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Dr Iner completed her PhD in Cultural Studies (major) and Gender and Women's Studies (minor) at the University of Wisconsin-Madison (UW), USA. In addition to taking part in the organising committee of the international Islam conferences held in the US and Australia, Dr Iner authored the book entitled *The Two Faces of the Stage* comparing two mystique play writers' point of views on creation, existentialism, and the Creator. She published encyclopedia entries, journal and periodical articles and delivered conference papers. She taught some subjects in the University of Wisconsin-Madison and conducted some projects in Australian Catholic University in Melbourne. Presently, she is lecturing and coordinating Higher Degree Research at Centre for Islamic Studies (CISAC), CSU. Dr Iner is also part time research fellow at CISAC conducting a research on the second generation Australian Muslims' religious identity formation. Her upcoming publication is an edited volume entitled *Muslim Identity Formation in Religious Diverse Societies*, London: Cambridge Scholars Publishing, 2015.

Attended, Unattended and Blocked Means for Social Cohesion: Homegrown Australian Muslims' Emotional, Civic and Humanitarian Experience with the Wider Australian Society

Ethic, religious and cultural pluralism is an undeniable destination of the global world in the 21st century. Interfaith dialogue reinforces communication and interaction with the people of the other faiths and thereby aims to contribute to social cohesion positively. Nevertheless, religion in some cases is portrayed as a source of division and a point of departure especially for those belonging to a minority religion. This is heavily felt by Muslim minorities living in the West who deal with some overlapping prejudices originating from Islamophobia, xenophobia and neo-Orientalism due to their Muslim, immigrant and non-Western background.

Considering that Muslim youth who practice Islam in daily life would be more affected by the consequences of being identified on their religious basis, I conducted an online survey among the homegrown Muslim youth of NSW in age 19-29, who are devout enough to perform five daily ritual prayers regularly. Although about 550 Muslims attempted to take the survey, only 343 could pass the eligibility criteria and completed the survey. Some survey questions investigated Australian Muslim youth's in-community and out-community relationships in civic and humanitarian as well as day to day life circumstances. The questionnaire included open ended questions for an in-depth analysis of the participants' in-group and out-group relations and self-positioning in the midst of sociopolitical as well as day to day life circumstances. Open ended question were extensively responded by around 150 participants. The findings illustrated that homegrown Muslim youth experiences exclusion due to negative portrayal of Muslims and biases against Muslims. Although few participants are pessimistic, the majority is optimistic about Muslims' future in Australia. They believe in the power of goodwill and personal interaction to remove the biases in the long-run. Yet, the ghettoization not only in geographic but also in humanitarian and civic activism level hampers possible means of interaction. Addressing both the qualitative and quantitative findings, this paper analyses the available, attended, unattended and blocked channels of communication and interaction with the wider society. In so doing, the research paper aims to contribute to advancement of cohesion in Australia by addressing the barriers to be removed and highlighting the available but unattended means to be utilised.

