The higher proportional natural increase observed among Sikhs relative to Hindus is consistent with their slightly younger median age and greater concentration of women in prime reproductive ages. These differences primarily reflect age-structure effects rather than distinct fertility regimes.

It is important to distinguish between the natural increase estimated from reconstructed number of births and deaths (Equations 2-8) and the natural increase derived residually from the inter-census population change (Equation 9). The residual measure incorporates demographic events as well as non-demographic components of population growth including differential census under-coverage and potential religious switching between population censuses. The difference between the two measures, therefore, reflect both demographic dynamics and statistical adjustments rather than substantive demographic inconsistencies.

Table 3: Decomposition of natural increase during 2001-2021 based on inter-census change before adjusting for Hindu Sikh and total Canadian population.

Components of natural increase	Estimated			Based on 2001 and 2021 Census	Factor
	Hindu	Sikh	Canada		
Adjusted number of deaths	67628	70706	3831662	5034608	1.314
Adjusted number of births	234485	188574	7084520	7354993	1.038
Natural increase based on vital statistics	166858	117868		2320385	
Natural increase after Adjustment for net census undercount	94426	166519	2871668		
Measurement gap (net emigration and religion switching	-72432	48650	551283		
Intercensal natural change (unadjusted)	76762	135368	2334471		
Population adjusted for net census undercount for 2001 census: 30966 563 and for 2021 census: 38192700.					

Source: Author based on Statistics Canada (2025b; 2025c)

After adjusting for the under-coverage in the population census, the measurement gap is found to be negative for Hindus but positive for Sikhs. If it is assumed that emigration that has not been captured during the census is small in both Hindus and Sikhs, the inter-census growth of the Hindu population is found to be negatively affected by net religious switching out whereas the Sikh population growth is found to be positively affected through net religious switching. The measurement gap, however, does not change the observation that migration has been the central engine of growth of both Hindu and Sikh populations in Canada during the period 2001-2021.

Fertility and Mortality

Fertility and mortality patterns among Hindu and Sikh populations must be interpreted within the constraints of indirect estimation given the absence of religion-specific vital statistics in Canada. Estimates derived from child–woman ratios (CWRs) and proportional adjustment to national total fertility rates (TFRs) provide internally consistent approximations of fertility of Hindu and Sikh populations (Table 4).

Fertility Levels and Differentials

Fertility among both Hindu and Sikh populations is broadly comparable to the national average and in some instances slightly below it. Religion-specific differentials are modest and insufficient to account for the magnitude of inter-census population growth. The evidence supports three important conclusions. First fertility convergence is evident. Consistent with prior Canadian research on immigrant fertility (Ram and George, 1993; Ng and Nault, 1997) religion-specific fertility levels show adaptation towards host-country norms. Given historically low fertility in Canada, sustained rapid population growth through natural increase alone would not be plausible. Second higher shares of births among these two communities reflect young age structure rather than elevated fertility. Hindu and Sikh populations are disproportionately concentrated in prime childbearing ages (20–39 years) producing larger number of births relative to their population size. This is a classic case of demographic momentum; whereby youthful age composition amplifies natural increase even when fertility levels are at approximate replacement or sub-replacement levels. Third difference between Hindu and Sikh natural increase reflect the difference in median age and proportion of women in reproductive ages rather than structurally distinct fertility regimes.

Table 4: Child-woman ratio and estimated total fertility rate for Hindu Sikh and total Canadian population 2021

Population	Children (0-4)	Women (15-19)	CWR	CWR relative to total Canadian population	Total fertility rate
Canada	1824145	8123935	225	1	1.4
Hindu	50010	235000	213	0.95	1.3
Sikh	43595	222905	196	0.87	1.2

Source: Statistics Canada (2024b; 2025e)

Mortality Patterns and Age Composition

Estimated number of deaths derived residually from estimated number of births and natural increase indicate that both Hindu and Sikh populations account for disproportionately small share of total number of deaths relative to their population size. Two structural mechanisms – age-structure effect and health migration effect – are relevant in this context. With smaller proportion of population aged 65 and older in Hindu and Sikh populations compared to the total Canadian population, aggregate crude death rates are necessarily lower. Observed mortality differences are, therefore, compositional rather than behavioural. Moreover, existing research (Ng, 2011; Trovato, 2003) documents lower initial

mortality risks among recent immigrants due to positive health selection at the time of entry. While convergence toward national mortality patterns occurs over time, selective migration contributes to temporary reduction in mortality among foreign-born populations. There is, however, no evidence to suggest religion-specific mortality regimes operating independently of age structure and migration selectivity. Aggregate mortality variation is best understood as a structural demographic effect.

The levels of fertility and mortality in Hindus and Sikhs suggest that the growth of Hindu and Sikh populations in Canada between 2001 and 2021 was migration-driven with natural increase operating primarily through demographic momentum. These structural implications are significant because, in low-fertility national context, religion-specific population growth through natural increase would eventually decrease as the age structure matures. Continued population growth, therefore, depends on sustained immigration flows and temporary migration pathways.

Population-Development Implications

From the population-development perspective, fertility and mortality convergence signals demographic integration with broader population transition regime of Canada. The absence of sustained high fertility suggests that long-term growth trajectories will remain tightly linked to immigration policy rather than autonomous demographic reproduction. At the same time young age structure supports labour force growth, intergenerational renewal and urban expansion. These characteristics enhance the economic contribution of both communities while reinforcing transnational linkages with India.

Socio-Economic Characteristics

Both Hindu and Sikh populations in Canada exhibit distinctive socio-economic profiles shaped by migration selectivity, educational attainment, and occupational concentration. Both populations are highly urbanised and geographically concentrated, particularly, in Ontario and British Columbia (Table 5). Ontario accounts for the majority of the Hindu population and a large share of the Sikh population while British Columbia has a high concentration of Sikh population. Relatively smaller but significant proportion of Hindus and Sikhs reside in Alberta and Manitoba. At the metropolitan level, Toronto and Vancouver constitute the principal settlement centres for both communities. This spatial concentration reflects historical migration pathways, labour market opportunities, institutional networks and established diaspora of the two communities. Urban concentration also reinforces economic integration through access to employment markets, educational institutions, and community organisations.

Educational Attainment

Educational attainment among Hindus aged 15 years and above exceeds that of total Canadian population with a notably high proportion holding bachelor's degrees or higher (Table 6). This pattern reflects the skill-selective nature of the immigration system of Canada, particularly points-based system that emphasises education qualifications. Sikhs also demonstrate strong educational profiles but somewhat differs from that of Hindus. Both populations display levels of human capital consistent with selective migration.

Table 5: Distribution of Hindu, Sikh and total Canada population across Provinces, Territories and selected large Census Metropolitan Areas (CMAs) and Non-metropolitan Arias (Non-CMAs), 2021

Region	Total	Hindu	Sikh
Canada	36328480	828195	771790
	100	100	100
Large CMAs	56.3	86.9	85.0
Other CMAs	15.4	8.2	10.6
Non-CMAs	28.3	4.8	4.4
Provinces and Territories			
Newfoundland and Labrador	1.4	0.1	0.1
Prince Edward Island	0.4	0.2	0.2
Nova Scotia	2.6	1.0	0.6
New Brunswick	2.1	0.4	0.2
Quebec	22.9	5.7	3.0
Ontario	38.6	69.3	38.9
Manitoba	3.6	2.2	4.6
Saskatchewan	3.0	1.7	1.2
Alberta	11.5	9.5	13.4
British Columbia	13.5	9.8	37.7
Yukon	0.1	0.0	0.0
Northwest Territories	0.1	0.0	0.0
Nunavut	0.1	0.0	0.0
Selected Large Census Metropolitan Areas			
Montréal	11.6	5.5	3.0
Québec	2.2	0.1	0.0
Hamilton	2.1	1.8	1.2
Kitchener -	1.6	2.4	1.6
Cambridge-Waterloo London	1.5	1.1	0.6
Ottawa Gatineau (Ontario part)	3.1	2.5	0.8
Toronto	16.9	55.3	31.6
Winnipeg	2.3	1.8	4.3
Calgary	4.0	4.2	7.3
Edmonton	3.8	4.3	5.8
Vancouver	7.2	8.0	28.8

1. Census metropolitan areas (CMAS) are defined by Statistics Canada.
2. Percentages may not add to 100 due to rounding.

Source: Statistics Canada (2024b)

Income Differentials and Labour Force Participation

Income and labour market indicators provide additional insight into the economic integration of Hindu and Sikh populations in the Canadian economy. The median individual income of both Hindus and Sikhs remain marginally lower than the national median income despite relatively higher educational levels, particularly of Hindus. This pattern reflects several interrelated factors – recency of arrival in Canada, transitional occupational mobility, sectoral concentration, and potential barriers in credential recognition. Newly

arrived immigrants in Canada frequently experience temporary earning penalties that diminish over time as the integration of immigrants in the labour market progresses. To quantify income differentials, the income ratio was calculated as the ratio of median income of a particular religious group divided by the national median income. Preliminary estimates suggest that the income ratio for both Hindus and Sikhs remain below 100. The deviation is, however, small compared to the differences typically observed across immigrant cohorts with shorter duration of residence in Canada. This pattern is consistent with the transitional earning effects rather than structural labour market exclusion.

The labour force participation rates (LFPR) in the prime working ages (25-54 years) are higher in both communities relative to the national average. LFPR in men are comparable to or higher than national average reflecting concentration in economically active age cohorts and high degree of attachment to the labour market. They indicate substantial integration of Hindu and Sikh workforce with the Canadian workforce. However, gender differences are evident in Sikhs as LFPR in Sikh women is lower than that in men and, in some cases, even lower than the national average. These disparities reflect differences in migration pathways, household responsibilities, cultural norms, and occupational segmentation. The coexistence of relatively higher educational attainment with modest income differentials suggest that economic integration is ongoing rather than structurally constrained. Given the young age structures of Hindu and Sikh populations, continued labour market experience, credential alignment and intergenerational mobility are likely to reduce income gap over time. From the demographic perspective, strong labour force participation rate reinforces sustainability of migration-driven population growth. High participation rates among working-age cohorts contribute to tax revenues, social insurance systems and economic productivity thereby linking demographic expansion with economic contribution. Hindu men are disproportionately represented in business, finance, management and natural and applied sciences. This pattern aligns with the educational selectivity and professional migration pathways. Sikh men, on the other hand, exhibit strong representation in trade, transport and related occupations which is consistent with the established community networks and sectoral specialisation. Among women both Hindus and Sikhs substantial representation in business, finance, health, and sales and service occupations.

Education–Income Differentials

The observed education–income gap among Hindus and Sikhs in Canada reflects several interacting factors. A substantial proportion of both communities consists of recent immigrants who may have initially experienced earning penalties relative to the native population of Canada. Returns to education often increase with the duration of residence in Canada. At the same time, foreign-acquired degrees and professional qualifications may not be immediately recognised in Canada leading to occupational downgrading or transitional employment. A part of the education-income differentials may be due to the difference in occupational structure. Hindus are mostly represented in professional and managerial occupations while Sikhs show significant representation in skilled trades and transport sectors. Earnings structures vary across occupational categories even at similar education levels. Finally, lower median age implies shorter average labour market experience which influences earnings independently of education.

Table 6: Characteristics of Hindu and Sikh population in Canada compared to the total population of Canada.

Characteristics	Canada	Hindu	Sikh
Population aged 15 years and above			
Total	30335920	685375	641920
Men	14861245	356870	326310
Women	15474675	328510	315610
Proportion of population aged 15 years and above with at least Bachelors' degree			
Total	26.7	51.9	30.8
Men	24.8	52.5	27.9
Women	28.5	51.2	33.9
Individual income			
Average income	54450	50800	41760
Median income	41200	37200	32400
Participation - Male			
LFPR	85.6	93.1	92.1
Employment rate	78.5	87	87.1
Unemployment rate	8.3	6.6	5.4
Participation - Female			
LFPR	82.2	81.8	82
Employment rate	75	72.1	74.1
Unemployment rate	8.8	11.9	9.6
Occupation Groups – Male			
All	6486630	206145	165820
Legislative and senior management	1.7	0.9	0.8
Business finance and administration	11.4	14.4	9.7
Natural and applied sciences	14.1	29.5	8.6
Health	3.3	3.7	2.5
Education, law, social community, government services	8.6	4	0
Art culture recreation and sports	3	1.1	4
Sales and service	17.9	22.1	16.7
Trade transport and equipment operators	30.4	14.9	51.2
Natural resources agriculture and related production	3.5	4.2	1.5
Manufacturing and utilities	6.1	5.3	5
Occupation Groups - Female			
All	6230395	170970	149355
Legislative and senior management	0.8	0.4	0.3
Business finance and administration	25.4	24.7	21.6
Natural and applied sciences	5.1	15.4	4.2
Health	14.8	10.8	14.1
Education, law, social community, government services	19.7	11.4	0
Art culture recreation and sports	3.7	1.6	11.1
Sales and service	23.7	25.9	31.3
Trade transport and equipment operators	3.3	3.3	6.9
Natural resources agriculture and related production	1	1.6	1.4
Manufacturing and utilities	2.6	5	9.2

Source: Author

The coexistence of relatively high educational attainment and modest income differentials does not necessarily indicate structural exclusion. Rather, it is consistent with well-documented immigrant economic assimilation patterns in which earnings converge toward national averages over time as host-country experience accumulates. From the demographic perspective, strong educational attainment combined with high labour force participation suggests long-term economic integration potential. As cohorts age and accumulate experience, the education–income differential is likely to narrow reinforcing both household economic stability and broader population–development linkages.

Both Hindu and Sikh populations demonstrate substantial economic integration and contribute meaningfully to the labour market and human capital base of Canada. Their young age structure, high labour force participation rates and educational attainment reinforce their demographic significance within an ageing national context. These socio-economic characteristics interact with demographic processes. Selective migration, urban concentration and labour market integration shape age structure, fertility timing and long-term settlement patterns. Consequently, socio-economic integration and demographic growth operate in mutually reinforcing ways within the immigration-driven population regime of Canada.

Impact of Emigration for India

According to the 2021 Census, approximately 1.2 million residents of Canada were born in India, reflecting one of the largest immigrant-origin populations in the country. While Hindu and Sikh migrants constitute the largest religious groups among Indian-origin populations in Canada, they are not the only communities of Indian-origin. A substantial proportion of Indian migrants belong to other religious groups including Christians, Muslims, Jains, Parsis and Buddhists. Although, these groups are not the focus of the present analysis, their presence contributes to the broader religious and cultural diversity of the Indian diaspora in Canada. Indian migrants in Canada represent only a small proportion of the population of India which now exceeds 1.4 billion. At the country level, emigration to Canada constitutes a limited outflow and does not materially affect the size and the composition of Indian population. However, migration is rarely regionally neutral. Migration is often positively selective with respect to education, skills and labour market experience. Consequently, the impact of emigration may be more pronounced in specific regions of India, particularly in states with high migration intensity. Selective out-migration of skilled individuals may influence local labour market, household structure and regional human capital distribution.

India remains the largest recipient of remittances from emigrants with inflows exceeding US$100 billion annually in recent years (World Bank, 2023). Canada represents an important source of these transfers. Remittances from emigrants contribute to household income stabilisation, investment in education, health, and housing and social and economic activities at the local level. Beyond the financial flows, the diaspora networks facilitate trade entrepreneurship, professional collaboration and technology exchange between Canada and India. Migration also enables circulation of skills and knowledge. Highly educated migrants may engage in transnational professional networks research

collaboration and business development linking institutions in both countries. These forms of human capital mobility extend beyond permanent settlement and contribute to broader processes of globalization and economic integration. From the population-development perspective, migration to Canada should be understood not merely as demographic redistribution but also as part of a transnational system of inter-dependence. Demographic losses due to emigration in India are modest, but developmental linkages through remittances, investment in trade and skill mobility are substantial. The demographic transition in India is characterised by regional variation in fertility decline and labour force growth. In such a scenario, regionally sensitive emigration may produce differential regional effects.

Population Projections, 2026–2041

Under the medium-growth scenario, the Hindu population in Canada is projected to reach approximately 1.8 million by year 2041, representing about 3.8 per cent of the population of Canada whereas the Sikh population is projected to reach approximately 1.7 million or roughly 3.5-3.6 per cent of the population of the country. Low- and high-growth scenarios yield proportionally lower and higher absolute numbers, but projected shares remain relatively stable. This stability reflects the extension of observed share dynamics rather than substantial shifts in relative religious composition. Growth remains strongly migration-dependent under all scenarios and is closely tied to sustained immigration. Young age structure reinforces demographic momentum. However, fertility in both Hindus and Sikhs have largely converged to national norms. Natural increase, therefore, operates as a complementary mechanism rather than the primary driver.

Table 7: Projected Hindu and Sikh population (in thousand) in Canada

Population	2021		2026		2031		2036		2041	
	N	%	N	%	N	%	N	%	N	%
					Low Growth Scenario					
Canada	36328.5	100.0	41418.5	100.0	41841.8	100.0	42451.3	100.0	42863.8	100.0
Hindu	828.2	2.3	1106.7	2.7	1284.3	3.1	1467.8	3.5	1639.1	3.8
Sikh	771.8	2.1	1030.0	2.5	1193.7	2.9	1362.4	3.2	1519.5	3.5
					Medium Growth Scenario					
Canada	36328.5	100.0	41655.4	100.0	42875.0	100.0	44432.0	100.0	45928.6	100.0
Hindu	828.2	2.3	1113.0	2.7	1316.0	3.1	1536.2	3.5	1756	3.8
Sikh	771.8	2.1	1035.9	2.5	1223.2	2.9	1426.0	3.2	1628	3.5
					High Growth Scenario					
Canada	36328.5	100.0	41932.3	100.0	44064.9	100.0	46714.5	100.0	49500.6	100.0
Hindu	828.2	2.3	1120.4	2.7	1352.5	3.1	1615.2	3.5	1892.9	3.8
Sikh	771.8	2.1	1042.7	2.5	1257.1	2.9	1499.2	3.2	1754.7	3.5

Source: Figures for Canada are from Statistics Canada (2026). Figures for Hindu and Sikh are author's calculations.

A comparative perspective with the Muslim population further contextualises these projections. By the year 2041, Muslims are projected to account for approximately 9 per cent of population of Canada, substantially higher than the projected shares of Hindus and Sikhs, because of comparatively higher fertility and a larger Canadian-born component

which indicates a more advanced stage of generational consolidation. These different trajectories illustrate that religious diversification in Canada is shaped fundamentally by international mobility, although the balance between migration, fertility and generational replacement varies across communities. Growth of Hindu and Sikh populations is migration-driven growth whereas Muslim population growth suggests a gradual transition toward endogenous generational consolidation. Population of other religious groups in Canada has also been projected, and the projected population is given in the appendix table.

Validation of projected population

Statistics Canada (2017) has produced population projections by religious groups based on 2011 National Household survey using a microsimulation approach. Table 8 presents a comparative analysis of the projected of Hindus and Sikhs for the year 2036 using the ratio method (used in this paper) and the Demosim17 microsimulation model used by Statistics Canada (2017). The ratio method consistently yields higher projections than Demosim17 suggesting more expansive assumptions regarding population growth, particularly immigration. The difference in projected population by two different methods highlights the sensitivity of projection to methodological assumptions particularly regarding migration patterns. However, both approaches indicate a clear trend toward increasing religious diversity in Canada with Hindu and Sikh populations representing a growing share of the national population.

Table 8: Comparison of projected Hindu, Sikh and Canada population for the year 2036 by the ratio method and by Demosim17 microsimulation.

Population	2021 Census	2036 scenario					
		Low		Medium		High	
		Ratio method	Demosim17	Ratio method	Demosim17	Ratio method	Demosim17
		Numbers (000)					
Canada	36328	42451	41057	44432	43816	46714	45292
Hindu	828	1470	1007	1536	1211	1654	1318
Sikh	771	1364	952	1425	1128	1535	1219
		Proportions					
Canada	100	100	100	100	100	100	100
Hindu	2.3	3.5	2.5	3.5	NA	3.5	2.9
Sikh	2.1	3.2	2.3	3.2	NA	3.2	2.7

Source: Statistics Canada (2017)

Several structural patterns emerge from the projections. First, growth remains strongly migration dependent. Second, young age structure reinforces demographic momentum. Even under conditions of fertility convergence to national norms, relatively young age distribution supports continued positive natural increase. Third, religious diversification proceeds gradually rather than abruptly. Changes in projected shares occur incrementally reflecting long-term structural processes rather than short-term fluctuations. These projections are conditional upon continuation of recent demographic trends and national population scenarios. They should be interpreted as composition-adjusted

extensions of observed share dynamics rather than independent religion-specific cohort-component projections. Nevertheless, they underscore the sustained demographic significance of Hindu and Sikh populations in Canada.

Discrimination, Hate Crimes and Social Context

The primary focus of this study is demographic change. However, social context remains relevant for understanding long-term integration trajectories and population stability. Experiences of discrimination and social exclusion may influence residential concentration, labour market mobility and institutional participation thereby indirectly shaping demographic outcomes. Recent national surveys indicate that a significant proportion of South Asian population in Canada report experiences of discrimination. While these data refer to ethnocultural identity rather than specific religious affiliation, yet they are relevant given the substantial overlap between South Asian origin and Hindu and Sikh religious identification. Reported experiences include workplace discrimination, barriers in housing markets and perceptions of unequal treatment.

Police-reported hate crimes in Canada have also increased in recent years. Although, Jewish and Muslim communities account for a larger proportion of religion-based incidents, yet Hindu and Sikh communities have reported concerns regarding vandalism, harassment and targeted acts affecting religious institutions. From the demographic perspective, persistent experiences of discrimination may affect patterns of spatial concentration, intergenerational mobility and social integration. Concentration, within established ethnic and religious enclaves, may provide social support and cultural continuity but may also influence labour market trajectories and housing choices. Ensuring inclusive institutional frameworks and equal opportunity structures is, therefore, relevant not only for minority rights and social cohesion but also for sustaining demographic and economic contributions of immigrant population. Discrimination does not appear to have constrained overall population growth during the period 2001–2021, its long-term implications warrant continued attention.

Policy Implications

Several policy implications emerge from this study. First, given that migration is the dominant driver of Hindu and Sikh population growth in Canada, immigration policy will continue to play a decisive role in shaping the size and composition of these communities. Policies governing permanent residency, temporary migration streams, international student pathways and labour market admissions directly influence demographic expansion and age structure. In the ageing society of Canada, sustained immigration contributes not only to overall population growth but also to the diversification of religious composition.

Second, although educational attainment of Hindu and Sikh populations is relatively higher, median incomes remain below the national average which calls for strengthening mechanisms for recognising foreign credentials to facilitate occupational

mobility and reducing barriers to professional integration. Improved alignment between human capital and labour market outcomes would enhance both individual economic returns and broader productivity gains.

Third, gender disparities in labour force participation – particularly, among Sikh women – highlights the need for supportive policies related to childcare access, upgrading language training skills and anti-discrimination measures.

Fourth, diaspora engagement policies can amplify developmental gains. Facilitating research collaboration, entrepreneurship networks, professional exchange and bilateral investment can strengthen transnational linkages. Migration should therefore be viewed not solely as demographic redistribution but as part of a broader system of economic and knowledge exchange.

Finally, increasing role of non-permanent residents underscores the importance of policy coherence across temporary and permanent migration streams. Given the demographic significance of international students and temporary foreign workers in recent growth patterns, pathways to permanent settlement and integration merit careful consideration within long-term population planning. Taken together these policy considerations highlight the central role of immigration systems, labour market institutions and diaspora engagement frameworks in shaping both demographic outcomes and population-development linkages in Canada.

Conclusions

Hindu and Sikh populations in Canada more than doubled between 2001 and 2021. Both permanent and temporary migration has been the principal engine of growth while natural increase contributed primarily through demographic momentum associated with young age structure. Fertility differentials are modest and show convergence toward national norms. Observed mortality variations largely reflect compositional age effects rather than intrinsic disparities.

The analysis has also highlighted the role of reconstructed births and deaths relative to intercensal accounting residuals by distinguishing between demographic and residual measures of natural increase. This methodological distinction strengthens interpretation of demographic drivers and confirms the centrality of migration in shaping religious population change in Canada.

Both Hindu and Sikh populations in Canada exhibit relatively strong human capital characteristics and high labour force participation positioning them as significant contributors to the demographic sustainability of Canada within the context of population ageing and low fertility. Income differentials and reported experiences of discrimination underscore the continuing importance of inclusive institutional and labour market frameworks.

From the Indian perspective, emigration to Canada represents a relatively small demographic outflow but generates substantial economic and institutional linkages

through remittances, skill mobility, trade networks and knowledge exchange. Migration thus functions simultaneously as demographic redistribution and as a mechanism of transnational population–development interdependence. By providing religion-specific decomposition of intercensal growth, reconstructing fertility and mortality under data constraints and situating projections within a bilateral population–development framework, this study contributes to a more systematic understanding of how diaspora-driven demographic change reshapes religious composition in destination countries while reinforcing developmental linkages with countries of origin. The evidence indicates that contemporary religious diversification in Canada is structurally migration-driven with fertility convergence and age-structure effects operating as complementary but secondary mechanisms.

In sum, population growth of Hindus and Sikhs in contemporary Canada is structurally migration-driven with fertility convergence and age-composition effects operating as secondary mechanisms within a broader transnational population-development system.

Acknowledgements

The author acknowledges the reviewer for valuable comments on an earlier version of this paper. Editorial support in improving the clarity and presentation of this manuscript from Professor Aalok Ranjan, Mewa Lal Chaurasia Foundation and Professor Brijesh P. Singh from Banaras Hindu University, India, are appreciated. All interpretations and conclusions remain solely the responsibility of the author.

References

Basavarajappa KG (1993) Fertility transition among immigrants in Canada 1961–1991. Paper presented at the IUSSP General Conference Montreal Canada.

Bélanger A, Gilbert S (2003) The fertility of immigrant women and their Canadian-born daughters. In Report on the demographic situation in Canada. Statistics Canada.

Finlayson J, Globerman S (2025) Canada's changing immigration patterns 2000–2024. Vancouver BC Fraser Institute.

Kalbach MA (2011) Religion in Canada. In B Edmonston E Fong (Eds) *The Changing Canadian Population*. -Gill-Queens University Press.

Ng E (2011) The healthy immigrant effect and mortality rates. *Health Reports* 22(4) 25–32.

Ng E, Nault F (1997) Fertility among recent immigrant women to Canada 1991. *International Migration* 35(4): 559–580.

Ram B, George MV (1990) Immigrant fertility patterns in Canada 1961–1986. *International Migration* 28(4): 413–426.

Ram B, George MV (1993) Convergence of immigrant and native-born fertility in Canada. Paper presented at the IUSSP General Conference Montreal Canada.

Statistics Canada (2003) Religion in Canada 2001. Ottawa, Statistics Canada, Catalogue No. 96F0030XIE2001015.

Statistics Canada (2017) *Immigration and Diversity: Population Projections for Canada and Its Regions. 2011 to 2036*. Ottawa, Statistics Canada, Catalogue no. 91-551-X.

Statistics Canada (2022) *The Canadian Census: A Portrait of Religious and Ethnocultural Diversity*. Ottawa, Statistics Canada, Catalogue No. 11-001-X.

Statistics Canada (2024) *Special Interest Profile: Religion. 2021 Census of Population*. Ottawa, Statistics Canada, Catalogue No. 98-26-00092021001.

Statistics Canada (2025a) *Portrait of the South Asian Populations in Canada: Diversity and Socioeconomic Outcomes*. Ottawa, Statistics Canada, Catalogue No. 89-657-X2025007.

Statistics Canada (2025b) *Estimates of the Components of Demographic Growth 2001–2021*. Ottawa, Statistics Canada, Table 17-10-0008-01.

Statistics Canada (2025c) *Population Estimates by Age and Gender for Canada Provinces and Territories*. Ottawa, Statistics Canada, Table 17-10-0005-01.

Statistics Canada (2026) *Projected Population by Projection Scenario*. Ottawa, Statistics Canada, Table 17-10-0058-01.

Teng Y (2025) Modern family changes: Fertility declines in Canada. Doctoral dissertation London ON: Western University.

Trovato F (2003) Migration and survival. Edmonton The University of Alberta Prairie Centre for Research on Immigrants and Integration.

Tughizadeh IS (2024) *The Muslim Population in Canada*. Ottawa, Statistics Canada, Catalogue No. 11-627-M-M2024058.

World Bank (2023) Remittances remain resilient but are slowing. Washington DC World Bank. Migration and Development Brief 39.

Appendix Table: Projected population (000) by different religion groups in Canada, 2021, 2026, 2031,2036 and 2041, based on ratio method.

SN	Religious group	2021	2026	2031	2036	2041
			Low Growth Scenario			
1	Buddhist	357	385	362	334	301
2	Christian	19373	19226	16570	14065	11665
3	Jewish	335	348	314	279	242
4	Muslim	1776	2430	2887	3379	3863
5	Traditional (North American Indigenous Spirituality)	81	101	110	118	123
6	Other religions and traditional spirituality	229	326	403	490	582
7	No religion and secular perspectives	12577	16465	18719	20958	22928
			Medium Growth Scenario			
1	Buddhist	357	388	370	349	323
2	Christian	1937	19336	16979	14721	12499
3	Jewish	335	350	322	292	259
4	Muslim	1776	2444	2958	3536	4140
5	Traditional (North American Indigenous Spirituality)	81	102	113	123	132
6	Other religions and traditional spirituality	229	328	412	513	624
7	No religion and secular perspectives	12577	16559	19181	21936	24568
			High Growth Scenario			
1	Buddhist	357	390	381	367	348
2	Christian	1937	19465	17451	15477	13471
3	Jewish	335	352	331	307	279
4	Muslim	1776	2460	3041	3718	4462
5	Traditional (North American Indigenous Spirituality)	81	102	116	129	142
6	Other religions and traditional spirituality	229	330	424	539	672
7	No religion and secular perspectives	12577	16669	19713	23062	26478

Source: Author. Figures for 2021 are census count.