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A place for religion

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Propositions accompanying the PhD thesis *A Place for Religion* by Laura Kapinga

1. The religious identities of young Muslims are always anchored in the local everyday context.
2. Combining spatial and temporal approaches is crucial in identifying patterns in the diverse experiences of young Muslims' identity negotiations in emerging adulthood.
3. There is no clear spatial separation between 'the secular' and 'the sacred'.
4. Everyday places are most important for how young Muslims 'live' and negotiate religion while transitioning from youth to young adulthood, not the mosque or other places with a clear religious function.
5. Space is a valuable medium, methodology and outcome in the study of contemporary religion (McGuire).
6. Reflexivity is an ongoing process. 'Positionality meetings' enhance the reflexive process during the qualitative research cycle.
7. Studying lived religion is impossible when researchers do not critically engage with their own belief systems.
8. Being able to be invisible in (semi)public places 'when being yourself' is important for wellbeing.
9. Researchers and policymakers should make place for religion in contemporary and future wellbeing debates.
10. Een kenmerk van ongelijkwaardigheid is dat leden van de inferieur geachte groep altijd een taakje hebben; ze moeten hun bestaansrecht bewijzen om gehoord te worden (Roxane van Iperen, 4 mei lezing, 2021).