



↳ **Demo cracy pilots**

Actively living democracy and
confronting right-wing populism:
methodological handout for professionals
in open youth work

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Who Are We?

How Did the Project Come About? Why Did We Develop this Brochure?

All over the world, we are able to observe shifts of political discourses to the right, both analogous and virtually. Online echo chambers and filter bubbles play a crucial part in this process of political polarization which puts especially young people at risk. The rise of right-wing populist parties plays another central role in this development, exhibiting both similarities and differences from country to country. In order to counter the discursive and societal opening to the far right as well as the accompanying nationalist closing tendencies, political educational work must act transnationally and European. For this reason, *BÜRO BLAU* has initiated the project 'Democracy Pilots' together with partner organizations from Berlin, South Tyrol and East Belgium.

Democracy pilots are young people who are able to independently offer projects on the topics of democracy and right-wing populism to their peers. They are actively supported by '*democracy flight attendants*', pedagogues working in

the field of open youth work. Together with the youth organizations *X-Dream* and *Inside* from East Belgium, the youth organization *JuZe Naturns* and the umbrella organization of open youth work *netz* from South Tyrol (Italy) as well as *Club24* from outreach and *BÜRO BLAU* from Berlin (Germany), the ERASMUS+ project '*Democracy Flight Attendants*' was initiated, in which youth workers engaged with right-wing populism as well as related topics and exchanged ideas about suitable methods for confronting these issues in open youth work. *Tadel verpflichtet! e.V.* supported the project regarding know-how development by providing further training on how to argue with right-wing populists in a radically polite manner.

The project included a thematic training during which we familiarized ourselves with logics and strategies of German, Italian and Belgian right-wing populism as well as with well-tried methods of open youth work. Ideas and concepts to

support and expand the democratic engagement of young people were piloted in the participating youth work organizations. The focus was both on experiencing democracy and on preventing and responding to right-wing ideas. The low-threshold nature of such concepts is particularly important for open youth work in order to be accessible to young people from all societal and economic groups. The results of this project are presented in this brochure.

The case examples and field reports described below originate from the everyday work of youth workers involved in this project. We have written them down because we could not find a comparable handout on how to initiate democratic processes, engaging with, and preventing right-wing populism in open youth work. With this brochure, we want to inspire and encourage colleagues to address these topics in their work with young people, but we would also like to emphasize that the methods presented should not necessarily be adopted and used one-to-one. Rather, we recommend adapting them to the respective circumstances or supplementing them with other methodological elements.

After presenting four case examples from our work, we introduce some theoretical basic knowledge about right-wing movements. We then proceed to explaining methods that can be used to respond to right-wing arguments or to start engaging with and actively experiencing democratic processes. Finally, we present the method of collegial coun-

seling, which we used during the project to exchange experiences and for collegial intervention. Further literature, contact points in case you need external help and expertise, as well as self-descriptions of our organizations can be found in the last section of this handout.

We hope you will have fun and success with trying out the methods presented in this handout and are looking forward to receiving feedback of your own experience. The easiest way to get in touch with us is by mail:

kontakt@bueroblau.de



The project team in company of Kurt Pothen (left, Grenzecho). Left to right: Luca Johnen (JT Inside), Evelyn Spechtenhauser (JuZe Naturns), Philip Unterholzner (netz), Max Scheiff (JT Inside), Marla Vakili (BÜRO BLAU), Simon Feichtner (netz), Julian Scholzen (X-Dream), Martin Christanell (JuZe Naturns), Dario Kockartz (JT Inside), Frank Baumann (BÜRO BLAU), Aaron van Norden (Club 24 outreach), Werner Kalff (JT Inside), Marie-Claire Hellmann (X-Dream), Sarkany (Marie-Christine) Wetzels (X-Dream).



Four Insights into our Everyday Work in Open Youth Work

In the following section, we present four case examples originating from the everyday work of the youth facilities involved in this project which were the subject of our joint work process and collegial counseling sessions. These case examples describe initiations of democratic processes and activities to prevent and react to right-wing notions and arguments.

#1

Activation and Promotion of Democratic Decision-Making Processes

So far, adolescent visitors of the *Inside* youth center have tended to submit their wishes in the form of complaints to the youth workers or simply didn't say anything. The youth workers then purchased desired objects or changed the criticized circumstances. In this process, the young people were given little to no responsibility. Rather, the needs of the adolescents were tapped based on the relationship work and informal conversations. There was no formal framework for this exchange. Ideas often remained ideas and were eventually forgotten. In general, both youth workers and young people who visit the *Inside* youth center felt this to be a pity. Against this background, the youth workers wanted to anchor democratic processes in their institution in order to make participation and self-efficacy tangible.

The first idea to change this situation was to hang up a poster on which all visitors could write down wishes and ideas and vote on the existing suggestions. But it did not take long until the poster became a blind spot: most visitors did not notice it and the ideas that were written on the poster were overlooked. What was lacking was a clear framework, deadlines and open discussions about the proposed ideas initiated by the youth workers; in retrospect, an obvious shortcoming that annoyed especially young people who liked to be involved.

To remedy this, a monthly meeting is now held during the regular meeting hours. Together with all those present and the youth workers, wishes and suggestions can be discussed and criticism can be

voiced. Participation in these meetings is voluntary. Decisions are made within these meetings; those who want to have a say must attend the meetings. However, wishes and ideas can be communicated in advance to the youth workers or other participants in case someone is unable to attend the meeting. After the exchange of some arguments, a democratic vote is taken to decide whether a proposal is accepted or rejected. After the decision, commitments (date of execution, working groups, etc.) are immediately established. The youth workers have a right of veto in every decision, so that the proposals remain within a feasible framework. The topics and results are recorded in a protocol and made available to all visitors of the youth center - in our case it is published in a public WhatsApp group, but can also be printed out if someone wishes so. Dates, ideas and plans can hence be read upon at any time.

There is a very active and lively participation at these meetings. Some of the visitors have become noticeably more involved ever since the introduction of the meeting and experience self-efficacy and appreciation through their participation.

↳ **Without actual commitment there is little to no effect. The decisions must ideally be implemented with help of the adolescent participants in compliance with what is written in the protocol. Specifying dates and responsibilities are good prerequisites for creating commitment. The protocol helps to make decisions transparent and comprehensible.**

#2

The A-to-Z-of-Swearwords against Racism

Racism is a prominent issue in *Club24*, a youth center of outreach: it is experienced as well as reproduced by visitors. In order to counteract this, a youth worker is trying to raise consciousness among young people with the help of a role-play. However, for the young people it was not possible to agree upon and to stick to appointments for the role-play, so another approach had to be found. During a conversation with the Amadeu Antonio Foundation, which is committed to combating various forms of right-wing thought with a focus on youth cultures, a number of methods and films were recommended to him. When racist swear words were once again used during a match of table tennis, the youth worker decides without further ado to use the “A-to-Z-of-Swearwords” method recommended by the Amadeu Antonio Foundation. The young people are asked to list all the swearwords they know from A to Z. After listing them, they examined them critically. Afterwards, none of the participating young people used racist swearwords for the rest of the day.

#3

Conversation in Private after Racist Remarks

There is a group of five young people at the *Naturns* youth center, all of whom are almost of age. One of them visits the center only irregularly, but attracted attention with racist remarks during one of his visits. In response to that, one of the youth workers initiated a tête-à-tête conversation with him. The teenager had a lot of need to talk, so the youth worker listened most of the time and asked follow-up questions such as “Why do you see it that way?” The conversation took place in a separate room where it was only the two of them. This was important so that the teenager could save face in front of his peer group. When the group left that day, the adolescent explicitly said goodbye in person and came back soon. However, racist ciphers continued to be used by him and his group of friends.

#4

Active and Explicit Commitment to Diversity

As part of a project week, all young people were invited to represent their identity or aspects of it that are important to them through graffiti art at the *X-Dream* youth club. In the process, a graffiti of the LGBTQ+¹ rainbow flag was sprayed on the door to the recording studio of the meeting. A group of young people then stated that they would no longer enter the space because they did not want to be associated with the queer community. Shortly after, they announced that they would no longer visit the youth club at all because of the flag and followed through with that announcement. However, the group returned a year later. Ever since, although there has been no mixing of the LGBTQ+ group and the group of adolescents who no longer wanted to enter the space because of the graffiti, there has apparently at least been an accepting coexistence.

¹ LGBTQ+ is an abbreviation for Lesbian, Gay, Bisexual, Transsexual/-gender, Queer and thus refers to groups that are often discriminated against because of their gender identity or sexuality. The “+” at the end holds space for the many other sexualities and identities that are not listed.

Specifying What We Actually Mean When We Are Talking About Right-Wing Populism and Extremism:

Definitions, Theories and Identifying Features

Open youth work can make an important contribution to the promotion of democracy and strengthening adolescents against fake news, right-wing populism and extremism, racism or neo-Nazism. To us, promoting a closer understanding of *democratic values* means to create opportunities for adolescents to participate within the structures of our youth center and beyond that by helping them to represent their interests and needs at the local or municipal level. The rise of fake news, which threaten democracy, can be observed throughout society and does not stop at in front of young people. It is therefore important to promote critical engagement with news and enable young people to recognize misinformation. Media literacy, the ability to critically examine information, and the ability to check sources play an important role in this. *Right-wing populism*, *right-wing extremism* and *neo-Nazism* play a role in open youth work, especially since right-wing practices in youth work may not only be morally questionable but also illegal (↳ chapter “Collection of right-wing symbols”, p. 15). Youth workers should strive to create an open, tolerant and inclusive environment that recognizes and respects the diversity of young people. Working with young people and especially empowering them against right-wing influence therefore requires a lot of attention, sensitivity and the ability to endure ambivalences

Below we present a brief overview of the most important definitions to help you get started.

Definitions

Anti-Semitism²

Anti-Semitism is understood as discriminatory prejudices, attitudes and actions against Jewish people. This includes, for example, denial of the Holocaust, arson attacks on synagogues, and verbal and physical aggression against Jews. Disproportionate criticism of the state or the denying of Israel's right to exist can also be classified as anti-Semitic. In addition, anti-Semitic conspiracy ideologies persist, which assume a hidden, Jewish supremacy and often refer to the finance sector. Anti-Semitism cannot only be located on the right-wing fringe of societies, but affects all social groups.

² Belltower News (2010): **Was ist Antisemitismus.** Available online: <https://www.belltower.news/was-ist-antisemitismus-2-51456/> (last accessed 28.06.2023).

Democracy³

Democracy is a form of governing in which the political power is originating from the people. Literally translated from Greek, democracy means 'rule of the people'. However, right-wing populists also claim to be the 'true voice of the people'. So what does democracy mean beyond that? We understand democracy to mean that the citizens of a respective country are directly or indirectly involved in political processes through free elections. Fundamental and Human Rights, for example, freedom of expression, should be protected and respected in a democratic society. This also means that both citizens and elected governments must abide by rules and laws. However, we understand democracy not only as a form of government, but also as a way of life. This means respecting human rights and principles such as freedom, equality, justice and solidarity.

³ Thurich, E. (2011): **pocket politik. Demokratie in Deutschland.** rev. reissued. Bonn: Federal Agency for Civic Education.

Fake News⁴

Fake news are false news that are circulated for the aim of manipulation. They serve the purpose of disinformation, which also includes 'real' news that are embedded in a false context. During the Covid 19 pandemic, far-right and right-wing populist groups used targeted disinformation and fake news to influence the public mood in favor of their attitudes.

⁴ Federal Ministry for Family Affairs, Senior Citizens, Women and Youth (2022) **Fake News und mehr: Infografik zeigt, wie Desinformation funktioniert.** Available online: <https://www.demokratie-leben.de/magazin/magazin-details/fake-news-und-mehr-infografik-zeigt-wie-desinformation-funktioniert-133> (last accessed 28.06.2023).

Hate Speech⁵

Hate speech refers to verbal, inhumane attacks on individuals or groups. These statements can be linked to characteristics such as origin, physical appearance, sexuality, gender, disability, or religion. Hate speech is understood as group-focused enmity (→ p. 12) and operates on the fundamental assumption that some groups are worth less than others. Within the logics of group-focused enmity groups are denied equal rights, "at worst, the right to live."⁶

⁵ Amadeu Antonio Foundation (2022): **Was ist Hate Speech?** Available online: <https://www.amadeu-antonio-stiftung.de/digitale-zivilgesellschaft/was-ist-hate-speech/> (last accessed 28.06.2023).

⁶ Ibid.: own translation.

Neo-Nazism⁷

Neo-Nazism is an extremist right-wing current that commits itself to the ideology of National Socialism. The aim is the abolition of the free democratic order and the establishment of an authoritarian state based on the model of the 'Third Reich'. Neo-Nazis glorify Adolf Hitler and use symbols and slogans that originate from the National Socialist era.

⁷ Federal Agency for Civic Education (n.d.): **Neonazismus**. Available online: <https://www.bpb.de/themen/rechtsextremismus/dossier-rechtsextremismus/500800/neonazismus/> (last accessed 28.06.2023).

⁹ Amadeu Antonio Stiftung (2021): **Was sind Verschwörungsideologien**. Available online: <https://www.amadeu-antonio-stiftung.de/antisemitismus/was-ist-antisemitismus/was-sind-verschwuerungsideologien/> (last accessed 28.06.2023).

¹⁰ Ibid. Own translation.

Racism and Group-Focused Enmity⁸

Racism is an ideology and a principle that structures societies devaluing people based on characteristics such as their origin, skin color or religion. In racist logics, both the 'own' and the 'foreign' group are homogenized and the latter is constructed and staged as a threat. Discrimination as well as privilege occur due to the actual or supposed membership to a specific group. Therefore, racism is also understood as group-focused enmity. Other prominent manifestations of group-focused enmity are Ableism (discrimination based on a physical or psychological disability), Sexism (discrimination based on gender), Anti-Semitism (↪ p. 11), Antiziganism (racist discrimination against groups stigmatized as 'Gypsies'), or Homo- or Transphobia. Such ideologies are not just abstract systems of imagination, but acting, material reality and leading to social, cultural, political, economic and legal disadvantages and discrimination. Racism is based on and leads to real power differentials with an unequal distribution of resources in favor of the discriminating group.

⁸ Amadeu Antonio Foundation (2019): **Was ist Rassismus?** Available online: <https://www.amadeu-antonio-stiftung.de/rassismus/was-ist-rassismus/> (last accessed 28.06.2023).

Conspiracy Ideologies⁹

Conspiracy ideologies have existed for as long as crises and conflicts have because they provide easy explanations and culprits. Conspiracy ideologies are based on the assumption "that a small but very powerful group of people has joined together in secret in order to manipulate certain events in the world in their favor"¹⁰.

Often, but not necessarily, these conspiracy ideologies are directed against Jews. Three principles underlie most conspiracy ideologies:

1. nothing happens by chance: the alleged conspirators have planned and intended everything.
2. nothing is as it seems: there are secret conspiracies behind all events.
3. everything is interconnected: Causal links are established between events, which in turn serve as confirmation for the conspiracy.

Right-wing Populism¹¹

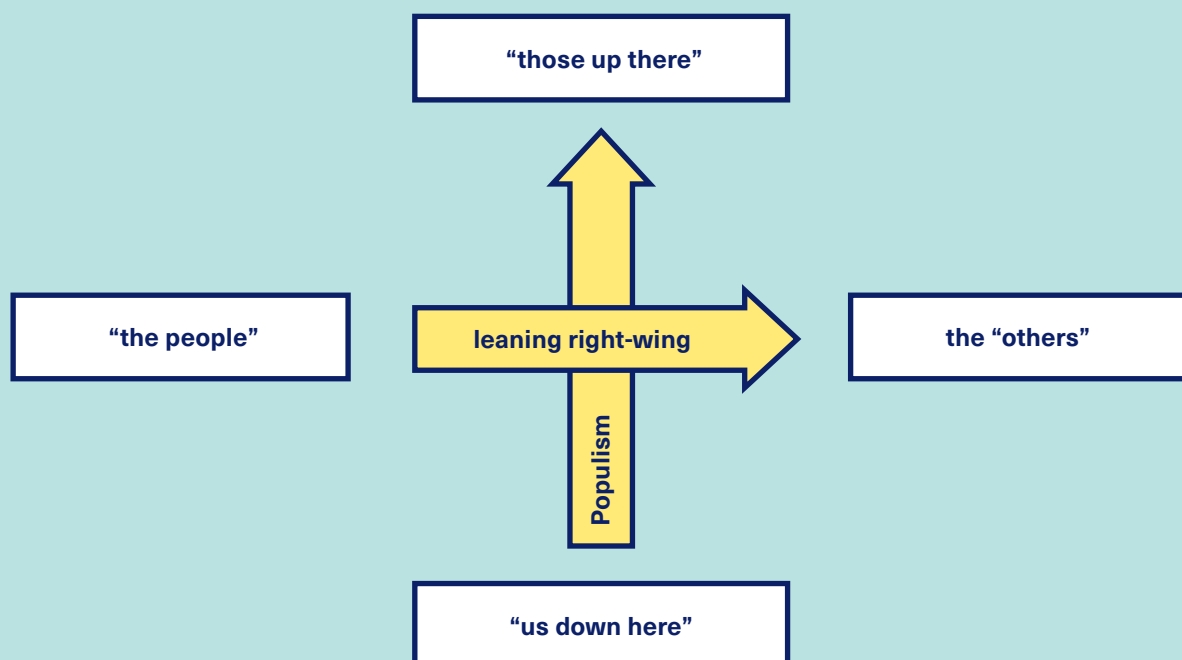
In political science, populism is described as an argumentative strategy to address 'the people' and to establish a border between them and a '(political) privileged elite'. Within this logic, 'the people' are usually imagined and inflated as 'honest', 'reasonable' and 'hard-working'. Often-times, populist statements are formulated luridly, emotionalizing problematic situations, simplifying complex relationships and are stirring up fears. Identity politics are central to populist agitations: some groups are included within their own 'superior' community by the exclusion of others. Enemy (adversary) groups can roughly be divided into two here. The first group is 'those up there', that is, elites who allegedly are selfish and corrupt, even though „right-wing populist leaders [themselves] are largely drawn from social elites and privileged segments of the population“.¹²

Right-wing populism incorporates elements from extreme right-wing ideologies (e.g. racist and nationalist) and thus uses a second enemy image: 'the others'. This usually refers to religiously, culturally or linguistically marginalized groups. 'The people' are thus not constructed in terms of citizenship, but often in terms of a common ethnic and cultural ancestry.

As we have shown, right-wing populists tend to draw a demarcation upward and outward. Both groups ('the elite' and 'the others') are imagined to be responsible for various grievances (such as unemployment). Right-wing populist movements and parties are further characterized by anti-pluralism (against diversity and other political opinions), anti-democratic attitudes (against equity and equality and in favor of discrimination), nationalism and

(cultural) racism. Right-wing populist movements and parties aim to undermine people's trust in established political institutions and democratic processes, as well as to support a strong, often authoritarian leadership. In doing so, authoritarianism serves as a strategy to supposedly restore 'law and order'. It is important to emphasize here that right-wing populists (as opposed to other right-wing extremists) do not strive for a dictatorial state order, but for an authoritarian restructuring of parliamentary democracy.

Another core element of right-wing populism that will be briefly addressed here is antifeminism. Right-wing populists strive to preserve and protect traditional gender roles, due to the importance of the heterosexual family which is thought to be the nucleus of the nation. The alleged protection of women also plays an important



role in racist agitation against immigration. Here, the protection of 'women' is used as a figurative argument against the 'transgressive other' whereby sexual violence as a social phenomenon

is externalized and attributed to 'foreigners'. In a conspiratorial manner, both immigration and homosexual marriage are assumed to be an instrument to weaken the 'national community' and to serve

as a diversion by the established 'elites' to rule unhindered. In addition, most right-wing populists oppose efforts to protect the climate and the environment.

¹¹ Kreisjugendring München-Land (2019): **Heute schon gehetzt? Rechtspopulismus erkennen - verstehen - begegnen. Ein Handbuch für die Jugend(sozial)arbeit.** Available online: <https://kjr-ml.de/wp-content/uploads/2020/02/Handbuch-Rechtspopulismus-erkennen-verstehen-begegnen.pdf> (last accessed 28.06.2023).

Rafael, S. (2017): **Was ist der Unterschied zwischen Rechtsextremismus und Rechtspopulismus?** Available online: <https://www.belltower.news/was-ist-der-unterschied-zwischen-rechtsextremismus-und-rechtspopulismus-45602/> (last accessed 26.07.2023).

Spier, T. (2014): **Was versteht man unter "Populismus"?** Available online: <https://www.bpb.de/themen/parteien/rechtspopulismus/192118/was-versteht-man-unter-populismus/> (last accessed 28.06.2023).

¹² Mobile Beratung gegen Rechtsextremismus Berlin (n.d.): **Was ist "Rechtspopulismus"?** Available online: https://mbr-berlin.de/wp-content/uploads/2021/02/200312_MBR_Handout_Rechtspopulismus.pdf (last accessed 28.06.2023). Own translation.

Collection of Right-Wing Symbols

In this chapter, we want to show and explain some codes and symbols that are often used by right-wing extremist groups and individuals. In this way, we would like to shed light on the numerous characteristics that at first glance may not be recognizable as right-wing symbols. Youth workers should be sensitive to his or her environment, as these codes can be present everywhere. They are spread through verbal statements or through non-verbal communication, such as printed clothing, symbols on jewelry, tattoos or music.

Celtic Cross

For neo-Nazis, the Celtic Cross symbolizes the supremacy of the 'white races' and the 'white power' movement. However, the Celtic Cross is also often found in Christian contexts. The use is generally punishable, unless it is clearly depicted in a non-right-wing extremist context.



Algiz, Man Rune

It is a much used symbol in all racial (*völkisch*) movements and is supposed to represent a man with outstretched arms symbolizing the power of the people. The symbol is banned (in Germany) in the context of right-wing extremism.



Swastika

The swastika as a symbol is the epitome of National Socialism.



IB-Lambda

The Greek letter lambda is used by the racist youth group 'Identitarian Movement' (IB). They like to disguise their (culturalized) racist activism in a hip and youthful way, but propagate nothing other than traditional biologicistic racism in the end.¹⁴



Imperial Eagle

The eagle symbolized imperial power, divinity, majesty and strength even in the time of the ancient Romans. The animal adorns numerous coats of arms throughout Europe and was also used by the National Socialists. It is still popular in the neo-Nazi scene today, and the swastika in the eagle's fangs of the traditional third reich's imperial eagle is often omitted or replaced due to its prohibition in criminal law (in Germany).



Imperial Eagle German Reich (1935–1945)

¹⁴ Historically, since the 18th century racist arguments have been based on biological characteristics of different 'races'. However, since it has scientifically been clearly proven that the concept of 'races' is false, today racist logics often refer to the 'culture' of the supposed 'others'. At the end of both lines of argumentation, however, there are often the same consequences: the different cultures are not compatible with each other, the 'foreign' one is 'lagging behind' and would harm the 'own' one. Therefore, it must be excluded spatially and socially.

Remigration

This word is a buzzword of the New Right and refers to the conspiracy ideology of the 'great exchange', stating that the population would be displaced by Muslim immigration. Thus, could be roughly translated as 'foreigners out'.

**Sig Rune**

Two Sig runes next to each other were – after the swastika – the most important symbol in National Socialism as a badge of the SS.

**Triskele**

This symbol is an ancient Celtic symbol that is interpreted by neo-Nazis as a three-armed swastika. It is particularly associated with the neo-Nazi 'Blood & Honour' network, which also has an armed branch called Combat 18.

**Black Sun**

The Black Sun is a symbol of the National Socialist SS (*Schutzstaffel*) and can be interpreted as either a wheel of twelve sig runes or three swastikas put on top of each other. Unlike the swastika, the Black Sun is not banned (in Germany).

**SS Skull**

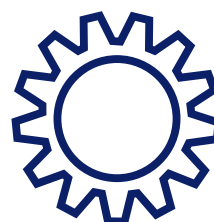
This symbol is forbidden in its original representation. The original depiction has closed teeth, specific skull stitching and bones crossed inside the skull. The symbol originally stood for the skull and cross-bones units that guarded the concentration camps, and today, slightly modified, it is a popular Nazi tattoo.

**Wolfsangel**

As a symbol of the will to fight and militancy, it remains popular among right-wing extremists to this day. The symbol is banned (in Germany) only in the context of right-wing extremism.

**Gear Wheel**

In National Socialism, the gear wheel had a swastika in the middle and stood for the largest Nazi mass organization with 5.3 million members, the German Labor Front (DAF) - the unified association of workers and employers. It is banned when containing a swastika or the lettering FAP (short for Freiheitliche Deutsche Arbeiterpartei, which was banned in 1995).



Codes

14 Words

A slogan often used by neo-Nazis and other racist groups that states, "We must secure the existence of our people and a future for white children."

88

An abbreviation for 'Heil Hitler' because H is the eighth letter in the alphabet. It is often used as a numerical code. Other similar examples are 28 (Blood & Honor), 81 or 18 (Adolf Hitler).

HKNKRZ

The swastika (*Hakenkreuz*) is banned as a symbol in Germany, but the abbreviation without vowels is not.

Kekistan

An invented country and culture used as an identity marker by some far-right Internet users.

Pepe the Frog

Originally, a comic book character, Pepe has been adopted and used as a symbol by the far-right 'alt-right' movement.

Odin

A mythological figure often revered by far-right groups. Odin is often used as a symbol of strength and masculinity.

Clothing Brands

Isegrim

Lonsdale

Thor Steinar

Consdaple (includes the abbreviation NSDAP in the middle)

Music

- **Erika**

(a marching song from the time of National Socialism)

- **Horst Wessel Lied**

(party anthem of the NSDAP)

- The British band

Skrewdriver

- The German bands

Confident of Victory, Erschießungskommando, Exzess, Hate Society, Kategorie C, Landser, Stahlgewitter, Strafmass

- The German rappers

A3stus, Chris Ares, Dee Ex, n'Socialist Soundsystem alias **Ennessess, Makss Damage, Villain051**

- The Austrian rapper

Mr. Bond

- In northern Italy, the extreme right-wing music festival **"Return to Camelot"** is held annually.

Methods

In this chapter, we present the principle of *Radically Polite Argumentation* by Tadel verpflichtet e.V. and the methodological approaches we tried out. *Radically Polite Argumentation* includes argumentation tools against racist or otherwise group-focused insults. The two method blocks that follow provide approaches for promoting democratic processes and possible procedures for talking with young people about political attitudes and controversies. All methods offer the possibility to be flexibly adapted to your needs.

Radically Polite Argumentation¹⁵

The concept of “Radical Politeness” is a contribution to an open and diverse society and to a democratic culture of conversation. Radical politeness means approaching heated conversations respectfully, acknowledging differences of opinion, seeking common ground, and contributing one’s own democratic stance. At the same time, it means actively opposing hatred and exclusion, demonstrating clear boundaries, and thus setting an example against misanthropy and hostility to democracy.

Goals	Prerequisites
↳ Respond to right-wing (-populist) statements in a radically polite manner.	↳ You should personally feel capable of having the conversation.
↳ Deal with conflicts in a objective and respectful manner	↳ Your own point of view and personal boundaries should be clearly defined.
↳ Actively confront hatred and exclusion	↳ Reflect: What conversations do you want to have? Where and how do you draw your boundaries?
↳ Empower people to stop feeling speechless and powerless in situations where they are confronted with right-wing populist statements	↳ The checklist on the left is helpful for analyzing the respective situation and your own reaction to it, because this concept of argumentation always depends on the context. Therefore, each situation must always be analyzed thoroughly and evaluated.
↳ Motivate, connect and support as many people as possible to become active against right-wing populism	

¹⁵ By Tadel verpflichtet! e.V.

Background Information

These tips are designed to help you respond to right-wing populist statements in a radically polite way. To do this, you should know:

- Right-wing populism is a misanthropic and anti-democratic ideology.
- In the worldview of right-wing populism, society is divided into a supposedly homogeneous 'us', worthy of protection, and 'the others'. 'The others' allegedly threaten the 'in-group'. Two different enemy images are being constructed: The 'others' include both 'those up there' and 'the foreigners'. If you want to know more about this have a look at the third chapter above.
- Through constant repetition, provocation and self-trivialization, the right-wing populist worldview is cemented and finds its way into our everyday language. This influences shifts to the right of the political and social discourse.

There are some typical (right-wing populist) argumentation patterns¹⁶. Being familiar with them can help you react when you encounter them in a conversation or in a statement.

Staging of themselves as victims:

Right-wing populists stage themselves as victims, for example, when their proximity to right-wing extremism is pointed out to them. By doing so they try to reverse the power relations (perpetrator-victim reversal) in order to gain sympathy or understanding. In this way, they prevent a constructive discussion about the actual topic.

↳ **Tip: Stay calm and object matter-of-factly.**

Topic hopping:

In topic hopping, various (contentious) topics are addressed at once, making it impossible to respond to them reasonably. By doing so, right-wing populists want to create confusion and avoid giving reasons for their statements. In this way, solely an abstract worldview is conveyed, but no argument that could be addressed has been put forward.

↳ **Tip: Either nail down one topic and only discuss only this, or point the what they are doing and thus put the brakes on it.**

Calculated breaking of taboos¹⁷:

Calculated taboo-breaking is part of the standard repertoire of right-wing populism and describes the strategy of first saying something that is clearly breaking a taboo (such as the AfD's demand to use firearms at the borders against refugees). This is followed by a relativization (often paired with a victimization). In this way, attention is generated for their positions. The social or media outcry that follows such statements reinforces the illusion of 'us against all of them' and forces supporters to decide decisively for or against the party.

↳ **Tip: Stay calm and object matter-of-factly. Educate and position yourself.**

¹⁷ Wiegel, G. (2016): **Kalkulierter Tabubruch. Neues Deutschland.** Available online: <https://www.nd-aktuell.de/artikel/1000403.kalkulierter-tabubruch.html> (accessed last 28.06.2023).

¹⁶ You can find information on right-wing populist figures of speech, among other things, in the book by Stefan, P.; Morfeld, C. and Gralke, T. (2020): **Sprich es an! Rechtspopulistischer Sprache radikal höflich entgegentreten.** Hamburg. Or online: <https://radikalehoeflichkeit.de>.

The Scare Crow:

This strategy is best explained with an example. Someone claims “If we open the borders and everyone comes to us, our whole social system will collapse.” However, this statement distorts the original counter-position. No one has called for opening the borders completely and immediately taking in all the people who are seeking refuge. However, the counter-position is intentionally misrepresented or distorted in order to make one’s own (in this case, the right-wing populist) position seem more plausible.

↳ **Tip: Interrupt and correct!**

Whataboutism:

Whataboutism is the relativization of a statement with a counterstatement that actually has nothing to do with the original statement. For example, right-wing violence is relativized with left-wing violence or ‘foreigner crime rates’. Its intention is to distract from the actual topic.

↳ **Tip: Point out the diversionary maneuver and stay on topic!**

(Racist) Generalization:

An (unverifiable) individual case is used to draw conclusions about an entire group in order to seemingly prove discriminatory (racist) prejudices.

↳ **Tip: Contradict the generalization, question it or change the perspective.**

Self-Trivialization:

Their true goals and their extremism are concealed in order to win over the so-called ‘middle-class’, to become acceptable and to generate connectivity. To this end, right-wing populists appropriate innocuous or positive (democratic) terms.

↳ **Tip: Name the deceptive maneuver and offer an alternative perspective.**

Right-Wing Populist Figures of Speech:

Right-wing populists use figures of speech such as ‘wave of refugees’ to suggest a threat scenario. In this way, they want to induce fear and the desire for tough action. Through such images, a reality is drawn in which extreme measures seem plausible and appropriate.

Pseudo Connection:

Argumentative connections are made between two or more phenomena that in reality have nothing to do with each other. For example, someone claims “Everyone only cares about the refugees and no longer about the pensioners”. Here, two issues are linked that are not causally related to each other. In this way, right-wing populists try to create uncertainty on the one hand and gain approval for their statements on the other.

↳ **Tip: Name the missing connection.**

Alternative Facts:

↳ *Fake News* (p. 11)

Preparations

You may encounter right-wing populist statements in a variety of situations, voiced by the most diverse people and they might have very bizarre content and theses. To decide whether a conversation is possible, you should definitely analyze and reflect on the particular situation you find yourself in. Ask yourself: Is a conversation possible now? At a later point in time? Or simply not at all?

It is also important to reflect on the purpose of the conversation:

- What do I want to achieve?
- Do I want to discuss, take a stance or protect myself?
- Can I show solidarity with those affected?
- What can I achieve?

It is important to realize that there is a difference between what you would ideally like to achieve and what you can realistically achieve. After all, how you deal with right-wing populist statements depends on the context.

When you enter into a conversation, it is important to know: There are at least two levels of conversation: the *factual level* (what is being talked about?) and the *relationship level* (who is talking to whom and how?). If you want to have an in-depth conversation, you should try to switch from the factual level to the relational level (this often works by asking questions) to find out why your counterpart holds right-wing populist beliefs and opinions. A common reason is underlying insecurities and fears. The simplified solutions offered by right-wing populists can function as (anxiety-relieving) coping strategies.

Checkliste

This checklist can help you better assess the situation you are in right now, and use that as a starting point for your radically polite strategy.

● **Location**

Where am I right now?
Is it a public place or a private space?

● **Who is there?**

No one but my counterpart, affected parties, or people who share what the counterpart is saying

● **Who is my counterpart?**

Do I know my counterpart?
What is my relationship to my counterpart?
What can I accomplish with my counterpart?

● **Time**

How much time do I have for a conversation or discussion?

● **Topic**

What is the content actually about?
Do I feel fit with it?

● **Condition**

How am I feeling right now?
Do I have the energy or motivation to go into a conversation?

● **Goals**

What do I want to achieve and what can I achieve?

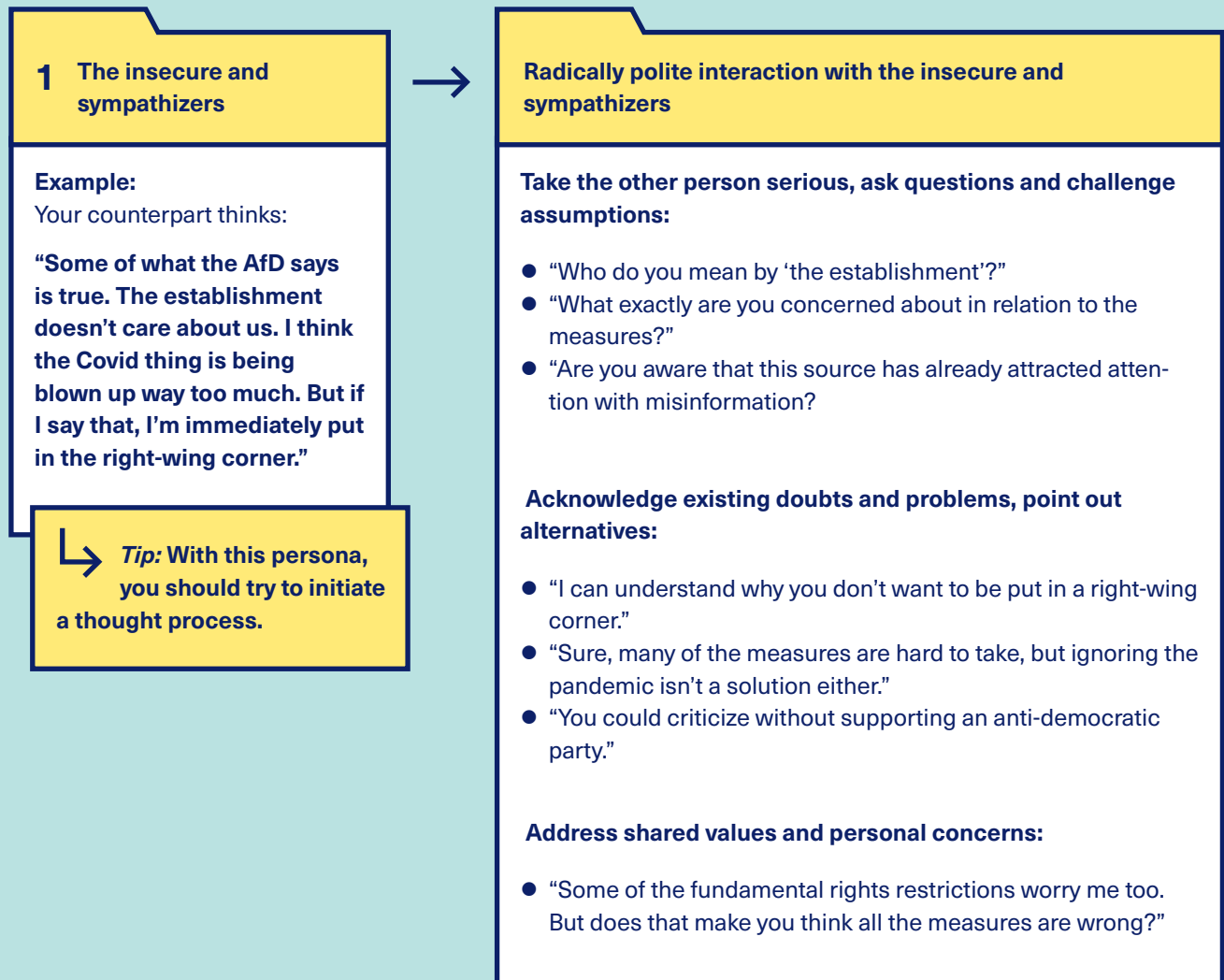
The following 5 tips can help you deal with right-wing populism in a radically polite way, regardless of whether you are having a long, two-hour discussion or whether you choose to 'just' disagree and break off the conversation at some point. They are tips that will help you with the conversation and to continuously open up moments to reflect on the situation you are in (↳ Checkliste p. 21).

-
- 1 **Stay calm** to take away the provocation's strength.
 - 2 **Ask open-ended questions to better understand your counterpart**, discover commonalities and point out contradictions. It helps you to be specific and to avoid generalizations.
 - 3 **Listen – and demand the same from your conversation partner**. Try to take the other person seriously and let them finish. This shows that you are interested in an actual conversation.
 - 4 **Formulate your criticism politely**: Formulate your criticism politely, personally and concretely. Emphasize commonalities, but also make clear what you see differently and explain why. Send "I" messages. Pay attention to how your counterpart speaks and point out the right-wing populist argumentation patterns and figures of speech that are being used.
 - 5 **Act yourself instead of 'only' reacting**: Keep control of the conversation and do not let yourself be rushed from topic to topic. Advocate your issues and bring in perspectives that are important to you. Show solidarity with those affected by right-wing populist agitation. Justifiably break off the conversation if your counterpart only provokes and crosses boundaries.
-

Implementation

- First (very important!), you need to assess how convinced your counterpart is of what has just been said.
- If your counterpart falls into one of the three categories (personas) described below, then you can use the following guidelines.

Right-wing populist statements can be divided into three personas¹⁸. Depending on the persona, the way you want to conduct the conversation differs:



¹⁸ For more on personas and how to be radically polite with them, check out the conversation guides at <https://www.kleinerfuenf.de/gesprachstips-und-argumentationsleitfaeden> (in German).

2 Provocateurs

Example:

Your counterpart says:

“Cultural marxists with double standards: They want us to be politically correct do-gooders and climate disciples, but they are flying long distance themselves and are eating out of plastic packaging.”



Tip: With this persona, you should calmly contradict and irritate them, for example by defusing their provocation with an ironic comment.

Radically polite interaction with provocateurs

Pin down your conversation partner and point out contradictions:

- “Okay, stop! One topic at a time.”
- “Calm down, what does one have to do with the other?”
- “Who or what exactly are you referring to?”

Articulate a clear counter-position, introduce a different logic:

- “The climate crisis is not a religion, it is a task for humanity.”
- “This is less about individual behavior and more about big policy decisions.”

Ignore provocations, use humor to take the edge off:

- “Sorry, I was so busy trying to ignore your provocations that I didn't even catch what your suggestions were for solving the climate crisis!?”

3 People with misanthropic and anti-democratic attitudes

Example:

Your counterpart formulates statements such as:

“This uncivilized bunch has no business here! When we are in power, they will be thrown out first and afterwards the traitors will be judged.”



With this persona, you should set clear boundaries and show solidarity with those affected.

Radically polite interaction with misanthropists and anti-democrats

Draw a clear line between their arguments and your position, show solidarity:

- “That statement is racist.”
- “The people you are talking about have every right to live here.”
- “I see no basis for further conversation at this point.”

Objectively disagree, take a stance for your core values:

- “Asylum is a human right and is also enshrined in the constitutional law.”
- “In our democracy, you don't decide alone.”
- “I think we should create safe escape routes and ensure that people can live here in dignity and safety.”

Point out (legal) limits to freedom of expression:

- “Freedom of expression also means that I can criticize your statements.”
- “Calls for violence and incitement of the people are not opinions, but criminal offenses.”



↳ Radically polite argumentation can be practiced: take time with your friends and colleagues and reenact situations in order to feel safer when it comes to such events in real life!¹⁹

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¹⁹ Gralke, T., Klatt, V. and Schneider, F. (2021): **Sag was! Mischen und Einmischen gegen Rechtspopulismus**. Ein Gesprächskartenspiel von Diskursiv. Hamburg. Accessible online: <https://www.oetinger.de/buch/sag-was-mischen-und-einmischen-gegen-rechtspopulismus/4260160881772> (last accessed 05.06.2023).

Democratic Processes in the Everyday Life of a Youth Facility

Depending on needs and resources, there are different ways of integrating democratic processes into the everyday life of a youth center. In the following we describe possibilities ranging from a) *short-term* (needs no preparation) to b) *medium-term* (needs a little preparation and follow-up) to c) *long-term* (suitable for formats that are to be firmly established). We describe these variations with examples that you can use as a guide. Following the variations, you will find insights from our practice.

Goals

- ↳ Stimulate and/or establish democratic processes in a youth organization.
- ↳ To open up spaces for adolescents to experience self-efficacy.
- ↳ To enable participation.
- ↳ To convey democratic values in a low-threshold way.

Prerequisites

- ↳ There should be a situation that lends itself to co-determination by adolescents, e.g. a decision whose outcome is important for the meeting visitors (color of the walls, purchase of a game, etc...). For this situation or decision there should be at least two competing opinions or alternatively no opinions or suggestions at all.
- ↳ The method can be used with all age groups; time and material depend on your concrete ideas.

Variation A:
short-term and low-threshold –
is suitable for decisions that are to be made
immediately and without preparation.

Preparations

None. Can be applied quickly and easily in any situation where a decision is required.

Implementation

There is a group of young people who cannot decide which game to play. So the professional suggests a vote by hand, in which the majority prevails. This voting method can also be used to set the rules for a game.

Example: In table tennis (round robin), a teammate hits the ball in a way that it touches the ceiling before it hits the opposite side of the table. Her question is, “Am I out now?”. In a brief discussion followed by a hand vote, everyone decides together that playing over walls and the ceiling is allowed at the youth club. It is then decided that the last round will be repeated and then it will continue.

Evaluation

If there is space and a need, you can offer a casual conversation with the meeting visitors after the game to see whether they liked this way of decision-making or whether they would like something else.

Possible continuation

This form of co-determination is very low-threshold and offers the advantage that it can be used very spontaneously. It can also be used for regular decisions in the variations b) and c).

Variation B:

medium-term and medium preparation effort – is suitable for decisions that are repeated regularly.

Preparations

It should be determined in advance what will be voted on. Our example refers to a weekly, joint meal in a youth club. After deciding on the subject of the vote, you choose a voting medium that seems suitable to you with regard to your meeting visitors and the topic. You can vote in a messenger app (WhatsApp, Telegram, Signal, etc.), on a social media channel (e.g. Instagram) or on a poster that you hang up in your youth center. Before you start the voting, think about which tasks need to be distributed in order to successfully implement the project.

Implementation

First, determine two (or more) options and set up the chosen voting medium. Also, determine tasks that need to be completed for the project. After the voting deadline has been set, the participants are informed. After the deadline, the result is announced and implemented. Tasks are either taken up by the adolescents voluntarily or assigned randomly (eg. lot, dice, etc.). While doing so it is the youth workers task to make sure that no one is disadvantaged.

Example: For a weekly cooking project, a decision must be made regarding the dish. Last week, visitors asked for pizza and burgers. In consultation with these visitors, the youth worker conducted a vote on the suggestions a) pizza and b) burger via the Instagram story of the youth club. The voting in the Instagram story ends after 24 hours. After a visitor has voted for pizza he sees that the burger option is receiving more votes, so he contacts two friends and asks them to also vote for pizza. Because of this his two friends come to the cooking project for the first time. One of them suggests Mac'n'Cheese for the next time. So the voting is repeated every week.

Evaluation

During the implementation, in our case while cooking together, the experiences with the voting procedure are discussed. New suggestions for the next round are collected.

Possible continuation

Especially for activities that take place regularly anyway and that are open to the participation and co-determination of the youth center's visitors are suitable for regular voting possibilities.

The voting process can also be used for larger projects, such as the re-design of a wall of the youth center. The larger the project, the greater the preparation effort. However, regularity is not a mandatory premise.

Materials

Depending on the voting medium:

- poster or whiteboard and pens
- a WhatsApp group
- an Instagram profile or similar

Variation C:

long-term – is suitable for formats that are to be established on a regular and long-term basis.

Preparations

As a long-term format, we will look at the implementation of „house meetings“ as regular meetings. In order to establish long-term structures in which your meeting visitors have the opportunity to make decisions with you, you need to consider the following: You should find a regularly recurring date that suits most of the people who visit the youth club - both the regulars and the „walk-ins“. You should advertise the meetings well in advance. In the run-up to each meeting, it is a good idea to collect topics that are important to the youth center's visitors beforehand. Think about how you can involve all participants best and create a setting in which everyone feels comfortable and can openly express their opinions. To create a good atmosphere you could for example provide snacks and drinks, prepare a seating arrangement in which everyone can look at each other. Attentive and considerate moderation (by the youth worker), for example, gives priority to visitors who have not yet spoken is important as well. You should also determine the type of documentation (for example, on a flipchart or laptop) and the roles to be assigned (minute taker, meeting chair, snack representative, etc.).

Implementation

The visitors are supposed to be given the opportunity to have a say in what is offered in the youth center. Topics that come up during usual business days of the youth center are collected and a suitable date for the house meeting is set. At the beginning, the roles are assigned, such as minute taker and chairperson. New topics are collected and added to the meeting's agenda. Decisions are taken by a vote and documented. These are then valid for all visitors of the center. The documentation (the written minutes) is published and the decisions are implemented.

Example No.1: A visitor wants to take a trip with everyone and brings up the topic in the house meeting. Suggestions are made by the participants as to where to go. This decision is then put to the vote. Then the actual plan is discussed and date and time are agreed upon. The participants have agreed on a trip to the bouldering hall. This is to be carried out on XX.XX. at XX o'clock.

Example No. 2: On the agenda are the opening hours of the youth center. Among other things, the question arises as to whether there is a need for separate opening hours for under-16 year olds. The composition of the participants and the time of the meeting are appropriate for the agenda item, and the age groups are reasonably fairly represented. Short pleas are made on the pros and cons, then a vote is taken. The majority vote is in favor of general opening hours for every age group. The decision enters into force with the publication of the minutes, but at the latest with the beginning of the new week. The new opening hours are made public (entrance door, social media, youth newspaper, etc.). Against such a procedure it could be objected that with a balanced number of age groups decisions often turn out in the interest of the older age groups, because it is not very likely that they will altruistically give up their opening hours and the younger age groups might be intimidated by the older ones. Therefore, it could also be argued to let a homogeneous age group make the decision for themselves.

Evaluation

Feedback round in the youth worker team: How satisfied are we with the course of the meeting and the voting results? How and when do we implement the decisions?

Possible continuation

Specifically with this format, it is a good idea to have it take place regularly, either at set, regular intervals or as needed.

Materials

To announce the session, you can use, for example, a poster, an Instagram post or a message on your usual media channels. You will of course need a suitable room for the session and either a flipchart, a whiteboard or a laptop (possibly with a projector) to conduct it. Snacks and drinks are optional, though helpful depending on the group constellation.

therefore unfamiliar with the process and need to get used to it.

- It is important to be clear in communicating about the voting processes and to set firm deadlines for both house meetings and implementation of resolutions.
- If there is not enough participation in the house meetings, it is also alright that the only person who has contributed decides. Here, a principle from Open Space, a method for larger group meetings, can be helpful: Those who are there are exactly the right ones. Let's work with them and not ponder over those who didn't show up.
- Decisions made by voting should be implemented promptly. That way, young people realize (quickly) that they can make a difference.
- One difficulty with voting and house meetings is that many meeting attendees abstain from the vote. To counteract this, it can help to win over one young person who finds the issue important and will continue the work for its implementation.
- In some organizations, there is also a youth meeting or a steady decision-making group that meets regularly without the youth workers.
- In one of our organizations, the invitation to the house meeting is posted on a bulletin board together with the agenda. The time of the house meeting is chosen according to the time schedules of the center's visitors, so that as many young people as possible can come. However, you can also "deposit" your vote with someone if you cannot attend the meeting due to time constraints. Sometimes this works well, other times not so much: sometimes only 3-4 people participated or so many young people that not all could find a place to sit. If possible, the chair position for the meeting as well as the taking of minutes should also be done by a young person. However, it can happen that youth workers have to support (or even completely take over) these two tasks. The finished protocol is then posted on the bulletin board. The result is either implemented in cooperation of the youth workers and visitors or the young people have to win other visitors for the implementation.
- The framework of the process or the concept of the offer should be defined as concretely as possible in advance and made transparent so that a consistent line of action can be guaranteed.
- It is important for the meeting leader to take on a neutral, moderating role. They should take note of every opinion and remain open, even to unconventional suggestions, but should also be honest if something is not feasible.
- It is advantageous if there are already young people involved in the organization of the youth club. You can support them in this role to initiate further processes. After consultation with them, their role can also be expanded, but no one should be forced into a role, because they should remain visitors (and thus clients of the youth center) first and foremost.

Further tips

In this section, we would like to record some tips from our experience with these methods:

- It might take some time before the procedures establish themselves. Patience is important: the young people have to realize and become used to the possibility that participation is possible. Participative offers are most likely to be accepted when there is a personal concern or a problem. In addition, young people do not have much experience with democratic processes. They are

Activating Discussions: Intentional Provocation

Depending on the needs and possibilities at your disposal, there are different ways to integrate intentional provocation into the daily routine of a youth center. In the following, we describe possibilities ranging from a) *short-term* to b) *medium-term* to c) *long-term*. We are describing these possibilities using examples that are freely adaptable to your circumstances. Not all of the approaches we describe need to be intentional provocations, but can function as such.

Goals

- ↳ Stimulate conversations and discussions that support the formation of political opinion.
- ↳ Draw attention to or raise awareness of political and social issues.
- ↳ Counter misanthropic opinions.
- ↳ Show that everyone has a place and is welcome, regardless of place of origin, religion, sexual orientation or gender, physical or mental capabilities and disabilities.
- ↳ By representing diverse symbols, youth workers signal their openness to talk about various issues.

Prerequisite

- ↳ A provocation in this case means provoking a reaction from the target groups, always with the aim of raising awareness and stimulating discourse. The most important prerequisite for this exercise is that you personally should feel able to engage in political (uncomfortable) discussions. It is certainly an advantage if you know the target audience and their interest and are aware that negative reactions can also be triggered.
- ↳ Depending on the variation, the prerequisites you will need differ. The starting point can be that you know that there are problematic political attitudes among the youth center's visitors, you simply want to set an example, or you want to make long-term changes in your center's space. The approach is particularly suitable for openly addressing problems that you suspect exist beneath the surface.
- ↳ The method can be used with all age groups; time and materials depend on your specific ideas.

Variation A: short-term

Preparations

In the run-up it is necessary to reflect on the topic to be addressed, the target group and the choice for a medium for provocation.

Example: There is a group of young people that have displayed homophobic tendencies before and who are in the youth center on a regular basis. The youth worker puts on a T-shirt with the rainbow flag and paints his fingernails.

Evaluation

If you reach your limits in the conversation, discuss it with your colleagues. It may also be useful to talk to the young person the next time you meet.

Possible follow-up

The youth worker can provoke political discussions in different ways. Examples include wearing a T-shirt with writing on it, painted fingernails on men, putting up stickers or posters, or freely telling people things about yourself that you know could be a controversial topic for the adolescent.

Implementation

The goal of this method is an open conversation or discussion about the topic you have chosen - in our example the topic is homophobia. The approach only works if a young person feels provoked by the painted fingernails or the flag on display and starts a discussion with you. You can find help for your argumentation in the chapter "Radical Polite Argumentation" (↳ S. 18).

Materials

Depending on the approach you choose, you will need the printed clothes, nail polish or stickers.

Variation B: medium term

Preparations

This variation also requires a reflection in advance about the topic to be addressed, the target group and a suitable medium for provocation. A medium should be chosen in line with the interests of the young people (e.g. music, films, games or other offers that are received well). The youth workers must prepare thematically for the event in order to be able to react quickly to impulses from the target group.

Example: There is a group of young people that have displayed homophobic tendencies before and who are in the youth center on a regular basis. You organize a film evening suitable for the topic. Discussions can arise at any time from the announcement to the film screening to the next time they come to the youth center. By asking specific questions, the youth worker can additionally provoke, if this is appropriate to the situation.

Implementation

First of all, think about (with your colleagues) which film you want to show and which technical and spatial requirements you need for it. In the context of the film, also think about whether there are any issues that need special attention. Are there people who are directly affected by the topic and could possibly be triggered by a film? Think about how you want to deal with such situations and, if you are unsure about dealing with these issues, get some advice from an association or colleagues. Once you have decided on a film and know where you want to show it, announce a date well in advance. The target group (e.g. the young people who visit your youth center) can be involved in accompanying decisions, such as which snacks and drinks should be provided. This way, the event stays in their minds and they can at least partially identify with the event. Before, during and after the event, impulses, comments and questions from the target group can be discussed immediately.

Example: A film corresponding to the topic is borrowed from the library. The event and film are then being advertised. Shortly afterwards, the first discussions arise with the group that has shown homophobic tendencies, which are used by the youth worker to engage in a conversation with them about it. On the day of the performance, a few young people are sent out to buy snacks and drinks for everyone. During and after the film, the professionals can always respond to impulses and lead the discussion.

Evaluation

If you reach your limits, discuss this with your colleagues. However, a debriefing is a good idea with this variation anyway. It may also be useful to talk to the young people the next time they come to the youth center.

Possible continuation

In addition, methods such as the ABC of swear words (↳ p. 34) or the privilege game "One Step Forward"²⁰ can be used, which is suitable for target groups that tend to be in privileged positions but not for groups that experience (strong) discrimination.

²⁰ Deutsches Institut für Menschenrechte (n.d.): **Ein Schritt nach vorn.** Available online: <https://www.kompass-menschenrechte.de/uebungen/ein-schritt-nach-vorn> (accessed last 28.06.2023).

Variation C: long-term

Preparations

In this variation, a reflection on the topic to be addressed, the target group and a suitable medium for provocation must also take place in advance. In our example we work with a permanent optical redesign of the youth center. In such cases, it is advisable to consult with the young people beforehand to find out whether they want to make a change and participate in it.

Example: There is a group of young people that have displayed homophobic tendencies before and who are in the youth center on a regular basis. There is also a wall in the facility that needs to be redesigned and a demand for a graffiti workshop. These two needs will be combined: all young people who visit the youth center and who want to participate will redesign a wall during the graffiti workshop. Therefore you ask someone to give a graffiti workshop and promote this event in the youth center.

reactions. A group of young people feels provoked. This situation opened the possibility to have an open conversation about homophobia and transphobia and to openly address the conflict that previously existed only subliminally. In this case, however, the conflict could not be resolved even after several discussions. However, the professionals of the youth center took a clear standpoint supporting openness towards alternative lifestyles and equality. As a result a group of young people stayed away from the center for a year.

Evaluation

If you reach your limits, discuss this with your colleagues. However, a debriefing is a good idea with this variation anyway. It can also be useful to talk to the young people the next time they come to the youth center.

Possible continuation

After implementing a format such as a graffiti workshop, a possible continuation could be, for example, a guided tour of the different graffiti, where the pictures and their message can be explained and discussed again.

Further tips

- It is important to be open to the fact that negative reactions to such a rather strong provocation by (permanently present) images can arise. This can already be addressed during the creation of the graffiti sketches in order to be prepared for discussions in the best possible way. The youth worker should be patient and open and give other viewpoints an appropriate space, to then address them, but ultimately remain true to their own principles and to those of the house.
- Professionals should be aware that actions of this nature may signal to some groups that there is an openness to talk, while others may feel negatively provoked.

Implementation

The graffiti workshop is carried out with the young people in the youth center. All young people are asked to choose a motif and possible spots are selected where the motifs can be sprayed on. During the workshop, the LGBTQ+ flag is painted on the door to the sound studio of the youth center. This is followed by verbal and non-verbal

ABC-of-Swearwords²¹

In groups where a lot of swear words are used that reflect discriminatory structures within society and the group, this can be addressed in a low-threshold way with ABC of swear words.

Goals	Prerequisite
<p>↳ Analyze (social) devaluation processes on the basis of insults.</p>	<p>↳ Time: approx. 50 min.</p>
<p>↳ Change group climate, avoid group-focused insults</p>	<p>↳ Target group/ participants: Adolescents 12 years and older</p>
<p>↳ Understand hierarchization</p>	<p>↳ Material: if necessary sheets of paper labeled with letters and pens.</p>
<p>↳ Understand how devaluation arises from a relationship between the construed norm and norm deviation.</p>	

Background Information

In this method, all swear words known in a group are collected and reflected upon.

Preparations

If the collected swear words are to be recorded in writing: Label DIN A3 or DIN A4 sheets with the letters of the alphabet and distribute them around the room.

²¹ Bildungsteam Berlin-Brandenburg e.V., Jungs e.V. Duisburg and HVHS Frille (n.d.) after Dissens - Institut für Bildung und Forschung e.V. (o.J.): **Schimpf-Wörter-ABC**. Available online: <https://www.yumpu.com/de/document/read/13081489/methodenblatt-zum-schimpfworter-abc-dissens-ev> (accessed last 28.06.2023).

Implementation

Along the alphabet, the participants are asked to name/collect all the swear words they can think of. Either these are simply recited in order or the participants walk down the prepared letters of the alphabet and write down the swear words.

After collecting the terms, the swear words are classified. What types of swear words are there: for example, animal names, swear words based on gender and sexuality, racist insults, terms based on body and appearance, or based on social exclusion, etc... The results of these classifications can be highlighted visually for example by framing them in a specific color.

Evaluation

After classifying the swear words, you should focus on a group of swear words and ask what we can learn about the norm behind them. For example, „What are people supposed to be like as men or women?“ This norm reconstruction is quite challenging in terms of abstract thinking.

Afterwards you are analyzing to whose advantage these norms and compliance to them are and for whom living up to these norms might be difficult.

That way, it can be made clear that the norm exerts both pressure on people who want to deviate from it or comply with it.

Possible continuation

This method can be repeated spontaneously once it is known. If, in an open group setting for example when playing table tennis, swear words are used that are affecting or hierarchizing the entire group, those present can be asked spontaneously to list swear words that offer an alternative to the unwanted insults. Then the group can agree on the use of the alternatives. Depending on the group, this toned-down version can also be used as an introduction to the topic.

Further tips

- There is a danger of making swear words known in the first place that are otherwise not or no longer used in everyday or public speech. Professionals must be able to work with all swear words, that is, to understand and classify them.

Collegial counseling for Youth Work Professionals

Collegial counseling is a method for intervention and can be used to reflect on discrete work situations. The principles of trust, confidentiality, diversity of perspectives, support and appreciation are decisive for this method.

Roles

Case narrator brings in a professional concern for which he/she would like support.	Facilitator/moderation guides through the phases of collegial consultation and structures the spontaneous narrative
Counselors listen and contribute their ideas and perspectives during the counseling phase	Minute Taker (if applicable, identical with the moderator) visualizes either visibly (flip-chart, pin board, concept board or other digital whiteboard) or on paper – depending on the wishes of the person telling the story – and gives him/her the written documentation at the end of the process.

Procedure

1. Introduction of all participants and assignment of roles/casting (15 minutes)

2. Spontaneous narration of the professional concern followed by comprehension questions (10 minutes)

- The case narrator presents the issue at hand
- All thoughts are important
- Group listens without interruption
- The facilitator accompanies the narration and can ask clarifying questions

3. Definition of a key question (5 minutes)

- The case narrator formulates a key question to which an answer is sought, if needed with the support of the facilitator
- The key question is visualized on the chosen medium

4. Consultation (30 minutes)

- The case narrator is no longer addressed directly from now on and if applicable might sit down outside of the group of counselors
- All consultants formulate ideas and suggestions that answer the key question
- The results can be recorded in writing including explanations

5. Feedback (10 minutes)

- The case narrator reports back which ideas were valuable and receives the protocol

I Want to Know More or Need Help

The following chapter provides a brief overview of contact points in Belgium, Germany and Italy.



The project team
in front of the Dorfhaus (village house) Eynatten, Belgium.

© Philip Unterholzner

Contact Points

Belgium with Focus on East Belgium

General advice

Jugendinfo

Jugendinfo is a meeting point for all young people in East Belgium. Here you can get information, advice and support in all kinds of topics and life situations. The offer is free of charge and is updated regularly. *Jugendinfo* is independent of any third party interests or concerns and is bound to secrecy. Privacy and anonymity are insured. They are also well connected to many other relevant institutions.

Jugendinfo Eupen
Gospertstraße 24
eupen@jugendinfo.be

Jugendinfo St.Vith
Vennbahnstraße 4/5
st.vith@jugendinfo.be

www.jugendinfo.be

Kaleido

Kaleido East Belgium is a center for healthy development with six service points throughout East Belgium. Target groups are both (expecting) parents and children/adolescents. The offer is very broad, they provide an excellent network to other social work institutions in the area. *Kaleido* is a suitable first point of contact to receive initial advice on the topics of school, education, sexuality and health and if necessary to be referred to another institution.

info@kaleido-ostbelgien.be
www.kaleido-ostbelgien.be

**Phone: je nach Wohnort auf der
 Webseite zu finden**

Prisma

Prisma V.o.G. is a center for counseling, victim protection and sexual health. The counseling services are aimed at adults and adolescents, women, men, diverse individuals and couples, as well as women and their children for protection and accompaniment into women's shelters. A person may receive multiple services, depending on the request and need.

Heggenstraße 18
4700 Eupen

Phone: + 32 (0) 87 74 42 41
kontakt@prisma-zentrum.be

Unia

Anyone who feels discriminated against or witnesses discrimination in Belgium can contact *Unia*. You will be informed about your rights and a solution will be sought together. *Unia* also campaigns for equal opportunities and against discrimination, formulates recommendations to authorities and issues tools, publications and statistics.

**Unia can be reached by telephone
 every working day from 9:30 – 13:00.**

Phone: +32 (0) 478 787 471
ostbelgien@unia.be
www.unia.be

Germany with Focus on Berlin

Racial Discrimination

Anti-Discrimination Network (ADNB) of the Turkish Federation Berlin-Brandenburg (TBB)

The *ADNB* is a counseling center primarily for people living in Berlin who experience racist and related discrimination (People of Color or Black people, Muslims, Rom*nja, Sint*ezza, Jews, people with migration history, refugee experiences and/or others).

Oranienstraße 53, 10969 Berlin
Phone: +49 (0) 30 61 30 53 28

Office hours:
Tuesday 3 p.m. – 5 p.m.,
Thursday 10 a.m. – 12 p.m.
and by appointment.

adnb@tbb-berlin.de
www.adnb.de

Amadeu Antonio Foundation

Since its establishment in 1998, the *Amadeu Antonio Foundation* has aimed to strengthen the democratic civil society that should consistently oppose right-wing extremism, racism and anti-Semitism. To this end, it supports initiatives and projects that are committed to a democratic culture and advocate for the protection of minorities. The foundation provides low-threshold support and distributes money to specifically where it is most urgently needed.

The most important task of the *Amadeu Antonio Foundation* after financially supporting civil organizations is to create awareness for all of those dedicated to working against oppressive ideologies and to put the issue of right-wing extremism on the agenda permanently.

Novalisstraße 12, 10115 Berlin
T: +49 (0) 30 240 886 10

info@amadeu-antonio-stiftung.de
www.amadeu-antonio-stiftung.de

BDB – Bund für Antidiskriminierungs- und Bildungsarbeit in der BRD (Federation for Anti-Discrimination and Educational Work in the FRG)

The *BDB* provides advice in cases of discrimination based on skin color, nationality, culture or religion.

Sprengel Haus, Sprengelstr. 15,
13353 Berlin
Phone: +49 (0) 30 216 88 84

Office hours:
Monday, Tuesday, Thursday, Friday
11:00 a.m. – 3:00 p.m.,
counseling appointments
by arrangement

bdb@bdb-germany.de
www.bdb-germany.de

DOSTA - Dokumentationsstelle Antiziganismus (Documentation Center Antiziganism)

The *DOSTA* project records incidents motivated by antiziganism systematically and supports those affected by discrimination. It offers initial counseling, education about possible courses of action, and, if necessary, accompaniment to counseling centers as well as empowerment work. Counseling is available in Bulgarian, Romanes and Romanian.

Phone: +49 (0) 30 61 62 00 12
and +49 (0) 157 35 43 14 12
dosta@amaroforo.de

Registration form: www.amaroforo.de/vorfaelle-melden

Each One Teach One (EOTO) e. V.

Each One Teach One (EOTO) e.V. is an educational and empowerment project in Berlin. *EOTO e.V.* works together with other organizations for the interests of black, African and Afrodiasporic people in Germany and Europe. Social counseling is offered as well.

Kameruner Straße 16,
13351 Berlin

Whatsapp or phone:
+49 (0) 157 52 47 71 741 und
+49 (0) 157 73 55 19 48

eachone@eoto-archiv.de
beratung@eoto-archiv.de
www.eoto-archiv.de

Netzwerk gegen Diskriminierung und Islamfeindlichkeit (Network against Discrimination and Islamophobia)

The Network (located at Inssan e.V.) offers initial counseling and support in cases of discrimination based on actual or alleged Muslim identity. The network cooperates closely with counseling centers and refers to the appropriate institution that offers free, professional help.

Gitschiner Straße 17, 10969 Berlin

Phone: +49 (0) 30 20 61 96 39
Fax: +49 (0) 30 20 61 96 42

Office hours
Monday – Friday 10 a.m. – 3 p.m.

antidiskriminierung@inssan.de
www.netzwerkdiskriminierung.de

OFEK e.V. – Counseling and Intervention Center for Anti-Semitic Violence and Discrimination

The *Counseling and Intervention Center* offers free counseling for those affected by anti-Semitic discrimination and violence from their (social) environment. Individual consultations, group consultations and interventions are offered.

Phone: +49 (0) 30 61 08 04 58
Mobile: +49 (0) 176 45 87 55 32

Office hours:
Monday 16.00 – 18.00h,
Tuesday and Thursday 10.00 – 12.00h,
Wednesday and Friday 12.00 – 14.00h

kontakt@ofek-beratung.de
www.verband-brg.de/ofek

ReachOut

ReachOut is a counseling center for victims of right-wing, racist and anti-Semitic violence and threats in Berlin. *ReachOut* also counsels victims of racial profiling and racist police violence.

They support and advise relatives, friends of victims and witnesses of attacks. The situation and perspective of victims of racist, right-wing and anti-Semitic violence are at the core of their work. *ReachOut* offers anti-racist, intersectional educational programs. *ReachOut* researches right-wing extremist, racist and anti-Semitic attacks in Berlin and publishes a chronicle on the subject. They provide counseling in all languages and work with language mediators when needed.

Kopernikusstr. 23,
(rear building 2nd floor),
10245 Berlin

Phone: +49 (0) 30 69 56 83 39

info@reachoutberlin.de
beratung@reachoutberlin.de
www.reachoutberlin.de

Extremism and Radicalization

EXIT – Germany

EXIT-Germany is an initiative that helps people who want to break with right-wing extremism and build a new life for themselves. At the same time, they also engage and research right-wing extremists' worldview and behavior. In doing so, they draw on the values of personal freedom and dignity.

Phone: +49 (0) 30 23489328
Mobile: +49 (0) 177 240 4592

www.exit-deutschland.de

Mosaik Germany

A supraregional network map provides an overview of support services and points of contact in the field of prevention against hate violence, extremism and (de)radicalization. If you are looking for advice and support in that field, need further information or would like to refer to existing expertise as well as to expand your network, please visit their website.

www.mosaik-deutschland.de/anlaufstellen

Gender and Sexuality

LesMigraS, anti-discrimination and anti-violence department of the Lesbian Counseling Service

LesMigraS offers free counseling in various languages for lesbians, bisexual women, trans* and inter* with and without migration background, including experiences of (multiple) discrimination.

Kulmer Str. 20a, 10783 Berlin

Phone: +49 (0) 30 21 91 50 90
Fax: +49 (0) 30 21 91 70 09

Office hours:
Monday 2 p.m. – 5 p.m.,
Tuesday 10 a.m. – 4 p.m.,
Wednesday 2 p.m. – 5 p.m. and
Thursday 3 p.m. – 6 p.m.

info@lesmigras.de
lesmigras.de/de/angebote#beratung

LSVD – Berlin Lesben- und Schwulenverband in Deutschland (Lesbian and Gay Association in Germany)

LSVD offers various counseling and educational services on family issues for LGBTI* on legal advice to psychosocial counseling and support for LGBTI* refugees, LGBTI* people with migration history, as well as LGBTI* of Colour and Black LGBTI* as well as their relatives (MILES counseling).

Kleiststraße 35, 10787 Berlin

Phone: +49 (0) 30 22 50 22 15

Telephone registration is required.

berlin@lsvd.de oder miles@blsb.de
berlin.lsvd.de/beratung

Italy

with Focus on South Tyrol

Antidiskriminierungsstelle Südtirol (Anti-Discrimination Office South Tyrol)

The *Anti-Discrimination Office* offers advice and support.

It is an independent contact point with the aim of implementing the right to equality and non-discrimination, as well as the principle that all people have the same dignity.

Volksanwaltschaft

Via Cavour 23/c, 39100 Bolzano

Phone: +39 (0) 471 946 020

post@volksanwaltschaft.bz.it

www.volksanwaltschaft-bz.org/de/antidiskriminierungsstelle.asp

South Tyrolean Youth Ring (SJR)

The *South Tyrolean Youth Ring (SJR)* is the umbrella organization of the children's and youth organizations in South Tyrol and has been active as an interest group for South Tyrolean children's and youth work since it was founded in 1977.

Among other things, the SJR is active in democracy education and with participation topics.

www.jugendring.it

Human Rights International (HRI)

Human Rights International (HRI) is a humanitarian, non-denominational, apolitical and economically independent organization. HRI's motto is: promote, document and defend human rights. Their name reflects their aim: to help ensure that human rights are respected internationally. HRI advises people who want to work for human rights and against any form of discrimination.

Via Cavour 1, 39012 Merano, Italy

info@humanrightsinitiatives.org
humanrightsinitiatives.org

Kinder- und Jugendanwaltschaft (Children and Youth Advocate)

The *Children's and Young People's Advocate* protects the rights and interests of children and young people from birth until they are legally of full age - in special cases until the age of 21.

Via Cavour 23/c, 39100 Bolzano

Phone: +39 (0) 471 94 60 50

info@kinder-jugendanwaltschaft-bz.org

www.kinder-jugendanwaltschaft-bz.org

Streetwork

Street workers are active in mobile social youth work. Their target group is young people between the ages of 12 and 25 who exhibit risky behavior (including ideological radicalization). Street workers can provide case accompaniment.

Streetwork Burggrafenamt

HUB 37

Otto Huberstraße 37, 39012 Meran

Phone: +39 333 6760555

(Sandra Durnwalder)

Phone: +39 340 2116057 (Alba Dedej)

www.jugenddienstmeran.it/streetwork

Forum Prävention

Taflergasse 4, 39100 Bozen

Phone: +39 (0) 471 324 801

www.forum-p.it/de/streetwork-in-bozen--1-384.html

Project Partners with Contact Details

BÜRO BLAU gGmbH **Berlin, Germany**

BÜRO BLAU is a non-profit social enterprise, which is engaged in school and extracurricular youth work, among other things. We are mainly active in Berlin and Brandenburg, but sometimes implement projects throughout Germany and Europe as well. Our core competencies lie in the conception and management of dialog and educational processes. In our projects we ensure that participants get to know different points of view, relate to each other and broaden their own horizons through exchange. Our educational projects thrive on dialogue between „teachers“ and „learners“ at eye level, through the sharing and reflection of experiences. We accompany people in developing their own ideas and turning them into reality. With our project management and facilitation/moderation know-how, we provide the catalyst to accelerate projects through dialogue.

In youth work, our focus is on media-pedagogical project formats. For example, we organize project days on the topics of „Fact or Fake“, „Internet Literacy: Data, Protection and Rights“, or „Cyberbullying.“ These projects convey basic knowledge about safe and reflective use of the internet and discuss the social and psychological consequences of digital violence using concrete cases. During our „Cyberbullying“ workshop, we conduct media-supported role plays in which action and defense strategies for dealing with digital violence are taught. Media literacy in the sense of critical and competent use of digital and social media is fundamental to political education. Social media or the Web 2.0 play a central role in right-wing populist strategies, for spreading fake news and agitation.

www.bueroblau.de

Contact:

Marla Vakili
vakili@bueroblau.de

Frank Baumann
baumann@bueroblau.de

Youth Center Inside V.o.G., **Eynatten, Belgium**

Jugendtreff Inside is a youth center in a rural area. We offer young people between the ages of 10 and 25 various activities and projects in an extracurricular context, where they can have new experiences and experiences with other young people. We want to promote their independence and sense of responsibility for themselves, society and the environment through various methods, such as band and theater coaching, music lessons without teaching sheet music, various sports (e-mountain biking, boxing training). In addition to the open youth center, we offer courses in different areas, without pressure to perform! In the various projects, we always give young people with disabilities the opportunity to participate. By accompanying the children's council of the municipality of Raeren, we also want to promote the understanding of democracy and support young people if they want to become politically active.

jt-inside.be

Contact person:

Luca Johnen
luca.johnen@jt-inside.be

Youth center X-Dream, **Eupen, Belgium**

X-Dream offers young people the opportunity to spend their free time together, opening up a social space for meetings, socializing and educational purposes. It promotes personality development and social behavior, especially through the development of personal and collective skills and the practice of responsibility and participation. The offers of the house are various and range from cooking and baking workshops, girls' dance classes, to open areas of the youth center. The main focus of the open youth work of the *Jugendtreff X-Dream* is its educational mission and the provision of general support. Within the framework of its educational mission, the Open Youth Work is to provide information that is especially conducive to the adoption of personal standpoints and attitudes as well as to the development of personal values. It thus makes a significant contribution to the personal development of young people.

Contact:

Sarkany (Marie-Christine) Wetzels
wetzelsm-c@hotmail.com

JuZe Naturns EO**Naturno, Italy**

The *JuZe Naturns* is an open youth center for young people in the communities of Naturno and Plaus and offers a protected free space where young people can recognize, shape and strengthen their individual and social skills. The fields of activity of *JuZe Naturns* include: open youth center work, cultural, educational, and social work, prevention and health promotion, public relations and youth policy, service and information. The focus is on the young person and relationship work. This encourages them to try things out, to implement their own ideas and to help shape them. In addition to the meeting activities, we organize cultural events (mainly music culture), excursions, trips and cultural journeys together with young people. Further offers are: various workshops in the field of leisure and education.

www.juze-naturns.it

Contact person:

Evelyn Spechtenhauser
eve@juze-naturns.it

**netz | Offene Jugendarbeit (Open Youth Work) EO,
Bolzano, Italy**

Offene Jugendarbeit EO is the umbrella organization of youth clubs, youth centers, youth culture associations and other institutions of open youth work in South Tyrol (Italy). The association was founded in 2001. Since 2002 it has been registered as an association working on a voluntary basis. The umbrella association was founded with the aim at that time to represent the interests of youth clubs and youth centers nationwide and to network the Open Youth Work (OJA) in South Tyrol. Today, the association is committed to the qualitative development of OJA in South Tyrol. The voluntary organization (EO) wants to strengthen the work with young people and to strengthen the visibility of its impact. *netz* is composed of 50+ member organizations, a voluntary association management and a professional team. *netz | Offene Jugendarbeit* is a networking point for people, institutions, projects and ideas, a competence point for information, accompaniment and consultation and a specialized organization for development and quality.

www.netz.bz.it/

Contact person:

Simon Feichter
simon.feichter@netz.bz.it

Outreach gGmbH/Base24**Berlin, Germany**

outreach gGmbH focuses on mobile and socio-spatially oriented youth work. This concept combines different approaches and methods of youth work in a new and independent approach. Mobile youth work means first and foremost a practical orientation towards the places where young people actually spend their time. These are parks and streets or generally speaking: the public space. Social space orientation in youth work means concentrating on the local area of young people, or better the living area, the neighborhood. Currently, the outreach project exists in 11 Berlin districts. *Club 24* is a youth club whose area of work is Altglienicke (Berlin). The work includes parts of open youth work, outreach youth work and individual case assistance. Furthermore, they offer support on the subject of school and work, vacation trips, youth exchanges and sports of all kinds. The expertise of the involved persons of the *Club 24* therefore centers around open youth work. Main focus and offers are streetwork, individual case support as well as counseling, community work, support on the topic of school and work, vacation trips, youth exchange, sports offers and a band room with recording studio.

www.outreach-berlin.de

Contact:

Aaron van Norden
a.vannorden@outreach.berlin

Tadel verpflichtet! e.V.**Berlin, Germany.**

Tadel verpflichtet! e.V. was founded in 2016 to create concrete opportunities for political participation. The association is committed to the further opening of society and democratic coexistence. To this end, it provides innovative campaign and participation formats and networks politically active people nationwide. *Tadel verpflichtet! e.V.* uses its achieved reach to contribute progressive accents in social debates. *Tadel verpflichtet! e.V.* is the supporting association of the initiatives Kleiner Fünf and Diskursiv, which are committed to combating right-wing populism and promoting democratic participation with multiple award-winning campaigns and educational offers. Since 2018, the association has been offering workshops that are demanded nationwide. Their workshops' participants include schools and (international) youth groups, such as at the International Summer School of the Anne Frank Youth Network or the Jungen Europäischen Föderalist*innen. The association has written two best-selling books on dealing with right-wing populist statements, one of which is available as an audio book and with an Italian translation.

www.tadelverpflichtet.de/

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