

GREEN LEFT PARTY PROGRAM

I- THE SITUATION IN THE WORLD AND IN TURKEY

Today, through conflicts spread to nearly every corner of the planet and intensifying power struggles, the world is experiencing a third major war of partition stretched out over time. Proxy wars, especially centered in the Middle East during the twentieth century and continuing in that form for decades, are now turning into major conflicts in which the powers that are party to the conflict confront one another directly and which have a high likelihood of spreading. The wars continuing with the Middle East at their center are spreading to other parts of the world, especially Europe and Africa.

In the ongoing struggles over partition and spheres of influence, imperialist powers and certain states trying to attach themselves to them are acting as regional guardians of the global empire of capitalism and are developing aggressive and expansionist policies in order to derive maximum benefit for themselves from the worldwide war of partition.

On the other hand, the ongoing widespread ecological devastation and climate crisis are fundamentally shaking the social and political structure, economic relations, and all social dynamics to which we have been accustomed until today. The ecological struggle aims, in awareness of this new world shaped by new conditions, to serve as a guide for preparing society for the future and for developing the correct solutions and policies that go beyond the capitalist system that is the agent of today.

The world is experiencing massive global problems in the economic, ecological, social, and political spheres. The number of those who are othered, those who are pushed outside the system, is steadily increasing. Ecological, economic, social, and political problems are turning into a knot that is impossible to solve under capitalism.

At the same time, scientific and technological developments are creating possibilities that will enable us to better analyze and understand the cycle of life. Today, these possibilities are used entirely for capitalists to achieve profit, and this will continue as long as capitalism exists. Yet if these possibilities were used for social benefit, it would be possible to overcome the crises we face and to reach an ecological and democratic society in which needs can be met.

All of this makes peoples' demands for freedom, equality, and democracy more vital than ever and increases the importance of the struggle against global and regional masters. This rapidly developing social, economic, and ecological conjuncture in the world makes change and transformation a necessity for peoples and creates an opportunity for the great majority who are victimized, oppressed, and exploited to turn the existing situation to their advantage. Everything that is being experienced is making it possible for the hope that "another world is possible" to blossom again in minds. With each passing day, it becomes a little more apparent how great the need is to build social movements and create political alternatives for a rapid, lasting, and radically transformative change.

As in the world, so too in Turkey, on the one hand political forces sensitive to justice, equality, democracy, labor, and ecology are beginning to become effective, while on the other hand, with fascist far-right parties gaining popularity and racism being inflamed, oppressive and discriminatory solution proposals to the crisis are finding resonance at the level of society and creating a new political and social threat.

Time is steadily running out for the planet on which we live because of the vital threat created by global warming stemming from the industrial system, dependence on fossil fuels, and excessive consumption. Due to climate change and ecological crisis, human civilization faces a very deep danger. Because of this crisis, climate migration is being added to economic migration.

The New Status Quo, the New Master

One of the geographies where hope and pessimism walk hand in hand is Turkey. The Justice and Development Party and the political bloc clustered around it, which came to power as an expression of the demand for change of one part of society, emerged victorious from the conflict with the old status quo, and used the state power it obtained to consolidate its own rule, has today become the new master of the status quo as the representative of the traditional codes of the state.

In Turkey, which is intended to be turned into a regional power of global capitalism within a wide sphere of influence stretching from the Balkans to the Caucasus and from the Middle East to Africa, the political will is also reorganizing the political and administrative structure of the country, which has become economically integrated into capitalist globalization, in accordance with its new role. Intolerance of every kind of criticism, pressures directed at the opposition, and threats against the media show that the political culture is afflicted with a lack of democracy that has continued from the past to the present.

In the economic sphere, capitalist globalization, growth, and development constitute the basic pillars of the existing system. Yet economic growth is not socialized, and a fair distribution does not take place. Even though there is a numerical differentiation in income distribution compared to the past, inequality and injustice are not decreasing.

A destructive capitalist understanding of development threatens natural assets and the environment. Energy resources are seen as raw materials for capital, and the ecosystems in natural living spaces handed over to companies and capital are being destroyed in an irreversible way. Climate disasters such as drought, floods, heat waves, and forest fires affect agricultural production and water resources and cause great harm not only to humans but also to other living beings by leading to the destruction of forests and natural habitats. The reproduction of authoritarian, militarist, and security-oriented approaches pushes the most fundamental social problems back into insoluble channels and creates new bottlenecks.

In the Kurdish question, the possibilities for a just solution based on peace, democracy, and equal citizenship are being lost. Even though governments change, the understanding that perceives the Kurdish question as a security issue and develops military solutions continues unchanged as state policy. Kurdish political and social opposition is not taken as an interlocutor. The increasing tension brings conflicts and a regional war to the agenda as a serious danger. The government is not taking steps toward democratization in the solution of the Kurdish question; it rejects the Kurdish people's demands such as constitutional equality, education in the mother tongue, democratic local administrations, decentralization, and autonomy, and tries to close the channels of democratic politics.

There Is a Need for a New Pole of Opposition

What is needed is a common political line that organizes workers, the unemployed, laborers, peasants, environmentalists, ecologists, women, youth, LGBT individuals, and all opponents of the established order; that brings together all demands raised, from the problems of the Kurdish people, Alevis, and all other religious and ethnic identities to the problems arising from every policy that produces discrimination and victimization; that prepares grounds which develop the struggle by uniting it and that does not observe a hierarchy of priorities among these areas;

that aims at a pluralist, libertarian, ecologist, egalitarian, and solidaristic social life in which conditions are provided for people to reveal their creative potential; that does not define the life it lives and the future merely through a narrow economic window;

that does not accept capitalism, which sees the human being as capital and human labor and nature as commodities and resources;

that wants to put an end to the destruction caused by markets in our lives; that does not unquestioningly accept concepts and phenomena such as development, progress, and advancement but interrogates them by asking “for what” and “for whom”; that opposes power relations in every sphere of life and every form of discrimination, exploitation, and domination;

that believes in the importance of global solidarity and internationalism in the face of global problems; that will show, by struggling against capitalism, that capitalism is not fate but a system that can be overcome by human power, will, and struggle;

that will develop concrete policies based on labor, identity, participation in administration, and ecology with regard to the existing social, political, ecological, economic, and cultural problems and will show the will to put them into practice;

that will bring to life the understanding of 4 Justices defending environmental and climate justice, economic justice, participatory justice, and recognition justice;

There is a need for a pole of opposition that is on the side of human beings, labor, and nature. The solution to the ecological, economic, social, and political crisis in which we find ourselves is possible only through the construction of a new political pole that is on the side of human beings, labor, and nature.

I- WHAT DO WE WANT?

Democracy and Freedoms

Democracy and freedoms have always been priority issues of social struggles in Turkey. Both the lack of democracy and freedom in state administration and the fact that society is far from a democratic political culture make this struggle necessary. On the one hand, powers that impose nationalist, authoritarian, and tutelary understandings on society, and on the other hand conservative understandings dominant in different spheres of social life, deeply affect everyday life. Without simultaneously struggling against both orientations in the political, cultural, economic, and social spheres, it is not possible to establish a democratic and libertarian society.

These parties, focused on preserving the existing system, also converge in the capitalist market ideology that proposes that all social relations be established within

market logic, produces injustice and inequality, and presents every kind of ecological, economic, social, and cultural destruction as the fate of humanity.

All these parties that maintain the dominant understanding of politics also reduce democracy to a simple representative democracy that contains no social participation, discussion, or deliberation, and completely exclude democratic politics and democratic participation.

The construction of a democratic and libertarian political pole is possible only by accepting as a basic principle participation at every local and general level in decision-making processes and mechanisms on every matter, including living spaces and the process of production, not limiting democracy to the ballot box, enabling people to take ownership of their present and future, preferring decisions produced in place rather than decisions imposed from above, and embracing the transparency that makes this possible.

A democratic and libertarian political pole defends and leads the desire for a solidaristic and just society of those victimized by the social injustice and inequalities created by capitalism; the goal of a plural social life based on the equal coexistence of differences against the imposition of a "single Turkish nation with one ethnic identity, culture, language, and religion"; and the goal of a libertarian and democratic society in the face of rising conservatism and communitarianism. It also sets as a goal the democratization of local administrations and the development of mechanisms of local self-government.

A Livable World

The struggle for equality, freedom, and justice cannot be separated from the ecological struggle. The struggle for environmental and climate justice, the right of access to healthy water and food, the right to live in a healthy environment, the rights of future generations and, finally, the rights of nature, that is, the ideal of a livable world, is the main axis of the politics to be pursued for the ideal of a livable world.

The climate crisis is heading toward dimensions that threaten life on the planet. Droughts, floods, storms, heat waves, and other climate disasters are becoming ever more widespread. As long as capitalist economic policies focused on growth and development continue, and as long as the use of fossil fuels continues in industry and energy, the deepening climate crisis will irreversibly drive the planet toward a great extinction.

As long as this capitalist system is not changed, the present and future of humanity and other living beings are under threat. In order to stop the crisis being experienced today due to ecological problems, to produce solutions to existing problems, and to leave a livable world to future generations, it is an unavoidable necessity to unite social struggle with political struggle, and political struggle with the ecological struggle.

There is no choice other than establishing an egalitarian, social, libertarian, just, and ecological system in place of the industrial capitalist system that is based on excessive energy use and therefore develops dependence on fossil fuels; that takes as essential quantity rather than quality, a morbid passion for growth and consumption rather than a better and more egalitarian life; that bases production on satisfying the passion merely to consume instead of meeting needs and enabling people freely to realize themselves; and that aims not to protect and develop life on earth but to make more profit, and for that purpose to exploit nature and human beings more. In other words, there is no other choice than changing this system that is destroying the world.

Equality and Justice

In order to establish an egalitarian, libertarian, participatory, just, and democratic Turkey, it is first necessary to redefine the understanding of social justice. Instead of the artificial solutions of liberal, statist, nationalist, conservative, and/or communitarian parties and currents, the principle of social justice embraced by a libertarian, egalitarian, ecologist, and democratic political movement is the guiding and regulating principal principle in all social matters.

The social and ecological destruction created by the process of the globalization of capital and the injustice that emerges as its result are today giving social justice principles and goals much greater importance than before. Freedom and equality become the carriers of democratic social togetherness only when they are completed by principles of justice.

The goal of social justice should fundamentally be read as new demands in four areas:

First, economic justice, aimed at struggling against capitalist exploitation, poverty, income inequality, unemployment, and regional inequality;

Second, recognition justice, which guarantees that no ethnic, religious, or sexual identity is excluded;

Third, participatory justice, which aims at eliminating inequality in political participation by fighting the legal, de facto, and cultural obstacles before pluralism in the political sphere;

Fourth, environmental and climate justice against the destruction of nature and living life created by the capitalist understanding of development and growth, global climate change, and destruction in the ecosystem.

In meeting the demands in these four areas, a restorative view of life that excludes all forms of discrimination and stands against past injustices should be taken as the basis. Solution proposals should be formed and implemented through the direct and equal participation of the subjects concerned.

There is nothing acceptable in the assimilation first and then the denial and invisibilization of the different peoples and cultures in Turkey through policies of denial. We say that every different ethnic and faith group living in the country should be accepted as equal citizens within the framework of "constitutional citizenship" in all legal and other practices; identities and cultures should be placed under constitutional guarantee, should not in any way be made a matter of dispute, and should not be subjected to degrading treatment.

III- OUR POLICIES

The Kurdish Question and Paths to Its Solution

Policies of non-solution in the Kurdish question continue both to be the biggest obstacle before Turkey's democratization and to cause the continuation of a bloody war in which human beings are sacrificed. In order to end this war that has continued for years, the operation of a negotiation process that will produce rapid results is of vital importance for preventing further loss of life and social damage.

Stopping the clashes alone does not solve the Kurdish question. What is important is to ensure that the justified demands of the Kurdish people are discussed and met on a democratic and civilian ground.

In Turkey, people demand local administrations that are democratic and social, that provide effective public service, and that struggle against class and social inequalities in the face of a bureaucratic and overbearing understanding of the state. In this context, nationalism, militarism, and the other ideological references of the traditional understanding of the state must be rendered ineffective together with their institutions, and the understanding of decentralization and autonomy must

rapidly be brought to life in all areas where it can be applied. The first and urgent step of this is to strengthen and democratize local administrations. Practices of decentralization that include multilingual public service are a necessity for the expansion of political participation.

Together with political, democratic, and cultural rights, the right of self-development must be able to be exercised completely and equally by the whole of society; public educational opportunities must be provided so that all citizens living in Turkey can develop their mother tongues; and demands for education in the mother tongue must be met. Measures must be taken for the spread of intercultural interaction in order to eliminate the insecurity and prejudices created by the environment of conflict, and the environment for living together under equal conditions must be strengthened. Conflicts that have continued for years and cost tens of thousands of lives can be prevented not by military methods but only through dialogue and negotiation.

The constitution, laws, and institutions must be given a democratic content suitable to strengthening the ground of “voluntary citizenship” and to guaranteeing the different languages, cultures, and identities in society on an egalitarian basis.

The war, tension, and environment of conflict that have continued in the region for years have not only caused the death of tens of thousands of people and social and economic problems, but have also left destructive and indelible traces on nature. The wounds opened by weapons in the lands, villages, plateaus, mountains, and valleys where people live and make their livelihood have not healed; forests that burned and were burned have not been revived. Along with stopping the war, initiatives must also be undertaken to repair the damage done to ecosystems.

The ecological destruction caused by war and conflict must be assessed by independent experts; people must be enabled to return to the villages they were forced to leave; the damages of those whose homes and property were destroyed must be compensated; animal husbandry, agriculture, and other traditional means of livelihood must be revived; mined lands must be cleared; the cleared lands must be opened to ecological agriculture; forests must be revived by afforestation works suited to the ecosystem; and wetlands must be rehabilitated.

Looking to the Past for the Future

At the root of almost all the important social problems of our time lies the “top-down transformation” process that began before the foundation of the Republic and was carried out by elites with great arrogance. The great pains, victimizations, and usurpations of rights experienced in the Ottoman and Republican periods have remained in the memory of individuals, families, or various social groups and have been expressed freely in daily life and in the private sphere. In the public sphere, however, an explicit attitude of denial and distortion has become increasingly dominant.

The most important condition for living together in Turkey is the ending of these policies of denial and distortion carried out by the state and the circles it supports, and the realization of a social reckoning. The most important step for this reckoning is the immediate changing of the education policies and contents that nourish this discourse.

The main aim of confronting history is to build a better future.

Minorities

The Republic of Turkey, which has sought to construct a homogeneous society, has, in order to create a new nation centered on Turkishness and Sunnism, regarded everyone outside a certain group as the “other,” to be assimilated if possible, or otherwise liquidated. There is no social group that has not been victimized by the policies implemented in order to construct the homogeneous society imagined by a handful of elites.

One of the most important duties of a libertarian and egalitarian politics is urgently to eliminate these policies, remedy the destruction they have caused, and provide the legal, social, and political environment for living together in peace.

For the recognition of minority identities, the establishment of the conditions for living together on the basis of equal citizenship, and the securing of social peace:

The hierarchy among collective identities based on arguments such as assumed host status and being the original element must be ended.

All collective rights of minorities must be accepted and, as a guarantee of their continuity, all legal and administrative arrangements beginning with the Constitution must be completed.

With an understanding of decentralization, full and unconditional participation in decision and discussion processes must be guaranteed so that every group may define its own problems and seek solutions.

In the search for solutions, essentialist approaches to collective identities and communitarian understanding must be avoided; it must be ensured that the individual and individual rights are not neglected.

Faith, Conscience, and Libertarian Secularism

Turkey is a country in which different faiths live together. However, the existing constitutional and administrative structure, social habits, and functioning are far from ensuring the equality of these different groups of belief and culture.

Defending decisively the peaceful and lasting solution of all religious identity problems by placing the principle of equal citizenship at the center can be possible only by embracing an understanding of libertarian secularism. Creating public guarantees against the approaches of suppression, intimidation, and exclusion that arise in social life against religious, belief, and cultural groups that are in the minority in any sphere is the fundamental understanding of a libertarian approach.

It is essential for democratic life that the state maintain equal distance from all the cultural and religious identities constituting Turkish society and ensure that citizens with different beliefs and traditions can live them without being subjected to any pressure. Only this approach can make Turkey a truly democratic, secular, and social state of law.

Within the framework of a libertarian understanding of secularism, every kind of freedom of belief, conscience, and non-belief that is not contrary to universal human rights must be guaranteed unconditionally; people must have freedom in worship, belief, dress, and lifestyle; and no one should be subjected to discrimination or degrading treatment because of their difference.

The state must separate itself from all religions, sects, and beliefs and stand at equal distance from all of them, must not provide unequal and special incentives from public resources, and the separation of state affairs and religious affairs must be carefully protected.

Compulsory religion classes in schools must be abolished.

Those who provide public services should not be obliged to conceal their belief and cultural identities; however, they should also not be allowed to use these identities as a means of pressure against those receiving public services.

The present structure and functioning of the Presidency of Religious Affairs must be ended. It must be ensured that the state stands at equal distance from all religions and beliefs.

Equal legal protection must be provided to all places of worship without discrimination.

In Turkish society, it must be ensured that every citizen feels secure and is not placed under pressure by other cultures and identities.

Constitution and Democratization

Today, the most urgent need for real democratization in Turkey is the radical replacement of the Constitution, which is the product of the September 12, 1980 coup period and which, despite dozens of amendments, still continues to have an authoritarian, repressive, and prohibitive character; and the making of a new Constitution that is libertarian, egalitarian, participatory, ecological, social, and democratic.

A constitution not written by a democratic, transparent, and continuously participatory method, and not prepared after making legal arrangements that will guarantee freedom of expression for everyone in this direction, will again fail to respond to the participation that society needs.

Moreover, rendering ineffective the ideology of the security state that envelops Turkish society is an indispensable condition of democratization.

The basis of the new constitution must be equality, freedom, peace, and harmony with nature. The fundamental rights and freedoms of all segments of society and of individuals must be recognized, and equality must be ensured between individuals and communities. Rights and freedoms must not be limited by vague and subjective concepts such as “general morality, national security, and national values.”

The new constitution must unreservedly include universally accepted human rights, individual rights guaranteed by international agreements, and the rights of labor.

In the new constitution, nature must take its place as a subject of rights. With the understanding that the human being is not the master of nature but a harmonious part of it, it must be stated that life on earth is perceived as a whole; nature must cease to be seen as a source of raw materials; and animal rights must be fully recognized.

In order to strengthen people's participation in local decision-making mechanisms regarding living spaces, the new constitution must adopt a decentralist understanding and develop in the constitution methods/institutions that will ensure the direct and effective participation of citizens in decision-making mechanisms.

Alongside constitutional change, nationalist, racist, and discriminatory measures must rapidly be eliminated from laws, decrees, and regulations.

In every social sphere, all legal and bureaucratic obstacles before organization must be removed, and standardization in practice must be ensured. Public employees must be granted the right of active participation in political life.

The principle of positive discrimination in favor of women must be included in the Constitution, political parties laws, and all relevant legislation.

The political unity and social togetherness of citizens of the Republic of Turkey must cease to be reduced to a certain ethnic or regional identity, language, or religion.

All institutions that are remnants of the tutelary regime must be abolished, and the right to conscientious objection, which observes moral and conscientious norms in the fulfillment of military service, must be placed under legal guarantee.

The principles of transparency and accountability in the public sphere must truly and effectively be put into practice; parliamentary oversight of civil society organizations must be strengthened; and the measures necessary for the realization of social participation in oversight must be taken.

A radical reform must be made in the legal system and judicial independence must be ensured. Democratic methods and mechanisms must be created that will make public oversight of the judiciary possible and thereby make the judiciary accountable to society.

All covert units within the state that have been shifted outside legislative oversight must be abolished. The activities of the National Intelligence Organization and similar intelligence units must be opened to parliamentary oversight, and secret appropriations must be abolished.

Decentralization and Autonomy

The excessively centralist administrative structure that Turkey has carried on its back for two hundred years is among the most important causes of regional inequalities, ethnic conflicts, destruction of nature, and the country's becoming ungovernable. An administrative structure that is close to people, recognizable, easy to administer, and democratic is a necessity not only politically but also administratively.

The domination of the appointed over the elected, and of those at the center over those at the local level, is increasing; the tendency toward centralization goes hand in hand with the tendency toward authoritarianization.

For a country of Turkey's dimensions to be governed from a single center, for centralizing tendencies to steadily increase, for power to be concentrated in one person, for existing local administrations to consist only of municipalities, and for municipalities to be confined to a relation of financial and political servitude to the center is politically and administratively inadequate and harmful.

The first rule of solving the Kurdish question and all other identity-based conflicts is to create administrative and political structures that will enable the local and the peoples to govern themselves. However, the method of decentralization should not be seen merely as a limited solution proposed for the solution of the Kurdish question and specific to a certain region; on the contrary, the structures formed with this understanding must take as their basis, throughout Turkey, the improvement and localization of governance and the maximum possible transfer of authority to the local level.

All reservations on the European Charter of Local Self-Government of the Council of Europe must be removed, and a constitutional and legal structure suitable to it must be created.

For these transformations to take place, the superiority of state officials over elected local government organs must be ended.

International Policy

Today Turkey's foreign policy is aligned with an imperialist strategy that encompasses the Mediterranean, the Middle East, and the Caucasus, aims to transfer the energy of this region to the West, and envisages assigning Turkey the role of a regional security force in order to ensure the security of energy transmission lines in

the region. This strategy carries the potential to create new burdens and threats not only for Turkey but for all the peoples of the region.

The European Union has an elitist and capital-dominated character, managed in economic and social terms by liberals and technocrats. However, a libertarian, egalitarian, and ecologist political movement must be involved in the struggle for Europe to evolve into a social and ecological Europe in which solidarity prevails, a Europe of green ideals and labor, and must develop international cooperation with those who carry on these struggles. Turkey's goal of accession to the EU must never be separated from policies of peace and stability toward the Middle East and the Caucasus.

Turkey's international prestige can be possible not by being a regional military power, but by being a center of peace and democracy. Within this framework, without being part of any regional guardianship or patronage project, a foreign policy that is sensitive to human rights, democracy, and ecology, and that is negotiating and peaceful, must be taken as a basis. Regional cooperation initiatives must be brought to life through an active, constructive, and multidimensional foreign policy.

Turkey must develop its relations with its neighbors and with the countries of the Caucasus and the Middle East within the framework of mutual cooperation and policies of peaceful friendship; it must avoid aggressive and hostile policies toward its neighbors or other countries by becoming an instrument of imperialist policies, as well as sectarian understandings and interventionist and influence-expanding attitudes.

The reality of Kurdistan is an indispensable element of the reshaping of the Middle East. In this context, the development of peaceful relations with Iraqi Kurdistan and Syrian Kurdistan must be the basic approach in Turkey's regional policy.

In order for the wound of Palestine, bleeding for decades, to close, recognition of an independent Palestinian State and a policy based on the democratic, equal, and common future of peoples in the face of the Zionist and racist policies of the State of Israel must be adopted.

Turkey must be a force for peace. For this reason, there must be struggle against all military bases on its soil and all multinational military agreements.

Gender Equality

Every human being finds themselves within gender relations from the moment they are born, and today even from the moment their sex is learned in the womb.

Policies shaped by the male-dominated mentality also take nature under their domination. They regard the human being as a dominant power over nature.

Politics must be cleansed of sexist language and of discourse that instrumentalizes women's bodies; reproductive policies must be left outside every kind of social, political, administrative, and cultural control so that they are within the initiative of women and men citizens in an equal position.

Education, one of the most basic institutions for reinforcing both women's and men's male-dominated, heterosexist, nationalist, and militarist roles, must be stripped of gender discrimination.

Care services, which are imposed on women and are among the most important obstacles before women's employment, must be socialized.

The rate of women's representation in politics and decision-making bodies is still quite low. In order to remedy this inequality, quota practices must be introduced both in appointed and elected positions. Compulsory military service, which feeds sexist militarist violence, must be abolished, and the right to conscientious objection must be placed under legal guarantee.

LGBT Policies

In Turkey, lesbian, gay, bisexual, and trans individuals continue to live without legal guarantees. Discrimination, homophobia, transphobia, violence, and hate crimes against LGBT individuals continue.

Necessary work must be carried out to protect LGBT individuals against the pressure, violence, and discrimination they face in almost every sphere of life and to guarantee their right to life, and at the same time to ensure that LGBT individuals actively participate in all democratic processes of social life.

Climate Crisis

Global warming and the climate crisis are seriously affecting the world we live in. The melting of glaciers much faster than expected and climate disasters such as floods and hurricanes threaten the future of the earth. Turkey is also among the countries most affected by global warming and is faced with consequences such as floods, drying lakes, the disappearance of water resources, drought, and declines in agricultural production.

The consequences of climate disasters caused by capitalism affect the poor in the country more. The price of the crisis created by developed capitalist countries is being paid by the climate migrants of the whole world, peoples living in underdeveloped and poor countries who are confronted with dispossession and are under threat of being uprooted.

Like all the countries of the world, Turkey too has the duty urgently to make the policy changes necessary to stop the climate crisis.

Energy production with fossil fuels is not sustainable and must be abandoned. Turkey must cease to regard high energy consumption as an indicator of development, and lower energy consumption and conservation must be encouraged in every field.

Industrial investments must be directed by taking greenhouse gas emissions into consideration. In sectors based on dirty technologies such as cement, chemicals, etc., where the pollution created by the European Union has made local production almost impossible, greenhouse gas-intensive enterprises, especially those producing for export, must be closed.

The petroleum-intensive understanding of transport must be abandoned; within this framework, rail systems and bicycle use in cities must be encouraged.

Investments that destroy nature and transfer local people's control over water to capitalist companies must be stopped, and incentives and credits must be provided to producers for the transition to modern systems.

Considering that the effects of the climate crisis will be felt differently in different regions, it must not be forgotten that local institutions will be the most effective institutions for the adaptation process. In this context, information on the climate crisis must be conveyed to local administrations. Local administrations must renew the Environmental Order and Zoning Plans they prepare within the scope of city and regional planning within the framework of adaptation plans to the effects of the climate crisis.

Energy Policies

In order to stop the climate crisis and ecological destruction, the gravest problem facing the world, energy policies first need to be updated.

Energy policies that are not seen as a source of profit for capital, that are sustainable, at peace with nature, suitable to an understanding of decentralization, and compatible with the principle of social justice are unavoidable for an ecological social life.

Instead of choices based on fossil fuels, nuclear energy, and other non-ecological energy sources, an energy policy is necessary that both uses energy efficiently and is based on clean and renewable energy sources such as sun and wind and that revitalizes the economy and creates employment thanks to the infrastructure transformation it requires.

The domination of capital and capitalist companies over energy resources must be ended, and energy production must be carried out within the framework of public and ecological policies.

Coal and oil must be abandoned as quickly as possible. Transport policy must cease to be dependent on individual motor vehicles, the increase in oil demand must be stopped, all incentives granted to coal and all licenses granted to new thermal power plants must be canceled, and existing coal-fired thermal power plants must gradually be shut down.

Nuclear energy, whose share in the world is declining, is today the product of an old-fashioned understanding followed mainly by countries that do not have concerns about environment, ecology, security, and democracy. Nuclear energy investments imposed in a centralist and non-transparent manner and that are the subject of widespread social opposition must be abandoned.

Regulations must be made that, through small-scale, decentralized production units and smart grids, will make wind and solar the main energy sources; and incentive-based priority purchase guaranteed prices must be determined for the widespread use of renewable sources.

Authority must be granted to local administrations regarding the generation, transmission, and distribution of electrical energy.

Urban Policies

Urbanization in Turkey is being shaped in line with the socio-economic policies being implemented. Urbanization processes, which in the early years of the Republic were used as a tool for the one-party regime's creation of the nation-state, in the 1950s served the organization of labor power through the political competition of the multi-party regime and an economic development model focused on liberalization. After the 1980s, with the transition from import-substitution economic policies to neoliberal policies prioritizing exports, the city and urban land became an actor of capital accumulation.

Urban transformation policies implemented up to now are organized through a centralist, capitalist state-oriented structure and ignore the social and ecological environment and public space.

Today's urbanization policies are shaped in line with the accumulation processes of the market and capital. The city and urban land become investment tools of capital.

Instead of the ongoing urban transformation centered on gentrification and embourgeoisement, which is sought to be legitimized with justifications such as resilience against earthquakes, rehabilitation of depressed areas, and ridding the city of crime, a reproduction aimed at enabling communities and cultures to live together safely must be taken as the basis.

In transformation processes, mechanisms through which urban rent returns to the public must be created; change in cities must be managed with public interest, the environment, and possible natural disasters in view; and "in-place transformation" projects that create healthy living spaces must be implemented.

In today's society, where the possibility of travel and movement has become important, the negative consequences of the priority given to the automobile in transport are evident. For sustainable transport policies, different transport alternatives, especially public transportation, must be developed.

Planning must be developed that recognizes that cities belong to the peoples and urban dwellers who constitute them; the potential of cities to bring cultures and identities together and enrich one another through a pluralist approach must be revealed; and this diversity must be preserved through urbanization processes.

As stated in the European Charter of Local Self-Government, people's assemblies, local referenda, and every kind of deliberative and decision-making mechanism ensuring the direct participation of the people must be brought to life. Local assemblies must be established and empowered at the regional, city, and neighborhood scales in accordance with the hierarchical gradation of urban settlements. A governance approach must be adopted in which all components of the urban population participate in processes and priority is given to the representation of disadvantaged groups.

Issues such as urban sprawl, transportation and information infrastructure, the right to housing, and the protection of historical values and the environment must be regulated in an integrated and balanced partnership suitable to gradation at the local, regional, and national levels; and measures must be developed to eliminate regional and spatial inequalities.

Food, Agriculture, and Water Policies

The right to food is among the most fundamental vital rights of all living beings. The world faces an increasingly severe food crisis. Hunger and poverty are steadily increasing. It is clear that this is above all the result of the unequal distribution of resources on a global and social scale and of an unjust economic system.

Data show that agricultural production has long been far from meeting food needs. The lack of sufficient food stems not only from low production, but also from non-ecological forms of production and the habits of the consumer society.

Industrial agriculture and animal husbandry have ceased to be preferable forms of food production because they deepen the climate crisis, render the soil infertile, increase deforestation and the destruction of natural habitats, and make inevitable the threat that harmful chemicals pose to human health.

On the other hand, it is not enough merely to reach sufficient food. This food must also be healthy. The profit-oriented mode of food production that encourages excessive consumption has condemned millions living in cities to unhealthy food.

Instead of industrial agriculture, regulations must be made that use less energy, do not cause greenhouse gas emissions, are based on the independence of food sources, recognize the right of every region to produce and consume its own distinctive foods, rely on ecological and local forms of production, are based on the

freedom to use natural seeds and waterways, and defend the right to farm and a dignified life.

It must be prevented that agricultural lands are used for industrial zones, highway construction, urban development, and biofuel production, and in these areas priority must be food production.

The regulations needed for production with local seeds, which have become resistant to changing weather conditions and diseases and do not require chemical fertilizers and pesticides, must be made instead of foods polluted with agricultural chemicals and chemical fertilizers and genetically manipulated.

Industrial agricultural production is now forcing such a surplus of labor into migration to cities that the cities cannot bear it, turning producer individuals into mere dependent consumers. For this reason, cities are subjected to ecological, economic, and social pressures heavier than they can bear. In the age of global warming, more human labor will be needed in agricultural production. For this reason, measures must be taken both to protect the existing rural population and, where desired, to make the return from the city to the countryside attractive.

Protecting water for future generations is the most important priority. Water is the most basic input in food production. Water needed in agriculture must be used without disturbing its natural cycle, without being polluted by chemical fertilizers and pesticides, and by giving priority to its use above all by the local communities who use that water.

Water is an indispensable vital right not only for humans but for every living being. Access to water, one of the most fundamental human rights, must be guaranteed equally for everyone, and water must be prevented from becoming an economic resource and a commodity bought and sold by companies.

Protection of Nature and Ecology

Nature has the right to be protected, because of human activities, from all kinds of pollution, from being harmed by toxic and radioactive wastes, and from deterioration in its genetic structure in a way that threatens its vital integrity and healthy functioning.

The rights of every being that is a part of nature, including the human being, are limited by the rights of other living and non-living beings. Nature has the right to continue its life cycles and processes without being disrupted by humans, to

reconstitute its biological capacity, and to maintain its integrity together with the other beings with which it is in relation.

Nature does not merely mean green and forest. Forest, wetland, steppe, semi-desert, sea, river, agriculture, and high mountain ecosystems are of equal importance.

Water, seeds, and other natural entities must not be seen as resources, but as part of Nature and as belonging to all living beings who live depending on them.

In regions where mining exploration, energy facilities, industrial production, mass tourism, and all kinds of human-economic activity are to be carried out, ecological sustainability, not economic sustainability, must be the priority.

The legal and institutional infrastructure must be created for the signing and implementation of international conventions on the protection of nature.

Necessary regulations must be made so that Environmental Impact Assessment reports required at the stage of establishing industrial facilities are prepared by independent scientific institutions and so that the local people of the area where the facility will be built, relevant professional organizations, and civil society organizations can oversee the selection of these institutions and the experts preparing the report.

In addition to EIA, Strategic Environmental Assessment Reports with a much broader scope must be prepared at the stage of implementing industrial projects.

Rural Life Policies

Conventional developmentalist practices, which have rendered themselves optionless since the middle of the last century, caused the greatest destruction in rural areas. As a result of policies that in every time and condition aim at growth, overcrowding, and centralization dependent on intensive fossil fuel use, rural life has suffered a major blow.

Relations between the city and the countryside have become distorted, and because of this both social, economic, and cultural life in the city and in the village have suffered great harm. In Turkey and in the world, rural regions have been turned into places where ecological collapse is experienced most intensely, natural assets are

ruthlessly exploited, social structures and dynamics are destroyed, and property relations are rendered unsustainable.

Rural areas have begun to be seen as natural resource depots of large cities, exploited by large enterprises through unsustainable, energy-intensive, centralizing, and inefficient methods.

The impoverishment created by global capitalism in the agricultural field upsets all the balances of the rural population. This process, which increases the problems of the population living from agriculture and restricts their means of livelihood, causes poverty in rural regions to rise. The process of impoverishment in rural regions affects men and women in different ways.

Rural settlements must be seen not as areas of raw material production but as human and ecological regions with their own socio-economic and cultural dynamics and social structures together with their villages and communities; and various protection policies must be developed that will prevent the disappearance of villages.

The aim must be for the countryside to function in a manner that is to a large extent self-sufficient, ecologically, economically, and socially sustainable, and healthy.

Collective knowledge and distribution networks that will facilitate rural communities' cultivation of their lands must be established; the improvement of production, the increase of economic welfare, and the preservation of cultures and ways of life must be taken as the basis.

Economic Policies

As the social and ecological destruction created by neoliberalism, presented and implemented as the "acceptable economic option" since the last quarter of the last century, increases, inequality grows. The means by which labor can protect itself, trade unions, and social organizations are weakening. While the globalization of capital creates enormous capital accumulation, wage earners are subjected to more precarious working conditions and more unjust income. The ecological destruction caused by the existing global economic system also strikes low-income groups the hardest.

The domination of the large capital groups in the economy leaves workers, society, and individuals more defenseless in the face of the pressures of centers of power, and protective legal regulations and social policies are being abandoned.

Society is left dependent on the market for the satisfaction of human and social needs. This helplessness can be overcome only with a new alternative based on participation, partnership, and voluntarism.

Today there is a distorted political and economic world order in which a small number of people can take decisions that affect the lives of a great many people. The exclusion of people by this handful of people from decisions that affect their own lives is also one reason why the order in which we live is imbalanced and constantly pregnant with crises. In today's world, capitalist nation-state economies focused only on economic growth advance by causing not only social inequalities and imbalances but also ecological problems.

One way to remedy these distortions is to create mechanisms that will involve society in important decisions concerning its own future, ensure that it plays a guiding role in basic economic policies, restrain the market within this framework, and make society encompass the market, and thereby establish a new order that is socially, economically, and ecologically sustainable.

The global economic system produces not only inequalities among countries and economic and ecological imbalances, but also similar effects within countries and among regions, and expands by spreading these problems. Yet remedying the problems created by global economic processes does not pass through constructing closed economic structures, but on the contrary through democratizing these processes.

In today's world, the "market economy" performs a function that increases inequalities in society. The tax policies applied, instead of correcting inequality in income distribution, further worsen it. Spending public resources on areas that will increase the real welfare of the people and collecting these resources through a fair tax system that will correct income injustice are requirements of economic democracy.

Arrangements must be made in the administration of private and public enterprises in which the representatives of the workers and consumers of these enterprises also participate and take part in decisions; the concentration of power in the political and economic spheres must be limited; and large capital groups must be prevented from shaping the economy and politics as they wish.

Economic policies that strengthen the local must be brought to life.

As a requirement of the principle of economic justice, a comprehensive tax reform that improves income distribution must be carried out.

Military expenditures must be restricted and these resources must be used for education, science, health, culture, and arts policies.

The implementation of a minimum human income guarantee as a right of citizenship must be brought to life.

Organization of Labor and the Rights of Workers

A social structure and production process based on all workers', laborers', and salaried employees' freely exercising universal trade union rights such as organization, strike, and collective bargaining at the same time create the conditions for the realization of a structure in which the economy is subordinated to human and social goals.

The humanization of the production process against insecure, unregulated, and inhuman forms of work that destroy the bodily and spiritual integrity of laborers, and the right of everyone who wishes to obtain a job are among the fundamental aims of an egalitarian political movement.

In Turkey, the gender-based division of labor continues; women work mostly deprived of social security and job security, are discriminated against, and experience very various problems in every field of working life stemming both from being workers and from being women. The social and economic crises in the world and in our country further increase the burden on women's shoulders. Women who participate in the labor market generally turn to unprotected employment.

Everyone must have the right to organize, to unionize, to collective bargaining, and to strike in order to gain, protect, and develop their social and economic rights and interests.

The right to collective action also includes the peaceful right of action of workers and social groups having rights related to work, and the rights to slow down work, stop work, solidarity strike, rights strike, and general strike.

The legislation on this matter must be rearranged so as to cover social groups such as public employees, retirees, the unemployed, domestic laborers, farmers, and students as well as trade unionization, collective bargaining, and the right to strike.

In order to be able to exercise the right to collective bargaining in a multi-level and pluralistic way, regulations limiting the level and content of collective bargaining must be abolished, and lockout must be prohibited.

In the use of trade union rights, ILO Conventions No. 87 and 98, which are accepted as the basis of international labor law, and the decisions of ILO supervisory bodies concerning these conventions, the provisions of the European Convention on Human Rights and ECtHR decisions, the European Social Charter of the Council of Europe and the Revised European Social Charter, the decisions of the European Committee of Social Rights, and the EU Charter of Fundamental Rights must be accepted as the minimum basis.

Trade union legislation concerning workers and public employees, beginning with the Constitution, must be reconsidered together with workers' representatives on the basis of international labor law, and a common democratic workers' law valid for all workers and based on secure employment must be enacted.

Legal legislation to prevent workplace murders must be developed, and the implementation of the laws on this matter must be subjected to strict oversight.

Working hours must be reduced without touching wages.

Starting from the consideration that women, the elderly, and children are among the groups most affected by the social wounds opened by capitalism, gender-sensitive methods must be adopted in the struggle against problems in the labor process.

Because of the specific positions of working women in the labor market, socially sensitive policies must be put into practice that are responsive to women's demands; obstacles before women's participation in the labor force must be removed; the necessary work must urgently be carried out for the socialization of childcare, patient care, and elder care; women's unemployment and women's informal employment must be fought; policies must be implemented that ensure women's secure employment and their working under humane conditions; social security must cease to be focused on the working individual and unconditionally cover all citizens; all discrimination, harassment, and violence against women in working life must be ended; wage differences between women and men must be eliminated and wages raised to a level on which people can live humanely; all obstacles before the unionization of women must be removed; effective measures must be taken for the protection of women's occupational health; and the necessary arrangements must be made to ensure gender equality in every sphere of life.

Investment must be made in community-based, supportable, accessible, quality childcare services, and childcare places and opportunities must be created in workplaces.

Social Policies

Developing mechanisms of social protection and empowerment, bringing methods into effect that will distribute welfare fairly, and producing policies based on protecting wage earners in the face of neoliberal policies are the essential duty of libertarian and egalitarian politics.

A socially just, democratic, and sustainable society is possible only when all citizens are guaranteed to obtain income at an adequate level. For this reason, the instruments of social policy in Turkey need to address inequalities within a holistic framework.

Everyone has the right to access the resources necessary to participate in social life, to benefit from the social services they need, to have social security, and, as a citizen of Turkey, to access quality and free health care and education, humane housing, and support through a citizen's income. This requires that these basic social needs and rights be provided by non-profit institutions.

Alongside the relation between income distribution and employment, inequalities in access to education and health services both stem from and increase the distortion in income distribution. The minimum conditions of a democracy that protects social rights are possible through struggle against the poverty that is steadily increasing.

Social policies must be handled through rights-based and needs-oriented approaches.

The social assistance system must be rearranged in such a way that it creates adequate income for everyone, and social assistance must be defined not as charity but as a right of citizenship.

When defining social rights, not only income level but also all forms of discrimination such as gender and disability, and the level of regional development, must be taken into account; and retirement pensions must be brought to levels appropriate for living humanely.

Disability Rights

In our country, disabled people are subjected to discrimination, continue their lives in a way isolated from society, and experience difficulty in participating in social life and maintaining their lives as equal citizens. Disabled people, who are also seen by society in general as individuals in need of help and unable to live on their own, have internalized this situation under the impact of pressure in society.

It is of vital importance to fight discrimination against disabled people and to ensure that disabled people too obtain the rights possessed by other citizens as equal citizens.

For the development of disability policies, it is important to address all disabled groups. Work for the full integration of all disabled people into society must be handled not only for disabled people but also toward non-disabled people.

The rights of disabled individuals must be placed under constitutional guarantee, and the legal bases must be created for disabled people to possess the same social and legal rights as other citizens.

Education

In Turkey, the education system aims less at contributing to the development of critical thinking and intellectual richness than at supplying labor to the market and raising obedient citizens. The education system deepens class and regional inequalities and ignores cultural differences.

In Turkey, education has been organized in such a way as to aim to turn generations mentally into individuals suitable to the official ideology and bodily and professionally into individuals suitable to the existing production system of capitalism. The explicit and implicit aims of education today are not to develop individuals in a multidimensional way, but to change and transform them and make them “usable” for the existing system.

In place of the authoritarian mentality and rote-learning understanding on which the existing system in education is based, a new understanding is necessary in which creativity is supported, people reveal their potentials, and democracy, peace, egalitarianism, sensitivity to gender and ecology, and a critical approach against all forms of discrimination are internalized.

Education must aim at removing the obstacles before free thought and scientific knowledge, and must contribute to the formation of the necessary foundations for the development of cultural richness and for the establishment of a sustainable, ecological, and democratic social system in which human beings and nature live in balance.

The process of privatization and commercialization that commodifies education, commercializes the relationship between students and parents and educational institutions, and causes inequality in the right of access to education, which is a public service, must be stopped, and regulations must be made that will prevent education from becoming the focus of certain ideological and religious impositions.

The right to education in the mother tongue, shaped on the basis of scientific education and libertarian secularism, must be recognized unconditionally, and the greatest ethnic discrimination in the field of education must be brought to an end.

Compulsory religion classes, which mean the imposition of a single religion and sectarian understanding, must be abolished.

The struggle against the steadily rising imposition of conservatization must be carried on, and it must be ensured that those who provide educational services improve themselves together with the fields in order to adopt an approach that is not human-centered and that is sensitive to the destruction of nature.

The inclusiveness and accessibility of education must be increased. In our country, where regional inequalities are intense, it must be recognized that these inequalities also manifest themselves in the field of education, and positive work must be carried out to remedy them.

The particular obstacles women face in access to education must be eliminated, and opportunities must be created for women to have equal access to educational services suitable to them in the process extending from early childhood education to higher education.

Within the framework of lifelong learning, non-formal methods, extracurricular activities, learning through participation in organizations, and critical thinking must be seen as an integral part of school and university learning.

Education must not be limited solely to the development of vocational competencies, but must also be seen as a support service provided by the public so that every individual can realize their own multidimensional human potential.

International conventions and documents that expand rights and freedoms in education must be taken as the basis in the restructuring of Turkey's education system, and the reservations that Turkey has placed in this field, especially regarding education in the mother tongue, must be removed.

Universities must be turned into free and autonomous educational institutions, tutelary institutions must be abolished, and university students must be provided with free education, transportation, nutrition, and housing conditions.

All educational institutions, especially universities, must be cleared of police, and all security-oriented approaches must be ended.

The way must be opened for educational institutions, networks, and local administrations to be able to develop their own curricula and rules, provided that they do not conflict with a pluralistic, free, and gender-egalitarian understanding.

Teacher training and employment practices must be restructured.

Health

Protecting health, defined not only as the absence of disease but as physical, psychological, and social well-being, requires an order in which democratic, egalitarian, ecological, and social rights are developed. The development of public health, which is a political struggle, is intertwined with the struggle against poverty, inequality of opportunity, and environmental pollution.

It is not possible to develop public health unless women's equal participation in social life with all their rights recognized is guaranteed, unless children most affected by unhealthy conditions receive adequate care, and unless all people are ensured healthy housing conditions and adequate, balanced, and real food.

The health system must be planned, together with all its political and social connections, in such a way that it primarily aims at the protection and development of health.

Eliminating all social inequalities and discriminations and making health services accessible to everyone must be made the responsibility of the state.

The central structure of health administration must be abolished, and it must be ensured that local administrations become more effective and competent in health services for a local and accessible service infrastructure.

The privatization process in the health sector must be stopped; public hospitals and local public health units must be restructured in the hands of the state and enabled to provide better quality service.

It must be ensured that public health institutions are administered democratically, with the participation of health workers and patients, under state oversight, but free from state pressure and autonomously; however, this necessity must not be used as an intermediate step for privatization.

Family planning services must also be provided by the state as part of women's health and women's liberation. Abortion must be seen as part of women's right to control and decide over their own bodies, and it must be ensured that women who want it benefit from this service in public hospitals.

It must be ensured that the institutions in which health workers work gain administrative autonomy, that sufficient resources are allocated to pre-service and in-service training for health service providers and health personnel, and that an employment policy that observes social benefit and provides security is implemented.

Youth

In Turkey, young people experience problems of participation and equality in every sphere of life. Social life needs to be re-established in favor of youth. Young people also encounter inequalities when they begin working life.

Today, young people cannot solve their problems through hierarchical and bureaucratic political structures dominated by gerontocracy. Transforming the political sphere into a ground in which youth have equal voice and decision-making rights with other age groups is among the most important aims of an egalitarian, libertarian, democratic political movement.

The focal point of holistic policies that will prevent young people from being seen as "danger," "the future," or "fresh labor force" and that will open the way for them to exist in society with their identities as "young" people must be the needs of young people.

In the planning of public services, instead of an understanding that perceives young people's participation in social life only in the form of "participation in the labor market," the social needs of young people must be taken into account so that they can become equal citizens.

Reducing youth unemployment, which has reached increasingly severe dimensions, and increasing qualified employment opportunities for the young population must be addressed as a priority through the strategic formation of policies in favor of youth.

The requirement of having performed military service, which deepens the condition of social inequality of young people in working life and in all private-public spheres, must be abolished.

Mentalities that exclude young individuals from decision-making processes through concepts such as "experience" or "maturity" must be rejected, and practices that feed the hierarchy of age and experience circulating in almost every area of social life must be ended.

Sport must not be seen as a means of taming or "disciplining" youth.

Children's Rights

Contrary to the widespread and entrenched opinion in society, the child is not merely a "being who must be protected," but an individual who has the right to protection, life, development, and participation. Every child has the right to grow up in a healthy and free environment away from oppression and exploitation and to develop themselves within the framework of their desires and interests. In this regard, parents, the state, and society are indebted and responsible toward children.

It is necessary that every child's rights, especially education, be recognized without any discrimination on the grounds of race, color, sex, language, political or other opinions, national, ethnic and social origin, property, disability, birth, and other statuses. No child may be subjected to discrimination or punishment because of the status, activities, opinions, or beliefs of their parents, legal guardians, or family members.

In the education of children, the distinctive qualities of their own cultural identity must be taken into account. As uncompromising defenders of children's right to life, which is the basis of human rights and freedoms, children must be kept away from war and armed conflict and must under no circumstances be conscripted.

The state is obliged to develop effective and just social policies for the protection of children's rights.

In legislative and judicial organs, public and private educational and health institutions, public and private civil society organizations, and the media, it is indispensable that children's rights to protection, life, development, participation, and security and the best interests of the child be observed.

In all policies and activities concerning children, the basic principle is to observe the child's interest and rights.

All living children and children to be born in the future have the right, throughout their lifetimes, to have at least the same natural, environmental, and material possibilities as today's adults in order to meet their needs and maintain their human development.

In order to accelerate human development at the local level depending on the country's cultural diversity, local administrations must be enabled to open schools and carry out activities.

Turkey's reservations to Articles 17, 29, and 30 of the Convention on the Rights of the Child, which regulate the development of respect for children's cultural identities and languages and the right to speak in their mother tongues, must be removed.

Children must be protected against the exhibition or display in the media of their private lives and bodies for commercial and similar purposes and/or in a humiliating and degrading manner.

Without regard to differences of gender, social status, language, religion, or ethnicity, all children must under all conditions be provided with the minimum amount of free time necessary for their mental and physical development and with opportunities for games, sports, recreation, and cultural activities through which they can make use of this free time and socialize with their peers.

Culture and Art

In Turkey, culture and art policies have until now been implemented as policies of pacification, intimidation, and neutralization. The state imposes a nationalist-conservative understanding that says, "Art should not run counter to our national and spiritual values and the sensitivities of the nation."

Regulations must be made that will put an end to obstruction and censorship in cultural activities and the arts.

All politically motivated administrative prior censorship must be ended, and the autonomy of artists and art institutions must not be interfered with.

Necessary measures must be taken so that art and artists benefit equally from public resources.

The working conditions of artists employed in public institutions must be improved, and they must be enabled to take part in the administration of these institutions. All kinds of support for artistic activities must be given to local administrations and civil society organizations.

Art education must be given a contemporary structure.

Animal Rights

The unequal relationship between human beings and animals began with domestication. Human beings are not the masters of the world, but a part of nature and one species among others. Animals, like human beings, perceive, feel, suffer, and possess consciousness. Animals too, like human beings, are within the scope of ethics and law, and human beings are obliged to defend the rights of animals that cannot defend their own rights.

All forms of violence, cruelty, and torture against animals must be rejected.

There must be struggle for animals too to benefit from the rights morally and legally recognized for human beings.

Without forgetting that the real problem causing violations of animal rights is speciesism, the abolition of all human exploitation and domination over animals must be aimed at.

Animals must be able to live in a manner suitable to their natural lives; causing discomfort and torturing animals for profit and entertainment must be brought to an end; and institutions and practices such as animal circuses, dolphin parks, zoos, and sport hunting that condemn animals to death and captivity for human pleasure must be prohibited.

Vegetarian and vegan nutrition, from the point of view of animal rights as well, is a right that must be respected.

Animals must not be used in experiments whether for medical or cosmetic purposes, and alternative methods must be encouraged.

Proceeding from the fact that animals have no opportunity to complain in cases of ill-treatment, a unit for monitoring animal rights must be established to oversee whether practices in all institutions related to animals conform to laws and regulations.

Technology Policies

Developments in information technologies are transforming all spheres of life. Politics is among the foremost of these areas. Political struggle is becoming increasingly digitalized.

Thanks to information technologies, the economic weight of knowledge and knowledge transfer is increasing day by day. Although production methods based on mass production continue, the share of knowledge and creativity in the production of surplus value is at the highest level in history and is steadily increasing. Thanks to developments in information technologies, the economy based on intellectual products is growing exponentially.

Thanks to information technologies, restricting freedom of thought and expression is becoming more difficult and meaningless than ever. The most important tools to be used in the struggle to guarantee freedom of thought and expression, the most fundamental principle of democracy, are again emerging from among the possibilities offered by information technologies.

This is one of the areas in which the exploitative order of capitalism reveals itself most clearly. Due to the capitalist system, which on the one hand seizes intellectual and creative products at negligible cost and on the other hand obtains exorbitant profits by introducing legal restrictions on benefiting from these products, both producers and users of these products are confronted with intense exploitation.

The present system, which blocks the production of medicines that would prevent epidemic diseases and food products that would prevent hunger and which impedes the spread of cultural products through trademark, patent, and intellectual property laws, produces not the development but the obstruction of creative thought.

Those who make products created by others available for public use without permission carry out another form of exploitation over creative labor owners and users through the incomes they obtain in various ways. On the other hand, individuals' personal data are turned into a commodity outside their own will and added to the profit system.

This process creates a great obstacle before new ideas, products, and creativity, while making it a crime to make products inaccessible due to the capitalist system accessible to society.

Capitalism uses all technological developments not only to increase profits but also to control society. Developing technologies make possible the implementation of a full "Surveillance State" model. People's thoughts and behaviors are sought to be brought under control before they even act.

The delicate balance between the protection of intellectual production and creativity and public benefit must be preserved.

Legal and economic supports must be provided that will facilitate the collective production of knowledge and ensure free access to knowledge produced in this way.

The privacy of personal data must not be violated for any purpose, and individuals' right to be anonymous must absolutely be protected.

The information society must be built on freedom, pluralism, and transparency. While freedom of expression is uncompromisingly defended so that knowledge may be freely produced and shared, public resources must be provided to support this sphere and reforms must be made in the field of intellectual property rights.

Sport

Today, under the commodifying effect of the industrial capitalist system, sport is separated by sharp lines into professionalization and leisure activity. The sharp distinction between spectator and athlete leads to sport being defined through exchange. Sport becomes a field in which market values rule, commercialization and the pursuit of profit dominate, and competition as part of market relations comes before everything else.

This understanding, which leaves no room for any sporting activity outside professionalization, destroys the amateur spirit in sport, renders people passive

through spectatorship, and presents sporting competitions as a buyable and sellable activity. Sports clubs are becoming companies one by one, and fandom evolves toward commercial activity integrated with the market through the balance of supply and demand.

With the industrialization of sport, the domination of profit fetishism over sport makes the ideology of competition the determinant of contests. Sport, which becomes an activity focused only on result, normalizes acts such as match-fixing and doping and places winning above athletes' health and sporting ethics.

In this process, locality disappears; the teams of big cities with large budgets begin to determine both the form and the content of football. On the other hand, the stands, an inseparable part of football and other sports, become carriers and reproducers of a racist, nationalist, sexist, homophobic, and transphobic culture.

On the basis of all these phenomena, supporting efforts to create a sporting alternative independent of market relations against industrial sport and taking a stand against professionalization must become the main orientation of sports policies.

There must be struggle against racist, militarist, nationalist, sexist, homophobic, and transphobic approaches that have penetrated the content of sporting competitions and for the securing of athletes' labor.

Retirees' and Elderly People's Rights

For the realization of retirees' and elderly people's right to live in dignity, protecting and developing their economic, democratic, legal, and social rights and the struggle to increase their share in national income are extremely important. Retiree and elderly organizations, trade unions, and associations must have a say in determining retirement age and in developing retirement conditions and rights.

Retirees and elderly individuals must be kept away from exploitation, physical or mental abuse, violence, and discrimination; they must be respected and live in security.

There must be struggle against elderly poverty, and it must be ensured that retirees and the elderly age in security. If they wish, they must be able to work in an income-generating job or benefit from other income-generating activities in society.

Retirees and elderly individuals must have sufficient means and rights to meet their basic needs such as nutrition and housing and to benefit from all kinds of health services.

Retirees must be able to maintain their relations with society, participate in activities suited to their interests and abilities, and share their knowledge and skills with younger generations.

The goal of a society based on equality and free of discrimination, encompassing all age groups, is integral with the understanding that fundamental human rights and freedoms are exercised by everyone. The rights of retirees and elderly individuals must also be handled within this scope.

It must be ensured that retirees and elderly people can benefit from suitable institutional care models and public services in which, in a humane and secure environment, they will be supported socially and mentally, will be able to develop themselves, and will be able to receive protection and rehabilitation services. If they live in a nursing home or rehabilitation center, an environment must be created in which their needs, beliefs, dignity, private lives, and decisions regarding these are fully respected.