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| Nota di contenuto | Introduction / Mohammad S. Seddon & Fauzia Ahmad -- Muslim youth : negotiating local and global contexts -- The phenomenon of dual nihilism among the British Muslim youth of Bradford / Saeed a. Khan -- Why is Hizb-ut Tahrir influential in Britain and Uzbekistan but not in Turkey and Egypt? / Ihsan Yilmaz -- Identity and belonging -- Muslim migrant youth: descriptive factors related to acculturation and psychosocial adaptation / M. Taqi Tirmazi, Altaf Husain, Fatima Mirza & Tasanee R. Walsh -- Religion, language or ethnicity? hybridised youth identity among the Afghan Ismaili community in Germany / Yahia Baiza -- Turning to my religion / M. G. Khan -- Education and new media -- Growing up under lockdown or educational pioneers? Challenging stereotypes of British Muslim women in higher education / Fauzia Ahmad -- Muslim youth at university: a critical examination of the British higher education system / Seyfeddin Kara -- Muslim youth and citizenship education: idealism, islam and prospects for successful citizenship education / Nader al-Refai & Christopher Bagley -- Methodologies of engaging -- activity and alterity: youth work with Muslim girls / Gill Cressey -- Youth work and islam: a growing tradition / Brian Belton -- Training muslim youths to be khateeb arif |

fitsimon -- Engaging with young muslims: some paradigms from the Quran and Sunnah Mohammad S. Seddon.

Sommario/riassunto

"Many Muslim societies, regardless of location, are displaying a 'youth bulge', where more than half their populations are under the age of 25. An increasingly globalized western culture is rapidly eroding 'traditional' ideas about society, from the family to the state. At the same time, there is a view that rampant materialism is creating a culture of spiritual emptiness in which demoralization and pessimism easily find root. For young Muslims these challenges may be compounded by a growing sense of alienation as they face competing ideologies and divergent lifestyles. Muslim youth are often idealized as the 'future of Islam' or stigmatized as rebelling against their parental values and suffering 'identity crises'. These experiences can produce both positive and negative reactions, from intellectual engagement and increasing spiritual maturity to emotional rejectionism, narrow identity politics and violent extremism. This book addresses many of the central issues currently facing young Muslims in both localized and globalized contexts through engaging with the work of academics, youth work practitioners and those working in non-governmental organizations and civic institutions."--Bloomsbury Publishing.
