

YFOEE MANIFESTO

WHAT WE STAND FOR

YOUNG
Friends of
the Earth
Europe



YOUNG FRIENDS OF THE EARTH EUROPE MANIFESTO

FOR EQUALITY & INTERCULTURALISM

Young Friends of the Earth Europe (YFoEE or Young FoEE) is a volunteer network of young people and youth groups in Europe working collectively for environmental and social justice.

YFoEE was set up in 2007, and from the beginning it has served as a safe space and capacity building arena for young people. Over the past 10 years, our network has grown greatly, and we now have volunteers and member groups in more than 20 countries across the European region.

YFoEE is a radical voice within the Friends of the Earth family that is working towards achieving a more just and equitable society. We have been strengthening our work with other youth and social justice groups in an effort to build a collective response to the environmental, economic, structural and political struggles we face.

This manifesto, was developed by volunteers in the YFoEE network who came together to build an explicit statement of our values and principles as an organisation. It is a commitment to inform ourselves and our work, to challenge ourselves and one another, and to accountable and conscious in our efforts to be a part of the change we want to see in the world.



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YOUNG
Friends of
the Earth
Europe



WE AREN'T AFRAID TO DEMAND TRANSFORMATIVE CHANGE

for a future that is just: a future free from hunger, thirst, injustice, insecurity, discrimination, racism, sexism and all other forms of structural and economic oppression, a future where the world's ecosystems as well as human lives are respected and supported to thrive.

WE AIM TO POLITICISE ECOLOGY TO POINT OUT THE REAL CULPRITS OF ENVIRONMENTAL DESTRUCTION AND INJUSTICE

WE AIM TO CONNECT ENVIRONMENTAL AND SOCIAL JUSTICE STRUGGLES AND THEIR ROOT CAUSES

WE AIM TO CHALLENGE EUROCENTRISM

a worldview centered on Western dominance. This ideology, which is rooted back to the European colonial period still has deep implications for our socio-economic, political and cultural systems.

WHAT WE STAND FOR

Young Friends of the Earth Europe is a grassroots network of young people and youth organisations working collectively for social and environmental justice on a local, national and European level

WE KNOW OPPRESSIONS INTERSECT AND REINFORCE EACH OTHER.

Neoliberal capitalism is the root of the ecological crisis. Capitalism itself was built on colonialism, which was historically justified by racist doctrines and practices. Capitalism is also built on the gendered division of labor and patriarchy in general. Environmental issues affect vulnerable groups of people disproportionately, by generating and fueling inequalities, discriminations and systemic injustices on many levels.

We are committed to taking a system change approach, which centres on the belief that we must create alternatives, consciously dismantle the system and avoid the pitfall of a "we can fix it" attitude to neoliberalism. We must change the capitalist system, the essence of which is accumulation without end. Some of its components: consumerism, economic and political domination. Elements that need to be changed: energy, food, political and financial power relations, production and consumption. Patriarchy should be addressed. Capitalism divides humans from nature
See also: <http://www.shortenedlink.com>

WE STAND FOR WHAT WE BELIEVE ARE JUST AND SUSTAINABLE SOLUTIONS TO GLOBAL ISSUES OF INJUSTICE

WE BELIEVE THAT IT IS OUR MORAL OBLIGATION,

as European youth, to inform ourselves, continue to raise awareness and expose the impacts of Western corporations and policies on the most marginalised communities - particularly in the Global South, to actively hold our governments accountable for their (in)actions, and to stand in solidarity and amplify the voices of grassroots struggles and communities in the Global South.

VALUES AND PRINCIPLES THAT INFORM HOW WE WORK IN THE YOUNG FÖEE NETWORK



EMPOWERMENT AND PEOPLES' SOVEREIGNTY



ENVIRONMENTAL, SOCIAL, GENDER AND ECONOMIC JUSTICE



COLLECTIVE ACTION



VOLUNTARY PARTICIPATION



EQUITY



ANTI-DISCRIMINATION



ANTI-FASCISM



SOLIDARITY

WAYS OF WORKING

We are aware that the European environmental movement is still predominantly white, middle class and often male-led. We are aware that aspects of this are also the case in our network, which makes it even more important to check and challenge our privileges in order to have a truly inclusive movement where intersectionality (overlapping of oppressions, see key concepts) is a central value in all the aspects of our work. We do not separate the personal and the political. Systemic oppression is also expressed at the individual level, as well as being expressed at the level of our network, and dismantling these structures implies adopting reflective positions on our privileges, lived oppressions and biases.

WE ARE COMMITTED TO:

CHECKING AND CHALLENGING OUR PRIVILEGES.

INCLUSIVENESS, which implies accessibility and openness. We must all learn and unlearn structural oppression. We aim to create a non-judgemental environment that supports young people to learn and to grow - both within our own groups and networks, and beyond.

CREATING SAFER SPACES in all of our events, activities and actions both in physical and virtual spaces.

RESPECT. We respect speaking time and always aim to keep a reflexive position on the space we occupy, or do not occupy, in meetings, to step up or step back. We also aim to be reflexive on who takes up tasks and roles, and how this often reveals oppressive dynamics. We also respect each other through our use of language and use tools and exercises that support us to challenge ourselves and others in impactful and meaningful ways.

PARTICIPATIVE DEMOCRACY. We use horizontal and consensus decision making where possible. Internal discussions enrich our work and are key to the best decision-making for everyone.

Informing ourselves and **TAKING RESPONSIBILITY FOR OUR ACTIONS.** Everyone is responsible for their behavior, and all oppressive behavior - racist, sexist, ableist, classist, ageist, transphobic, homophobic, xenophobic. This behaviour will be challenged.

PRACTICING SOLIDARITY - within the European network, across our international federation and beyond. We aim to practice meaningful allyship with other movements beyond the environmental movement.

ACKNOWLEDGING AND EMBRACING DIFFERENCE. We understand that we all don't experience the same things in the same way - and this spectrum of differences is what strengthens our network. Thus, we are striving to build an intersectional movement.

EMBEDDING THESE VALUES AND PRINCIPLES across all of our events and activities and through our analysis in our campaigns and actions.

KEY CONCEPTS



This section tries to define some key concepts that are necessary to inform ourselves to deepen our understanding of power structures and systems of oppression which help us to better connect the root cause of environmental and social justice issues. We believe that understanding these concepts is crucial if we are to build a movement that will achieve system change. Young Friends of the Earth Europe acknowledges these concepts and the consequences they entail.

This is in no way an exhaustive list nor do we claim it to be, but rather we see this as a starting point and as a living document which we will continue to grow as part of a wider culture of learning and unlearning within and beyond our network. Concepts will be added/adapted as needed. If you feel that elements are missing don't hesitate to contact us.

INTERSECTIONALITY

"THE STUDY OF OVERLAPPING OR INTERSECTING SOCIAL IDENTITIES AND RELATED SYSTEMS OF OPPRESSION, DOMINATION, OR DISCRIMINATION."¹

Intersectionality is a concept coined by the African-American feminist writer Kimberlé Crenshaw to explain how different forms of power and oppression interact on multiple and often simultaneous levels. Intersectional studies show different categories (biological, social or cultural) - such as gender, race, class, ability, age - must be taken into account when trying to understand how systemic injustice functions.

Crenshaw's work cannot be separated from her own social position. As a Black woman in the United States, she experienced the systemic violence at the crossroads between race and gender. For this reason, the experience of black women is different from those of both Black men and white women.

Intersectionality is important for two reasons. Firstly, it helps us to analyse how systemic oppression affects groups differently, so that we can better understand its mechanisms. Secondly, intersectionality can help us to see how many different struggles for justice are interconnected and require solidarity between movements. Building an intersectional environmental movement means understanding the climate crisis and other environmental battles in relation to other social struggles, against racism, sexism, neoliberalism and neocolonialism.

INTERCULTURALISM

Interculturalism is a way of working with people from culturally diverse backgrounds. Interculturalism acknowledges and celebrates difference, rather than trying to pretend that 'we are all the same'. It acknowledges the reality of racism and xenophobia and the need to create the conditions for equality through dialogue and action. It ultimately aims at achieving social harmony.²

We aim to create an intercultural movement which is aware and respectful of all the cultures. These cultures interact with each other and are not compared to each other.³

PRIVILEGE

Privilege can be defined as a set of unearned benefits given to people who fit into a specific group: social, financial, political, racial, legal. Privilege must be understood in the context of different power systems, how they overlap and interact with each other. Privilege means enjoying the benefits from a certain system of power.⁴ Privilege does not mean your life is easy, it means certain aspects of your life are easier. It means you face less obstacles than other groups of people. Privilege is also the power to define societies' norms: what is 'just', which serves the purpose of presenting domination as normal, as the result of human history - therefore erasing the historical construction of injustice, and presents any action to dismantle this system as going against natural laws. This pervasive line of thought gives tremendous power to dominant groups to preserve the status quo that benefits them.⁵

OPPRESSION

Oppression is systematic injustice, deeply embedded in our societies, via hierarchical social norms and values, prejudice, discrimination, the legal system.⁶ Oppression never goes both ways. "Reverse" oppressions do not exist. It is by definition linked to systems of power and institutional violence that disadvantage certain groups for the benefit of others; it does not compare to individual prejudice.⁷ Oppression is pervasive, it is visible throughout social institutions as well as rooted within our own consciousness. Oppression restricts people's chances and opportunities throughout life, beyond the limits of our control.

OPPRESSION VS. PREJUDICE

Note: the following descriptions depicts social phenomenon involving humans; non-human oppressions are not included

Prejudice comprises preconceived negative beliefs, thoughts or ideas, often untrue, about what certain groups are like, how they think, behave, speak, dress and even their preferences. This negative prejudice may be unfavorable towards minority or groups with less power or authority causing them to be inferior groups.⁸ This leads towards the exercise of inhumane acts of oppression towards them. Oppression is an unjust and cruel act often enforced by groups of people, often superior groups with some form of authority or power, towards inferior groups. This allows superior groups to keep their social, economic, cultural and many other forms of privilege.

POWER AND FORMS OF POWER

Social power refers to having the ability to bring about social achievements even when the system opposes those goals. Some may argue that, to a certain extent the government harnesses all the social power and this power may be accompanied with unsolicited force. According to Max Weber, an eminent sociologist and political economist, there are three 'legitimate' avenues to power. Three types of authority are⁹:

1. CHARISMATIC AUTHORITY

When authority is allocated to a person and/or their party due to personal charm/strong personality. This leader's mission and values inspire others.

2. TRADITIONAL AUTHORITY

The source of this authority is sourced from tradition or custom. This is the type of authority that is generally not challenged by the people due to traditional methods of electing government, this links to cultural beliefs and systems

3. RATIONAL-LEGAL AUTHORITY

This form of authority is allocated to an individual through a process; the person with this authority exerts power based on a system of rules. The authority remains with the office and not the individual.

The definitions above exemplify types of authorities that hold social power as power derives from authority.

Here is a list of six types of power¹⁰:

- Reward Power - The ability to provide rewards when others comply with your wishes
- Coercive Power - Providing punishments when wishes are not met. This can lead to resentment towards the source of this power
- Referent Power - When the source of power is admired by a group of people and these people reflect their behaviour and way of thinking
- Legitimate Power - Power that is sourced from the position or role. This power does not lie within the individual but within the position or role.
- Expert Power - Power that lies within the individual's knowledge. For instance, a scientist has power because they are an expert in their chosen field.
- Informational Power - A transitory type of power, linked to expert knowledge. However, by giving out the information, the individual lessens the power that they possess.

It is important to recognise and identify these forms of power in order to work with or against them.

EMPOWERMENT

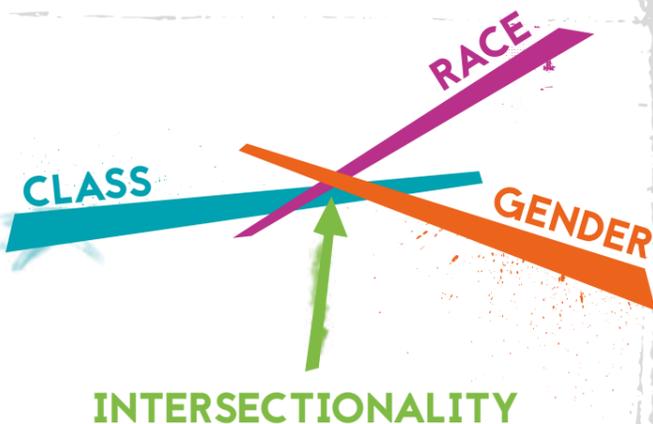
Empowerment is about working with people and using processes that support them to become critical, creative, and liberated, enabling them to take more control of the decisions that affect their lives, their communities and their environment. It aims to address the unequal distribution of power, focusing more on the benefits of sharing power to create structures that provide genuine participation and engagement. Empowerment is a process based on mutual respect, and equal and genuine partnership between all those involved to enable the sharing of talents, experiences and expertise¹¹.

SAFE SPACES AND SAFER SPACES

A safe space is an environment that promotes a tolerant and inclusive space representing people from different multicultural, gender, race, religious, ages, political, economic, political (etc.) backgrounds. Most importantly, it allows each individual within the environment to freely express themselves without using discriminatory language and actions that could be abusive and damaging to any other individuals within the group (or any other groups which may not be present).

Creating a safer space means allowing open discussions which are welcoming, engaging and supportive of every individual present both offline and online. Therefore, everyone should¹²:

- 1) Challenge all forms of discriminatory acts and speech
- 2) Respect physical and emotional boundaries
- 3) Be aware of their privilege and position of power to avoid overshadowing other members
- 4) Avoid being judgmental or belittling others' opinions
- 5) Be cautious of one's speech (speak cohesively with clear tones and slowly)
- 6) Promote mutual respect
- 7) Be given the chance to speak
- 8) Challenge the behaviour, not the person
- 9) Be responsible for their own behaviour



¹ Kimberlé Crenshaw

² <http://www.intercultural.ie/content/what-intercultural-youth-work>

³ <http://www.springinstitute.org/whats-difference-multicultural-intercultural-cross-cultural-communication/>

⁴ Peggy McIntosh, "White privilege and male privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies", 1988. Available at: <http://www.collegeart.org/pdf/diversity/white-privilege-and-male-privilege.pdf>

⁵ Jean Lau Chin, The Psychology of Prejudice and Discrimination: Disability, religion, physique, and other traits. Vol. 4, 2004.

⁶ Diane J. Goodman, "Oppression and Privilege: two sides of the same coin", 2015. Available at <http://www.dianegoodman.com/PrivilegeandOppression>

⁷ Martinezenuncio, "Difference between individual prejudice and systemic oppression", 2012. Available at <https://martinezrenuncio.wordpress.com/2012/09/28/difference-between-individual-prejudice-and-systemic-oppression/>

⁸ Connor Crichton, Billy Millios, & Logan Waldo, "Social justice: Prejudice, discrimination, oppression", 2014. Available at <https://dailydrum.wordpress.com/2014/07/29/social-justice-prejudicediscriminationoppression/>

⁹ Max Weber, "The three types of legitimate rule". Berkeley Publications in Society and Institutions, 1958. Translated by Hans Gerth.

¹⁰ According to French and Raven (1959) and Raven (1974).

¹¹ Community workers' co-operative, "Towards standards for quality community work", p.23. Available at <http://mrci.ie/wp-content/uploads/2012/10/Towards-Standards-for-Quality-Community-Work.pdf>

¹² <http://occupylondon.org.uk/about/statements/safer-space-policy/>



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KEY DEFINITIONS

EQUALITY AND EQUITY

Equality is the recognition that all human beings are of equal worth, deserving dignity, equal rights and equal access to resources, including knowledge and finances. There are two different ways of thinking about equality.

One is equality of access - giving everyone exactly the same opportunities. However an equality of access approach fails to recognise the concept of "fairness", whereby discrimination based on 'race', ethnicity, class, gender, disability and geography can prevent groups in society from achieving equal outcomes, even when they are given the same opportunities. The concept of equity intends to remedy those issues by determining whether resources are distributed fairly among people.

In order to achieve real equality we must name and address discrimination. We must work in solidarity with discriminated groups to remove barriers to the equal participation of all. Often this means redistributing resources, in organisations, communities and society, to ensure equal outcomes for all.



EQUALITY



EQUITY

RACISM

Racism is defined by the UN Convention for the Elimination of Racial Discrimination (1969):

'ANY DISTINCTION, EXCLUSION, RESTRICTION OR PREFERENCE, BASED ON RACE, COLOUR, DESCENT, NATIONAL OR ETHNIC ORIGIN, WHICH HAS THE PURPOSE OF MODIFYING OR IMPAIRING THE RECOGNITION, THE ENJOYMENT OR EXERCISE ON AN EQUAL FOOTING OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOM IN THE POLITICAL, ECONOMIC, SOCIAL, CULTURAL, OR ANY OTHER FIELD OF PUBLIC LIFE CONSTITUTES RACIAL DISCRIMINATION.'¹

Racism has two "ingredients": prejudice and social power. A prejudice is a (usually negative) judgement of people based on stereotypes, misinformation or false assumptions. All people can be prejudiced. Prejudice becomes racism with the addition of power – when the person or group who are prejudiced have the power to treat the people they are prejudiced against differently.

Racism can take different forms. It can manifest itself in a rather straightforward manner² (for example neo-nazi attacks against refugees) or in more pervasive way (for example organisational ways of working that privilege white knowledge). Particularly because of the historic injustices of empire and continued exploitation of the Global South by the North, there continues to be a white supremacist culture today. The majority of social power is held by white people, and both western cultural norms and ways of working dominate.

RACISM

& PREJUDICE

& SOCIAL POWER

WHITE PRIVILEGE

White privilege refers to the situation whereby white, Western people have not earned their societal privileges. These automatic, inherent societal privileges can be social, economic and political, whereas non-white people may receive disadvantages under the same circumstances.

White privilege can sometimes seem hard to see for people who were born with access to power and resources – or who benefit from being "socially white". However, it is very visible for people of color who have not been born with this privilege.

In her article, "White Privilege and Male Privilege," Peggy McIntosh³ says white privilege is really "unearned power conferred systematically". Like other forms of privilege, white privilege is not something that is earned or achieved. Instead, it is something that is just given to those who are born into the dominant social power group.

XENOPHOBIA

The Oxford English Dictionary defines xenophobia as the "dislike of, or prejudice against people from other countries".⁴ Originally the word xenophobia stems from two Greek words 1) xénos: meaning 'the stranger' and 'the guest' and 2) phóbos: meaning 'fear'. Literally, xenophobia can be understood as 'fear of the stranger', but usually the term is taken to mean 'hatred of strangers'⁵.

It is often difficult to differentiate between racism and xenophobia as motivations for behaviour.

Xenophobia and racism can and do sometimes overlap, but they are different.

Xenophobia implies behaviour based on the idea that the someone is foreign to or originates from outside the community or nation. Racism usually involves a distinction based on physical characteristic differences, such as skin colour, hair type, facial features, etc, this is not always the case with xenophobic behavior or attitudes.

ENVIRONMENTAL RACISM

Environmental racism acknowledges the reality that minority populations around the world – intentionally or unintentionally – often face the worst effects of environmental hazards, such as air pollution, and dumping of waste – including toxic waste⁶. Studies show people of colour have higher chances of living near industrial areas, major roads, mines, power plants and dumps. Both in the North and South, people of colour have higher rates of illnesses due to air, water and soil pollution.

It also acknowledges that these communities are often denied the right to a healthy and good quality living space and amenities such as parks, and have the least access to resources and power to challenge this injustice.

SEXISM

Sexism is both discrimination based on gender and the attitudes, stereotypes, and the cultural elements that promote this discrimination. Given the historical and continued imbalance of power, where men as a class are privileged over women as a class (see male privilege below), an important, but often overlooked, part of the term is that sexism is prejudice plus power.

Thus feminists reject the notion that women can be sexist towards men because women lack the institutional power that men have.

However, this does not mean that women being prejudiced about men is acceptable. Men are undoubtedly affected by sexism, but because of their privilege they don't experience it the same way that women do; this difference in experience is acknowledged through the distinction of sexism versus gender-based prejudice.

Furthermore, there are different kinds of sexism besides the most popular, mainstream one that is considered to be hostile sexism. Benevolent sexism, for instance, is quite widespread but it is often not recognised as such. There is also unintentional sexism which is an inevitable occurrence considering human nature – more often than not when one has not experienced something first hand they assume things that may be incorrect. Nevertheless, while intent isn't wholly unimportant, it also shouldn't be used an excuse not to examine one's own behaviors.

In the end, though, the important thing to remember is that sexism is defined by the result and not the intent, so when people are called out for having said something sexist, it's not a comment on their intent or character, but rather on the message that was conveyed.

MALE PRIVILEGE

Male privilege is a concept used to examine the social, economic, and political advantages or rights that are made available to men solely on the basis of their sex. (e.g. - the use of male pronouns in language to refer to both sexes; the preference for sons in some cultures). A man's access to these benefits may also depend on other characteristics such as race, sexual orientation, and social class. The tendency to use intent, rather than result, to measure whether something was offensive and inappropriate (and therefore sexist) is tied into male privilege and the way that it enables sexist practices to be seen as normal. Male privilege is often examined alongside the concept of patriarchy within the feminist movement, while many men's rights activists dispute the existence of male privilege and patriarchy in modern western society.⁷

ABLEISM

Ableism is a form of structural oppression, discrimination and prejudice against people who physically challenged or differently abled. Unlike other forms of oppression (racism, sexism etc) ableism is sometimes invisible, as it has less to do with hating people with different disabilities and more to do with assumptions about "normal" ability status.⁸ Ableism is further compounded by factors like gender, queerness, race, class, age, and colonialism, among other oppressions. It must be part of any conversation regarding intersectionality – and yet, even in social justice spaces, it often isn't.⁹

CLASSISM

Classism is prejudice against people based on their socio-economic status or their perceived social class. Classism can be described as “systematic oppression of subordinated class groups to advantage and strengthen the dominant class groups. It’s the systematic assignment of characteristics of worth and ability based on social class.”¹⁰

HOMOPHOBIA

An umbrella term for a range of negative attitudes (e.g., fear, anger, intolerance, resentment, erasure, or discomfort) that one may have towards members of the LGBTQ community. The term can also connote a fear, disgust, or dislike of being perceived as LGBTQ. The term is extended to bisexual and transgender people as well; however, the terms biphobia and trans*phobia are used to emphasize the specific biases against individuals of bisexual and transgender communities.¹¹

TRANSPHOBIA

Transphobia has been defined by the Crown Prosecution Service:

‘THE FEAR OF OR A DISLIKE DIRECTED TOWARDS TRANS PEOPLE, OR A FEAR OF OR DISLIKE DIRECTED TOWARDS THEIR PERCEIVED LIFESTYLE, CULTURE OR CHARACTERISTICS, WHETHER OR NOT ANY SPECIFIC TRANS PERSON HAS THAT LIFESTYLE OR CHARACTERISTIC. THE DISLIKE DOES NOT HAVE TO BE SO SEVERE AS HATRED. IT IS ENOUGH THAT PEOPLE DO SOMETHING OR ABSTAIN FROM DOING SOMETHING BECAUSE THEY DO NOT LIKE TRANS PEOPLE.’¹²

As with all other prejudices, transphobia is based on misconceptions and negative stereotypes about a group of people (in this case the trans community or those who are perceived to be trans) that are used to “justify” discrimination, harassment and even hate crimes. Transphobia (or less commonly trans*-prejudice) is a range of antagonistic attitudes and feelings against trans-sexuality and transsexual or transgender people, based on the expression of their internal gender identity.

Researchers describe transphobia as emotional disgust, fear, anger or discomfort felt or expressed towards people who do not conform to society’s gender expectations, and say that although it is similar to homophobia, racism and sexism, those attitudes are becoming generally considered unacceptable in modern society, whereas some individuals still maintain transphobic views without fear of censure.

The transfeminist theorist and author Julia Serano (2007) argues in her book *Whipping Girl* that transphobia is rooted in sexism. She locates the origins of both trans*phobia and homophobia in what she calls “oppositional sexism”, the belief that male and female are “rigid, mutually exclusive categories, each possessing a unique and non-overlapping set of attributes, aptitudes, abilities, and desires”.

Serano contrasts oppositional sexism with “traditional sexism”, the belief that males and masculinity are superior to females and femininity. Furthermore, she writes that trans*phobia is fueled by insecurities people have about gender and gender norms.

CIS-NET PRIVILEGE

The term cisgender refers to when someone’s gender matches their birth assigned sex and, by extension, when a person’s gender matches the gender others perceive them as.

While cisgender refers to someone’s sex and gender appearing to align, cisgender privilege speaks to how perceived gender/sex alignment means not having to think or address topics that those without cisgender privilege have to deal with, often on a daily basis. It’s worth pointing out though that many gay, bisexual and lesbian people do have cis privilege and so this isn’t something that divides down lines of sexual orientation.¹³

WHITE SUPREMACY

The Oxford English Dictionary tells us that white supremacy is “The belief that white people are superior to those of all other races, especially the black race, and should therefore dominate society”. This term can also refer to the privilege that socially white people benefit from through a political or socio-economic system over people of colour, from various different ethnic groups at both individual and collective levels.¹⁴ White supremacy exists in everyone and it can be difficult to tackle because people tend not to take responsibility.¹⁵ It is sustained by socially white people, whether consciously or subconsciously and is reinforced through patterns of language, thought, symbolism, humor etc. and exists across all areas of society (economy, education, media, law, politics, religion, etc.).¹⁶

CAPITALISM/ NEOLIBERALISM

Capitalism is system characterised by the accumulation of profit through private property. The definition given the Oxford dictionary is of “an economic and political system in which a country’s trade and industry are controlled by private owners for profit, rather than by the state”. Capitalism itself was built on colonialism, which was historically justified by racist doctrines and practices. Capitalism is also built on the gendered division of labour. Some of its principal components are consumerism, economic and political domination. Whereas capitalism is the most prevalent economic system in the world, it can take different forms, in which the market is more or less regulated. In that regard, neoliberalism is a liberal doctrine that favours free-market capitalism. Neoliberalism is often used to describe economic and social policies, that favour the privatisation of public services, such as water, energy, health, education & so forth.

¹ <http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/discrimination/>
² <https://changefromwithin.org/2012/04/12/talking-about-race-racism/>
³ <https://www.deanza.edu/faculty/lewisjulie/White%20Privilege%20Unpacking%20the%20Invisible%20Knapsack.pdf>
⁴ <http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/xenophobia/>
⁵ Smelser, N. J. and Baltes, P. B. (eds.) 2001. *International Encyclopaedia of the Social and Behavioural Sciences*. Elsevier, Oxford Science Ltd.
⁶ <http://blueklectic.tumblr.com/post/110641361247/metasnail-environmental-racism-refers-to-the>
⁷ <https://finallyfeminism101.wordpress.com/2007/10/19/sexism-definition/>
⁸ <http://study.com/academy/lesson/ableism-definition-examples.html>
⁹ <http://everydayfeminism.com/2016/09/social-justice-activism-ableist/>
¹⁰ <http://www.classism.org/about-class/what-is-classism/>
¹¹ <http://itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-lgbtq-term-definitions/#sthashUD9kO8sr.nWMQqZKLdpbs>
¹² http://www.cps.gov.uk/legal/h_to_k/homophobic_and_transphobic_hate_crime/
¹³ <http://www.care2.com/causes/got-privilege-what-is-cisgender-privilege-and-why-does-it-matter.html>
¹⁴ https://en.wikipedia.org/wiki/White_supremacy
¹⁵ <http://www.tmponline.org/2013/05/03/white-supremacy-studies/>
¹⁶ <http://www.assatashakur.org/forum/breaking-down-understanding-our-enemies/6451-functional-definition-racism-%3D-white-supremacy.html>



RESOURCE LIST / ARCHIVE

GENERAL

A comic to understand privilege

<http://www.robot-hugs.com/privilege/>

Neil Degrasse Tyson: Why aren't there more women in science? (video)

<https://www.youtube.com/watch?v=z7ihNLEdium&feature=kp>

Facing climate change through justice and intersectionality

<http://350.org/facing-climate-change-through-justice-and-intersectionality/>

Video - Audre Lorde: 'There is no hierarchy between oppressions'

<https://www.youtube.com/watch?v=iPnLsHsfS>

What is white/male privilege

<https://www.youtube.com/watch?v=SdjrA2Jy9UQ>

Video - Sometimes you're a caterpillar

<https://www.youtube.com/watch?v=hRiWgx4sHGg>

Division, not consensus, might be key to fighting climate change

http://www.theguardian.com/commentisfree/2014/may/05/division-in-equality-key-fighting-climate-change?CMP=share_btn_tw
<http://www.theguardian.com/commentisfree/2014/may/05/division-inequality-key-fighting-climate-change>

Unpacking the invisible knapsack of privilege

<https://www.deanza.edu/faculty/lewisjulie/White%20Privilege%20Unpacking%20the%20Invisible%20Knapsack.pdf>

White privilege and male privilege: A Personal Account of

Coming to See Correspondences Through Work in Women's Studies

<http://www.collegeart.org/pdf/diversity/white-privilege-and-male-privilege.pdf>

Use and abuse of power, leadership and diversity

<http://www.simulationtrainingsystems.com/schools-and-charities/products/starpower/>

Video - Kimberlé Crenshaw, the urgency of intersectionality

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<https://www.youtube.com/watch?v=blF6sAAMb4s>

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YOUNG

**Friends of
the Earth
Europe**

WWW.FOEEUROPE.ORG/YFOEE
YOUNGFOE@FOEEUROPE.ORG