



CALEM RUMI's
Isiphephelo



Inclusive Mosque, refugees' Shelter
& progressive imam-es training Institute



CALEM | renamed since 2010
20 years of expertise

1 / INSTITUTE - trainings

2 / CABINET – counseling

3 / PUBLISHING – publications

4 / SHETLER & INCLUSIVE MOSQUE



بسم الله الرحمن الرحيم والصلاة والصلاة على رسول الله النبي الأمي المصطفى
من يهدي الله فلا مضل له ومن يضل الله فلا هادي له

*Au nom de Dieu, le Clément le Miséricordieux, que la Bénédiction et la Paix
soit sur Mahomet, le prophète illettré, élevé par le Seigneur.*

In the name of God, the Compassionate, the Merciful,
May Blessing and Peace be upon Muhammad ,
the unlettered Prophet, raised by our Lord.



A – try as hard as we can to sustain our brothers and sisters, against *Infrahumanization* from some homophobic, dogmatic religious authorities.

B – be a propositional force within our LGBTQIA network, fighting back racism, Islamophobia, partisan nationalisms and any kind of discrimination

➤ **AIM: working for an Inclusive Islam, and for a Secularism truly respectful of all beliefs, towards Human Rights full respect**

1 – Sustain and council progressive, inclusive and LGBT+ Muslims and their families

2 – Talks and reflection groups organized regularly

3 – Inform the LGBTQIA community about being Muslim ; inform the Muslim community about being LGBTQIA

4 – Meetings and events - Peacefully answer the violence of dehumanization

5 - Advocacy towards Human Rights and concrete support for refugees from a Muslim background that flee their country because of persecutions and death threats, due to their ethnicity, sexual orientation or gender identity.





Creat a safe space with clear and simple ethical guidance:

- I **speak** on my behalf
- I respect others without **judgment**
- Confidentiality, what is said **between us** stays between us
- Avoid academic **elitism**
- No contribution to reproduce **dogmatism**





Today, what is **CALEM**?

1St: an **INSTITUTE** for trainings

WWW.CALEM.EU - INFO@CALEM.EU



The *Rumi's Isiphephelo* project

The CALEM Institute offers you the opportunity to benefit its trainings, on the basis of renowned studies, in relationship to the reform of our representations of contemporary Islam, respecting human rights and towards universally egalitarian societies.

- > **OUR VISION:** make of Islam a factor of emancipation for all
- > **OUR MISSION:** training imams, teachers and students, in Islamic liberation theology
- > **OUR GOAL:** sustaining efforts of progressive Muslims around the world, towards inclusive & egalitarian societies, fully aware of their universal potential.



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This year, participants to the *Progressive Islamic Training (PIT)* come from a dozen different countries. Our meetings ("*halaqat*" in French, English and Arabic) take place mainly on Skype, but also, three times a year, at the CALEM Institute (Marseille, France).

Thanks to the progressive imam-as who joined us at certain times to give us the benefit of their lights: Musab Joshua, Ani Zonneveld, Seyran Atesh and many others to come inch'Allah.



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At the end of our **personalized or group training**, the certificate issued by the CALEM institute will allow them, inch'Allah, to **give more credit to their future commitments** in various environments (mosques, universities, prisons, social centers, etc.), and especially **within progressive and inclusive Muslim communities** which are emerging around the world today.

Our training manuals (in seven volumes of about one hundred pages each) are available (for our participants exclusively) in paperback:



Today, what is **CALEM**?

2nd: a **CABINET** for counseling

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In 2018, our Cabinet (co)organized or participated to around twenty international events:

- conferences or public debates
 - *khoutbah* (religious inclusive sermons)
 - interviews (national & international medias)
- Etc.



We also celebrate more and more inter-religious or same sex marriages, in France and Europe.

Follow the activities of our Cabinet on the Facebook CALEM's group & on the pages of our rector:





For governments, international NGOs, lawyer firms...

September 2019, the 16th, **CALEM** is a the **United Nations** (Geneva, 50 governmental representatives) in collaboration with **MPV** (Muslims for progressive Values) and **GIN** (the global interfaith network for LGBT+ spiritual identities)





CALEM worked with major international organizations...

- French National Assembly conference - may 2010
- CALEM colloquiums, 2010 - 2011 - 2012
- International spiritual retreat in Morocco
(trainings under cover of sacred music festival)
- GIN-SOGIE in 2014 in Johannesburg
- « Green Book » - Tome I to III
- « CEW » conference – lesbian Muslims' conference, 2010
- Quarterly newsletter – homomusulmans@gmail.com
- Seminars in each French main cities
- prevention against homophobia / HIV-AIDS (suburb Paris and schools...)
- Refugees and Asylum seekers assistance
- ...

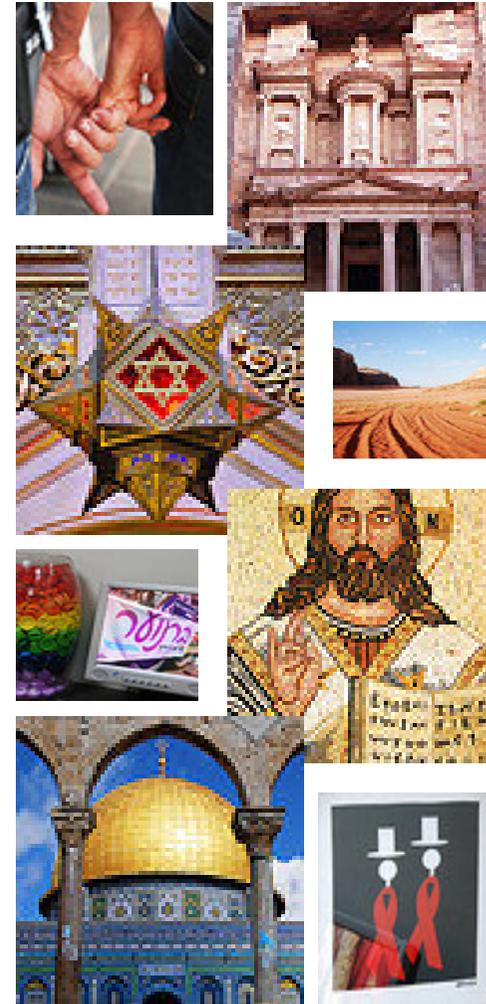


2011, journey in Holy land – Jordan, Israel & Palestine

- Dialogue for Peace, no matters difficulties
- A-political, free of any ideology or political party
- RE-discover our common Human heritage
- empower LGBT and women to engage with religious authorities and their communities in peace, about human rights

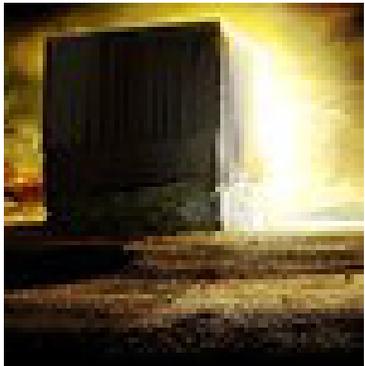
Videos and pictures on our travel blog:

<http://www.homosexuels-musulmans.org/INCLUSIF/BLOG-voyage-isreal-palestine-spiritualites-LGBT.html>





But also in Mecca in 2012 with the afro-american woman imama, Amina Wadud (member of our *INIMuslim* international network)



Videos and pictures on our travel blog:

https://www.calem.eu/Tawheed-Umrah_islamic-pilgrimage-Mecca-Madinah-June2012-Radjab1433_with-Amina-Wadud-amp%3b-inclusive-progressive-secular-Muslims.html



And also through our intersectional annual
AOZIZ Festival (Marseille – since 2018)



Visit our dedicated website:

<https://www.calem.eu/AOZIZ.html>



CALEM worked on solid ground with major sponsors & partners...

- sponsors like LLH, ARCUS, Church of Sweden...
- a Steering Committee to sustain our activities and share decision making, with coordinators for Europe, MENA, Southern Africa
- Co-voter for ILGA Africa constitution, “faith” terminology needed
- ...



Today, what is **CALEM**?

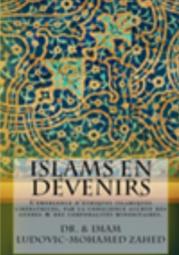
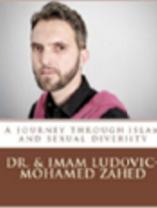
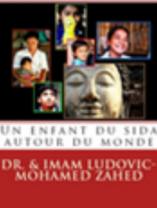
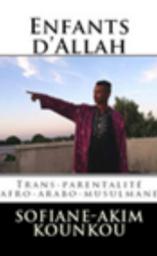
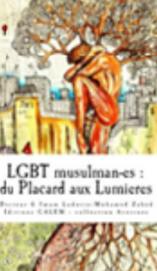
3rd: a **PUBLISHING** house



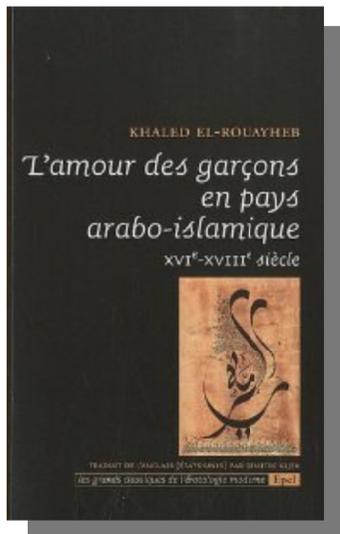
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All our publications on the topic (in Tunisia, Algeria, post Arab-Spring contexts),
 are available in **PDF for our trainees for free: info@calem.eu**

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| <p>En savoir plus ici</p>  <p>Thèse d'anthropologie du fait religieux - EHESS (2015 / 786 p.)</p> <p>Prix éditeur Paypal - 26,90€ (livraison gratuite)</p> <p>Acheter</p> | <p>En savoir plus ici</p>  <p>17 mai : journée mondiale contre l'homophobie (2017, 70 p.)</p> <p>Prix éditeur Paypal - 13,90€ (livraison gratuite)</p> <p>Acheter</p> | <p>Learn more here</p>  <p>Second version (2016 / 200 p.)</p> <p>Special price, Paypal - 25 USD (free delivery in Europe)</p> <p>Buy Now</p> | <p>En savoir plus ici</p>  <p>Seconde édition (2016 / 200 p.)</p> <p>Prix éditeur, Paypal - 25,50€ (livraison gratuite)</p> <p>Acheter</p> | <p>En savoir plus ici</p>  <p>Autobiographie autorisée (2016 / 200 p.)</p> <p>Prix éditeur Paypal - 17,50€ (livraison gratuite)</p> <p>Acheter</p> |  <p>(GINL, 2015)</p>  <p>(L'Harmattan & l'Observatoire Des Transidentité, 2015)</p> |  <p>(IASUT & ICEM, 2015)</p> |
|  <p>Essai sur le féminisme islamique en France et ailleurs (2017, à paraître)</p> | <p>En savoir plus ici</p>  <p>Etude de terrains comparative</p> <p>Prix éditeur Paypal - 19,90€ (livraison gratuite)</p> <p>Acheter</p> | <p>Saber más</p>  <p>(200 p., autobiografía en Español, CALEM - 2017)</p> <p>Precio del editor, Paypal - 17,50€ (envío gratis en Europa)</p> <p>Comprar ahora</p> | <p>Bientôt disponible</p>  <p>Autobiographie d'un "trans boy" musulman, d'origine algérienne et congolaise (CALEM - 2018, 1er janvier)</p> | <p>En savoir plus ici</p>  <p>Seconde édition (2017 / 500 p.)</p> <p>Prix éditeur Paypal - 23,50€ (livraison gratuite)</p> <p>Acheter</p> |  <p>Des Ténébreux vers La Lumière 2011 & 2017 - contribution aux rapports annuels de SOS Homophobie</p>  <p>(REVUE MIROIR / MIROIRS N°6)</p> |  <p>(2015 - Autografía, Rio de Janeiro)</p> |
| | | | | |  <p>(2015 - Karthala, IRAC)</p> |  <p>Autobiographie du Dr. et imam Ludovic-Mohamed Zahed (2012 - Max Milo)</p> |
| | | | | |  <p>(2016 - Cahiers Internationaux de Sumbolama, Université de Moulins)</p> | |

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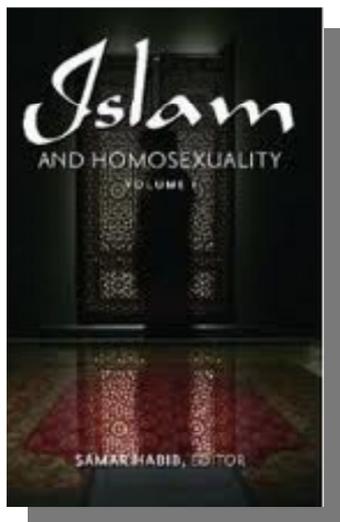
These subjects are brainstormed mainly in the commission Reflection Islam of HM2F, and during our CALEM plenary conferences and seminars.

Khaled Al-Rouayheb

"Before homosexuality in the Arab- Islamic world"

The author gives great bibliographical references about sexual orientation and gender diversity within Islam, as a civilization, before the modern era.

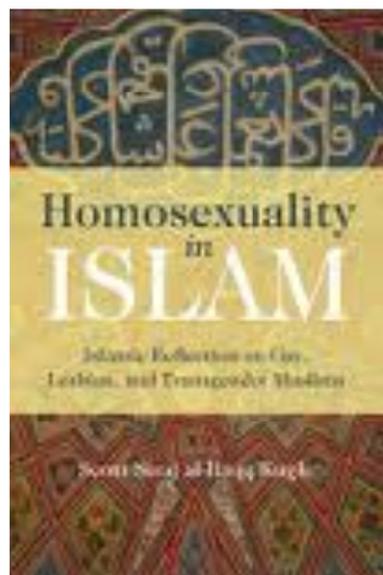
Reflection Islam – 14th October 2011 - http://www.homosexuels-musulmans.org/compte_rendu_RI.html



Samar Habib

"Islam and homosexuality"

The author put in exergue self-determination of queer from the arab-Muslim (mainly those who lives in the West) and their emancipation toward neocolonialism.



Scott Siraj Kugle

"Homosexuality in Islam"

The author analyses in a brilliant, but nonetheless personal way, the evolution of same-sex relationships' representation among the Islamic civilization, from an essentially theological perspective.

CALEM éditions - WWW.CALEM.EU (2017)

« Homosexualité, transidentité & Islam »

CALEM éditions (a structure that has existed since the beginning of the 2000s) aim at proposing an in-depth catalog of references dealing with theological, sociological, sexual and cultural topics, in particular in relationship with Islamic religiosities, so-called "Arab" cultures", feminisms, homosexualities and trans-identities.

(Free PDF online)



Homosexualité, Transidentité & Islam :
Etude systématique & systémique
des Textes arabo-islamiques

Dr. & Imam Ludovic-Mohamed Zahed
Editions CALEM - collection Averroès



Today, what is **CALEM**?

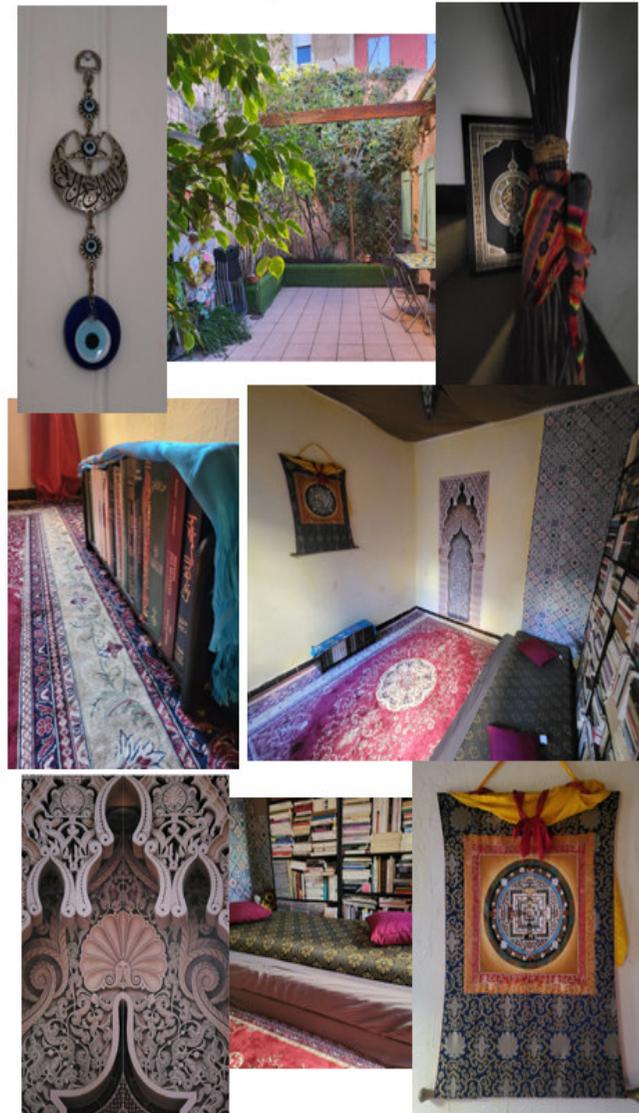
4th: an asylum seekers' **REFUGE**
& inclusive **MOSQUE**

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An inclusive mosque is a Muslim place of worship that aims to welcome and include all worshipers, regardless of ethnicity, gender, sexual orientation or physical abilities. These mosques seek to create an open and welcoming environment where every individual is respected and valued. They can implement initiatives such as access for people with reduced mobility, the inclusion of women in main prayer spaces, training of imams on inclusion and diversity, and the promotion of interfaith dialogue.

The objective is to promote a practice of Islam that is respectful, egalitarian and open to all. The creation of inclusive mosques throughout Europe could have several consequences. Firstly, it could promote greater integration of Muslim communities into European society, by providing worship spaces adapted to their needs. This could help reduce feelings of exclusion and marginalization among Muslims.





Furthermore, inclusive mosques are also a medium to be used in order to foster interreligious and intercultural dialogue, encouraging exchanges and mutual understanding between different communities. This could strengthen social cohesion in European societies.

However, the creation of inclusive mosques could also spark backlash among certain groups, fueling concerns related to immigration, cultural identity and security. These reactions could manifest themselves in the rise of xenophobic or Islamophobic discourse. It is important to note that the specific consequences would depend on the political, social and cultural context of each European country.

It is therefore essential to encourage open and constructive dialogue to address these issues and find solutions that enable inclusion and mutual respect. The employees and volunteers of these mosques and Islamic institutes also have training in human sciences and/or social sciences, in order to be better equipped intellectually to face daily difficulties, in addition to their theological training.





Social, convivial, and spiritual activities

All the members of our local community are welcomed regularly in our library, garden or mosque, for those who have the will to pray together.



CALEM ethics and values



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Peer to peer interactions & dialogue:

1 – I speak in my name

2 – I respect other's positions

3 – what is said between us, stays between us



CALEM – operational aim:

- 1 - increasing NGOs and civil initiatives **visibility**
- 2 – sustaining each others **inner dynamic** – together we are stronger
- 3 – work on common projects, built on a **common ethic**
- 4 – our brothers and sisters shall **not go through that journey alone**
- 5 – The ultimate goal is **to be seen as Muslims**, full stop – **as human as anyone else** to choose, or not, to express their spirituality, or not at all.



CALEM – training for trainers, intellectuals, activists through:

- 1 – hundreds of trainees through more than 30 international seminars, colloquiums, spiritual retreats towards more “**cultural**” **inclusivity** and **human rights**
- 2 – always in **collaboration** with **grassroots NGO** in North and Southern Africa, Europe but also **universities** and **religious institutions**
- 3 – producing **mandatory resources** on Islam, Gender, Sexuality and Human rights
- 4 – sustain **capacity building** towards grassroots sister organizations
- 5 – welcome and **empower refugees** in Europe, but more and more on the African continent
- 6 – dialogue with religious leaders and interfaith liberation

Long term movement building Inch'Allah



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CALEM is founder member of several international networks...

- Alliance of Inclusive Muslims (USA - Europe)
- Queer International Network
- (launched at the AIR 2014, The Inner Circle)
- GIN-SSOGIE (Global Interfaith Network)
- Progressive International Network
- ...



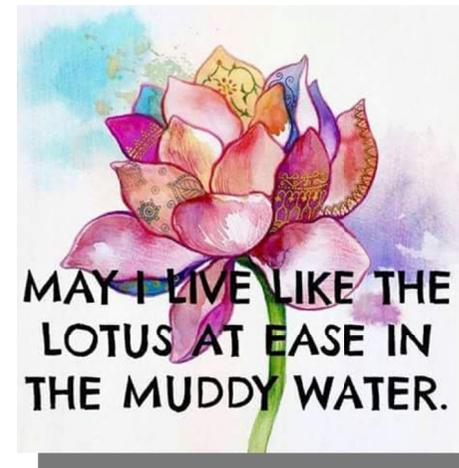


BUILT TOGETHER AN INTERNATIONAL VISIBILITY FOR the LGBTQIA ISLAMIC ACTIVISM

The concrete proposal of our network shall be sustained inch'Allah by :

- ▣ The strength of our faith – **TAQWAH**
- ▣ The respect of our different points of view - **MASLAHAH**

Nobody has to take the lead on anybody
We have to increase our common visibility and
brainstorming, instead of trying to take the lead
when some **organizations are barely viable.**





Examples:

- Problematics deconstructed
- Concepts used in order to do so



« *Ijtihad* »: freedom of thinking



We shall never forget prophet's
Mohammed wisdom ﷺ :

*“Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given **freely and willingly**. Do not, therefore, do injustice to yourselves.”*

(many other hadiths and Quran's verse about jurisdictional right / wrong :
collected anyway 200 years after our prophet's death ASWS))

**What could be more important for a free
willing Muslim than his/her human dignity
and basic human rights!?**



Our Prophet 's ﷺ tradition is love & « *Rahma* »



- Accepted that « *mukhanathun* » served his children and wives.
- He defended what we call today transgender Muslims against what we call today “ *homophobia* ”.
- As a political leader, he gave rights to women, ethnical and religious minorities, discouraged slavery and called for mercy towards animals...



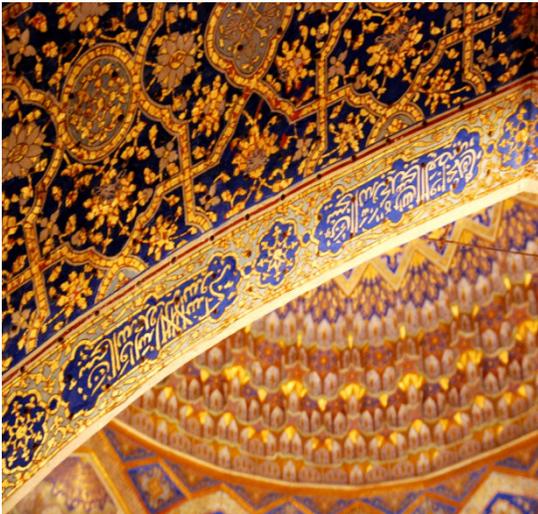
In sociology of religion, prejudices are not religion!

Spirituality is not about rules, but about secularized humanism...

- “Rules” are confounded with traditions
- Traditions change from one spatiotemporal context to another

We have to embrace the Islamic humanism !

(Scott Siraj al-Aqq – “Homosexuality and Islam”, 2010)





Déterminisme de l'expression du bien-être (motivation au quotidien, collaboration, projection dans l'avenir) ou de la violence individuelle, communautaire et collective (préjugés envers autrui, phobies paranoïaques diverses, voire meurtre sadique, lutte armée ou terrorisme) :

LA RELIGIOSITE, FACTEURS PREMIERS ET SECONDAIRES :





Déterminisme de l'expression du bien-être (motivation au quotidien, collaboration, projection dans l'avenir) ou de la violence (préjugés envers autrui, phobies paranoïaques diverses, voire meurtre sadique, lutte armée ou terrorisme) individuelle, communautaire et collective.

L'EXEMPLE DE « LA MAIN OUVERTE », LA CAUSALITE PREMIERE :

En sociologie, afin d'illustrer la difficulté à identifier les réelles causes d'une problématique donnée, on donne l'exemple de la paume de la main (facteur essentiel de la motricité, qui stimule le reste de la main) et des doigts (facteurs secondaires sans lesquels la main continuerait de se mouvoir) :



1/ Lorsque la main est ouverte, la paume de la main (facteur déterminant dans la motricité) est aisément identifiable, visible au premier regard. On voit tout de suite que c'est la paume de la main qui fait bouger le reste (*situation où les dynamiques sociales sont apaisées, sans crispation identitaires et politiques majeures*).



2/ Lorsque la main est fermée, la paume de la main (facteur déterminant) devient difficilement identifiable, n'est plus visible au premier regard. Le profane pense que ce sont les doigts qui se crispent par eux-mêmes, qui seraient les facteurs déterminants et non pas périphériques, identifiés non plus comme secondaires mais comme visibles au premier regard (*situation de crispation sociale et politique*).



3/ Lorsque la main est fermée et qu'un seul doigt pointe, la paume de la main reste difficilement identifiable, n'est. Le profane fait sortir du lot un seul doigt : pourtant facteurs secondaires, aggravant ou émancipateur en temps de crise, mais sans déterminisme premier dans la genèse de la crise à affronter (*situation de discrimination d'une communauté identifiée comme responsables de la crise, mais de couper ce « doigt » ne résoudra en rien la crise, elle s'en trouvera même aggravée, et la main continuera de se mouvoir, pour le pire ou le meilleur*).

Merci

Thank you

بارك الله فيك

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