

## Youth Religion And Identity In A Globalizing Context

This book explores the production of Muslim youth identities, with respect to nation, religion and gender in Pakistan, Senegal, Nigeria and Lebanon. As Muslim-majority, post-colonial states with significant youth populations, these countries offer critical case studies for the exploration of the different grammars of youth identities, and ‘trouble’ the perceived homogeneity of Muslims in local and global imaginaries. The authors offer rigorous and detailed accounts of the local, situated and contingent ways in which youth articulate their identities and sense of belonging, and the book reflects on the importance of affect, belonging and affiliation in the construction of youth narratives of identity as well as highlighting their political and contested nature. Troubling Muslim Youth Identities will be of interest to students and scholars in the fields of development studies, social and cultural studies, gender, geography, education, and peace and conflict studies.

Not Born a Refugee Woman is an in-depth inquiry into the identity construction of refugee women. It challenges and rethinks current identity concepts, policies, and practices in the context of a globalizing environment, and in the increasingly racialized post-September 11th context, from the perspective of refugee women. This collection brings together scholar-practitioners from across a wide range of disciplines. The authors emphasize refugee women’s agency, resilience, and creativity, in the continuum of domestic, civil, and transnational violence and conflicts, whether in flight or in resettlement, during their uprooted journey and beyond. Through the analysis of local examples and international case studies, the authors critically examine gendered and interrelated factors such as location, humanitarian aid, race, cultural norms, and current psycho-social research that affect the identity and well being of refugee women. This volume is destined to a wide audience of scholars, students, policy makers, advocates, and service providers interested in new developments and critical practices in domains related to gender and forced migrations.

The book aims to promote greater understanding of social cohesion amidst existing complexities of faith and identity, and what this portends for our future. The emphasis is on the importance of engagement across beliefs and cultures, the different generations and segments of population, and the diverse interests of people in a digital and interconnected world. The policy officials, religious leaders, scholars and society-at-large will be able to better appreciate the search for common ground and harmony, thereby strengthening their endeavours for coexistence. The book seeks to continue the conversations and deliberations at the International Conference on Cohesive Societies (ICCS) held from 19 to 21 June 2019 in Singapore. The three themes of the ICCS—Faith, Identity, Cohesion—stimulated significant discussions on the need for mutual respect, trust and understanding of each other’s beliefs and cultures. Many ideas on the ways forward were raised and further discourse is necessary. An unprecedented line-up of academic, civil society, government, intellectual, policy, religious and youth leaders provided a wide array of perspectives on challenging issues faced by diverse societies around the world. The transcripts of the official speeches elucidate the vision of leadership and aspiration looking ahead. The book also features delightful photographs and graphic recordings of the key thrust articulated during the ICCS.

What is it like to be a young Muslim man in the wake of the 2005 London bombings? What impact do political factors have on the multifaceted identities of young Muslim men? Drawn from the author’s ethnographic research of British-born Muslim men in the English town of Luton, Being Young, Muslim and Male in Luton explores the everyday lives of young men and, focusing on how their identity as Muslims has shaped the way they interact with each other, the local community, and the wider world. Through a study of religious values, the pressures of masculinity, the complexities of family and social life, and attitudes towards work and leisure, Ashraf Hoque argues that young Muslims in Luton are subverting what it means to be “British” by locally prioritizing and rearticulating their “Muslim identities” in novel and dynamic ways that suit their experiences. Employing rich interviews and extensive participant observation, Hoque paints a detailed picture of young Muslims living in a town consistently associated in the popular media with terrorist activity and as a hotbed for radicalization. He challenges widely held assumptions and gives voice to an emerging generation of Muslims who view Britain as their home and are very much invested in the long-term future of the country and their permanent place within it.

How does it feel to be constructed as the violent, terrorist, un-British “other”? To be a minority in a majority situation, to have no sense of belonging, to be voiceless, marginalized and invisible? British-Islamic Identity examines these issues through an ethnographic account of the lives and multifaceted identities of six British-born third generation Bangladeshis from east London. Do they see themselves as Bangladeshi, British, Muslim, Londoners, none of these or a fusion of them all? Their stories are powerful, clear and unsettling, charting their journeys from invisibility to visibility and from the periphery to the core of social life. The book shows how young Bangladeshis have constructed a new British Islamic identity for themselves. British Islam is a dynamic and syncretic identity that occupies a social and spiritual space in their lives. It helps young British-born Bangladeshis to manage the complexities of being British, Bangladeshi and Muslim. It gives them a sense of belonging, recognition and acceptance, as they struggle against systemic and institutional racism, isolation and poverty. The book tackles the layers of sociological postmodern identity - language, race, religion, nation and gender - and frames them within the context of young people’s self-narratives. It offers important new insight and understanding of their own stories of identity and allows us to hear these ignored and alienated voices. This makes the book essential reading for those who work with or are concerned about young people - parents, teachers, youth workers, students, academics, policymakers, politicians, journalists. It will interest young people whose roots, ancestry and heritage lie outside the UK. And with Islam dominating the domestic and international news agenda, it is a timely and positive contribution to the often misunderstood notions of what it means to be a British Muslim.

This volume brings together current research on young people, (non)religion, and diversity, documenting the forms young people’s stances may take and the social or spatial contexts in which these may be formed. The social contexts studied include the family, school, and faith communities. The spatial contexts include (sub)urban and rural geographies and places of worship and pilgrimage. Youth and (non)religion are an area of academic interest that has been gaining increasing attention, especially as it pertains to youthful expressions of (non)religion and identities. As research on religion and young people spans and expands across academic disciplines and across geographic areas, comparative approaches and perspectives, such as presented in this volume, offer important spaces for reflecting about the experience of religiosity among young people and the ways they are learning about, and developing, (non)religious identities. Building bridges geographically and methodologically, this volume provides an international perspective on religion and nonreligion among young people, offering a diversity of religious and nonreligious perspectives.

In Envisioning Religion, Race, and Asian Americans, David K. Yoo and Khyati Y. Joshi put together a wide-ranging and important collection of essays documenting the intersections of race and religion and Asian American communities—a combination so often missing both in the scholarly literature and in public discourse. Issues of religion and race/ethnicity undergird current national debates around immigration, racial profiling, and democratic freedoms, but these issues, as the contributors document, are longstanding ones in the United States. The essays included in the volume feature dimensions of traditions such as Islam, Hinduism, Sikhism as well as how religion engages with topics such as religious affiliation (or lack thereof), the legacy of the Vietnam War, and popular culture. The contributors also address the role of survey data, pedagogy, methodology, and literature that is richly complementary and necessary for understanding the scope and range of the subject of Asian American religions. These essays attest to the vibrancy and diversity of Asian American religions, while at the same time situating these conversations in a scholarly lineage and discourse. This collection will certainly serve as an invaluable resource for scholars, students, and general readers with interests in Asian American religions in fields such as ethnic and Asian American studies, religious studies, American studies, and related fields that focus on immigration and race.

As religion has retreated from its position and role of being the glue that holds society together, something must take its place. Utilising a focused and detailed study of Straight Edge punk (a subset of punk in which adherents abstain from drugs, alcohol and casual sex) Punk Rock is My Religion argues that traditional modes of religious behaviours and affiliations are being rejected in favour of key ideals located within a variety of spaces and experiences, including popular culture. Engaging with questions of identity construction through concepts such as authenticity, community, symbolism and music, this book furthers the debate on what we mean by the concepts of ‘religion’ and ‘secular’. Provocatively exploring the notion of salvation, redemption, forgiveness and faith through a Straight Edge lens, it suggests that while the study of religion as an abstraction is doomed to a simplistic repetition of dominant paradigms, being willing to examine religion as a lived experience reveals the utility of a broader and more nuanced approach.

[From Politics to the Pews](#)

[Understanding Sexual Identity](#)

[Identity Quest](#)

[Third Generation Bangladeshis from East London](#)

[Above the Death Pits, Beneath the Flag](#)

[Youth, Religion, and Identity in a Globalizing Context](#)

[Jewish, Christian and Muslim Perspectives](#)

[Globalized Religion and Sexual Identity](#)

[Contesting Identities, Rethinking Practices](#)

[Islam in Transition](#)

[Identities, Youth and Belonging](#)

[Canadian Case Studies](#)

[Fostering Christian Identity](#)

**This book explores how African youth are depicted in contemporary literature and popular culture, and discusses the different ways by which they attempt to construct personal and cultural identities through popular culture and social media outlets. The contributors approach the subject from an interdisciplinary perspective, looking at images in children’s and adolescent literature from Africa, and the African diaspora, from Nollywood and Hollywood movies, from popular magazines, and from youth cultures encountered directly through field experiences. The findings reveal that there are many stereotypes about Africa, African youth and black cultures, and that African youth are aware of these. Since they juggle multiple identities shaped by their ethnicities, race and religion, it is often a challenge for them to define themselves. As they also share a global youth culture that transcends these cultural markers, some take advantage of media outlets to voice their concerns and participate in political struggles. Others simply use these to promote their personal interests. Contributors ponder the challenges involved in constructing unique identities, offering ideas on how African youth are doing so successfully or not in different parts of the continent and the African diaspora, and thus offer new possibilities for youth studies.**

**This book presents a journey into the ideas, outlooks and identity of young Muslims in America today. Based on around 400 in-depth interviews with young Muslims from Florida, Maryland, Massachusetts, Michigan, New York and Virginia, all the richness and n**

**Rescripting Religion in the City explores the role of faith and religious practices as strategies for understanding and negotiating the migratory experience. Leading international scholars draw on case studies of urban settings in the global north and south. Presenting a nuanced understanding of the religious identities of migrants within the ‘modern metropolis’ this book makes a significant contribution to fields as diverse as twentieth-century immigration history, the sociology of religion and migration studies, as well as historical and urban geography and practical theology.**

**Globalized Religion and Sexual Identity: Contexts, Contestations, Voices brings together scholars from across the globe who examine the historical and contemporary framing and relationship of religion, gender and sexuality multiple sites.**

**Evangelicals and Republicans have been powerful--and active--allies in American politics since the 1970s. But as public opinions have changed, are young evangelicals' political identities and attitudes on key issues changing too? And if so, why? In Rock of Ages, Jeremiah Castle answers these questions to understand their important implications for American politics and society. Castle develops his own theory of public opinion among young evangelicals to predict and explain their political attitudes and voting behavior. Relying on both survey data and his own interviews with evangelical college students, he shows that while some young evangelicals may be more liberal in their attitudes on some issues, most are just as firmly Republican, conservative, and pro-life on abortion as the previous generation. Rock of Ages considers not only what makes young evangelicals different from the previous generation, but also what that means for both the church and American politics.**

**Geographies of children and young people is a rapidly emerging sub-discipline within human geography. There is now a critical mass of established academic work, key names within academia, growing numbers of graduate students and expanding numbers of university level taught courses. There are also professional training programmes at national scales and in international contexts that work specifically with children and young people. In addition to a productive journal of Children's Geographies, there's a range of monographs, textbooks and edited collections focusing on children and young people published by all the major academic presses and then there is a substantive body of work on younger people within human geography and active authors and researchers working within international contexts to warrant a specific Major Reference Work on children's and young people's geographies. The volumes and sections are structured by themes, which then reflect the broader geographical locations of the research.**

**Drawing on empirical research exploring mainstream religious belief and identity in Euro-American countries, Abby Day explores how people ‘believe in belonging’, choosing religious identifications to complement other social and emotional experiences of ‘belongings’.**

**Anyone concerned with the religious and moral development of adolescents- parents, teachers, youth ministers- will find in Morality and Youth both a realistic assessment of the present situation and solid grounds for hope in the future.**

[Religious Orders and Religious Identity Formation, ca. 1420-1620](#)

[Religion and Identity among British Pakistani Youth](#)

[Rock of Ages](#)

[Straight Edge Punk and 'Religious' Identity](#)

[Oranges are Not the Only Fruit](#)

[Religion and Youth](#)

[Methodological and theological explorations](#)

[Being Arab](#)

[Not Born a Refugee Woman](#)

[African Youth in Contemporary Literature and Popular Culture](#)

[International Perspectives](#)

[A Resource for Youth Ministry](#)

[Gender, Culture and Identity](#)

Eid looks at the significance of religion to ethnic identity building, a largely understudied issue in ethnic studies, and the extent to which social and cultural practices are structured along ethnic and religious lines. Being Arab also analyzes whether gendered traditions act as identity markers for young Canadians of Arab descent and whether men and women hold different views on traditional gender roles, especially regarding power within romantic relationships and sexuality.

The place of religion in the public realm is the subject of frequent and lively debate in the media, among academics and policymakers, and within communities. With this edited collection, Solange Lefebvre and Lori G. Beaman bring together a series of case studies of religious groups and practices from all across Canada that re-examine and question the classic distinction between the public and private spheres. Religion in the Public Sphere explores the public image of religious groups, legal issues relating to “reasonable accommodations,” and the role of religion in public services and institutions like health care and education. Offering a wide range of contributions from religious studies, political science, theology, and law, Religion in the Public Sphere presents emerging new models to explain contemporary relations between religion, civil society, the private sector, family, and the state.

This volume deals with the transformative force of Observant reforms during the long fifteenth century, and with the massive literary output by Observant religious, leading to encompassing models of religious perfection that had an effect far into the sixteenth century.

Islam in Transition focuses on the ways in which Islamic religion still engenders powerful loyalties within what is now a predominantly secular society and how, in their continual adherence to their religion, many young British Pakistanis find a welcome sense of stability and permanence. By presenting material collected in field-work study and by using extensive quotations from interviews, the author argues that in a world where concepts of identity are always being challenged traditional sources of authority and allegiance still survive.

Young People, Place and Identity offers a series of rich insights into young people’s everyday lives. What places do young people engage with on a daily basis? How do they use these places? How do their identities influence these contexts? By working through common-sense understandings of young people’s behaviours and the places they occupy, the author seeks to answer these and other questions. In doing so the book challenges and re-shapes understandings of young people’s relationships with different places and identities. The textbook is one of the first books to map out the scales, themes and sites engaged with by young people on a daily basis as they construct their multiple identities. The scales explored here include the body, neighbourhood and community, mobilities and transitions and urban-rural settings and how these all shape and are shaped by young people’s identities. Each chapter explores how social identities (such as race, gender, sexuality, class, disability and religion) are constructed within particular contexts and influenced by multiple processes of inclusion and exclusion. These discussions are supported by details of the research methods and ethical issues involved in researching young people’s lives. Drawing upon research from a range of contexts, including Europe, North America and Australasia, this book demonstrates the complex ways in which young people creatively shape, contest and resist their engagements with different places and identities. The range of issues, topics and case studies explored include: ethical and methodological issues in youth research; youth subcultures; experiences of home; territorialism; youth and crime; political engagement and participation; responses to global issues; engagements with different institutional contexts; negotiating public space; the transition to adulthood; drinking cultures. The author explores these issues through blending together original empirical research, theory and policy. Individual chapters are supported by key themes, project ideas and suggested further reading. Details of key authors, journals and research centres and organisations are also included at the end of the book. This textbook will be pertinent for undergraduate and postgraduate students and academic researchers interested in better understanding the relationships between young people, places and identities.

Israeli youth voyages to Poland are one of the most popular and influential forms of transmission of Holocaust memory in Israeli society. Through intensive participant observation, group discussions, student diaries, and questionnaires, the author demonstrates how the State shapes Poland into a living deathscape of Diaspora Jewry. In the course of the voyage, students undergo a rite de passage, in which they are transformed into victims, victorious survivors, and finally witnesses of the witnesses. By viewing, touching, and smelling Holocaust-period ruins and remains, by accompanying the survivors on the sites of their suffering and survival, crying together and performing commemorative ceremonies at the death sites, students from a wide variety of family backgrounds become carriers of Shoah memory. They come to see the State and its defense as the romanticized answer to the Shoah. These voyages are a bureaucratic response to uncertainty and fluidity of identity in an increasingly globalized and fragmented society. This study adds a measured and compassionate ethical voice to ideological debates surrounding educational and cultural forms of encountering the past in contemporary Israel, and raises further questions about the representation of the Holocaust after the demise of the last living witnesses.

Globalisation has led to increasing cultural and religious diversity in cities around the world. What are the implications for young people growing up in these settings? How do they develop their religious identities, and what roles do families, friends and peers, teachers, religious leaders and wider cultural influences play in the process? Furthermore, how do members of similar and different cultural and faith backgrounds get on together, and what can young people tell us about reducing conflict and promoting social solidarity amid diversity? Youth On Religion outlines the findings from a unique large-scale project investigating the meaning of religion to young people in three multi-faith locations. Drawing on survey data from over 10,000 young people with a range of faith positions, as well as a series of fascinating interviews, discussion groups and diary reports involving 160 adolescents, this book examines myriad aspects of their daily lives. It provides the most comprehensive account yet of the role of religion for young people growing up in contemporary, multicultural urban contexts. Youth On Religion is a rigorous and engaging account of developing religiosity in a changing society. It presents young people’s own perspectives on their attitudes and experiences and how they negotiate their identities. The book will be an instructive and valuable resource for psychologists, sociologists, criminologists, educationalists and anthropologists, as well as youth workers, social workers and anyone working with young people today. It will also provide essential understanding for policy makers tackling issues of multiculturalism in advanced societies.

This book centres on the key concept of diversity and relates it to the identity formation of Muslims. Muslim identity differs specifically within certain theological, social, political and regional circumstances and discourses. Considering the diversity of societies and the numerous factors contributing to the shaping of Muslim identity, this book brings together examples from different parts of the

world, including Western societies, and each chapter focuses on separate determinants of individual, communal, political, institutional, civic and national Muslim identities, offering a blueprint for identity studies. A particular strength of the book is its detailed investigation of the complexity of identity formation and the heterogeneity of the Muslim experience. In addition to including a variety of themes and cases from different parts of the world, diverse methodologies, including quantitative and qualitative research methods, further enrich the book. The contributors' academic backgrounds and organic relationships with their communities enable them to develop their arguments with insight. Furthermore, by giving voice to academics from different nationalities, this book reflects neither a predominantly Western nor a distinctly Eastern approach, but instead gives a balanced view from critical academia globally.

[Muslim Identity Formation in Religiously Diverse Societies](#)

[Ethnic and Religious Identity Building Among Second Generation Youth in Montreal](#)

[An Ethnographic Study](#)

[Children, Adults, and Shared Responsibilities](#)

[Islamic Schooling and the Identities of Muslim Youth in Quebec](#)

[British-Islamic Identity](#)

[Discourses and Strategies of Observance and Pastoral Engagement](#)

[Search for Identity](#)

[Religion, Migration and Identity](#)

[Youth, Religion and Culture](#)

[Religious and Sexual Identities](#)

[Believing in Belonging](#)

[Morality and Youth](#)

The is the story of Jeanette, adopted and brought up by her mother as one of God's elect. Zealous and passionate, she seems destined for life as a missionary, but then she falls for one of her converts. At sixteen, Jeanette decides to leave the church, her home and her family for the young woman she loves. Innovative, punchy and tender, Oranges Are Not the Only Fruit is a few days' ride into the bizarre outposts of religious excess and human obsession.

Presenting qualitative and quantitative findings on the lived experiences of around seven hundred young adults from Christian, Muslim, Jewish, Hindu, Buddhist, Sikh and mixed-faith backgrounds, Religious and Sexual Identities provides an illuminating and nuanced analysis of young adults' perceptions and negotiations of their religious, sexual, youth and gender identities. It demonstrates how these young adults creatively construct meanings and social connections as they navigate demanding but exciting spaces in which their multiple identities intersect. Accessible quantitative analyses are combined with rich interview and video diary narratives in this theoretically-informed exploration of religious and sexual identities in contemporary society. A timely investigation revealing the multiplicity of contemporary identities, this book will appeal not only to sociologists and scholars of religion, but also to those working in the fields of youth studies, sexuality, gender and identity.

Today's youth struggle with difficult questions of sexual identity. How can a youth worker offer wise care and counsel on such a controversial and confusing subject? Mark Yarhouse, Director of the Institute for the Study of Sexual Identity, writes to equip youth ministers so they can faithfully navigate the topic of sexual identity in a way that is honest, compassionate, and accessible. Reframing the focus away from the culture wars, Yarhouse introduces readers to the conversation beginning with the developmental considerations in the formation of sexual identity—all of which occurs in the teen years. He offers practical and helpful ways to think about people who experience same-sex attraction. Sections of the book are also dedicated to helping parents respond to their children and teens who struggle with questions of sexual identity, as well as how youth ministry can become more relevant in the lives of youth who are navigating these issues.

Collected essays discussing religious and ethical perspectives on children and obligations to them within the religious traditions of Judaism, Christianity and Islam. Contributes to intellectual inquiry regarding children in the specific areas of children's rights and childhood studies, and provides resources for child advocates and those engaged in interreligious dialogue.

Muslim Diaspora identifies those aspects of migratory experience that shatter or reinforce a group's attachment to its homeland and affect its readiness to adapt to a new country. The contributors to this collection examine many dimensions of life in the Diaspora and demonstrate that identity is always constructed in relation to others. They show how religious identity in diaspora is mediated by many other factors such as: Gender Class Ethnic origin National status A central aim is to understand Diaspora as an agent of social and cultural change, particularly in its transformative impact on women. Throughout, the book advances a more nuanced understanding of the notions of ethnicity, difference and rights. It makes an important contribution to understanding the complex processes of formation and adoption of transnational identities and the challenging contradictions of a world that is being rapidly globalized in economic and political terms, and yet is increasingly localized and differentiated, ethically and culturally. Muslim Diaspora includes contributions from outstanding scholars and is an invaluable text for students in sociology, anthropology, geography, cultural studies, Islamic studies, women's studies as well as the general reader.

One of the most substantial divides in American politics is the "God gap." Religious voters tend to identify with and support the Republican Party, while secular voters generally support the Democratic Party. Conventional wisdom suggests that religious differences between Republicans and Democrats have produced this gap, with voters sorting themselves into the party that best represents their religious views. Michele F. Margolis offers a bold challenge to the conventional wisdom, arguing that the relationship between religion and politics is far from a one-way street that starts in the church and ends at the ballot box. Margolis contends that political identity has a profound effect on social identity, including religion. Whether a person chooses to identify as religious and the extent of their involvement in a religious community are, in part, a response to political surroundings. In today's climate of political polarization, partisan actors also help reinforce the relationship between religion and politics, as Democratic and Republican elites stake out divergent positions on moral issues and use religious faith to varying degrees when reaching out to voters.

In Religion, Migration and Identity scholars from various disciplines explore issues related to identity and religion, that people - individually and communally -, encounter when affected by migration dynamics; the volume foregrounds methodology as its main concern.

This insightful text examines the impact of Islamic schooling on Muslim youth in French-speaking Canada to consider how these institutions influence the formation of students' cultural, national, ethnic, and religious identities, and their sense of belonging to Quebec and Canada. Through close qualitative analysis of interviews conducted with first- and second-generation students, as well as parents, teachers, and leaders involved in Islamic high schools, this text explores how far institutions succeed in preparing young Muslims to participate in the broader secular society in Quebec and in English-speaking Canada. As well as investigating the historical and contemporary development of Islamic schooling in Canada, and addressing public perceptions of this educational sector, the volume foregrounds the voices of those directly involved in these schools to illustrate first-hand experiences, and the motivations and objectives of those choosing to support or engage in these schools. Overarching themes include citizenship, integration, and the complex interplay of Muslim, Quebecois, and Canadian values. This book will be of great interest to graduate and postgraduate students, researcher scholars and academics in the fields of religion, education, Islamic studies, multicultural education curriculum studies, and faith-based teacher education.

[A Multi-faith Exploration of Young Adults](#)

[The Development, Negotiation and Impact of Faith and Non-faith Identity](#)

[Migration and Religious Identity in the Modern Metropolis](#)

[Rescripting Religion in the City](#)

[Youth On Religion](#)

[Belief and Social Identity in the Modern World](#)

[Youth Voyages to Poland and the Performance of Israeli National Identity](#)

[Muslim Diaspora](#)

[Young People, Place and Identity](#)

[Subcultural Religious Identity and Public Opinion Among Young Evangelicals](#)

[Religion in the Public Sphere](#)

[Navigating National Identity, Religion, and Belonging](#)

[Being Young, Male and Muslim in Luton](#)

What is the future of religion given the responses of young people? What impact do existing religious forms have on youth? What kind of spirituality and religion are young people creating for themselves? Religion and Youth presents an accessible guide to the key issues in the study of youth and religion, including methodological perspectives. It provides a key teaching text in these areas for undergraduates, and a book of rigorous scholarship for postgraduates, academics and practitioners. Offering the first comprehensive international perspective on the sociology of youth and religion, this book reveals key geographical and organisational variables as well as the complexities of the engagement between youth and religion. The book is divided into six parts organised around central themes: Generation X and their legacy; The Big Picture - surveys of belief and practice in the USA, UK and Australia; Expression - how young people construct and live out their religion and spirituality; Identity - the role of religion in shaping young people's sense of self and social belonging; Transmission - passing on the faith (or not); Researching Youth Religion - debates, issues and techniques in researching young people's religion and spirituality. James A. Beckford writes the Foreword and Linda Woodhead the Epilogue.

Youth, Religion, and Identity in a Globalizing Context investigates how young people navigate the intersections of religion and identity, exploring the different experiences of youth, the impact of community and processes of recognition, and the reality of ambivalence as agency.

This book contains empirical research from established and emerging scholars who draw upon interdisciplinary perspectives of space and place in order to investigate young people's sense of identities and belongings in diverse international contexts. The contributors aim to enhance our understanding of how theories of belonging are employed in the study of youth identity as these young people come to belong at a local, national, global, and even virtual level. The collection draws on research in the rural, the urban, and online, showcasing key sites and communities that play a role in young people's lives as they negotiate their sense of agency and sense of identity within the contexts of the locale. Identities, Youth and Belonging will be of interest to students and scholars across a range of disciplines including sociology, education, social policy, politics and geography.

The Religious Identity of Young Muslim Women in Berlin offers an in-depth ethnographic account of Muslim youth's religious identity formation and their everyday life engagement with Islam. It deals with the reconstruction of selfhood and the collective content of identity formation in an urban and transnational setting.

This book, based on extensive original research, examines the nature of Catholicism in the contemporary Philippines. It shows how Catholicism is apparently flourishing, with good attendance at Sunday Masses, impressive religious processions and flourishing charismatic groups, and with interventions by the Catholic hierarchy in national and local politics. However, focusing in particular on the beliefs and practices of young people, the book shows that young people are often adopting a different, more individualised approach to Catholicism, which is frequently out of step with the official position. It considers the features of this: a more personal and experiential relationship with God; a new approach to morality, in which right living is seen as more important than right believing; and a critical view of what is seen as the Catholic hierarchy's misguidedness. The book argues that this reinterpreting of religion by young people has the potential to alter fundamentally the nature of Catholicism in the Philippines, but that, nevertheless, young people's new approach involves a solid, enduring commitment and a strong view of their own Catholic, religious identity.

[Contexts, Contestations, Voices](#)

[Being Catholic in the Contemporary Philippines](#)

[The Religious Identity of Young Muslim Women in Berlin](#)

[Faith, Identity, Cohesion: Building A Better Future](#)

[Young People and the Diversity of \(Non\)Religious Identities in International Perspective](#)

[Troubling Muslim Youth Identities](#)

[Young American Muslims](#)

[Envisioning Religion, Race, and Asian Americans](#)

[How Partisanship and the Political Environment Shape Religious Identity](#)

[Nation, Religion, Gender](#)

[Young People Reinterpreting Religion](#)

[Punk Rock is My Religion](#)

[Identities and Subjectivities](#)