

Justus Liebig University of Gießen

Department of English

Seminar: Political Healing

Prof. Dr. Greta Olson

Summer Semester 2025

**Portfolio Political Healing:  
How to Keep Our Democracy Alive (And Stay Healthy Doing It)**

Leonie Rippel

leonie.rippel@erziehung.uni-giessen.de

Master Erziehungswissenschaften m. d. Schwerpunkt Außerschulische Bildung

Minor subject: Anglophone Literary, Cultural and Media Studies (ALCMS)

15.09.2025

## Table of Contents

1. Introduction: Who am I? What is important to me? .....	1
2. Class 2: Lessons on Tyranny.....	3
3. Class 3: Protesting.....	7
4. Class 6: Mutual Aid.....	9
5. Conclusion: How to Keep Our Democracy Alive (And Stay Healthy Doing It) .....	11
Works Cited.....	

## 1. Introduction: Who am I? What is important to me?

When I first read the title of this seminar, I told all my friends about it and hoped I would get in. After the political disappointments of the last few months, especially regarding the re-election of Trump in the US and the results of our own election here in Germany, as well as a personal crisis after the sudden and unexpected loss of my dog in February, I was ready for something healing and uplifting.

In the last few months I spent a lot of time consuming political content on Instagram and educating myself (primarily) on YouTube. Because I am also used to struggling with a problematic social media use and increased anxiety, especially in politically charged times – which there seem to be an abundance of lately –, I really haven't found a way to balance taking care of my mental health and staying up to date on the current political climate. Or at least not without feeling very defeated and losing hope. That is why I am really hoping this seminar will offer a way for me to navigate these difficult times better. I consider myself a very empathetic person and am deeply disturbed by witnessing injustice around me, but I also feel like I can't close my eyes and ignore what is happening. I think as a way to cope, I have mostly shut myself off from doing any actual political work and instead am mostly focused on consuming content on social media.

My major is *Erziehungswissenschaften mit dem Schwerpunkt Außerschulische Bildung* and I chose *Außerschulische Jugendbildung* as one of my core modules. In the past two semesters I attended two seminars that dealt with A. the political obligations of youth work and B. What values and professional standards we have in our field of work. In both of these seminars we talked about the fact that human rights ought to be the starting point and basis for our profession – something that I never thought about before, but I have since then adopted into my professional understanding and my everyday life. In these courses I learned a lot about what it means for my profession to be political or to incorporate my political views and my duties in regards to human rights etc. into my work, but this seminar seemed to look at the topic from a different perspective which I was very much looking forward to.

By going through some of the sessions of this class and relating the texts and what we talked about to my chosen political issue, I want to show my own development over the course of the semester and what this means for my future. I will connect what I have learned

and work out strategies for myself on how to be politically active in these trying times and deal with what is happening in the world right now. This will go from goals I set myself to finding ways to stay hopeful and also mindful of my mental health.

Now before I go through the sessions, I want to say some more about me and my chosen political issue: I am a feminist. I believe in universal human rights. I believe in LGBTQ+ rights. I believe in fat acceptance. And I believe in action against global warming. I hate what capitalism is doing to society and our planet.

That's about what I can think of in a short time so as you can see, I have a lot of political issues that are close to my heart. The first thing I learned in this seminar was that you cannot fight all battles at the same time. So, for this seminar, I decided on the current rise of authoritarian, conservative and right-wing ideologies in Germany as the political issue I want to talk about, as I feel like it incorporates most of what is important to me, while still being precise enough to actually think about concrete actions to take. The overall shift to the right can be seen especially through the rise in popularity of the *Alternative für Deutschland* (AfD), a far-right populist party, but is also visible in the politics of the other major parties.

Regardless of my beliefs, I would not consider myself a politically active person, at least not for the longest time of my life. Sure, I've gone to a few pride parades or Fridays for Future strikes – back when I was still in school –, but I have not been to a protest since then. I'm pretty sure I can blame most of it on the COVID restrictions, losing my friend group (because doing something alone isn't my forte), and also losing the positive influence of some of my teachers, who encouraged us to go to these protests.

## 2. Class 2: Lessons on Tyranny

For our first proper class we read some of Tymothy Snyder's lessons from "On Tyranny: Twenty Lessons from the Twentieth Century" (2017) – and it was eye opening, to say the least. The layout of the book is that the first page for each lesson is a concise summary of the respective lessons, followed by a more detailed explanation on one or two more pages.

As someone who chose history as their *Leistungskurs* in school and therefore is really interested in history, I really enjoyed all of the political and historical context provided with each lesson. It created a framework for what we are living through by showing how, in not so un-recent history, authoritarian figures in Europe were doing the same (or similar) things, but they were (for the most part) overthrown. Snyder created a How-to-handbook on resisting Tyranny – and while it is targeted at contemporary politics in the United States, its relevance for other countries as well is clear.

Here in Germany, we might not yet be as far on the road to authoritarianism as the US currently are, but I will not assume any high ground and think we are above something like that happening here. The efforts to undermine our democracy by political actors like the AfD are getting more successful by the week and the social divide is not narrowing any time soon. Even our own democratic institutions are unable to take the threat seriously, as seen with the deferment of the assessment of the *Verfassungsschutz*, which is tasked with protecting our constitution, until *after* our general elections and the continuous delay to file the suit to ban the AfD on grounds of her unconstitutionality by the other democratic parties.

The second and third lessons ("Defend institutions." and "Beware the one-party state." (Snyder 2017: n. pag.)) are very relevant for my chosen political issue, because the weakening of our democracy is exactly what authoritarian actors like the AfD are after. The strategy is to use the means of our democracy to change legislation in their image as well as weaken the trust in our institutions.

Snyder makes clear, that democracy needs to be protected from the inside and not only outside forces. Any claim that the only threat is coming from the outside – e.g., through immigrants, terrorists, or other nations – is wrong. Hostile actors that are a threat to our democracy can also be found inside our democracy and they can use its principles to dismantle

it from the inside. That is why – as Snyder says – we need to protect and defend our “multi-party system and [...] the rules of democratic elections” (Snyder 2017: n. pag.).

History has shown that political systems can be weakened from the inside and unwanted opposition can and will be neutralized. As Snyder clearly states, it is a “mistake [...] to assume that rulers who came to power through institutions cannot change or destroy those very institutions” (Snyder 2017: n. pag.). This means the institutions that make up our democracy can and will be attacked and they will fall easily, because they cannot protect themselves. History has shown that institutions can either be destroyed or stripped of all their previous meaning and/or power. The belief that they are safe from attacks is wrong.

Relating this to our situation in Germany this is very apparent in our own history; the Nazis rose to power legitimately in March 1933 but continued to change the state in their imagine until it was a one-party state, which it remained until the end of WWII. Today, we face a similar threat through the rise of the AfD that is being furthered – among others – by the CDU and the continuous shift of political discourse to the right. The AfD may get legitimate votes from Germans, but it does not make her a democratic party – or negate her un-constitutional orientation. In the last few months, *Chancengleichheit* and *Neutralitätsgebot* are used as a means to reject any criticism and give a stage to right-wing rhetoric as if racism is a normal political belief. The former was also being used to hold back the assessment of the AfD as extremist before our last election and the latter is being used to ban any kind of symbol or show of solidarity that could be deemed ‘political’ (e.g. a Pride flag on the *Bundestag*).

In one of the other seminars I mentioned earlier, we talked about the fact that the duty of neutrality is often interpreted as having to be completely neutral but it actually does not mean there are no values to uphold. Democratic principles, our constitution and the Human Rights Convention are some of the sets of values that we can never ever be neutral about – which is something a lot of people don’t understand or don’t want to be true.

The fourth lesson in Snyder’s book (“Take responsibility for the face of the world.”) is prefaced by this:

The symbols of today enable the reality of tomorrow. Notice the swastikas and the other signs of hate. Do not look away, and do not get used to them. Remove them yourself and set an example for others to do so. (Snyder 2017: n. pag.)

What this calls for is constant vigilance regarding symbols of exclusion. Symbols in this case can be meant literally, but they also include words and acts and gestures. Because our reaction to these things shapes our reality – and with that the world –, we need to take responsibility. It matters if we ignore racist stereotypes, racist language and dog whistles and accept them as the new norm. I think here in Germany, we've been doing that for far too long – ignoring the racist uncle, not challenging our grandparent's outdated views. I know that we cannot fight fascism as an individual, but that doesn't mean we are allowed to let it slide. Our reaction to these things matters and we need to make sure that we don't exclude others through symbols.

The text also included the “parable of a greengrocer”:

[He] places a sign in his window so that he can withdraw into daily life without trouble from the authorities. When everyone else follows the same logic, the public sphere is covered with signs of loyalty, and resistance becomes unthinkable. (Snyder 2017: n. pag.)

I think this parable demonstrates really well, how the absence of a clear opposition in form of open objection and disagreement leads to the normalization of exclusion and hate. The prioritization of one's own comfort over standing up for others – usually only possible from a position of privilege – can lead to negative consequences for other, usually more marginalized, citizens. Even if one doesn't believe in what they are saying or doing (like in the parable), it leads to a supposed consent that is making it harder for opposing forces to find each other and fight against oppression and exclusion. What the quote also shows well is that these issues need to be addressed by the whole of society, as it is everybody's responsibility to fight against autocratic developments.

In summary, it is important, that we make sure to include even those that are different from us and that the “symbols of loyalty” we chose to display are not a way to segregate others. That is why I see it as our duty, to oppose any tendency that is in direct conflict to our constitution and human rights.

The last lesson we talked about in class – and the one that really changed my view on my own political “activities” (or lack thereof, really) – was number 13 (“Practice corporate politics.”). The lesson goes as follows:

Power wants your body softening in your chair and your emotions dissipating on the screen. Get outside. Put your body in unfamiliar places with unfamiliar people. Make new friends and march with them. (Snyder 2017: n. pag.)

There is no use in any of our beliefs or convictions if we do not act on them. As Snyder says: “[N]othing is real that does not end on the streets” (Snyder 2017: n. pag.). Something that is not directly highlighted in this lesson, but can be connected is the role of social media in our everyday lives. Most of us spend a lot of time online, on platforms that are owned by rich businessmen, who use their money to influence politics and legislations to make even more money (something we talked about in our session about the Broligarchy). What Snyder does highlight here instead though, is the fact that those in power (the politicians, not the businessmen) profit from people being glued to their phones, endlessly scrolling through the internet and being distracted from what really matters. I can tell myself that I’m making a difference, showing solidarity, when I share the twentieth anti-fascist post in my Instagram story – but am I really? (Nope, obviously not.) But they want me to feel like that is enough or if not that, they want me to be so distracted by the hopelessness and devastation and the bad news that are sprinkled onto my timeline by algorithms, that I can never find the will to actually do something about it. But protest is a fundamental part of our democracy! And as Snyder poignantly puts it: “If tyrants feel no consequences for their action in the three-dimensional world, nothing will change” (Snyder 2017: n. pag.).

Something also mentioned is the importance of working together with others – even if they don’t agree with you about every issue. You are supposed to go out to situations that are new to you and meet new people. This connects really well to the lesson that highlights the importance of connecting to others. In our current political climate the hardened fronts prevent connection but it does not solve our issues when the two sides cannot talk or connect with each other anymore.

I find the sentiment that we don’t need to agree with everyone over everything very interesting, as I get where Snyder is coming from, but I also find it really hard to do. It’s easier on topics like religion because I don’t care either way – and I guess I can forgive someone that doesn’t believe in the superiority of pineapple on pizza – but what about other topics? Can I really protest for the prevention of climate change with someone that believes Jewish people are the masterminds behind it? Can I go out on the streets protesting Merz’

policies with someone that wouldn't be okay with me having an abortion? Can I protest against the war in the Ukraine with someone that does not show the same consideration for Israel's genocide? I guess this is something I will have to figure out for myself in the future.

### 3. Class 3: Protesting

Following the last of Snyder's lessons (to be politically active), we dealt with the topics of protest and resistance in our second class. In one of the texts we read in preparation, Smucker (2025) says the following about protest:

First, it is brave and worthy to engage in protest for just causes, against powerful actors; not only that, but it's also necessary if we want to have a democracy. Second, our opponents have a vested interest in disparaging and caricaturing our protests and they will attempt to slander us no matter what we do (but this doesn't mean we have no ability to counter their attacks). (Smucker 2025: n.pag.)

What this is trying to be is a hopeful call for action – protesting is worth it and also our duty! It calls out political activity as something worthwhile but also important for a democratic society. As with Snyder's last lesson I talked about, this quote clarifies that the people that benefit from our inactivity are our political opponents, which should motivate us even more to be active.

What is also mentioned in this quote is the fact that protesters are often belittled or outright insulted as a way to discredit their efforts. Trump is doing that a lot with name-calling his political opponents, but he also distracts from those really responsible by framing 'cultural elites' for rising poverty and the consequences of exploitation and directing the people's anger towards them. What is usually swept under the rug is that the actual culprits are the economic elites, who are getting richer while the rest of the world is struggling under this system. By dividing society and creating bogeymen and scapegoats, politicians distract from their inability to address and offer real solutions to complex issues, while still getting votes.

This isn't something only happening in the United States. One recent example from Germany that comes to mind is Friedrich Merz' speech right before the election in 2025, where he called out the protesters as "just some green and leftist nutcases" contrasting them to his voters that "can think straight and still have all of their cups in their cupboard"<sup>1</sup> –

---

<sup>1</sup> The translation of the German original is by the author. The original reads: „irgendwelche grünen und linken Spinner“ und „die gerade denken und die auch noch alle Tassen im Schrank haben“

calling the protesters crazy and unreasonable, basically. The surge of protests he was referring to happened because the CDU/CSU accepted votes from the AfD to get a majority on stricter immigration laws, the first time a majority was obtained solely with the help of the AfD. He also frames the protesters or rather left-wing voters as having nothing to do with the general public and dismisses their criticism. Another example of the belittling of protesters were the general reactions to the Fridays for Future protest, dismissing them on the grounds that the majority was made up of students who would do better to go back to school.

Jumping back to the US, the text furthermore mentions the inability of the Democratic party to counter Trump's politics and framing, which is something we can also see happening in Germany. The democratic parties have failed in the last few years to come up with a counter strategy that prevents the AfD from gaining even more popularity. Instead, parties like the CDU/CSU and SPD further the discourse's focus on 'divisive' topics like migration, sustainability and the economy, even though it has been proven that that tactic is only pouring oil into the fire – and, as of now, has not weakened the AfD's position in any way. Even *die Grünen* (the green party) have not been able to truly counter the unreasonable "bashing" they have had to deal with for the past few years, as the CDU/CSU and their voters are known for blaming anything on the green party, even if it deviates from facts.

Even though I have always been voting green, I have lost a bit of trust in their ability to deal with the current developments. I feel like instead of staying on course with their values they have also been furthering the loss of trust in our democracy by staying in the government coalition when it wasn't working. They have also been failing to counter right-wing or racist propaganda of other parties, as well as being made a scapegoat for anything worthwhile criticizing. *Die Linke* on the other hand were doing some great marketing before the last election, speaking up about the problems and calling out the other parties more frequently (which is of course, also easier to do as an opposition party with no governing responsibility). I think the green party is more moderate in their policies and I decided for myself that I want a more radical change. The current developments worry me a lot and the left party is currently the only one that promises true change in regard to capitalism, inequality and changing our system to achieve a better world.

As the text makes clear, there is a much-needed shift to punching up at billionaires (and millionaires and lobbyists) and holding them accountable for their actions in shaping our world and politics. The text also states that we should not let ourselves give into the hate and mock the people that voted for Trump and position ourselves on a moral high ground.



*“Wait, Anakin! Who has the high ground?”*

We need to do better to bridge the gap between the sides and not give in to mocking them for their decision, as “us vs. them”-narratives help no one. Instead, we need to find a common ground and a way to communicate with each other, so we do not end up furthering the divide between our sides or end up in an eternal stand-off of disconnection (like Anakin and Obi-Wan here).

What I want to pick up from this is my own focus on punching up at the people and organizations that are actually to blame for the problems we are currently facing and not looking down on the people who have a different view than mine.

Talking eye to eye about issues and furthering the understanding of our democratic principles is something I will try to do in future. Furthermore, as also highlighted by the author, protests are only the first step. They are important on their own, but they also need to turn into something more, like organizations and collective action that can actually make a difference.

#### 4. Class 6: Mutual Aid

In times of crises, we need to take care of each other. That is why in the following chapter I want to talk about mutual aid, a topic we dealt with in our sixth session, when we read a text by Dean Spade. About mutual aid he says this:

We are put in competition with each other for survival, and we are forced to rely on hostile systems—like health care systems designed around profit, not keeping people healthy, or food and transportation systems that pollute the earth and poison people—for the things we need. [...] In this context of social isolation and forced dependency on hostile systems, mutual aid—where we chose to help each other out, share things, and put time and resources into caring for the most vulnerable—is a radical act. (Spade 2020: 8)

So, what exactly is mutual aid? It means working together so that our needs are met, helping each other with our time or resources and taking care of each other. Mutual aid also puts the

focus on the problematic systems we live in. In our highly individualized world, a lot of people do not know or understand the inherently unjust systemic issues we have to deal with. Instead, individuals are oftentimes blamed (or even blame themselves) for their failure to get by, when in reality, people aren't dealt the same cards and are disadvantaged based on numerous factors in this system, all of which are none of their fault. Putting a focus on the systemic reasons for individual problems can help with understanding and losing embarrassment or stigma.

The basis of mutual aid is solidarity. Through mutual support, working together and solving the shared problems, it can help people develop needed skills. By working together, it also puts a focus on collective action and employs fundamentally democratic principles like participation and cooperation. Through this, mutual aid is an important keystone for social movements. It connects people to work together in finding solutions and taking care of each other.

While we do have a welfare state in Germany that is responsible for securing well-being, we are still living in a capitalistic society where profit orientation is influencing health insurance and medical care. Our system is also characterized by social inequality and a disproportionate distribution of wealth and property in favor of a fewer number of individuals at the top. Some people have nothing and are barely getting by while others have more money that they can spend in a lifetime. In the last months our government has also talked about efforts to cut social benefits and the profit orientation of our health care system as well as pension issues associated with demographic change are not issues that we can assume will be taken care of in the near future. One can hope, but it is important that we also learn to take care of each other again, while at the same time striving to make real systemic change happen!

## 5. Conclusion: How to Keep Our Democracy Alive (And Stay Healthy Doing It)

Similar to what we did over the course of the semester, I put a focus on the texts about resisting, protesting and strategizing. In this last chapter I want to turn my focus on the things I have learned from the chosen texts and the seminar. This will include strategies for my own political action in the future, but I will also dedicate a part of this chapter to talking about what measures I can take to take care of my mental health.

### **So, what have I learned?**

First and foremost, that I need to be politically active – pseudo Instagram activism doesn't help anyone. I am done taking for granted what we have. And by seeing how easy laws are being overturned and democracy is slipping in the United States, I want to make sure that it will not happen here.

We have been living in dark times for a while now, but I spent the last years (hoping and) relying on outside forces or the belief in humanity to set everything right again (with the naïveté that things have been right before at some point), but I have been disillusioned and realize that there needs to be action to make a change. In the last few months, I have lost the belief that a conservative party like the CDU can be trusted to uphold our basic democratic principles and human rights. Instead, their priority seems to be to come out on top, no matter the consequences for our country or our planet.

I stand firmly against regressive policies justified by some perceived threat from the left or immigrants or whoever. And I don't want any more empty phrases; I want to see actual policies that make a change. There are no easy solutions for complex issues and we need more people to realize that we can only find solutions together.

One thing I learned from the Snyder text and especially all of the historical information that was given, is the fact this isn't an inevitable downward trajectory we are one, that the road only leads to more hate and violence in the world. There are ways to fight the threats we are facing right now and there are people that are willing to fight. There is still hope for a better future.

It was really helpful to realize – as dystopian and inconceivable as it sounds – that what is currently happening is nothing more than some people working through a “How to become a dictator”-book. This gives us the advantage of knowing what they are trying to do.

They're not hiding their autocratic aspirations which means we can name them as such and fight them.

It was very interesting to connect what we talked about in this seminar with what I have learned in my major over the last two semesters. After dealing with the topic of politics over the last year, I am interested in trying out a job in the field of political/democratic education. Something we talked about intensively in two of my seminars was how human rights should be the framework for our profession. Regardless of where I end up working, I want to incorporate this ethic into my working life – because I think a focus on our constitutional values and human rights is something that all educators be it in schools, universities or non-formal educational institutions could use.

I also want to make clear to people what the real problems are and who is responsible. Housing crises, poverty etc. are not being furthered by any migration, and instead the problems go hand in hand with capitalism.

Something I also realized after the last election (because I found out my grandpa voted for the CDU and my uncle for the AfD and I was CONVINCED they were social democrats before) is that a lot of people don't actually vote in their own interest. They don't look at the policies of the party they vote for and instead fall for facebook propaganda (my uncle) or just vote for someone because they always voted for them (my grandpa). Anyway, I've been slowly working on giving them an understanding on what capitalism is and who is actually to blame for a lot of our issues – and that they should really look at the platform parties are running on before an election.

---

**My goals for the future:**

- Be able to explain basic human rights and our constitution to others; use it as a framework for every conversation/debate about politics
- Educate myself on dog whistles so I can recognize them
- Don't get used to signs/language of hate and resist conformity
- Speak up (when it is safe enough to do so)
- Don't be political solely on social media, go to protests, take action!

- Find out what political organizations there are near me and go to a meeting [While working on this portfolio, I actually decided to join *Die Linke*, so now I'm looking forward to a meeting that's set for the end of the month to organize ourselves locally. I'm pretty sure it's only going to be like 5 people – but it means meeting 5 new people – yay!]
- Self-educate on issues like capitalism, social inequality etc. [and not by watching a video on it, read some scientific articles while you still got access through university]
- Find a job/internship/volunteer somewhere where I can work as a political educator (to find out if that's what I want to do after my master's degree)
- I vaguely remember there being something like a community garden in my town a couple of years ago, so I will try to figure out if that is still happening or if there is a possibility of starting a project like that again.
- And most of all: Don't get used to signs of hate. Don't get used to racist remarks. Don't get used to wars and genocide – it's not normal. Don't let them get away with using right-wing rhetoric. Don't let them use *Chancengleichheit* and *Neutralitätsgebot* and *Meinungsfreiheit* to justify spreading hate and the hollowing out of our democracy. Remember the only people that benefit from your inactivity are your opponents and they're actively trying to distract you [spite is a great motivator for me]

### **How to take care of my mental health:**

- pay more compliments [Professor Olson, I can't remember if I told you already, but your outfits were absolutely fabulous all semester long! 😊]
- check in with my friends more often, especially the long-distance ones
- be grateful and notice the little things [The sun after three days of bad weather. A rainstorm after a week of sun. An exceptionally well-made coffee. Buying yourself flowers. A cute dog you saw on the street. There are so many good things to look at and we just need to trick our brain a little more into noticing them instead of all the negativity]

- go outside and move! [This one is really hard for me. After my dog passed away, I lost the joy in going outside and enjoying nature and I really really need to change that again.]
- read more books [still got five more books to read for my reading goal and three more months to go, aaahhh]
- spend less time on digital devices, and notice when I fall back into old habits
- find a creative hobby [I love drawing so much but then I am always crippled by my perfectionism and don't do enough of it. I also thought about learning how to crochet because I think it would be a neat skill to have (who doesn't love the idea of making your own clothes or DIYing gifts for your friends?!)]
- find a balance on looking at the news and staying up to date but being mindful of what that does for my mental health.
- Instead of getting distracted by politics in front of my screen, I can find a community to be active in to do something meaningful instead of doomscrolling
- be aware of my own limits
- fight my perfectionism!!! [my first strategy involved handing in a half-assed portfolio to spite myself but I couldn't go through with it (at least I hope this isn't bad aaahh don't tell me)]

When I was cleaning out my desk, I found a pad of postcards (like a sketchbook but postcard sized and you can actually rip out the pages and there's a postcard template on the back to send them). So I decided to do some art therapy and draw something and then send it to my long-distance friends. Of course, I forgot to take a picture of the first one but here's the second work-in-progress:



*"cozy afternoon in late summer" postcard for a friend, 2025*

## Works Cited

- Smucker, Jonathan (2025). "The Power and Pitfalls of Protest: How to Speak out Without Falling Victim to Trump's Playbook." *The Guardian*. Guardian News & Media Limited, 11 April 2025. Web. <<https://www.theguardian.com/commentis-free/2025/apr/11/protest-power-trump-musk>> (28 April 2025)
- Snyder, Timothy (2017). *On Tyranny: Twenty Lessons from the Twentieth Century*. New York: Crown. Print.
- Spade, Dean (2020). *Mutual Aid: Building Solidarity During This Crisis (and the Next)*. London, New York: Verso. Print.
- Unknown (2019). "Wait, Anakin! Who has the high ground?" *reddit*. 07 February 2019. Web. <[https://www.reddit.com/r/PrequelMemes/comments/ao57ht/wait\\_anakin\\_who\\_has\\_the\\_high\\_ground/](https://www.reddit.com/r/PrequelMemes/comments/ao57ht/wait_anakin_who_has_the_high_ground/)> (14 September 2025).