Muslim Youth: Challenges, Opportunities and Expectations

Friday 20th March – Sunday 22nd March 2009
The University of Chester

Organised by
The Association of Muslim Social Scientists (AMSS UK)
The Department of Theology and Religious Studies, The University of Chester

Venue
The Binks Building,
The University of Chester
Conference Secretariat

Dr. Anas S. Al-Shaikh-Ali
Revd. Dr. Ruth Ackroyd
Dr. Mohammad S. Seddon
Robert Evans
Dr. Fauzia Ahmad
Dr. Richard P. Reed
Tahira Hadi
Shiraz Khan
THE ASSOCIATION OF MUSLIM SOCIAL SCIENTISTS (AMSS UK) is an association based in London and aims to bring Muslim Social Scientists and those interested in the study of Islam together to discuss current developments in the field of Social Sciences and to work towards promoting better understanding and greater interdisciplinary co-operation through publications, conferences, seminars and workshops.

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THE UNIVERSITY OF CHESTER is one of the oldest providers of higher education in the country, with academic roots stretching back to the early 19th century. The University of Chester was founded in 1839 by a group of prominent local figures, which included Britain’s greatest 19th century Prime Minister, William Gladstone, they pre-date all but a handful of other English universities. However, at the University of Chester, change is as important as tradition. During their 168-year history, their fundamental mission of educating students for careers of service has continued to evolve and develop, and they have established a broad range of degree choices, which offer students a high quality experience in a modern and supportive environment.

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THE CENTRE FOR APPLIED MUSLIM YOUTH AND COMMUNITY STUDIES (CAMYCS) seeks to advance scholarship and public awareness of Muslim youth and communities in Britain, Europe and internationally by initiating and engaging in high quality teaching, learning and research activities that will impact locally, nationally and internationally.
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- Professor Muhamad Abdel Haleem (2006)
- Professor Fuat Sezgin (2005)
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- Professor Edward Said (2003)
- Dr. Zaki Badawi (2002)
- He Alija Izetbegovic (2001)
- Professor Ali Mazrui (2000)

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- Archbishop of Canterbury, Dr. Rowan Williams (2005)
Introduction

The modern world presents a series of complex, conflicting scenarios and possibilities for young people and in particular young Muslims. Many Muslim societies display a “youth bulge”, where more than half of their populations are under the age of 25, a demographic reality mirrored in Muslim communities living in the West. An increasingly globalised western culture is rapidly eroding traditional ideas about society, from the family to the state. At the same time, rampant materialism is creating a culture of spiritual emptiness in which demoralisation and pessimism easily find root. For young Muslims these challenges are compounded by a growing sense of alienation as they face competing ideologies and divergent lifestyles. Muslim youth are often idealised as the “future of Islam” or stigmatised as rebelling against their parental values and suffering “identity crises”. These experiences can produce both positive and negative reactions, from intellectual engagement, social interaction and increasing spiritual maturity to emotional rejectionism, immersion in narrow identity politics and violent extremism. However, it is clear that the optimism of most young Muslims is best nurtured in an environment of opportunity, where ambitions and aspirations can exist as an achievable reality. But at the social and political levels, opportunity crucially depends on the existence of both equality and inclusivity, as well as the vision and determination within the community and the establishment to tackle educational underachievement. This conference seeks to discuss the central issues currently facing young Muslims both locally and globally and seeks to engage with academics, educationalists, psychologists, social commentators, youth work practitioners and interested institutions and organisations at national and international levels.
**Conference Themes**

**Contexts**
- Classical and modern understandings of youth in Islam
- Theorising Muslim youth
- Contrasting Muslim youth experiences in majority and minority Muslim societies

**Challenges**
- Globalisation of Western consumer youth cultures
- Detraditionalisation and secularisation
- Reconciling competing demands from home, school, street, and Mosque
- Alienation, marginalisation and discrimination
- Social problems and cultural taboos
- Educational underachievement
- Over-emphasis on a narrow range of occupations
- Issues of well-being and mental health, e.g., happiness/depression, optimism/pessimism, meaningfulness/nihilism
- Disconnection of urban youth from the natural world
- Youth and anti-social behaviour
- Identity, belonging and loyalty
- Vulnerability to violent and extremist ideologies
- Parenting and civic responsibility
- Promoting effective social cohesion and shared values

**Public Diplomacy**
- Planning strategies and tactics for multi-track diplomacy: Engaging, educating and training the Muslim youth
- Building a culture of dialogue and diversity: The role of youth organisations
- Citizen Diplomacy in the era of the Internet: The role of the youth
- Civic engagement and Muslim youth
- The rationale of Public Diplomacy
- Public Diplomacy in the era of the internet
- Public Diplomacy and multi-track diplomacy: Traditional and emerging definitions
- Successful public and cultural diplomacy: Case studies

**Opportunities**
- Reclaiming authentic Islamic spirituality and human values
- Hybridised youth identities
- Youth as agents of positive change and improvement in society as a whole, through
  1. Proposing constructive solutions instead of being perceived as “a problem”
  2. Responsible civic engagement
  3. Building networks with people of goodwill from all communities
  4. Advocating and promoting social and
e) Achieving excellence in professions which influence public opinion and public policy (e.g., the media) and create future opinion formers and thought leaders (e.g., education at all levels)

f) Becoming role models in caring professions (e.g., health care)

g) Exploring history education to promote tolerance, and inclusiveness

h) Driving and articulating key research on social issues

- Visibility and activism of young Muslim women
- Advancement of holistic education to nurture full range of human potential amongst young people – intellectual, aesthetic, physical, moral and spiritual
- Reconnecting with nature and the countryside
- Re-animating an Islamic conception of beauty
- Emerging youth cultures, e.g., ‘Islamic Cool’, i.e., Nasheed and Rap
- Development of new types of religious identity
- Ground breaking service based projects and educational initiatives
Day 1 • Saturday 21st March 2009

08:30 – 09:15  Registration

09:15 – 10:00  OPENING SESSION

Qur’an Recitation

OPENING REMARKS
Rev. Dr. Ruth Ackroyd
Head, Dept. of Theology and Religious Studies
Dr. Anas S. Al-Shaikh-Ali
Chair, AMSS UK
Dr. Mohammad S. Seddon
The Centre for Applied Muslim Youth and Community Studies (CAMYCS)

10:00 – 10:30  KEYNOTE ADDRESS

SPEAKER
Dr. Jeremy Henzell-Thomas
Muslim Youth and the Renewal of Core Human Values: The Centrality of Education

10:30 – 12:00  SESSION 1

DEFINING MUSLIM YOUTH WORK: THEMES AND ISSUES

CHAIR: Mohammed Imran

SPEAKERS

Dr. M. G. Khan
(University of Birmingham, UK)
Defining Muslim Youth Work

Dr. Brian Belton
(YMCA George Williams College, UK)
Youth Work and Islam: A Growing Tradition?

Abdul-Azim Ahmed
(Cardiff University, UK)
Those Who Believe and Do Righteous Deeds: An Examination of the Motivation and Ethos of Muslim Youth Work in Wales

12:00 – 12:15  Tea Break

12:15 – 13:45  SESSION 2

MUSLIM YOUTH: IDENTITIES

CHAIR: Dr. Rabia Malik

SPEAKERS

Yahia Baiza
(University of Oxford, UK)
Religion, Language or Ethnicity?
Hybridised Youth Identity Among the Afghan Ismaili Community in Germany

Dr. M. Taqi Tirmazi
(Morgan State University, USA),
Dr. Altaf Husain, Tasanee R. Walsh, and Dr. Fariyal Ross-Sheriff
Muslim Immigrant Youth: A Balancing Act
Mohammed Imran
(Muslim Youth Helpline, UK)
‘Alastu bi-Rabbikum? Bala!’ Young British Muslims Fulfilling their Primordial Covenant in a Tumultuous World

13:45 – 14:45  Lunch & Prayer

14:45 – 16:15  PARALLEL SESSION 3A

MUSLIM YOUTH: PERSPECTIVES FROM PRACTICE

CHAIR: Usra Ghazi

SPEAKERS

Dr. Rabia Malik
(Marlborough Cultural Therapy Centre, UK)
The Role of Family in the Lives of Young Muslims

Tafazal Mohammad
(Muslim Youth Skills, UK)
Making Every Muslim Child Matter

Professor Christopher Bagley
(University of Southampton, UK)

and Nader Al-Refai
(University of Derby, UK)
Muslim Youth and Citizenship Education: Idealism, Islam and Prospects for Successful Citizenship Education

14:45 – 16:15  PARALLEL SESSION 3B

MUSLIM YOUTH: PARENTING

CHAIR: Shiraz Khan

SPEAKER

Dr. Hisham Yahya Altalib
(IIIT, USA)
Parent-Child Relations: A Contemporary Muslim Perspective

16:15 – 16:45  Tea Break & Prayer

16:45 – 18:15  SESSION 4

MUSLIM YOUTH: PERSPECTIVES ON EXTREMISM

CHAIR: Sadek Hamid

SPEAKERS

Dr. Saeed A. Khan
(Wayne State University, USA)
The Phenomenon of Dual Nihilism Among the British Muslim Youth of Bradford, England

Dr. Tahir Abbas
(University of Birmingham, UK)
“Preventing Violent Extremism”: The Views of a Muslim Community

Dr. Ihsan Yilmaz
(Fatih University, Turkey)
Why Hizb-ut Tahrir is Influential in Britain Compared to Other Muslim Countries?

Navid Akhtar
(Gazelle Media, UK)
Young, Angry and Muslim: Television Documentary, Channel 4, 2005
Day 2 • Sunday 22nd March 2009

09:00 – 10:30  SESSION 5

MUSLIM YOUTH: ENGAGING WITH CIVIL SOCIETY

CHAIR: Dr. M. G. Khan

SPEAKERS
Dr. Riad Nourallah
(University of Westminster, UK)
The New Diplomacy and Young Muslims: An Inquiry into Emerging Concepts and Potentials

Taskin Tankut Soykan
(OSCE/ODIHR, Poland)
OSCE’s Engagement with Youth to Address Intolerance Against Muslims

Maszlee Malik
(Durham University, UK)
Participation as a Means to Good Governance: The Role of Muslim Youths

Usra Ghazi
(Islamica Magazine, Jordan)
Countering Religious Totalitarianism Through Scriptural Diplomacy

10:30 – 10:45  Tea Break

10:45 – 12:00  SESSION 6

MUSLIM YOUTH: PERSPECTIVES FROM THE MEDITERRANEAN AND CENTRAL ASIA

CHAIR: Taskin Tankut Soykan

SPEAKERS
Sevinc Alkan Ozcan
(Foundation for Sciences and Arts, Turkey)
A Search for a New Intellectual Paradigm: Foundation for Sciences and Arts (BISAV: Bilim ve Sanat Vakfı)

Dr. Mekia Nedjar
(University of Madrid, Spain)
Methodological Strategies of Spanish Citizenship: (Re-) Construction of Muslim Youth Challenges and Models from Europe

Laila Kadiwal
(University of Oxford, UK)
‘Belonging to the Nation’ A Perspective from the Pamir, Tajikistan

12:00 – 12:45  SESSION 7

MUSLIM YOUTH AND HIGHER EDUCATION

CHAIR: Dr. Tahir Abbas

SPEAKERS
Dr. David Tyrer
(Liverpool John Moores University, UK)
Representations of Student Extremism and the Logic of Islamophobia

Seyfeddin Kara
(Islamic Human Rights Commission, UK)
Experiences of Muslim Youth at British Universities

12:45 – 13:45  Lunch & Prayer
13:45 – 15:00  SESSION 8

MUSLIM YOUTH AND NEW MEDIA

CHAIR: Navid Akhtar

SPEAKERS

Sughra Ahmed
(The Islamic Foundation, UK)
Emerging Youth Cultures: Young Muslims and Religious Identity

Dr. Ines Braune
(Leipzig University, Germany)
Crossing Borders in Cyberspace: Young Moroccans and the Internet

Magfirah Dahlan-Taylor
(Virginia Polytechnic Institute and State University, USA)
‘Baby’ al-Banna: A Case Study of Islamic ‘Teen-Literature’ in Indonesia

15:00 – 15:15  Tea Break

15:15 – 16:30  SESSION 9

MUSLIM YOUTH: DEVELOPING POTENTIAL

CHAIR: Dr. Mohammad S. Seddon

SPEAKERS

Dr. Musharraf Hussain
(Karimia Institute, UK)
A New Approach to Training Muslim Youth Leaders in the Community

Arif Fitzsimon
(Muslim Youth Foundation, UK)
Training Muslim Youth to be Khateeb

Farid Panjwani and Professor Modjtaba Sadria
(Aga Khan University, UK)
Fragmented Youth, Polyphonic Social Discourses

16:30 – 16:45  CLOSING REMARKS
Conference Speakers

DR. TAHIR ABBAS BSc(Econ) MSocSc PhD FRSA is Reader in Sociology and Founding Director of the Birmingham University Centre for the Study of Ethnicity and Culture, School of Government and Society. In 2007-2008, he was Visiting Fellow at the University of Oxford Centre for Islamic Studies. His research expertise is in the areas of Islam and Muslims, and the sociology of ‘race’, ethnicity, migration, identities and multiculturalism. He is author of British Islam (2009) and The Education of British South Asians (2004), and editor of Islamic Political Radicalism (2007), Muslim Britain (2005) and Immigration and Race Relations: Sociological Theory and John Rex (2007, with Frank Reeves).

ABDUL-AZIM AHMED is a 2nd year undergraduate student at Cardiff University, studying Religion and Theology. He has been an active member of the Muslim youth community for several years. His roles include General Secretary of FOSIS (Federation of Student Islamic Societies) Wales in 2006/2007 and Chair of FOSIS Wales in 2007/2008. He is currently President of Cardiff University’s Islamic Society, Head of Members Relations in FOSIS nationally, an Executive Committee member of Muslim Aid Wales, the New Muslim Network Wales and active in various other organisations. He has experience in the academic field through both his degree and various part-time jobs which he has held in this area.

SUGHRA AHMED is a Research Fellow in the Policy Research Centre of the Islamic Foundation. Her current research work investigates young Muslims in Britain. She is working with a number of organisations to consider the issues young people face whilst growing up in the UK and the impact of this upon wider British communities. Sughra is a Trustee of the Interfaith Network UK and previously co-ordinated the ‘Women in Faith’ interfaith project, training British Muslim women to become involved in interfaith activity at a regional and national level. Sughra is also a trainer in Diversity and Cultural Awareness, mainly training personnel employed in the public sector on areas such as beliefs and practices, understanding women in the Muslim community, and contemporary debates within Islam. Sughra has a BA in English Language and Literature and an MA in Islamic Studies. She is an Executive Member of the Association of Muslim Chaplains and Co-Founder of the Young Muslims Forum, and regularly contributes to debates in the media. Sughra is a member of: 1) Leicester Council of Faiths; 2) Leicester Faith Leaders Forum; 3) Fabian Society; 4) Intercultural and Communication Leadership School (ICLS); and 5) Muslims in Britain Research Network.
NAVID AKHTAR is a producer and presenter, and Editor of www.muslimcafe.tv, a British based online discussion show, produced by his digital content studio Gazelle Media. He began his career at the BBC in 1995 researching on Video Nation, and went on to work for four years at the BBC’s History Unit, on series such as Reputations and Decisive Weapons. He has received awards from the Prix Europa and Sanford St Martins Trust, for his radio programmes. Much of Navid’s broadcast work has focused on the unique position of British Muslims. His documentaries include, Ramadan Diaries (Channel 4, 2001), One God – Two Worlds (BBC1, 2001), Pakistani Blood Feuds (BBC Radio 4, 2002), The Braderi-Pakistani Tribes (BBC Radio 4, 2003), and Killing for Honour (Channel 4, 2003). His recent work includes, The Retreat (BBC2, 2007) and documentaries for BBC Radio 4 “I am a Muslim Get Me Out of Here”, and “Nusrat was my Elvis”.

DR. HISHAM YAHYA ALTALIB holds a BSc in electrical engineering from Liverpool University (1962) and a PhD in electrical engineering from Purdue University in Lafayette, Indiana, USA (1974). While working as an electrical engineer, Dr. Altalib soon became active in Islamic work in North America which continues to this day. He has held several positions in various Islamic organizations including first full-time Director of the Leadership Training Department of the Muslim Students Association of the United States and Canada (MSA) (1975–1977) and Secretary General of the International Islamic Federation of Student Organizations (IIFSO) in 1976. He has conducted many training camps and seminars in America and abroad. A founding member and Director of the SAAR Foundation (1983–1995), as well as founding member of the International Institute of Islamic Thought (IIIT) in 1981 he is also the author of the well-known book A Training Guide for Islamic Workers, which to date has been translated into 20 languages. He is currently the Director of Finance of the IIIT.

PROFESSOR CHRISTOPHER BAGLEY is Emeritus Professor of Social Science at the University of Southampton, and has held Chairs of Child Welfare, and Applied Social Studies, at Universities in Canada and Hong Kong. He has graduate degrees in Education, Sociology and Social Psychology. Currently he is convenor of the Manchester Educational Research Network at www.manchester-research.net.

YAHIA BAIZA graduated from Industrial College Trnava, in Slovakia (former Czechoslovakia) in 1989, in Engineering Technology, after which he returned to serve his country, and stayed there until 1994. Due to the armed conflict in the 1990s, Yahia Baiza left his home country and migrated to Germany. He was awarded a three-year scholarship from the Institute of Ismaili Studies, London, an academic institution of the Aga Khan Development Network (AKDN), which enabled him to complete a two-year postgraduate degree in Islamic Studies and Humanities at
the School of Oriental and African Studies (SOAS), University of London, and the Institute of Ismaili Studies. In his third year of scholarship he changed his profession from engineering technology to educational studies since he thought that the problem of his country was due to the lack of a proper education system rather than political or religious and ethnic differences. He completed his Master’s degree in educational research methodology, from the University of Oxford, Department of Education, and conducted field research on the educational opportunities and challenges of Afghani refugees in Pakistan. Recently, he submitted his doctoral thesis at the University of Oxford, Department of Education.

**DR. BRIAN BELTON** was born and brought up in Newham and is a Senior Lecturer at YMCA George Williams College in East London. He has over 30 years experience in youth work; as a field worker and an academic he has experience in Africa, Canada, the USA, Iceland, Sweden, Greece, China, the Falkland Islands and Eastern Europe, but his practice and personal roots are in London’s East End communities. Recently Brian took a lead in developing a pre-graduate course at the George Williams College for youth workers involved in Islamic contexts looking to lay a path for this group to enter undergraduate studies. He has written nearly 40 books looking at identity, social history, race, ethnicity and sport. He is currently editing ‘Youth Work and Islam’ that is due to be published in 2010 and is writing two books developing the theory of youth work practice.

**DR. INES BRAUNE** works at the Institute for Oriental Studies of Leipzig University, Germany. She graduated with a degree in Middle East and Communication Studies and completed a doctorate on young people and Internet in Morocco. She is author of The Journalists Association in Jordan and Lebanon – as Part of Civil Society? (*Die Journalistenverbände in Jordanien und Libanon*, 2005), and Appropriation of Global Resources in a Local Context – How does Moroccan Youth use the Internet? (*Aneignungen des Globalen – Internet-Alltag in der arabischen Welt*, 2008). Her research interests include youth, media and civil society in the MENA region.

**MAGFIRAH DAHLAN-TAYLOR** is currently a PhD student in Planning, Governance and Globalization at Virginia Polytechnic Institute and State University. As part of an interdisciplinary program between the College of Architecture and the Department of Political Science, her research interests include the influence of religious dietary restrictions on minority identity of Muslims in America; investigating the compatibility between post-humanism and religious teachings; and the intersection of political Islam and postcolonial identities. She completed her first Master’s degree in Southeast Asian Studies at the University of Hull, England, and her second Master’s degree in Philosophy at Erasmus University Rotterdam, the Netherlands. Her
ARIF FITZSIMON is presently the manager of the Muslim Youth Foundation and has worked in various Muslim organisations within the UK and the Republic of Ireland in both paid and voluntary capacities for approximately 18 years. His experience includes working with Muslim youth with various youth organisations such as the Young Muslims and UKIM, as well as teaching in a Muslim school. He has a diverse educational background which includes: a degree in Combined Studies (English Literature and History) from the University of Chester, MPA and Diploma in Social Work (Liverpool University), and an MA in Religious Studies (Lancaster University). The thesis for the MA was on Ibn Qayyim and Islamic Spirituality. He has also presented a paper at a previous AMSS conference which was organised with the Islamic Cultural Centre of Ireland. Arif intends to continue his studies by studying for a PhD in Religious Studies.

USRA GHAZI is Associate Managing Editor of Islamica Magazine and Youth Liaison of the Common Word initiative. She is a graduate of DePaul University in Chicago, Illinois, with a degree in Religion, Ethics, and Social Justice. Usra is a former Interfaith Youth Core (IFYC) Board Member and participant on the IFYC/Jordan Interfaith Action’s InterACTION Youth Exchange between Amman and Chicago. She has been extensively involved with the Muslim community in Chicago through work with Council on American Islamic Relations (CAIR-Chicago), IQRA’ International Educational Foundation, DePaul Muslim students association-United Muslims Moving Ahead (UMMA), and formerly hosted a monthly Muslim radio show called “Azan” on WLUW 88.7 FM, independent community radio.

DR. JEREMY HENZELL-THOMAS is Executive Director of the Book Foundation, a registered UK charity with worldwide objectives, working with partner institutions in the UK and the USA to improve understanding of Islam in the West. He was the first Chair of FAIR UK (Forum Against Islamophobia and Racism UK) and is a member of the Executive Committee of the AMSS (UK). He has worked at many levels in education both in the UK and overseas, as a teacher, academic director, curriculum development specialist, schools inspector, university lecturer, doctoral research supervisor and educational consultant. He speaks widely on the themes of education, society and spirituality, and writes regular columns for Islamica and Emel magazines. He is a member of the Advisory Board of Islamica and a contributing editor of The American Muslim. He speaks regularly at AMSS conferences, most recently in Istanbul (2006) and London.
He has given several other conference presentations relevant to the theme of education, including international conferences at the University of Surrey, Roehampton (2003), Indiana University, Bloomington (2003), University of Edinburgh (2004), Institute for the Study of Muslim Civilisations, Aga Khan University, London (2005), University of Durham (2005) and University of Birmingham (2007).

DR. ALTAF HUSAIN has a doctoral degree from the Howard University School of Social Work. His research interests include immigration policies, family and youth acculturation, and religiosity. He presently serves as the Executive Assistant for Academic Affairs in the Office of the Provost and Chief Academic Officer at Howard University.

DR. MUSHARRAF HUSSAIN was appointed as director of the Karimia institute Nottingham in 1997 overseeing some 20 projects, and is Chief Editor of a family magazine The Invitation. He is Chairman of the Christian Muslim Forum, senior trustee of Muslim Hands, trustee of the National Centre for Citizenship and Law. He was awarded an honorary doctorate by Staffordshire University in 2005 for his services to the British Muslim community. He is Founder and the Director of the PGCE course sponsored by the Teacher Training Agency and formerly Vice Chair of the Association of Muslim schools. Originally a scientist, having completed a degree in biochemistry at Aston University, and gaining a science doctorate; he worked in science until 1990. He then decided to serve the community and went to read Islamic studies at a seminary in Pakistan and at Al-Azhar University, Cairo. He has translated and written ten books to help Muslims practice their religion as well as some seventy articles. He is a familiar voice on BBC Radio Nottingham’s Thought for the Day and BBC Radio 4’s Prayer for the Day. He has promoted interfaith work in Nottingham and nationally, and organised conferences for imams and Christian ministers for fostering better understanding amongst Christian and Muslim leadership. In 2006 he was asked by the Prime Minister to chair the UK-Indonesian Islamic advisory group, with a remit to “advise on countering radicalism and promoting mutual understanding between Islam and the West.”

MOHAMMED IMRAN graduated from Oxford University in 2002 in Arabic and Persian, and started work as a legal translator. In 2004, he joined Accenture as a Management Consultant, where he worked on the NHS Connecting for Health programme. Imran began his role as CEO of the Muslim Youth Helpline in February 2007. He has completed the Core Analyst School in Chicago, where he studied Project Management Methodologies. Imran has also been a member of the MOSAIC network steering group, and is currently a member of a roundtable group advising Hazel Blears on preventing violent extremism. His other involvements include
attending various Projecting British Islam programmes with the Foreign Office, and as a founding Trustee of the Ihya Trust, an initiative designed to pave the way for young British Islamic scholars to study and teach.

**LAILA KADIWAL** is currently reading for an MSc in Higher Education at Oxford University. She is part of the Graduate Programme in Islamic Studies and Humanities at the Institute of Ismaili Studies, London since 2006. As part of her field work she has traveled to Egypt and Syria in the Middle East, Pakistan in South Asia, Tajikistan in Central Asia and Spain as well as the United Kingdom in Europe. Her other projects include 'Indian Muslim Youth Migration to the West: The Grass is Green on the Other Side of the Fence' and 'Forced Marriages among the Mirpuri Community in the United Kingdom’. Her primary focus has been the range of socio-economic issues faced by the Muslim youth, particularly in developing countries.

**SEYFEDDIN KARA** obtained a BA in History at the Uludag University, Turkey, a Master’s degree in Islamic Studies at the Islamic College for Advanced Studies, London, and an MA in Islamic Studies at Birkbeck College, University of London where he studied contemporary issues such as Muslims in Britain, and Islam and Media. He completed a certificate in International Human Rights Law and Practice at the London School of Economics, University of London. For the past five years Seyfeddin has been working as a researcher at the Islamic Human Rights Commission (IHRC), where he has authored numerous academic reports and articles. He is involved in a major IHRC research project entitled British Muslims’ Expectations of the Government, which spans seven volumes, and aims to voice the concerns of Muslims at a grassroots level rather than responding to external agendas or imposing a particular viewpoint on the community. He co-authored the sixth and seventh reports of this project entitled 'The British Media and Muslim Representation: The Ideology of Demonisation' and 'A Place Between Extremism and Assimilation? Muslim University Students on British Campuses’ respectively. Part of his work at IHRC entails conducting research commissioned by solicitors for use as expert testimony in high profile anti-terrorism cases. In addition, he has submitted various country reports to various UN treaty bodies (CERD, CEDAW and UPR) and presented oral interventions to UNHRC regarding various human rights issues.

**DR. M. G. KHAN** is a qualified youth and community worker with substantial experience in youth work policy, practice and management. He currently teaches at the University of Birmingham, on the youth and community work programme. He has been active in the development of Muslim youth work approaches and founded the Muslim Youthwork Foundation. His PhD was on Muslim organisations and youth work.
DR. SAEED A. KHAN is Lecturer of Islamic and Middle East Studies and History at Wayne State University and at the University of Detroit-Mercy. He is also the Founder and Senior Research Fellow at the Institute for Social Policy and Understanding. Dr. Khan is a contributor to C-Span, NPR, Voice of America and the National Press Club, and a frequent commentator for the BBC World Service, World Today and World Have Your Say. His publications include “Creating New Gender Identity and Space in the Public Sphere,” in Negotiating Boundaries? Identities, Sexualities, Diversities by Cambridge Scholars Publishing; “Orientalism and Western Concepts of Race and Difference in Science,” in the Encyclopedia of the Human Genome, by Nature Publishing Group, four entries in the Encyclopedia of Islam in America by Harvard University Press and “Muslim Women in Multimedia Roles in North America” in Brill’s Encyclopedia of Women and Islamic Culture.

MASZLEE MALIK is a PhD student in the School of Government and International Affairs, Durham University UK. He has been a lecturer of Fiqh and Usul al-Fiqh (Islamic Jurisprudence) studies at the International Islamic University Malaysia (IIUM). He has authored numerous books on the topic of Fiqh, Usul al-Fiqh and the Palestine-Israel conflict. Currently he is serving as a tutor on the subject ‘Introduction to Islam and the Muslim World’ in the same school, and preparing his PhD thesis on the topic of ‘Exploring the Islamic Concepts of Governance’.

DR. RABIA MALIK is a senior systemic psychotherapist and lead for the Marlborough Cultural Therapy Centre based at the Marlborough Family Service in London. She specialises in working with South Asian and Muslim clients. She conducted her doctoral research on the cultural construction of mental illness amongst Pakistanis and more recently co-authored a report commissioned by the Muslim Youth Helpline and the National Youth Agency on the need for faith-sensitive support services for young Muslims. Rabia is also an academic social psychologist and was Senior Lecturer at the University of East London, where she taught, amongst other subjects, a course on race, culture and psychology. She is currently a Trustee for the Muslim Youth Helpline and also on the management committee of the City Circle.

TAFAZAL MOHAMMAD is a professionally qualified youth and community worker and has worked in the field for over 13 years, with varied experiences ranging from front-line work to management. He is on the Advisory Panel of the Muslim Youth Work degree at the University of Chester; the author of ‘Speakers Corner’ – an innovative and empowering tool used in youth groups to enable expression and the creator of a theoretical framework ‘The Four Areas Model’©, which provides a clear and coherent methodology on how to better engage and empower young Muslims. Tafazal has also launched the UK’s first ever national Muslim Youth Work newsletter
Connect, which aims to bring together, and inform on emerging practice of work with, young Muslims. He has spoken nationally at major conferences around issues of faith, culture and responses to work with young Muslims post 7/7, particularly around the Every Child Matters agenda.

DR. MEKIA NEDJAR is teacher of Arabic Idiom and Culture in Alcalá University of Madrid. She obtained her PhD in International Mediterranean Studies with a thesis entitled “Algeria and Palestine Question during the FLN government 1962-1988” in 2008 from Autonoma University, Madrid. She contributes in the organisation of workshops on the role of Muslims in Europe, especially in Spain. Her academic specialities are: Muslims and non-Muslims relationships, education and multiculturalism, and Muslim women. She participated in the State Department Workshops on Muslim Engagement in Washington in 2007, which aimed to raise the real problems facing both Muslim and non-Muslims and the possible solutional procedures perceived by the Muslim Youth from US, Canada, Spain, Great Britain and Italy. She is active in several youth associations and has worked as Intercultural Mediator for the government of Madrid for two years lecturing on: The Yesterday and Today of Muslim Women, Muslim Women in the Globalisation Era: Facing Challenges, The Woman in Islam and Muslim Women in the Islamic World, Spain in the Foreign Policy of Algeria. In 2008 she took part as the only woman panellist in the World Interfaith Dialogue organised in Madrid 16-18 of July, 2008. Her paper was titled, “The Role of Women in Coexistence Dialogue Culture and its Promotion”.

DR. RIAD NOURALLAH holds an MA from the American University of Beirut and a PhD from the University of Cambridge. He is a Principal Lecturer at the Diplomatic Academy of London, University of Westminster, where he is Module Leader of Diplomacy in Islam and Course Leader of the MA programme in Modern Islamic Studies. He has taught at the universities of Beirut, Cambridge, the United Arab Emirates, Salford, and Durham.

SEVINC ALKAN OZCAN graduated from Marmara University Department of Political Science and International Relations, in Istanbul. She received her MA from the same department at the same university with the thesis titled “A New Minority in Post Soviet Space: Russians in Kazakhstan, Ukraine and the Baltic States”. Her thesis was published in 2005 entitled “Bir Sovyet Miras: Rus Azınlıklar” (A Soviet Legacy: Russian Minorities). She is currently a PhD candidate in International Relations, with a dissertation topic of “Religion and State in the post-Communist Polish Catholicism and Russian Orthodoxy”. She was a visiting fellow in Oxford Center for Islamic Studies in 2005-2006. She was former Deputy Secretary General and Coordinator of Global Research Center in the Foundation for Sciences and Arts (BISAĐ: Bilim ve Sanat Vakfı). She is currently Board Member of the Research Center and Lecturer in the Foundation on the
farid panjwani is senior instructor at the institute for the study of muslim civilisations, aga khan university. his main areas of research are the educational and social issues facing modern societies. he is currently a dphil student at oxford university studying the educational theory underpinning muslim schools in the uk.

nader al-refai has a ba in islamic studies, and an ma in islamic education, from yarmouk university, jordan; and an mphil degree in education from the university of huddersfield, england. he is currently head of the islamic studies department at the kd grammar school for boys in manchester, and a doctoral student in the research centre for education and professional practice, university of derby. his current research is on the nature of islamic education in different types of muslim schools in britain.

dr. fariyal ross-sheriff has worked extensively with muslim refugees in pakistan to examine the challenges facing refugees and service providers, and in afghanistan to facilitate the repatriation and resettlement of refugees. in addition, she has conducted research on the role of women in the repatriation process. she has conducted training for service providers and made several presentations at professional conferences on refugee issues in countries of first asylum and different aspects of adaptation of refugees and immigrants to the united states. she serves as a member on the editorial boards of social thought, affilia, journal of immigrant and refugee services, and social development issues.

professor modjtaba sadria is professor at the institute for the study of muslim civilisations, aga khan university. his main field of interest is related to the notion of modernities, particularly the possibility of non-western models for modernities, seen from the perspective of continuous social and cultural transformation. he has published widely on cross-cultural interaction, knowledge construction and urbanisation and several other topics.

taskin tankut soykan is osce/odihr adviser on combating intolerance and discrimination against muslims, based in warsaw, poland. from 2005-2007, he worked at the osce mission to kosovo as adviser on communities. during 2003 and 2004 he contributed to the european centre for minority issues (ecmi), in flensburg, germany. he has two llm degrees, one from mcgill university (canada) in comparative law and another one from istanbul university (turkey) in public law. he provided several presentations and wrote papers
on the issues related to international and constitutional protection of minority rights and promotion of respect for diversity.

**DR. M. TAQI TIRMAZI** is a Kellogg Health Scholar at Morgan State University School of Community Health and Policy. His dissertation focused on the psycho-social adaptation and acculturation of immigrant Muslim youth in the USA. His areas of interest include: urban and immigrant youth development and well-being, and adolescent mental health.

**DR. DAVID TYRER** is a sociologist based at Liverpool John Moores University. His research focusses on racism and Islamophobia, and he is joint author with Tina Patel, of ‘Race Crime and Resistance’ due to be published in 2010.

**TASANEE R. WALSH** is a doctoral student at UNC Chapel Hill School of Social Work, and an NIMH Minority Research Fellow. Her dissertation focusses on the effects of acculturative stress and coping on health outcomes for Latinos. Her areas of interest include: displaced populations, forced migration, and mental health.

**DR. IHSAN YILMAZ** is a political scientist. He received his BA in Political Science and International Relations from the Bosphorus University in 1994 and completed his PhD at the Faculty of Law and Social Sciences SOAS, University of London in 1999. He then worked at the University of Oxford as a Fellow between 1999 and 2001 and taught Turkish government and politics, legal sociology, comparative law and Islamic law at SOAS, University of London between 2001 and 2008. Currently, he is a professor in the Department of Political Science and Public Administration at Fatih University, Istanbul. His current research interests are Turkish government and politics; political parties; media and politics; Islamism in Turkey, Central Asia, the Middle East and the West; faith-based movements; society-law-politics relations; diaspora studies; elites; centre-periphery relations and sociology of Muslim law in the West. He has published his work in international scholarly journals such as British Journal of Middle Eastern Studies, the Middle East Journal, Journal of Ethnic and Migration Studies, Muslim World, International Journal of Turkish Studies, Journal for Islamic Studies, Journal of Muslim Minority Affairs, Journal of Caucasian and Central Asian Studies and Journal of Economic and Social Research. Dr Yilmaz is also a regular columnist of Today’s Zaman, an English language daily published in Turkey.
"PREVENTING VIOLENT EXTREMISM": THE VIEWS OF A MUSLIM COMMUNITY

Dr. Tahir Abbas

A focus on the identities of young British Muslim men has become central to the policy-making in the arenas of ‘community cohesion’ and ‘preventing violent extremism’. The paper presents the findings of a study exploring the attitudes and perceptions of 30 purposively selected South Asian Muslims from the city of Birmingham, based on fieldwork carried out in the months after 7/7 to September 2007, when the government-funded Preventing Violent Extremism (PVE) Birmingham pathfinder was launched. The findings suggest respondents reflected a general perspective that regards social exclusion, Islamophobia, lack of effective theological and political leadership, regressive anti-terror law and geo-political events as principal factors in the radicalisation and the de-radicalisation of British Muslims. These findings provide important insights into Muslims in Britain in relation to questions of ‘radicalism’ and politics, and they have specific implications for research, policy and practice in this area.

THOSE WHO BELIEVE AND DO RIGHTEOUS DEEDS: AN EXAMINATION OF THE MOTIVATION AND ETHOS OF MUSLIM YOUTH WORK IN WALES

Abdul-Azim Ahmed

In the past decade, Britain has seen an increasing growth of Muslim youth organisations. These organisations span from Muslim Scouts to student Islamic Societies and the work ranges from charity fundraising to religious education. Along with this development, there has been an emerging culture of volunteering and activism amongst young British-born Muslims that is no doubt having a strong effect upon not only the Muslim community, but the British community as a whole. The paper will address and examine the ethos and motivation of such young Muslims. There will be a particular emphasis on the theological understandings derived from the Qur’an and Sunnah by young Muslims and the various ways they are manifested and seen to be implemented in volunteer work undertaken. The paper will also explore how this theological understanding can help in a variety of ways in the development of the Muslim community, such as the negotiation of a British-Muslim identity and encouraging engagement
between the Muslim youth and wider-society. The paper will primarily examine Welsh-based Muslim youth organisations.

**EMERGING YOUTH CULTURES: YOUNG MUSLIMS AND RELIGIOUS IDENTITY**

*Sughra Ahmed*

Emerging technologies are growing rapidly in the lives of young Muslims across the UK, for many it is a source of religious authority as well creating a space to explore and examine religious identity in the context of new forms of religious authority. This has also led to the formation of different types of associations and emerging online communities and social networks such as Facebook, MSN, Skype etc. How is the Internet transforming religious authority in the UK and what are the new forms of activism, i.e., are there web-based campaigns exclusively for Muslim youth and what do they aim to achieve? The paper will explore the relationship of young Muslims with new forms of social networking. It will draw upon data collected through focus groups and interviews as well as a thorough exploration of contemporary online Muslim presence.

**YOUNG, ANGRY AND MUSLIM: TELEVISION DOCUMENTARY, CHANNEL 4, 2005**

*Navid Akhtar*

In the aftermath of the July 7th bombings in London, 2005 – Navid Akhtar examines the varying factors that led to the radicalisation of the bombers – most who were British born of Kashmiri/Pakistani origin like him. What were the circumstances of their upbringing, education and integration in Britain? Navid travels back to Pakistan to examine the views towards these ‘British Pakistanis’. Finally what role will existing Muslim leadership play in engaging and directing the more radical members of the British Muslim community? A selection of clips will be screened from the film in order to contextualise the arguments and issues that have developed since the July bombings of 2005.
PARENT-CHILD RELATIONS: A CONTEMPORARY MUSLIM PERSPECTIVE
Dr. Hisham Yahya Altalib

The speaker is the joint author of a three volume work on parenting, the first volume of which is to be published in mid 2009 and which forms the subject of the presentation. The Muslim world, contends the speaker, lacks an extensive parenting model which sets the right foundation for child development, parent-child relations, and character building, and this work is an effort to bridge the gap. The speaker will discuss two core objectives: to establish positive parenting and communication skills necessary to develop the morals, character, and faith of children; and to explore how parents can raise children of self-esteem, confidence, and leadership skills, endowed with a sense of civic responsibility, able to understand their role as vicegerents in society. The presentation will also examine the development of character traits as well as topics including the effects of television, the influence of peer groups, the importance of good health and hygiene, the development of the brain and optimum use of intellectual faculties etc.

MUSLIM YOUTH AND CITIZENSHIP EDUCATION: IDEALISM, ISLAM AND PROSPECTS FOR SUCCESSFUL CITIZENSHIP EDUCATION
Professor Christopher Bagley and Nader Al-Refai

We report findings from five “best practice” Muslim secondary schools, and five state schools attended by a number of Muslim pupils in North West England. These are “best practice” schools with regard to their delivery of Citizenship Education (CE) following guidelines of The Crick Report, and the Qualifications and Curriculum Authority (QCA). We studied, through questionnaires and interviews completed by 336 pupils, 36 teachers, and a number of community leaders how Muslim and state school pupils (both Muslim and Non-Muslim) perceive CE, and how it influences their views of society, and their role within it. Within the Muslim schools we conclude that the teaching of Islam fits well with the principles of CE, producing pupils who are idealistic about their participation in society as moral individuals. In state schools, Muslim pupils bring to CE an ethos which often reflects their religious background. We conclude that CE can be successfully delivered in Muslim secondary schools. However, Citizenship as a subject needs a more prominent place in the curriculum, and requires further definition in terms of curriculum materials, and in its integration with Islamic studies.
RELIGION, LANGUAGE OR ETHNICITY? HYBRIDISED YOUTH IDENTITY AMONG THE AFGHAN ISMAILI COMMUNITY IN GERMANY

Yahia Baiza

Germany is home to the largest number of Afghan immigrants in Europe, which comprise of various ethnic, linguistic and religious groups. Ethnically, they are divided between the major groups of Pashtun, Tajik, Hazara, Uzbek, Turkoman, and Hindus; each possessing its own language, such as Pashto (Pashtun), Farsi (Tajiks and Hazaras), Uzbeki and Turkomani (Uzbeks and Turkoman), and Panjabi (Hindu). Islam is the religion of an absolute majority in the country. The paper examines the role of religion, language and ethnicity in the formation of identity among the Afghan Ismaili community in the city of Essen, the largest concentration in Germany and examines whether factors, such as religion, language and ethnicity, have an influence in shaping the youth identity among the Afghan Ismaili community in Germany. The paper begins with a hypothesis that the Afghan Ismaili youth in Essen possess a hybridised identity, which could be understood as the combination of an emerging identity in Germany and their existing indigenous identity that is transferred to them through their parents and community. However, the paper does not aim to determine or take for granted either of the two identities. Therefore, the paper aims to (i) explore if such an hybridised identity exists among the Afghan Ismaili youth; (ii) how the youth generation in the Afghan Ismaili community define their identity; and (iii) which one of the three factors (religion, language, and ethnicity) has a determining influence on the formation of identity among the targeted community.

YOUTH WORK AND ISLAM: A GROWING TRADITION?

Dr. Brian Belton

The paper will generate a sense of the development of youth work with young Muslims in North and East London over the last 40 years via autobiographical and narrative research. It will include analysis of the life-stories of Muslims growing up in the area and their encounters with youth provision. Some of the latter have gone on to become youth work professionals. The work will also call on accounts of youth workers (both Muslim and non-Muslim) over the period. The rationale of the paper is to draw attention to the relatively long history of the relationship Muslims have had with youth work provision in these areas of London, mostly in the ‘mainstream’ of services, and analyse the impact this has had on those concerned. But it will also seek to highlight how Islam has influenced the sphere of practice of particular workers and the way in which insights drawn from Islamic teachings can enliven and refresh current practice on a generic basis,
while often proving more relevant and appropriate than some of the more dated and deficit oriented philosophy/theory that can be found in the literature surrounding the practice of informal education and youth work.

**CROSSING BORDERS IN CYBERSPACE: YOUNG MOROCCANS AND THE INTERNET**
*Dr. Ines Braune*

You cannot talk about the future of Morocco without using two terms: information technology and youth. The country places much of its hopes on both. Little is known about what young Muslim people in Morocco think. What does the Internet mean to them? The Internet opens spaces for personal activity by turning the Internet cafés into portals that lead beyond the usual political, moral, religious and economic boundaries and restrictions that young Moroccans find themselves confronted with in everyday life. The high level of frustration and resignation contributes to the desire to emigrate to Europe or Northern America. But for most young people, the national boundary remains impenetrable – except when on the Internet, where one can communicate with people from all over the world. Internet users can ignore social, religious and national limitations and experience new things, especially while chatting, which is by far the most favoured Internet activity of young Moroccans. Young people have gained access and taken control of the Internet, and they appropriate technology as part of their daily life, e.g., the Muslim girl, Fatima, wearing a headscarf, breaks convention by using the Internet to get to know her future husband on her own. Because Islam was an important part of her identity, she does not question religious differences between men and women, but still she would like to learn more about how men think. Furthermore, she appreciates and enjoys being able to conduct conversations independently, to control who she talks to, and when.

**‘BABY’ AL-BANNA: A CASE STUDY OF ISLAMIC ‘TEEN-LITERATURE’ IN INDONESIA**
*Magfirah Dahan-Taylor*

Together with the increase in the level of literacy, the popularity and availability of populist Islamic literature in the Muslim world has been argued to be one of the most important characteristics of ‘Islamic Reformation’. (Eickelman: 1998, Brown: 2000) The majority of such publications, written by political Islamists and translated into many languages, are designed to
address the problems of living in the modern world. While the works of ‘classic’ Islamist authors (such as Hasan al-Banna) remain popular in Indonesia, there is another recent phenomenon that can be witnessed in the largest Muslim populated country in the world: Islamic Teenage-Literature (‘Teen-Lit’), books whose target audience is Muslim youth of 13-15 years of age. The paper seeks to analyse this growing trend and how it correlates with the increasing popularity of political Islam in the country over the last decade. Using a sample of Islamic Teen-Lit that includes both categories of fiction and non-fiction, the paper discusses the major themes of these books and the possible explanation of its popularity. As part of a more extensive project, the paper will be expanded to include an analysis of the impact of Islamic Teen-Lit on political activism of young Muslims in Indonesia.

TRAINING MUSLIM YOUTH TO BE KHATEEBs

Arif Fitzsimon

The Muslim Youth Foundation (MYF) was founded in 1983 in the heart of Manchester city centre, being groundbreaking in two senses. Firstly, all of the programmes are in English and secondly, through its initiative approach to youth work. Over the years it has had various programmes for youth such as study circles, karate, qiyam ul layl programmes, and youth camps. Several Muslims who are active in Islamic work within Manchester graduated from the Muslim Youth Foundation ‘school’ and some are present trustees. The MYF is now project based and has its own mosque. One of the projects is the Khateeb Rota which was established in the late 1980s providing regular speakers (khateebs) to prayer halls, universities, hospitals and schools across Manchester for Friday prayers. All the Friday Khutbahs (sermons) are in English in a total of eight mosques and prayer rooms, catering to an audience of more than 4000 Muslims every Friday, whose average age is 23 years. The MYF is now developing a next generation of khateebs by providing training for local Muslim Youth university students and working young people. The paper will give an overview of the work of the MYF in the field of youth work and specifically exploring the training of the new potential khateebs.

COUNTERING RELIGIOUS TOTALITARIANISM THROUGH SCRIPTURAL DIPLOMACY

Usra Ghazi

In light of heinous acts committed in ‘the name of God’ in recent history where the perpetrators
have often been young people, and moreover young Muslims – the Muslim community has been challenged to address the anomaly of a youth culture that promotes exclusivism and violence. It is a baseless claim that Islamic tradition runs contrary to a pluralistic world where competing worldviews can exist amicably. Case studies have shown, whether through the activism of young Muslims with Interfaith Youth Core in the USA, or the theological exchange of clerics and academics in the Middle East and Europe, that only through a religious texts-based approach to interfaith engagement can we begin to counter the presence of religious extremism. It is not enough to engage with diverse faith communities on loosely contextualised shared values. Successful interfaith engagement can only emerge from the practice of scriptural diplomacy. The Common Word initiative has successfully articulated a foundational text that finds the lowest common denominator between the Christian and Muslim communities thereby making it a religious obligation to respect the other. In order for the Muslim community to foster this change, we must first realise that religious literacy is mediated, so that once we have identified and redressed the process through which young Muslims relate to those of other faiths, we can facilitate change that calls for strengthened religious identity, increased civic engagement, and a more humanised understanding of the other.

A NEW APPROACH TO TRAINING MUSLIM YOUTH LEADERS IN THE COMMUNITY

Dr. Musharraf Hussain

This national project is developing a model of training and up-skilling young Muslims to take an active part in serving their communities. The programme provides training in youth work and development of leadership skills. It is aimed at young Muslims who are attached to Muslim organisations in particular mosques and Islamic centres. This youth work and leadership training programme has 4 modules: 1) Learning about Islam; 2) Moral Character Development; 3) Spiritual Ideals; and 4) Competences for Community and Youth Work. Some of the projects that youth leaders have initiated after taking the programme include: 1) Setting up an inter-mosque football league; 2) Organising community events; 3) Helping in tutorial sessions for underachieving GCSE students; 4) Initiating and running healthy eating and cooking classes; 5) Organising cultural day trips for children; 6) Presenting and preparing regular radio programmes for community radio; 7) Leading youth-led community focus groups; 8) Taking part in fundraising initiatives; and 9) Participating in volunteer team building exercises. These projects are not only promoting a healthy lifestyle, but building moral character, promoting social interaction and developing a spiritual ideal of the youth. This contributes to the achievement of the outcomes of the national agenda on every child matters.
‘ALASTU BI-RABBIKUM? BALA!’: YOUNG BRITISH MUSLIMS FULFILLING THEIR PRIMORDIAL COVENANT IN A TUMULTUOUS WORLD
Mohammed Imran

The paper examines a study into the structural and spiritual struggles faced by British Muslim youth living in a tumultuous world, and the centrality of religious literacy and scriptural relevancy in transforming young Muslims into a confident, innovative and engaged community. The paper consists of three sections: 1) the 21st Century post-modern, post-Christian, globally networked British context; 2) the psychological struggles, structural challenges and spiritual choices faced by young British Muslims; and 3) the centrality of religious literacy and scriptural relevancy in transforming young British Muslims into a confident, innovative and engaged community. The paper, symbolically anchored around the primordial covenant between God and mankind mentioned in the Qur’an, argues that a significant proportion of young British Muslims are trying to fulfil this divine covenant whilst struggling with structural challenges such as ill health, poverty and academic underachievement, and associated psychological struggles. Furthermore, the current religious framework as experienced by young Muslims, which details exactly how this covenant is to be fulfilled, evolved in a largely colonial, pre-modern society, that is in urgent need of revivification. Young British Muslims, struggling with a litany of social and cultural challenges, are at the cusp of transforming into a creative, innovative and confident community but lack the religious literacy and scholarly guidance which would allow them to apply spiritual and intellectual tools towards addressing the myriad of challenges facing both young Muslims and Britain in the 21st Century.

‘BELONGING TO THE NATION’: A PERSPECTIVE FROM THE PAMIR, TAJIKISTAN
Laila Kadiwal

“Do you feel you belong to your country”? This may be a strange question to ask in many other countries where nationality is perhaps felt as natural, given and ancient. However, this question is not taken for granted by the youth from Pamir, Tajikistan. After the collapse of the Soviet Union in 1991, the autonomous Gorno-Badakshan did not succeed in becoming a country despite the horrific loss of life. Events forced it to abide by the new state of Tajikistan. But ‘belonging’ to a country could entail much more than functional acceptance of it. It could mean an emotional sense of identifying with it to an extent that one could die for it. In this context, the paper explores, ‘what does it mean to belong to the nation for the younger generation of the Post-Soviet
Pamir?’ The results show that whilst the youth from Pamir demonstrate a high level of affection for their local, cultural and religious identity; in contrast, they also negotiate their Tajik national identity in a multilayered, paradoxical and contextual way in the interlocking interaction between the state, society and international context. It also reveals that people’s relationship to the nation is shaped not only by the state propaganda but also by their religious discourses. The findings have relevance beyond Tajikistan as it reflects on the larger issues such as what makes younger people develop affection for the nation or resist it. It also reflects on what the youth are willing to change and what they do not compromise as far as their identities are concerned.

**EXPERIENCES OF MUSLIM YOUTH AT BRITISH UNIVERSITIES**

*Seyfeddin Kara*

The paper is a reflection of research that was conducted by Islamic Human Rights Commission (IHRC), due to be published in March or April 2009. The research followed a sociological approach based on a quantitative survey and qualitative interviews. The total number of quantitative responses came to 1125. The majority of the respondents are male (64%), with female respondents making up just over a third (36%). They are from diverse ethnic backgrounds and the level of their religiosity and identification with Islam is also diverse, ranging from devout practitioners to cultural and secular Muslims. The paper aims to reflect the experience of Muslim youth in the British Higher Education system and challenges that they face being members of a faith community. Based on the findings that were acquired from the research, the paper will critically examine ‘British multiculturalism’ in terms of dealing with Muslims in general and the youth in particular. In this process the traditional understanding of ‘secularism’ and ‘race’ (ism) will be presented as the chief obstacles to understand feelings of the British Muslim community thus to create a harmonious society wherein every component of a multicultural society is represented and accommodated on equal terms.

**DEFINING MUSLIM YOUTH WORK**

*Dr. M. G. Khan*

Where community (particularly Black and Minority Ethnic community) responses have emerged, they have often been determined by such events – Scarman, McPherson, Cantle are all cases in point. Devising strategies and responses to communities on the basis of 7/7 or some civil unrest can be compromised by political imperatives taking precedent over practical necessities. Yet it is
these very practical necessities that need to be identified in order to fulfil the aim of developing organisational capacity that takes full account of the frequently ‘messy’ reality of people’s lives. When young people’s lives ‘explode’, and by extension affect their families, those around dive for shelter from the fall out – these normally include family, friends and community organisations such as mosques. In this potential context, a developed youth work infrastructure can act as a preventative, mitigating or reconciliation mechanism for supporting Muslim young people through traumas and opportunities. There is a long tradition of Christian and Jewish youth work based on responding to national or communal concerns and traumas and the value of informal education. This time span has also allowed the development of some clarity as to what constitutes Jewish youth work or Christian youth work. In this terrain, what is Muslim youth work? Is there such a thing as Muslim youth work? What defines it? Where does it happen? What are the experiences that characterise it? The paper explores the above questions, considering their practical needs, political implications and theoretical necessities.

THE PHENOMENON OF DUAL NIHILISM AMONG THE BRITISH MUSLIM YOUTH OF BRADFORD, ENGLAND

Dr. Saeed A. Khan

The identity crisis facing British Muslim youth is often framed as a proverbial tug-of-war between Muslim society and the dominant British culture. For a generation that has only known one religion, one nationality and one country of domicile, such a compelled “choice” leads to identity schizophrenia. Unable to choose between religion and the dominant culture, there appears to be a growing trend among British Muslim youth rejecting both Muslim faith tradition and British culture: a dual nihilism. Such an analysis refutes the commonly held trope of British Muslim alienation being an entirely “Islamist” narrative. The paper analyses dual nihilism among British Muslim youth in Bradford. The emergence of a double sense of alienation, explored through a series of interviews with the South Asian Muslim youth in the city, investigates its causes, ideological and intellectual influences and the opinions of the youth themselves as to possible solutions to this sense of alienation. The paper also examines the challenges facing both British society and the Muslim community to reintegrate and re-enfranchise the youth. Attention shall be paid to the common factors and approaches the communities may take, in an effort to re-enfranchise British Muslim youth.
PARTICIPATION AS A MEANS TO GOOD GOVERNANCE: THE ROLE OF MUSLIM YOUTHS
Maszlee Malik

Good governance combines ideas about political authority, the management of economic and social resources, and the capacity of governments to formulate sound policies and then perform their functions effectively, efficiently and equitably (Blunt, 1995). Such notion has been clearly defined by the founder of the term in its modern usage itself – the World Bank – in their report by saying that ‘governance’ refers to: “the exercise of political power to manage a nation’s fair” (World Bank, 1989: 60). Active people’s participation has been recognised as one of the essential factors for good governance. The notion of participation is usually associated with the political involvement of the people. However, there is another type of participation which will empower the citizen, apart from their political activities. This type of participation engages closely with the governance process at both macro and micro level. The people will not only have access to bring the government to account, to elect the government and to express their view; but they are involved directly with the decision and policy making and also the implementation of those decisions. Muslim youth as part of the civil society have a significant role to play in this realm. Based on the theme of ‘Ummatan Wastaa’ (the moderate nation) and the principal of ‘al-Amr bi al-Ma’ruf wa al-Nahy ‘an al-Munkar’ (enjoining the righteous and forbidding the evil), Muslim youth can be active agents of change in the area of participation towards development. The paper will explore the possibility of such participation.

THE ROLE OF FAMILY IN THE LIVES OF YOUNG MUSLIMS
Dr. Rabia Malik

Young British Muslims are at the cusp of many changes, and are having to negotiate religious, cultural, social and familial expectations in the formation of their identities. Many young Muslims site religion and family as two of the most important areas in their life. Religion, values and beliefs are often mediated through family and come to acquire an emotional dimension, which can make the challenging of authority difficult. Islamophobia and the demonisation of Islam further exacerbate this, so that young people feel they have to become defenders of their faith. The paper will reflect on some dominant religious discourses and social and psychological challenges facing young Muslims. A case study example will be used to illustrate how therapeutic work with families can aid in enabling growth and facilitating change from within.
MAKING EVERY MUSLIM CHILD MATTER
Tafazal Mohammad

The paper will discuss how the Every Child Matters agenda was a turning point for legislation for all those agencies concerned with the welfare of young people. Key to the discussion will be the ‘Youth Matters’ agenda and how every local authority across the UK was given a mandate to formulate a ‘Youth Offer’, incorporating key views and opinions of young people. The paper will contextualise the ‘Youth Offer’ by discussing some of the salient features of youth work, namely conversational democracy and participation, and explore the extent to which this approach has been used post 7/7, particularly in work with young Muslims. The paper will argue the case for targeted support when working with young Muslims, particularly from a faith-sensitive approach, something which has been highlighted in several reports as vital in order to reverse the sense of alienation and discrimination felt by young Muslims. With the discourse of young Muslims being apparently drawn into violent extremism gaining momentum, we are in danger of polarising one of the largest young ethnic minority communities within mainland UK by seeing them as inherently deviant first and then young. Does every Muslim child matter?

METHODOLOGICAL STRATEGIES OF SPANISH CITIZENSHIP:
(RE-) CONSTRUCTION OF MUSLIM YOUTH CHALLENGES AND MODELS FROM EUROPE
Dr. Mekia Nedjar

The paper aims to explore the formulation of Citizenship in terms of identities construction and the implication of European politics in shaping strategies and discourses on the Muslims in Spain. The government and Muslim community are searching for a suitable modus to apply what is called Incorporation or Accommodation of different (external) cultures in its new social façade (i.e., immigrants from Morocco). As a first step, we introduce some key features that aid in understanding the Enjeu of Islam in Spain, and propose some multidimensional solutions as strategic initiatives. Therefore, the acculturation of minorities (Muslims) in the immigration process is a new-old phenomenon in Spanish society. In considering the case for Spain, there is relevance to the Muslim community in the UK. However, how can we highlight the historical aspect of Spain if we take into account the role that Islam has played in Spanish society? It would be surprising to visualise that Islam in Spain covers an exogenous character in space where there is no reconnaissance, or what Emilio Gonzalez Ferrín calls the historic amnesia of the Spanish people regarding the Andalusí pluralistic society and the Islamic legacy of Spain. Interestingly,
the increasing young Muslim population in Spain constitutes the core of the first generation of Muslims in Spain who emerge as a challenge for successful engagement in Spanish society.

THE NEW DIPLOMACY AND YOUNG MUSLIMS: AN INQUIRY INTO EMERGING CONCEPTS AND POTENTIALS
Dr. Riad Nourallah

The paper explores the concepts of the Old and the New Diplomacy and the implications of the latter in a contemporary world of interconnections and tensions. The relevance of this to Muslim nations, communities, and individuals is emphasised, along with the challenges and opportunities presented. The potential role of Muslim youths, both in Muslim-majority countries and as members of minorities elsewhere, is explored. Also examined (and proposed) are the advantages of promoting a culture of diplomacy which benefits from a rich, often un-serenaded, tradition of diplomatic practice in Islam as well as from new and evolving practices and approaches, which include, among others, citizen diplomacy, faith-based diplomacy, multi-track diplomacy, cultural diplomacy, image projection, and national branding. Inevitably, entrenched concepts about the division of the world and the division of roles within the Muslim and global family are reassessed in view of realities, needs, and aspirations.

A SEARCH FOR A NEW INTELLECTUAL PARADIGM: FOUNDATION FOR SCIENCES AND ARTS (BİSAV)
Sevinc Alkan Ozcan

The most important challenge all Muslim societies face today is the inability to formulate a tradition of knowledge which prevents development of novel approaches to the problems of the Muslim mind. This inability in part creates a dependency on Western sources or channels of academia and media. Bilim ve Sanat Vakfı (BİSAV) is a civil society organisation that focuses on eliminating the intellectual and psychological obstacles of the Muslim mind in general and Turkish society in particular. It is also a research institute, which strives to understand principal dynamics of the contemporary world; and to find the historical roots of Turkish society in order to make meaningful contributions to the construction of a sound future based on these roots. The paper aims to share the vision, mission, research centers, publications and main direction of activities of BİSAV since its establishment in 1986 in Istanbul. Through its seminars, discussion oriented scientific meetings, national and international conferences BİSAV
aims to bring the academics, artists and writers in their fields from all over the world together with the Turkish youth in order to encourage them to reflect on the existing paradigms of knowledge in a systematic way. Ever since its establishment, BISAV has organised seminars on social sciences, philosophy, economics and comparative civilisational studies with the aim of contributing to the scholarly studies in Turkey.

FRAGMENTED YOUTH, POLYPHONIC SOCIAL DISCOURSES
Farid Panjwani and Professor Modjtaba Sadria

Young people born in families considering themselves Muslim relate to their religio-cultural tradition in very different ways – from making it their primary source of identity and ethics to being indifferent or even hostile to it. These modes of relationship are expressed in ritual, artistic, political and social stances. Young people are grappling with their multiple claims of loyalty, given rise to, among other things, tensions between demands of citizenship and obligations of religious tradition. Given this range, what can we mean by the very idea of Muslim youth? What are the underlying sociological and theological assumptions underpinning this concept? The paper will argue that these assumptions need to be investigated to ensure that the very conceptualisation of the youth does not become a hindrance in their capacity to negotiate among their multiple sources of identity.

OSCE’S ENGAGEMENT WITH YOUTH TO ADDRESS INTOLERANCE AGAINST MUSLIMS
Taskin Tankut Soykan

The Organization for Security and Co-operation in Europe (OSCE) is one of very few intergovernmental organisations addressing specifically intolerance against Muslims. Since 2006, each chairmanship has been appointing a personal representative dealing with this issue. The Office for Democratic Institutions and Human Rights (ODIHR) also has an adviser on the same topic. OSCE considers that engaging with youth is essential in overcoming anti-Muslim stereotypes, as intolerant attitudes tend to develop at a younger age. This has been made evident by various OSCE decisions and declarations. In the 2003 Ministerial Decision, OSCE has committed to target the younger generation in its efforts to raise awareness of the need for tolerance and the importance of recognition of peaceful coexistence. Similarly, the 2007 Bucharest Declaration has encouraged the participating States to engage with and mobilise young people and youth
organisations in order to promote a culture of mutual respect, understanding and equality. Acknowledging the important role of youth in this area, the Spanish Chairmanship held a Youth Forum in 2007, which would decide to support Youth for Alliance of Civilizations Movement. This event was followed up by ODIHR’s Muslim NGOs roundtable on Youth and Education in 2008. The paper will explore the OSCE framework for engaging youth to confront intolerance and make some speculations how it may evolve in the future.

MUSLIM IMMIGRANT YOUTH: A BALANCING ACT
Dr. M. Taqi Tirmazi, Dr. Altaf Husain, Tasanee R. Walsh and Dr. Fariyal Ross-Sheriff

Recent events have spawned increased scrutiny of the Muslim community, but very little is known about the mental health and well-being of Muslim immigrant youth in the United States. This mixed method study explores the experiences of Muslim immigrant youth in the United States. The study employed a mixed method approach using a self-administered survey and focus groups. The sample included 175 Muslim youth between the ages of 13 and 21. The survey utilised standardised instruments to assess: family cohesion, social support, religiosity, perceived discrimination, acculturation, self-esteem, and depression in the sample. Following the self-administered survey, focus groups were conducted to attain an in-depth understanding of their experience. Data suggest that Muslim immigrant youth had normal levels of family cohesion, social support, and self-esteem while having high levels of religiosity, perceived discrimination, and depressive symptoms. Furthermore, data revealed that Muslim immigrant youth face challenges in their identity development, socialisation with peers, in educational settings, and in their ethnic culture of their family and religious community. This study provides insight into the adaptation of Muslim immigrant youth within their perceived environmental settings. Findings suggest that culturally sensitive programs and future research on this unique and understudied population is greatly needed.

REPRESENTATIONS OF STUDENT EXTREMISM AND THE LOGIC OF ISLAMOPHOBIA
Dr. David Tyrer

Throughout the 1990s, Muslim students came to be increasingly represented in terms of an assumed extremist threat. In part, this was a response to the activities of groups such as al Muhajiroun. However, it was bound up with a wider racial logic under which Muslim youth
were increasingly demonised as a threat, irrespective of specific detail or even of any level of religious attachment. The paper argues that the emergence of these problematic representations of Muslim youth were not merely incidental to the wider case of Islamophobia, but that they played a defining role in shaping the ways in which anti-Muslim racism works to demonise a racial ‘other’ as posing an existential threat to ‘us’.

**WHY HIZB-UT TAHIR IS INFLUENTIAL IN BRITAIN COMPARED TO OTHER MUSLIM COUNTRIES?**

*Dr. Ihsan Yilmaz*

The paper studies the Muslim youth experience in Britain vis-a-vis vulnerability to extremist ideologies with a specific focus on the *Hizb-ut Tahrir* (HT), contrasting the British case with the Uzbek, Turkish and Egyptian cases. In the British case, we endeavour to analyse why, while in even autocratic countries the HT has had limited influence on the hearts and minds of the Muslim youth, it has been more influential in a western democracy where moderation of extremist ideologies through democratic learning should normally take place as the political science literature suggests. From a comparative perspective, the paper looks at the issues of detraditionalisation, alienation, marginalisation, discrimination, socio-economic and political deprivation and the impact of the British foreign policy on young British Muslim minds. Moreover, lack of relevant contemporary Islamic knowledge production and almost non-existence of local Islamic leaders with compatible discourses that can appeal to the Muslim youth in today’s Britain are also analysed in the context of the paper.
(OP 11) MARITAL DISCORD
by Abdulhamid A. Abusulayman  
PB: £4.00, (ISBN: 978-1-56564-446-5)

The Qur’an speaks of living with each other on a footing of love, kindness, mercy and mutual consultation between husband and wife. It also addresses those times when the atmosphere is strained. This paper examines the issue of marital discord with a deep sensitivity to the perspective of women. Criticising an approach to the Qur’an that is misogynistic rather than emancipatory the paper moves the debate forward by introducing an alternative interpretation of the Qur’anic text. The explanation is fresh, firmly on the side of women’s human rights and recaptures the full Islamic spirit of human dignity.

(OP 13) MAQASID AL-SHARIAH MADE SIMPLE
by Mohammad Hashim Kamali  

Maqasid al-shariah, or the higher goals and objectives of Islamic law, is an important and yet somewhat neglected theme of the Shariah. Generally the Shariah is predicated on the benefits of the individual and that of the community, and its laws are designed so as to protect these benefits and facilitate improvement and perfection of the conditions of human life on earth. This easy to read guide gives a birds eye view of the subject, simplifying its main principles to help readers understand the subject of maqasid al-shariah and how it explains the ‘wisdoms behind rulings.’ This paper focuses on a general characterisation of maqasid al-shariah and its origins in the Qur’an.

(OP 14) MAQASID AL-SHARIAH A BEGINNERS GUIDE
by Jasser Auda  

Current applications (or rather, misapplications) of Islamic law are reductionist rather than holistic, literal rather than moral, one-dimensional rather than multidimensional, binary rather than multi-valued, deconstructionist rather than reconstructionist, and causal rather than teleological. There is lack of consideration and functionality of the over all purposes and underlying principles of the Islamic law as a whole. Further, exaggerated claims of ‘rational certainty’ (or else, ‘irrationality’) and ‘consensus of the infallible’ (or else, ‘historicity of the scripts’) add to lack of spirituality, intolerance, violent ideologies, suppressed freedoms, and authoritarianism.

(OP 15) THE ISLAMIC VISION OF DEVELOPMENT IN THE LIGHT OF MAQASID AL-SHARIAH
by Muhammad Umer Chapra  
PB: £4.00, (ISBN: 978-1-56564-441-0)

The maqasid al-shariah have been either directly stated in the Qur’an and the Sunnah or inferred from these by a number of scholars. All of these address the raison d’etre of the Shariah which, as recognised by almost all the jurists, is to serve the interests of all human beings and to save them from harm. In this paper Dr. Chapra explores the Islamic vision of development in relation to the maqasid al-shariah arguing that Islam has emphasised all the ingredients of human well-being, including the human self, faith, intellect, posterity as well as wealth, for society to flourish.