

PP2-Inew FYEG Political Platform - Introduction + A Diverse and Feminist Europe

Proposers:

Agenda item: 2 New FYEG Political Platform

Political Platform text

1 We, the Federation of Young European Greens (FYEG), are the movement of the
2 Green youth at the European level. Our individual and organisational backgrounds
3 lie in the social and environmental justice movements, in feminist and queer
4 battles, and in the defence of fundamental rights and democracy. For more than
5 30 years, our member organisations have joined forces at the European level,
6 uniting their collective voices and aspirations to learn from each other, to
7 debate, to campaign together, and to make the green Europe we wish to see become
8 a reality.

9 Through our shared struggles and aspirations, we see that not a single one of
10 our political issues is a lone priority. We refuse to choose between the
11 survival and well-being of the planet, our personal liberties and freedoms, and
12 social welfare. To be Green means to fight for all these demands simultaneously.

13 To achieve our goal of a feminist, diverse, democratic, sustainable, and social
14 Europe, we use different channels, political arenas, and tools. The institutions
15 of formal politics are spaces in which many decisions affecting our lives and
16 our politics are made. We work to be present and heard at all stages and levels,
17 and to make clear the urgency of Green politics.

18 FYEG advocates for systemic changes that cannot be achieved through a catalogue
19 of single-issue political measures. They require the dismantling of various
20 systems of oppression and the transformation of society as a whole. Therefore,
21 our fight is not limited to institutions. We are also active at the grassroots
22 level, running campaigns together, supporting local struggles, and empowering
23 changemakers through non-formal education projects.

24 Our work and practices as a movement must be aligned with what we stand for. We
25 must fight against the sexist, racist, ageist, ableist, class-based systems of
26 oppression – also within our own organisations. Only in this way can we build a
27 truly inclusive movement for all.

The challenges lie not only in victories within institutional politics, but also in changing the political playing field. The dreams and actions of a small number of committed individuals and movements can bring causes to the centre of the political debate and, by doing so, effect much-needed change.

As the Federation of Young European Greens, we agree on the principles laid down in this document, which should serve as a basis for our work across Europe.

1. A Diverse and Feminist Europe

FYEG fights for intersectional* feminism*, a feminism that is anti-racist, anti-fascist, and draws from the queer* and disability rights movements. A feminism that recognises diversity and the different ways in which privilege* and oppression* manifest in society. Our feminism is not just about smashing the patriarchy*, but about smashing all systems of oppression. We are against societies that only feed the dominant power. We push for an alternative model based on justice and equity for those devalued by systems of oppression, one that actively undermines the dominant power.

Systems of oppression seek to divide us, control us, and harm everyone in society. We will not let them. We fight any kind of discrimination or hate crime on the basis of real or assumed nationality, race, ethnicity, religion or beliefs, gender and sexual identity, ideology, disability, class, or age. We recognise the difference and diversity among people and societies in Europe, and see this as a richness.

We advocate for policies created with people who experience discrimination and support affirmative action for underrepresented groups. We demand anti-discrimination laws. Governments must take measures to ensure the safety and health of marginalized groups.

As we work for a Europe which is truly welcoming and inclusive for all, we take a twofold approach. First, we work for social justice* and equality *now* – within the limits of the current norms, within the systems that constrain us – while recognising that this can never be social justice for everyone and that, in this way, only small gains are made. Second, we question the systems, we think them anew, in order to break free from the norms and boundaries that constrain us. Systems of oppression are a social construct and can therefore be deconstructed, with the help of collective action and organising. We can imagine and give life to new systems that work for all. We question human-made borders, the arbitrariness of passports and permits, and the dichotomy of binary gender*.

a. Diversity and Intersectionality

Global systems of patriarchy, capitalism, colonialism and racism, and their byproducts, ableism, cis- and hetero-sexism* and colourism*, among others, intersect to create overlapping and mutually reinforcing layers of oppression and inequality. The solutions we push for must therefore be rooted in an intersectional perspective. When approaching a specific case of oppression, we should not lose sight of the bigger framework in which oppression takes place, as well as other systems of inequality associated with it.

When fighting inequality and tackling societal problems, we keep in mind that a person's identity has many facets and oppose approaches which define a group as homogenous and based on a single identity.

We understand that all dimensions of a person's identity contribute to a person's access to justice and equality. Inequality can take many forms, ranging from the lack of representation of a specific identity in the public sphere to the criminalisation of identities. Our aspiration is a world in which such inequalities are dismantled, and people can express themselves and their identities freely and without fear.

When new policies are proposed at all levels of governance, they should be analysed from an intersectional perspective, taking into account the individual, systemic, institutional and historical dimensions of inequality to ensure that no one is left behind.

b. Anti-racism

Today, European societies remain deeply racist. In such a context, it is not enough to simply not be racist – we must be anti-racist. Racism is not only about hate speech and hate crime: it is the systemic discrimination against and oppression of people on the basis of their supposed membership of a particular racial or ethnic group. It includes antiziganism, antisemitism*, and islamophobia*. It is built through the perpetuation of prejudices, as well as the belief that there are different races and that some races are superior to others. In the case of antisemitism, this 'belief' has evolved into a world-explaining conspiracy ideology which sees all evil in Jews and their destruction as the liberation from evil. Antisemitism is a continual presence in society in its entirety and antisemitic attitudes can be found across all groups of society. We must always fight antisemitism in all its forms and appearances, including in an anti-racist context.

European societies are built on the ongoing oppression and discrimination of racialised people*, including Black people, people of colour, Roma and Traveller communities, Indigenous peoples, Muslims, and Jews. Today, racialised people are still second-class citizens in Europe. This oppression is visible in the institutions, on the streets, and in culture. Racialised people face police

104 violence and are discriminated against in all aspects of life, from job
105 opportunities to access to healthcare and housing. Hate and discrimination with
106 respect to religions and religious individuals and groups also forms an
107 important part in analysing certain social phenomena, including hate crimes,
108 discriminatory acts and anti-religious sentiments, in an anti-racist context.
109 Though they are not related to race and/or ethnicity, they still intersect with
110 other parts of one's identity and are also being unjustly conflated with the
111 race and/or ethnicity. (See Religion).

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113 Race should be understood as a social construct and as a category that is used
114 to discriminate against people of colour and other racialised groups, and not as
115 a biological reality.

116
117 Racism in Europe is, among others, rooted in the colonial and imperialist
118 history of European countries. The ideologies and inequalities that it created
119 are still present today. To properly tackle racism, Europe must face up to its
120 colonial past and recognise the racism present in European history, societies,
121 cultures, and institutions. An appropriate response to this must include
122 monetary reparations for the former colonies of European states, as well as the
123 return of stolen artefacts currently exhibited and kept in European museums. The
124 colonial art restitution debate is a necessity and key contribution to the
125 decolonization of these relationships.

126 As racism is a structural and systemic problem, public and private institutions
127 must review and change their structures and processes. FYEG supports mechanisms
128 to dismantle racism and achieve justice for those who are marginalised by
129 systemic racism. We support the introduction of mechanisms of affirmative action
130 including access to higher education or public jobs. States must fight
131 discrimination in access to healthcare, jobs, justice, and education. To ensure
132 that the population and in particular the next generation is educated about
133 racism, curricula should be designed that cover different forms and appearances
134 of racism, its history, systemic and structural causes and who has benefitted
135 from this.

136
137 Equipped with this knowledge and tools to reflect their situation and
138 circumstances of living, individuals have to recognise their own privileges,
139 educate themselves, and join in solidarity with people and communities affected
140 by racism.

141 More specifically, FYEG strongly believes that addressing racial oppression
142 holds the key to achieving not only social justice but also climate justice and
143 equity. Racialised activists have been at the forefront of justice struggles. In
144 their struggles they are either made invisible by white people or have been
145 disproportionately targeted by state violence. It is essential for our movements
146 to recognise and actively fight against the mechanisms that have resulted in the
147 exclusion and silencing of racialised activists.

c. Disability rights

FYEG supports the rights and fights of disabled people. Disability can refer to physical or intellectual impairments and can include mental and/or chronic health conditions. Ableism* is discrimination or social prejudice against disabled people, such as assuming a disabled person does not have the same capabilities as an able-bodied person to perform certain tasks or roles within society.

Being disabled should not limit a person's choices to be present in public spaces, interact with the world around them, and take part in social, political, and cultural activities. FYEG supports the social model of disability, which sees that social environments exclude and impair people, prevent them from exercising their autonomy, and reduce equality, rather than the person's own impairment.

To remove these barriers, FYEG supports a holistic approach to increasing accessibility which puts disabled people at the centre of policy development. Policies must be created by them and for them. FYEG recognises that disability is unique to each individual and their own experience, and that there can be no one-size-fits-all policy or healthcare approach.

We believe that sign language should be recognised by all states as an official language, and that access to sign language, braille, and other methods of communication should be broadened. FYEG also believes that all barriers should be removed that prevent disabled people from accessing their civil and political rights; these can include physical and social barriers.

When it comes to healthcare treatment for disabled people, medical professionals should work on the assumption that individuals are capable of giving consent unless they are informed otherwise. Medical professionals should not proceed with any form of treatment without first seeking the consent of the person receiving the treatment.

d. Gender

FYEG works towards a world in which people can thrive and know it is safe to be themselves, regardless of their sexual orientation, gender identity, gender expression, and sex characteristics.

Gender-based violence* is a brutal violation of human rights. It affects people of all social and economic backgrounds across Europe. Women of colour, women with disabilities, LGBTQIA+* women, migrant women, and poor and working-class women are most likely to be at risk and face the biggest obstacles to getting

184 help.

185 The historical, systemic exclusion of marginalised genders at all levels of
186 political decision-making, from local to European institutions, finally needs to
187 stop. Different mechanisms, including quotas, can help to correct this, and
188 ensure the proportional representation of all gender identities in assemblies at
189 all levels of government in Europe.

190 Our long-term aspiration is a fluid world. We recognise that labels, while
191 helping us to identify how to fight for rights and justice in a system built
192 against us, cannot represent the spectrum of identities and expressions we
193 embody. Our short-term task is to work for LGBTQIA+ rights, to work for sexual
194 and reproductive health and rights* (SRHR), to fight against gender-based
195 violence, and to continue to advocate for gender equality at all levels of
196 society – at home, in the workplace, in politics, etc. We work towards a world
197 in which every person has the right to live freely according to their gender
198 identity and gender expression, and the right to self-determination* and bodily
199 autonomy*.

200 **1. Sexual and reproductive health and rights, combatting** 201 **discrimination and gender-based violence**

202 Sexual and reproductive health and rights should be part of all educational
203 curricula and should be effectively implemented in all schools. The sexual
204 education curriculum should be non-judgemental, sex positive, consent-focused,
205 and comprehensive enough to cover sexual orientation, gender identity, gender
206 expression, and sex characteristics. More funding and research should be
207 allocated to sexual education and reproductive healthcare.

208 We demand free, accessible, good quality, and safe sexual and reproductive
209 healthcare and services for all. Healthcare should be based on human rights,
210 bodily autonomy, and informed consent* for all, especially the most vulnerable
211 groups, such as trans people*, people with disabilities, people without papers,
212 and migrants. Additionally, there must be appropriate funding for gender
213 specific medical research since women, trans* and gender non-conforming persons
214 usually don't exist in medical research at all or only as pathologised objects.
215 This must change.

216 Free and accessible sexual and reproductive healthcare should include accessible
217 and free contraception for all, as well as medically-assisted procreation*.
218 There will also be more money for research into new forms of contraception, such
219 as the male pill. Pink tax discrimination* should end. Menstrual products should
220 be cost-free and freely accessible everywhere, including schools, universities,
221 and public toilets. Wherever there is free toilet paper there should be free
222 menstrual products. Gender-neutral toilets will be realized in all publicly

accessible buildings and for employees. In large buildings, there will be at least one toilet on each floor that is accessible to everyone. Toilet shortages shouldn't be a problem for anyone.

Each year thousands of people die because of the criminalisation of and lack of access to abortion. Banning abortion only causes greater harm to those who seek it, who then undergo serious health, legal, and financial risks to have an abortion illegally. We condemn all attempts to restrict access to abortion. We advocate for free, accessible, non-judgemental, good quality, safe, legal, and local abortion. The right to abortion must be included in the EU's Charter of Fundamental Rights*.

Certain countries require trans people wishing to access legal gender recognition procedures to undergo forced sterilisation. This violates their dignity and right to bodily autonomy and must be banned. Non-consensual surgeries on intersex people* should also be outlawed. States must ban all dehumanising practices and offer reparations to all trans and intersex people who have been forced to renounce their bodily autonomy in this way.

The stigmatisation of HIV* must end. HIV treatment is highly effective in reducing the transmission of HIV and people with an undetectable viral load cannot transmit HIV . Legal discrimination against people with HIV must stop. More funds should be allocated to education and raising awareness on HIV and HIV prevention, as well as to research and treatment. HIV treatment HIV prevention, and testing for HIV should be free and universally accessible.

Women and girls (cis and trans) are often exposed to serious forms of physical violence including domestic violence, sexual assault, and rape. We demand the legal definition of rape to respect individual self-determination. Today, rape is generally defined as sexual intercourse with a person by forcible compulsion; sexual intercourse with a person who is incapable of consent by reason of being physically helpless or mentally incapacitated; or sexual intercourse with an underage person. We demand for it to be defined by lack of consent, not by the threat of violence.

All European countries must implement the Istanbul Convention*. The Convention sets out measures to address all forms of violence against women, recognising this violence as a human rights violation and a form of discrimination. Countries need to provide clear and concise information for victims in a language they understand, accessible and inclusive shelters, and telephone hotlines.

We acknowledge the gender-based discrimination of women in the labour market, including the underpayment of historically female-dominated occupations. We therefore demand equal pay for equally valuable work and an end to

discrimination based on pregnancy and parenthood.

2. LGBTQIA+ rights

Lesbian, gay, bisexual, trans, queer, intersex, and asexual rights are still under attack in our patriarchal, capitalist system. Even today, conservative governments are trying to take away the hard-earned freedoms and rights of LGBTQIA+ people. Homophobia* and transphobia* can fuel hate speech and hate crime and should be criminalised.

Every person should have the right to live according to their sexual orientation, gender identity, and gender expression freely and without fear. So-called "conversion therapy"* is dehumanising and must be banned and prosecuted immediately. The relationships of same- and opposite-sex couples and their families should enjoy equal recognition. All couples have a right to family life. This includes the right to adoption and foster care, the right for all people with a uterus to have access to medically assisted procreation*, and the right of equal access to sperm donation, regardless of their sexual orientation, health or relationship status. IVF treatments should be equally reimbursable to all couples. Marriages and civil unions must be open to all couples, and those recognised in one European country must also be and automatically fully recognised in all others.

Trans women are women, trans men are men, being non-binary is valid, and trans rights are human rights. Mandatory mental health assessments violate trans people's dignity and right to self-determination and should be banned. We demand legal gender recognition procedures for all genders and none, and the right to change names in an auto-declarative and unconditional manner. These procedures should be quick, transparent, accessible, free, based solely on individual self-determination, and without age restrictions. Additionally, we call for the removal of all sex markers in identity documents, including passports.

e. Religion

Pluralistic societies* depend on enabling a safe space in which each person is free to believe or not believe, practise their beliefs, observe their beliefs, and organise for their beliefs. We fight against islamophobia* and antisemitism*, and condemn any kind of discrimination and hate speech against people based on their religion. We believe in a pluralistic society built on dialogue. The right to religious freedom and the right to practise religion freely must be protected under national and European law. We oppose the idea that religion is by nature a divisive issue and a source of tensions, and that people should hide their religious beliefs or feel ashamed of them.

We stand for a secular state* in which there is a separation between religion and government, and where religious laws are not considered to be above or outside civil law. We believe states should not give preferential treatment to any religion or religious persons and organisations over other citizens and charities as this creates a discriminatory system. Workers should have the right to celebrate the holidays of their own religion without facing discrimination or penalisation. The wearing of religious symbols should not be used as a reason to exclude people from education, work, public services, or public spaces.

f. Cultural and Indigenous Rights

FYEG stands for cultural rights. The colonial, discriminatory and assimilationist policies in European countries have left national minorities heavily marginalised and vulnerable. We defend the right of individuals and communities, including national minorities, to practise and preserve their cultures, including their languages, religions, art forms, and ways of life. National minorities must have strong legal protection, sufficient and stable funding and cultural autonomy in support of their efforts to revitalise, retain and develop their languages, cultures and ways of life. We support the implementation of the European Charter for Regional or Minority Languages by all European states*.

Europe and the European Union must provide support and offer asylum to those whose cultural rights are being violated elsewhere.