**Queer and Religious: Navigating Between Conservatism and Secularism**

*24. Trans\*, non-binary, lesbian, gay, bisexual, queer, intersex, and heterosexual lives*

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Proposal: While the situation of queer and trans people within religious communities has gained an increased amount of attention in recent years, with the issue of “conversion therapy” being brought into public discourse by the UN and various LGBTQIA+ organisations, the amount of research that offers in-depth explorations of the living conditions of religious queer and trans people is limited, especially in Sweden. In this panel, we bring together researchers studying the intersection of religion, gender and sexuality through ethnographic fieldwork of Jewish, Christian and Muslim LGBTQIA+ lives in the context of Sweden and the UK. In doing so, we address the simultaneous under- and overemphasis of religion in feminist research and the absence of religion as a variable in intersectional approaches to gender and sexuality. Moving beyond the idea that queerness and religion are incompatible and that religion is the main threat to LGBTQIA+ rights, Lundell’s paper aims to explore the lived religion and living conditions of Jewish, Christian, and Muslim queers in Sweden today. By approaching the research participants as religious subjects rather than outsiders to religion, this study offers insights into how religious queers navigate religious milieus as well as the boundaries of secular queer communities. In Carlström's presentation, the focus is on a specific religious community in Sweden, namely that of Evangelical Christianity, commonly known in Sweden as the “free churches”. Historically, LGBTQ issues have been subjects of contention within this environment. As societal attitudes have evolved, some denominations have become more inclusive, while others perceive these changes as conflicting with fundamental Christian principles. Utilizing a phenomenological approach, Carlström explores how Christian LGBTQ individuals navigate these communities and how they experience sexuality, intimacy, and faith. While most of the visible queer religious groups in Sweden are Christian, the UK has in the last 20 years seen a unique increase of queer Muslim groups. Simultaneously, research has focused on the individual identity processes of queer Muslims, not taking into account the contexts that shape the identity processes of these individuals. Holmquist’s paper aims to examine how queer Muslim identities are shaped by interacting with queer Muslim groups, to highlight how multiple minority identities are constructed both individually and collectively. By bringing these presentations together, this panel aims to contribute to the ongoing conversation on religion and LGBTQIA+ lives, allowing for a critical yet affirmative approach to religion as something that both conditions and enriches queer people’s lives.