



JULY 2022

Musawah Brand Guidelines



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1.0 About Musawah



1.1 Our Story

Musawah ('equality' in Arabic) is a global movement for equality and justice in the Muslim family. Musawah launched in February 2009 at a Global Meeting in Kuala Lumpur, Malaysia, attended by over 250 people from 47 countries. We are comprised of NGOs, activists, scholars, legal practitioners, policymakers, women and men from around the world.





In its first decade, Musawah produced ground-breaking work in the field of **knowledge, capacity building, and international advocacy.**



This included:

- Muslim Feminist critique and rights-based knowledge, analyses, and vocabulary arguing for the possibility of reform centering equality and justice in Muslim legal tradition.
- Strengthened the capacity of over 300 activists and policy makers from around the world to advocate for reform, including challenging the ways Islam is used to both justify discrimination against women and resist demand for legal reform.
- Built a trusted relationship with the CEDAW Committee, leading to a significantly enhanced engagement of the CEDAW Committee with State parties enabling them to better hold them to account on advancing gender equality.
- Created the **Musawah Framework for Action** to use as an international advocacy tool to promote compliance based on reconciling religion and rights, especially with regard to Article 16 on marriage and family relations.
- Prioritising the creation of knowledge needed to justify the possibility of and path to reform within Muslim legal tradition.



Musawah's 20 year vision:

By 2039, we live in a world where gender equality, justice and non-discrimination are normalised as inherent in Islam and reflected in laws and cultural practices. By then Muslim women's activism, as a collective force for social justice, will be shaping and reflecting women's diversity and lived realities in religious discourse. Governments, will, by then, be responsive to the human rights of all marginalised communities.



Musawah's mission:

To amplify our voice globally and accelerate our impact on the ground towards recognition that reform of discriminatory family laws and practices within Islam is possible. We galvanise collective action and garnering broad-based public support to enable national advocates¹ and activists to position their claims and build momentum within a larger intersectional Muslim feminist movement.

¹Advocates share Musawah's goal of equality in the family and have a stake in and commitment to the growth of the movement. Advocates agree with the Musawah Framework, use it in their organising work, and contribute to the achievement of Musawah's strategic goals and objectives.



1.2 Framework for Action

The Musawah Framework for Action is a holistic approach that argues for reform using multiple and interconnected perspectives:



Through the Framework, we reclaim the spirit of equality and justice within Islam, which we see as compatible with international human rights standards. We centre women's perspectives and lived realities, uncover women's voices (both historical and contemporary), and recognise such perspectives and voices as legitimate and authoritative.

This Framework for Action is a working document that provides a conceptual framework for Musawah. Musawah declares that equality in the family is necessary because many aspects of our current Muslim family laws and practices are unjust and do not respond to the lives and experiences of Muslim families and individuals.

We believe that equality in the family is possible through a holistic approach that brings together Islamic teachings, universal human rights principles, fundamental rights and constitutional guarantees, and the lived realities of women and men today. Musawah uses this Framework for Action to campaign for reform of Muslim family laws that discriminate against women and to resist regressive amendments demanded by conservative groups within society.

The Framework makes possible for various perspectives to be combined and used in harmony with each other, allowing women to locate their activism, feminism and demands for justice and equality in both Islamic and human rights frameworks. Advocates and activists can choose which of these approaches or perspectives are most useful/appropriate to their specific needs and contexts.



1.3

Theory of Change

The Musawah Theory of Change (TOC) outlines the desired change our global movement is working to achieve in the world by 2039. It lists the spaces we will occupy and the impact we will make in these spaces:

I. Public discourse on religion and lived realities

- The language, concepts and narratives used by Musawah to promote the inherent gender equality, justice and non-discrimination in Islam, become normalised and prevalent in mainstream discourses.
- Influential figures within key constituencies who have a multiplier effect are willing and able to publicly promote equality, justice and non-discrimination as inherent in Islam.
- People from diverse walks of life are able to access, understand and use knowledge that promotes equality, justice and non-discrimination as inherent in Islam.

II. Laws, policies, judicial practices and procedures

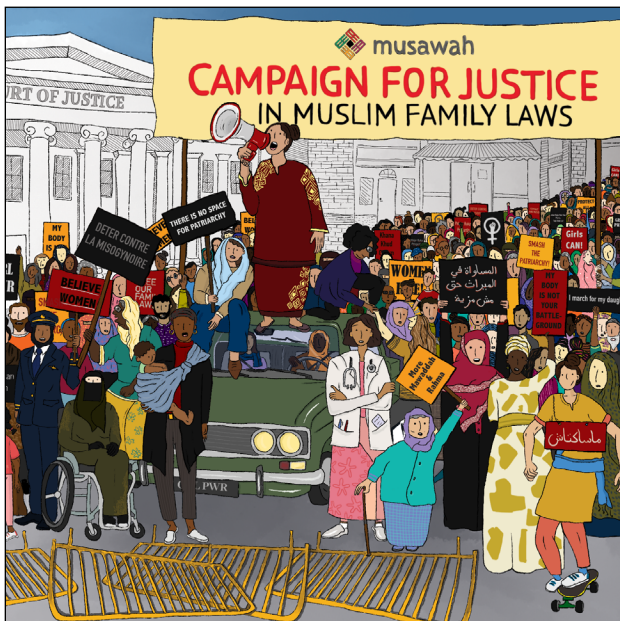
- Gender equality is upheld as a fundamental aspect of laws, policies and judicial practices at the international and national levels.
- States have the political will to enact, reform, and enforce laws and policies that guarantee equality, justice and non-discrimination, and respond to the lived realities of women in Muslim contexts.
- Global and national discourses on laws, policies and practices applicable in Muslim contexts reflect justice, equality and non-discrimination. They respond to evidence that shows the benefits of equality in law and practice, the growth in scholarship and public support for equality for women in Islam, and the trajectory of reform in many Muslim contexts to address the lived realities of women today.

III. Social attitudes, behaviours and norms

- Well-informed media use a gendered lens, adopt nuanced analyses, and recognise the diversity of lived realities of Muslims and interpretations of Islamic teachings.
- Young people, families and centres of learning demand content and materials that promote equality, justice and non-discrimination as inherent in Islam and highlight diverse Muslim lived realities.
- Muslim women from various walks of life are portrayed in mainstream pop culture (soap operas, magazines, ads and marketing, music, emerging artists, literature) as having agency and autonomy and playing active roles in society.



1.4 Areas of Work



Campaign for Justice

The Campaign for Justice in Muslim Family Laws (CFJ) was launched in May 2020, at the start of the COVID-19 pandemic. It is a campaign led by Muslim women demanding reform of discriminatory family laws and practices that have been justified in the name of Islam.

Three Regional Programmes were formed (Sub-Saharan Africa, Middle East & North Africa and Asia) to enable and realise the CFJ goals. In each of these regions we support activists and national advocates to organise and mobilise so they can lead and implement the CFJ's aims and objectives at regional levels through its thematic groups.

Worldwide, over 45 countries — some with Muslim-majority populations and some with Muslim minorities — have codified or uncoded Muslim family laws that govern family relationships. Many of these laws discriminate against women and girls at different points in their lives: at entry into marriage, during marriage, and at the time of dissolution of marriage and/or the division of inheritance.

The Campaign for Justice in Muslim Family Laws has identified 12 areas and manifestations of injustice and discrimination in these three stages of women's lives. We have labelled these as the 12 principle issues of concern.

The Campaign for Justice in Muslim Family Laws is part of a wider global coalition, the Global Campaign for Equality in Family Law, that is led by Equality Now. Coalition partners include Act Church of Sweden, The Latin American and Caribbean Committee for the Defense of Women's Rights (CLADEM), Muslims for Progressive Values, Solidarity for African Women's Rights network (SOAWR) represented by FEMNET, African Women's Development, Women's Learning Partnership, UN Women and Musawah.

Musawah acts as the Secretariat for the CFJ and through the Regional Programme we focus on strengthening the collective force by being the one-stop resource centre for activists, grassroots groups and advocates in the three regions. Our work includes producing policy briefs on Muslim family law issues, publishing comparative legal frameworks, providing inputs to national policy or bills on personal status/family law development, and opening spaces at international platforms for national advocates.



Capacity Building

Musawah's ground-breaking knowledge production is at the heart of its credibility and impact. We firmly believe in the transformative power of knowledge and actively share and disseminate it to support activists, rights advocates and policy makers to bring about systemic change. We fill the gap in legal, theological, juristic knowledge and the conceptual tools that exists within the diverse Islamic tradition. Since 2013, Musawah has trained over 350 activists, academics and policymakers from 37 countries, across four global regions in its bespoke Islam and Gender Equality and Justice (I-nGEJ, pronounced 'I engage') training programme. Trainings aim to build the knowledge, raise consciousness and courage of activists to reinforce a tradition of public debate on religion, policymaking and women's rights in Muslim contexts.



International Advocacy

Our International Advocacy Programme aims to strengthen Muslim women's voices and raise the visibility of initiatives and activism advocating for equality and justice in the Muslim family at regional and international levels. A key strategy is to support national organisations and activists to engage with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and its treaty body, the Committee on the Elimination of Discrimination against Women (CEDAW Committee). Musawah also engages the United Nations Office of the High Commissioner for Human Rights (OHCHR), United Nations treaty bodies and special mechanisms, and international, regional, and national NGOs involved in international advocacy.





Knowledge Building

As stated earlier, Musawah's ground breaking knowledge production is at the heart of its credibility and impact. It is a central pillar in our Framework for Action where in collaboration with international scholars, theologians, jurists and activists, we build evidence of gender equality from within the Muslim tradition. This strengthens our demands and advocacy for reform equality and non-discrimination for Muslim women and men. The Knowledge Building Working Group facilitates access to existing knowledge about gender in Islam and creates knowledge and narratives about Muslim gender norms, status and trends in family law reform in simple, accessible language and in a variety of formats (books, policy briefs, advocacy tools, videos and infographics).



2.0

The Musawah Brand



2.1 Brand Voice

Our brand voice is a collective one. A large part of this is what defines our image and reputation as an organisation, and by extension a Secretariat of a growing global movement of multiple groups of activists and allies. Musawah's voice consists of the words, writing styles and messages that we use to communicate across mediums. Brand voice is paramount in how national advocates, activists, partners and community at large perceive us, feel about us and communicate with us.

Knowledgeable

Our very movement is founded on the production of trailblazing, feminist knowledge within the fold of Islam. We disrupt and offer alternatives to the patriarchal interpretations of the Qur'an and the Hadith. We create conceptual tools with scholars, advocates and legislators to apply language that is rooted in justice, egalitarianism and human rights from within Islam.

Empowering

We aim to inspire the next generation of Muslim women from all walks of life, not just leaders, and encourage them to lead systemic change in sociocultural and political spheres of influence with confidence.

Activists and advocates drive the movement from the ground up. Their experiences are centered, proving to the global patriarchy and Islamophobes that Islam does not belong to the religious authorities. We are collectively reclaiming our faith and reasserting authority back to us. We must communicate about the movement with a voice that is active and bold.

Accessible/ Bridging

We democratise knowledge for the sake of social change and transformation. We make it possible for women and men to read and unlearn discriminatory and marginalising interpretations of the Qur'an and the Hadith.

We articulate the complex language of Islamic feminist scholarship, legal paradigm and jurisprudence through a collective endeavor of hybrid communications (digital & face-to-face) to make concepts personal, relevant and relatable to Muslim women's every day lives. Our objective is to enable everyone in the movement to own the knowledge, use it and pass it on.

Assured

Our commitment to the global movement towards equality and justice in the Muslim family is steadfast and unwavering. We must be supported through the use of clear, concise, definitive speech. We must emulate the strength we hope to instill in Muslim women activists and advocates. But we are also caring, reflective and aware of our privilege.

We have the responsibility to remind fellow Muslim feminists that historically, Islam has been used as a tool of oppression and Musawah's aim is to realise equality and justice which we first accomplish through egalitarian reforms of Muslim family laws then radiate out through all levels of society.



2.2 Brand Tone

While Musawah's collective brand voice stays constant, our brand tone will change depending on the situation or audience, much like a person's tone of voice changes based on their context. Below are some examples of the tones of voice that we use to communicate.

**Our tone is professional,
approachable, conversational
and spirited.**



When collaborating with Musawah, use these examples as your guide.

Professional

WHEN TO USE

When communicating on behalf of the Musawah movement, our tone is professional, cuts-to-the-chase and concise. In all messaging across Musawah's work areas: Knowledge Building, Capacity Building, International Advocacy, Communications, Regional Programmes and Campaign for Justice — we need to convey confidence, the highest standards of integrity, inclusivity and care. We would like to put into practice the concepts laid out in the Qur'an and the sunnah of the Prophet.

Avoid using slang, colloquialisms, sensationalist and overtly casual language here.

WHERE TO USE

- Websites
- Procurement
- News interviews/PR
- Marketing materials
- External outreach (partners etc.)
- Videos

Approachable

WHEN TO USE

When communicating on behalf of the Musawah movement, our tone is all-inclusive. Our messaging must be comforting and encouraging. We are still expanding the movement and connecting to audiences hailing from a diversity of cultures and customs.

Our audience might have had diverse experiences of Islamic extremism/conservatism, Islamophobia, white supremacy and colonialism. We need to be welcoming by also catering to as many audiences as possible and strive to translate resources to their native languages besides English.

We aspire to be accessible to visually and physically challenged people and the neurodiverse by using a combination of visual and written content. We use plain and clear language to communicate.

WHERE TO USE

- Websites
- Facebook, Instagram & Twitter
- Newsletters
- News interviews/PR
- Marketing materials
- External e-mails
- Videos
- Knowledge Building resources



Conversational

WHEN TO USE

When communicating directly with Musawah's audiences, particularly with advocates and activists, you have the opportunity to introduce more casual language. Hashtags, emojis, acronyms and slang are welcome. They should be used appropriately and the overall message should stay true to the intersectional feminist values of the movement.

WHERE TO USE

- Facebook, Instagram & Twitter
- Blog
- Newsletters
- Internal e-mails

Spirited

WHEN TO USE

Leading a movement with advocates from all over the world is exciting. Our messaging should have a contagious enthusiasm that moves and inspires Muslim women to share and partake in Musawah's activities, and tell their communities about us as motivators, sustainers, sisters and nurturers. Our content and interactions should convey the feeling of belonging and community into the global sisterhood that is Musawah.

WHERE TO USE

- Websites
- Facebook, Instagram & Twitter
- Marketing materials
- Videos
- News interviews/PR



2.3

Logo & Usage Guidelines

Musawah publications and Musawah-led publications: the Musawah logo should stand alone and other logos placed on a second level.

Co-authored & partnered publications (such as joint press releases and statements): preferably use the alphabetical order criteria to establish the position of logos.

For publications in which the Musawah Secretariat has not participated but endorses, please add the following disclaimer: “This is not a Musawah publication and its content has not been revised or approved by Musawah or its partner organisations. Musawah does not warrant that the information contained in this publication is complete and correct and shall not be liable for any damages incurred as a result of its use.”

Any other logo usage (special events, campaigns, merchandising, etc.) follows the general rule of case-by-case clearance with the Secretariat.

PRIMARY LOGO



THE LOGO MAY NOT BE USED FOR COMMERCIAL PURPOSES



Clearance Procedures for Usage of Logo

All organisations using the Musawah logo should comply with the requirements of the brand guidelines.

Partners and other organisations should request clearance to use the logo by e-mailing info@musawah.org, clearly indicating the purpose of the publication and the context of the logo's use.

They should include the full text of the publication for clearance of content.

Permission to use the logo may be withdrawn or denied if usage is deemed to prejudice the image of Musawah, or in any way is judged to undermine the goals of advocates and partners. As creator and commissioner of the logo, copyright remains the property of Musawah.

DO NOT REMOVE ICON

musawah
For Equality in the Family

DO NOT ALTER PROPORTIONS

 **musawah**
For Equality in the Family

DO NOT ADD EFFECT

 **musawah**
For Equality in the Family

DO NOT ALTER COLOURS

 **musawah**
For Equality in the Family

DO NOT ROTATE

 **musawah**
For Equality in the Family

DO NOT ALTER ICON PLACEMENT

musawah 
For Equality in the Family



Supporting Logos

Secondary Logo

- The secondary logo is only to be used when in the same publication.
- It should never be used in conjunction with logos from other organisations or stand alone as the main logo.
- This logo should be predominantly used for internal documents such as PowerPoint decks, policy documents, guidelines and concept notes.

Icon

- The icon is only to be used on social media illustrations and graphics.
- It should never be used in conjunction with logos from other organisations or stand alone as the main logo.

SECONDARY LOGO



ICON





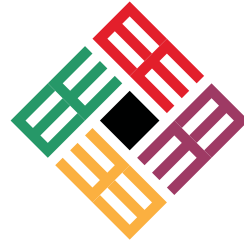
Arabic Logo

- All aforementioned logo usage guidelines apply to the usage of Musawah's Arabic logo.
- In co-authored and partnered publications, the logo's position can be anywhere as long as it is on an equal footing and is in equal size with the other logo(s).
- In publications that Musawah endorses but do not participate in, kindly include the following disclaimer in Arabic:

لم تقم مساواة، أو أي من المنظمات الشريكة لها،
بمراجعة محتوى هذا المنشور أو الموافقة عليه أو على
ما يتضمنه.

لا تضمن مساواة صحة المعلومات الواردة
في هذا المنشور، وتعلن عدم مسؤوليتها عن أي ضرر
ينتج عن استخدامه أو استخدام
المعلومات المذكورة به.

ARABIC LOGO



musawah
نحو تحقيق المساواة في الأسرة



2.4 Marketing Materials

Musawah's flavour is feminist and confident, challenging the stereotype of victimised Muslim women. While it is a movement led by women, it also includes men. While Musawah reclaims Islam's inclusive spirit of justice for all, it is not an 'Islamic/Islamist movement' because the agenda is not rooted in bringing about a uniform and ascribed interpretation of Islam for the purposes of state governance and sovereign rule. The starting point is the lived realities of Muslim women and men.

The materials must invite dialogue, and actors with diverse experiences must be able to recognise themselves in the materials and feel drawn to taking action/taking part. At the same time, the mood is bold and confident: "This is who we are. We are happy in our own skin. We celebrate our existence."

We have a number of communications principles that inform all aspects of communications and design work.

Our materials must use or promote:

- **positive messaging to convey that change can happen;**
- **dignity in conveying everyone's experiences (the information does not degrade or stereotype, and should respect privacy and confidentiality);**
- **non-violence;**
- **openness/transparency; and**
- **individual and collective agency (validating everyone as potential 'experts' and able to act for change)**

These principles include remaining sensitive to non-first language readers as well as those with disabilities such as dyslexia who use our resources. So, basic rules such as an avoidance of long paragraphs of italics and capitalisation will apply.



2.5 Primary Colour Palette

This palette represent the brand's main colours and should be used sparingly for emphasising and highlighting key points and messaging.

HEX CODE: #E31F2B
R 227 / G 31 / B 43

HEX CODE: #FBB040
R 251 / G 176 / B 64

HEX CODE: #9E3A64
R 158 / G 58 / B 100

HEX CODE: #269868
R 38 / G 152 / B 104



Secondary Colour Palettes

This serves as a colour guideline for content creators to ensure consistency and sustainability of the design elements for Musawah's social media followers, especially to pinpoint the purpose and objective of an illustration/content.

QUOTES

#22704D

#FAD2D2

#991F54

#FFE2A7

INFOGRAPHICS / PEOPLE & FIGURES

#7ACDA8

#D66D6D

#B26586

#E4BE72

EVENT & WEBINAR

#37D48F

#D86262

#B85E85

#F1C15F

INTERNAL ANNOUNCEMENT

#075934

#E71615

#991F54

#FCED00

ARTICLE, BLOG & OP-ED

#000000

#FFFFFF

#991F54

#FCED00

VIDEO

#22704D

#FFF5EA

#F59FC6

#FED433

EXTERNAL CONTENT & INFLUENCERS

#8AA166

#FE6E8E

#D9BCAF

#B6793F



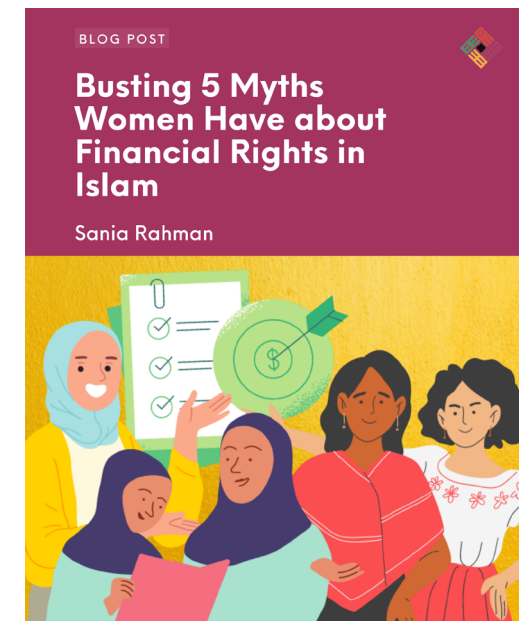
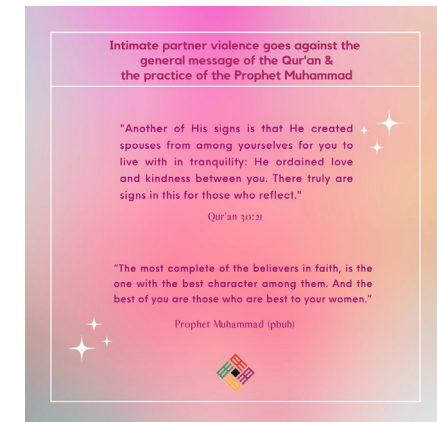
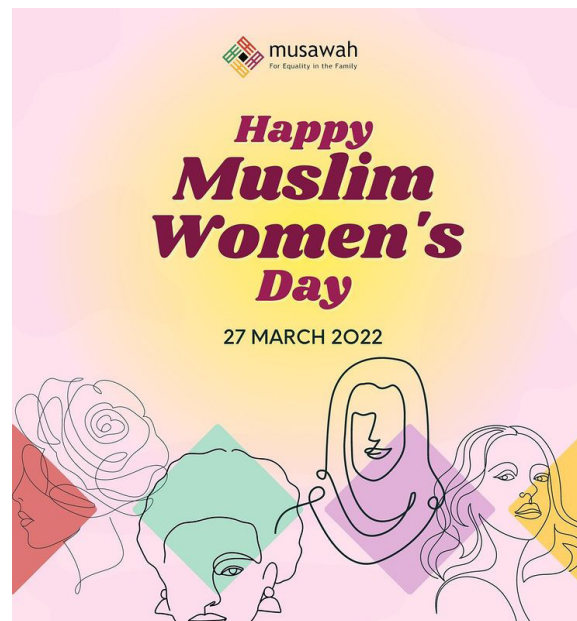
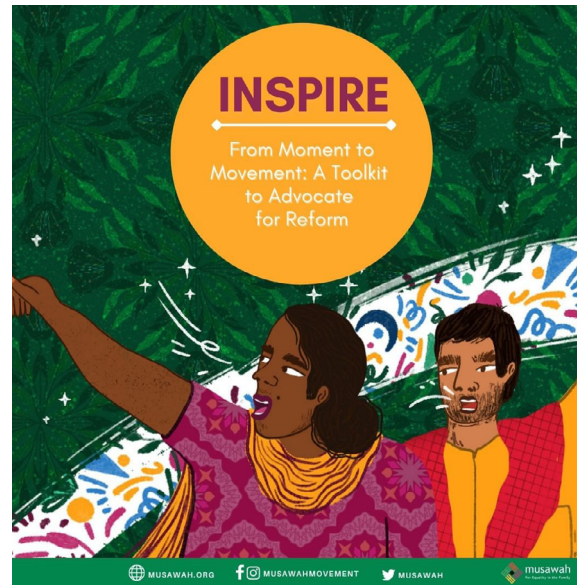
2.6 Font & Typography

ROBOTO BOLD	This is a sample title.	Use this font for internal/external documents.
ROBOTO REGULAR	This is a sample of body copy.	
SHRIKHAND	<i>This is a sample title.</i>	Use this font for international observance days, UN-related events, partner organisations.
NEUE EINSTELLUNG	<i>This is a sample of body copy.</i>	
GT AMERICA BOLD	This is a sample title.	Use these fonts for digital and print brochures.
GT AMERICA REGULAR	This is a sample of body copy.	
LEAGUE SPARTAN BOLD	This is a sample title.	
NEUE EINSTELLUNG	This is a sample of body copy.	
CRIMSON PRO	This is an article title.	Use this font for articles/blog posts.
CATCHY MAGER	This is a sample of body copy.	
BLACK MANGO MEDIUM	<i>This is a sample quote.</i>	Use this font for quotes from key figures from the movement.
JOSEFIN SANS REGULAR	<i>Name of figure.</i>	
BRIXTON SANS	<i>This is a sample title.</i>	Use this font for general social media posts, infographics, and comics.
NEUE EINSTELLUNG	<i>This is a sample of body copy.</i>	



2.7 Social Media

Musawah's key values of boldness, transparency and empowerment, among others, will be reflected differently in different types of social media posts. Facebook, Instagram and Twitter are our main digital outlets of communicating events, resources, opportunities of contributing to Musawah and the movement using key feminist messaging.





3.0

Audience



3.1 Global

We have traditionally understood our audience to comprise four categories:

- **Muslim women from the Global South working within the rights-based Islamic framework – activists, academics, policy-influencers, policymakers, professionals e.g. lawyers.**
- **Individuals working within the women's rights and human rights framework – activists, policymakers, professionals e.g. lawyers, academics/students, progressive religious leaders.**
- **Media and arts practitioners, creative content producers.**
- **Women in diaspora and minority communities who seek spiritual reconciliation belonging and a new understanding of Islamic feminism.**



New digital spaces hold new constellations of informal actors, with whom we would like to engage moving forward. Below are the actors who play a key role in shifting public narratives, and creating spaces in the kinds of discourses we want to influence.

KEY CONSIDERATIONS	TARGET AUDIENCE	KEY PLATFORMS
Online & offline audiences Regional variance: South Asia, Southeast Asia, MENA, Sub-Saharan Africa, minority North Levels: national/regional/international	Advocates	Google group listserv, Facebook, Twitter, Instagram, Newsletter list
	National activists, academics, progressive religious leaders, and organisations (allies)	Google group listserv, Website, Facebook and Twitter
	Policymakers, lawmakers & national governments	Website, LinkedIn and Twitter
	General public	Website, Facebook, Twitter and Instagram
	Key influencers/norm changers, and content creators (progressive religious leaders, engaged youth, media personalities, celebrities)	Instagram, Facebook, Twitter and YouTube
	Faith-based groups/individuals	Website, Facebook, Twitter and YouTube
	News media	External media platforms, Facebook and Twitter
	Target Groups: Networked individuals, “free radicals”¹, social media feminists², content creators³, nerd collectives, “norm shifters”⁴, “illuminators”⁵, and “celebrities”⁶	Instagram and Twitter

¹ Free radicals are critical allies in our work and important bridging nodes between activists and the general public, not to be co-opted as (organisational) members or they would lose their identity and value as a collective force.

² Social media feminists are individuals who may not be affiliated with a particular organisation but identify as feminists, who are the ones fighting every day in online/digital spaces. They may not advocate for family law reform on the ground, nor even be interested in our work beyond a flash in the pan, but are crucial in expanding public discourse.

³ Content creators consist of not just writers but also artists, musicians, interdisciplinary people, etc who produce content and are political and critical about content engagement in an information-rich but analysis-illiterate situation for a graphics-biased, bite-sized-information-only audience.

⁴ Norm shifters are people who challenge old norms and create new ones for change to happen, from “How Change Happens,” by Cass R. Sunstein.

⁵ Illuminators are the people who lift and visibilise the new norms we want to build towards. (Sunstein)

⁶ Celebrities are those who embrace a norm-shift, leading to a mass cascade because people who are not intrinsically interested in the cause embrace it to follow the celebrity. (Sunstein)



3.2 Partnerships

Collaboration with Social Media Influencers

Musawah occasionally collaborates with social media influencers to amplify our messaging and reach new audiences. These influencers could either be a part of Musawah's advocates network or not. The team does our due diligence to ensure that the influencers we approach are aligned with Musawah's principles, and that they do not pose a reputational or/and security risk for the organisation and its workers. Musawah's brand guidelines must be adhered to for collaboration projects (e.g videos, social media posts). The social media collaborator will be awarded an honorarium for the collaboration – payment is dependent on the project itself.





Learn from the women who have struggled before you.

Create compassionate actions, because there won't be change without kindness.

Our consciousness and common sense are gifts to create the change we seek, so don't be afraid to speak up.



Dea Safira

STANDING FOR JUSTICE SERIES | EPISODE 3
FEARLESS FEMINIST FUTURES



4.0

Guidelines

in Practice



4.1 E-mail Signature

Name

FONT: Sans Serif

SIZE: 11pt

FONT COLOUR: Grey

(R=68 G=68 B=68, #444444)

Credentials

FONT: Sans Serif

SIZE: 11pt

FONT COLOUR: Grey (R=68 G=68 B=68)

LINK COLOUR: Blue (R=0 G=0 B=255)

FIRST NAME, LAST NAME IN BOLD.

INCLUDE YOUR PRONOUNS IN BRACKETS.

TITLE MUST GO ON NEXT LINE

Fatima Qureshi (she/they)

Communications Programme Officer

fatima@musawah.org

MUSAWAH: A Global Movement for Equality and Justice in the Muslim Family



www.musawah.com

[Subscribe to our mailing list](#)

INCLUDE WEBSITE LINK AND
SUBSCRIPTION LINK IN ONE LINE.

SOCIAL MEDIA ICONS MUST BE
HYPERLINKED TO MUSAWAH'S PAGES.



4.2 Newsletter

Musawah's newsletter, Vision, is published on a quarterly basis (unless there is a special edition). It is disseminated through Mailchimp, e-mailed to our e-mail list of advocates, and amplified through our social media channels. The type of content published are news and information which are made for public consumption.





4.3 Social Media

Musawah's social media accounts

FACEBOOK: musawahmovement

TWITTER: musawah

INSTAGRAM: musawahmovement

YOUTUBE: musawah

LINKEDIN: musawah

Content posted on Musawah's social media channels are guided by the following features:

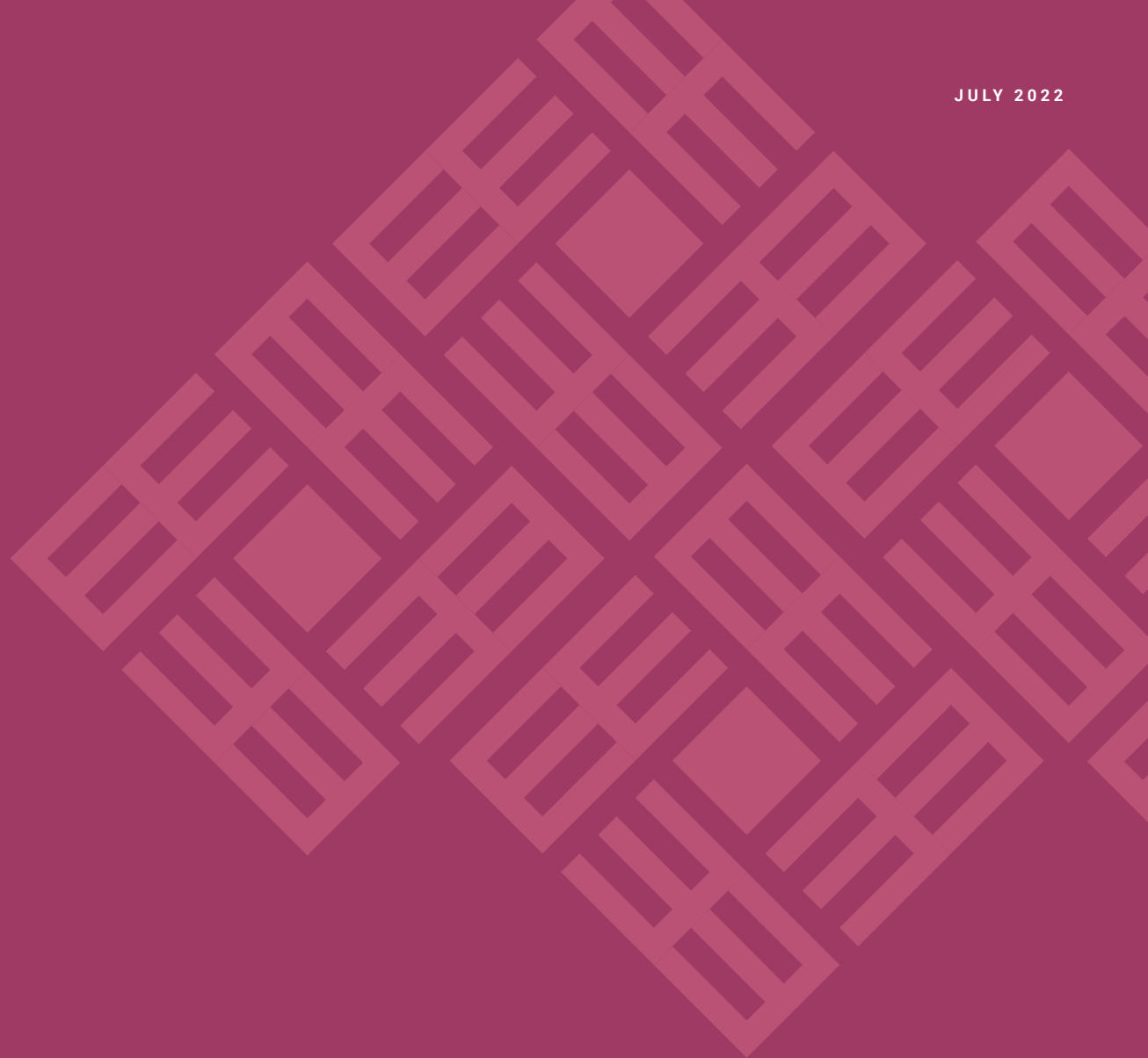
- Original content based on Musawah's activities and publications.
- Original content based on advocates' activities (they must be cited and tagged).
- The content must be current at the time of posting/sharing.
- The content is aligned with Musawah's Communications strategy.
- The content is shared with the intention of expanding the knowledge of users.
- The content is shared to build the movement and get wider outreach.
- The content is shared to raise the visibility of the movement and its efforts.

Best practices on engaging with users on social media:

- Apply a tone of voice that is sensitive to the expectation of users.
- Do not engage with trolls.
- Engage with users with moderation and only police when necessary.
- Separate facts from opinions, and share more of the former.
- Share posts that are mostly positive and progressive.

Risks to be aware of when posting:

- Always check before revealing personal or internal information on social media channels, whether through multimedia content or text.
- Exposure to comments which may be violent, sexual, extremist, racist, or hateful in nature and attitude.
- Musawah's digital security policies must be implemented by those with social media administrative roles, as cyber-hackers who hijack accounts can cause inaccessibility and the eventual cessation of pages because of weak passwords and/or inadvertently accessing spyware sites.
- Not stating a disclaimer, which could lead to recrimination or legal prosecution.



MUSAWAH: A Global Movement for Equality and Justice in the Muslim Family

Musawah Secretariat
15, Jalan Limau Purut,
Taman Bangsar,
59000 Kuala Lumpur,
Malaysia

General E-mail:
info@musawah.org

Website: www.musawah.org

Twitter: [www.twitter.com/musawah](https://twitter.com/musawah)

Facebook: www.facebook.com/musawahmovement

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