



# Guidelines

for the texts of the app “KonterBUNT” on group-focused enmity

## Topics:

- Rejection of refugees
- Antisemitism
- Antigypsyism
- Ableism
- Classism
- Racism
- Sexism
- Trans hostility and Homonegativity
- What are 'Stammtischparolen'?
- Regulars' slogans: a strategy guide

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## **Rejection of refugees**

### **From the welcoming to the 'farewell' culture**

When a new wave of refugee migration to Germany reached its peak in early autumn 2015, a wave of solidarity first arose. The refugees were welcomed with open arms and aid and support structures were set up in numerous places in the shortest possible time. But a little later the mood changed and the initially welcoming culture increasingly gave way to a 'farewell' culture.[1]

Since then, public discourse has mainly focused on the question of which reasons for fleeing are legitimate and which are not. The issue is intensified, polemicized and sometimes also lied by the right wing of the political spectrum. Many refugees are denied legitimate reasons for fleeing, and, on top of that, prejudices against them are fueled.

### **Refugees as a threat to prosperity**

In addition to superficial racist and anti-Muslim agitation, it is above all chauvinistic views of prosperity that are used to create a mood against refugees. Asylum seekers are generally assumed to come to Germany to invade the local social systems, which is why they endanger the Federal Republic's prosperity. Mathias Brodkorb has worked out that this prosperity chauvinism is "at the center of the right-wing public discourse" because it represents "the most important connection point to people's everyday way of thinking".[2]

Such a view – and thus the susceptibility to right-wing attitudes – is particularly popular when the background of flight and asylum are largely unknown and the interdependencies of a globalized world are underestimated. So if you ask about the reasons for the devaluation of refugees, they are primarily to be found in the lack of knowledge or incorrect assumptions regarding the background of refugee flows.

### **Refugee migration as a defining topic in the public debate**

First of all, it should be noted that in the last few years no topic has shaped public and political debate as strongly as refugee migration to Europe. The focus was always on the numerical evaluation of immigration to Europe or Germany and its (dreaded) effects. Only a few of the refugees have the financial and physical prerequisites to take the long and dangerous road to Europe, which is fatal to more and more of them considering the increased European border security and the limited sea rescue.[3] Most of the people forced to flee move within their own country or to neighboring countries. Around 85 percent of the refugees recorded worldwide in 2017 lived in developing countries, whereas in the countries of the European Union less than five percent.[4]

### **Wars and conflicts have increased worldwide**

When answering the question of why more and more people are forced to flee, the increasing wars and conflicts in particular are



pointed out – Syria, Iraq, Afghanistan and Ukraine are certainly the best known examples. However, less attention is paid to the current conflicts in the Democratic Republic of the Congo, South Sudan, Pakistan, the Central African Republic, Nigeria, Myanmar, Mali, Yemen, Libya, Burundi, Ivory Coast and Kyrgyzstan.[5]

### **That's primarily poverty and environmental destruction that are forcing more and more people to flee**

While the war refugees from the above-mentioned countries are largely accepted by the host communities, the economic migrants from countries in West, Central and East Africa who seek European countries for asylum are discredited as so-called economic refugees. Above all, it is these people who are intensively forced to flee and for whose reasons the western countries share responsibility.

These countries of origin are former colonies of European countries that could never recover from the effects of colonization after the colonial states retreated in the 20th century and are to date impoverished and politically unstable. As a result, they are at the bottom of the Human Development Index.

In addition, the relationship between the industrialized countries and the 'Third World' countries is shaped by a new form of colonialism. This, the rich countries secure control over the natural resources as well as the financial and commodity markets of the poor countries. The consequences are the further

impoverishment of the population, the continued existence, the increase in political instability and conflicts as well as a rapidly progressing environmental destruction. As a result, living conditions in these countries continue to deteriorate and people are forced to flee. The more recent refugee flows are therefore a direct consequence of our "externalization societies", that, according to Stephan Lessenich, "outsource the negative effects of their actions on countries and people to poorer, less "developed" world regions". [6]

### **Escape concerns us all**

These insights make it clear that it is our lifestyle that exacerbates reasons for fleeing; because "[w]e don't just live beyond our own means, we live beyond the means of others",<sup>3</sup> which is why "each of us has a responsibility in this zero-sum game, whose losers are now knocking on our doors".[7]

Considering these findings, any views on prosperity coming from prosperity appear downright absurd; we are the ones who live at the expense of other people – and not the other way round.

In any case, we as Europeans are committed to values that include a commitment to human rights, solidarity and support, and respect for human life. [8] That alone should be enough to show solidarity with refugees.

Nor should we forget that we can become refugees ourselves faster than we think, as the case of Fukushima shows. When a nuclear disaster occurred there, in developed Japan,



in 2011, 150,000 people suddenly had to leave their homes.[9]

Last but not least, the question of how we treat refugees is at the same time the question of what kind of world we want to live in: in a solidary one, in which persons of any origin

support each other, or in a self-centered one, in which everyone gives priority to the pursuit of their own interests?

**Alexander Dexbach**

## Slogans on 'Asylum and Refugees'

### "The refugees are to blame for the division of society!"

Not refugees, but dealing with them divides society – there is disagreement, especially when it comes to their reception. Most people support the admission of refugees and are optimistic that their integration will succeed.

But there are also many people who feel unsettled and are afraid of immigration. Right-wing politicians take advantage of this fear by claiming that refugees are dangerous and harm our country. 4

They report unilaterally and even spread lies to reinforce their position. The right to asylum in Germany is a basic right defined in Article 16a of the Basic Law and is therefore not negotiable.

Refugees are least capable of splitting society – they have fled war, terror, persecution and poverty and just want to live in security.

### "Most refugees come to Europe to improve economically."

Except for war and persecution, many people flee because of hunger, poverty and lack of prospects. They are often referred to as "economic refugees". However, these people do not take the long and dangerous journey to Europe to buy smartphones and big cars, but to escape misery in their home countries and support their families, who in many cases have stayed there.

Many of the countries from which these people flee are not always poor. They have fertile nature and many natural resources. However, these resources are often acquired by the industrialized nations on unfair terms, so that there is not much left for the local population to live on.

And the climate change largely caused by the industrialized nations is increasingly leading to the destruction of the environment and thus to a considerable deterioration in living conditions in these countries. The industrialized nations are therefore jointly responsible for these refugee flows.



### **"The refugees should stay in the country of arrival."**

Since there are practically no legal direct immigration routes for refugees to Germany, the current EU regulations mean that these people inevitably come to Europe via the Mediterranean countries and have to apply for asylum in these host countries.

These regulations prompt that Italy, Greece and Spain bear the brunt of the refugee movements, which overwhelm them. Therefore a European directive for the admission and distribution of refugees coming to Europe is urgently needed. There are reasonable suggestions, but some European countries have been rejecting them for years.

Around 510 million people live in the countries of the European Union. Of the approximately 69 million people around the world who fled in 2017, only around 2.6 million made their way to Europe. A problem in the sense of an excessive number of refugees in certain countries of the EU is primarily a distribution problem, which can be solved through appropriate measures.

### **"The refugees all cheat with their documents to be allowed to stay here!"**

The exact number of counterfeits is of course unknown. Needless to say, people living in a country that allows them to travel legally (almost) anywhere have no reason to falsify their papers to cross a border.

The situation is different for some people for whom an asylum application is unpromising because they come from a "safe country" or who cannot legally cross the border into a country that respects their human dignity. However, few people forge data to commit crimes.

There is another case when incorrect personal data come about: in some countries children get registered on certain key dates, which means that many people have a specific day (e.g. January 1st or July 1st) entered as their birthday. Therefore, the view that these are "counterfeits" proves incorrect.

### **"The refugees should fight in their homelands and rebuild them."**

Armed conflicts that are currently taking place in many parts of the world cannot be compared to conventional wars in which the majority of young men under arms were drafted into the armed forces.

A relatively large number of e.g. Syrian refugees are currently fleeing compulsory military service in the regular Syrian army. The answer is not easy when it comes to the question of with/against whom one should actually fight there.

Many of the refugees do not sympathize with any of the fighting parties, since they often represent the interests of third parties. They flee because they live quiet, civilian lives and do not want to give their lives for something they are not convinced of. The civilian population is not protected in these wars, that often do not follow any international rules.



**"Why are they criticizing Germany? They should be grateful that they can live here. If they don't like it here, they should go back to their country. "**

Since we live in a free society, everyone has the right to criticize. On this basis, one can deal with the content of an issue. Criticizing things that bother someone does not mean that this person does not like living here.

A football fan, for example, who criticizes a game, a player or the club board, still remains a fan of his favorite club.

Freedom of expression is not waived because someone was not born here or his or her (grand) parents come from another country. Or putting the question the other way round: Why should someone who happened to be born here be entitled to live and criticize more than someone with a migration background?



## Antisemitism

### What is antisemitism?

Antisemitism is a phenomenon that provides supposed explanations for real or fictional problems facing mankind. The blame for these problems is shifted on "the Jews". Jews or people and things that are perceived as Jewish therefore pose a threat to antisemites. In concrete terms, this can lead to hatred and violence against Jews or people and things perceived as Jewish. Antisemitic attitudes are often, but not exclusively, part of an extreme right-wing ideology.

Nowadays there are governmental and non-governmental initiatives and efforts to combat antisemitism so that Jewish life in Germany could exist without fear of violence and exclusion.

The term 'antisemite' goes back to the German journalist Wilhelm Marr, who introduced it in the 19th century as a positive self-attribution for himself and like-minded people, thus declaring the rejection of Judaism a desirable attitude. The same pattern can be seen in today's Nazis; one of their slogans is: "Anyone who loves Germany is antisemite" [1]. The term itself is not entirely clear. With its root word it refers to the Semitic linguistic family – including, besides Hebrew and Arabic, Maltese. In fact, antisemitism is all about Jews.

On September 20, 2017, the Federal Government decided to adopt the working definition of the International Holocaust Remembrance Alliance – (IHRA, Ger. Internatio-

nale Allianz zum Holocaustgedenken). The short version is as follows:

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities." [2]

### Antisemitism then and now

Antisemitism is not a new phenomenon, but was already widespread in Europe in the Middle Ages and has since been continually changed and adapted to current developments. In Christian religiously motivated anti-Judaism, Jews were accused of killing Jesus Christ. Especially in the late Middle Ages, this resulted in a much violence against followers of the Jewish faith. At that time, Jews often had the opportunity to escape persecution by converting to Christianity. However, in many cases they did not convert voluntarily, but were forced to do so. Yet with the advent of so-called racial antisemitism in the 19th century they lost even this opportunity. From then on, belonging to Judaism was defined as a race and no longer as a belief. For people, this meant being held in their Jewish identity. This reinterpretation of the religion of Judaism as a race justified the Holocaust by the National Socialists (1933–1945).

Today's antisemitism sometimes relies on images of old anti-Judaism and racial antisemitism, but has largely detached itself from its religious roots. Conspiracy theories that



accuse Jews of having secretly conspired to rule the world are central to this current form of antisemitism.

With the founding of Israel in 1948 – where Jews found a home after the NS era in which a self-determined life was possible without the threat of antisemites in the same state – anti-Israelism emerged. Supposed “criticism” of the State of Israel is often used in Israeli-related antisemitism as a cover for antisemitic prejudice (see below, 3D test).

### How much antisemitism is there?

Nowadays antisemitism is shown far less openly in Germany than in the past. Fortunately, all too obvious expression of one's antisemitic attitudes is largely outlawed by society today. Nevertheless, recent surveys [3] show that antisemitic acts are currently not necessarily more common, but are more shameless and uninhibited. This applies to mobbing and attacks on the street as well as antisemitic hate speeches in the virtual world of the Internet. German Jews increasingly perceive the situation in Germany as unsafe. In addition, today we encounter antisemitism hidden in codes or indirectly through detours, for example in criticism of the State of Israel.

Antisemitic attitudes are not only found on the far right edge of the political spectrum. Studies show without exception that antisemitism occurs everywhere: in all political camps and social classes, among people without religion as well as among believers. [4] Antisemitic ways of thinking have by no me-

ans disappeared, nor is there an antisemitism-free social milieu – or, as Hannah Arendt once said: "...the moon is the only place where we can still be safe from anti-Semitism". [5]

### Antisemitism and criticism of Israel

The distinction between Israeli-related antisemitism and criticism of Israeli politics is much discussed. There is now widespread consensus in the social sciences as to where this line is drawn. The so-called '3D test' for antisemitism [6] is a kind of quick test. If Israel is delegitimized, demonized, or subject to double standards, i.e. evaluated differently from other countries, then a statement with some justification should not be classified as a criticism of Israeli politics, but as Israeli-related antisemitism. Further explanations of where Israeli-related antisemitism begins can be found in the expanded definition of the IHRA. [7] Statements and actions are antisemitic, for example, when traditional images of historical antisemitism are transferred to the State of Israel, Jews are denied their right to self-determination, or they are made generally responsible for Israeli politics.

Antisemitism is therefore still a relevant social problem, which is also expressed in hate slogans. For this very reason it is important to contradict antisemitic statements and to stand up for democratic coexistence.

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## Slogans on 'Antisemitism'

### "The Jews control the world!"

This is a typical conspiracy theory. The world is complex, sometimes unfair and full of contradictions. Conspiracy theories make the world manageable and provide support to their followers. They provide a coherent and extensive interpretation of the world as well as clear roles for the good and the bad. Many conspiracy theories are based on the assumption that a secret group of people is pursuing a plan to deceitfully control and exploit the world's population.

In antisemitism, these supposed conspirators are portrayed as Jewish. All incomprehensible events, disturbing developments and complex interrelationships are attributed to the Jews in a way that is as simplistic as it is general. The myth of the Jewish world conspiracy is widespread, even though other terms and enemy images are often used for it. 'Financial capital' or 'the financial elite' often serve as a code when it is actually meant: "The rich Jews control the world!"

### "You shouldn't say anything against Israel, otherwise you are an antisemite!"

In connection with the Middle East conflict, the claim is repeatedly heard that no criticism of the actions of the Israeli government can be made without immediately being accused of antisemitism. The fight between Israel and Palestine is not an easy topic. Unfortunately, antisemitic prejudices are often hidden under the pretext of a supposedly sober criticism of Israel.

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In order to distinguish criticism from resentment (prejudice or aversion), it helps to look at the working definition of antisemitism of the European Union. It is viewed as minimal consensus in antisemitism research. A statement regarding Israel is considered antisemitic if

- the right to self-determination is denied to the Jewish people;
- double standards are applied, i.e. when the behavior of the Israeli government is assessed differently than that of other state governments. This occurs, for example, when the policy of the Israeli government are compared with the policies of the National Socialists;
- all Jews are collectively held responsible for the actions of the Israeli government.

If a statement contains one of these characteristics, it is not criticism, but antisemitism.

### "There must be an end to the eternal 'Nazi club!'"

The desire for a clean break has been articulated for more than half a century. Sayings such as "We have been paying long enough!" or "I was born after 1945, I don't owe the world anything!" are still part of the standard repertoire today when dealing with German history, especially National Socialism.



Nobody said that today's generation was to blame for the Holocaust. The perpetrators still alive today are becoming fewer in number. For people who were born after 1945, it is not about guilt, but rather about the historical responsibility of a society: that history does not repeat itself. Nothing more, but also nothing less.

With the frequently used term "Nazikeule" (lit. 'Nazi club') one accuses the other party of making a killer argument and not being interested in a discussion. This distracts from the actual point, in this case from historical responsibility. This makes interaction more difficult, since the other party is asked to free themselves from the charges of Nazi attribution and to justify themselves.

If the call for a final stroke means that there should no longer be any historical commemoration, this is a slap in the face of the survivors – the victims – and their descendants.

### **"Israel has no right to exist!"**

The most compact tool to differentiate between antisemitism and criticism of Israeli politics is the so-called 3D test. If Israel is

- **d**elegitimized (i.e. its right to exist denied),
- **d**emonized (i.e. highly emotionally vilified)

or if

- **d**ouble standards are applied (i.e. assessed according to different standards than all other countries in the world),

then it is most likely antisemitism.

The fact that only this country's right of existence is being argued shows how much differently Israel is treated.

There are various strategies for questioning the existence of the State of Israel. Almost all of them are based on wrong assumptions. For example, it is claimed that Israel was founded illegally and that it is a racist "apartheid state". However, it is true that the establishment of the state met international standards and Israel is a multicultural democracy.

### **"Jews do not belong to Germany!"**

This assumption is rarely expressed openly, but it is in many minds: Jews are actually not "real" Germans.

The idea that Jews could not be Germans goes back to the 19th century. When the idea of a "German nation" developed and consolidated, everything Jewish was presented as the opposite of the "German".

By the time of National Socialism at the latest, a completely incompatible pair of opposites had become anchored in the minds of most people. However, Jews have always lived in the area of



today's Germany, who made a major contribution to German history, politics and culture. Jewish life belongs to Germany like the Oktoberfest to Bavaria or Alexanderplatz to Berlin.



## **Antigypsyism**

### **What is antigypsyism?**

For many centuries, Sinti and Roma [1] have been stigmatized, devalued and persecuted with the name 'gypsy'. This term is therefore inextricably linked to racist attributions that over the centuries have become an enclosed image of the enemy. We now refer to this specific form of group-focused enmity as antigypsyism.

### **The term "antigypsyism" and alternative terms**

The earliest use of this term known to us today comes from post-revolutionary Russia in the 1920s. [2] In Germany, by contrast, the term 'antigypsyism' only appeared in the context of the civil rights movement of the Sinti and Roma in the 1980s and has been reinforced in science since the late 1990s. In the meantime, it is also being used more and more frequently in public usage. Nonetheless, 'antigypsyism' remains a controversial term. [3]

The main weakness is that the term 'antigypsyism', too, reproduces the racist external attribution "gypsy" – and that injuries and trauma could be kept alive in this way. Therefore, other but less frequently used alternative terms are in circulation, e.g. 'anti-Romanyism' or 'gadjé racism'. Both alternative terms aim at preventing the linguistic reproduction of the stigma "gypsy". While the term 'anti-Romanyism' focuses on those affected, the term 'gadjé racism' contains the word "gadjé" from the Romani language (the

language of the Sinti and Roma) that is used to denote a non-Roma. In this way it should be linguistically indicated that the exclusion of Sinti and Roma comes from people and institutions of the majority society. [4] The term 'antigypsyism' is also based on this basic assumption, by means of which it should be made clear that racism against Sinti and Roma is based on the external and enemy image "gypsy".

Regardless of which term we use or prefer, the following applies: antigypsyism or, for example, gadjé racism is a power relation that to this day prevents both Sinti and Roma from exercising their indivisible fundamental and human rights [5].

### **Definition**

A frequently used working definition of the term 'antigypsyism' was developed by the Alliance Against Antigypsyism, a coalition of many European organizations. According to it, antigypsyism has established itself over several centuries and denotes "the racism towards social groups that are stigmatized as 'gypsies'". Consequently, antigypsyism refers to hostile attitudes towards people based on their real or perceived belonging to the group of Sinti and Roma (also pejoratively "gypsies" in everyday parlance), which can be distinguished from the majority as a unitary (i.e. homogeneous) group. Certain characteristics (or better say prejudices) are attributed to all members of this externally defined group. In addition, for those affected, this assertion of "differentness" also results in



disadvantages in daily life and sometimes even physical and pogrom-like violence [6].

### Impact and consequences

A large number of studies have shown that Sinti and Roma are among the most unpopular population groups in Europe. In Germany too, the rejection of Sinti and Roma remains relatively stable at an alarmingly high level [7]. Today's widespread antigypsyism is not only expressed in individual prejudices and attitudes, but also manifests itself in massive structural discrimination [8]. Sinti and Roma are disproportionately affected by disadvantage in many areas of everyday life due to antiziganist attributions such as crime, incapacity for integration or abuse of the welfare state. In education and health system as well as in the labor market, it is very clear that antigypsyism has a direct negative impact on the life of many Sinti and Roma.

It is important to emphasize that antigypsyism is the main obstacle to the equal participation of Sinti and Roma in social life. However, it is often said at regulars' tables and in media discourse that "the" culture of the Sinti or Roma is responsible for the fact that they

cannot integrate at all and are therefore ultimately to blame for the exclusion. Where a conflict arises, it is crucial that social problems are not ethnicized or culturalized, since people's social action can only be understood in the context of a specific situation. Of course, this also applies to Sinti and Roma.

Another consequence of antiziganist discrimination is that Sinti and Roma often make themselves unseen. For example, many Yugoslavia-born Roma have arrived in Germany as migrant workers since the 1970s and been hiding their affiliation to the Roma community for fear of renewed stigmatization in Germany [9]. The invisibility is a widespread strategy to avoid possible unequal treatment. This in turn creates a further problem: successful biographies of Sinti and Roma are often not perceived and "overlooked". It is therefore important to counter the negative clichés about Sinti and Roma with more realistic and positive images. After all, Sinti and Roma are just as individual and different as all other people.

**Tobias Neuburger**

### Antigypsyist Slogans

#### "Sinti and Roma are poor and only come to us to get social benefits."

Of course, not all Sinti or Roma are poor. If there are more poor Sinti or Roma compared to the average of the population, then this indicates their discrimination in society. They have it harder e.g. to get good school qualifications, training or jobs.



Sinti don't even have to "come to us", because they have been living here for 600 years and are German citizens with the same rights as any other German – including social benefits.

There are also German citizens among the Roma, whose ancestors immigrated as early as the 19th century. Other Roma came to Germany later: as 'guest workers' in the 1960s, as refugees from the former Yugoslavia in the 1990s or as immigrants from various EU countries in the 2000s.

Many of them no longer saw any prospect due to massive discrimination in their home country. In Germany, they do not "sneak up" on social benefits, but instead exercise rights that they are entitled to under certain conditions by the Basic Law, the European Convention on Human Rights or the EU Charter of Fundamental Rights.

### **"Sinti and Roma should all be deported!"**

German Sinti and Roma are a recognized national minority in Germany. As German citizens, they cannot be deported. In addition, the state is obliged by the European Framework Convention for the Protection of National Minorities to particularly protect this group.

Furthermore, Roma live with us as 'guest workers' who helped to build the economy in Germany. They too are an integral part of Germany, feel at home here and cannot be deported.

Other Roma have fled the successor states of Yugoslavia since the 1990s. There they were and are faced with racial discrimination. For many of them, living in dignity is not possible in their home countries – which is why they sought protection and asylum in Germany as well as other countries.

In the recent past Roma have immigrated to Germany from various south-east European countries. Here, too, you have to take a closer look. Roma, like other people from Romania and Bulgaria, exercise their rights as EU citizens: they have a right to work and live in Germany.

The above examples alone show that blanket demands for deportation are negligent simplifications.

### **"Decent people go to work, but the Roma beg in our cities!"**

This slogan discriminates because it assumes that all Roma do not want to work and would beg. Of course that is not the case. What applies to the majority of the general public also applies to Roma: work is an important part of their lives, and many of them find it degrading to be unemployed.

And when people beg, it is not a voluntary decision. In the case of the Roma, it is repeatedly, though wrongly, claimed that begging is an integral part of their culture.

Unemployment or poverty is not a cultural characteristic of an entire minority. If Roma are more affected by unemployment than other people, then the social causes should be examined. For centuries, Roma and Sinti have been marginalized, discriminated and even persecuted. This exclusion is not the least cause of disadvantage in the education system and consequently poverty and fewer opportunities in the labor market.



### **"They steal, cheat and rob ... Gypsies are just criminals to me!"**

This slogan is discriminatory at least due to the term 'gypsy' that is rejected by most Sinti or Roma as an offensive swear word. This abusive term was and is still used to denigrate members of these minorities as particularly sneaky criminals – a prejudice with a long history.

The National Socialists used this stereotype in order to persecute and murder hundreds of thousands of the Sinti and Roma as "criminal gypsies". Because they were wrongly accused of being inherently criminal, the Sinti and Roma fell victim to gradual and scheduled genocide.

After 1945 this prejudice was used in German post-war society to play down the crimes committed. For example, in a 1956 ruling, the Federal Court of Justice claimed that Sinti and Roma had a "propensity for crime, especially theft and fraud". In 2016 it apologized for this scandal judgment, i.e. only sixty years later.

### **"Sinti and Roma live for the moment – carefree and without worries ..."**

The fact that Sinti and Roma would live without a thought for tomorrow is a common cliché across Europe. It comes from the romantic art of the 19th century. But even today this cliché is still a popular motif in pop culture.

For example, in her song "Gypsy", released in 2010, the singer Shakira picks up romantic stereotypes about Roma and Sinti: they are free people who do not keep agreements, do not feel committed to anyone and enjoy life to the fullest – that is the message of the successful singer.

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However, such apparently positive attributions are only unproblematic at first glance. In fact, these statements also follow the pattern that all Sinti and Roma are different from "us". The only difference to overtly hostile prejudices is that the counterpart is not immediately devalued. Ultimately, this 'gypsy romanticism' is based on envy – after all, everyone would like to live a life without worries. In the chorus of her song, Shakira therefore hums several times "I'm a Gypsy".

The evil of such insinuations is that in reality Sinti and Roma lead anything but a carefree life, because until today they are often met with rejection or even open hostility and violence.

## **Ableism**

### **What do we speak of here?**

People with disabilities are repeatedly faced with various prejudices. The mere assessment of a person based solely on his or her (missing) physical and/or mental abilities is called ableism.

Its German equivalent 'Ableismus' is made up of the English word "able" and the ending "-ismus". The latter indicates a self-contained system of thoughts – further examples are racism or sexism. This is accompanied by devaluation (because of a person's impairment) or appreciation (despite a person's impairment) of a human being. In any case, the affected people are not perceived as equal peers, but labeled, valorized or devalued and treated differently than people without disabilities. Similar to racism towards people with a migration background or sexism towards women, ableism towards people with disabilities is based on the perceived or attributed deviation from a positive norm – white, male, able-bodied. Thus, ableism is a form of group-focused enmity (Ger. Gruppenbezogene Menschenfeindlichkeit (GMF)).

### **What does ableism mean in everyday life?**

A blind woman walks with her long cane to an intersection and stops in front of the street on the sidewalk. Without being asked, she is held by arm by some passer-by who came up to lead her across the street. However, the woman just wanted to wait for her friend at the agreed meeting point on the street corner.

After work a young man in a wheelchair takes a bus home. The bus is full and the passengers are visibly annoyed because the departure of the bus is delayed by extending the wheelchair ramp. When asked whether he really had to take the bus in the evening rush hour traffic, he replied that he, too, was just on the way home after his workday. The passengers suddenly express themselves very positively and praise that he is doing a job despite his disability.

These two incidents are just two examples of many different situations of everyday ableism which disabled people are regularly confronted with.

### **Causes**

Prejudices against people with disabilities often arise when the others have no contact with them and therefore cannot gain experience in dealing with one another. A non-inclusive society increases the formation of such prejudices. In many areas there are special facilities for people with disabilities, e.g. kindergartens, schools or residential homes. These additional facilities prevent shared experiences between people with and without disabilities. If an encounter does occur, people without disabilities often behave insecurely. Many of them act out of fear of "doing something wrong" and quickly break off the encounter or conversation. On the contrary, inquiring openly as well as addressing one's own insecurity, eases the situation in most cases and helps to remove supposed obstacles in dealing with one another. In





order to break down prejudices against people with disabilities, it is important to create points of contact and encounter.

### **Legal regulations on equal treatment and inclusion**

The history of the legal basis for the rights of people with disabilities is (unfortunately) very young in Germany. It was not until 1994 that the amendment to Article 3 of the Basic Law was added: "Nobody should be disadvantaged because of their disability." Moreover, since 2002, the Act on Equal Opportunities for Persons with Disabilities has been there to guarantee protection from discrimination and a self-determined lifestyle. The UN Convention on the Rights of Persons with Disabilities (CRPD), which has been law in Germany since March 2009, has established a new perspective: it is primarily society that hinders people. Specifically, the UN CRPD states in Article 1 sentence 2: "Persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others."

Although the UN Convention on the Rights of Persons with Disabilities has been in force in Germany for almost ten years, there is still a lot to be done in terms of inclusion. As already stated, this is partly due to the fact that many people have hardly any points of contact with people with disabilities in everyday life.

There are numerous prejudices against people with disabilities in many areas. At school

teachers should suddenly no longer have time for the "normal" pupils because of those with disabilities; the wheelchair user takes up too much space on the bus; everyone in the company supposedly has to work more in order to do the job of the disabled worker; and in general no ramp is worthwhile for two wheelchair users. Instead, "something good for the community" should be done.

Countless other prejudices against people with disabilities could be found in the family, in sports, in circle of friends, in language or in politics. Added to that are quite general prejudices that are not directly related to a person or a specific topic:

"People with disabilities only want attention!"

"People with disabilities are always so loud."

"People with disabilities always need a little extra."

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### **Approaches to increasing inclusion**

It is all the more important to implement inclusion right from the start and to create inclusive offerings – the sooner the better. Inclusion does not begin at school or at work, but already in early childhood. When children – regardless of whether they have a disability or not – grow up together, disability is no longer something strange and unfamiliar, but becomes a matter of course. For example, if toddlers are looked after in an inclusive day care center from the age of one, contacts can be made without prejudice. And then the examples just mentioned immediately appear ridiculous.

**SoVD-Jugend Niedersachsen** (The youth in the German Social Association in Lower Saxony)



## Slogans on 'Ableism'

### **"The disabled belong in workshops and not in normal working life."**

Everyone has different knowledge and skills. This applies equally to people with and without disabilities. People with disabilities can also be successful in the normal job market.

Besides, workshops for people with disabilities are only supposed to prepare for working life and are not intended as a permanent solution. The activities in a workshop are usually not meaningful and often do not correspond to the skills of the employees. They also cost a lot of money.

In contrast, employment in the normal job market can be beneficial for everyone – including the economy. Employers report that the work climate improves when people with disabilities work in the company. They often bring a lot of motivation and increase the team spirit.

### **"Disabled people hold up all traffic!"**

That is not true. Wheelchair users do not necessarily need longer than people with baby carriages or much baggage. But if public transport is not barrier-free, it does take longer.

So it always depends on the circumstances – whether the ramp is extended quickly or slowly, or whether people are standing in the way and hindering the ramp. It is therefore important that buses and trains be barrier-free. Unfortunately, this is often not the case.

By signing the UN Convention on the Rights of Persons with Disabilities, Germany has committed 18 itself to creating a barrier-free environment. Of course, this also includes means of transport such as buses and trains. If all means of transport were barrier-free, it would not take people with disabilities longer to get in than people without disabilities.

### **"Nowadays you don't have to give birth to disabled children."**

Abortion of a child just because of its impairment means indirectly that the life of people with disabilities is not worth living. Article 1 of the Basic Law says: "Human dignity is inviolable."

This principle also includes the right to live. In addition, the parents alone have the right to make the decision whether to abort or keep their child. A child can enrich its own life and live it well – with or without a disability.

### **"Whoever can't speak, neither can think or make decisions."**

Speaking and making decisions have nothing to do with each other! If a person does not know how to express themselves through language, they still have their own will. If a human's decision cannot be expressed through language, it can be done through physical reactions.



Speech and language are only part of the communication – interpersonal interaction goes far beyond the spoken word. Just because a person has linguistic difficulties in communication does not mean that he or she has to be incapacitated.

Article 3 of the Basic Law states: "No person shall be favored or disfavored because of [...] language [...]. No person shall be disfavored because of disability." Thus, the Basic Law protects against such discrimination. There are also people who have no communication problems and still make wrong decisions. It is therefore clear that the statement mentioned above is discrimination!

### **"Barrier-free expansion destroys the whole cityscape."**

Since the barrier-free expansion is almost always accompanied by a long planning phase, it is usually associated with modernization that everyone can benefit from.

In this process attention is paid to how public squares and streets can be made more beautiful for everyone. For example, cobblestone pavement: it may look nice at first, but it also often causes problems for non-impaired people.

Due to different heights and large gaps, not only people with a walker, wheelchair or baby carriage, as well as the visually impaired, happen to stumble, but also many others. Another example are elevators that have been retrofitted: not only people with disabilities benefit from them, but everyone who is carrying heavy bags.

Architects and construction planners have already arrived at many good solutions. In no way do they have a negative impact on the cityscape or destroy it. And if accessibility is considered right from the start, it will not cost more.

### **"Disabled people can't have real sex anyway."**

Of course they can. Sexuality is omnipresent in our society. Nevertheless sex with or between people with disabilities is a taboo subject. It is surprising for most people that persons with disabilities are not asexual.

Almost everyone – whether with or without a disability – has natural sexual needs. However, there are too few contacts with people with disabilities in today's non-inclusive society. In the media, they are mostly portrayed as either heroes or pitiful victims of their limitations. Very rarely are they shown as normal people who can be desirable or who can fall in love with.

People with disabilities can also enjoy sex, they do not "break". Sex doesn't make them sad or long for things they can't do. Sometimes, depending on the type of impairment, one just has to get creative to have sex. But creativity during sex never hurts.



## **Classism**

### **Prejudice and discrimination against the poor and the socially disadvantaged**

If people are devalued and discriminated on the basis of their social origin, economic, social or educational status, this is also a form of group-focused enmity. Bearing in mind the term "racism", it is also spoken of "classism", which refers to the difference in living conditions in different social classes.

One of the forms of devaluation are slogans, sayings and generalizing, devaluing terms, such as "social parasites", "lazy jobless people who live off the money of the society", "bums", "social misfits", "stupid secondary school students" or "stinking recipients of unemployment benefit [later on Ger. Hartz IV]".

As with other forms of group-focused enmity, a group is constructed here on the basis of a socio-economic characteristic ('the poor', 'the unemployed', 'the Hartz IV recipients'). This group is then assigned certain features and stereotypes ("... are lazy social parasites", "... live off the money of the hardworking ones", "... don't want to work at all", "... they only have themselves to blame", "... just have to try looking for a job").

### **Social inequality**

We live in a wealthy country: the economic power of society as a whole, the so-called gross domestic product (GDP), is constantly increasing in the Federal Republic of Germany. The same applies to the profits of compa-

nies and through assets. Economic growth is positive, unemployment is falling. However, wealth is unevenly distributed: according to the Federal Government's Report on Poverty of 2017, the bottom half of households "only have about one percent of total net assets, while the wealthiest ten percent of households own more than half of total net assets". In addition, despite an ever increasing GDP, rising corporate profits and falling unemployment figures, the number of people affected by poverty is increasing in Germany. According to the poverty report of the Federation of Welfare Associations in 2015 the poverty rate – the share of all households with less than half of the average income – was 15.7 percent. That is almost a sixth of the German population – 13 million people.

A particularly high risk of poverty have the unemployed, single parents, pensioners, recipients of unemployment benefit (Ger. ALG II / Hartz IV), migrants (especially refugees), and children. In 2017, 14 percent of children were dependent on ALG II – i.e. approximately every seventh child.

### **Emergence and consequences of classism**

Poverty does not only mean that those affected do not have the same financial resources as other people. Poverty also leads to a higher exposure to stress, illnesses, depression and to a significantly limited participation in social, political and cultural life.

The economically and therefore mostly politically weak groups in our society include e.g. low-paid workers, street and homeless peop-



le, the long-term unemployed, recipients of ALG II/Hartz IV, low-skilled workers in precarious employment conditions and people coming from educationally disadvantaged families or "social flashpoints". Beside their already difficult living situation, they are additionally affected by exclusion, devaluation and discrimination.

### Devaluation ideologies

Behind the devaluation of poor people lie mostly social-Darwinist views: "He who does nothing, who does not work, neither shall he eat". Social Darwinism is the (unscientific) transfer of Charles Darwin's pangenesis theory to human societies. According to Darwin, only the animals and plants best adapted to their environment survive. He calls it the "survival of the fittest" – actually to be understood as "survival of the most adapted". But you can also translate and interpret the phrase as "the strongest survive". Applied to human society, Social Darwinism ultimately claims that it is good if people who are (socially) weak are not supported, but left to their fate – and finally die. Accordingly, this would "eradicate" negative traits and only pass on the "good" hereditary traits. The Nazis also followed this ideology: poverty, neglect and homelessness were not seen as the consequences of economic and social developments, but were identified as a problem of inheritance.

Devaluations based on social status have in common that they see responsibility for the respective living situation solely in the perso-

nal behavior of the affected people and hide economic and political mechanisms. In fact, unemployment can affect everyone today – no matter how hardworking or adapted they are. The main reason people get unemployed is because jobs are rationalized or relocated, because fixed-term contracts expire and are not extended. And even work does not protect against poverty: more and more people belong to the so-called working poor, who, despite full-time employment or several jobs, keep their income below the poverty line.

Prejudices against and stereotypes about the poor are also often conveyed by politicians and the media. This sometimes fulfills a certain function: actually, it is a disgrace that there is poverty in such a rich society. So one could ask about the causes of the unequal distribution or even demand a fairer redistribution from top to bottom. Of course, some parties do not want that. However, blaming those affected for their own situation often serves as a reason for cutting social support or restricting social rights of employees.

### The answer: solidarity

Stereotypes and prejudices should also always be scrutinized in relation to poor people. This also includes the question of who is interested in discriminating against poor people – and what the aim is.

Everyone should ask the question of whether they want to live in a society in which everyone "fights" against each other, in which only the strongest one prevails and poor people are left to their own devices. Or in a society



based on solidarity that supports people when they are in distress and need help. Because each and every one of us can find themselves in a situation where help and support are needed.

**Paritätischer Wohlfahrtsverband  
Niedersachsen e. V.**  
(The Association for Welfare Parity in Lower Saxony,  
Inc.)

## Slogans on 'Classism'

### "Once Hartzler, always Hartzler ..."

Many people who receive Hartz IV don't just hang around. They try everything to live an independent life, e.g. by educating themselves. Because education is the best protection against poverty. Training measures, employment programs or wage subsidies – these instruments of the employment agency also help to support people who are actively looking for ways out of long-term unemployment. Perspectives are mutually developed and creative solutions are sought in order to look ahead and to leave Hartz IV behind.

P.S. : Even successful authors of books for young people (e.g. Joanne K. Rowling), ambitious "Germany seeks the superstar" winners and TV show candidates once received social benefits such as Hartz IV.

### "The unemployed are social parasites!"

Unemployment generally arises from job loss, which is mainly the result of job cuts in the company and is not the fault of the workers.

People who receive unemployment benefit I (Ger. Arbeitslosengeld I) have previously paid into unemployment insurance and are therefore entitled to benefits to the same extent as pensioners who have paid into the pension insurance.

People who have been unemployed for more than a year or, for example, cannot find a job immediately after completing their training, receive unemployment benefit II (Ger. Hartz IV). This is an expression of social solidarity. There are many studies proving that people are not well after long periods of unemployment and that they would like to work again. The problem here is that the longer someone is unemployed, the more difficult it is to find a new job. This is especially true for people with small children, health problems, low qualifications and for older people over 55.



### **"The poor are lazy and the ones to blame!"**

The poor have no money because they are lazy. Those who work hard will always get out of poverty. Wrong! These are classic stereotypes about poverty in our society.

It is true that poverty has different reasons, such as illness, sudden misfortune, job loss or old age. Poverty also exists in a rich country like Germany. Everyone can be affected by poverty!

Instead of spreading sayings like "Poor? Your fault!" one should consider whether there is anything one can do to reduce poverty in society. You, too, can do something about poverty. It starts with the non-discrimination of poor people: clothes do not make the man. Help others with their household tasks – this will increase your classmates' chances of getting out of poverty. You can also take action against poverty.

### **"The homeless are all drinkers and have therefore lost their apartment!"**

No! Different ways lead to homelessness. The most common reasons are job loss, addiction, over-indebtedness or unaffordable rental prices. Other causes include life crises such as separation or loss of a close person, illness, disability or the lack of access to adequate social benefits.

The number of people who live and sleep outdoors has been increasing in Germany for years. Due to their living situation, homeless people are particularly at risk of becoming victims of brutal attacks in public spaces.

Tip: Street magazines are sold in many German cities – mostly by homeless people. Whoever buys a street paper not only supports the salesperson, who can always keep at least half of the sales price; the other part also flows into the production of magazines or into social projects for the homeless.

### **"Whoever doesn't go to upper secondary school is stupid!"**

And all high school students are smart? No!

But it is true that children and young people from economically weak families and/or families with a low level of education feel disadvantaged at an early stage, which also affects their life planning. They often assess their chances for the future as poor and therefore strive for lower school-leaving qualifications. They are more afraid of their parents' unemployment and therefore want to learn a certain job as soon as possible in order to earn their own money.

It is true that students of general secondary school usually have poorer chances of taking up a job with a high level of social prestige. However, the level of education should not depend on the income and wealth of the parents. In addition, reliable craftsmen are in high demand nowadays, which is why craft trades are becoming more and more attractive and also offer good career prospects for people with a lower secondary or an intermediate school-leaving certificate (Ger. Haupt- / Realschulabschluss respectively).



## **Racism**

### **Racism history, background, impact**

The term 'racism' immediately arouses associations: stereotypical images of steel-toed workboots and bomber jackets, also memories of unpleasant or even threatening situations. But what is racism, how did it come about and how does racism manifest itself today?

### **What is racism?**

Racism is the discrimination of people based on supposed or real cultural or physical characteristics. A decisive factor is the idea that only the white majority population can hold social assertiveness. That is why racism is not only an interpersonal problem, but also has a negative effect on educational opportunities, treatment by government offices, finding accommodation, access to political participation, access to doctors, leisure activities and much more. That means racism has a big impact on our society.

Racism divides it into "we" and "the others", e.g. "we Germans" and "the migrants". It also defines what is considered "normal" and what is not: e.g. it is "normal" to have two German parents and it is considered "not normal" if one parent comes from another country.

In newspaper reports, for example, it is often spoken of "xenophobia" instead of racism. However, this is usually not correct because the former term conceals the fact that victims of racist attacks are not only those ones who

have recently come to Germany or are there on a temporary stay. Black people, for instance, have been here for around 300 years. Besides, not all "foreigners" are the target of attacks and hostilities. No Danes or Swedes, nor white British or Australians are attacked. The target is people who fall into certain patterns, black people or people of color, people who are said to or actually come from the African continent, the Middle East or other parts of Asia, or those who actually or supposedly are muslims.

Racist stereotypes and ways of thinking are still communicated in schools, universities and other educational institutions. Precisely because racism is present everywhere in our society, it will happen to most people in their lives that they themselves make racist statements or share racist ideas. Unfortunately, what is racist here is not just what is meant by racism. Racist stereotypes and ways of thinking are also consistently conveyed in teaching and educational materials.

For many years, researchers have been pointing out that this phenomenon is not marginal. The results of the research project on group-related misanthropy and the so-called "Mitte"-Study" (Center Study) show the wide spread of racist attitudes among the German population.

It is important to make us aware that this is the case and to learn to act and speak differently, to ask critical questions and to oppose racist statements or images. When the victims report racism, it is important to listen to





them, to think about what has been said, to inform oneself and to draw conclusions.

### The emergence of racism

Ideas of the inequality of different people are very old, their origins can be grouped into three ideas: the "climate theory", the "flight theory" and the "race theory". The first two do not differentiate people by "race" and therefore, strictly speaking, cannot be called racism. Basically, all three are wrong from a scientific perspective.

Aristotle (384–322 BC) was one of the first philosophers to establish a human hierarchy: the "climate theory". According to it, peoples who lived in extremely hot or cold areas are intellectually and physically inferior. However, the Greeks lived in a Mediterranean, temperate climate and were therefore superior to all non-Greeks. This theory provided, among other things, the reason why non-Greek peoples were allowed to be enslaved.

The second "theory" refers to the curse placed on the son of Noah, Ham, in the Bible: that he should only have black offspring, while his two brothers should have non-black offspring. The "flight theory" was mentioned in Islamic and Hebrew sources in the first millennium. Later it served as a reason for the fact that European powers increasingly enslaved only black people and for the legalization of this type of slavery e.g. in the colonies of European countries.

Then, in modern times, there came the "race theory" that divided people into different, more or less decent "races" based on pseudo-

scientific knowledge. Some well-known representatives of this idea were e.g. Enlightenment philosophers such as Immanuel Kant or Georg Wilhelm Friedrich Hegel. Racial ideology was later the basis for the appropriation of land in the German colonies, the genocide of Ovaherero and Nama in what is now Namibia, and the persecution and killing of millions of people under National Socialism.

In 1996, Samuel P. Huntington published his book "The Clash of Civilizations". This book illustrates how racist ideology changed in the second half of the 20th century. The term 'culture' took the place of the term 'race'. After the end of the Cold War, according to Huntington, conflicts would arise within different cultural areas. Especially between the "western civilization" and the "Islamic" and "Chinese cultural area". Huntington clearly differentiates 'civilized' from 'uncivilized' cultures and hence is in the same tradition as the ideologies mentioned above. Huntington's assumption that cultures are unalterable is also wrong.

The history of racism shows us one thing above all: racist ideologies are extremely adaptable. They are constantly backed up with new, supposedly scientific arguments and yet they always remain the same ideas of inequality.

But what is also striking is that the pioneers of racist ideologies are not usually the "nazis in spring boots" that we may first think of when we hear the word 'racism'. They are part of the so-called 'centre of society' (lit.



'political middle/centre'), they work and research at universities, they are intellectuals and philosophers.

### **Othering (Ger. das Fremdmachen)**

For those affected, racism always has the message: "You don't belong here". Whether one belongs is something that those affected do not decide for themselves – those who ask "Where do you come from?" do. The person who is asked this question is thus made a stranger. It is often said that the question is put only out of interest. It is striking, however, that some people are constantly asked this question based on real or attributed characteristics, but not others. As a rule, some answer like "From the Altmark region in Saxony-Anhalt" is not accepted, and the insistence continues: "No, where do you really come from?" As a result, people often feel obliged to justify themselves and tell very personal stories about their families.

Racism also shows itself through exclusion – discrimination – when people with names transliterated e.g. in Arabic, Turkish or Polish have poorer chances on the job or housing market; or when dark-skinned people are repeatedly checked by the police at train stations or in the pedestrian zone without any reason; or when the family court assumes without any indication that they cannot raise their children for cultural reasons and therefore cannot receive joint custody; or when those affected by such reports are not believed. Physical assault, beating, incendiary attacks: these are just the tip of the iceberg.

### **Countering racism**

So racism has a long history and is by no means just a marginal phenomenon. The reasons for racism, whether biological or cultural, can change, but the ostracizing, even violent character remains. But how can we counter racism? First steps can be as follows:

**Listen to those affected:** There are plenty of explanatory videos, books and articles in which those affected have their say and/or explain racism.

**Reflect on it:** What patterns of thinking do I recognize in myself? What knowledge do I still lack?

**Change things:** How will I deal with it in the future? How can I change my speaking and actions and increase my knowledge? How can I get together with like-minded people and make some political change?

Just because we don't experience racism ourselves doesn't mean that it doesn't exist. By listening we can develop an understanding of its dimensions; then we can recall where our own actions, although perhaps unintentionally, were biased and exclusionary and how we can avoid that in the future.

If we become witnesses of how someone is racially insulted or discriminated against, we can ask the affected person whether and what support s/he would like. And if one is present when e.g. a racist joke is made, one can say that they don't think it's alright. Sometimes it is not easy to take the first step in



a group but often one is not alone in disagreement.

**Keywan Tonikaboni und  
Joanna Mechnich**

**Note:** People of Color or black people are political names that some of the representatives of these groups have given themselves.

## Slogans on 'Racism'

### "Crime has increased since the refugees arrived!"

In fact, the crime rate in Germany has been decreasing for decades. The Federal Criminal Police Office has shown that foreigners or refugees are not more criminal than the general population. However, there are differences in criminality concerning age, gender or social status. For example, regardless of their origin, young men are more prone to crime than women or older men.

If this risk group is more strongly represented among certain foreigners (e.g. refugees), it seems as if they committed crimes disproportionately often. Special situations, such as cramped living conditions in a refugee accommodation, can also lead to violent conflicts, the victims of which are primarily other refugees.

There are also other reasons for the perceived higher crime rate among foreigners: for example, foreigners are more likely to be reported and their crimes are discussed more frequently in the media. The actions of individuals are often assigned to an entire group ("The so-and-sos solve their conflicts with violence."), while crimes of one's own population group are classified and justified ("family drama", "alcohol problems" ...).

### "Why can't I say 'negro'? I mean no harm!"

The word 'nigger' (the so-called N-word) is an insult and not a description for black people / people of color (PoC). The same applies to similar terms such as 'gypsy' for Roma and Sinti or 'Fijians' for Vietnamese fellow citizens.

At the time of colonization, colonizers used the N-word to denote black slaves, whom they regarded as their property. The term is thus historically heavily biased. Therefore, it is no use arguing that the word means black, has always been used or that no harm is meant.

When people of color use this word among themselves, it is a self-designation and reconquest of power through this designation. And even if individual PoCs have no problem with the term, one should respect that many others find it abusive.



### **"I was also called 'Kartoffel' – that's racism against Germans!"**

The word 'Kartoffel' (lit. 'potato') can be offensive or insulting, but it is not racist because it lacks a structural discriminatory component. Racism is always about power.

The majority of Germans are not affected by racial discrimination. For example, they are not regularly disadvantaged when looking for a flat or job because of their German identity. They are not exposed to hostility in the public sphere on a daily basis due to their origin. And if it does, it is much easier for them to evade it.

One can reject the use of terms like 'Kartoffel', but to call them racist downplays actual racist terms and exclusion.

### **"There are differences between Africans, Europeans and Asians. Hence there are races!"**

Biologically, a breed denotes a subspecies. In terms of humans, that would mean that there are other subspecies today. However, this is not the case, because the genetic differences between the individual groups of people are not sufficient for this.

Biologically and scientifically, the thesis of different human races is wrong and outdated. Even the 'race' used in American English is not easy to translate with 'Rasse' due to different language concepts. In addition, the genetic differences within a population group are greater than those between different population groups.

There are individual differences even within widespread socially learned and typically perceived behaviors and characteristics of a population group. It is therefore wrong to attribute character and behavior primarily to biological causes and sort them by ethnicity.

### **"The refugees and migrants have a completely different culture that doesn't fit here!"**

'Culture' is by no means characterized solely by one's origin, but is like mental software – variable and versatile. Everyone carries many cultures, and the origin does not determine certain behaviors and ways of thinking, even if it influences them.

First of all, every person is an individual – just as "German culture" may automatically imply a multitude of attitudes and behaviors, the same can be applied to other "cultures". Problematic behavior and thought patterns occur in all parts of the population, regardless of people's origin. And just because soccer is very popular in Germany, not all Germans are soccer fans, let alone hooligans.

A basic consensus must exist for social coexistence that is not based on a rigid concept of 'culture', appearance or origin, but on common values and norms, such as the Basic Law, under which there is enough space for different cultures.



## Sexism

### Definition

The term "sexism" denotes discrimination and depreciation of people based on their gender. In principle, this can apply to both women and men – women have in fact always been much more affected by sexist attitudes and behaviors due to the male-dominated distribution of power in society. Gender prejudices are used to construct and cement an unequal social status between women and men. It manifests itself in poor wages for women to verbal and physical assault.

### Distribution

Sexist devaluation can happen consciously or unconsciously; it determines discriminatory behavior towards people who are perceived as female. Thus, sexism creates and consolidates an unequal position of genders in society.

Statements by public figures can reinforce sexist attitudes and relativize discriminatory behavior. Sexist attitudes are also widespread through lyrics. For example, in reggaeton and hip hop / rap, women are often sexualized, objectified and described as sexually available to men, e.g. in songs of Daddy Yankee, Jiggy Drama, 50 Cent or Farid Bang.

### Causes

Historically and structurally, "dominance culture" of men is anchored in many societies. This is based on the assumption that there are supposedly natural differences between

men and women that would, for example, affect their respective performance. The assertion of different "innate" properties leads to the assignment of certain roles. Women are often assigned skills and duties of a lover, maid, carer and mother; in addition, they are often considered "weak", "emotional" and "moody". Men are often stereotypically described as "strong", "unromantic", "inattentive", "ambitious". "Girl" is therefore used as a swear word for boys if they do not meet these expectations.

### Consequences

Such sexist attitudes and behaviors push women into the private sphere (household and family) and demand from them public restraint. As a result, women "naturally" do most of the unpaid housekeeping and care work.

Role assignment means that girls are often told that they cannot do certain things (play soccer, drive, solve math problems, etc.). This can lead women to exclude certain career paths and positions of power in advance as unrealistic options and not to strive for them at all. And if they hold high-ranking positions in business or politics and break with classic role models, they often have to deal with attacks and justify their actions. Consequently, women earn less money on average than men, namely around 21 percent less. Professions in which many women work are often poorly paid (e.g. cleaning staff, hair and beauty care, retail sector) (Source: bpb).



Apart from that, sexism can result in abusive behavior, stalking, and violence against women being trivialized – especially in private contexts such as family and in relationships and in lyrics when women are described as sexually available. With the real experience of sexual and/or physical violence against women, this leads to the fact that the fear of sexual assault and rape accompanies many girls and women in everyday life.

### Current developments

For some time now, there has been a social debate in Germany about the unequal pay of women and their little representation in management positions in business, politics and science.

In 2013, the #outcry movement (Ger. #Aufschrei-Bewegung) advocated a broad discus-

sion on the subject of sexism – in particular, everyday sexism. At the news service Twitter, reports on sexist experiences were given the hashtag #aufschrei. Similarly, the #MeToo movement, which originated in the USA, has been drawing attention worldwide to the discriminatory and abusive treatment of women since 2017. Blogs like everydaysexism.com collect experience reports about sexism in everyday situations, that then are published anonymously on the Internet. In 2019, the women's strike movement (Ger. Frauen\*streik) publicly discussed the unequal treatment in terms of wages and household chores and carried out numerous campaigns and large-scale demonstrations on March 8, International Women's Day.

*Jan Laging* 30

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## Slogans on 'Sexism'

### "Women belong at the stove!"

But men can also cook quite well... Seriously, such a saying is an expression of the gender concept /the concept of gender from the last millennium. At that time in Germany (and not only here) the stereotype was cherished and maintained, according to which women took on the role of "housewife and mother" and cooked for the family. Strangely, the "breadwinner and provider of the family" was always the man who actively earned household income.

At those times when such ideas were still popular, the husband was also allowed to decide whether his wife should open a bank account or do paid work. And it was still legally acceptable if the man raped his wife.

Fortunately, times have changed; more and more women have been working in the past decades and a more advanced role thinking has established itself. Men are increasingly taking on the role of



“house husband and dad”, doing housework and taking parental leave. The principle of equality from the Basic Law is practised more comprehensively – even though there is still a lot to be done to ensure equal opportunities. In this sense, "Men, off to the stove!"

### **"Successful women just have slept their ways up to the top."**

Why is this kind of behavior not ascribed to successful men? Those who use such a sexist slogan obviously presuppose inequality between men and women.

The question arises, why a woman is not expected to have any commitment, determination or take initiative? Instead, the – undoubtedly existing – skills of a professionally successful woman are blatantly devalued.

Qualifications and educational qualifications are required for a higher position in a company. Neither men nor women can get past it. In this sense, certificates and some probation period are demanded as early as a job application.

Be it in politics, at universities or in companies – despite some encouraging role models, there are still too few women in management positions. So it is not uncommon in the executive boards and supervisory boards of large companies that the members are purely male. Instead of assuming something stupid about women, they should be inspired and encouraged to embark on a career path.

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### **"Girls are bad at math."**

It is assumed at an early stage that the children in school tend to certain “inclinations”: boys are good at math and sciences and girls are somehow interested in languages and art. How problematic such a way of thinking can turn out can be seen from the fact that the byword becomes a kind of “self-fulfilling prophecy” and that gender clichés actually become effective in the choice of subjects and later career choices. Thus, women dominate in social and nursing professions, whereas men form the clear majority e.g. in commercial, technical and engineering ones. Of course, this has nothing to do either with the capabilities or school grades in the corresponding subjects.

The early “You are bad at math” forms a cornerstone for the options for later entry into the job market. And often the "classic men's jobs" are paid much better and are more likely to enable financial independence.

Today, however, more and more women work in jobs that are male-dominated. And honestly: How many schoolboys can actually solve math problems better?

### **"Women are always so bitchy."**

As if men would behave differently in conflict situations? However, it is less recognized that men openly handle emotional conflicts with each other. Should this be done by women, they will be



criticized and devalued. The word "zickig" (Eng. bitchy) describes a negative characteristic per se and its use is almost typically sexist. Women are not taken seriously in an argument.

The word comes from "Zicke" (Eng. she-goat) – a curse word directed primarily against girls and women. It expresses that women in particular would cause difficulties like little nanny goats (which are commonly characterized as stubborn and headstrong).

Thus, women who aggressively take part in conflict situations are negatively stamped and – unlike men – denied the right to behave in this way. Even terms of their own have emerged, such as „Zickenkrieg“ (Eng. “cat fight” and “bitch alarm” (“cat fight alarm”), which are basically only used to deal with the involvement of women and devalue women. Fortunately, this millennium they are gradually going out of fashion.

### **“Women can only make coffee.”**

At least it tastes good... But of course women are able not only to make coffee, but also win Nobel Prizes, run companies, manage families, rule countries or lead the charts.

The expression belongs to classic old school sexism and alludes to the idea that women often work in the bosses' anterooms. As secretaries, their job was not just to keep the office tidy, but also to welcome guests and make coffee. The idea is that women in this position are more likely to perform domestic tasks than those of a specialist. Their skills and abilities will be depreciated. After all, everyone can make coffee.

This slogan also expresses a macho hierarchy on the job market: the woman serves the man and stays in the anteroom, while the man enjoys his coffee and runs the business in the executive room.

### **"Blondes are stupid."**

Counter question: If blonde women are supposed to be less smart, what about blonde men? Here, an inequality is based on the appearance and only the "blonde-haired woman" is devalued. But if you really believe that the hair color says something about a person's intelligence, you also believe in Santa Claus.

Even so, there are quite different, sometimes contradicting, blonde stereotypes: blonde hair in women is often seen and admired as a beauty ideal, but at the same time the good looks of women are often devalued by "blonde jokes". Apparently, some people simply cannot imagine that a woman can combine intelligence and beauty.

### **"Woman at the wheel, constant danger!"**

The most dangerous among road users are young men. Most of the driver deaths are due to them and the majority of the traffic fatalities are also male.





In general, "driving a car" is often a "man's topic". Many men do not let women drive and rather unsettle them in their driving behavior. Nevertheless, women cause fewer car accidents.

Many men define themselves strongly through their car, see it as a hobby and sometimes even as their purpose in life. Do you somehow feel threatened by women in your "male" area of life?

## Transhostility and Homonegativity

### What are 'homonegativity' and 'transhostility'?

**Homophobia** denotes a negative or hostile attitude towards homo- and bisexual people and their way of life. This hostility can also apply to people who are perceived as homosexual or bisexual, although nothing is known about their sexual orientation. **Homosexuality or bisexuality** is a sexual orientation that refers to the gender or genders a person is sexually, romantically and/or emotionally attracted to.

Homophobia has many facets and forms of expression: discrimination, exclusion and deprivation, insulting, bullying, bodily injury and material damage, conspiracy theories, hate slogans and inflammatory articles. The term was first used in 1972 by the American psychologist **George Weinberg**. However, since homophobia is not a phobia in the sense of a psychological anxiety disorder, but rather an irrational aversion to rejection and exclusion, the term '**homonegativity**' should be preferred.

Homophobia is often accompanied by **transhostility**. The latter denotes prejudices and aggression towards transgender, transident, transgender or transsexual (shortly also as trans\*) persons as well as their way of life and the expression of their gender identities, and includes their social discrimination. The greatest common denominator of all trans\* people is that they cannot or do not want to assign themselves to the gender that was

assigned to them at birth. However, what this means for an individual can vary and is also reflected in the multitude of self-designations. Transhostility is expressed by questioning or denying gender identity, by verbal namelessness, stigmatization, devaluation and discrimination against trans\* people or transgender life forms as well as by violence against them.

If you want to learn more about the above-mentioned terms and get an overview of other self-designations from the spectrum of sexual and gender diversity, you will find it here:

<https://queer-lexikon.net/category/queer-lexikon/glossar/>

and

<https://interventionen.dissens.de/materialien/glossar>.

### Frequency, statements and consequences

On the attitudinal level, homonegativity manifests itself e.g. in the rejection of expressions of affection by gay or lesbian couples in public; it can lead to social and professional exclusion or to governmental repression – e.g. when homosexuality becomes a criminal offense, re-educational measures or medical therapy are used/applied to eliminate homosexuality, or, in the worst-case scenario, when homosexuals are even killed (like during National Socialism).

Transhostility is also widespread in society, mainly due to little knowledge and/or wrong assumptions. The effects of structural and individual transhostility on the life and development opportunities of trans\* people are undisputed. It manifests itself in unequal



opportunities in education and training, in discrimination on the labor market, in social isolation and limited participation in society, as well as in violence. Trans\* children and trans\* adolescents experience bullying and marginalization at an above-average rate not only at schools and training centers, but also in their families.

### Causes

Homo- and transhostile attitudes are often based on traditional conservative ideas of gender roles that are challenged by the presence of lesbians, gays and trans\* people. Another reason cited in psychology is that homonegativity may be caused by the suppression of homosexual elements of one's own sexuality. This could make men feel threatened in their masculinity and try to restore it by demonstratively devaluing openly gay men.

Why there are still great reservations about lesbians, gays, bisexuals or trans\* people has a lot to do with ignorance. Many people do not know lesbians, gays and trans\* people personally. However, anyone who finds out that a female friend is a lesbian, a nice colleague gay or a friendly neighbor trans\* usually changes his or her attitude.

The reasons for hostility towards these groups have the same root: social heteronormativity. It is considered normal in our society that all people are either male or female, that they are heterosexual, and that sexual orientation and gender identity do not change over the course of life. People who do

not meet this standard experience exclusion and discrimination. Heteronormativity is to be understood as a constraint or pressure of not being "different" in gender and sexual terms. It affects all people, even if not all to the same extent, because what makes us "different" sexually and in gender and when this differentness becomes an occasion for discrimination depends very much on the personal environment and the respective society.

### Impact and protection

The fight against transhostility and homonegativity is an important task for society as a whole. In addition to legal regulations such as anti-discrimination laws and protection against hate crime, this also requires extensive public relations and educational work for violence prevention. Thereby it is important to change the heteronormative value system so that gays, lesbians or trans\* people no longer represent a deviation from the norm, but are accepted as an equal part of society. Hate crime is a politically motivated crime in which the victim is selected on the basis of real or ascribed belonging to a certain social group. Unfortunately, time and again crime is committed where people are physically attacked, for example because they are perceived as gay, lesbian or trans\*.

Similar to discrimination against persons with disabilities, anti-discrimination laws have increasingly attempted to combat discrimination against homosexual people at least on a structural level (e.g. through the legal



recognition of homosexual partnerships). Moreover, in Germany, the General Equal Treatment Act (GETA) also protects against discrimination based on "sexual identity" by which both a person's sexual orientation and gender identity are meant. In many areas, the

GETA offers the opportunity to demand equal treatment and to tackle this discrimination.

***Kim Alexandra Trau and  
Caroline Ausserer***

## **Slogans on "Transhostility and Homonegativity"**

### **"Homosexuality is contagious!"**

Nobody can choose their own sexual orientation. It is inborn and many people find out in their childhood which gender they find attractive. However, many individuals only notice during puberty or later in life whether they are lesbian, straight, gay or bisexual.

Like other sexual orientations, homosexuality is not a disease or psychological impairment. It cannot be cured or treated. It is not transmitted by viruses or bacteria and is not a result of upbringing or traumatic experiences.

Lesbians and gays have become much more visible in recent years. More people dare to come out; gay and lesbian couples can also get married now. And this is not the result of an "epidemic", but thanks to the persistent activism and courage of gays, lesbians and bisexuals.

### **"Two mothers or two fathers harm children!"**

First of all, children need people who love them and who care for them, regardless of their gender. They need people who are close caregivers for them and who accompany them through their lives, whom they can get advice from, whom they find understanding with, whom they trust and who prepare them for life.

In addition, of course, every child has its own needs and abilities. Having children and bringing them up places high demands on the people who want and need to be there for children. Many parents meet these requirements; but there are also many parents who cannot afford it. The gender of the parents or legal guardians plays no role here, just as their income, age, education or worldview, because in the end it is crucial that, above all, children can develop individually and freely wherever they live – in their family, with their parents or foster parents or even in children's homes.



### **"Being gay or lesbian is just a phase."**

Of course there are different phases in the sexuality of every person. One of them – in contrast to being gay or lesbian – is puberty, in which young people challenge themselves, test their limits, experiment, learn about their sexual preferences and discover their sexual orientation. This does not mean a lifetime commitment.

Identities and preferences change a lifetime and so with all people. Feelings cannot be easily controlled, they do not remain rigid and firm. But they cannot be forced on or suppressed painlessly. Anyone who tries to simply hide part of their own identity or feelings suffers from it.

Being gay or lesbian doesn't go away after being dismissed as a phase with its beginning and end. In such a case the human rights would be also questioned: if it were only a phase, one would not need the right to marry the person one loves, the right to develop one's own personality freely, and the right to publicly and without danger proclaim one's own identity and advocate for it.

### **"Children will become homosexual!"**

It is impossible to instill homo- or heterosexuality. Primarily conservative and right-wing populist groups use, for instance, the term "early sexualization" to prevent an open and natural way of dealing with gender and sexual diversity at school and daycare. The subject of sexual diversity in educational contexts enables children to learn from the very beginning that different lifestyles are part of life and deserve respect.

Anyone who wants children to follow strict role models – for example, boys must not play with dolls and must have short hair, or girls must wear dresses and must not be loud – limits their individuality.

If children learn that they have the freedom and the right to develop their identity freely, they will not be "conspired". On the contrary, if children are informed about sexual orientations and gender identities, they are not being put in a drawer from which they are no longer allowed to come out.

### **"Trans\*, inter\*, non-binary? That's all gender absurdity!"**

Human bodies are as diverse as a colorful bouquet of flowers, especially in terms of gender. Nobody is 100% female or male. The same applies to the gender identity of every person – each person understands their gender in their own way.

People who define themselves as trans\*, inter\* or non-binary are concerned with the freedom to give their own identity a name and not to be marginalized in society. Maybe the diversity of identities seems exaggerated, artificial and strange to some people. But anyone who dares to think outside the box of Germany's past fifty years will find that there has been and is more in history and in other societies than just men and women.



Some people are women, some are men and others are trans\*, inter\* or something else entirely. And just as we learn not to devalue people simply because they have a different hobby, a different hair color, a different opinion or because they don't come from the same area, we can also learn to respect different genders.



## What are 'Stammtischparolen'?

The term 'Stammtischparolen' is known all over the country in the entire German language area. Actually, the first part of this compound word, 'Stammtisch', describes something positive – because the regulars' table is a convivial get-together of acquaintances and friends. There is also some debate going on there, but in general you meet in friendly terms. But the focus in this German term is on its second part – 'parolen'/slogans. Almost everyone knows what it means.

If I ask the participants of my seminars how they would characterize the slogans of a regular's table in general, I hear the following:

### **Regulars' slogans are ...**

aggressive, dogmatic, shortened, sweeping, belittling, discriminatory, prejudiced, self-righteous, half-truths, black-and-white definitions, exclusionary, uncompromising, generalizing, simplifying, rigorous, defamatory, negating, emotional, inhuman, "we-feeling"-generating, simply structured, provided with an "it-seems-to-me"-knowledge ...

So shibboleths at regular's table are drastic claims that do not allow any ifs and buts. They polarize into "we are good" and "the others are bad" and are aimed with their tough judgments against people of different origins, skin color, way of life, religion or social situation. They are depicted contemptuously and it would be best to deprive them of those rights that slogans' preachers claim for

themselves. Regulars' slogans are always and everywhere uttered: in the tram, at the shop counter, at family celebrations, in a circle of friends, at work, at school, when meeting neighbors, in the pub... Anyone who articulates regulars' slogans is convinced that they are expressing a widespread majority opinion or a public feeling. Contradictions are acknowledged with derision; those who put them in are given a real roasting.

The regulars' slogans is a proxy notion for plain ideological, preferably political messages, flat remarks and aggressive bossiness. The regulars' slogans are catchy and propagate simple, mostly harsh solutions. Despite the simplicity of their content, it is by no means easy to debunk them spontaneously. They also often fulfill a double function: they are encouraging and provocative at the same time.

This description brings the dichotomy to the point where one finds oneself in the assessment of the regulars' slogans. They are pronounced to demonstrate courage - at the same time they contain a lot of anger. They also provoke anger in those who are unwillingly confronted with them ... and hopefully also encourage to oppose them. These slogans are not just everyday talk; they rather can be used politically - right-wing populist and extreme right-wing parties and other groups consciously make use of them.

**Klaus-Peter Hufer**



## Regulars' slogans: a strategy guide

Those who are confronted with regulars' slogans often react soberly or even resignedly. Shouldn't one rather avoid such talks? You have no chance anyway, but just get upset and even hazard escalation. But there are proven counter-strategies:

- do not engage in the verbal battle of slogans
- take the initiative
- establish conversational rules
- ask specific questions
- oblige to listen
- do not preach
- do not moralize
- take position
- define the "they"
- clarify the problems
- uncover the contradictions
- recall Socrates
- reconcile the opponent
- address the feelings
- build bridges
- set limits
- change your perspective
- pay attention to the indecisive parties
- stay authentic
- bring in wit and irony
- reduce expectations
- beware of the long-term effect





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### **Transhostility and Homonegativity:**

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Akademie Waldschlösschen

Die Akademie Waldschlösschen ist ein Bildungs- und Tagungshaus in der Nähe von Göttingen und eine staatlich anerkannte Heimvolkshochschule in Niedersachsen.

Die Akademie kooperiert in ihrer Bildungsarbeit mit Menschen, Gruppen und Netzwerken, die sich gegen Homo-, Trans- und Interfeindlichkeit, Rassismus und Migrationsfeindlichkeit engagieren. Initiierung und Förderung von Selbsthilfe und Vernetzung zivilgesellschaftlicher Strukturen spielen dabei eine zentrale Rolle. Auch berufsbegleitende Fortbildungen vor allem für Menschen in sozialen Berufen (wie z. B. Arbeit mit Behinderten, Schwulenfeindlichkeit im Sport, Sexualpädagogik der Vielfalt) weist das Programm auf.

[www.waldschloesschen.org](http://www.waldschloesschen.org)

#Jugend im Waldschlösschen ist der Programmbereich der Akademie Waldschlösschen speziell für junge Menschen:

<https://www.waldschloesschen.org/de/jahresuebersicht.html?query=jugend+im+Waldschl%C3%B6sschen>

#### Initiativen

- Deutscher Lesben und Schwulenverband: [www.lsvd.de](http://www.lsvd.de)
- Linkliste mit Aktionsplänen für Vielfalt und Akzeptanz, inklusive nationaler sowie bundeslandspezifischer Aktionspläne zur Bekämpfung von Homo- und Transfeindlichkeit: <https://www.lsvd.de/nc/politik/aktionsplaene-fuer-vielfalt-und-akzeptanz.html>
- Aktionsnetzwerk Enough is Enough! Open your mouth!: <https://www.enough-is-enough.eu/>
- Kampagne No Hate Speech <https://no-hate-speech.de/de/>
- Kampagne in Österreich: Stoppt Homo- und Transphobie!: <https://homophobie.at/wasisthomophobie/index.html>
- Bündnis gegen Homophobie: <https://berlin.lsvd.de/bgh-landingpage/>
- Website der Zentralen Geschäftsstelle für Polizeiliche Kriminalprävention der Länder und des Bundes mit Tipps zu Handlungsmöglichkeiten und für Zivilcourage: <https://www.aktion-tu-was.de>
- LesMigras, Antidiskriminierungs- und Antigewaltbereich der Lesbenberatung Berlin e.V. mit Beratungsangeboten bei Diskriminierungs- und Gewalterfahrungen: <https://www.lesmigras.de/>
- BiNe – Bisexuelles Netzwerk e.V.: <https://www.bine.net/>
- Initiative MANEO bietet Hilfe bei homo- und transphober Gewalt: <https://www.maneo.de>
- Möglichkeit der Meldung eines Gewaltvorfalls: <https://www.maneo.de/ueber-maneo/meldestelle/meldung-eines-gewaltvorfalls.html>



- Initiative Gladt e.V. – unabhängige Selbstorganisation von Schwarzen und of Color Lesben, Schwulen, Bisexueller, queerer und Trans\*Personen (LSBTQ) und solchen mit Migrationsgeschichte: <https://www.gladt.de/>
- Bundesvereinigung Trans\* e.V. (BVT\*): [www.bv-trans.de](http://www.bv-trans.de)
- Transgender Europe: [www.tgeu.org](http://www.tgeu.org)
- Projekt von TGEU: TransRespect vs. Transphobia, Transgender Murdering Monitoring: <https://transrespect.org/en/>

### Umgang mit Hasskommentaren im Netz

No Hate Speech, ein Projekt der Neuen deutschen Medienmacher\*innen: <https://no-hate-speech.de/>

### Europa & Recht

- Deutsches Allgemeines Gleichbehandlungsgesetz (AGG): <https://www.gesetze-im-internet.de/agg/index.html>
- Resolution 2048 des Europarats (2015) über die Diskriminierung von trans\* Menschen in Europa (auf Englisch): <https://assembly.coe.int/nw/xml/XRef/Xref-XML2HTML-EN.asp?fileid=21736>
- „Bookmarks“ ist das Handbuch des Europarates zur „Bekämpfung von Hate Speech im Internet durch Menschenrechtsbildung“. <https://book.coe.int/eur/en/human-rights-democratic-citizenship-and-interculturalism/6983-pdf-bookmarks-bekampfung-von-hate-speech-im-internet-durch-menschenrechtsbildung.html>
- Der Europäische Gerichtshof für Menschenrechte hat eine Faktensammlung herausgebracht (auf Englisch). Darin lässt sich nachlesen, welche Fälle von Hate Speech wie und warum bestraft wurden: <https://no-hate-speech.de/de/wissen/>
- European Commission (2018): Trans and intersex equality rights in Europe – a comparative analysis: [https://ec.europa.eu/newsroom/just/document.cfm?action=display&doc\\_id=55433](https://ec.europa.eu/newsroom/just/document.cfm?action=display&doc_id=55433)

### Presse

- Robert Kiesel: Mehr als 100 homo- und transfeindliche Straftaten in Berlin, Der Tagesspiegel, 03.11.2018: <https://www.tagesspiegel.de/berlin/queerspiegel/polizei-statistik-fuer-2018-mehr-als-100-homo-und-transfeindliche-straftaten-in-berlin/23352388.html>
- Laura Hofmann: Mehr homofeindliche Übergriffe in Berlin gezählt, Der Tagesspiegel, 15.05.2018: <https://www.tagesspiegel.de/berlin/queerspiegel/neuer-maneo-report-mehr-homofeindliche-uebergriffe-in-berlin-gezaehlt/22253816.html>
- Björn Seeling/Tilmann Warnecke: Berliner Staatsanwälte zu Hasskriminalität: „Schwule Sau? Eine demokratiegefährdende Aussage“, Der Tagesspiegel, 18.07.2016: <https://www.tagesspiegel.de/berlin/berliner-staatsanwaelte-zu-hasskriminalitaet-schwule-sau-eine-demokratiegefaehrdende-aussage/13888486.html>
- Ulrich Klocke: Homophob? Muss nicht sein, ZEIT Online, 11.02.2014: <https://www.zeit.de/wissen/2014-02/homophobie-ursachen-folgen-akzeptanz/komplettansicht>
- Giese: Transfeindlichkeit im Netz: Der Hass der Anderen, Der Tagesspiegel, 12.02.2018: <https://www.tagesspiegel.de/berlin/queerspiegel/transfeindlichkeit-im-netz-der-hass-der-anderen/20950418.html>

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### Blogs/Videos

- Erklärfilm der BpB über Homophobie (2:37 Min.): <https://www.bpb.de/mediathek/197284/homophobie-begegnen>
- Ashducation (über Transfeindlichkeit): „Hilfe, ich diskriminiere!“/Transfeindlichkeit <https://hirngefickt.wordpress.com/2015/12/04/hilfe-ich-diskriminiere-transfeindlichkeit/>
- Tariqs Genderkrise (über Hasskommentare, 2016): <https://www.youtube.com/watch?v=6WR2MzaewY0>

### Studien

- Jannik Franzen/Arn Sauer: Expertise im Auftrag der Antidiskriminierungsstelle des Bundes: Benachteiligung von Trans\*Personen, insbesondere im Arbeitsleben, Berlin Dezember 2010: [https://www.transinterqueer.org/download/Publikationen/benachteiligung\\_von\\_trans\\_personen\\_insbesondere\\_im\\_arbeitsleben.pdf](https://www.transinterqueer.org/download/Publikationen/benachteiligung_von_trans_personen_insbesondere_im_arbeitsleben.pdf)
- Claudia Krell: Abschlussbericht der Pilotstudie „Lebenssituationen und Diskriminierungserfahrungen von homosexuellen Jugendlichen in Deutschland“, München 2013: [https://www.dji.de/fileadmin/user\\_upload/lebenssituationen\\_lgbt/Abschlussbericht\\_Pilotstudie\\_Lebenssituationen\\_und\\_Diskriminierungserfahrungen\\_von\\_homosexuellen\\_Jugendlichen\\_in\\_Deutschland.pdf](https://www.dji.de/fileadmin/user_upload/lebenssituationen_lgbt/Abschlussbericht_Pilotstudie_Lebenssituationen_und_Diskriminierungserfahrungen_von_homosexuellen_Jugendlichen_in_Deutschland.pdf)



- LesMigras/BMFSFJ (2013): Ergebnisse der Studie zu „Gewalt und Mehrfachdiskriminierungserfahrungen von lesbischen, bisexuellen Frauen und Trans\*Menschen in Deutschland“: [https://www.antidiskriminierungsstelle.de/SharedDocs/Downloads/DE/Literatur/Themenjahr\\_Geschlecht/Kurzinfo\\_Kampagne\\_Gewalterfahrungen\\_LSBTI\\_lesmigras.html;jsessionid=F5C8D41ACBD5EC39A76F412E61797F63.2\\_cid340](https://www.antidiskriminierungsstelle.de/SharedDocs/Downloads/DE/Literatur/Themenjahr_Geschlecht/Kurzinfo_Kampagne_Gewalterfahrungen_LSBTI_lesmigras.html;jsessionid=F5C8D41ACBD5EC39A76F412E61797F63.2_cid340)
- Bundeszentrale für politische Bildung: Wie zeigt sich Homo- und Transphobie? (Unterrichtseinheit) (2016) [https://www.bpb.de/system/files/dokument\\_pdf/UM\\_Homophobie\\_v1%20%28002%29.pdf](https://www.bpb.de/system/files/dokument_pdf/UM_Homophobie_v1%20%28002%29.pdf)
- EU-Grundrechteagentur (2015): Schutz vor Diskriminierung aufgrund der sexuellen Ausrichtung, der Geschlechtsidentität sowie der Geschlechtsmerkmale in der EU – Vergleichende rechtliche Analyse – Aktualisierung 2015: <https://fra.europa.eu/de/publication/2017/schutz-vor-diskriminierung-aufgrund-der-sexuellen-ausrichtung-der>
- EU-Grundrechteagentur (2010): Homophobie, Transphobie und Diskriminierung aufgrund der sexuellen Ausrichtung und der Geschlechtsidentität in den EU-Mitgliedstaaten. Zusammenfassung der Ergebnisse, Entwicklungen, Herausforderungen und vielversprechenden Praktiken: <https://fra.europa.eu/de/publication/2011/homophobie-transphobie-und-diskriminierung-aufgrund-der-sexuellen-ausrichtung-und>

### Sonstiges

- ENOUGH is ENOUGH: Annegret Kramp-Karrenbauer ist Miss Homophobia 2018: <https://www.enough-is-enough.eu/>
- Rede Franziska Giffey IDAHOBIT 2018 (Internationaler Tag gegen Homophobie, Transphobie und Biphobie): <https://www.bmfsfj.de/bmfsfj/mediathek/internationaler-tag-gegen-homo-und-transfeindlichkeit/123514>
- Sylvia Vogt: Fritz-Karsen-Schule in Britz wird „Schule der Vielfalt“, Der Tagesspiegel, 22.06.2018: <https://www.tagesspiegel.de/berlin/queerspiegel/gegen-homo-und-transfeindlichkeit-fritz-karsen-schule-in-britz-wird-schule-der-vielfalt/22726456.html>

### Gedenktage

Mai IDAHOBIT (International Day Against Homophobia, Transphobia, Biphobia and Interphobia, auf Deutsch: „Internationaler Tag gegen Homophobie, Transphobie und Biphobie“): <https://dayagainsthomophobia.org/>

November TDOR (Transgender Day of Remembrance, auf Deutsch: „Gedenktag für die Opfer von Transphobie“): <https://tdor.info/>