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German report on intersectionality and peer violence prevention

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Content

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Introduction

The following report focuses on the central concepts forming the basis of the PeerThink project and is meant to characterize the current german discussion. In the first section, the text reflects the current debate about violence and prevention of violence. Next, the state of an intersectional social and educational work is shown. The criterion of intersectionality - of the consideration of several categories of social structures and their sites of convergence - is fulfilled for us when at least three categories are taken into consideration. In particular we are interested in the categories of gender, social class and ethnicity. The third segment is a synopsis combining this theme of intersectionality and violence prevention. Afterwards we show the projects and institutions scenery in which we recognise attempts of an intersectional prevention of violence. This last segment will conclude with a short description of that project which we will evaluate as a good practice example.

1. Violence and violence prevention in Germany

In the Federal Republic of Germany, the topics of violence and prevention of violence have been discussed frequently and with controversy for many years. Two discreet realms of discussion must be distinguished: On the one hand, a discourse takes place in popular media, one that often revolves around isolated, dramatized events. In these instances, the argument is made for monocausal explanation patterns, for example, with a putative connection between media consumption and violence. Using such simplified explanations, correspondingly simple solutions are sketched, for example, a ban. Unfortunately, an intensive scientific and practically oriented discussion which takes into account the complicated connections to produce an explanation of violence has not been fully attempted since the so-called "Committee of Violence" of the German Bundestag in 1990. This was, perhaps, the last discussion to debate the causal relationships between prevention and circumvention of violence as well as reduction of violence. This second part of the discussion will be closely examining the following:

Important steps and milestones in this discussion:
1990: Results of the "Independent Government Committee for the Prevention of and Fight against Violence" ("Committee of Violence" or "Schwind-Kommisssion")

2000: "Summer of federal Anti-Fascism" (after racist attacks)

Nov 7th 2000: Law on the Proscription of Violence in Education and on Change in the Child Support Right (In: Bundesgesetzblatt [Federal law sheet] part I, No. 48, 1479-1480)

2001: Federal Ministry of the Interior/Federal Ministry of Justice: First periodical security report Berlin.

May 22nd/23rd 2003: Ministers' conference on Youth in Ludwigsburg, which resulted in the formulation "proscription of violence"

2006: Federal Ministry of the Interior/Federal Ministry of Justice: Second periodical security report Berlin.

1.1 Overview on the latest discussion on peer violence

1.1.1 Different conceptions of violence in German prevention studies

A comparison of topical reports reveals the great disparities in opinion and position within the discussion on violence and violence prevention. Defining violence is complex and therefore the debate must often deal with basic questions of definition and usage. The discussion in Heitmeyer and Schröttle is evidence of some of the complexities brought about by contested definitions. For example, if violence is defined as the "purposeful, direct, physical damage of people by people", another questions logically follows: "Which actions are to be estimated as purposeful, from which point can one speak of physical damage, at which degree are psychic damages also a relevant factor? Does violence only concern direct actions of people against other people or can institutions, states and social structures or systems also be targets or starting points of direct and indirect violence?" (Heitmeyer/Schröttle 2006: 15/16). In a rather universal sense, Heitmeyer and Schröttle formulate the following controversial questions:

> *"How narrow or broad are the concepts of violence to be chosen? From which perspective should violence be determined as violence, where does it begin and who has the power of definition and interpretation? Whom may one grant this? First the victims, also the perpetrators (?), the 'neutral' third party, possibly science, politics or justice - but are these really neutral actors or, nevertheless, are they wedged between norms and conventions working legislatively and socially?" (ibid. 16).*

Heitmeyer and Schröttle reason that because of the broadness of the opinion concerning these questions, "general-valid definitions [...] of violence neither [seem] possible nor make sense, because the dynamic of forms of violence are contextual and the ingenuity of destructive actions by single human beings, groups and individuals or institutions is not completed," (ibid. 16/17, cp. Gugel 2006, p. 59). Regardless, in order to understand violence, make it discussible and to organize prevention, definitions are needed. They can give us clues as to which assumptions the research or the interventions are based upon and at which levels, in an intersectional sense, it can be addressed.

Beginning with the latest publication, the DJI report "Strategies of the prevention of violence at child age and youth age" (2007) lists four dimensions of violence capable of acting in connection with each other or independently: physical violence, psychic violence, social and material violence (ibid. 20f.). The report focuses on three aspects: (1) children and youngsters as perpetrators or potential perpetrators, who undertake individual or collective acts of violence; (2) children and youngsters as individual or collective victims of extant or potential actors of violence or as indirect actors in violent situations (as with partner violence or in peer groups); (3) the different forms of violence in childhood and adolescence. It is made clear that these differentiations are rather abstract, e.g. the roles of victims and perpetrators might change very quickly among peers (ibid.). The authors also stress that the experience of violence can take a variety of forms depending on social context and the role of a person: a grown-up observer of peer violence might find it unacceptable, while the peers themselves might believe that they are performing or acting out their energy in a normal way and would not perceive their behaviour as violent. According to the authors, apart from age, the experience of physical actions as violent actions also relies upon the actors' cultural backgrounds. Set against specific cultural norms, definitions of legitimate and illegitimate violence might differ. Children learn which forms of violence are legitimate or illegitimate in a society, any

general statements on violence or normative or structural conceptions of violence are omitted. Instead, the "proscription of violence" - an expression often used in political debates about education and youth violence - is mentioned as a concept, one may help to broaden the scope of the discussion and help question our general understanding of youth violence in a society and in our discussions about values. "Violence prevention", however, is meant in a narrower sense, focusing on the evaluation of concrete strategies (DJI 2006: 24).

The need for a more detailed definition of violence for our purpose becomes clear when contrasting this report with a contemporary research study. In the study on school violence by Tillmann et al. (3rd edition, 2007), ambivalence towards a defining violence is also discussed: a narrow definition which focuses on concrete damages (e.g. by physical strength or weapons) carries the advantage that it concentrates on observable and measurable elements (ibid. 19). But on closer examination, the use of clearly defined physical violence to characterize violence proves to be more problematic. Such a definition still depends on context and the impact of normative elements. An action can be defined as violence when physical compulsion is regarded as morally degenerate (ibid.). Likewise, the understanding of norms is always temporally and historically constructed. Still, the definition of physical attacks as violence remains the consensus most easily established. Within the context of schools, however, Tillmann et. al. recommend two extentions of this definition: first, to verbal attacks and psychic damage (including bullying) and, second, to institutional and structural violence. Concerning verbal attacks, pupils often report these experiences as psychic violence and indeed such attacks often lead to physical violence (ibid. 20f.). Institutional and structural violence usually does not occur as direct acts between children and adolescents, but it can hinder both self-fulfilment and personal growth in a similar manner. Therefore, some scientists argue that critical intention must be taken into account within this concept of structural violence, since poverty, discrimination and inequality can be seen as a breeding ground for violence (Galtung 1978). The authors agree to use a narrower concept of violence (physical and psychic/verbal violence as interpersonal acts), but also to include consideration of the basic social conditions in which youth violence is placed (Tillmann et. al.: 23; 25f.). Here, the controversial questions of Heitmeyer/Schröttle meet a pragmatic and, at the same time, progressive approach.

Especially in the DJI report, one can get the impression that violence is simply an everyday phenomenon for which youths simply must find an adequate form for expression. This is a tendency we also find in other publications (Tillmann et al 2007: 312f.). For us, however, it is very important to critique not only violent behaviour but also the general logic of hierarchical thinking that often underpins the actions and structures in western society. Intersectionality is a promising concept that could be used to reach this goal. Competition, devaluation, security discourses, permanent performance appraisal and demarcation of difference can all foster violent behaviour as it becomes increasingly difficult *not* to think in such terms of hierarchies. Respect – as a counterpoint to violence – is hard to learn in such surroundings, particularly for socially disadvantaged youth who might use violence as a last resort for acceptance.

The german report, "Gewalt und Gewaltprävention" [Violence and Violence Prevention] (2006) by Günther Gugel, ties prevention of violence to a proper understanding of contexts and causes of violence. This work presents the field with a focus on development cooperation and stresses the necessity of a critical concept of violence. The division of violence into personal, structural and cultural categories, referring to John Galtung, is seen by Gugel as an interesting approach for violence prevention because it includes discussion of legitimating systems and the external

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circumstances of violence. Additionally, the reciprocal dependence of these three categories of violence is specified (ibid.15). For Gugel, prevention needs a critical and differentiating concept of violence in which different understandings of violence need not necessarily be mutually exclusive, but can complement one another. He demonstrates this for the concepts of Galtung, Peter Imbusch (multidimensional approach) and the WTO (typology of violence) (ibid. 60 et seqq.). He also stresses the importance of understanding both the causes and functions of violence to produce a successful practice of violence prevention (ibid. 15).

Except in the work of Gugel, sexual or sexualized violence is not mentioned in the conceptual discussions of violence in these studies. Nevertheless, we think that it is important to include sexual(ised) violence as a cross-sectional issue, one which can harm both body and mind.
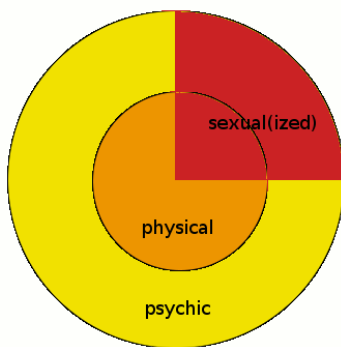
Sexual(ised) violence as cross-sectional issue
(M. Busche 2007, based on Report "Violence against men" 2004, 20)

1.1.2 Violence and social categories

Because intersectionality deals with the awareness of social categories, some are presented here as they are mentioned in the debate on violence and prevention.

The group at the greatest risk for violence, in the sense of interpersonal violence, is young people. In the age group of 13-16, children's risk of becoming either a victim or perperator is at its highest and this report contends that we need to know much more about the significance and specificity of violence at different ages in order to develop adequate prevention methods.

It is also significant that frequency and risk of violence appears to be a function of other social categories. Most thoroughly examined are the relations between violence and gender, social class and ethnicity.

Violence and gender

Violence is quite obviously connected to gender. Empirically, it has been shown that young men are more likely than young women both to behave violently and to become victims of violence. The effort to interpret this gender bias needs an analysis of social expectations and power structures. The effects of biology cannot be denied entirely, but each explication of male violence based on biological differences, e.g. by hormones, has led to a dead end (cp. Gugel 2006, p 90). The historically and socially constituted idea that exactly one male and one female gender identity exist

might exert as much or more power over individuals as the physical possession of certain chromosomes or sexual organs.[1] While for boys, violent acts seem to be accepted as a "normal" male experience, within young girls it is assumed that aggressions and acts of violence are signs of unsuccessful socialization and constitute unsuitable behaviour. At the same time, bruises and a bloody nose in a women's face caused by a man are reasons for protection and intervention, while the same injuries on a male body, perhaps caused in a fight among males, are signs of a successful expression of masculinity (cf. Hagemann-White 2005: 6). These contrasting views and conditions must be understood in order to perform successful and subject-related violence prevention.

Violence and the construction of masculinities
Violence can serve as a means to maintain a social order. This is obvious for the structure of gender relations, one that is characterized by the dominance of men over women and men over other men. And although violence is ostensibly condemned in public discourse, acts of violence among males are often treated with forbearance, especially with regard to youngsters.[2] Thus violence becomes one of the necessary and "natural" steps of the male socialization process. This general acceptance of violence as a means of acting out masculinity effectively predisposes male individuals towards violence and provides support for the maintenance of a particular construction of masculine identity (Messerschmidt 2000, p. 12). Criminal statistics show that the rate of young men as perpetrators *and* victims of violence is disproportionately high compared to women and to older men.[3] Apart from violent, media-produced figures such as Rambo or 50 Cent, what are the reasons why male socialisation seems to support a certain affinity for violence?

There are different scientific explanations for this predisposition: In the psychoanalytic-pedagogical research tradition, it is assumed that forms of violence and imaginations of violence are a normal component of the adolescence phase of men. In this argument, a distinct normalization of everyday violent experiences is present: because such experiences are seen as a gender specific kind of competition, of acting out energy, etc., the result is a distinction between "good" and "bad" violence. Good violence is not aberrant, but instead a kind of natural aggressiveness everyone must deal with (e.g. Neubauer/Winter 2007, DJI 2007). As an explanation, Kaufmann (1996, p. 152) assumes the existence of a basic "fragility of masculinity", one that can be compensated for with acts of violence. For example, violence against women might give a man a measure of reassurance regarding his masculinity. Through reference to this "assumption of compensation for fragility" (Fragilitäts-Kompensationsannahme) Michael Meuser attempts to bind the idea of normality to violence: violence produces a *natural* social order (cp. Meuser 2005, p. 16). But Meuser does not naturalize violence in the way as Neubauer and Winter or Kaufman. Rather, he stresses the social and power-related character of violence. With the "assumption of compensation of fragility" he refers to the construction of masculinity in general and does not argue that expressing masculinity automatically implies violence actions. Following Meuser's argument, violence is mostly a strategy for young men to deal with the uncertainty of their gender identity (ibid., p. 17). He also stresses that the vast majority of such violent acts are socially accepted and that the "serious games of competition" among boys are still accepted everywhere whether in sports or in the schoolyard

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[1] Cf. Thomas Laqueur (1996): Auf den Leib geschrieben [Written on the body]; Raewyn Connell (2005): Masculinities (2nd Ed.)

[2] This is supported by certain laws, e.g. it is legally forbidden for parents/adults to slap their children or treat them violently. Nevertheless, acts of self defence or male violence are often connived at or even understood as inevitable, even though such acts are prosecuted.

[3] Sexual violence excluded

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(ibid., p 18; cp. Bourdieu 2005).

In the model provided by Meuser, violence and violent games serve as a way to practice the structural logic of adult masculinity; it can function as a, "mode of approval and mechanism of integration into a community" (Meuser 2005: 18). An equally important element in these games is that the fighters accept each other as worthy and, as a consequence, equal. The relationship and the violence are reciprocal. In each moment the roles of victim and perpetrator can change, making depreciating the other is less important than comparing notes and holding one's own. For us, such an argument poses an interesting question - if and how these, sometimes violent, modes of competition as a social structure function among males who perceive each other, *a priori*, as marked by differences of ethnicity, class or sexuality.

This concept can also be used to interpret our perceptions of violence: what appears as a routine and irrelevant act of male violence by German or white boys/men, can be perceived and prosecuted as violence when the actors are migrants or simply not white. Due to this hierarchy and subsequent ethnic demarcation, violent acts committed by migrant perpetrators are more frequently reported to the police, a phenomenon that would explain the disparities in crime statistics. Following Meuser, the successful establishment of individual masculinity can be a result of reciprocal recognition of masculinity attained with acts of violence. Reciprocity, based on shared male practices, can be irritated and even superimposed by ethnicity or class. Equality as males can be crossed by processes of othering. Therefore it is unclear whether acts of violence lead to the reciprocal recognition or support the construction of an ethnic or social "other".[4]

Of course not all men are violent and violence is just one of many ways of "performing masculinity" in a culturally specific way and in competition for hegemonic masculinity. This perspective, taken from critical men's studies, corresponds somewhat with the scientific german discourse where differences among men were recently taken into account. For example, "traditional" men show a greater disposition towards violence than "new" men (Zulehner/Volz 1999: 199f.; Pech 2002[5]). Here, "traditional men" and "hegemonic men" contrast greatly with each other by definition. The former is characterized as rejecting gender equality, acting as head of the family, being economically independent, etc. The latter, his opposite, the "softie "new" or "changed" men, might be active in childcare, accept gender equality and oppose violence. After the first public debates about honour killings, Turkish youth gangs and violent eruptions in the French *banlieues*, a shift of the meaning of the term "traditional" can be observed. "Traditional masculinity" in this context is more related to religious identities, machismo and patriarchal family structures, with reference to Muslim and South-East Asian countries (cf. Kelek 2006; Pfeiffer/Wetzels 2000). With Spindler we follow the thesis that in this discourse the importance of gender relations is emphasized in order to construct an ethicised semantic and support cultural differences (Spindler 2007: 289).

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[4] Cp. Eggers 2006. She describes the construction of the racialized other in a concept of racialized power differentiation. (Eggers 2006, p. 56-72)

[5] Pech criticizes the concept of "new" men as construct of the media, which contains everything which is perceived as "unmanly". It is impossible to develop a new masculinity in a patriarchal system and the term "new" implies such a radical and wondrous change. Therefore Pech chooses the term "changed masculinity", in order to mark the development away from traditional masculinities which reject ideas of equality etc. (ibid., p. 65).

Violence and the construction of femininities
Some psychoanalytic pedagogical research assumes that aggression and forms of violence are signs of an unsuccessful female socialization (cp. Koher 2003). However corresponding, empirical studies are simply absent for girls. Thus, research itself contributes to the stereotyped codifying of gender roles obstructing a path towards integrated solutions. Referring to violence as a means of social order, acts of male violence against other men or women might violate the legal order, but are - implicitly or explicitly – often tolerated because of a specific gender order. Female acts of violence oppose both systems, the legal order and the gender order, because they do not serve the common ideal of femininity. If research reflects on this bias and assumes that socially acceptable acts of violence can contribute to the success of female development, e.g. as means of self-confidence, then a broadening of female spaces of action can be supported. Therefore, the *general* sanctioning of violent behaviour by girls and women is not productive in terms of emancipation and enhancement of action patterns, especially when the behaviour counteracts female stereotypes.

Kirsten Bruhn's and Svendy Wittmann's (2002/2006) work is an exception in the field of investigations on violence and femininity. Their work examines the social phenomenon of violence, beginning with women. They show that girls do in fact position themselves anew towards the boys by using violence and physical strength. They also concluded that, at the same time, young girls do not receive an equal position in the group compared to their male partners, instead they accept them, receiving orders and blows. Following Bruhns and Wittmann's argument, the value of violence for social interaction depreciates for older girls and most of them start to follow a model for their future family life characterised by traditional divisions of labour. It is also noteworthy that the youths in Bruhn and Wittmann's investigation have usually attended a secondary modern school or *Hauptschule*. It would be an interesting question to answer, whether or not violence is only a temporary but effective means for less qualified young girls to defend themselves against their perceived lower position in the gender system. Because physical violence is regarded as a major problem that causes visible and comprehensible damage, research often misses the opportunity to focus on hidden and secret forms of violence.

In the observations by Spiekermann and Peter, girls in particular develop strategies of psychic violence towards their so-called best (female) friends. Social relations, intimate knowledge or even friendships as a whole are used as means of blackmail, control and exclusion. Here it becomes obvious that the definition of violence can be generated based on the point of view of the observer: hidden forms of violence are often underrepresented or even ignored by reaechers and practicioners, while physical violence is always recognized first.

Violence and social class
All current reports conclude that the social state of subjects is an important factor correlated to rates of violence. In the German debate about violence and social class the most discussed topic is exclusion from education, *Bildungsbenachteiligung*, and the rate and form of violence for young men and young women is highly depending on the type of school they attend. "Pupils from Hauptschulen (general education secondary schools)[6] are more frequent found in criminal statistics

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[6] The german school system is divided into three school types. After primary school, pupils are send to different schools according to their level of knowledge, performance and learning capacities: low = Hauptschule (general education secondary school), middle = Realschule (more specified education secondary school with possibilities to qualify for A-levels), high = Gymnasium (Grammar school). Another school type, which is also common, is the Gesamtschule (comprehensive school) where all children go. Divisions regarding the different performance levels of the pupils are undertaken via a course system in the main school subjects.

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than other youngsters." (cp. Klewin/Tillmann 2006, p. 195, Gugel 2006, p. 184) Overall social acceptance as well as the use of physical violence decreases with regard to schools with a higher educational level. The whole debate is characterized by a focus on physical violence, and while violent acts committed by the youths from the Hauptschulen are sensationalized as violence, their experiences of social exclusion as a very specific and fundamental form of violence are mostly ignored.[7]

Violence and the construction of ethnicity
The German discourse about violence is closely linked to the topic of ethnicity and migration.[8] Following the argument of Baier et.al. (2006), there are different rates for the acceptance of masculinity norms that legitimize violence in certain cultural groups (ibid., p. 257). In their study (KFN 2005) they found that 25% of Turkish male pupils accept masculinity norms that legitimize violence. This was true for 20% of ex-Yugoslavian male youths while the rate of acceptance of such norms drops to 3, 9% for German male youths.
Depending on the design of the investigation, the results concerning the ethnic backgrounds of perpetrators may differ considerably. Following Mansel (2006), differences in the rate of violence and grave violent acts, respectively are rather big. More perpetrators have a migration background. But concerning violent acts in a wider sense, including "minor acts" of verbal violence etc., the statistics between different groups more closely conformed to each other.[9]

Following Baier/Pfeiffer/Windzio (2006) three theoretical approaches can be distinguished in order to explain this linkage between violence and ethnicity:
1. Structural explanation
This approach stresses the point that social disintegration of people with a migration background affects the rate of violence in this group. Greater social equality can cause less violence.
2. Cultural explanation
Here, disintegration is interpreted as a culture conflict. This explanation functions not for economic reasons, but by norms and values which differ between the majoritarian group of society and the migration communities.
3. Labelling or marking
In this explanation it is stressed that young migrants are treated differently from young autochthon people. E.g. migrant people are more often denounced then non-migrant people; the police and the councils act rather strict against migrants (Baier/Pfeiffer/Windzio 2006, 241f).

This last point reveals one obvious flaw: The discourse about violence and ethnicity focuses consistently at people with migration backgrounds, but not at the german majority. When reports always consider only non-german ethnicities and violence, the results are ever the same: migrants appear more violent. Thus a closer look at both stereotyping and the speakers' perspectives is advisable for further research.

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[7] Gugel indicate a turn of perspective in the investigations. When in the 1970th the structural violence in the school system was an issus up to the 1990th the investigation only look for the personal violence between the puplis. (cp. Gugle 2006, p. 181)

[8] Baier et.al. use the term "ethnic group". They define "ethnic groups" relating to Heckmann as „communities in a society with a commun idea of origen, an awareness of togehterness and similarities in the culture and history." (Heckmann 1992: Ethnische Minderheiten, Volk und Nation. Nach Baier/Pfeifer/Windzio, p. 240)

[9] In the light of bad living conditions of youngsters with migration backgrounds in Germany, Mansel point out that it is rather surprising these students are not violent, even to a greater extent, than they currently are (Mansel 2006, p.274).

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It is important to keep in mind that for people with migration backgrounds racism is still an everyday experience. To this end, Gamper and Willems (2006) argue that violence associated with right-wing factions cannot be analyzed separately, cut off from the general atmosphere of the majoritarian society. With reference to the "Bielefelder Investigations", they point out that in the last years a right-wing attitude has proliferated and that racist violent acts are often not documented (Gamper/Willems 2006, p. 442). An anti-racist strategy is necessary as a basic principle, and should be supported by a perspective of critical whiteness (cf. Eggers et.al. 2005).

1.2 Different conceptions of violence prevention in German prevention studies

The concept of prevention used in the DJI report (2007), which focuses primarily on strategies, follows a definition from the field of *crime* prevention: "Programmes, strategies, instruments and projects can be defined as violence preventive, which directly or indirectly aim at the prevention and reduction of violence respectively," (ibid. 18). The authors stress the need to legitimate such strategies for violence prevention and they aim to establish methods for the prevention and reduction of violence among children and adolescents in a justified and traceable way. This can be done with convincing empirical facts and experiences or with well-grounded theoretical assumptions. The DJI study also distinguishes between strategies, on the one hand, and programmes, instruments and projects which at least ideally also a preventive outcome (e.g. in fields of family, education, labour market or other forms of politics) on the other (ibid. 19). As a general comment on prevention strategies, the DJI study states that since evaluation of strategies are not yet undertaken to a satisfactory extent, it cannot evaluate quality of, give its approval to, or distinguish between good and best practices. Some "tools" of prevention are only used in stand-alone projects, and the implementation of each strategy of prevention mentioned in the study will often depend upon the local context (DJI 2006: 25).

As already mentioned, Gunter Gugel's report "Violence and Violence Prevention" (2006) is another extensive report on the subject of prevention of violence. Even though this report was produced in collaboration with the GTZ (Association for Technical Cooperation in Development policy) and therefore aims to describe the international context of development co-operations. Thus relationships to more specific national contexts clearly exist and are discussed therein.

This study finds that concepts of prevention have been used in an inflationary and unspecified way due to an unmanageable flood of publications on violence prevention in the last years. Prevention and intervention are often mixed up, or intervention is simply seen as a part of prevention. Prevention of violence is defined as "all institutional and personal actions that prevent and reduce the development of violence, respectively. These actions aim at persons themselves, their social environments as well as at the context of the social systems that are influencing them." Gugel extends this definition to concern different groups of society: Violence prevention can be defined as the whole of all state and private efforts, programmes and actions, that prevent or reduce violence as a cultural and social phenomenon or as individual and collective incident, or that keeps the after-effect to a minimum.

As in the DJI study, Gugel discusses approaches rather than fully analyzing results, intentions or actions. It is stressed that in this view scientific evaluation is essential, but effectiveness can not be the only criterion. The relation between the aim of prevention and the means by which it should be

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reached, is also important, since the will to reduce violence by all means is neither acceptable under a human rights perspective nor with a view on participation (ibid. 32).

Gugel criticizes the fact that in western industrialised societies violence prevention is mostly understood as the prevention of youth violence. Political, structural, symbolical or economical impacts and references are often ignored. But to prevent violence purposefully, the motifs, causes and connections of violence must be known, otherwise violent behaviour or certain forms of appearance cannot be addressed properly (ibid. 32).

Gugel distinguishes between behavioural prevention and conditional prevention. While behavioural prevention aims at influencing the behaviour of individuals and groups, conditional prevention aims at influencing social structures and basic conditions.

Excursus: School and violence prevention

As a place where almost all youngsters spent a lot of time, schools are a typical setting for violence prevention. In the following, Gugel summarises the essential results of empirical studies on violence for Germany that might be transferable to most industrialized countries (Gugel 2006, p. 184):

- The most frequent form of the violence at schools is verbal violence. Violence at school is affected predominantly by light forms of physical and verbal aggression.
- With the exception of verbal violence, violence of committed by pupils is clearly the domain of male pupils. Girls show less aggressive (physical) behaviour and less frequently become victims of violence.
- Aggressive conflicts were most frequently observed in the age group of 13-16 year-olds. This age distribution shows that the phenomenon of violence appears increasingly in the context of puberty, but also at school.
- Violence at schools tends to decrease with rising educational level. *Hauptschulen* (general education secondary school) show particularly higher rates of physical violence compared to those at *Gymnasien* (grammar schools).
- Frequent use of violence comes from a small, violence-prone core. The more serious the actions of violence become, the larger the quota of pupils who were, at first, passive towards violence.
- The status of perpetrators and victims are consistent and often over-lap. Pupils who have been exposed to violent actions by their schoolmates with a disproportionate frequency are more likely to exert violence themselves with the same frequency. Likewise, the perpetrators are, at the same time, more often victims of violence.
- The stereotype of the generally more aggressive and delinquent foreign youngster cannot be confirmed.
- About half of the injuries take place during class breaks, a fifth during the sports lessons (and from this almost the half during soccer games). Concerning the appraisal of the internal violence situation in schools, rising attention is paid to the phenomenon of "bullying" or general harassment. A group of bullies, the youths who attack and torment schoolmates in different forms without, to a certain degree, becoming a victim themselves, can be limited to approximately 5 percent of the school population.[10]

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[10] This point refers to a report by the alliance of accident insurances (Verband der Unfallkassen). The alliance was interested in finding reasons for injuries caused by violence in schools (1993-2003). One can even list a decrease of injuries. The interesting point could be the connection between the quote of injuries and incidents of "aggressive serious

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- The problem of "violence at schools" must not be seen as an isolated topic. There are high correlations between bullying at schools and delinquent and dissocial behaviour in general. (Gugel 2006: 184f.)

A "safe school" is one that the students may attend free of fear. The perceptions, feelings and behaviour of those who attend the school or are in some way involved with it, reveal that such a school is a place where people are comfortable and can go about their business without concern for their safety. An "orderly school" is one characterized by a climate of respect. Students relate to each other and to teachers and school staff in acceptable ways. Expectations about what is or is not acceptable behaviour are clearly stated, and consequences for unacceptable behaviour are known and applied when appropriate (ibid. 192f.).

Against the background of a comprehensive investigation about "Violence at schools" in Germany, the educational researchers Holtappels, Tillmann et al. (2007) formulated eight areas for effective prevention work. With this they developed a broad and educationally achievable guidelines for prevention work at schools, in which varied (otherwise isolated) measures can be implemented and integrated.
The eight guidelines are:

1. Set up rules, set boundaries

2. Develop a learning culture

3. Improve the social climate

4. Support pupils in reflecting and adjusting their gender(s)

5. Conduct media-education for students about violence in the media (?)[11]

6. Avoid labelling in dealing with difficult pupils

7. Cooperate with partners in the town district

8. Development of a school culture (ibid. 301 et seqq.)

Basic questions for the prevention of violence at schools:

1. What do we understand to be "actions of violence" at our school?

2. What is the minimal consensus concerning the point of intervention?

3. Which instruments for reactions and interventions do we have to appropriate?

4. What do we manage on our own, where do we need help from the outside?

5. How do we determine our action possibilities between comprehensive change and everyday

small steps?

6. Can we develop a time line and a task schedule between actionism and postponing? (Gugel 2006:

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games of competition" (Meuser), particularly in soccer and other forms of accepted violence.
[11] The authors are very cautious about this point: on the one hand they question if media consumption is really a cause for violent behaviour, on the other side is it unclear in how far schools can offer preventive measures here (Tillmann et.

PeerThink

192, referring to Grüner, M. (n.d.): Gewaltprävention in der Schule [Prevention of violence at school], Hamburg)

2. Overview on latest discussion on intersectionality

Social work and Education:

The discussion about the concept of intersectionality follows the political and theoretical discussions about the development of feminist theory and practise, discussions about racism, living together in a migration society, and discussions about social inequality. Therefore the social processes of gendering, culturalization and ethnicizing are central. The term gendering here is used to mean that every person is assigned to a certain gender and also develops it for her or himself according to social behaviours, private and professional activities and her or his desires. Vice versa, gender is used to explain social behaviour patterns, desires and activities. The construction process itself disappears behind a gender that has become all but nature.

"Culturalization" or "Ethnicizing" can be described as technical term used to attribute individual behaviour patterns to a putatively homogeneous culture of ethnicity and to explain such behaviour with a homogenizing cultural reference. These concepts of culture and ethnicity can become "linguistic hiding places" ("Sprachverstecke"; cf. Leiprecht in 2006: 26), where more complex realities are obscured replaced with essentialist, deterministic images of identity and action.

This notion of ethnicizing is contrary to the notion of "ethnic groups" as used by Baier at al.. With reference to Heckmann, they define "ethnic group" as parts of society that have a common notion of their ancestry and are conscious of a sense of togetherness as well as an idea about similarities of culture and history (cp. Baier 2006, p. 240). In contrarst, ethniczing stresses that groups of migrants are forming an "ethnic group" because of the political and symbolic order that they receive from society (Aufnahmegesellschaft) (cp. Spindler 2006,p 58).

The question of social class affects the forms of gendering as well as forms of racism and ethnicizing. The result is that we have to deal with different masculinities. This "plural form" of masculinities indicates the connection between masculinity and other social categories like social class, sexuality, nationality and so on. Taking into account all these differences, violence is always one possible attribute in the struggle for (hegemonic) masculinity.

The concept of intersectionality, in addition to identity theory, is used as an instrument to analyze the social position of individuals. Identities are located on intersections of social differences. They are not unidimensional but multidimensional. Identities are results of simultaneous intersections of social relations. The analysis must reflect all the times its own schema of social differences. For some people certain differences are important than others.

For the areas of social work and education in the German context, the concept of intersectionality is rarely theorized or put into operation. At the same time, it currently enjoys some popularity in a variety of academic, scientific areas (in Feminist sociology: Knapp, Klinger 2005; Gender studies: Walgenbach, Dietze, Hornscheidt, Palm 2007; Education science: Leiprecht, Lutz). The concept of intersectionality acts as a connection for several central, structural categories (Knapp 2005). The interest is directed, primarily, on the intersection of gender, ethnicity and social class. However, other categories are increasingly included into the analyses: sexuality, age, religion, language,

al. 2007: 314).

PeerThink

constitution, etc. In doing so, we reply upon concepts of educational theory that are adaptable. References to sexuality can be made, for example, with other concepts of varied life-styles and abilities (Jutta Hartmann). Annedore Prengel's term of the "Pedagogy of Diversity" refers to the consideration of gender in connection with disability (Prengel 2007).

Concerning the practice of interconstitutional theory, gender-reflective and intercultural approaches can be taken into account and are increasingly bound together. Even though no project might be found that uses the concept "intersectionality" in its exact, technical project description, there are a good many of carried out approaches in Germany that take into consideration different social structural categories in a deliberate way. These quasi-intersectional practises should be addressed here. Numerically dominant are projects of "intercultural and transcultural girls' work and boys' work." As an exemplary case, the girl's club in Bielefeld could be mentioned here because it considers gender and racism in their overlappings with a trans-cultural approach out as a central theme (cf. www.maedchentreff-bielefeld.de/antira/dokugirlsact.pdf). In the overview on the project landscape we will come back to this project.

In social work and educational practice, is has become common that the individual backgrounds of subjects must be taken into consideration to develop promising work with different target groups. In this event, gender-related backgrounds, migration experiences and social class are often categories perceived, in one or another, to put subjects at a disadvantage. Lately, however, it has become increasingly accepted that a deficit perspective does not follow the disadvantage factors automatically. This means that girls or boys are not requested to do only what they - in proportion to other gender - putatively cannot do (girl - technology, boy - social competence) or that youngsters with migration background are unilaterally supported in "integration strains" and should adapt themselves to the majority of German youths. Rather, the exploration of individual backgrounds is encouraged and these are used as a resource for self-development. But social work and political education are therefore also addressed to focus on general conditions in society, which permit and structure the possibilities for different ways of living (Kerber; Leiprecht in 2005).

Beyond the individual level, analyzing social categories and their effects in organizing society is also included in the concept of intersectionality. This concerns hierarchies between and within the genders and between the allochthonous and autochthonous groups. The subjective level (individual dreams, perspectives and behaviours) are crossed by power and contain hierarchies. Paul Mecheril focuses the interaction between these levels as an interaction related to different affiliations. He uses the concept of the multiple affiliations (Mecheril 2003).
So the discussions which deal critically with processes of gendering (Gildemeister/Wetterer 1995), culturalisaton and ethnicising in their overlappings as well as the linked dynamisations are connected with the concept of intersectionality.

The connections between processes of gendering and ethnicizing as well as culturalization take a prominent position in the German context. Currently, in the figures of the "Moslem, Turkish or Arabian macho" as well as the "Moslem, Turkish or Arabian woman as a passive victim of this machismo", a culturalisation or ethnicising takes often place by using gender relations.
As was already pointed out in the chapter "Violence and social categories", in the Germen discourse it is always the others, the migrants, the young male or female migrants who are ethnic, who are caught within their culture or ethnic group. In these terms, the Germen majority is not affected by these categories. They seemed liberated from these overlapping homogeneities. Thus, people with a

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migrant background are always (re)marked as ethnical or culturalyl determined.

An intersectional approach gives us the perspective to understand the historical genealogy of the social categories. On the one hand, we can understand what these categories signify for the everyday practice and experience of individuals. On the other hand, we can see the powerful implications and hierarchies of these categories and see them at work in the history of gender relations or the history of modern racism and discrimination.

3. Synthesis: Intersectionality and violence prevention

Intersectional approaches are not focused on violence prevention but more often on anti-discrimination work, intercultural approaches and gender reflecting projects. Looking for criteria for intersectional violence prevention work entails searching in fields of education or social work than other than violent prevention.

Intersectionality also implies an understanding of violence and its interrelation to other social categories. Individuals are interacting violently and drawing upon these social categories. But at the same time, they are interacting violently due to these social categories and the powerful implications and hierarchies they imply. Students both use them and are affected by them. Institutions like schools, social work, education, etcetera can support these hierarchies or they may change them.

Intersectional approaches to violence prevention analyzes the historical roots of hierarchies which that cause violence, e.g. hegemonic masculinity, racism or social class. Intersectional approaches work on social categories as "identity categories", which entails self-descriptions such as male, female, trans-gender, migrant, white, black etcetera.

In this sense the following points are characteristic for intersectional violence prevention

- Violence prevention is regarded as intersectional, when structural factors no longer treated as isolated, single factors that coexist without influencing each other, but as factors that interact. It is now noted that a correlation between practices of masculinity (or femininity), for example, and affiliation with majoritarian or minority groups of society, but violence prevention has not been implemented under this integrated perspective. The close connection between minority groups with migration backgrounds and external ethnicizing as well as self-ethnicising is obvious. Less obvious is that members of the majoritarian part of society also undertake a form of self-ethnicizing, for example when they try to violently assert their alleged privileges against minorities.

- Work can be called intersectional when it represents different perspectives.

- Work is intersectional when it tries to explore the various lines of differentiation not only in terms of its negative, violent effects, but also when it tries to develop the adolescents' self-esteem based on their particular backgrounds.

- Empowerment for discriminated groups (e.g. migrants) is an integral component for intersectional work.

- Intersectional work tries to avoid the repetition of stereotypes.

- Intersectional work does not culturalise.

- Intersectional work does use biological explanations, e.g. regarding gender relations.

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- Intersectional work provides spaces for adolescents where they can dispute and negotiate, and in which they can reflect upon cultural and gendered demands, their self-images, images of masculinity and femininity as well as upon the problems arising from this.

- Together with adolescents, intersectional work tests new (non-violent) concepts of acting and starts from the adolescents' own competences.

- Intersectional work focuses on the prevention of violence.

(cf. Leipreicht/Lutz 2005; Krüger-Potratz; Krüger-Potratz/Lutz 2002; Hambuger; Mecheril 2004)

4. Overview on interesting projects

4.1 Violence prevention in school:

In Germany, school education is the most important sector of violence prevention. Some approaches include:

a) school democracy and participation
b) mediation and conflict managing
c) social skills
d) anti-discrimination
e) self-assertion, self-reflection, coolness trainings
f) advice and support for victims.

In the first few years of the 1990s, many prevention projects developed in schools as a response to an increase in mostly right-wing motivated violence. These projects often used approaches like mediation and coolness training. The activities were reduced since the mid of the 1990s, but rose again after 1999/2000 because partially due to some extremely violence acts.

Activities in violence prevention range from "conflict pilots for pupils", Schülerkonfliktlotsen, to "conflict managing programs" and "developing social skills." In Germany, the responsibility for school education is in the hands of the Bundesländer, or provinces. There is a common understanding that violence prevention is everybody's matter at school. However, for implementation and success it is most important that the school directors support the activities and that teachers and pupils work together in a common program of violence prevention at their school. Work with parents becomes also more and more important. The term "opening of the school" or Schulöffnung means that the school has to be regarded as part of the social environment. Consequently, it has to work in and with the surrounding environment and community. We will describe some examples that have nationwide importance. Still, it is not possible to judge such pojects concerning their "success" because this very much depends on the specific circumstances of each project.

• "Faustlos" ("Fistless") is a curriculum for kindergarden and primary school. It aims for reducing aggressive attitudes of children and developing social competences. The German program is deduced from the US program "Second Step". The content of the curriculum is about developing

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empathy, controlling aggressive attitudes and managing conflicts among pupils. The main target groups of the program are teachers and educators.

• Coolness Training: For a period of three to five months trainers work with a group of students for two or three hours per week. The training aims at acting with respect for each other in conflict situations. The specific characteristic of this program are the methods of confrontation. The pupils are pushed into conflict situations and have to act with calmness (DJI 2007: 117).

• Conflict pilots and mediation: Pupils from different school classes are trained as school mediators. They learn tools of mediation through close contact with teachers or with social workers. As mediators, they manage conflicts between their school colleagues. Conflict pilots hold an official status in the school structures. The experiences show that many students who became conflict pilots are members of risk groups. They can include their own experiences with conflicts into the tasks of conflict pilots. They have their own perspective on conflicts and ideas how to mange conflicts non-violently and thus the youths feel accepted and can take on responsibility in their school. Mediation based on peer education means that youths learn from other youths. For this purpose the peer educators receive support from teachers or educators they trust. In a long term, it is very important to change the whole conflict-managing culture of the schools. Lack of support can very quickly result in the failure of such projects.

• The program "To grow up" (Lions-Quest) was imported and adopted from the US in 1991 by Klaus Hurrelman. Teachers and educators take part in a three-day continuing education course and receive a methods handbook afterwards. The content of the handbook concerns social learning with examples from different school subjects. It contains many tips for working with families and peer groups outside the school.

• School without racism – school with courage (Schule ohne Rassismus - Schule mit Courage; SOR-SMC) is a peer leader project against all kinds of discrimination, in particular against racism. It wants to be an active contribution to a nonviolent, democratic society. (http://www.schule-ohne-rassismus.org/)

• Anti-mobbing reader: The anti-mobbing reader introduces teachers shortly into mobbing (bullying). It defines mobbing as, "A student is a victim of violence or mobbing when he or she suffers several times in a long-term and negative way from one or more students." (Dan Olweus) The idea is that teachers interrupt violent situations when they are able to do it. The reader informs the teachers on a basic level.

http://www.berlin.de/sen/bildung/hilfe_und_praevention/gewaltpraevention/
http://www.berlin.de/imperia/md/content/sen-bildung/hilfe_und_praevention/gewaltpraevention/anti_mobbing_fibel.pdf

4.2 Extracurricular education and youth work

In Germany there are many extracurricular projects against racist, anti-Semitic and xenophobic violence. Like the development in schools, since 1990 the number of initiatives increased, financed by the German government (e.g. Jugend für Toleranz und Demokratie - gegen Rechtsextremismus, Fremdenfeindlichkeit und Antisemitismus http://www.bmfsfj.aktiv-gegen-hass.de/content/e38/index_ger.html). There are always a changing number of violence prevention projects addressing racist, anti-Semitic and xenophobic youngsters that correlate with the amount of publicized or sensationalized violent acts (DJI 2007, p. 160f). Currently it is disputed publicly whether working with right-wing adolescents in violence prevention projects that are financed by political education programs is accepted or not (cp.the conclicting opinions of Gamper/Willms 2006; Möller 2006). Other fields of extracurricular work include intercultural work, diversity, anti-discrimination and empowerment projects. Without calling it intersectionality, social work and political education projects now work consciously to consider different social structural categories.

4.2.1 Extracurricular Education

• Respect (Bremen)[12]

The "thematic starting points of the respect project was and is the critique on patriarchal and racist structures in the society. Individual actions and social conditions are referring to each other and also are interwoven with each other. The reflection of social structures, with a special focus on subjectivity, which is relevant for the concrete experience of the youths, is able to and should lead to productive irritations in relation to ethnicising, gender, heterocentrism, but also concerning not norm-compliant life concepts. In this way ruling normalities can be questioned and thus varieties become possible" (Respect 2004: 5f.). By making possible a variety of life concepts, the initiators of the project follow a potential strategy against "exclusions, stigmatisation, physical, sexual and verbal violence." A seminar or workshop takes place in cooperation with schools but outside the school area, e.g. in a youthcenter. It takes three days. Thus, it belongs to the so-called short-term pedagogy, *Kurzzeitpädagogik*. Target-group are mostly pupils from the 9th grade. The groups are divided into girls' and boys' groups. The general topics are experiences of discrimination (as victim as well as perpetrator), everyday racism and sexsim, violent conflicts and nonviolent solutions. But the subjects depend on the interests of the participants and can therefore change according to the development of the process.

The project members characterise their work with the following headwords:[13]

1. Work in girls' groups and boys' groups. This follows the tradition of feminist and partial girls' work (ibid.

    9) as well as an approach of critical and solidary boys' work (ibid. 10).

2. Their work follows an approach of learning, which is oriented on subjectivity.

3. They represent no deficit perspective (cf. 14 and also 19). They assume, besides, that "all youths [...] learn

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[12] The project was promoted by Entimon (Programme of Federal Ministry for Family Affairs "Together against violence and right wing extremism") under the title "respect - anti-racist boys' and girls' work against exclusion and violence" and was carried out by the Mädchenkulturhaus ("girls' cultural house") and the Bremer Jungenbüro ("Bremen boys' office") (http://bremer-jungenbuero.de/pdf_downloads/respect_Dokumentation%202.pdf). We chose the project as good practise for evaluation.

functional ways of action and mechanisms, to be able to live and persist in their surroundings (p 19). Therefore they judge the respective action strategies not as deficits, but they "promote, rather, a critical refection upon themselves as well as with social structures and start processes of selfappropriation" (ibid. 14).

4. The core of the approach is named "attitude instead of methods", with contact between the seminar leaders and the youngster part of the central approach. Methods play a subdominant role.

5. The trans-cultural composition of the teams is named as a principle (p 15).

6. The voluntariness of participation in the seminars is also important.

7. The principle is to attend the seminars possibly "without pre-assumption", e.g. without reports from the teachers about single students.

8. No set of rules is put up (cf. 16). Thus upcoming conflicts could and become object of the seminars.

9. Following this, the seminar is seen as a possibility for experimentation or, in other words, experimental spaces are created (ibid. 17).

10. The method variety addresses very different senses and needs.

11. Deconstructivist elements are developed in the respect approach:

a)   "Although we work in girls' groups and boys' groups and reproduce the gender dichotomy with this at first, we put new aspects of reflection in the thinking and the action with the youngsters in the centre, which are beyond (gender) norms.

b)   Deconstructive pedagogy is pedagogy on the base of relations, learning successfully is achieved in a joint process between seminar leaders and participants." (ibid. 18)

12. The work is oriented on resources and participants. The essential questions are

a)   What are the questions of the youths?

b)   What do they bring into the seminar?

13. Esteem (Achtung) is brought to the youths.

14. Process orientation is necessary. This means "that the youths should stand in the focus with their interests and questions at any time." (ibid. 19): Therefore: Participation what means to allow changes concerning the methods (ibid. 21) and Disturbances have priority (ibid. 22).

15. Goodwill towards mistakes (ibid. 23)

16. Recognise contradictoriness and paradoxes (ibid. 23)

Following topics are suggested for discussion:

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[13] The list of characteristics is at this point not complete.

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1. Homosexuality/heterosexuality

     a. In the boys' group (ibid. 34/35)

     b. In the girls' group (ibid. 36/37)

2. Violence (ibid. 38-40), boys and girls

3. Belly showing shirts in school - project (ibid. 41/42)

4. Migrant boys and the double deficit perspective (ibid. 43/44)

5. Racist everyday life, everyday exclusions (ibid. 44-46)

6. Self-ethnicising (ibid. 47/48)

7. Generalisations/Simplifications

8. Social class beneath gender and ethnicity (ibid. 50-53)

     a. Career perspectives

     b. Meaning of amicable connections for the social surviving

     c. Meaning of family connections for the social surviving

     d. Role of the father for the boys

9. Racism as a problem of the "foreigners"

• Intercultural Learning – Anne Frank Zentrum Berlin (http://www.annefrank.de)

The Anne Frank Zentrum works with youngsters in extracurricular projects. In the project "MiteinAnders" (the title is a pun, a combination of "together" and "different") they try to work with young people on the issue of diversity of each person and all human beings. Each person is affected by living in the city or in the country side, living as man or woman, living hetero or homosexual, by religion and so on. These "characteristics" may provoke discrimination.

The innovative aspect in the work of Anne Frank Zentrum is a technique called intercultural historical learning. They focus on discussions about history, democracy and human rights, discrimination and racism, intercultural relations (interculturality) and participation by minorities. Intercultural approaches are linked to historical and political learning. In this way intercultural, historical learning is a contribution to human rights education. The methods are based on biographical approaches. At the core of the program are biographies of historical personalities. These biographies have to do with nationalism, colonialism, National Socialism, homophobia and prejudices against Romany people. By means of these biographies the young people discuss the mechanisms of discrimination and the phenomenon of exclusion. Understanding these mechanisms forms the violence prevention character of this work

• ADNB/TBB Antidiscrimination network Berlin/Turkish Alliance Berlin-Brandenburg: Projects

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with youths: "Worlds of experiences", Erlebniswelten, (http://www.adnb.de/index.php)

The ADNB predominantly works in the field of networking and offers a helpdesk for any cases of discrimination. But a little part of their work (depending on the resources they have) consists of youth work as well. They address young people and offer workshops for one week or a longer period.

The project "worlds of expierence" provides a one-week workshop and explores different outings like visiting a foreigner's department, in order to understand what every day life is for a refugee in Berlin or for somebody without papers and to impart the lesson as well as what racism means in every day life (Antidikriminierungsnetzwerk 2004, p 7ff). The ADNB youth work projects base on the idea that members of the societal majority know much too less about the "worlds of experiences" of migrants, refugees and People of Colour at first hand. The lack of knowledge and sensibility results in prejudices, discriminatory attitudes and racsim. In this, the influence of the peer group is seen as enormously important. The project's aim is that youths from the majoritarian society percept the "worlds of experiences" more sensible and differentiated. After a one week workshop the youngsters should give their expierence to the public. (Cp. ibid)

The innovative idea of the project is the fact that youths with a majoritarian society background learn directly from people, e.g. with migration background or people of colour. In this sense it follows the idea of "learning person to person" or "learning from the other", what means that the "teaching" is teaching about something from oneself (cp. Schäfer et al 2006, p. 11). In this way different perspectives are taken into the concrete moment of education. So, a keyword for this project is "multidimensional perspectives in processrelated learning".

An important structural factor for success is that the professionals of ADNB all have a migration background (Nuran Yigit, assisntent of ADNB, stressed this point in an interview).

• Peace Institut Tübingen (http://www.friedenspaedagogik.de/)

The Peace Institute covers a broad field of themes in violence prevention and developing peaceful relations. The institute develops media for education and operates and advices model projects, in particular projects connected to "global learning".

• PeaceXchange: Learning in dialog with the global south

"PeaceXchange" combines development policy with peace education. The project sensitizes for managing conflicts nonviolently and reflecting clichés.
The project "RAP4PEACE – it´s PARTY, it´s more..." focuses on HipHop music. Youths write songs and are inspired not copy a violent gangsta style but to work on social questions and the every day life of young people. Respect is a very important term in "Rap4Peace" and refers to a peaceful and respectful contact to each other. The innovative idea is that the project is tied in with the every day life and culture of the youths. They get the possibility to stress their own questions without reproducing the common violent lyric style. (http://www.peacexchange.eu/b00043.html)

• Girls Act – (Bielefeld) (http://www.maedchentreff-bielefeld.de/)

The Girls' Club Bielefeld has organized „Girls Acts – anti-racist girl's projects" since 2002.
The concept combines sensitization with political education and dynamic amusing methods.

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(Referring to political education and sensitizing/awareness raising compare: DJI-report p. 160.). It aims at stressing the impact of racism in the educational context. It is tried to broach the issues of racism in a way that each girl can understand.

• HVHS Alte Molkerei Frille

The self-concept of HVHS Alte Molkerei Frille is based on gender reflecting and emancipatory pedagogy. Criticizing actual power relations they work against discriminations because of gender, culture and social class. Each person has a responsibility to change something in respect to any kind of discrimination. Concepts of work are: self-empowerment, caring of oneself and others as well as self-responsibility, participation and recognition of diversity.

4.2.2 Other fields of action

- youth welfare service (Jugendhilfe) in different institution like in youth clubs, social working groups and social support in difficult living conditions or youth prisons
- sport projects (e.g. Deutsche Sportjugend; http://www.dsj.de)
- cultural and art projects
- work with parents

4.3. Manuals of education

• Achtung (&) Toleranz – regard (&) tolerance.[14] Ways for a democratic conflict management. A handbook for political education.

http://www.cap-lmu.de/akademie/publikationen/praxismaterial/achtung_toleranz.php

•Eine Welt bder Vielfalt – One world of divisity. Handbook for teachers. (http://www.cap-lmu.de/akademie/download/2001_Eine_Welt_der_Vielfalt_Prax.pdf)

The training concept is to develop social competences to deal with differences in a divers society.

More than ever, our reality is characterized by differences and/or diversity - it doesn´t matter if cultural, religious, ethnic, gender-related, geographical, economical differences or the languages. People with different values and lifestyles live together in a multicultural society. To deal with this diversity is a challenge.

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[14] In German it is wordplay because Achtung means attention as well. Speaking in terms of tolerance, attention please!

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4.4 Programs

• Alle anders alle gleich (http://www.jugendkampagne.de/)

"Alle anders alle gleich" is a national program of the European campaign „all different all equal". This campaign came out from the "European Youth Forum" (http://www.youthforum.org/). Interesting is that this program addresses the youngsters directly.

• Jugend für Vielfalt, Toleranz und Demokratie – gegen Rechtsextremismus, Fremdenfeindlich und Antisemitismus (http://www.bmfsfj.de/Politikbereiche/kinder-und-jugend,did=87498.html; http://www.jugendstiftung-vielfalt.org/)

The national program is the follow up of former Entimon and Civitias programs which were focused on issues like prevention of anti-Semitism, racism and any types of discrimination based on right wing ideology. The program has a preventive, pedagogical approach that aims at awareness raising and effects in a long term.

4.5 Networking

• Präventionstag – Day of prevention (national and federal). http://www.praeventionstag.de/

The day of prevention is organized by the "German Foundation for criminal prevention and support for misdemeanants". It has been organized on national level since 1995.

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