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Norm Criticism Task Force

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1. Introduction

IGLYO's vision is a world where we, young people in all our diversity, are able to express and define ourselves regardless of sexual orientation, gender identity, gender expression, sex characteristics and bodily diversity, without violence and hatred. We are working towards a world where we can live our lives and participate in our communities without limitations. We want this so that we can rise to our full potential, enjoying respect, celebration and positive recognition. Recognising the multiple aspects of identity for any young LGBTQI person is a key element for realising our vision. To achieve this vision we need effective tools for change.

1.1 Aim

This position paper serves as a basis for IGLYO's work on norm criticism. By defining the key concepts, we are able to create a framework for IGLYO's future efforts on the topic of norm criticism and provide a starting point for board members, task force members and staff who are working with norm criticism.

The aim for the position paper is to articulate in clear terms IGLYO's vision on norm criticism. This position paper also provides guidance for IGLYO's member organisations to work with norm criticism and to make it applicable to them in their own context. It does this by summarising and explaining the efforts that IGLYO has undertaken and intends to do in the area of norm criticism and by giving recommendations. It also gives recommendations to the Council of Europe, the European Commission and national governments.

2. Norms

2.1 What are norms?

Norms are socially constructed notions, ideas and unwritten rules and expectations that form us as humans.

They are present in all areas of life, in every context and place and make up the limits that define acceptable behavior. Some norms are positive and guide how we act towards others. Most often we adapt to norms without thinking much of it. For example, in some parts of the world people know to shake hands with their right hand and do so without thinking twice. It is not until someone breaks the norm that it becomes visible.

2.2 What do norms do?

There are norms that affect society as a whole and they determine who is afforded power and influence. These norms and accepted realities only become visible when someone breaks them. One such norm is the norm of masculinity for persons regarded as men or boys. If a person regarded as a boy decides to wear something different than a shirt and tie to a party,

for example a dress and nail-polish, he would break the unwritten rules for "proper" male behavior. Even the functioning of the human body is subject to norms.

There are consequences for those who break the norm, as norms are about power and influence. There is a risk that norm breakers are perceived and treated not as individuals but as representatives for a whole group. People who break norms are subjectively perceived to be part of social groups and generalisations are applied to them, whereas the norm itself goes unrecognised. It is much more common, for example, to hear stereotypes about lesbian and gay people than "truths" about heterosexual people.

History shows that norms change over time and place. For example, in many parts of the world it is no longer considered taboo for persons perceived as women to be dressed in trousers. Norms play a great part in which people/groups are discriminated. Nowadays, women in many parts of the world are not expected to stop working if they have children. Though norms have changed over time, there is still much that has remained the same. For example, the expectation that people should get married is a norm in many countries. Furthermore, as a result of oppressing norms, LGBTQI persons may be harassed at school, denied a job or housing or become targeted with racist and/or homo-, bi- or transphobic hate crimes or internalise the oppressive norms.¹

2.3 What is norm criticism?

Norm criticism is both a way of analysing and understanding norms and power structures as well as a tool for challenging and dismantling norms. By using norm criticism one can raise awareness of the privileges, power imbalances and exclusion that some norms create. It is also a way to challenge power structures and combating marginalisation of groups in society.

Most norms would not cause people harm or pain. Fortunately, most people are seldom intentionally spiteful or malicious and they are simply following the norms without thinking. It is often difficult for those who follow the norm to see how they and other persons are affected by them.

Norm criticism looks at how norms affect our values and everyday lives rather than to focus on the people who elude them.

2.4 Intersectionality and norm criticism

For norm criticism to be effective and valuable, there must be an understanding of the concept of intersectionality.² Intersectionality is, in short, the understanding of the intersections of different forms or systems of oppression, domination or discrimination. Examples of intersecting oppressing systems are related to ethnicity/race, bodily diversity/sex characteristics, class and socio-economic status, age, (dis)ability and

¹ European Union Agency for Fundamental Rights, "EU LGBT Survey", available at <http://fra.europa.eu/en/survey/2012/eu-lgbt-survey> accessed on 31 July 2015

² IGLYO, Position Paper on Intersectionality

functionality, mental health status, gender expression and identity, sexual orientation, language, religious beliefs, political or other opinions, national or social origin, property, birth or other status. These all determine our position in the society and the privileges, opportunities and challenges we face. One person can face multiple types of restrictive norms based on the above-mentioned categories at one time. Norm criticism must be inclusive of an intersectional approach as it is meant to challenge all norms that create, perpetuate or support oppression, domination and discrimination.

3. IGLYO's work on norm criticism

April 2013: Capacity Building Seminar: Norm Criticism in Education

In April 2013, IGLYO and ILGA-Europe ran a capacity building seminar on norm criticism. The event was kindly hosted by RFSL and RFSL Ungdom at their offices in Stockholm, Sweden. The seminar brought together 19 activists from different organisations across Europe. The participants discussed what norm criticism is, why it is important, and methods for teaching norm criticism for both in and out of formal education environments³.

March 2014: International Women's Day Statement

IGLYO released a statement on the 8th of March 2014 for the International Women's Day that focused on the specific issue of sexism and cissexism that LGBTQI women face and the struggle for gender equality in general. IGLYO highlighted that looking at the movement for gender equality in a norm critical way will make the inclusion of all people who identify as other than male a reality. Thus, IGLYO urged organisations to use an intersectional approach to tackle gender norms.⁴

July 2014: IGLYO On Norm Criticism

IGLYO published an issue that brought together several articles from across the membership to explore the idea of norm criticism. The contributors looked at norms as societal powers that give value to the ways people act – or fail to act and how norms structure their day to day life and thought processes.⁵

March 2015: Stakeholder Learning Network Meeting on Norm Criticism

This learning meeting was targeted at organisations and European networks that work in the field of youth and education. The meeting aimed at creating a learning environment in which

³ IGLYO, "Call for participants at norm critical education seminar" <http://www.iglyo.com/call-for-participants-norm-critical-education-seminar/>, accessed on 31 July 2015

⁴ IGLYO, "IGLYO calls for an intersectional approach in gender equality fight". Available at <http://www.iglyo.com/iglyo-calls-for-an-intersectional-approach-in-gender-equality-fight/> accessed on July 31, 2015.

⁵ IGLYO, "IGLYO ON NORM CRITICISM", SUMMER 2014, ISSUE 25. available at <http://www.iglyo.com/resources/iglyo-on-norm-criticism-2014/> accessed on July 31, 2015.

the participating organisations were able to reflect on how norm-critical approaches can be used to achieve a better inclusion of youth in society.

The participants were led through an analysis of the privileges within their organization and the way norms influence their work. Additionally, the meeting encouraged participants to think creatively and plan around adopting norm-criticism in their work and organisations, in order to be more socially inclusive and facilitated an exchange of ideas and good practices, and identified areas and opportunities for longer term collaboration in the field of norm criticism and social inclusion of young people.⁶

May 2015: Positive Steps Beyond (Norm) Criticism Conference

The conference focused on the topic of norm criticism and invited participants to explore and formulate ways to employ norm critical approaches to social change and activism in all aspects of their work. Participants were introduced to the historical context of norm criticism, as well as the Swedish perspective and experiences in the field. The participants had discussions on issues such as the individual impact and societal connotations of labels and societal binary norms, privilege and power structures. Furthermore, special guests analysed in depth different topics on how to use norm criticism in campaigning and awareness raising in relation to HIV and to break the relative norms in the school system. The participants also got the chance to get familiar to the practices of norm breaking on their own terms. The conference aimed to provide information and guidance on putting a norm critical approach into practice, based on increasing the knowledge of the concept and the exposure of IGLYO's member organisations to what it means to apply norm criticism in LGBTQI activism. It also provided a platform for discussions and suggestions to the toolkit on norm criticism that IGLYO would develop.⁷

June - September 2015: Norm Criticism Task Force - position paper and toolkit

IGLYO called for and put together a team to prepare a toolkit and position paper on the topic of norm criticism. The aim for the position paper is to articulate in clear terms IGLYO's vision on norm criticism with the input of the Positive Steps Beyond (Norm) Criticism Conference towards the production of the Norm Criticism Toolkit. The toolkit is available on IGLYO's website (Resources section) for use by interested people and institutions globally.

4. Why is norm criticism important and what is the goal of using norm criticism for IGYLO and its member organisations?

To be able to attain IGLYO's vision, we need to change the oppressing power structures in society. There are many formalised norms in the shape of laws and regulations which limit the possibilities for self-expression and definition. The non-formalised norms influence and

⁶ IGLYO, Stakeholder learning network meeting on norm criticism, available at <http://www.iglyo.com/stakeholder-learning-network-meeting-on-norm-criticism-equality/> - [respond](#) accessed on July 31, 2015.

⁷ IGLYO, Positive Steps Beyond Norm Criticism, available at <http://www.iglyo.com/positive-steps-beyond-criticism-a-conference-on-norm-criticism/> accessed at July 31, 2015.

generate formalised norms (and vice versa) and often hinder LGBTQI youth to participate in their communities.

One example is the binary classifications of sex and gender. Binary classifications are omnipresent in our societies and inform the way we understand and organise the world around us. It separates humankind into two categories, female and male, and this is visible in the entrenchment of those categories in identification documents. These documents expose people who do not fit neatly into the two categories to human rights breaches. Among them, intersex persons are especially vulnerable.⁸ In most countries a person's self identified gender is not enough for that person to be able to change their legal sex⁹. This assumption is based on cisnormativity, meaning that a person's gender identity correlates to the legal sex assigned at birth, as well as the existence of only binary sex and gender. Cisnormativity also constitutes a collection of social norms related to sex, gender identity and expression.

Norms also work on their own, even where there are no formal regulations to suppress persons in society. Therefore it is vital that we understand how norms work and operate and how to challenge them in a successful way. A consequence of these forms is the fact that LGBTQI youth have a poorer state of mental health and face higher levels of discrimination and violence than non-LGBTQI youth.¹⁰ Without challenging and eventually eradicating these formal or informal norms there can be no sustainable changes. For these changes to happen, we need an understanding of norms and effective and comprehensive tools for changing and/or dismantling them. Norm criticism is one such a tool.

Therefore IGLYO is developing, alongside this position paper, a toolkit for practical use by its member organisations to help reshape the oppressing norms. The toolkit is sensitive and adapted to the different contexts and issues that the member organisations work with.

4.1 How do we want to use norm criticism and to what end?

Norm criticism is a tool to expose, disrupt and dismantle power and privilege, also by encompassing an intersectional approach. IGLYO recognises that norm criticism as a method can be used in a multitude of ways with different aims. Norm criticism can be used in, for example: working with human rights, all types of education and specifically sex education, organizational work, youth work, policy and law making, in research, professional orientation, social development, development cooperation and career counseling. It can be used working

⁸ Council of Europe, "Human rights and intersex people", Issue Paper, Council of Europe Commissioner for Human Rights., Council of Europe, "A boy or a girl or a person – intersex people lack recognition in Europe", The Commissioner's Human Rights Comments, Council of Europe Commissioner for Human Rights. available at <https://wcd.coe.int/com.instranet.InstraServlet?command=com.instranet.CmdBlobGet&InstranetImage=2768767&SecMode=1&DocId=2282716&Usage=2> and <http://www.coe.int/hu/web/commissioner/-/a-boy-or-a-girl-or-a-person-intersex-people-lack-recognition-in-euro> accessed on 31 July 2015.

⁹ According to <http://www.attn.com/stories/868/transgender-passport-status>, in 2015, 5 countries in the world allow citizens to self-select their gender marker without having to undergo surgery or other treatment: Ireland, Malta, Denmark, Argentina and Colombia.

¹⁰ European Union Agency for Fundamental Rights, "EU LGBT Survey", Council of Europe Commissioner for Human Rights, "Discrimination on grounds of sexual orientation and gender identity in Europe", 2nd ed., "Human Rights and Gender Identity", Issue Paper, Council of Europe Commissioner for Human Rights., available at <http://fra.europa.eu/en/survey/2012/eu-lgbt-survey> and http://www.coe.int/t/Commissioner/Source/LGBT/LGBTStudy2011_en.pdf and <https://wcd.coe.int/ViewDoc.jsp?id=1476365> accessed on 31 July, 2015.

with different key populations, such as children and youth, teachers, law and health professionals and activists, and in different areas such as education, law, health, pedagogy, psychology etc. There is a need for inclusive and norm critical language in general but specifically in education, policies and legislation.

For example, norm criticism can be used by member organisations as a part of campaigns to make visible the issues LGBTQI youth face in any given society. It can be used to analyse the power structures within the member organisations to make them more democratic and accessible. Using IGLYO' toolkits on norm criticism and intersectionality is a good way to start. There might also be other norm critical materials developed by other organisations; one example is "Break the Norm - Methods for Studying Norms in General and the Heteronorm in Particular" by RFSL Ungdom, The Swedish Youth Federation for Lesbian, Gay, Bisexual, Transgender and Queer Rights.¹¹

A general guideline when applying norm criticism is to always expose and criticise the norm, not the norm follower or breaker. This is important as norm criticism has an overarching approach and goal, to break and dismantle harmful norms. In criticising the norm, it is important not to consolidate existing norms and stereotypes. This can be done by using an inclusive and norm critical language as well as keeping the intersectional approach in mind. For example, in this paper we have chosen to use the term "regarded as" men or boys as we recognise that the labels put on persons do not have to correspond to the self-defined identity of that same person. The active usage of norm critical language is a vital step in adopting a norm critical approach. For norm criticism in a learning environment to be successful, the environment must be a safe space for all participants. To be able to create safe spaces there must be a zero tolerance for racism, ableism, sexism, mysogony, heteronormativity, cisnormativity and classism.

4.2 Norm criticism and other approaches

For many years, anti-discrimination work has consisted, among many other approaches, of initiatives to bring forth real life experiences of LGBTQI individuals, so that norm followers can meet norm breakers, for some the first meeting with someone who is open, ask questions and, generally, build a better understanding of how breaking the norm affects LGBTQI individuals' life. This type of activity is meant to create understanding and sympathy, or tolerance for LGBTQI people.

However, norm criticism has discovered some disadvantages typical of this approach. Firstly, the LGBTQI person who is presented to the others is usually seen as a representative of all LGBTQI people, and, even if some assumptions and stereotypes about LGBTQI people can be dismantled this way, new assumptions and stereotypes might be made. Secondly, it is usually a rather intense experience to go through and it can be traumatic for people who are exposed like this to questioning (even if this should always be a voluntary, well-informed and completely consented upon activity). Moreover, it focuses on the norm breaker and makes

¹¹ RFSL Ungdom, "Break the Norm - methods for studying norms in general and the heteronorm in particular" Visit www.rfslungdom.se to find the "Break the norm" toolkit.

the norm follower invisible, instead of having all participants look at the norm itself and become aware of its consequences on those who break the norm, or feel pressured to follow it. A norm critical approach brings the discussion beyond the individual stories of LGBTQI individuals and to the norms in society that lead to inequality and discrimination.

5. Focus areas for IGLYO

Norm criticism can be used to analyse and dismantle all oppressive norms and to promote change for a world where young persons can express themselves and be as they like, with full participation in their communities. It can, together with an intersectional approach, take into account all types of norms related to social, cultural or other categories that contribute to a person's identity and situation in life. However, as IGLYO's vision is explicitly related to LGBTQI youth, its efforts are focused on some norms more than others, taking into account the intersecting norms and issues that each young LGBTQI person may face. Gendered expectations can exclude people of all ages who do not conform to societal norms. Accordingly, LGBTQI young people who do not act according to gender norms are often stigmatised, socially excluded, and targeted for harassment and bullying or internalise the oppressive norms.¹² The below listed norms and oppressing structures are of special interest to IGLYO and its member organisations.

Ableism

IGLYO recognises that LGBTQI young people are a diverse group. We acknowledge a spectrum of abilities and the autonomy of individuals with impairments to identify or not identify as (dis)abled.¹³ Another way in which some look at the issue and the language around it is to speak about functionality and functional variations, instead of impairments. Ableism is a form of discrimination, oppression or social prejudice against people with sensory, neurological, physical, behavioural, intellectual and learning variations that do not fit the normative ideas of a functional body and mind.

Discrimination based on mental health status is another reality and IGLYO recognises that mental health issues are rampant within LGBTQI communities. Such issues do not arise because people are LGBTQI but are a consequence of oppression and violence.

IGLYO focuses on this norm as the LGBTQI community in general suffers from more mental health issues than others, not because being LGBTQI itself is problematic, but because mental health issues often are a reaction to and a consequence of facing oppression and violence.

The functionality of any person's body is tightly linked to their self determination without the interference of norms and physical obstacles that hinder that person's participation and potential. Any LGBTQI person with any (dis)ability or functional variation, whether of physical or mental health nature, should be afforded the same chances, access and equal terms for self fulfillment and participation in their community. IGLYO recognizes that the elimination of

¹² Enquete sur l'homophobie en milieu scolaire (Survey on homophobia in schools), SOSHomophobie, France (www.sos-homophobie.org/documents/analyse_enquete_milieu_scolaire.pdf) (2005/2006). Homophobic Bullying, Achievement, Mental Health, Safety and Sexual Health of LGBT Students. <http://www.schools-for-all.org/>

¹³ See intersectionality paper

ableism is a key element to allow for all to have the autonomy in relation to their sexual orientation, gender identity and expression and sex characteristics and bodily diversity.

Socio economic status and class

IGLYO recognises that class, also called socioeconomic status, is a key element to realising full potential and having the autonomy to express one's sexual orientation and gender identity. Socioeconomic status is both a material reality where some people have less means to support themselves and therefore limits their opportunities in life, and a societal construct that indicates an individual or group's social standing or class in respect to others in society. This construct is sometimes called classism. It is in that part of the meaning of class and socioeconomic status that norm criticism becomes valuable.

Socioeconomic status is commonly measured by taking into consideration an individual or groups' education, income and occupation. Socioeconomic status has an impact on an individual's privilege in society, including access to institutions and opportunities. Since socioeconomic status has an impact on educational and employment opportunities, society often perpetuates a cycle that simultaneously stigmatises an individual for lower socioeconomic status, while creating limitations that counteract a change in status.

Sexual orientation and gender identity and expression can detract from one's socioeconomic opportunities when an individual does not conform to mainstream expectations. Additionally, sexual orientation and gender identity and expression can be risk factors that drive individuals into poverty and challenging socioeconomic situations, including unstable or insecure housing.¹⁴ In some cases, parents no longer allow their teens to remain in the family. In other situations, stress and conflict at home can cause some youth to run away. As a result, LGBT youth are at greater risk for homelessness than their heterosexual peers¹⁵. Subsequently, the services provided to persons in a challenging socio economic situation are often hetero- and cis-normative, creating further stigma.

In addition, the LGBTQI community creates high barriers to participation as many activities for LGBTQI persons are associated with costs. This also goes for the opportunities to be an active member of an organisation, such as IGLYO. Therefore a norm critical approach to the assumptions made about a person's socioeconomic status is essential to allow for persons from all socioeconomic backgrounds to make their voices heard, to participate in their communities, in the LGBTQI community and organisations and for full self-expression.

Cisnormativity

IGLYO recognises that people with non-conforming gender identities and expressions and/or sex characteristics and bodily diversity face discrimination, violence and stigmatisation causing, for instance, trans persons to suffer more from hate speech, hate crimes and mental health issues than the majority of the LGBQ community. Consider, for example, that, in the

¹⁴ See the IGLYO's work on LGBTQ and homelessness, available at <http://www.iglyo.com/?s=homelessness> accessed on 31 July 2015.

¹⁵ US Center for Disease Control on LGBT Health: <http://www.cdc.gov/lgbthealth/youth.htm>, accessed on 14 Sept 2015

European Union, 34% of all trans people were attacked or threatened with violence in the previous 5 years, compared to 23% of lesbians, 28% for bisexual women and 25% of gay men¹⁶. Society often projects and assumes a gender or gender identity onto those who conform or do not conform to societal expectations. Therefore it is urgent that all LGBTQI organisations recognise and challenge the cishnorm.

Cisnormativity refers to the practices and institutions that legitimise and privilege those who are comfortable with and conforming to the societal expectations of the gender identity and expression linked to the sex assigned to them at birth. The cishnorm systematically disadvantages and marginalises all persons whose gender identity and expression do not meet social expectations.

The cishnorm intersects with the gender norms and heteronorm as they all perpetuate the notion of two binary and mutually excluding sexes, male and female, and two distinct gender identities and expressions: woman, man; feminine or masculine. For example, transgender individuals seeking medical intervention are often prescribed a 'one-size fits all' approach, with the medical community adhering to rigid gender categories. Such an approach detracts from the ability to define one's gender autonomously and also deters and cancels out trans persons wanting medical assistance from treatment. This also cancels out non gender-conforming trans persons from getting legal gender recognition in countries where medical intervention is a prerequisite.

The cishnorm is present also within the LGBTQI movement where gay and lesbian persons are more visible, have more events and meeting places than trans, bisexual and queer persons. The LGBTQI community should make every effort to avoid excluding its diverse identities, by favoring one group over the others, in terms of visibility, representation, programs, activities, social outlets and other spaces or opportunities. If it fails to do so, it will only enforce oppressive norms within itself, resulting in more stigma and exclusion. Norm criticism is useful as a lens through which community leaders, groups, organisations, businesses, and donors can examine the way they design initiatives, communication campaigns and take decisions, so as not to enforce the norm of any of the LGBTQI identities to the detriment of the others.

Sexism and misogyny

Sexism and misogyny incorporate norms on sex, gender and gender expression. Sexism is the belief or attitude that one sex is inherently superior to, more competent than, or more valuable than any other sex. It is an impersonal bias against the competence or influence of one sex. It can target persons perceived as male or female, but most researchers and writers agree that it is more commonly directed towards persons perceived as women, or persons perceived as men who are considered feminine or with feminine gender expressions.

Mysonigy is a far more personal, irrational and violent type of prejudice against people perceived as women and it almost always involves scorn, hatred and/or some violent attitude or intended threat. It is an expression of sexism for someone to say that women belong in the

¹⁶ EU FRA, European Union Lesbian, Gay, Bisexual and Transgender Survey, 2012: <http://fra.europa.eu/en/publications-and-resources/data-and-maps/survey-data-explorer-lgbt-survey-2012>, accessed on 14 Sept 2015

kitchen but a misogynistic person will threaten to beat a woman up because she refused to cook a meal.

Sexist oppression is widely apparent as women of all backgrounds still live in societies that heavily discriminate based on gender, particularly in terms of socioeconomic opportunity and social autonomy. Gender norms, namely expectations of a person that are attributed to people based on the sex assigned at birth, are often restrictive and prohibit individual choice. Women are underrepresented in decision-making bodies or in the high earning fields, positions of power or cultural prestige, such as for example in parliaments.

IGLYO recognises that diversity in genders and gender expression is a key element of IGLYO's work, across focus areas. In regards to norm criticism, IGLYO also recognises and challenges the bias associated with gender in society, where privilege is aligned with cis-gendered males and masculine gender expressions. IGLYO recognises that, within the LGBTQI movement itself, there is marginalisation of women and feminine gender expressions irrespective of the gender identity of the feminine person. IGLYO utilises an intersectional approach to look at the way privileges along gender lines affect LGBTQI youth and uses norms criticism to dismantle the norms surrounding gender and gender expression.

Heteronormativity

IGLYO recognises that heteronormativity and heterosexism are two of the most constraining norms to LGBTQI youth. Heterosexism is the belief, stated or implied, that heterosexuality is superior, religiously, morally, socially, emotionally, behaviourally, and in any other way, to other sexualities; it is the presumption that all people are heterosexual or that all should be so and refers to cultural and social practices where heterosexuality is made to be the only conceivable sexuality. It also implies the positioning of heterosexuality as the only way of being "normal" and as the key source of social acceptance and opportunities.

The heteronorm excludes any lesbian, gay, bisexual or other non-heterosexual experience from what is perceived as normal. It also excludes any gender identity or gender expression that cannot be labeled exclusively male or female as the heteronorm relies upon the norm of two binary sexes with equally binary gender identities and gender expressions. One consequence of this norm is the notion of "coming out", as gay, lesbian, bisexual or any other orientation as a person is assumed to be heterosexual until proven otherwise. Heteronormativity, cisnormativity and sexism are deeply interlinked and should be understood as such, but with specific norms to each one, respectively.

Racism

IGLYO recognises that the LGBTQI movement is composed of diverse people from different racial and ethnic backgrounds and acknowledges that race is a social construct. Racial diversity and the proportion of various people of colour in the total population change significantly across countries in Europe, but the LGBTQI community is often perceived as a homogenous group failing to recognise this race and ethnic diversity. IGLYO states that

people from all racial and ethnic backgrounds identify as LGBTQI, and that simply ignoring the different realities of these people makes the LGBTQI movement exclusive to those of diverse backgrounds as well as causing the movement to be weaker.

By using a norm critical and intersectional approach regarding racial and ethnic identities, IGLYO hopes to incorporate the different ways LGBTQI identities can be experienced in order to address the challenges of participation in the LGBTQI community.

In both the LGBTQI movement and the movement for racial and ethnic equality, there is a lack of fair representation. IGLYO also recognises the challenge of racism permeating society and, as a result, the LGBTQI community within it.

Norm criticism is vital in this aspect because racism, fascism and nationalism have been and continue to be an integral part of politics in Europe. LGBTQI organisations such as IGLYO must be and remain clear that racist ideas and norms can never be a part of the LGBTQI movement and that LGBTQI organisations must refrain from working with racist, nationalist and fascist organisations and parties so as not to be used to pinkwash oppressing ideas.

6. Beyond Focus Areas: Recommendations

The focus areas stated above are some of the examples of oppressing power systems relevant to IGLYO and its member organisations that are supported by more or less rigid norms. In addition to ableism, class and socioeconomic status, sexism and misogyny, heteronormativity, cis-normativity and racism, LGBTQI youth face a multitude of constraining norms that intersect at any given time. In this position paper, IGLYO expanded on the key normative power systems that have emerged as the most important among constraining norms for LGBTQI youth and students, while recognising that other issues might be as relevant depending on individual context and experience.

The following sections is a set of recommendations for local, national and international actors.

IGLYO calls on:

Partnerships/advocacy

- Member organisations to cooperate with relevant actors to LGBTQI youth issues to support them in building their capacities on working on norm criticism;
- Council of Europe to strengthen the implementation of its Recommendations on combating discrimination of sexual orientation and gender identity and in doing so apply a norm critical approach;
- Council of Europe to mainstream sexual orientation and gender identity rights in all of its work related to youth, ensuring the inclusiveness of LGBTQI youth in all rights based work in Council of Europe member states;
- National governments to set up working groups on intersectionality at the level of ministries, parliament, local governments, to advise decision makers and authorities in

drafting public policies, budgets, laws and other instruments so that they are inclusive of to LGBTQI youth issues, especially with reference to anti-discrimination legal provisions;

- National and local governments, law enforcement and legal systems to enforce existing laws and/ or pass laws (if such law is non existent) prohibiting discrimination on the basis of sexual orientation, sex characteristics, bodily diversity and gender identity and expression;
- Legislators to pass laws that allow for the changing of legal sex according to the self identified gender of the applicant without any restrictions or requirements.

Education/Programming/Organisational development

- Member organisations to share learning and best practice relating to LGBTQI youth and norm criticism, including providing educational materials and resources to relevant actors;
- Organisations and groups to implement capacity building seminars and awareness campaigns on norm criticism;
- Council of Europe to strengthen its work on Human Rights Education by adopting a norm critical and intersectional approach to be further LGBTQI inclusive;
- National and local education authorities to provide Human Rights Education at schools which will be inclusive of LGBTQI issues using a norm critical approach;
- National and local education authorities to provide comprehensive and norm critical sex education in schools;
- National and local education authorities to ensure that the school curriculum includes norm criticism and LGBTQI perspectives;
- Member organisations to examine their own hierarchies and representational structures by adopting a norm critical analysis;
- Organisations to examine and change the services that they provide in order for them to be inclusive, all accessible, non-discriminatory and non-normative;
- Management of organisations to implement whistle-blowing procedures to immediately identify and address instances of discrimination and exclusion of young people with intersectional identities/lives which they might suffer within the member organisations;
- Organisations and groups to use IGLYO's Toolkits on Norm Criticism and Intersectionality to guide this work.

Research

- Organisations to conduct research (quantitative & qualitative) mapping and documenting the situation around LGBTQI youth in their countries, which can be provided to policy makers for lobbying and advocacy purposes and can inform programming to increase its effectiveness;
- European Commission to encourage and support research and development of comprehensive norm critical tools in all areas concerning human rights adapted to youth issues.

7. Glossary¹⁷

Bodily diversity: see intersex

Classism: refers to the practices and institutions that legitimise and privilege persons with material and educational means. This is also connected to practices and expressions connected to class stereotypes.

Cisgender: a term referring to persons whose gender identity matches the sex they were assigned at birth and the social expectations related to their gender.

Cisnormativity: refers to the practices and institutions that legitimise and privilege those who are comfortable in the gender belonging to the sex assigned to them at birth. On the other hand, this norm systematically disadvantages and marginalises all persons whose gender identity and expression do not meet social expectations.

Gender: refers to the social construction that allocates certain behaviours into roles, such as, but not limited to, male and female. The understanding of gender and gender norms vary across history, societies, cultures and classes. Gender is linked to societal expectations and is defined separately from sex characteristics.

Gender expression: refers to people's manifestation of their gender identity, and the one that is perceived by others. Typically, people seek to make their gender expression or presentation match their gender identity/identities, irrespective of the sex that they were assigned at birth.

Gender identity: refers to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modifications of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerism (Yogyakarta Principles).

Heteronormativity: refers to cultural and social practices where men and women are being led into believing and behaving as if heterosexuality were the only conceivable sexuality. It also implies the positioning of heterosexuality as the only way of being "normal" and as the key source of social reward.

Heterosexism: the belief, stated or implied, that heterosexuality is superior (religiously, morally, socially, emotionally, behaviourally, and/or in some other way)

¹⁷ Mainly compiled from the ILGA Europe "Glossary", available on <http://old.ilga-europe.org/home/publications/glossary> accessed at 31 July 2015.

to other sexualities; the presumption that all people are heterosexual (may be conscious or unconscious); the belief that all people should be heterosexual. As an institutionalised system of oppression, heterosexism negatively affects LGBTI people as well as some heterosexual individuals who do not subscribe to traditional standards of masculinity and femininity.

Intersex: Intersex people are born with physical, hormonal or genetic features that are neither wholly female nor wholly male; or a combination of female and male; or neither female nor male. Many forms of intersex exist; it is a spectrum or umbrella term, rather than a single category.

LGBTI: Acronym for lesbian, gay, bisexual, trans and intersex people.

Racial/ethnic identity: Ethnic identity is a member of a particular cultural, national, or racial group that may share some of the following elements: culture, religion, race, language, or place of origin. Two people can share the same race but have different ethnicities. Race is a social construction that refers to characteristics possessed by individuals and groups. The meaning of race is related to a particular social, historical, and geographic context.

Sex: refers to the biological makeup such as primary and secondary sexual characteristics, genes, and hormones. The legal sex is usually assigned at birth and has traditionally been understood as consisting of two mutually exclusive groups, namely men and women.

Sex characteristics: see intersex

Sexism: the belief or attitude that one sex is inherently superior to, more competent than, or more valuable than other sex. It can also include this type of discrimination in regards to gender. Sexism primarily involves hatred of, or prejudice towards, either sex as a whole or the application of stereotypes of masculinity in relation to men identities, or of femininity in relation to women identities. Sexism has a parallel root to homo-, bi- and transphobia.

Sexual orientation: refers to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.

Transphobia: refers to negative cultural and personal beliefs, opinions, attitudes and behaviors based on prejudice, disgust, fear and/or hatred of trans people or against variations of gender identity and gender expression. Institutional transphobia manifests itself through legal sanctions, pathologisation and non-existent/inadequate mechanisms to counter violence and discrimination. Social transphobia manifests itself in the forms of physical and other forms of violence,

hate speech, discrimination, threats, marginalisation, social exclusion, exoticisation, ridicule and insults.

Queer: A dual term that is inclusive of people who do not conform to normative gender expressions and/or heterosexuality. Queer theory is challenging heteronormative social norms concerning gender and sexuality, and claims that gender roles are social constructions. Has historically been used as a slur for LGBT persons.

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