

## **Our Concept for a Low-Discrimination Camp (in Detail):**

Unfortunately, the Anti-Discrimination Camp Working Group was established late this year. This meant that we had less time to implement all the measures planned in the concept. We want to be transparent about this because openness and honesty are important to us. Only in this way can we work with you to identify areas for improvement and how we can make the camp even more discrimination-free in the future. We see this process as a joint task and invite you to contribute your ideas and feedback so that we can successfully implement even more measures next year. If you have any questions or criticism, or if you would like to get involved this year or next, please write to us at [antidiskriminierung@system-change-camp.org](mailto:antidiskriminierung@system-change-camp.org)

This year, unlike last year, the Low-Discrimination Camp Working Group (AG Diskriminierungsarmes Camp) is an independent working group operating independently but in cooperation and coordination with the Low-Barrier Camp Working Group (AG Barrierearmes Camp) — with the goal of better utilizing our skills and resources. We are continuously seeking support — so if you would like to get involved now, please feel free to contact us via the volunteer form!

If you have any further questions or suggestions, please contact us BEFORE THE CAMP at [antidiskriminierung@system-change-camp.org](mailto:antidiskriminierung@system-change-camp.org). We try to respond as quickly as possible depending on our capacity. DURING THE CAMP, the group will only be reachable via a mobile phone number, which will be posted on our website as well as on-site at the camp before the start. If you have wishes, suggestions, or criticism regarding anti-discrimination during the camp, please feel free to reach out at any time; we will respond as soon as possible and seek a good solution. Our relationship with the Awareness Group (Awareness-AG) is described further below, in case you are unsure when to contact us. However, we encourage you to call us if in doubt — if necessary, we will refer you to the Awareness Group. When unsure, it is better to call once too often than too little!

Below is our current concept in overview.

### **Our Self-Understanding to Achieve a Low-Discrimination System Change Camp:**

The Low-Discrimination Camp Working Group aims to make the camp an inclusive space where all participants can feel comfortable and actively participate. The focus is on raising awareness about discrimination and developing concrete measures to improve accessibility for marginalized groups. The group includes people with various (though not all) experiences of discrimination who can be directly addressed on explicit topics.

### **Our Goals:**

- Recognize discrimination and develop solutions:  
Analyze our own structures and processes for potential barriers and discrimination and develop corresponding recommendations for action for other working groups.
- Create low-threshold offers and support structures for people who face difficulties participating in the camp due to physical, psychological, social, or financial barriers.
- Provide informational materials and signs to raise awareness of different forms of discrimination and promote respectful interaction.
- Create safer spaces for marginalized groups (e.g., FLINTA\*, BIPOC, Jewish people) to offer protected spaces for exchange and encounter.

- Be available for questions and concerns regarding anti-discrimination both before and during the camp.
- Integrate topics related to discrimination into the community plenaries at the camp.

### **Our Working Method:**

- Openness and a culture of learning from mistakes:  
We promote an open and appreciative interaction, where mistakes are seen as learning opportunities. We strive to be receptive to criticism.
- Emancipatory approach:  
Our group pursues an emancipatory goal, aiming for societal change toward more equality, inclusion, and a critical attitude toward discrimination.
- Participation:  
All members are invited to actively contribute their ideas (or as camp participants approach the group to provide ideas and feedback).

### **Our Relationship with the Awareness Group:**

Since we have experienced some confusion about the division of responsibilities between us and the Awareness Group, here is our understanding. This aims to clarify the distinction between our tasks and those of Awareness, not to fully represent Awareness's entire scope and understanding.

We see our main task as preventive sensitization regarding discrimination among all camp participants (e.g., pointing the program group to workshops on critical whiteness, providing informational material, etc.). At the camp, the focus is on maintaining these structures and flexibly responding to participants' wishes to change structures (e.g., setting up additional safer spaces).

In contrast, we understand the Awareness Group's main task to be individual, immediate support for incidents of discriminatory or boundary-crossing behavior at the camp. Specifically, the Awareness Team intervenes after discrimination or boundary crossing occurs, to emotionally support affected persons and, if desired, assist them further (e.g., conflict mediation).

Overlaps occur when individuals express the wish for structural or situational changes to feel safe at the camp again.

### **Classification of Listed Intervention Options:**

We would like to share our collected intervention options regarding different forms of discrimination. It is important to emphasize that we are not experts on all topics. Therefore, these interventions are neither finalized nor complete. They were developed based on specific problems at previous System Change Camps and valuable feedback from camp participants. Our goal is to make the System Change Camp less discriminatory.

All intervention options should be seen as "living documents" — open to further development, feedback, and intersectional additions. Discrimination often acts in multiple overlapping ways. Continuous, open learning is essential for effective and sustainable anti-discrimination work.

The following intervention options are listed alphabetically.

## **Ableism (including regarding neurodivergence):**

**For all points on this topic, please see the detailed [inclusion concept](#) of the Accessibility Working Group (AG Barrierearmes Camp).**

## **Ageism:**

We see the following interventions to counter ageism and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Systematic inclusion of all age groups in decision-making and reflection processes.
- Intergenerational workshops and exchange formats.
- Age diversity in committees, moderation, and speakers.
- Barrier-free access, offers, and communication paths for different age groups.
- Signs and program information designed for accessibility and readability for all ages (e.g., large print, audio versions).
- Age-aware reflection and moderation in plenaries, awareness, and conflict resolution.

## **Anti-Masonry:**

We see the following interventions to counter anti-Masonry and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Explicit distancing from conspiracy ideologies and group-based hate.
- Workshops on pluralistic worldviews, alliance history, and power critique.
- Systematic information and education on the history, practice, and diversity of Freemasonry and related traditions.
- Exchange formats for dialogue and transparency of different affiliations.

## **Anti-Religious Discrimination (Religious Hostility/Secularism as Discrimination):**

We see the following interventions to counter anti-religious discrimination and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Protection of religious expressions at the camp.
- Provision of suitable spaces for prayer, silence, and retreat.
- Respect and consideration in everyday life and program design.
- Possible educational work on religious diversity and secular life models.
- Open discussion rounds on religious and ideological pluralism, including visibility of different ways of life.

## **Antisemitism:**

We see the following interventions to counter antisemitism and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Antisemitism workshops at the camp.
- Participation in the Middle East conflict working group to prepare dealing with conflicts on this topic at the camp.
- Substantive discussion by the camp organizers, including communication regarding red lines that exist in relation to the topic of Israel and Palestine.
- Exchange spaces on emotional handling of the Middle East conflict; safer spaces for Jewish people (according to ongoing discussions).
- Encourage people to use open spots in safer space tents.
- Internal engagement with the history of antisemitism and its current forms.
- Information: avoid provoking police lightly during actions and camp life, as this is a danger for Jewish people.
- When choosing camp location or setting, consider safety of Jewish people (e.g., camp area safely within the camp, not at the outer edge).
- Lectures on “critical whiteness” and antisemitism.
- Prevention of antisemitism (e.g., antisemitic conspiracy narratives) in camp design, workshops, and program.
- Antisemitism education via posters.
- Discussion round on the role as a predominantly *white* movement in the context of the global climate justice movement (privileges, etc.).

## **Educational Discrimination:**

We see the following interventions to counter educational discrimination and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Design offers and communication to be understandable and low-threshold.
- Consistent appreciation of experiential knowledge and biographical diversity.
- Open workshops/plenaries explicitly for all educational paths and diverse speakers.

## **Classism:**

We see the following interventions to counter classism and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Donation recommendations at the camp should consider individual possibilities, including classism (tiered/by self-assessment). It is important that no one is excluded due to financial barriers and that solutions are sought with the camp organization (including zero euro donations!).
- In workshops, ensure non-academic language is used or indicate when academic language is used.

- Encourage asking questions about unclear words/sentences in workshops (e.g., by using a language hand sign).
- Build connections to social movements fighting social inequality.

### **Queerphobia:**

We see the following interventions to counter queerphobia and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Rule for introductions in plenaries: “Feel free to state your pronouns if you want.”
- Review the program for FLINTA\* terminology and check if the term makes sense in context; otherwise, ask workshop facilitators.
- At the info point, indicate that name tags can include pronouns and people are generally welcome to introduce themselves with pronouns. Sensitize that it’s also okay not to state pronouns.
- Provide exchange rounds on discrimination through gender labels (for queer people).

### **Racism, including Anti-Muslim Racism:**

We see the following interventions to counter racism, including anti-Muslim racism, and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Lectures on “critical whiteness” and anti-racism.
- Lectures and workshops on colonialism, resistance history of the global south, and the movement history of climate justice.
- Information: avoid provoking police lightly during actions and camp life, as this is a danger for BIPOC persons.
- Early debate among BIPOC persons, camp organization, and Awareness on whether there should be a BIPOC Awareness Team and in what form.
- Participation in the Middle East conflict working group to prepare dealing with conflicts on this topic at the camp.
- When choosing or designing camp areas, consider safety of BIPOC persons (e.g., camp area safely within the camp, not at the outer edge).
- Internal engagement with the history of racism and its current forms.
- Exchange round on the role as a predominantly *white* movement in the global climate justice movement (privileges, etc.).
- Review program content for *white* saviorism, etc.
- Exchange spaces on emotional handling of the Middle East conflict; safer spaces for BIPOC persons (according to ongoing discussion).
- Anti-racism education via posters.
- Prevent cultural appropriation in camp design, workshops, and program.
- Encourage people to use open spots in safer space tents.

### **Sexism:**

We see the following interventions to counter sexism and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Help design the concept on how to handle sexualized violence within the camp organization and camp life.
- Define quality criteria for workshops involving physical contact, e.g., there must be a concept to avoid overstepping boundaries.
- “No shirt” ban.
- Create retreat spaces: FLINTA\* safer space tent options (FLINTA\* persons who are sometimes perceived as male are also welcome).
- All-gender squat toilets.
- Free menstrual products.
- Input at morning plenaries and, if shift schedules are mentioned, regarding distribution of reproductive labor shifts.
- Possibly consent workshops.
- Provide materials on perpetrator strategies.

### **Language Barriers:**

We see the following interventions to counter language barriers and do our best to implement them at the camp (though some points are still in process or seen as tasks for everyone — please contact us for details!):

- Post signs around the camp also in English and with pictograms.
- Provide exchange spaces for “non-German speakers.”
- Offer skillshares at the camp if not enough interpreters are available (ongoing needs assessment on site).
- Offer more workshops in English and other languages.
- Interpret camp plenaries and workshops (whisper translation/possibly buddy system).