

Women's Platform on International Action (WoPAI)

Annual Assembly, 26 April 2025

Motion on Charter of Principles

I. Sec. 2.3: Holistic Understanding of Violence against Women and Girls (VAWG)

We would suggest adding the term **Compulsory Heterosexuality** as a separate bullet point for the following reasons:

- a) Sexual oppression of women and girls is, besides the oppression of their reproductive capacities, the core of patriarchy. In patriarchal societies, women must not have an own sexuality since men control their bodies. Lesbian women and girls don't abide by these cultural patterns and come out with their sexual orientation towards other women and girls. This is the greatest threat to patriarchy: women whose sexuality is lived out independently of men. Therefore, the oppression of lesbian women hits the core of patriarchy und should therefore be mentioned explicitly.
- b) The term "compulsory heterosexuality" has been used by the International Tribunal "Crimes Against Women" as early as in the year 1976 (besides female genital mutilation, forced motherhood, persecution of non-virgins und unmarried mothers, crimes perpetrated by the medical profession, domestic violence, oppression of immigrant women, sexual objectification of women through prostitution and pornography etc.), see attachments 1 and 2. We should not fall behind these insights.

2. Sec. 2.2: Universalism and Intersectionality

We consider the terms **universalism** and **intersectionality** to be critical for the following reasons:

- a) "Universal feminism" or "universal women's rights" is coming close to the woke understanding that "women are universal":

*„Women are „an imagined community that honours the female, enacts the feminine and exceeds the limitations of sexist society“ (American transwoman Susan Stryker, writing in *Time* magazine).*

‘Women are “multifaceted, intergenerational, international...limitless, formless...women are the world” (UN Women, quoting another transwoman: American-Antiguan model Aaron Philip).¹

‘Limitless’ and ‘formless’ women can have no political demands, indeed. These definitions are the antithesis of the ‘radical notion that women are people’.

Instead, we should stick to more concrete terms, e.g.: ‘Women are demanding equal rights for women and men based on biological sex in theory and practice’ (bullet point 1).

¹ Helen Joyce ©, Trans. When Ideology Meets Reality, 2021, p.135.

- b) “Intersectionality” originally goes back to Kimberlé Crenshaw who used the image of the “intersection” of discrimination based on different characteristics to criticize the verdicts in various US court cases that did not deal sufficiently with multiple discrimination of black women. Today, “intersectionality” has fallen prey to woke ideology, creating a “hierarchy of victims” in which women, in particular lesbians, are getting marginalized. The intersectional approach is not a suitable method of analysis since it does not focus on **common sex-based mechanisms of oppression for women in patriarchal societies**. Instead, its “hierarchy of victims” is generating hatred against the other group instead of solidarity with each other, followed by exclusion, defamation, and hatred on the internet.

How women, and lesbians in particular, are falling out of focus, is exemplified by a study of Dr. Stefanie C. Boulila et.al., “Advancing Liveable Lives for Lesbians in Europe – Intersectional Challenges and Future Policymaking”, November 2020² (my critical opinion: see attachment 3). In different chapters of that study, using the “intersectional analytical perspective”, lesbians as a group are either not mentioned at all (chapter on ‘race’), or they are portrayed as victims who have little access to knowledge, education, jobs, etc., resulting in driving a wedge between less and more socially and ethnically disadvantaged subgroups.

For the same reason and as the obvious result of using “intersectionality as a method” in the third bullet point, the grouping of lesbians with powerless victims such as homeless people seems to us neither accurate nor respectful.

For these reasons, we strongly plead for deleting

- “intersectionality as a method” (bullet point 2), and
- grouping ‘the most at risk groups of women and girls’ following this method (bullet point 3).

Conclusion: Sec 2.2 should be rewritten (bullet point 1) or deleted, respectively (bullet points 2 and 3), and Sec. 2.3. should be supplemented.

Gunda Schumann
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Attachments 1-3

²<https://static1.squarespace.com/static/5cbc8e61fd67936e5b006c6a/t/5fb40a652b231537f53ebd2b/1605634664036/Boulila+Advancing+Liveable+Lives.pdf> [last accessed: 19 March 2025].