EUROPEAN QUEER MUSLIM
MOVEMENT
PROGRAM

› Introduction

› Group session

› Movie “European Queer Muslims”

› Presentation: “Queer Muslim Identity and Movement”

› Panel discussion

› Answering the Question Box

› Closure
GROUP SESSION

- All people of the same number, form group
- Talk about Queer Muslims, what does come to your mind?
- After that, report to us your results/impressions
Queer Muslim movement in Europe
LEYLE JAGIELLA

QUEER MUSLIM IDENTITY
QUEER MUSLIM MOVEMENT

TAWSEEF KHAN
THE QUEER MUSLIM MOVEMENT
Timeline of Queer Muslim Organisations:

• 1977-78: Lavender Crescent Society (first organisation, set up in San Francisco)
• 1991-1992: Salaam (Canada)
• 1996: The Inner Circle (South Africa)
• 1998: Al-Fatiha (US)
• 1999: Al-Fatiha (UK), now Imaan;
• 2000: Salaam relaunched as Al-Fatiha (Canada)
• 2001: Safra Project (UK); Merhaba (Belgium)
• 2008: KifKif (Spain)
• 2010: HM2F (France)
• 2011: Omnya (Belgium)
• 2012: Maruf (Netherlands)
Demographics of Queer Muslims in Europe:

- Queer Muslim ‘diasporas’
- Queer Muslim refugees
- Muslims indigenous to Europe
- Converts of Queer ‘indigenous’ Europeans

This diversity = VERY BROAD REMIT
What do Queer Muslims want?

- Movement is shaped by the needs of our members. They want:
  
  - Belonging
  - Empowerment
  - Physical and Emotional Well-Being
  - Acceptance (from the Communities that marginalise them)
How do we achieve this?

• 1. IDENTITY:
  • → Religion
  • → Culture
  • → Queer Politics

• → Islamophobia is a major barrier.
2. VISIBILITY:

- Visibility is an ongoing negotiation for us all.
- Practicalities force us to adopt ‘strategies’ on visibility.
- Representation must **SERVE** our communities.
3. COMMUNITY BUILDING:

- We are building a space for people that are ‘SQUEEZED OUT’.

- Community is not just about friendships and support: it is about ‘co-existence’.

- This is our priority.
• 4. ALLIANCE BUILDING

→ This is the next ‘frontier’ in the Queer Muslim Movement.

→ Queer Muslims can drive dialogue on ‘inclusive’ Islam.

→ Great examples of this in South Africa, UK, Germany, USA and more.
Conclusions:

• We are not ‘new’;

• The Queer Muslim movement is not monolithic;

• We have strong traditions of accepting sexual and gender diversity;

• We need assistance with resources, funding etc; and

• We have strong philosophies about the ethos of our movement.
PANEL DISCUSSION
CLOSURE