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Concerning: 4) Political Platform

Political Platform**1 Introduction**

2 We, the Federation of Young European Greens (FYEG), are the Green youth
3 voice on the European level. As part of a wider movement, and composed of
4 diverse member organisations uniting their collective voices and aspirations,
5 we agree: our way of living needs to change.

6 Our individual and organisational backgrounds lie in social and environmental
7 justice movements, Green party organisations, various single-issue campaigns,
8 as well as gathering previously non-politicised youth. Our similarities are
9 much stronger than our differences of opinion, and our diversity is a strength,
10 it makes us explore and discover the concrete things and changes we fight for,
11 together.

12 Through our shared struggles and aspirations we come to understand that no
13 single one of our topics is a lone priority but that the connections between us
14 are connections between issues. We refuse to choose between either the survival
15 and well-being of our shared planet, our personal liberties and freedoms, or
16 social welfare. To us, a Green perspective encompasses all of these demands,
17 as described in this document.

18 To bring about the survival of the planet, amelioration of personal liberties
19 and sustainable development, as well as global social justice, we must find
20 the channels, political arenas and tools to succeed. The institutions of formal
21 politics are spaces where many decisions that affect our lives and our politics
22 are made. We must work to be present and heard at all these stages and make

23 clear the urgency of green politics in order to establish support for our political
24 positions.

25 But we know that politics does not begin nor end at the doorsteps of these
26 institutions. We have learned from history about the brutality and harshness
27 of the struggles for rights we take for granted today.

28 The challenges lie not only in victories within institutional politics, but also in
29 the changing of the playing field of politics. We have seen how the environment,
30 animal rights, the rights of minorities and other neglected causes have been
31 brought into the centre of the institutions through the dreams and actions of,
32 sometimes, a small number of committed individuals and movements. This,
33 to us, is part of what it means to be committed to the ideal of social and
34 environmental justice, democracy in general and Green politics in particular.

35 **Democracy**

36 Our Green ideals can only be reached through participatory democracy, an
37 ongoing process that we should never stop developing. It is not just about
38 voting, but about fundamental rights and participation in every area of life.

39 **Direct Democracy and Participation**

40 Democracy must be more than simply a periodical procedural issue. Citizens
41 must be able and encouraged to engage and participate actively as much as
42 possible in the political decision-making process in order for society to be
43 genuinely democratic.

44 FYEG stands for the right and responsibility of every citizen to be informed
45 and involved in all political, economic and social processes that are directly or
46 indirectly concerning their environment. We therefore call for direct democracy
47 at all levels of society to enable people to directly influence all the political
48 decisions which affects their society's development and enable them to hold
49 governments to account.

50 Democracy needs a strong protection of the rights of minorities, individual
51 liberties and human rights. No majority decision may be possible to reduce
52 these rights and liberties.

53 We support the implementation of grassroots methods such as participatory
54 budgets, local decision-making and regional parliaments as well as limiting
55 mandates by number and time in order to prevent the accumulation of power.

56 We call for democracy in all institutions which affect human life. Thus, pupils,
57 students and teachers should take decisions in schools and universities and
58 workers should decide about the future.

59 Citizenship must be available to all, regardless of origin or nationality. A res-
60 idency citizenship is a fundamental condition for democracy, so that everyone
61 has an equal opportunity to engage in the society which affects them.

62 The right to vote and stand for election at all levels must be guaranteed on
63 the basis of residence.

64 We do not support monarchy or any other non-elected system of governance.
65 These models are directly opposing and undermining values and practices of
66 direct democracy and must be abolished.

67 On the local level, we promote and support community activism and volun-
68 teering as a form of human solidarity and a way to engage in participatory
69 rights and responsibilities. This mustn't be an opportunity for authorities or
70 individuals to exploit free labour but a way of building strong, resilient local
71 communities. The experience and contributions of activists and volunteers to
72 the labour market must also be recognized and valued.

73 As an organisation of young people, we support youth participation in in-
74 stitutional politics as well as activism. We encourage others to join us in
75 demanding better education and opportunities for young people to participate
76 in all political activities.

77 We consider every single citizen as an essential part of our integer society and
78 therefore we demand the ban of a fixed voting age. We think that broader par-
79 ticipation could introduce a lot of new energy. Furthermore, political stake-
80 holders would focus not only on one specific group of people but rather all
81 society.

82 We believe e-democracy and e-participation can improve access and participa-
83 tion in political processes, strengthening grass-root democracy.

84 **Information and Openness**

85 FYEG considers both transparency and accountability as vital for the func-
86 tioning of democracy. Without these governments tend towards corruption and
87 nepotism and citizens lose sufficient means of control of their governments.

88 We see communication as a fundamental social process and a pillar of democ-
89 racy. Everyone must have equal access to the media and the tools for its
90 exchange.

91 Information within public bodies must be open and accessible. Public and
92 private information of public interest must be easily available to everyone with
93 simple, short and transparent procedures of procurement. Specifically, the data
94 of governments and related institutions must be accessible to civil society, with
95 the exception of personal data.

96 Freedom of thought, expression and speech must be respected. However,
97 rhetoric calling for violence and discrimination in public speech, marketing
98 or information needs to be recognized as hate speech and banned.

99 We emphasize the social value of Internet use in particular and demand free
100 access for all. Free software and Open source and related technologies, which
101 boost the exchange of information and also counter existing monopolies of
102 information, should be the standard. Public funding and subsidies should be
103 targeted at open source technologies to offer viable alternatives where they do
104 not exist yet.

105 The Internet is a public space that should not be dominated by certain groups,
106 companies or governments, and the same rights and liberties that are expected
107 offline must be guaranteed online. Therefore, we believe that net neutrality is
108 crucial for a democratic society.

109 In a society where more and more of our lives take place online, it's crucial that
110 personal privacy is protected. Legal authorities must only be able to access
111 citizens personal data if there is a court injunction. Nevertheless there must
112 be strict and transparent regulation procedures to void fraud.

113 We believe in the public domain and strongly support limitations of intellectual
114 property rights and patents. Thoughts and ideas evolve more creatively and
115 serve humanity better when they're shared.

116 **European Union Institutions**

117 FYEG believes there is a significant democratic deficit within EU institutions.
118 In order to remedy this we must transfer power from the Commission and
119 Council to the European Parliament. Furthermore, European Commission
120 need to be directly elected by EU citizens in order to close the gap between
121 citizens and the EU institutions. Transnational lists for the EP are needed in
122 order to develop the concept of pan-European citizenship.

123 To prevent member states using their veto to defend their own narrow inter-
124 ests, we demand a European Council based on majority rule as opposed to
125 consensus. The voice of the Union must not be monopolised by any single
126 member state.

127 The process of integration and harmonisation must not lead to a race to the
128 bottom between member states. On the contrary, there must be a guaranteed
129 high standard of public services and environmental protection and member
130 states must not be economically disadvantaged for unilaterally increasing these
131 standards.

132 We strive to improve EU citizenship as a step towards a Social Europe. Free
133 movement of people and the respect of human rights must be guaranteed and
134 integral to the concept of EU citizenship.

135 **Regionalism**

136 FYEG believes borders, such as national boundaries, are artificial social con-
137 structs imposed on inhabitants. States must recognise the dynamic interaction
138 of people, cultures and identities, thus the life and development of regions has
139 to overcome national borders.

140 We support the organising principle of subsidiarity whereby matters are de-
141 liberated upon by the most competent authority, starting from the lowest or
142 least centralised level. We see regionalism as a way to bring about more direct
143 democracy in the spirit of subsidiarity, to strengthen local communities as well
144 as their economy through devolution and to embrace cultural diversity.

145 Regionalism, however, must never become a vehicle for nationalistic or ethnic
146 segregation but rather help to better enable communities and their cultural
147 self-determination. Though this can not undermine interregional solidarity.

148 **Civil Society and Justice**

149 FYEG believes that no democracy can function without a critically involved
150 and active civil society. Unions and Non-Governmental Organisations (NGOs)
151 are vital in holding governments to account. We deplore the attempts of
152 business interests to disguise lobby groups as grassroots initiatives. Lobbying
153 must be transparent and strictly regulated, free of disproportional influence of
154 profit oriented organizations.

155 For all holders of political office, there needs to be a waiting period before
156 they can accept a new job from the business sector. Lobbying for commercial
157 interests while in office has to be ended.

158 No democracy can be conceived without an independent judicial system, which
159 operates free from political pressures and interference. FYEG strongly believes
160 that in a conflict with economic or political interests, strong and independent
161 courts must effectively protect civil liberties and human rights.

162 **Economy**

163 FYEG identifies the root causes of social and environmental crises in the cur-
164 rent economic model. In order to bring an end to environmental destruction
165 and human deprivation, a system change is urgently needed. We believe a
166 Green Economy can achieve the necessary radical change through democrati-
167 sation of the economy, redistribution of wealth and social and environmental
168 justice.

169 **Capitalist Economic Model**

170 The current economic system, with its social division based on who owns the
171 means of production and its prioritisation of wealth accumulation at the ex-
172 pense of people and environment, causes and aggravates many of the social
173 and environmental problems we see today.

174 This social division has become a coercive hierarchy, the root cause of social
175 domination through inequalities of wealth and power and involuntary wage
176 labour relations. In theory, a capitalist economy and politics are separate
177 spheres, but in reality wealth, corporate or individual, has a huge influence on
178 governments, policies and politics.

179 The influence of wealth on politics grossly distorts democracy, decreasing the
180 influence of and excluding most citizens. This is directly opposed to our belief
181 in direct democracy – the empowerment and engagement of all citizens.

182 Individual and national wealth increasingly determines access to education,
183 healthcare, housing and other vital services and assets. Inequality of wealth
184 therefore leads to an inequality of access, which in turn leads to social depri-
185 vation (also see ‘Social Classes’).

186 Economic growth based on material consumption is neither possible nor de-
187 sirable as it is both socially and environmentally unsustainable. If the link
188 between economic growth and environmental destruction cannot be broken, a
189 controlled recession is a better alternative.

190 Therefore, FYEG is opposed to capitalism on the grounds that it intrinsically
191 entails social domination and long-term growth based on material consump-
192 tion, which inevitably leads to the exploitation of people and the environ-
193 ment.

194 We also oppose the exponential expression of capitalism – the global neoliberal
195 system – where corporations and the market prevail over human needs.

196 **Green Economy**

197 FYEG thinks beyond materialism. We strive for a system change, for a new
198 socio-economic system to guarantee social and environmental justice and the
199 utilization of natural resources under public stewardship and the precautionary
200 principle.

201 We strive for a system which values equality and cooperation instead of ma-
202 terial and monetary profit maximisation as the driver for economic activity.
203 We strive for a system which places people and the environment before profit.
204 Such a system also understands human activity as part of a rich yet finite,
205 interdependent and fragile ecosystem. For this, we need a Green Economy
206 and to understand the economy as a tool and not as an objective in itself.

207 We therefore conceive Green Economics under this new paradigm of analy-
208 sis: the elimination of the unlimited growth goal, the end of excessive capital
209 accumulation and a redistribution of wealth and production factors.

210 Through the green economy we strive for gender equality and the destruction
211 of the gender work division. Intergenerational equity are also fundamental
212 social values for a Green Economy.

213 We must redirect and reduce production, promoting new forms of social rela-
214 tionships and trade based on environmentally and socially sustainable activity.
215 As a society we must be less intensive and more efficient in our use of natural
216 resources.

217 We reject the commodification of the environment and the privatization of com-
218 mon goods such as water resources, the climate system, earth's genetic her-
219 itage, knowledge. We reject the systematic privatization of the commons. We
220 call for political and economic systems that emphasize an equitable and sus-
221 tainable access to material and immaterial common goods. A Green Economy
222 is an economy that encourages sustainable technological and social innova-
223 tion.

224 In order for economics to be ecologically sustainable, all the factors damaging
225 the environment have to be included into the production costs. The gains
226 must be invested in appropriate funds and be used for positive action towards
227 environmental restoration.

228 To achieve these goals we must utilise new economic indicators to help us
229 understand our progress. We must go beyond GDP (Gross Domestic Product
230) and incorporate invisible work forces – health and happiness and the real
231 environmental costs and benefits.

232 We strive for everyones right and possibility to seek happiness. A good life is far
233 more important a goal than economic growth, full employment or maintaining
234 a welfare state – although all of these have their part in reaching the goal of a
235 happy society. Its not up to politicians to decide what makes a person happy.
236 Political decisions can however affect peoples possibility to seek happiness and
237 prevent problems which lower happiness. Politics should create possibilities
238 for happiness to grow instead of worrying about GDP.

239 To conclude, the green economy requires a revolution of our social and eco-
240 nomic system to reduce production and material consumption and increase
241 human well-being through the implementation of new values and priorities.

242 FYEG understands the concept of the Green New Deal as the first step towards
243 a Green Economy aiming to reduce the intrinsic crisis of capitalism. The GND
244 emphasises sustainable energy, Green jobs, moving towards a more service

245 focussed economy, the reduction of working time and the redistribution of
246 wealth while reducing our ecological footprint.

247 **Labour and Use of Time**

248 Disadvantaged groups are often forced to take up degrading jobs for low wages.
249 This inequality often persists for generations.

250 FYEG believes that work must be fulfilling mentally, physically and socially
251 and ensure fair wages. Working conditions must provide good health and
252 safety, equal treatment between genders, different sexual orientations, class,
253 ages and origins, career prospects and possibilities for further training. Thus,
254 the labour market must recognise workers as holistic human beings, taking
255 into consideration all their needs.

256 Everybody must have the right to organize their work in the most suitable
257 manner for themselves. We strive for a reduction of working hours. This way
258 we can create more jobs, reduce consumerism and recognize the time necessary
259 for social interaction and care work. However, the reduction in working time
260 should not lead to a disproportionate reduction in purchasing power .

261 We strive to change our understanding of work; from working for wages in
262 order to fulfil short term consumerist desires to a balanced life of work and
263 free time which enables us to live fuller, more sociable and enjoyable lives. The
264 role of work must also be seen as a way of meaningful participation in society,
265 and every person must have the right to participate and find suitable work.

266 The cooperative business model can be the first step towards the systemic
267 reorganization of the labour market and production factors. Cooperatives are
268 also integral to democratising our economy, vital if we are to transform our
269 society towards a fair and sustainable world.

270 **Fiscal and Monetary Policy**

271 We want a fair fiscal system with three main goals: to support a strong welfare
272 state, reduce social inequalities and incentives for green and sustainable invest-
273 ments. We stand by the principle of progressive taxation on wealth, which also
274 needs to internalize environmental costs to make polluters pay.

275 Fiscal and monetary policies, though a systemic increase in structural debt
276 undermines intergenerational solidarity. Especially during a recession, fiscal
277 and monetary policies should be used to reactivate the economy, invest in
278 meaningful assets and hence create jobs.

279 FYEG opposes budget cuts without a socially inclusive debate. Knowing the
280 danger of high inflation for the whole economy, measures must be responsible
281 and carefully considered. Nevertheless, interest rates must not be managed
282 simply in terms of limiting inflation without consideration for jobs and the
283 impact on income distribution.

284 At the European level, we believe tax harmonisation is necessary to avoid a
285 race to the bottom regarding the lowering of corporate and income taxation.
286 Additionally, fiscal systems must work together to eliminate fiscal fraud, tax
287 evasion and tax loopholes. We demand a new structure to regulate financial
288 markets and the implement a financial transaction tax to reduce speculation
289 and produce positive incentives for investment in the real economy.

290 Regarding the Euro-zone, we cannot expect it to work efficiently or at all
291 without a political union, which involves common social and economic policies.
292 Therefore, we need a real fiscal union, with a Euro-zone Treasury and a suitably
293 substantial budget in order to apply effective fiscal policies.

294 **Financial Markets**

295 FYEG opposes the development of an unrestrained financial sector in recent
296 decades. This sector has hijacked the process of accumulation , creating new
297 financial instruments and innovations which undermine the value generated in
298 the real economy. The deregulated financial sector also continues to have a
299 very disproportionate and tyrannical influence on our democracies.

300 The financial market, the banking system and the qualification agencies must
301 therefore be strictly regulated and preferably democratically owned through
302 cooperatives to put finance at the service of the economy and the people, not
303 the other way around.

304 We believe the financial system must recover the coherence between produc-
305 tion and consumption. We need a new global financial architecture to break
306 downthe logic of growth based on the growing debt of central countries ac-
307 companied by the creation of a semi-periphery which produces manufactured
308 goods and a periphery relegated to provide raw materials. We must break with

309 the logic of unequal development and with the neo-colonial exploitation and
310 conditions it imposes.

311 **Energy**

312 The insatiable extraction and consumption of fossil fuels for energy has un-
313 derpinned the evolution of our capitalist economic system since the industrial
314 revolution. However, our continued dependence on fossil fuels now threatens
315 society itself. Burning these fuels releases greenhouse gas emissions, the prin-
316 ciple cause of anthropogenic climate change which now threatens the stability
317 of global society putting hundreds of millions of people at risk.

318 Furthermore, we are simply running out of conventional oil. Resource scarcity
319 will result in rapidly increasing prices and economic shocks disproportionately
320 affecting vulnerable groups and the Global South. The economic, political
321 and hegemonic structure of our energy system promotes increasingly extreme
322 extraction methods, such as mountain-top removal, fracking and coal-to-gas,
323 in order to utilise dwindling fossil fuel resources. These methods and products
324 should be banned entirely.

325 Therefore, we urgently need to revolutionise our energy system over the next
326 decade, transforming fossil fuel infrastructure into a green, socially equitable
327 renewable energy system.

328 In doing so, we must be aware of false solutions, both technologically and
329 systemically. Nuclear power, with its risk of considerable harm and pollution,
330 must be decommissioned, as it has no part to play in our energy future.

331 Carbon capture and storage and other technological ‘solutions’ which perpetu-
332 ate the burning of fossil fuels, conveniently without challenging the status quo
333 and with considerable risk to society, are no solution and hence must not be
334 prioritised and considered with caution. Measures must be taken to fight the
335 causes of the problems like too high emissions, unsustainable consumption of
336 natural resources and not simply the consequences.

337 FYEG proposes not just technological solutions but a transformation of our en-
338 ergy system as a whole, re-conceptualising how we produce, consume and own
339 one of the most fundamental resources of society. Renewable energy technolo-
340 gies such as wind turbines and solar photovoltaics enable the decentralisation
341 of our energy supply.

342 But decentralisation must also be a social priority; enabling communities to
343 better understand and decide how their energy is produced and profiting from
344 energy production. This can help strengthen the role of communities in society
345 and help to progressively challenge the centralised corporate dominance of our
346 energy system, which continues to create significant obstacles to transforming
347 our energy supply.

348 A European institution must coordinate our efforts to reduce greenhouse gas
349 emissions, ensuring increases in efficiency, the most effective immediate step,
350 are not simply matched with an increase in consumption resulting in ongoing
351 unsustainable levels of greenhouse gas emissions.

352 We must also hold Europe fully accountable for the products we consume
353 and the impact these have on people and the environment globally. Moving
354 polluting industries to other countries with less strict regulations enabling
355 continued pollution must be fully accounted for and Europe must take full
356 responsibility for these emissions.

357 The EU must also become a leader in renewable energy research, development
358 and installation and must also lead politically at international climate nego-
359 tiations. The EU must provide access to its gained knowledge and developed
360 technologies and offer support in international climate negotiations to bring
361 forward the energy revolution globally.

362 We have a diminishing window of opportunity to address climate change. We
363 must act immediately to address not only the technological but importantly
364 also the socio-economic causes of and solutions to climate change. This means
365 transforming our energy system through decentralisation of supply coordinated
366 at a European level but benefiting the communities who produce the energy
367 and challenging the current out-dated centralised system of supply.

368 **Social Europe**

369 FYEG wants an inclusive Social Europe in which social justice prevails. Thus,
370 we demand social policies to guarantee citizen's emancipation. Basic Income
371 , progressive taxation, public pensions, free education, public health care and
372 guaranteed access to housing are the main elements to achieve a redistribution
373 of wealth and a more equal society. The implementation of a basic income
374 system must not result in an abolition of existing social rights and benefits.
375 We see basic income as a crucial and important complementation of existing
376 social benefits.

377 **Welfare State**

378 FYEG opposes the model of global neoliberalism which destroys the presence
379 of the state in the economy and does not recognize socio-economic rights. We
380 recognize socio-economic rights as the basis for the existence of social policies.
381 All members of society should have equal rights. Thus, we believe in the
382 concept of a social citizenship. Every individual has the right to live a life
383 independent from family and the market.

384 The welfare state must guarantee citizens emancipation and must be based on
385 the principles of universalism. Rights must be de-commodified and must be of
386 a high social standard. De-commodification of the status of individuals vis-à-
387 vis the market means to ensure emancipation of individuals from the market
388 and entails citizens to opt out of work with the life-long approach, without
389 losing their job, income or general welfare.

390 We believe that the first step is the implementation of a basic income scheme,
391 which recognises the fundamental value of every person in society and also
392 the value of unpaid work. It allows people to make decisions independent
393 of economic factors and to engage in socially useful activity outside of the
394 monetised economy such as caring and volunteering. Moreover, it gives workers
395 more bargaining power within the labour market.

396 The welfare state must also cater towards the needs of certain groups in order to
397 avoid social exclusion and poverty. Poverty is more than the lack of financial
398 resources and income; it encompasses vulnerability, precariousness, the lack
399 of opportunities and the denial of rights. It can be described as a state of
400 limited social, cultural and political participation. The rules of competition
401 and the free market must not be applied where they collide with socio-economic
402 rights.

403 State ownership of social services means these services are democratically
404 accountable. Therefore the privatization and outsourcing of social services
405 is unacceptable. We also believe that a functioning welfare state generates
406 more good than a narrow budgetary view can indicate, a financial deficit be-
407 ing more bearable than unanswered social needs.

408 **Employment and Labour Unions**

409 Employment policies setting out the parameters for working conditions and
410 relations must be deliberated over by all concerned stakeholders. We recognise

411 this dialogue as a crucial step to improving workers' rights and we recognise
412 the role and importance of strong labour unions and legislation in creating and
413 maintaining high labour standards.

414 FYEG strives for a European Welfare State which enables disadvantaged
415 group's emancipation and access to a labour market which guarantees decent
416 work.

417 We see Green jobs not only as those created in renewable energy and recycling
418 sectors, important though they are. Our concept of Green jobs also includes
419 those jobs which fulfil our concept of a Green economy as previously described.
420 Green jobs therefore must increase equality between classes and close the gen-
421 der pay gap. They must also eliminate precarious contracts and involuntary
422 part-time employment.

423 We denounce the weak position of youth in the European labour market and
424 the disproportional effects of economic crises on young people. Despite being
425 the most educated generation ever, we find it increasingly difficult to get a
426 decent and stable job. Young people need a stronger lobby in Europe. FYEG
427 advocates youth rights especially when it comes to labour policy.

428 A strong legal framework guaranteeing the formation and action of labour
429 unions is needed in Europe and at the EU level. We call for the ratification
430 and implementation of all provisions of the International Labour Organisation
431 (ILO) .

432 Finally, the creation of Green jobs and reduction of unemployment and dis-
433 crimination in the labour market must be overcome by an alliance of labour
434 unions, worker cooperatives and social and political movements. We strive to
435 build strong relationships with the aforementioned organisations and move-
436 ments as part of our role in creating a fair, sustainable society.

437 **Pensions**

438 FYEG believes access to a pension must be a social right. Pensions must
439 enable the elderly and certain dependants to have a decent standard of living.
440 States must provide a decent, public and universal pension scheme for all
441 citizens, based on progressive income taxation which also guarantees future
442 generations access to decent pensions.

443 Pension funds must be publicly owned reducing risk and enabling the state to
444 make socially useful investments. Over and above compulsory pension commit-
445 ments, further and unlimited voluntary investments in public pension schemes
446 must be allowed. The financial benefits of a public pension fund must not be
447 applied to the private sector.

448 EU pension schemes must be harmonised to enable the free movement of work-
449 ers. Any pension negotiations must be undertaken with suitable dialogue and
450 conditions for workers.

451 **Education**

452 The universality of public education is at risk and is increasingly becoming
453 marketized. Formal education is becoming a process simply to prepare people
454 for the labour market. We believe education and self-cultivation have an in-
455 trinsic value and are always to the benefit of society and therefore must not
456 be viewed or practised in these narrow terms.

457 FYEG believes education must be a basic social right, free, plural, equally
458 accessible to all, gender-sensitive, of high quality, and meet the individual
459 developmental needs of each person. Education should be holistic and inspire
460 a hunger for academic and non-academic learning. Formal, non-formal and
461 informal education is the preparation for a complex world and must provide
462 knowledge and skills needed to fully participate in society.

463 We believe the current education model should be radically democratized,
464 creating collegial instead of authoritative relations. This is important not only
465 for knowledge and creativity, but even more for understanding non-hierarchical
466 and democratic values at early ages.

467 Schools, universities and non-formal education centres must be intercultural
468 and non-discriminatory; they must not be divided by age, sex, religion, eth-
469 nicity, origin, disabilities or legal status.

470 We seek real alternatives to higher education. There must be greater support
471 for apprenticeships and employment orientated training for young people, es-
472 pecially women, including lifelong training and learning programmes.

473 We value the advantages of non-formal education. We are against the cate-
474 gorization of people based on formal qualifications. Non-formal education has
475 to be supported by the state by providing resources and time and by labour
476 markets by recognizing its value as one form of education.

477 **Health**

478 FYEG believes that access to healthcare is a human right and must be free.

479 Health begins with a healthy lifestyle. Prevention and education on healthy
480 life styles must be the corner stone of all healthcare policies.

481 Healthcare systems must be based on prevention, be accessible, non-
482 discriminatory and adjusted to every individual's needs. Healthcare must also
483 consist of psychological and social care. Treatment must be free of religious,
484 cultural or traditional limitations.

485 Pharmaceutical corporations are not transparent and often profit at the ex-
486 pense of public health, especially in the Global South . Therefore, we demand a
487 fair, publicly owned pharmaceutical sector to compliment the private sector.

488 We strongly support the donation of organs and urge for an international
489 transplant system.

490 Sex education, including education on contraception and reproductive health
491 care must be introduced from an early age in formal education and respect
492 different genders and sexual orientations. We oppose prejudices and discrim-
493 ination, such as zerophobia, towards people living with sexually transmitted
494 diseases.

495 We support the demystification of drug issues as it leads to a more open and
496 realistic debate on drug policies. By legalising drugs, health risks will decrease
497 and drug-related crimes will be reduced. Drug policies should be based on the
498 principle of damage minimisation and rehabilitation must be provided within
499 the public healthcare system. Rehabilitation methods need to be developed to
500 become more effective, and must not include practices which endanger human
501 freedoms.

502 All human beings have the right to make decisions about their own bodies and
503 life. Women must have the right to decide about their own bodies without
504 economic restriction. Thus, abortion needs to be legally defined and freely
505 provided. Assisted suicide should be accessible to everyone suffering from
506 unbearable physical or mental suffering.

507 **Housing**

508 FYEG believes housing is a basic human right and that housing should not be
509 treated simply as a commodity. The housing market must fulfil people's needs
510 and not be reduced to profit maximization. We deplore financial speculation
511 on people's homes and believe that people must not be left without decent
512 accommodation under any circumstances.

513 As a consequence of the unregulated private market, many people have been
514 made homeless or are often subjected to low quality, temporary, overcrowded
515 housing which has adverse psychological and physical affects. We are com-
516 mitted to fighting homelessness, which represents one of the most brutal and
517 blatant forms of poverty and exclusion in European societies. Social hous-
518 ing must be made available, offering a long-term quality solution. We oppose
519 processes of gentrification, which increases house prices and produces socially
520 homogeneous neighbourhoods, forcing people to relocate often against their
521 will.

522 Homes must be affordable to those who most need them, ecologically sustain-
523 able and provide quality amenities to foster community cohesion. We also
524 believe housing cooperatives must be strongly encouraged and have access to
525 adequate financial resources.

526 Urban planning must be utilized to suitably increase urban density, and reduce
527 urban sprawl. This is both ecologically and socially beneficial.

528 **Transport**

529 People have a right to mobility and the use of transport. It is necessary to in-
530 vest in, expand and promote public transport and to guarantee free access for
531 everyone. There is a need for improved infrastructure and a shift to sustain-
532 able and eco-friendly forms of mobility and to think of mobility as a complex
533 concept, involving different vehicles and ways of travelling.

534 All the external costs of private transportation have to be included to show
535 that it is extremely expensive and occupies a lot of our space. Schemes for
536 sustainable transport should be supported by economic incentives like eco-
537 taxes on fossil fuel.

538 Local and regional consumption of goods should be encouraged. Transport of
539 living animals, waste and dangerous products must be kept as short as possible

540 and eventually discontinued. In industrialised countries road traffic, harbours
541 and airports must not be extended.

542 We believe in a democratic and open planning system which we believe would
543 reduce the need for transportation.

544 Cities are expanding and the principle of urban mobility must be respected.
545 Car free cities open possibilities for urban mobility around pedestrians, cyclists
546 and public transport and the reoccupation of public space by people. In this
547 way, cities play their role in genuine ecological and democratic change.

548 **Public Space**

549 FYEG conceives of public space as a place of meeting for reflection and casual
550 and formal socialising. Public space provides places for public audiences, for
551 street art and expressions of protest all of which are fundamental to democracy
552 and community well-being.

553 Unfortunately public spaces are being sold off to create high street shopping
554 centres or are having measures put in place limiting people's right to meet
555 and gather. We must immediately stop this destruction of public spaces, our
556 squares, streets, gardens and town centres.

557 Therefore we demand an immediate stop to the transformation of public space
558 into private spaces.

559 All arbitrary restrictions of civil liberties in public space are unacceptable and
560 such legislation must be repealed. Further, we deplore and seek to limit the
561 visual pollution of public space by excessive presence of ad-campaigns.

562 **Access to Culture**

563 FYEG believes that free access to culture is a basic right of the people. The
564 abusive economic exploitation of culture through restrictive systems such as
565 marketisation and copyright, are an impediment to free access. As a solution,
566 we propose new models based on free sharing.

567 States must also provide free access to all cultural content in their possession.
568 Social centres must be freely available and under the democratic control of
569 local communities.

570 **Global Justice, Peace and Human Rights**

571 The current neoliberal institutions protect large corporate interests but not
572 people or the environment. We believe that another world is not only possible
573 but also urgently needed. We demand Global justice!

574 **Neoliberal Globalization**

575 FYEG stands for global justice and equality between countries. We oppose
576 the current neoliberal globalisation promoted by the World Trade Organisa-
577 tion (WTO), World Bank (WB) and the International Monetary Fund (IMF),
578 whose model continues to enrich major multinational corporations and finan-
579 cial institutions at the expense of the Global South, certain social classes and
580 the environment.

581 Neoliberalism supports the privatization of national industries, deregulation
582 and enhancing the role of the private sector while restricting or eliminating
583 the role of the state. It undermines local decision-making and exploits local
584 populations. Under neoliberalism restrictions on corporations and capital are
585 removed, while boundaries are maintained for local and other communities.

586 Neoliberalism leads to high levels of social exclusion, destruction of labour
587 unions, large disparities in income, increased poverty, poor and unequal edu-
588 cation, poor healthcare and high rates of crime and incarceration. It reinforces
589 the North-South divide and maintains neocolonialism.

590 This stems from a long history of exploitation especially by European pow-
591 ers. The industrialisation of Europe was based on the slave trade and mass
592 atrocities by the colonial powers who extorted raw materials through force.
593 Most of the raw materials necessary for the continued material growth of oure-
594 conomies still comes from the Global South, but the companies extracting
595 them are based in the Global North .

596 Following the end of colonialism, neocolonialism now prevails. Global institu-
597 tions like the United Nations Security Council, WTO, WB and IMF do not
598 represent the population of the world.

599 **Another Globalisation is Possible**

600 FYEG fights for global justice. We believe that an alternative form of glob-
601 alisation based on global justice, cooperation, democracy, engagement and
602 the free flow of information is possible. We are in solidarity with the global
603 marginalised majority and press for fairer global structures and institutions,
604 which need to be reflected in the economic system.

605 There needs to be democratic ownership of natural resources by the people.

606 We support grass-roots organisations, indigenous people's movements and
607 democratic leaders in their efforts to push for global justice. We thus support
608 institutions such as the World Social Forum (WSF) and the United Nations
609 Economic and Social Council (UNESCO). The WSF seeks to develop an alter-
610 native future through the global engagement of civil society, social movements
611 and NGOs. We are part of a decentralised debate, exchange of experience and
612 knowledge and coordinated action working towards a fairer and sustainable
613 world as a legitimate and democratic alternative.

614 **The United Nations**

615 The United Nations was born out of the terrible experiences of the world wars.
616 However the nations governing the UN did not succeed in creating a safe, secure
617 and fair world. With its organisations and its Human Rights Conventions it
618 aims at ensuring freedom and well-being for all. The UN aim of development
619 must not be reduced to abstract millennium goals, a policy of global justice
620 can only be achieved with a fair distribution of wealth and power.

621 In order to be strengthened, the UN needs to be democratised. We demand the
622 dissolution of the UN Security Council. We call for a democratically elected
623 UN Parliamentary Assembly, which should elect an executive committee giving
624 fair representation to different global regions and legitimacy to the decision-
625 making bodies of the UN.

626 The UN General Assembly must implement economic and social policies so as
627 to achieve global justice, opposing the hegemonic policies of the WTO, WB
628 and IMF.

629 **Human Rights**

630 FYEG demands human rights to be universally recognized and respected. To
631 achieve this goal we need a strong global network of civil society, supported by
632 education and training instruments. International conventions are an impor-
633 tant tool, as are the internal workings of the United Nations to enforce them,
634 by naming and shaming, international pressure, and sanctions. However, hu-
635 man rights go beyond international agreements; they begin from the needs of
636 each person, within each society.

637 We condemn the practice of abusing human rights in international politics as
638 an argument to pursue own national interests. Human rights, which essentially
639 evolve and develop, need to be transversally included on all institutional levels,
640 along with corresponding monitoring mechanisms.

641 We acknowledge that the basic rights, dealing with civil liberties and partic-
642 ipation in political life, are still causes that need to be fought for, in Europe
643 as elsewhere. This however should not hold us back from participating in the
644 struggle for new human rights.

645 We are in favour of a stronger international human rights regime working in
646 cooperation with regional human rights courts. We support the establishment
647 of effective possibilities to judicially prosecute breaches of human rights on the
648 global level, since there is currently a wide gap in internationally concerning
649 the real implementation of human rights. We strive for an impartial institution
650 to bring perpetrators of the Global South and the Global North to justice, if
651 justice cannot be implemented regionally.

652 **Peace**

653 FYEG is committed to the vision of a world without weapons, armed conflict
654 and war. We understand peace to be more than the absence of war and
655 pacifism as a necessarily transversal concept, which affects different areas of
656 policy. Peace has to be built every day by reducing sources of conflicts such
657 as poverty, injustice and discrimination. To achieve this, all actors must take
658 responsibility and promote human rights.

659 Everybody has the responsibility to prevent the outbreak of violence using all
660 legitimate means available. Therefore we support the responsibility to prevent
661 and demand its institutionalisation on the UN level. The use of violence can
662 only be the very last resort of political action. Decisions that lead to the

663 use of military force must be transparent, fully accountable, democratically
664 legitimized and reasonably justified.

665 We maintain a high degree of suspicion with regards to the “Responsibility to
666 protect”, due to the potential for abuse. It has too often been used to legitimize
667 actions beyond protection of civilians. However, we are not inherently opposed
668 to “Responsibility to protect”, as it may provide a means of last resort for the
669 international community to protect civilians against abuses on a mass scale.

670 Military intervention must require a UN mandate. Intervention should only be
671 mandated to stop mass atrocity crimes and must be strictly limited in mandate
672 and action.

673 We oppose the maintaining of large military forces which we see as a waste
674 of resources that should go to other priorities and aggressively provocative to-
675 wards other groups and nations. Therefore we support the continued reduction
676 of arsenals by destruction of obsolete material and material swapping between
677 nations.

678 Furthermore, we demand the end of all weapon production under profit logic,
679 retaining only that necessary to comply with the international community’s
680 responsibility to protect. All subsidies to the armaments industry must be
681 ended.

682 In this context nuclear weapons must be highlighted. Development and testing
683 of nuclear weapons must be banned globally and the process towards total
684 nuclear disarmament must continue with increased urgency.

685 We believe that structures such as NATO go against the fundamental aim of
686 European construction that is to spread peace. By its historical purpose, nar-
687 row militaristic outlook and fundamentally undemocratic structures, it should
688 not be a model for the future. We therefore think that NATO must be dis-
689 mantled.

690 For the EU to truly represent its ideals and values in foreign politics, non-
691 violence and co-operation policies are powerful tools and must be utilised.
692 Therefore we demand the creation of a European Civil Peace Corps, as a non-
693 military structure, in charge of creating and preserving peace. Members of
694 this Corps should be trained in the skills of non-violent conflict resolution,
695 and should be employed as both a preventive and a curative measure.

696 We oppose the state’s right to force participation in military training and
697 activities. Any forced service must be abolished.

698 **Migration and borders**

699 FYEG believes that freedom of movement is a human right, migration is not
700 a crime and no human is illegal. We demand legal protection and residency
701 status for migrants and respect for their human rights. We strive for the
702 complete abolition of borders and the unquestionable right for everyone to
703 choose a place of residence.

704 The current EU border policies institutionalize racism and social stratification.
705 Militarized agencies are not a viable way of meeting neither the challenges of
706 global migratory flows nor the needs of migrants and refugees. Europe has
707 become a fortress while migrants are exploited as a cheap labourforce on the
708 basis of their vulnerable status. As such FYEG is convinced that FRONTEX
709 must be abolished.

710 We are against externalization of European borders. These policies are inter-
711 fering in migration patterns which are beyond EU borders and as such are
712 implemented outside of any legal and legitimate context, representing a direct
713 attack on human rights. European policies need to focus on mitigating the
714 actual reasons of forced migration and offer substantial help.

715 Though the European Union supports the free movement of goods, capital,
716 services and people, these freedoms end at its borders.

717 We demand the immediate implementation of a common European border
718 policy respecting fundamental human rights. The EU must harmonise asylum
719 procedures reflecting the principle of solidarity and inclusive Europe, while ac-
720 tively supporting the UNHCR resettlement programme for refugees.

721 A fair and humanitarian asylum system must be based on understanding of
722 and respect for the needs of asylum seekers.

723 **Identity, Equality and Inclusion**

724 Through identifying links between multiple levels of discrimination, we are
725 able to fight for an equal society. We must smash patriarchy, class division,
726 racism, fascism and every other system of oppression.

727 **Identity**

728 FYEG stands for an open, intercultural and fair society where individuals
729 are free to express themselves and pursue happiness. The division of people
730 into groups based on various personal attributes limits and is in opposition
731 to the concept of identity. The different norms that societies implicitly or
732 explicitly rely on are not only subject to change throughout history, but also
733 often constitute a form of violence against those who do not fit these norms.

734 Ideas and stereotypes that are labelled and justified as natural are usually
735 socially constructed norms. The concept of normal has been built on the
736 social values, rules and institutions dominated by rich senior white men. This
737 discourse has been imposed on all of society and needs to be deconstructed.

738 The practice and acceptance of this concept oppresses not only women but
739 all individuals with a different identity. Further, different forms of oppression
740 often interlink to form multiple oppression on certain groups and individuals.
741 These interrelated structures of oppression degrade society as a whole.

742 We believe that humans should not be forced to choose between identities as
743 if they were mutually exclusive choices. We welcome movements that break
744 up old norms and stereotypes. Any discrimination based on gender, ethnicity,
745 sexual orientation, class, appearance, age, disability, religion, political ideas
746 or any other category is unacceptable. To us, society must be open and inclusive
747 and not demand mono-cultural daptation .

748 **Equality and Non-Discrimination**

749 FYEG sees discrimination and repression as a form of violence. Too often, in-
750 justice is taken as natural and constructed norms remain unquestioned. Knowl-
751 edge, experience and exchange with people who experience discrimination can
752 weaken existing stereotypes and open the path towards a better society for
753 everyone to enjoy.

754 Society must acknowledge discrimination. We advocate the creation of
755 awareness-raising and monitoring institutions on discrimination. Information
756 should be collected to expose existing injustices and must also have influence
757 on the policy-making process.

758 We demand all necessary instruments and policies to eradicate all kinds of
759 discrimination and move towards an equal society. To reach this, all policy
760 areas must integrate the idea of inclusion.

761 **Social Classes**

762 FYEG recognizes social class as the main obstacle to an equal and fair soci-
763 ety. Classes are the social stratification due to power relations in the labour
764 market and the economic system. People with the same social, economic and
765 educational status belong to the same social class.

766 Social class often determines the possibility of a person to participate in soci-
767 ety, particularly in decision making processes. Culture, education, economic
768 background and social contacts reinforce stratification and power structures.

769 FYEG strives towards the elimination of social classes creating a society of
770 genuine equal opportunities.

771 **Gender**

772 FYEG recognizes gender as a social construct and a product of patriarchy. We
773 believe that all roles and divisions based on gender hide a relation of power.
774 Therefore we oppose the binary gender system and demand neutralization of
775 gender based differences in society. This power relation and the norms it
776 establishes oppress both woman and men.

777 This powerful system affects human beings in the most intimate areas of life.
778 Patriarchy imposes a false dichotomy on societies: a masculine domain, which
779 centralizes political, social and economic power, and a female domain of the
780 private sphere. Activity in the female sphere, such as care-taking within fam-
781 ilies, is not recognised as socially or economically valuable and thus renders
782 the contribution of women invisible.

783 Moreover, our economies take advantage of this model by externalizing care
784 costs to families and thereby effectively to women. All those who are capable
785 should equally share care work. We support measures that give people, re-
786 gardless of their gender, possibilities for care taking without being penalized
787 in their careers.

788 Language and symbolic expressions in society perpetuate and reinforce gen-
789 der discrimination in an almost invisible way. We ask for a gender sensitive
790 language, still bearing in mind that gender is not a binary concept.

791 We demand that sexual harassment and gender violence be considered violent,
792 criminal acts and that they are legally prosecuted. The victim should not be
793 blamed for having been assaulted. Instead, adequate resources for helping the
794 victims of sexual assault both in their legal fight and psychologically, must be
795 made available.

796 **Feminism**

797 FYEG declares itself a feminist organization. Feminism, to us, refers to both
798 the fight against patriarchy and the desire to go beyond binary gender divisions.
799 We see discrimination against women as a form of violence present in politics,
800 the labour market, our education and private life. We identify queer theory as
801 a promising intellectual framework to go beyond gender structure. In order to
802 reach a gender neutral society we support the use of quotas in favour of women
803 as a first step towards equality. We therefore advocate quotas as a transitory
804 measure to empower women.

805 We acknowledge gender-based discrimination of women in the labour market.
806 Thus we demand equal pay for equally valuable work and an end to discrimi-
807 nation based on pregnancy and parenthood.

808 **Lesbian, Gay, Bisexual, Intersexual, Transgender and Queer**

809 FYEG opposes any discrimination on the basis of sexual orientation. Every-
810 body should have the right to freely express their sexuality. We advocate
811 therecognition of sexual minorities, and their rights as lesbian, gay, bisexual,
812 intersexual, transgender and queer .

813 Sex and sexual orientation must not be registered. Legal recognition of gender
814 identity should not be a reason for a violation of physical integrity. Education
815 and information on sex, gender, sexual orientation and identity, especially
816 on intersexuality and transsexuality, needs to be introduced, supported and
817 included in curricula and the public domain.

818 We demand the same rights and responsibilities for all despite their sexual
819 orientation. We demand legalization of same-sex and transgender marriage,

820 adoption of children, artificial insemination and the entire legal framework to
821 guarantee equality. Jurisprudence must not impose a model of family.

822 The definition of one's sexual identity should be in each individual's own hands.
823 Everybody must be free to change sex. Right and access to sex reassignment
824 must be guaranteed and paid for via public health care. We deplore the practice
825 of requiring individuals to undergo sterilization before a sex change and we
826 strive to abolish such requirements in European countries. Receiving legal
827 recognition of gender identity must not require any medical intervention.

828 We particularly deplore homophobia and transphobia. We demand the de-
829 pathologization of homosexuality and transsexuality.

830 We demand that the EU, its member states and civil society support and
831 defend LGTBQ rights and LGBTQ movements in other countries.

832 **Disability**

833 A fair society is based on equal rights and equal access. FYEG supports
834 people with disabilities in their fight for equal rights and access. Society has
835 historically marginalised people with disabilities by creating special areas and
836 by not adapting public space to everybody's needs. This denial of equal access
837 to social, political, and economic life must end.

838 We demand that urbanism and architecture integrate the needs of people with
839 disabilities and contribute to the creation of an inclusive public space for all.
840 Accessibility benefits not only people with disabilities but everybody.

841 Access to braille, communication aids or sign languages must be broadened as
842 well as access to information, media and interaction facilities for people with
843 disabilities.

844 **Age**

845 FYEG is opposed to age discrimination. The description of young people as
846 essentially immature and unreasonable is the basis for underrepresentation in
847 decision-making processes. It is crucial to promote the participation of youth
848 to shape the social, economic, cultural and environmental decisions, which
849 affect them. We refuse to be "youth for youth" and seek to participate in all
850 decision making processes as equal and respected stakeholders.

851 We are aware of the need for intergenerational solidarity. The discourse that
852 excludes the elderly from active participation and secludes them into desig-
853 nated areas is driven by the same mechanisms we denounce in the case of
854 youth. Thus, we refuse to believe in the stereotype of senile, disillusioned and
855 necessarily conservative seniors. Youth and the elderly are linked by an as-
856 sumption that both groups are outside the economy as active labour and are
857 therefore of lesser value, a concept contrary to all our beliefs.

858 **Intercultural Society**

859 FYEG acknowledges that European populations do not fit the idea of mono-
860 lithic cultural entities at all. Europe is a diverse continent and we need to
861 draw inspiration from this fact. Nation states were never and are not identical
862 with any kind of coherent, static and closed culture.

863 To us, ideas of national identity make no sense. European policies require an
864 intercultural perspective in order to overcome hate and discrimination towards
865 groups that do not correspond to these nationalist norms. We also oppose the
866 view that migrants need to go through a process of assimilation, which often
867 includes a rejection of their own identity. This leads to institutionalised racism
868 on a European and national level. Societies should accept complex identities
869 and personal histories.

870 The institutions of our societies do not reflect their diversity. Hidden barriers
871 and obstacles, as well as structural racism in institutions, need to be addressed
872 and fought, especially in politics and the media, which often create a tense
873 atmosphere with unbalanced and destructive coverage of migrant issues.

874 Language, as one key tool in an intercultural society, has great practical, social
875 and cultural value. Therefore, we believe that learning foreign languages must
876 be promoted at all levels of society. Empowering individuals to learn from oth-
877 ers and increasing communication between people from different backgrounds
878 is a vital first step to overcome boundaries and divisions.

879 **Religion**

880 For us, no religion is better or worse than others. Churches must be separated
881 from the state and no religion should have privileged status. In an intercultural

882 society it must be possible for everyone to live in a climate of peace, mutual
883 respect and tolerance regardless of their individual view of life in general.

884 In many countries this means that existing privileges need to be abolished. We
885 stand for a secular state where religious laws are not considered as above or
886 outside civic law. With respect to diversity, traditions and customs, religious
887 laws, structures and procedures need to respect state laws as highest reference.
888 This is crucial for the preservation of human rights and equality. Governments
889 need to stay away from amalgamation of state and religious affairs.

890 **A nti-Fascism**

891 FYEG is opposed to nationalism. We reject the idea that membership in
892 a constructed entity gives people certain traits and realise the divisive and
893 blinding nature of such an idea.

894 Fascism has played a terrible role in European history, imposing monolithic
895 identities and turning its invisible violence into open violence. The fascist
896 attack on personal freedom and diversity as well as its crimes against humanity
897 are the reasons we define ourselves as anti-fascist and are in solidarity with
898 the anti-fascist movement.

899 **Ecology**

900 Ecology is present throughout this document, and is the basis of our Green
901 thinking. The earth has limited resources, and we have to plan our sustainable
902 social model based on those limits.

903 **Value of Nature**

904 FYEG believes that nature has an intrinsic value. All conflicts between society
905 and nature are products of an unhealthy, unsustainable and unethical percep-
906 tion of nature. Long-term sustainability, preservation of local ecosystems and
907 stability of ecological cycles have to be prioritized and set as “necessary con-
908 ditions” for any exploitation of any natural resource.

909 All ecological issues must be understood and solved in a holistic and interlinked
910 way, rather than downplayed as technical issues within the field of environmen-
911 talism to be solved by technological improvements.

912 Since nature is a very complex system of life cycles, we have neither reason
913 nor rationale for having blind faith in technology for fully understanding all
914 the ecological crises, much less solving them through technical means rather
915 than comprehensive social change.

916 **Climate Change**

917 Climate change is one of the greatest and most urgent crises of our current
918 society. Without immediate radical action on a global scale humanity faces
919 likely catastrophic climatic changes. Extreme climate and weather patterns
920 not seen during the development of civilisation will become the norm, having
921 potentially drastic adverse effects on humans, animals and plants.

922 The scientific world is unsure exactly how soon we may tip the delicate cli-
923 mate balance into positive feedback loops which would then leave us on an all
924 but unstoppable path to several degrees of catastrophic global warming. We
925 therefore urgently need sufficiently ambitious global legally binding agreement
926 to reduce CO₂e emissions in line with scientific recommendations.

927 Such an agreement has to be prepared and underpinned by ambitious strategies
928 and measures on national, regional and local level. The agreement has to be
929 built on principles of global justice and resisting countries must be brought to
930 a common playing field through climate tariffs.

931 Countries in the Global North must acknowledge that the largest share of global
932 CO₂ per capita emissions originated in their countries and currently continue
933 to do so, resulting in a widening gap with the Global South . Therefore they
934 must agree a suitable fund to help other countries mitigate and adapt to climate
935 change.

936 FYEG demands the implementation of a cap-and-dividend scheme mixed with
937 cap-and-investment to mitigate carbon emissions and to reduce global inequal-
938 ities. The scheme must be developed at regional levels under a binding global
939 agreement. Considering vested interests at play within international markets,
940 we do not believe market mechanisms alone can adequately mitigate emis-
941 sions.

942 All countries must increase their efforts in order to ensure atmospheric green-
943 house gas concentrations are rapidly reduced to ensure we do not exceed a tem-
944 perature rise of 1.5C. This figure of 1.5C must always remain consistent with
945 the most recent scientific recommendations with consideration to the precau-
946 tionary principle as described by the United Nations Framework Convention
947 on Climate Change.

948 **Biodiversity**

949 Biodiversity is fundamental to healthy ecosystems and of great importance to
950 our well-being, both physically and psychologically. As well as being integral
951 to the economy, biodiversity provides irreplaceable natural services; it is also
952 a vast medicinal resource and for many also plays an important spiritual and
953 cultural role.

954 We are currently facing the simultaneous ecological disasters of climate change
955 and biodiversity loss, both of which are directly related to our society's un-
956 sustainable economic system, overconsumption, use of toxic chemicals and the
957 related unsustainable practices and habits.

958 One of the most devastating aspects of biodiversity loss is the current mass
959 extinction of species, caused by a number of serious, deep-rooted problems such
960 as habitat destruction, climate change, land use changes, the introduction of
961 invasive species, genetic pollution, monoculture and overexploitation.

962 FYEG believes wide-ranging measures are necessary to deal with these prob-
963 lems, including fundamental changes to our economic system and our way of
964 life. As well as rapidly reducing our exploitation and wastage of land and other
965 natural resources we need to ban unsustainable practices for example genetic
966 modification of animals and plants and strictly regulate the use of various
967 chemicals.

968 Immediate radical action must be taken at all levels of society from local to
969 global and we believe Europe is financially well set to lead the way. Europe's
970 role is especially important considering the historic damage Europe has in-
971 flicted on global ecological systems.

972 The European Union must switch to a holistic approach to biodiversity, rec-
973 ognizing the direct links with climate change, agriculture, pollution, transport
974 and energy issues. These aspects should be taken as principles in all foreign
975 policy and development cooperation of the EU.

976 Any implementation must be taken with full cooperation of those communities
977 affected and all stakeholders must be fully involved in the long process to
978 address this issue.

979 **Agriculture, Food and Rural Life**

980 The “Green Revolution” brought us energy intensive agricultural practices,
981 known as industrialized agriculture, which has destroyed ecosystems, seriously
982 harmed biodiversity and lead to the loss of fertile land which is becoming a se-
983 rious problem. It brought us a centralized seed market, with high performance
984 seeds, which need high input of chemicals and fertilizers to grow and are not
985 able to adjust to changing conditions and diseases.

986 The change of agricultural practices all over the world goes hand in hand
987 with the globalization of food markets, which set the focus on cost efficiency
988 over sustainability. In order to compete in this market wages are reduced and
989 working methods mechanised. This leads to monocultures and loss of work
990 leads to unsustainable urbanisation.

991 Food processing and distribution has been monopolized creating significant
992 obstacles for small farmers who don’t have the money to invest in the machines
993 they need to match the standards of big food companies.

994 Since the most basic and important livelihood of billions is falling apart and the
995 food security and safety of the rest of society is under severe threat, FYEG
996 demands immediate action: to stop unsustainable, unfair, energy-intensive,
997 centralized practices and policies on the one hand, and to implement sustain-
998 able, fair and energy-efficient, decentralized, democratic and local practices
999 and policies on the other hand.

1000 There are many positive trends working towards sustainability, fairness,
1001 energy-efficiency and decentralization. Financial support for agricultural ac-
1002 tivities should be directed towards ecologically and socially sustainable prac-
1003 tices.

1004 Organic farming must become the standard form of food production. Other
1005 forms of bringing food production closer to consumers and making it visible
1006 in everyday life in cities is also important. Community gardening and urban
1007 farming, while usually small-scale, helps us re-think our relationship to food,
1008 as well as being a positive form of reclaiming unused urban space.

1009 Our growing need for both food and living space must be solved without large-
1010 scale expansion of either cities into rural areas or of agriculture into especially
1011 biodiverse areas.

1012 Local seed production is needed, not GMOs and high performance seeds. The
1013 right to store and sow seeds should not be limited, and seed patents should
1014 not be allowed for human as well as for animal feeding.

1015 GMOs are no solution to the food crisis and should be banned. They can have a
1016 harmful impact on local ecosystems and support multinational seed companies,
1017 who take away the freedom of the farmers with unfair contracts. We are
1018 however, not inherently against publicly funded research into GM products.

1019 The unsustainable fishing practices of the EU is a serious problem for food
1020 security and biodiversity. Overfishing in European waters has lead to an un-
1021 sustainable amount of fish, which in turn leads to socially unacceptable fishing
1022 agreements. This leads to overfishing and destroys the livelihood of local fish-
1023 ermen.

1024 Fish farming currently is a threat to biodiversity and wild fish, and massively
1025 pollutes oceans, seas and lakes. If fish is farmed, it must take place either on
1026 land or with suitable mitigation measures.

1027 In the European Union, the Common Agricultural Policy (CAP) is the most
1028 important tool to influence agricultural practices. Today it serves to support
1029 industrialized agriculture and export-orientated farming.

1030 This has to be ended. Public money should go towards public goods. The
1031 CAP should support farming styles and agricultural practices which ensure
1032 biodiversity and a sustainable environment. It should support rural areas
1033 through the support of regional markets and small-scale farming, allowing
1034 local communities to be autonomous in relation to food. A change in the CAP
1035 could offer an opportunity to fight climate change by encouraging farming of
1036 edible crops instead of meat for consumption.

1037 **Bioethics**

1038 FYEG sees value also in life itself. In addition to the obvious value of ecosys-
1039 tems and consciousness, living beings in general must be treated with respect.
1040 We strongly oppose any misuse, abuse and objectification of living beings.

1041 Vegetarianism and veganism are preferable over other diets, not only for their
1042 environmental benefits, but also out of respect for life itself. Lifestyles using few
1043 or no animal products should be made possible and supported at all stages of
1044 life, including public institutions. We support legislation and the distribution
1045 of public resources to reduce animal consumption.

1046 In the life saving medical and physical sciences we strongly encourage the
1047 development of alternatives to animal testing. In all other branches of industry
1048 and science animal testing must be banned. Furthermore, we call for pain-
1049 free husbandry, especially agricultural animal farming and the introduction of
1050 adequate regulations. We want to abolish the keeping of animals for circuses.
1051 Zoos and other areas where animals are simply for peoples entertainment need
1052 to be abolished and large zoos need to be transformed into parks. Hunting as
1053 a hobby must be discontinued. We need more nature reserves and programmes
1054 for the preservation of endangered species.

1055 Conservation efforts must be de-coupled from entertainment using animals
1056 such as zoos and circuses, which we see as denigrating and often abusive.

1057 **Ecology as the Fundament of Our Society**

1058 Reality has a Green bias in that there are objective limits to material growth
1059 and expansion. These restrictions set by our material reality are a frame that
1060 all politics has to work within, and the Green movement has been the first,
1061 though hopefully not the last, to recognize this.

1062 The consumption of non-renewable resources has always been and remains a
1063 short-term option, whereas the values of nature that are destroyed by such
1064 short-term actions may remained indefinitely. All of society needs to recognize
1065 the long-term value which being destroyed for short-term gains. Society must
1066 be re-structured to serve a long term perspective.

1067 **Conclusion**

1068 This document outlines our basic political beliefs and stances. It creates a
1069 philosophical framework for action at a local level and enables the Federation
1070 to elaborate concrete topical policy papers and act politically in accordance.

1071 Through creative discussion and debates we have improved our knowledge
1072 and established a mutual understanding across the Federation bringing our
1073 members closer together.

1074 To bring about the much needed change in our fight for global social and
1075 environmental justice, we strive to build alliances with other political forces
1076 and actors. We shall do this on the basis of the ideas and concepts we outline
1077 in this political platform both inside and outside the Green Family.

1078 A mandate for FYEG and its bodies is hereby established through our vision
1079 of a better future. Collectively we will fight for this future!

1080 **Glossary**

1081 **Democracy:**

- 1082 1. **E-democracy** : the use of information and communication technologies
1083 to engage citizens, support the democratic decision-making process and
1084 strengthen democracy.
- 1085 2. **Free software and Open source** : publicly licensed and available
1086 source code, granting users the right to use, copy, study, change, and
1087 improve the structure or design of software.
- 1088 3. **Net neutrality** : the principle that advocates no restrictions by Internet
1089 Service Providers or governments on users of the internet.

1090 **Economy:**

- 1091 1. **Wealth**: an abundance of valuable possessions or money.
- 1092 2. **Wage labour** : the socio-economic relationship between a worker and an
1093 employer, where the worker sells their labour under a formal or informal
1094 employment contract.
- 1095 3. **Neoliberal** : relating to or denoting a modified form of liberalism tend-
1096 ing to favour free-market capitalism.
- 1097 4. **Materialism** : a tendency to consider material possessions and physical
1098 comfort as more important than other values such as social, cultural or
1099 spiritual.
- 1100 5. **Consumerism** : the preoccupation of society with the acquisition of
1101 consumer goods.

- 1102 6. **Profit maximisation** : the process by which a firm determines the
1103 price and output level that returns the greatest profit.
- 1104 7. **Production factors** : factors of production (or productive ‘inputs’ or
1105 ‘resources’) are any commodities or services used to produce goods and
1106 services.
- 1107 8. **Intergenerational** : between generations e.g. intergenerational equity
1108 means equality between generations not simply within generations (in-
1109 tragenerational equity).
- 1110 9. **Intragenerational** : occurring or existing between members of one gen-
1111 eration.
- 1112 10. **Sustainability** : meets the needs of the present without compromising
1113 the ability of future generations to meet their own needs.
- 1114 11. **Gross Domestic Product** : the total value of goods produced and
1115 services provided in a country during one year.
- 1116 12. **Purchasing power** : purchasing power is the number of goods/services
1117 that can be purchased with a unit of currency. For example, if you had
1118 taken one dollar to a store in the 1950s, you would have been able to
1119 buy a greater number of items than you would today, indicating that you
1120 would have had a greater purchasing power in the 1950s.
- 1121 13. **Cooperative** : an organisation that is owned and run jointly by its
1122 members, who share the profits or benefits.
- 1123 14. **Fiscal system** : of or relating to government revenue, especially taxes.
- 1124 15. **Monetary policy** : monetary policy is the process by which the mone-
1125 tary authority of a country controls the supply of money, often targeting
1126 a rate of interest for the purpose of promoting economic growth and
1127 stability.
- 1128 16. **Deficit** : an excess of expenditure or liabilities over income or assets in
1129 a given period.
- 1130 17. **Surplus** : an excess of income or assets over expenditure or liabilities in
1131 a given period, typically a fiscal year.
- 1132 18. **Macro-economic trends** : the behaviour of the aggregate economy,
1133 including economy-wide phenomena such as changes in unemployment,
1134 national income, rate of growth, gross domestic product, inflation and
1135 price levels.

- 1136 19. **Inflation** : A general increase in prices and fall in the purchasing value
1137 of money.
- 1138 20. **Tax harmonisation** : tax harmonisation refers to the process of making
1139 taxes identical or at least similar in a region. In practice, it usually means
1140 increasing tax in low-tax jurisdictions, rather than reducing tax in high-
1141 tax jurisdictions or a combination of both.
- 1142 21. **Real economy** : The real economy generally refers to the nonfinancial
1143 economy—for example, manufacturing, farming, trade, and services.
- 1144 22. **Accumulation** : the accumulation of capital is the gathering or amass-
1145 ing of objects of value; the increase in wealth through concentration; or
1146 the creation of wealth.
- 1147 23. **Qualification agencies** : financial rating agencies which calculate how
1148 risky investments are.
- 1149 24. **Periphery** : periphery countries (sometimes referred to as just the pe-
1150 riphery) are those that are less “developed” than the semi-periphery and
1151 core countries. These countries usually receive a disproportionately small
1152 share of global wealth. They have weak state institutions and are ex-
1153 ploited by more developed countries. By the exploitation of periphery
1154 country’s agriculture, cheap labour, and natural resources core countries
1155 can remain dominant.
- 1156 25. **Anthropogenic** : originating in human activity
- 1157 26. **Carbon capture and storage** : Carbon capture and storage (CCS),
1158 (carbon capture and sequestration), refers to technology attempting to
1159 prevent the release of large quantities of CO₂ into the atmosphere from
1160 fossil fuel use in power generation and other industries by capturing CO₂,
1161 transporting it and ultimately, pumping it into underground geologic
1162 formations to securely store it away from the atmosphere.
- 1163 27. **Geo-engineering** : Geo-engineering (or climate engineering) means
1164 proposals to deliberately manipulate the Earth’s climate to counteract
1165 the effects of global warming from greenhouse gas emissions.

1166 **Social Europe**

- 1167 1. **Basic income** : income unconditionally granted to all on an individual
1168 basis, without means testing or work requirements.

1169 2. **Vis-à-vis** : literally ‘face to face’. Often now used in the sense of ‘in
1170 relation to’.

1171 3. **International Labour Organisation (ILO)** : is the international or-
1172 ganization responsible for drawing up and overseeing international labour
1173 standards

1174 **Global Justice, Peace and Human Rights**

1175 1. **Global South** : the collective title for states of South and Central
1176 America, Africa and most of the Asian states, considered as countries
1177 with a lower rate of “development”.

1178 2. **Global North** : the collective title for the countries of Europe, North
1179 America and Australasia, considered highly “developed”.

1180 3. **NATO** : the North Atlantic Treaty Organization is an intergovernmental
1181 military alliance based on the North Atlantic Treaty, signed on 1949. It
1182 is a collective defence force whereby its member states agree to mutual
1183 defence in response to an attack by any external party.

1184 4. **FRONTEX** : the European Agency for the Management of Operational
1185 Cooperation at the External Borders of the Member States of the Euro-
1186 pean Union is the European Union agency for external border security.
1187 It is responsible for co-ordinating the activities of the national border
1188 guards in ensuring the security of the EU’s borders with non-member
1189 states.

1190 5. **UNHCR** : the Office of the United Nations High Commissioner for
1191 Refugees, also known as the UN Refugee Agency is a United Nations
1192 agency mandated to protect and support refugees at the request of a
1193 government or the UN itself and assists in their voluntary repatriation,
1194 local integration or resettlement to a third country.

1195 **Identity, Equality and Inclusion**

1196 1. **Social oppression** : the systematic, socially accepted mistreatment and
1197 exploitation of a group or category of people by anyone. In sociology, the
1198 tools of oppression include a progression of denigration, dehumanization,
1199 and demonisation; which often generate scapegoating, which is used to
1200 justify aggression against targeted groups and individuals.

- 1201 2. **Cultural adaptation** : the sociological process of assimilation. It is a
1202 socio-political response to demographic multiculturalism that supports
1203 or promotes the assimilation of cultural and ethnic minorities into the
1204 dominant culture. Assimilation usually involves a gradual change and
1205 takes place in varying degrees; full assimilation occurs when new mem-
1206 bers of a society become indistinguishable from older members and they
1207 are forced to abandon their own values, culture, history and identity.
- 1208 3. **Queer Theory** : a field of post-structuralist critical theory that emerged
1209 in the early 1990s out of the fields of queer studies and Women’s studies.
1210 Whereas gay/lesbian studies focused its inquiries into “natural” and “un-
1211 natural” behaviour with respect to homosexual behaviour, queer theory
1212 expands its focus to encompass any kind of sexual activity or identity
1213 that falls into normative and deviant categories.
- 1214 4. **Queer** : an umbrella term for sexual minorities that are not heterosexual,
1215 heteronormative, or gender-binary. In the context of Western identity
1216 politics the term also acts as a label setting queer-identifying people
1217 apart from discourse, ideologies, and lifestyles that typify mainstream
1218 LGBT (lesbian, gay, bisexual, and transsexual) communities as being
1219 oppressive or assimilationist.
- 1220 5. **Churches** : refers to all kinds of religious institution, not only Christian.

1221 **Ecology**

- 1222 1. **Green Revolution** : a series of technological innovations, transfers
1223 and research initiatives which rapidly increased agricultural production
1224 around the world between 1940 and 1970, but now recognised to have
1225 had negative social and ecological consequences.
- 1226 2. **Precautionary principle** : Principle 3 of the 1992 Rio Declaration on
1227 Environment and Development. Article 3.3 refers to the precautionary
1228 principle, which is widely reflected in environmental law and environ-
1229 mental agreements: “Where there are threats of serious or irreversible
1230 damage, lack of full scientific certainty should not be used as a reason
1231 for postponing such measures” – a statement which closely mirrors the
1232 wording of Principle 15 of the Rio Declaration.

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