



WomEx Konferenz

1.+2. October 2014 Frankfurt/M.

Why Gender?

_ Aspects of gender in right wing extremism and religious militant fundamentalism

_ Women- and genderfocused approaches in prevention and intervention

The Final Conference of the „WomEx“ project, funded by the ISEC programme of the European Commission / in cooperation with the EU-wide Radicalisation Awareness Network (RAN)

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1. Welcome note

Dear friends and colleagues,

We look forward to spending the next two days together with you discussing women and gender perspectives in right-wing extremism and religious fundamentalism and also gender-specific measures for prevention and intervention. The conference takes place as part of the project “WomEx – Women and Girls in Extremism” from the non-profit association Cultures Interactive. In this second conference we would like to present the results and future prospects of the WomEx project and talk with you about your work and other linking factors.

The WomEx project was an exploration of the control structures of social work, youth work and the penal system in the German and EU-wide project landscape. The main questions addressed in the project were whether there are gender-specific and gender-reflective approaches for prevention and intervention work in these fields of work (and, if so, which ones), what objectives and methodological principles they use and what can be learned in this for the methodology of intervention in the distancing / rehabilitation work (deradicalisation) not only with extremist girls / women with an affinity for violence, but also with boys / men.

We have outlined a first draft of recommendations for different fields of work which we would like to develop further with you. Furthermore, different training formats have been tested for these issues and – from a gender perspective – we have begun collecting case histories of young women and men who turned to right-wing extremism or militant Islam – and possibly distanced themselves once more.

WomEx has worked in collaboration with the Radicalisation Awareness Network (RAN) and Michaela Köttig from the University of Applied Sciences in Frankfurt/ Main from the very beginning. We are therefore all the more delighted that it has been possible for RAN to add a group of international participants from their network to the WomEx expertise exchange and were able to organise the conference here in Frankfurt/Main.

The work begun should, of course, continue and further influence the European programme. We seek to provide more funding and are grateful for any support in this matter. The WomEx website is available as an international platform where all those interested are invited to participate.

We will provide simultaneous interpretation to help make understanding easier for the conference participants; in the small groups we can all help out together.

Best regards,
Silke Baer, Anika Posselius, Harald Weilnböck

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Die Abschlusskonferenz des Projekts WomEx ist eine
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2. Programme

Wednesday 01.10.2014

9:00 – 9:30	Arrival, registration
9:30 – 11:00	Welcoming, introduction, introducing the team <ul style="list-style-type: none"> • Short introduction of the WomEx team, the research network Women and Right-Wing Extremism and the Radicalisation Awareness Network/RAN (Silke Baer, Maarten van de Donk (RAN), Michaela Köttig, Anika Posselius, Harald Weinsböck (• Programme: What are we planning to do today and tomorrow • Who is in the room: Institution, place, workspace <p>Intro: Why gender? How difficult it is to convince people of the necessity to do Gender-work? (Harald Weinsböck)</p>
11:00 – 11:15	Break
11:15 – 12:00	Getting to know each other professionally In small groups: Who are we? What do we do in our work? What are our target groups? What connections are there to gender-related issues? What do we expect from the expertise exchange?
12:00 – 13:00	On women`s role in Islamic militant movements / Jihad Ola Saleh (Fryshuset, Sweden)
13:00 – 14:00	Lunch
14:00 – 14:45	Open discussion with colleagues from the research network "Women and Right-Wing Extremism" (Frauke Büttner and Juliane Lang) <ul style="list-style-type: none"> • How does what we have heard match our work experience in our field? • Parallels or key differences of women in right wing extremism and women in Islamic militant movements? • Consequences for prevention and deradicalisation?
14:45 - 15:30	Approaches and projects: Short introductions from the plenary
15:30 – 16:00	Break
16:00 – 17:00	Recommendations and relevant fields of work for Women- and genderfocused approaches in deradicalisation Important professional fields for gender-focussed deradicalisation work Short input about WomEx- results and questions for the teams (Silke Baer) Discussion panel on specific fields of work

	<p>What should be taken into account for a gender-specific or reflective approach? What additional proposals are needed? WomEx- results, additions, and recommendations based on experience</p> <ul style="list-style-type: none"> • Anti-violence trainings and prison work _ social therapy, theater pedagogy, media work ... • Open and outreach youth work _ Youth clubs, streetwork in the city and country ... • Mentoring and community approaches _ Further training, counselling, support, self-help groups, peer approach ... • Dissociation in family welfare _ mother-child-homes, kindergarten ... • Research and networking
17:00 – 17:30	Evaluation of the day, overview of the next day
19.30 –	<p>Dinner together Schandis Persische Spezialitäten Restaurant Nordendstr. 2, 60318 Frankfurt am Main http://www.schandis.de/</p>

Thursday 02.10.2014

9:00 – 09:30	Greeting / thoughts on the day before / open questions
9:30 – 10:30	<p>Important professional fields for gender-focussed deradicalisation work Recommendations from the small group discussions from the day before Short presentation by representatives from the fields / plenary discussion</p>
10:30 – 11:00	Break
11:00 – 11:45	Approaches and projects: Short introductions from the plenary
11:45 – 12:30	<p>The WomEx_Approach: How can we go on in our work</p> <p>Introduction of the WomEx Homepage as platform for future (net_) work _ing (Anika Posselius) Discussion about further cooperation, lobbying work ...</p>
12:30 – 13:30	Lunch
13:30 – 15:00	<p>A difference model to collect case material Gender specific differences in engagement, ways of acting out and disengagement of women and men Case histories of right-wing extremist young women or drop outs (Film material possibly shown)</p> <p>Small groups</p> <ul style="list-style-type: none"> • How can we collect further case studies? • How can we gain better access to women involved in Islamic militant extremism?
15:00 – 16:00	<p>Conference results / Common strategies and activities for the future Further international strategies, shared use of the homepage, etc.</p>

3. WomEx - Women / girls in violent extremism – The Project

3.1 Background / Aims

The neo-Nazi terrorist death squad NSU (national socialist underground/ Nationalsozialistischer Untergrund) which was uncovered in 2011 in Germany after having killed ten people – nine of which were perceived foreigners – in execution manner, over a period of some twelve years, while also producing denigrating and cynical videos about their victims, consisted of two men and one woman. The NSU gang was part of a wider under-cover militant neo-Nazi network, encompassing approximately 20% females, with tendency to rise.

Contrary to general perception, girls and women have long proven capable of fierce physical attacks, from their teenage days on, and have engaged in various sorts of terrorism throughout Europe. Moreover, women in violent extremist movements seem to assist in preparing and committing crimes, provide ideological support, and strengthen the social cohesion within the movement. This is particularly true for the current development of mainstreaming in which rightwing extremist attitudes and lifestyles infiltrate the middle classes in certain parts and districts of Germany and firmly install xenophobic, hateful and anti human rights stance in general community discourses. Here women seem to play a crucial role.

We do not yet know enough about how and why quite a few young women move into violent extremism – while, in general, women, mothers, families are regarded powerful factors of prevention. Above all, however, we don't know much about what the gender aspect may mean methodologically for employing impactful interventions of deradicalisation and hate crime rehabilitation – be it in prison, probation or community, both with women and men.

Nevertheless, there appears to be many pockets of specialized experience on the part of first-line practitioners throughout Europe who work directly with violent and/or extremist girls and women in various work areas and milieus – be they afflicted by political, religious or any comparable form of violent extremism. These colleagues need to be brought together and exchange about their work experiences and principles.

Plus, existing best practice research in deradicalisation and hate crime work with men has in various instances given evidence indicating that issues of gender, family, biography, and social milieu may be of particular importance for processes of deradicalisation and rehabilitation. Especially in Germany there seems to have developed a rather solid tradition of gender methods in the prevention of hate crime and violent (rightwing) extremism.

Not coincidentally, the first movie about a young neo-Nazi women – “Die Kriegerin”/ “Combat Girl” – was released in February 2012 in Berlin, thus signaling a general readiness of both public and specialized practitioner discourse to more intensely investigate gender methods in deradicalisation.

The two-year ISEC national starter measure WomEx will

- identify existing pockets of specialized knowledge about interventions with violent extremist girls/ women – mostly in right-wing extremism and general hate crime offenses
- identify and interview practitioners, statutory or grass-roots organisations' practitioners, who work in women prisons, correction-, pre-arrest- and probation institutions, and in preventative community and NGO organisations,
- interview female ex-offenders/ at-risk young people about the patterns of female radicalisation, the function of girls/ women in violent extremist milieus, and disengagement experiences,

- produce case study materials about successful interventions, good practice and lessons learned,
- describe the first-line practitioners' work-contexts, approaches, methods/tools, and levels of awareness, and identify issues/ criteria of quality control,
- develop guidelines for deradicalisation and anti hate crime work with girls/ women,
- estimate to what extent women prisons are places of radicalisation, and formulate recommendations
- compare existing research and identify added value from deradicalisation work with girls/ women – and pursue indications as to whether sustainable measures need to be 'inter-sectional' and 'systemic' in nature, i.e. incorporate issues of gender, biography, race, class, group dynamic and family history,
- research intrinsic interrelations of “women as victims and perpetrators”,
- probe assumptions about a 'female deradicalisation potential',
- acquire female ‘deradicalising narratives’ (formerly called ‘counter narratives’) from girls/ women who disengaged and cooperate with website tools of deradicalising narratives (EDNA),
- cooperate with the Radicalisation Awareness Network (RAN) inaugurated by the EC, DG Home Affairs
- liaise with university research and prepare application for additional academic funds
- identify possible partner organisations in some neighbour countries, meet for practitioner exchange, and prepare a strategy for transfer and network building
- and prepare for building up an EU-wide network on deradicalisation and gender issues.

Drawing on CI's and affiliates' previous EU best practice research and interventions' development, cooperating with the Radicalisation Awareness Network (RAN, EU Home Affairs), liaising with the OSCE-ODIHR, consulting with specialized academicians (Prof. Michaela Köttig's “Net of Researchers on Women in Neo-Nazism”) and practitioner experts, the WomEx-project will use methodologies from qualitative-empirical social, biographical, and action research.

Stakeholders/ participants are: deradicalisation practitioners/ trainees, law enforcement, (public) policy planners, NGOs, legal practitioners, university researchers/ experts, the media/ civil society – and the primary target group: young females and males in vulnerable sectors of European societies

Contact: Silke Baer (Project Manager), Anika Posselius (Research Assistance), PD Dr. Harald Weirnböck (Scientific Lead), Phone: 0049-30-60401950, baer@cultures-interactive.de

3.2 Milestones

- **12./13.12.13 International conference** “Women, Girls and Gender Perspectives in Extremism _ Gender-Specific Approaches in Prevention and Intervention” in Berlin
- **International Networking:** Initially, WomEx only focussed on Germany but, through its cooperation with the RAN Derad working group, it quickly expanded beyond the borders of Germany. The impetus was the WomEx expertise exchange in December, 2013 which was also simultaneously a RAN Derad working group meeting.

- The **bilingual website womex.org** goes online in the second half of 2014. The work results of WomEx are found here, as well as information about events / trainings for the topics and activities of our partners. An interface between science and practice, the homepage acts as a nationwide and international platform for information and networking.
- **Testing of training modules for different target groups**, second half of 2013: two-day training for social work professionals on right-wing extremism and gender in Thuringia and Saxony. First half of 2014: training trials for trainee teachers as well as students of social work at the University of Applied Sciences in Frankfurt/Main.
- **30.09.-02.10. WomEx final conference in Frankfurt/Main**

3.3 Team WomEx

Silke Baer, project leader

Silke Baer holds an M.A. in journalism/communication studies and North American studies from Freie Universität Berlin, and a degree in social work and social pedagogy from the Alice Salomon University of Applied Sciences, Berlin. She is also a certified mediator.

Silke is co-founder and educational director of the NGO cultures interactive (CI). Since 2001, she has worked in youth culture work, right-wing extremism and violence prevention and has designed, led and evaluated pilot projects. Before this, she worked in district and community work, for example, in activating civic participation in Berlin and Brandenburg (cf. Dr. Ingeborg Beer), in social work at the youth welfare office and for mother and child groups in the Berlin districts Wedding and Neukölln, in organising cultural projects (Akademie der Künste, Berlin) and as a freelance journalist (print, radio, specialised journalist).

Her work focuses on handling right-wing incidents, prevention and distancing work strategies, gender-reflective approaches, equal opportunities through new educational approaches and strengthening the political participation of young people and social space-oriented concepts. Among other things, she is an appointed member in the deradicalisation working group of the Radicalisation Awareness Network (RAN) and is co-editor of "Verantwortlich Handeln: Praxis der Sozialen Arbeit mit rechtsextrem orientierten und gefährdeten Jugendlichen" (responsible behaviour: practice of social work with right-wing oriented and at-risk youth) (Barbara Budrich Verlag, 2014).

Anika Posselius, project assistant

Since she grew up in a small town with a strong right-wing subculture, Anika Posselius was confronted early on as a teenager with inhuman attitudes and has since worked at various levels with the issue of prevention and intervention, both theoretically in her studies, as well as in practice through pedagogical work, cultural work and political education. Key topics were and are how to combine theoretical and practical experience and what applying aspects of knowledge from political science, sociology and education to practical work may look like.

The main topics addressed during her studies were ideology and strategy of right-wing movements and parties in Germany and the post-socialist countries, especially the question of how civil societies with right-wing subcultures, political parties and movements can handle them.

She lives and is actively involved in Frankfurt/Oder and, due to several longer periods spent in Poland where she studied and worked, has developed great affection for the neighbouring country on the other side of the Oder river.

She has worked as a freelance employee for cultures interactive e.V. since 2007, for example, on the pilot project Fair Skills, among others. Since 2013, she has been a research assistant for the project WomEx, a project about the role of girls and women in right-wing radicalism. She is also involved in adult education where her main focuses are right-wing radicalism and civil society as well as group dynamics and team building.

Harald Weinböck, scientific lead

Harald Weinböck's areas of scientific expertise (PD/ Prof., Ph.D.) are culture/media studies, social research, and qualitative psychology. HW works as researcher, psychotherapist and deradicalisation practitioner in prison and community contexts. Recent EU projects 'Creating Resilient Communities'; 'Youth Cultures, Fictional Narratives and Self-Awareness Groups for Adolescents Vulnerable to Extremism and Violence'; 'Towards Preventing Violent Radicalisation' London Probation Trust and Violence Prevention Network (VPN, NGO, Berlin), the 'Challenge Hate Crime'-project of Niacro and the Northern Ireland Prison Services, Belfast. HW serves as steering committee member of the EC's 'Radicalisation Awareness Network' (RAN, Brussels/ DG Home Affairs) and leads on the section 'Firstline deradicalisation interventions/ practitioners'. Since 2012 he conducts the EDNA project (European Platform of Deradicalising Narratives, ISEC), the ENoD project ('European Network of Deradicalisation'), and the WomEx project (Women, Girls/ Gender in Extremism).

3.4 Results and findings

- **Fields of work**
- **Collection of best practices and approaches**
- **Gender-specific difference model on socialisation, turning and distancing processes**
- **Vocational trainings**

Fields of works – Where do we work with these girls/women?



Outreach youth work

Other common terms for this field are street social work / streetwork. A key feature of this work is that the social workers visit young people in public places and are virtually guests in squares, park benches, bus stops, but also in self-managed areas where youth cliques hang out. Outreach youth work is oriented on the living environment and social space and combines group work with caseworker and community work. The work involves the voluntary participation of young people and, at first, especially with low-threshold services; however, the working relationship is intense. The work attempts to compensate for the lack of offers in each social area according to need, to moderate existing conflict situations and to give individual adolescents support in special life circumstances. Gender roles and gender-related forms of interaction are visible in the social field and can be directly seen by the colleagues locally. Therefore, later talks in confidence can much better return in close detail to the specific gender-related dynamics of the clique and reflect on these in a realistic way.

Outreach youth work has the possibility to directly address actual youth groups in public spaces – especially those groups which attract attention by making statements of group-focussed hate and have right-wing extremist or Islamist implications. This work has many requirements and must be approached very sensitively and can be effective only under certain conditions. This includes employing experienced professionals who work in at least two-person teams; financing for staff should be ensured long term. In addition to the direct work with young people, it is also necessary to have sufficient time available for reflection and follow-up. Without supervision, case consultation and financial resources – which make it possible to introduce targeted interventions and possibly gender-focussed offers – it will hardly be possible to make an impact.

Very good opportunities for intervention exist primarily among younger adolescents (13 to 16). With this group, the continuous support of social workers, who always offer themselves as alternative role models, can achieve a lot, especially when the youth are otherwise exposed to a very difficult family and social area environment.

An example process and steps for outreach work with young women and men vulnerable to right-wing extremism of Islamism will be described below.

1. Starting the work

The team of social workers is mostly summoned by housing associations, the youth welfare office, the police or schools. This occurs when a group of adolescents who loiter at specific locations such as courtyards, park benches and playgrounds, and are repeatedly perceived in the surroundings as conspicuous or possibly even threatening.

The work begins with an analysis of the social space, the one who made the call and the group itself. This is done initially on the basis of outside information. Institutions which work in a larger social space can work with different teams and focus on various aspects. If a youth group is observed in which extreme right-wing orientations (could) play a role, then the team uses its relevant experience and makes initial contact.

2. Initial contact

The social workers approach the group, introduce themselves, start the conversation and try to establish a feeling of trust with the young people. "We're social workers." "We are there for young people in the neighbourhood." "You can trust us." "We can think together if there is anything you would like to do here or how we can help you." If there has ever been a history of conflict in the neighbourhood, then it will soon be mentioned that "there is always stress here all the time" and what is this all about. Access to young people is always based on personal sincerity / authenticity, attentiveness, interest and a position which is measured and clear.

3. Building trust and analysing the social and ideological difficulties

The following step are about determining the problems, needs and desires of individual young people so that the needs can be dealt with as much as possible and active initiatives can be mobilised for what is desired. It is not uncommon for targeted support in social issues to be necessary such as visiting debt counselling together, developing solutions for conflicts with parents, helping find housing and assisted living communities and looking for a job or training position, going along to difficult administrative proceedings and caveat (police, court, tax) or providing advice for special situations, such as drug addiction or pregnancy. All of these issues can often be influenced by gender-related motifs such as family conflicts, early pregnancy and violence in relationships. These have a lot to do with how the affected person experiences and implements their respective gender identity.

In the particular field of work with extremist youth, social workers explore how strong the ideology is anchored in the young people, what role they have in the clique, to what extent each individual is connected to the organised militant scene and whether they are already registered by the police; this is done through discussions and observations. The team will also pay attention to whether and how gender roles typical of the scene are lived out in this group – and what connecting factors result from the common working relationship.

In what form one can connect to the interests and resources of young people through leisure time offers is also explored. These include youth cultural or creative workshops, day trips or several-day trips. Often from disadvantaged circumstances, the young people can thus expand their horizons in a new and important way. New situations and encounters, also with other groups, strengthen social skills and encourage personal development. These activities will be particularly effective when they vary between specific activities for girls and boys and co-educational and cross-gender offers.

4. Targeted confrontation of ideology and hate speech

Social workers have an attitude which faces criticism in working with the target group. This means who the young person/people is/are is always accepted and respected. As a person, they experience the social worker's unconditional care, provided it has happened out of sincere contact from working together. However, what street social workers must critically question are the attitudes and behaviours of their clients. In the early stages, some basic rules of exchanges that determine what is acceptable and unacceptable in the interaction between youth and social workers are also agreed upon; there must also be clarity about cases in which colleagues are obliged to report the behaviour.

However, it is important to still highlight one's own position in the case of group enmity and right-wing extremist or militant Islamist attitudes from the start. If a targeted process of distancing work is to be started later, the client must take the streetworker seriously as their professional partner and contact and must perceive them as honest, authentic and consistent.

In practice, this means that you only start with targeted questioning of racist, nationalist, anti-Semitic and sexist / homophobic attitudes when a fundamental trust between the social worker and client has already been established – and if the parties have already “gone down the path a ways together”. In further work, it then very much depends on the continuity in the relationship and how reachable they are in emergency situations both day and night (work mobile phone, Facebook).

Outreach work colleagues increasingly use social media (e.g. Facebook and Twitter) to keep in regular contact with young people (or make appointments). The youth worker also deliberately takes part in exchanges there which have to do with inhuman ideologies, so-called hate forums or extremist forums (e.g. “Death Penalty for Child Molesters” or militant jihadist websites) and therefore bring their moderating and critical attitude into the discussion. Furthermore, experience has shown that it often exactly guarded or reserved youth who use written dialogue with social workers on the Internet. It is easier for them to express themselves personally or to address specific issues than it would be in a group. This also sometimes makes it possible to find easier access to girls in the group and to gender-related topics.

5. End of the process

The length of the process can vary, between around 1-5 years. With some of the young people, there is longer contact. Relationships to the individual group members also have very different degrees of intensity. Sometimes this process is changed by the fact that young people are transferred to other youth welfare systems or are no longer present in the group in the same way which may be due, for example, to exit help or pregnancy. However, in order to follow the recommended continuity of care relationships, street social workers also try to keep in touch and possibly to be involved in the follow-up assistance. The end of the working relationship with the young people is so designed that it is not experienced as an abrupt ending of the relationship.

Gender aspects

Description of situation

Groups in public spaces are usually mixed gender, but often male-dominated. In the beginning, the girls often have a hard time becoming involved in gender-specific conversations and offers. There are sometimes all-girl groups in youth outreach work of self-managed youth spaces in rural areas.

Groups with right-wing extremist implications

Particularly in cities one can find several types of right-wing oriented girls / women:

- Reenees/Skingirls, aggressive and militant, assume equal positions to men
- the girlfriends of a comrade, who only see themselves as a companion and silent supporter
- nationally autonomous women who belong to a right-wing autonomous group
- women with a manner which is shaped by matriarchal / feminine habits, which have a specifically feminine expression of scene affiliation and claim to power
- right-wing women from socially disintegrated environments who seeking social connection to a powerful group

The girls / women are ideologically motivated to different degrees and have become involved in a right-wing environment for a variety of reasons (and gender aspects). Sometimes individual groups adopt to an almost matriarchal character. A number of young women are there who emphasise their physical appearance and dress provocatively. In these groups, there is always a leading figure who exercises authority within the group. These women often come from socially disintegrated conditions which are characterised by several generations of unemployment, family conflict, alcohol and drug problems, as well as through the consumption of and activities on pornographic websites (e.g. "You porn"). Often partnerships with men from NPD circles and organised fellowships are received or connections sought which, in addition to filling the need for a relationship, are also characterised by political ambition and the quest for developing power.

Other groups are mixed-gender and consist of women who belong to the different type categories and are ideologically motivated to different degrees. Socio-educational access to the women often arises because of early parenthood or as a result of domestic violence – sometimes because of a fatal combination of both aspects. Gender issues and gender / conflict in the partnership, family and parenting – these

aspects take on an important significance in the respective working relationship.

Groups with Islamist implications

Experience with the social and exit work of girls / women having links with militant jihadist environments is only just beginning in Germany. Reports and research made by colleagues in British cities have shown that the gender-specific utilisation of girls / women by extremist organisations has reached an advanced stage (e.g. Hizb ut Tahrir, Al Muhadjiroun, Women4Shariah, Muslims Against Crusaders). However, the practitioners of youth and social work intervention are also trying to accordingly adjust and become more professional. This applies similarly in terms of girls / women in organised crime gangs.

The distinction between the various types of female participation in jihadist environments is, in some aspects, quite comparable with the extreme right milieu; these aspects include the follower of a movement / organisation, the family supporter (including sexually), the active organiser, the one who believes in the ideology, who creates propaganda and the perpetrator. Some motives for turning to an extremist milieu also overlap; these include the desire to belong and be respected, as compensation for experiences of humiliation / discrimination, coping with life and emotional crises, the need for social and societal self-efficacy, a variety of moral and political indignation or religious / existential awakenings, as well as the urge to act out aggressive impulses.

Gender recommendations

Streetwork should fundamentally be undertaken by mixed-gender teams who are used for activities designed for both mixed and single-gender. In the initial mixed-gender contact, the young people will have the choice which gender they want to turn to first. In practice, it is found that girls often seek first contact with male colleagues and take some time before they open up to female social workers. Some activities such as playing football, where girls often stand on the sidelines, can be used specifically by the social worker for a gender-separate talk with girls. Later, cross-gender activities can also be planned for street work, where, for example, girls and female youth worker play football, and the boys and men do something in girl domains.

Basic principles for gender-reflective youth work (corresponding to open youth work):

- non-discriminatory behaviour with all forms of sexual orientation and gender-identity in the youth centre
- pay constant attention to and process sexist and homophobic statements in the centre
- partisan youth work with a focus on co-educational objectives
- active reflection on existing gender relations as a cross-cutting issue
- promote awareness of alternative gender roles
- Strengthen ambiguity tolerance in reference to sexual orientation and gender as well as the general expansion of binary oppositions existing in society

Gender perspective in youth work

1. Staffing

- mixed-gender teams
- reflect on one's own idea of gender roles in the team

- professional exchange of expertise on possibilities for gender-oriented work with young people belonging to different groups
- further education on the importance of gender in right-wing extremism, religious fundamentalism and movements hostile to human rights

2. Facilities

In terms of the facilities at youth work institutions (youth clubs), what can / should apply, is that they are created in a different way than social spaces and public places and are in those life-world places where young people actually want to spend time.

- create girls / boys rooms
- create common rules particularly in terms of sexist language and dealing with each other

3. Offer structure

- Make offers gender-sensitive: for example, if dancing is available for girls and street soccer for boys, the possibilities for a co-educational opening / extension should be created and discussions led on the effects of social gender roles
- partisan and boy and girl work that shakes up gender: create new co-educational experiential spaces (dance for boys and street soccer for girls)
- gender-reflective offers: for example, adventure education projects with discussion afterward about the way boys and girls acted and behaved in certain situations
- conscious experience of self-determination in conflict situations (empowerment), e.g., through didactic work with relevant case histories
- cross-work: female workers work with boys groups, male workers work with girls groups, e.g. adventure camps for boys under female supervision

Examples: Vaja e.V., Gangway e.V.

Family-oriented support

In general, what is meant by family-oriented support is a whole range of socio-educational and advisory services which provide assistance to families in particularly difficult situations. The family welfare formats listed here are those which seem particularly relevant regarding the distancing and deradicalisation of women and girls. It must be noted in advance that, particularly in such fields, it is often even more necessary to sensitise professionals towards topics of extremism and gender. In addition, there is a lack of targeted intervention strategies and support services.

Health and midwifery services, parent counseling, mother and child groups

With suitable awareness raising and training of professionals, youth welfare offices and health and midwifery services could be in a position where they could recognise early on when they have mothers or parents in their care who live in an extremist environment. Furthermore, skills can be acquired to reliably assess whether these circumstances put the child's well-being at risk – and how this can be prevented. For example, if necessary, attending a mother and child group could be encouraged. This would not only provide relief for the affected mother / family, but also enable the child to come into contact with other, alternative environments.

Other, more targeted interventions of direct interpersonal work require the appropriate training of the respective employee. Therefore, more extensive training already seems to make sense, since parenting often represents a moment of life where great personal changes and developments are possible. Thus, to distance oneself or leave extremist and latently violent milieus can be within reach. With relevant basic skills and initial contact techniques that can be learned in exit strategies and deradicalisation work, even professionals in family welfare can acquire the ability to take an initial exploration in this direction. In this way, at least minimal awareness can be raised furthered by support for the parents / mothers concerned. From here, attempts may be made to motivate the person to participate in further offers of assistance where specialised professionals in accompanying distancing will continue the work.

To a great extent, it seems advisable to make consulting, training and professional support available so that they are able to intervene appropriately and professionally if, in their work, they encounter families in which right-wing extremist or militant Islamist life contexts are recognisable.

From an international perspective, it is striking that colleagues from Great Britain and the Netherlands have recently systematically included the health sector in their national extremism and terrorism prevention programmes. It has actually happened a few times in the past that, before committing their act, terrorists saw their doctors and therapists and, as it were, announced their deeds/plans there. The practitioners themselves did not know how to help in this difficult situation and could not prevent the act from being carried out.

As a result, the Radicalisation Awareness Network (RAN) established the working group RAN Health. It is all the more obvious, particularly for the German context, to take precautions not only with regard to acute lone perpetrators, but also in terms of the broader social radius against violent extremist milieu and promote awareness and education of all health and welfare institutions close to communities.

Parent counseling

Parent counseling has proven to be a key instrument for supporting distancing and disengagement. Of course, it is often parents who first notice when their child withdraws, when it begins to grapple intensively with extremist ideologies and change their outer appearance accordingly, or if they spend a lot of time on the computer, and current friendships fade away and they suddenly have a new circle of friends. At parent counseling sessions, it is essentially a matter of strengthening the educational and self-help skills of parents and accompany them in this particularly dangerous situation. In Berlin and Bremen, for example, there are specific offers for this purpose which:

- a) advise and accompany parents who want to separate their children from right-wing extremist and militant Islamist environments
- b) support and facilitate the self-involvement of parents and support and moderate the establishment of parent self-help groups
- a) conduct training and consulting of trainers (in a train-the-trainer approach) who comes into contact with the parents and/or children concerned

Inpatient mother and child facilities

In mother and baby inpatient units, particularly teenage mothers or pregnant girls are placed in an assisted living environment to support them in the proper care and upbringing of their children. The Youth Welfare Office can refer mothers in difficult circumstances, who may pose a threat to the child's welfare, to these facilities. The clientele of mother and baby units / homes often include those young women who live in extreme right contexts or lead lifestyles otherwise dominated by extremism, resentment or group-focused enmity and / or stand out due to circumstances of pronounced alcohol consumption and violence. As a part of WOMEX, we came in contact with women who urgently needed the chance to process their past in the right-wing extremist scene (or still existing membership) as well as deal with their own violent behavior.

Others were served well with the help of experienced counseling after their stay in a mother and child unit. In such cases, this applies even more because isolation or even harassment is to be feared to a larger extent for women who are distancing or exiting right-wing extremist milieus.

However, the pedagogical staff at the homes focus – according to their particular task – especially on education and counseling to avert directly damaging behaviour of mothers towards their children (substance abuse, violence). For distancing from extremism, it appears to be all the more advisable to organise gender-specific or gender-focused offers for (young) mothers and fathers and provide professional advice for staff in the facilities.

Close, individual coaching of an employee may be necessary, especially if a stable relationship of trust with the client / parent already exists, so that there is a prospective possibility of working more intensively. However, for the additional and intensive work that is necessary in dealing with right-wing extremism (work up to experience of violence and violent behavior, personal biography and gender perspectives, questioning the ideology, etc.), adequate human resources must be at hand.

In addition, so that any security risks are assessed that need to be taken into account for clients and employees, it should be noted that the mother and baby units are often located in close regional proximity to the extremist-dominated social space of the client.

Above all, in-depth training and advice is particularly necessary because social welfare and health care institutions are regularly the target of infiltration strategies by right-wing organisations. This can be prevented only with an appropriately skilled assessment of competence.

Outpatient family assistance / homes for children

In socio-pedagogical family assistance, it is with good reason that children are prevented from being taken away from their families, as long as it is not necessary due to an endangerment to the child's welfare. For each burdened, but still sufficiently functional family, a care plan is created on the basis of which the support worker will give outpatient treatment on location and regularly visit the families in their apartments. They also come into contact with extreme right-wing parents. Some cases in recent years in Germany have shown that family support workers who get into this situation often feel unprepared and left alone. In the meantime, training opportunities are occasionally available which raise awareness and can support family support workers with this topic. Moreover, it seems advisable to create opportunities for further additional qualifications for family support workers who are willing to address this particular

topic in order to perform family and gender-based exit work. Such training could be aimed at (a) working on right-wing and inhuman attitudes through direct contact, (b) encouraging distancing in the family support process, (c) protecting children from extreme right-wing, militant Islamist or otherwise militant inhuman environments.

Women's shelters

Women from extreme right-wing background are often also victims of domestic (and scene-internal) violence and, therefore, seek protection in women's shelters.

It would be much more advisable to sensitise staff in shelters for dealing with extremism and train accordingly. For this, of course, it would be necessary to develop forms and paths for distancing work and support that are tailored specifically to the needs and clients of women's shelters. This is even more important, because women's shelters provide a helpful refuge and opportunity for women willing to exit when detachment from the extremist scene should prove risky.

Women – especially those with children – are sometimes exposed to the threat of assault and violence on the part of the scene (and partner) to an increased degree, insofar as their exit is often interpreted doubly as a personal betrayal of the scene. This is apparent in a special way, as it is essential to work in right-wing prevention / intervention with gender-based procedures and methods.

Women from Islamist environments also seek out women's shelters in order to find protection from violent attacks by their husbands / partners or threatening living environments. For them, this also offers the opportunity to disengage from extremist fundamentalist life contexts. A special feature here is that young women from Islamist environments often escape before the threat of forced marriage.

A women's shelter can be even more a place where support can be provided for women from different religious and political contexts to deal with the ideological elements that have shaped their lives. The complexity of the gender aspect in the work of women's shelters in other EU Member States is further increased by the fact that young men are increasingly turning to women's shelters to escape from forced marriages.

Notions about the inequality of men and women are known both in right-wing extremist, premodern Islamic interpretations of the Koran, as well as in archaic clan cultures and other human rights hostile environments that may show potential towards extremism. As already previously stated, the focus on family support and shelters is not just a marginal aspect of (gender-based) prevention work; as crime cartographies have shown, the urban districts in which there are many gender-based conflict situations are also those where there is a high-density of violent extremist risk potential.

Gender aspects

In several respects, gender aspects are inherent in all these measures; firstly, insofar as women play a special role in family and parenting and, secondly, because the family can be considered the primary place of socialisation and gender identity.

Example approach / project / link

LidiceHaus parent counseling

Lichtblicke parent counseling, training and family support accompaniment

Lola für Lulu

Chance for Change /formally REXEL (VPN)

Open Youth Work

The purpose of open youth work is to support young people in their interests and skills, make them programme offers for social participation and provide them with a learning environment for democratic and social action. In Germany, open youth work is usually carried out by independent youth welfare organisations and takes place in youth clubs / youth centres. The equipment and facilities at the youth centres varies greatly and is usually dependent on allocations from municipal budgets.

In recent years, the importance of youth work for primary and secondary prevention for right-wing extremism, militant Islamism and group-focused enmity has been frequently pointed out. Social workers in youth clubs are local people the youth know and trust and who spend time with adolescents over a longer period of time. Provided there is corresponding financial support, these people who instill trust locally are in a good position when vulnerable young people come under the influence of right-wing extremist or militant Islamist movements and show increasing signs of radicalisation. External professional consulting services (cf. Hako_reJu_recommendations) could effectively support them in this endeavour.

In open youth work, it has also been frequently demonstrated how important it is to talk to vulnerable young men and women about gender roles and what is masculine and feminine. It is particularly important to elicit the extent to which these roles have contributed to the fascination which has developed for extremist groups and their activities and behaviours. It has proven to be extremely effective even for moderate young people, who at most seem prone to the most widely held forms of populism, to not only talk about gender roles, but also about different sexual orientations. What views and attitudes do they have towards homosexual people in everyday life?

Less stable youth are exactly those individuals who are not only prone to homophobic sentiments, but also to sexist attitudes. To that effect, the requirement of youth work is clearly regulated by law: *"In the development of services and completion of tasks are (...) 3. taking into consideration the different life situations of girls and boys to reduce inequalities and promote equality between girls and boys."* (§ 9 SGB VIII). Especially in rural areas there are usually too few programme offers for girls and young women that could encourage and appeal to their interests and abilities. Indirectly, this will also mean that it is exactly those ambitious and talented young women who predominantly leave rural areas. The remaining social environment may be even more affected by sexist attitudes which also makes it more susceptible to racism and right-wing extremism.

Gender aspects

The proportion of girls and boys in youth clubs varies depending on the facilities and amenities and also depends on the gender of the social workers engaged at the club. Particularly in rural areas, youth clubs are often boys clubs. The amenities – which may also only consist of a basketball hoop in the yard, a pool table and table football or possibly a band rehearsal room – do not appeal to girls. The boys club character is enhanced when exclusively male social workers are employed or male-dominated cliques spend time there.

The often unappealing aesthetic design can also ensure that girls are more likely to seek out their own safe havens where they can spend time alone with friends. At most, they then visit youth clubs together with male friends and partners. Youth workers continually state that it is extremely difficult to get through to girls. Often, they are also not able to make a statement about how the girls react to the extremist attitude of their male peers, whether they share them or distance themselves from them. In order for open youth to appeal equally to boys and girls it is – among other things – important that the existing positions are filled with mixed gender groups.

In more urban areas, one can observe that there are increasingly more girls-specific youth centres which

pursue the goal of gender-specific empowerment, i.e., to promote strengthening the social and creative skills of girls and support them in family conflict situations. These centres are often visited by girls with migrant backgrounds whose cultures of origin are characterised by very wide-ranging disadvantages and restrictions of for women and girls. Contexts of forced marriage and honor-related crimes require a high level of consulting expertise and youth worker support as well as well-networked cooperation between various assistance agencies.

Description of cases:

General observations about working with girls/women in mixed gender groups:

(1) The following general gender roles and circumstances can be found for girls with links to right-wing extremist environment contexts:

- **the unobtrusive friend / partner**, who primarily sees herself as a companion for male group members and is perceived as such. She does not participate – or only indirectly, partially or in hidden ways – in the actions and deeds of the male members.
- **the equal group participant**, who takes the same forms of action, responsibilities and functions in the group as the male members – and also carries them out independently.
- **girls / young women from a disadvantaged background**. While this is true for the majority of both female and male members in the extreme right milieu, some girls-specific disadvantages, however, are more clearly pronounced, particularly as a result of internal scene ideas about the supposed inequality of the sexes. In the extreme right milieu, problematic family circumstances are, on the whole, caused by small, fragile families in which many family members are not present and little family influence and help is given.
- **Right-wing oriented women among interns, staff and social work students**. Young woman with extreme right-wing attitudes and affiliations are becoming increasingly active in degree programmes and areas of youth work practice among the interns, staff and students – and have also been deliberately placed there.

(2) The following general gender roles and circumstances can be found for girls with links to militant Islamist environment contexts:

- **the consciously traditionally oriented young woman (Neo-Muslima)**, who does not consider the partly restrictive and confining bind to her family to have a significantly negative impact. She is proud of her headscarf and the values and behaviours she associates with it and attempts to also make this obligatory for others. Some of these girls and young women hold this position very strongly. Still others go so far as to incite family reprisals against liberal-oriented girls.
- **the liberal-oriented young woman from a more secular family**. Unlike right-wing rural environments, there can sometimes be a wide variety of attitudes and opinion in urban youth centres visited by young women with migrant backgrounds. Therefore, it is more likely to occur that liberal-minded young women, who are aware of and make use of their comparatively great freedom, may possibly come into conflict with more traditionally oriented girls.
- **the young woman stuck in traditional / archaic conditions**, who, in all of her family relations, experiences the restrictions imposed on her by the male family members as a painful oppression. There is a risk of forced marriage and extensive honor crimes.
- **girls/young women from disadvantaged backgrounds**. Compared to the extreme right milieu, this group is not as large since there are more middle-class families in the Islamist milieu.

Problematic family circumstances in Islamist milieus are not so much characterised by small, fragile families – as is the case in right-wing extremist milieus – but rather through large and, in some cases, controlling or intrusive families.

Gender recommendations

Fundamental principles for gender-reflective youth work:

- pay special attention to sexist and homophobic comments
- partisan youth work with a focus on co-educational objectives
- non-discriminatory treatment of types of sexual orientation and gender identity in youth centres
- actively reflect on existing gender relations
- foster awareness of alternative gender roles
- strengthen tolerating ambivalence with regard to sexual orientation and gender - as well as the general enhancement of binary oppositions existing in society

Gender perspectives in youth work

1. Staffing

- female and male team members
- reflect on one's own ideas about gender roles in the team
- professional expertise exchange about possibilities of gender-oriented work with adolescents belonging to various groups
- further training on the importance of gender in right-wing extremism, religious fundamentalism and movements hostile to human rights

2. Facilities

- create girls/boys rooms
- when decorating, include pictures/posters, etc. which depict alternative gender identities (e.g. female football players)
- place emphasis on developing rules together with the adolescents in terms of sexist language and manners

3. Structure of programme offers

- make programme offers gender-sensitive : for example, if dancing is offered for girls and street soccer for boys , the possibilities of a coeducation mix / extension should be created and the discussions held on the effects of gender roles in society
- partisan boy and girl work that shakes up gender: create new coeducational experiential spaces (dancing for boys and street soccer for girls)

- gender-reflective programme offers: e.g. adventure-based learning projects with discussion afterward about the way girls and boys acted and behaved in certain situations
- conscious experience of self-determination in conflict situations (empowerment), e.g. through didactic work with relevant case histories
- Cross-work: female workers work with boys groups, male workers work with girls groups, e.g. adventure camps for boys under female supervision

Examples of special programme offers in open youth work:

HEROES

ZORA-Mädchengruppen

Community-oriented offers

Locally based offers of counselling and support

Community basically means the whole of local civil and civic society combined with all public social and educational opportunities and the local media. The community thus forms a valuable, expansive framework which can support, embrace and integrate various activities of individual, small and large group intervention. The more complex the social need, the more the work will depend on the community and a good mutual relationship and cooperation between citizens active in civil society, local institutions of social and therapeutic assistance, the local media and local government. This applies particularly to the needs of education and youth work because, as we know (since American communarians reminded us), "It takes a village to raise a child."

The community is particularly important for the key cross-sections for a peaceful coexistence in our time. Gender and dealing with different types of gender roles and identities is one of these social concern cross-sections, which is of central importance for a democratic and human rights-based coexistence (which is usually completely overlooked even in advanced community work designs). Group-focused enmity, right-wing extremist hate groups, political and religious fundamentalism and similar dynamics form another cross-sectional concern which causes eminent threats to the common good. These two issues are usually directly linked to one another.

Furthermore, the effects of issues such as right-wing extremism or gender sometimes reach far into the supposedly non-extremist centre of the respective municipality. They awaken susceptibilities for an emphasis on populism and resentment laden attitudes – and it is not unusual for them to unveil the dark side of the community. That a real man should be more of a "right" and masculine man and can only also be gay out of necessity, that a mother who does not want a "bad mother" must largely stay at home with the children and should certainly not be too flamboyant, that young people in riot gear and combat boots are "just sowing their wild oats" or "just drink too much," or that the sudden strict piety of young people from Muslim backgrounds is actually welcomed – such views are just as mainstream in each municipality as they also create a suitable environment, and local niches, for militant extremist and/or fundamentalist organisations. Perpetrators of right-wing extremist and/or sexist/homophobic offenses often state on record that, in their immediate urban or rural environment, there was "really no one who had a problem with it", meaning what he/she did to a "foreigner" or person with a gender-identity that differs from the norm.

When it is therefore so often difficult to achieve lasting effects with social-educational interventions, it is usually also due to the fact that the community-pedagogical perspective has been ignored and the village or urban district as a whole not has not been taken into account. This is not without reason, because community work on sensitive cross-sectional issues, such as gender or right-wing extremism, is often very complex and controversial and sometimes also explosive. It will also require the use of methods of constructive conflict consultation in some areas.

In individual fields of works – with community reference

Colleagues who are involved in social issues of violence, extremism and/or gender have often started special (self) help groups and counselling services, which then became a regular fixture within the community. They are often designed by associations and voluntary organisations which extend furthest into the social field and those which can spontaneously instill more trust than institutions in the public sector. Open group offers for men or women looking for a way to share experiences of conflict, aggression and violence in the family and community that are always gender-specific are of particular importance. This is also about their own involvement in violent behaviour, archaic family ideas and the traditional ways of dealing with their own daughters and sons. How the often conflicting ideas/standards

that exist in family and local (or ethnic) backgrounds about what is an acceptable feature or habit of masculinity and femininity are addressed is closely related to this - and could very much affect the beneficial coexistence in the community. Another topic in this dialogue setting is often the concern for children and young people whose highly gender-specific worlds are sometimes difficult to understand and where it can often be difficult to make a sustainable impact.

In other communal areas, such as schools and youth facilities, colleagues work in the same fields of experience, although with a low-threshold approach. These colleagues play an important role for creating awareness and competence for inter-religious and inter-ethnic dialogue and the appreciation of diversity and practice of a sound democracy. Different actors can cooperate here, for example, social space oriented neighbourhood offices, telephone counselling and contact points for parents and teachers whose children and pupils seem to have fallen into militant extremist contexts.

Mobile counselling teams have emerged to deal with right-wing extremism in the local area, particularly in the new federal states. Since the focus of the 2001-2006 federal program "Youth for Tolerance and Democracy - against Right-Wing Extremism, Xenophobia and Anti-Semitism" and its sub-programmes "CIVITAS", "Xenos" and "Entimon", the importance of including the stakeholders level of civil society as an essential component for dealing with right-wing extremism was taken into account for the first time: created specifically for the new federal states, the CIVITAS programme aims to strengthen civil society forces locally and includes two priorities: (1) to create a counselling network with mobile counselling teams and victim counselling centres, which will continue to exist once the programme has ended; (2) make means for local initiatives and projects for the promotion of civil society and democratic structures available in the community with so-called local action plans. There are currently mobile counselling teams (MBTs) or the mobile advising against right-wing extremism (MBR) in almost all provinces, where they are carried out by different carriers. They share the approach that analysis, information and counselling for dealing with right-wing extremism is connected to the community and are therefore committed to the general goal of strengthening the local democratic structures. However, until now, the importance of gender roles and gender identity issues inherent in right-wing extremist and hate groups has been noted only very occasionally (e.g. Mobile Consulting Hamburg offers "gender-sensitive counselling for incidents involving a right-wing, racist or anti-Semitic background").

<http://www.arbeitundleben.de/gm/angebote-und-aktivitaeten/item/mobiles-beratungsteam-gegen-rechtsextremismus-mbt-geschlechtersensible-beratung-bei-vorfaelen-mit-rechtsextremistischem-rassistischem-oder-antisemitischem-hintergrun>

Suggestions for community-oriented work – community centres / information centres

The international exchange in the RAN network has shown that, particularly in Denmark and the Netherlands, successfully cross-sector local teams and integrated ways of working have been established; the police, social work (fan work, street work, clubs, etc.), protection of the constitution, penal, schools and youth services (drug counselling, sect counselling, social skills training, leisure time oriented services, career counselling) and health services (social psychiatric services) all communicate closely with one other at the local level. The different local services here have developed intelligent forms of information exchange and concerted intervention. These local labour networks appear outwardly as community / information centres which citizens can use as a trustworthy contact centre.

These community centres have achieved particular relevance since the civil war in Syria and Iraq and the resulting transnational phenomenon of foreign fighters (war volunteers or war returnees). Hereby, religious themes of family counselling, psychotrauma therapy and reintegration measures as new fields of work / colleagues are added to the community centres. After returning very disillusioned and/or shocked from a stay in a jihadist war zone of extreme brutality it is a particularly auspicious time for a young person to enter a comprehensive psychosocial intervention process and have the possibility of reintegration. Since 10% of the jihadist war volunteers coming from Germany are girls / women, there will be more gender-specific interventions for radicalised young women developed in the future.

Various community oriented concepts have been developed in Germany for regions vulnerable to right-

wing extremism, however, as a rule they have not had the same practical relevance as the community centres in Denmark and the Netherlands. The main recommendation for action for these concepts is to win over various local institutions and stakeholders for a concerted development of the democratic community - and therefore proactively counter right-wing extremism, fundamentalism and group-focussed hate environments. This includes the following important steps:

- networking with functional control of various community institutions (schools, nursery schools, youth work, family and youth services, court assistance, urban planning, regulatory agency, police, clubs, sports, religious communities, traders, etc.)
- promote awareness of the problem and its various aspects
- train first response of skills or specific interaction skills for each respective institution and their area of responsibility
- develop an overall concept for communities and regions
- include activation and participation of all segments of the population
- prevention projects with children and adolescents
- case management of right-wing extremist (young) people which encompasses all government offices (e.g. cooperation between youth welfare and the judiciary)
- trustworthy exchange with civil society, government institutions and security agencies on an equal footing

For some regions, it is important to also raise awareness of Islamist extremism in community-oriented concepts and to work with institutions / NGOs who have solid experience and credibility in Muslim social spaces.

Specific recommendations for gender-oriented intervention in the community

The issues of equality, gender roles and gender identity, which are of major importance for extremism / fundamentalism and prevention have been barely considered in the community-oriented concepts up to now. Extreme right-wing women and girls are still often overlooked as the seemingly harmless gender when they are provided with specific strategic community functions or develop influence in the parents' council, social work, in nursery school and in community honorary offices and associations. Topics targeted specifically from a gender perspective by extreme right-wing organisations (e.g. the conservative culture-minded rejection of gender mainstreaming or the campaign "Death Penalty for Child Molesters") are not recognised or unmasked as being organised strategies. In Germany, we are still not prepared enough to meet the specific challenges of the so-called "honour-crimes" against girls / women (forced marriage, corporal punishment, rejection, honour killing) in Islamic extremism – or to encounter female forms of Jihand and male polygamy.

Just how important is it to observe gender aspects of the respective extremist milieu is also evident in criminological findings. Certain traditional concepts of the role of women and gender issues are not only systematically used for recruitment and propaganda by extremist organisations, British crime cartographies have also shown that those districts in which there are many gender-based conflict situations (which, for example, can be measured by the rate of forced marriages, honour-related crime and the frequency of women's and men's houses), are exactly those district in which there is a high density of violent extremist incidents.

In Germany's rural region it could be observed for some time that, especially in structurally weak regions, too few cultural, sporting and social recreational activities offers exist for girls and young women; opportunities for participation and adequate learning pathways are also lacking. Life in the community is often determined at most by a football club and the volunteer fire brigade. The municipal local

associations and political committees are dominated by men. This lack of diversity for women / girls means that it is exactly those girls with a higher level education, mobility and ambition who leave these regions. The young people who remain, with precarious job prospects and lower mobility, are predominantly male. These environments are known to be at high risk to turn towards right-wing extremism. A project which deliberately uses gender aspects of right-wing extremism prevention is active in only one East German district (Lola for Lulu). Based in the Ludwigslust district in Mecklenburg-Western Pomerania, the project offers counselling services and training for day care centres as well as counselling and awareness measures in schools with a special focus on gender and right-wing extremism and has received long-term financing from a private foundation.

The following general perspectives of gender-conscious community work can be mentioned:

- sensitise and train municipal stakeholders on the strategic role of women in right-wing extremism and militant Islamism
- girl-specific and gender-focussed offers to strengthen human rights attitudes in rural areas
- father and mother groups for processing experiences of violence and gender-repressive traditions (as mentioned above for inner-city districts indicated)
- confront right-wing extremism locally

This may concretely include the following aspects and measures:

Promote the establishment of an interagency cooperation network, which establishes a coordinated, field prevention and intervention approach against extremism / violence , sexism and homophobia, following the Danish model (Info Houses) in that the police, social work (fan-work, street work, clubs, etc.), protection of the Constitution, prison, schools, youth services (drug counselling, sect counselling, social skills training, leisure time oriented services, career counselling) and healthcare (social psychiatric services) communicate closely with each other at the local level. Connected to this is the establishment of a municipal center or service centre, with overdue interagency cooperation for citizens which is directly accessible in a trustworthy and protected manner.

In particular, measures to empower civil society and local stakeholders on-site seem advisable to

- ... find effective ways to counter sexist and homophobic statements in community public space from being normalised and trivialised, especially if this happens in the context of comments / incidents with a right-wing affinity or which are right-wing extremist
- ... support and ensure the protection of those who are stigmatised in the community, either because they often speak out against sexism, homophobia and right-wing extremism ("traitors") or because they themselves express an alternative gender-identity that differs from the norm.
- ... address the widespread pattern of tacit consent, which often exists for homophobic and sexist incidents - and offer and practice alternative ways of reacting.
- ... accordingly counter the strategies of shifting responsibility to others and to have opportunities to perceive the current on-site situation with personal responsibility as citizens committed to human rights without substantially placing yourself in danger.
- ... plan and implement community events to use extremist, homophobic or sexist conflict and violence which has occurred in the community and has been widely acknowledged in a systematic way to raise general awareness (e.g. in externally moderated discussion forums, mediation , citizen forums) – and particularly avoid the sexist / homophobic aspects of the incident becoming hidden under the large shadow of violence and right-wing extremism.
- ... express solidarity with victims and bear witness to their friends and family after such incidents and acts of violence occur which have a (right-wing) extremist and/or sexist / homophobic

context.

- ... heed the criteria of sexism and homophobia in the analysis of the community and its local history of events in terms of extremism and xenophobia.
- ... also review potential gender-awareness when assessing local potentials and options of human rights-based civil society.
- ... encourage urban and rural communities who have already formulated consensus guidelines and models, which should consist of general rules and the image the municipality wishes to present, to also explicitly formulate gender-oriented models.
- ... include local associations (sports, shooting ranges, volunteer fire brigade, THW) in a special way and offer specific information events and training for multipliers.
- ... particularly involve local key individuals who can exercise a high amount of influence on the local opinion of citizens.
- ... work in solid cooperation with the regional media as well as with national media. With the regional media, this involves avoiding incidents being downplayed or concealed; with the national media it is about ensuring sensational voyeuristic and excessively scandalised reports are omitted. From experience, the latter applies especially for the gender-relevant aspects of incidents. It is more helpful if the awareness of those responsible is supported by showing special attention is paid to the possible sexist and/or homophobic aspects of such incidents and that they require careful handling because they relate to important civil rights and have a high prevention value.

Examples: JUMP, Kitab, Lola für Lulu, mobile counselling teams, e.g., from Kulturbüro Sachsen e.V. and Miteinander e.V., Väteraufbruch Neukölln

Anti-violence training / reconditioning violence

Anti-violence training is usually a measure used for juvenile delinquents and offenders or as a probation service. In many cases, participation is mandated by order of the youth welfare office or courts and completed as part of the prison sentence. In some cases, schools or youth workers encourage participation in anti-violence training. 90 to 95 percent of anti-violence training is attended by boys/men and was also specifically created for them.

How does anti-violence training function?

Anti-violence training includes exercises and settings in which the client deals directly with their patterns of aggression and violent behaviour. In the meantime, it has largely been agreed that earlier (and widely marketed) methods using the so-called “hot seat” were sometimes based on false assumptions; it was not uncommon for them to cause highly problematic developments, because these methods use direct provocations, insults and humiliation to teach the participant coping skills for provocation. Such action is incompatible with a human rights-based approach. On closer inspection effects were determined which especially ran counter to the actual goal, which had led to these approaches being less often used in their original form.

Contemporary violence processing measures and acute violence prevention training proceed contextually and systemically and abstain completely from the use of humiliation and provocation. The goal is namely to enable young people to reflect on the deeply-rooted social mechanisms of self-exclusion and acting out anger and process this together in the group. At the same time, key personal competencies such as emotional control, emotional intelligence, empathy as well as personal reflection and relationship skills are strengthened and resocialised.

Different phases of work

A group setting is usually selected for processing violence and anti-violence training. In the first few preparatory sessions of the intervention a lot of attention is spent on allowing a climate of mutual trust to develop and building the relationship between the participants and the social therapist. For this purpose, it is necessary to be together in a way that is based on an open process, intense participation and is voluntary, where a narrative exchange of individual biographies and life experience can take place. One-on-one sessions often help prepare individuals for the challenging group work.

In addition to thinking together about the circumstances of growing up in one's own family, talking about friends is also very important. What is essential for life with peers in the clique? What about those who do not belong and receive hostile treatment? What settings and resentments prevail? Are there any leaders/leading figures? To what extent do they behave fairly, violently or with scheming? Are there compulsions, compulsive actions or ideological compulsive thinking? What feels good, what is ambiguous? Who provides help there? From experience, when asking these questions – as with family issues – participants quickly reach topics of violence, extremism, fundamentalism and inhumane actions/settings.

In the background, there is very often experience of suffering from violence, humiliation and helplessness (especially in their own family) which needs to be addressed with experienced psychotraumatological caution and should not in any case be avoided. The absent, unavailable or violent father is often particularly important for young men – but also for women and girls – as well as a parent frequently moving or changing partners or with mental illness, drug addiction and excessive demands. Experiences of sexual violence/boundary transgressions is also not uncommon for young women. These experiences are also additionally explored in one-to-one sessions and their significance for the subsequent violence and destructive actions are discussed. These preparatory stages of biographical exploration are

sometimes supported by a genogram structure or family photo work.

The basic attitude by which the trainer/social therapist is led is one of attentiveness which is simultaneously characterised by incorruptible questioning and analysis as well as personal attention and esteem. On the one hand, the participant's behaviour and opinions are questioned critically, and the professional working with them takes a clear position. On the other hand, the participant as a person is respected unconditionally and valued and supported in their attempts to clarify and process their experience. These two different behavioural strategies hold no contradiction – for example, between an accepting and a confrontational approach. Rather, they represent two mutually dependent and complementary registers which, with careful adjustment and adaptation, can be used in the respective situation.

Therapeutic treatment of acute action sequences of violence and uncontrolled escalation is at the centre of this form of intervention. An exact reconstruction of the course of events in one's own act of violence in the group or one-to-one proves to be a great emotional, intellectual and linguistic challenge for all parties involved. The aim is to understand and discuss in detail each individual steps initiated and committed in the act. Since personal boundaries are pushed to the limit, trainers do not use a provocative process but, rather, one that is very respectful of boundaries.

In addition, exercises for the perception of self and one's own body are offered and skills for self-control in explosive situations are learned. They make it possible to accurately perceive the physical and emotional signs of the impending escalation of violence within one's own self. This may involve emphatic gestures of distancing, rejecting and moving away from acute scenes. Evoking mental fantasies (e.g. about family, possibly the mother, beautiful places, visions of future goals) can momentarily calm the situation and prevent the outbreak of violence. These mental and behavioural exercises can be learned without having to use intense provocation training.

Further gender aspects and recommendations

There is no other place where the relevance of gender-oriented work is as apparent as in processing violence and in the work with emotional and intellectual backgrounds that biographically determine and acutely create violence. A male and female extremist or violent offender who is not also sexist and homophobic and is not characterised by gender issues that are filled with conflict and tension on a personal level does not exist. These topics always coexist.

Moreover, this is not only an empirical coincidence of character traits but, rather, conflicted mental dynamics in their own gender identity which are a key component of acute motivation for extremist groups and hate-oriented action. Because of this, very different forms of violent extremism – those which are rivals – are always equally directed against self-determined women and homosexual persons. Conversely, British crime cartographies demonstrate that those districts in which many gender-based conflict situations occur (which, for example, can be measured by the rate of forced marriages, honor-related crimes and the frequency of women's and men's houses), are also the same districts where there is a high density of militant extremist manifestations.

When processing violence in adolescent and adult women specific characteristics are topics such as self-injury, eating disorders and sexual violence which, although also recorded, is less common among young men (and therefore possibly more difficult to address). Another gender-related issue is the low social status young women have in many background which has led young women to increasingly attempt to gain recognition from the group by committing criminal and violent acts. Working with young women also differs in that they often employ subtle forms of passive-aggressive provocation, which motivate others (young men) to commit acts for which they are not even recognisable as being the perpetrator.

Many more boys/men engage in physical violence than girls/women. However, women who engage in violence are also often overlooked by police and educators or are not taken seriously. It appears no one believes they are capable of brutality and militancy. Many extreme right-wing and Islamist organisations use this bias by strategically deploying women, also for acts of violence (beatings of left-wing oriented girls, transport of weapons and explosives, etc.). Youth welfare offices, the police and judiciary need to

become aware of the forms of violence that girls/women engage in. It must be understood that the instigation and incitement to violence, verbal attacks, strong group-based rejection and hate speech and their spread in the context of far-right orientations and militant - religious fundamentalism are also an expression of violent behaviour and, therefore, would have to be more strictly punished.

Particularly for young women, institutions often provide anti-violence training in individual settings, not least to meet the low number of cases. Organisations that offer group training for girls have, in part, difficulties reaching their minimum number of participants. Since violent behaviour in women is taken less seriously and is punished less severely, female violent offenders have less external pressure for personal development and change.

In addition to raising awareness about forms of female violence in the context of right-wing extremism and militant religious fundamentalism, girl/women-specific anti-violence training needs to be offered more (e.g. in the context of family-oriented support/see field of work description). Training and individual assistance should connect strengthening the personalities of young women with the reflection of one's own gender identity and existing gender conflict with ideological beliefs and the personal processing of violence.

Examples: Denkzeit-Gesellschaft e.V. (Time to think), *IMMA e.V.* - Initiative *Münchner Mädchen* (initiative for girls from Munich), ifgg - Institute for Gender-Reflective Violence Prevention, Violence Prevention Network

Exit work

Shortened version for conference binder

The following article focusses primarily on the topic of distancing from right-wing extremist scenes. In Germany, so far comparatively little experience is available regarding gender aspects for targeted exit work in militant religious fundamentalism. In this respect, cooperation with the Radicalisation Awareness Network will be helpful in the future.

In Germany, most offers of exit support are either state offers, which were often set up by the state youth welfare offices, or offers from independent youth welfare institutions in the individual federal states. In some cases, the exit offers from the state offices are connected to the protection of the constitution.

Recently, the National Working Group set up the association "Ausstieg zum Einstieg" (Exit to Entrance, BAG exit work) as an independent, nation-wide player in the field of exit work: http://www.ausstieg-aus-gewalt.de/tl_files/aag_de/images/workingfolder/projects/modern_green/LEITBILD%20der%20BAG.pdf.

The BAG exit work has evolved from among the former promoters of the Xenos special programme "Ausstieg zum Einstieg" (2009-2014). The Friedrich Ebert Foundation (FES) accompanied the BAG founding process on behalf of the Federal Ministry of Labour. The FES is not a member, but sees itself as their partners. The BAG is an independent acting operator.

With the exception of Saxony-Anhalt, each state in Germany currently have an exit support offer for members of the extreme right milieu. The vast number of those willing to seek exit help are (young) men who want to break away from the scene or have legal obligations to do so. The percentage of women is currently not possible to determine and is expected to range between about 3-10%.

The methodological importance of understanding one's own masculinity and femininity corresponding to the process of working with male and female gender identity has not yet been sufficiently determined. However, it is striking that the percentage of female staff who work as exit support is considerably high. This has also apparently not happened by chance, but seems to be the expression of a targeted – although not yet systemised – approach with gender connotations.

How does exit support function?

There are two fundamentally different approaches in the practical strategic exit support procedure:

- a) **The silent exit - "better for the small fry"**: In this approach, so-called "legends" are developed by which the individual willing to exit can act in the scene environment without having to fear threats or complete isolation. In this case, harmless lifestyle reasons are developed to explain why one can no longer be actively involved in the scene. It might be for financial reasons (e.g. the need to pay off debt) or career changes (beginning training, applying for or starting a new job which is politically sensitive), or due to family circumstances (taking care of children). Family and gender issues may perhaps play a central role here.
- b) **Public distancing – normally chosen for big names in the scene**. Here, the individual willing to exit is supported in explicitly distancing themselves and in publicly taking a stand. This exit path must be carefully prepared and attended to with great care. For one thing, a much greater personal pressure to change is to be expected in this process. Secondly, the person taking this path may possibly also be perceived as a "traitor to the cause".

Exemplary steps of exit support

The person willing to exit – or distance themselves – either approaches exit support institutions or are referred there by youth workers or similar help services. Before beginning the actual casework and exit work, some preliminary steps are completed which are necessary to ensure a targeted work process.

1. Analysis of potential and pressure for change

Firstly, the worker and individual willing to exit sketch out an exact reconstruction of the overall position the person currently finds themselves in. This first requires that the person willing to exit issues a confidentiality release, so that the helper can obtain the necessary background information and clearances with the authorities, youth welfare offices, police, court assistance, etc.

2. Case history and motivation check

In the second step, it is important to better get to know the person willing to exit by means of in-depth one-to-one sessions so that an analysis of the potential and pressure for change can be made.

During the consultation, the worker systematically explore four dimensions to assess the potential / pressure for change:

- a) The personal dimension: What self-perception, social / cognitive skills and life dreams / goals exist? How do family, friends and relationships shape the person? What youth cultural background, music preferences, media habits, and leisure preferences do they have?
- b) The specific problems: What particular challenges are there in terms of substance addictions (alcohol, etc.), financial debt, housing, education, professional status? Are there psychosocial risk factors, for example, in terms of emotional control and violent behaviour or mental stability and psycho-traumatic stress?
- c) The external scene location and criminal history: Does the person belong to an extremist organisation squad? What level, hierarchy position and function do they have? How long have they been in the scene? To what extent are they more of a "casual Nazi" who only participates in scene activities on special occasions, or a firmly integrated representative figure of the scene? What history do they have of crimes, penalties and rehabilitation judging by the police documents and other documents? To what level do they accept violence and what risks are there of impulsive violent actions?
- d) The individual scene location and personal attitude towards right-wing extremism:

What degree of emotional attachment and social links to right-wing extremist contexts are there? In other words, what psychosocial functions does belonging to the scene have for the person? What is their perception of the personal risk of exit or distancing? What motives are there for the person's plans to move away from their current involvement in the the right-wing extremist scene? How do they imagine such separation or exit?

Gender-related factors may play a major role in all four dimensions, especially in the personal and individual dimensions. With regard to the motivation for exit, it has been observed that new partners – and the change in perception from the intimate partnership associated with them – often play an essential role in developing exit motivation. The commonly noted disappointment and disillusionment about the scene often have to do with specific restrictions and conflicts with the concepts of masculinity or femininity played out there. In individual cases, coming out as homosexual or bisexual may be a significant factor.

3. Priorities Safeguard – Ensure Safety – Create a Support Plan

In the third step, a support plan is prepared, which leads to a kind of contract being formed between the

client and the exit support. The commitment created by a fixed agreement is a key condition for the work to be successful. Because scene members as those exiting the scene often have had many stressful experiences with relationships ending, the binding nature of this new working relationship must first be explicitly expressed on both sides. In order to acquire solutions, precautions must be also taken on how one will concretely proceed if doubt surfaces or the contract is breached. In assisting the exit process, the most important task is to establish a secure level of trust between those offering exit support and the client willing to exit – a task which is indeed important for all forms of intensive prevention and rehabilitation work.

Objectives: In this work agreement objectives are stated which were developed from the current situation clarified together as well as the case history. For example, a crucial personal development goal could be to dissolve and break through certain patterns of aggression and violent behavior and repeating the so-called spirals of violence. They can also agree to refrain from certain forms of expression (those which are full of resentment or are inhuman) or learn alternative ways of behaving. Where appropriate, specific public positioning measures can also be a personal objective.

Desires: An important task in exit support is integrating the personal needs and desires which were decisive factors for the person's involvement in the scene. The person willing to exit must feel that the exit is personally meaningful and meets their needs. Therefore, so-called functional equivalents are developed. These functional equivalents are developed to replace certain forms of satisfaction that had been met by the scene. (...)

With these specific needs, the person's concrete desires may also give them certain perspectives for their professional and private life after the development. It is evident that the perspective of gender and gender-related behaviour in dealing with the personal needs and wishes of the client is very important because the need for companionship / cohesion, excitement / thrill or political debate often have gender connotations; it/there is also the need for stable mental health. Furthermore, in addition to specific personal needs, the desire may arise to become a responsible parents and be a mother or father to children in a certain way (which always has gender connotations).

Responsibilities: To meet the relevant factors for such a complex work process, exit support works together with a number of partners who are consulted when necessary and with the client's agreement (e.g. anti-violence training, debt or addiction counselling, psychotherapy, parent and child centres, sport offers).

Gender aspects

So far, the gender aspects of exit support have not been systematically and conceptually considered by those working in the field – but they have often been followed intuitively. Therefore, the following gender specific strategies have sometimes been observed in direct practical experience:

Team composition

Exit support workers offer mostly male – though sometimes female – alternative role models to the previous ideas and experiences of the client.

In cases where a person's working relationship with a man or a woman is difficult for personal reasons or causes conflict for some reason, they will work with someone of the same gender. On the other hand, they will deliberately work with the opposite gender when work with someone of the same gender would be filled with conflict (which is sometimes the case with male clients, who are strongly influenced by feelings of competition or have an inhibiting aversion to a person who is not considered to be sufficiently masculine). The option for when, how and to what extent psychotraumatic or gender-related emotional processing can be included in the exit process must be weighed.

Gender as a topic in exit work

Gender role expectations, which were important in the activities of the extreme right milieu scene, are discussed in the exit process. Until this point, ideas about masculinity were only approached as a general topic. It is rather an exception to include questions about attitudes towards self-determined women and homosexuals as a systematic part of the exit work. Plans for girl and women-specific exit support approaches have begun sporadically (e.g. with the Arbeitsstelle Rechtsextremismus und Gewalt [ARUG] in Lower Saxony [as of summer 2014]).

Women who seek out right-wing extremist scenes are often fascinated by a physically strong, dominate male appearance and martial forms of expression. A strong need for male protection is sometimes included in this. Taking this need for protection into account in an appropriate manner poses a particular challenge in exit support for women.

Relationships and marriages between right-wing oriented partners are often characterised by domestic violence and abuse. Women willing to exit who are simultaneously leaving a violent partners may be even more threatened by this and its immediate companionship context.

Those women who themselves become perpetrators in extreme right-wing and/or groups characterised by hate and violence sometimes do so because they wish to offset the suppression and low social status that they have in their home environment and partly also within the scene. The low sense of self-esteem connected to this (which is sometimes only effectively hidden) presents a particular challenge for exit work, because the goal is indeed to make a dedicated and self-confident personal decision to dissociate.

A topic which predominantly comes up with women willing to exit, and may play a role at all levels of psychosocial work with these women, are experiences of sexual assault. In this case, it seems advisable to make additional therapeutic help available to accompany the exit process.

Those women who take an active and aggressive role in right-wing extremist scenes sometimes use rather indirect, passive-aggressive strategies. They are more likely to incite the men to violence rather than becoming a violent offenders themselves (somewhere along the pattern of: "That foreigner came on to me. Do something!") This pattern of taking violent action in a subtly indirect way may also be still be perceived as "completely normal" in the exit process, so that they reject reconditioning in the pedagogical situation.

Thoughts on why girls and women only take part in exit programmes in very small numbers:

Since women are rarely arrested or convicted due to (violent) activities motivated by prejudice, they feel the need for exit to a lesser extent; the pressure caused by impending sentences and probation, which often play a crucial role for men willing to exit, does not come into play here.

The ways in which people willing to exit find out about locally accessible institutions offering exit support are usually informal and unofficial. Friends, educational caregivers, the working environment, local media or similar channels of dialogue may offer the information. Hearing about a positive exit process completed by an acquaintance or well-known person from the region may help give the impetus to become more aware of exit support. Since not many girls and women exit by means of exit support, there are hardly any example stories about such an offer of support.

Exiting extreme right environments is generally more complex for women than for men and is more difficult to achieve. This is connected to the image of women in the right-wing scene; women have a very gender-defined role, which requires them to provide extensive support men in the scene – particularly their male partner – and to be available for the political cause in many ways. Women are possessively associated with the cause in a different and more powerful way than the men. These implicit claims of ownership are consciously accepted and lived out by many of the female scene members as models for their femininity so that they become an established element of the scene. A woman exiting is thus often connected to personally leaving a man associated with the scene; even without this, it is perceived as a stronger offense and a double betrayal of the cause.

The exit process of a woman can become considerably complicated when there are also children that resulted from the relationship with a man belonging to the scene because, from a right-wing extremist point of view, these children may possibly be seen as a possession belonging to the scene whose abduction can cause further insult to the members.

Through cooperation with specialists in the Radicalisation Awareness Network of the European Commission it became clear that many many parallels exist between these situations and gang crime in Britain, which can be informative for an interdisciplinary overview (on the subject of archaic / pre-modern gender role expectations.)

Gender recommendations

Accessibility of girls / women for distancing processes

Just as girls and women are often underestimated and overlooked as extremist participants and perpetrators, the need to develop and test specific targeted distancing services for girls has also been disregarded up to now. Family-oriented counselling centres, mother and baby units or youth welfare institutions could be particularly good starting areas and, for domestic violence, women's shelters would also be an option. Since violent and right-wing oriented girls and women are also found in prison in comparably low numbers, this would also be particularly applicable here. Women's prisons (in Vechta and Berlin) have also already gained experience in this matter, particularly in relation to highly violent women.

Youth and family welfare facilities, on the other hand, tend to especially see their client's need for support in the strictest sense of the word, a need for which they are responsible for as an institution; for example, women's shelter offer first and foremost protection from violent partners and trauma-therapeutic support. The client's scene context processing is generally not part of the support plan. Thus, there is great danger here that the client will return to their former group and behaviour and, therefore, their right-wing extremist affiliation and activities remain completely unprocessed, although they are usually an integral part of the need for support which emerged.

Furthermore, experience has shown that parenthood is a good time to initiate and implement changes in how one lives. Expectant parents, especially young mothers, also come into contact with a variety of family and youth services offerings. This being the case, it seems advisable to raise the awareness of family helpers, midwives, mother and baby units and youth services among others, and teach them intervention skills. In the context of family-oriented support, it is more promising to create coaching possibilities for clients so that workers can assist them to gradually and permanently distance themselves from right-wing extremist membership – and to personally process the experience.

Gender-aware distancing

1) Topics / strategies for girl and women-oriented exit work and addressing those vulnerable

- Strengthen friendships and partnerships to girls / women and boys / men outside of right-wing extremist circles!
- Girl-specific empowerment offers: Safety from a relationship, yes – dependency no! The feeling of safety and strength girls / women experience (as well as boys / men) in a close, intimate relationship with a partner is valuable. The person's need for relationship should most definitely be taken seriously. Should it, however, result in dependency and oppression, there is reason to encourage processing and ending the relationship. In this case, resource-oriented alternatives of self-empowerment can be supported.

- Carefully include trauma therapy: Women in exit support often have experiences with family and domestic violence, sexual abuse and abuse from their own clique. These issues can often only be addressed very late and only partially by those exiting.
- Take up the social and political concerns of young women and strengthen commitment! When personal social and political commitment is apparent, this can be promoted and elicited in applicable areas (environmental protection, criticism of globalisation, human rights work, church social work, social justice, animal welfare, a voluntary social or cultural year).
- Take up and support youth cultural creativity! When a tendency towards creative or (youth) cultural expression is seen, this can be picked up and led in the right direction.

2) Specific considerations for distancing work with right-wing parents

- There are particular challenges in working with parents willing to exit when either only the mother or father wish to leave the scene.
- Exit work will possibly have to be connected with parenting counselling. Child welfare and protecting the children from the possible negative effects of belonging to the scene are a key focus of the work.
- Mothers exiting the scene can prove to be especially difficult due to threats of violence / harassment or child abduction.
- A functional network of exit / distancing work with youth and family welfare and the case law / criminal justice seems wise as practitioners need to be aware of particular difficulties in the separation / divorce of parents as a result of exit processes.

Raise the pressure to change

The role women play in the right-wing extremism poses a particular challenge for the work of the police and judiciary. Exit support practitioners report that they barely come into contact with female (violent) participants in the far-right scene because their deeds and activities go unpunished and, therefore, have no influence. Due to so -called "gender blindness", the police and judiciary tend to underestimate or overlook female perpetrators, so that the girls / women are not held accountable. Thus, for them there is no immediate reason / pressure for them to deal with their own extremist actions.

Practitioners therefore commonly need to extend the concept of violence and also to acknowledge the fact that prejudice motivates the acceptance of violence. Practitioners see prejudice motivated acceptance of violence, for example, when young women cheer on or support their male clique members in violent attacks (or, in any case, do not prevent or report this behaviour), or when women translate texts and spread them around the neighbourhood and Internet, inciting hatred and violence against third parties. As far as is currently possible in the context of law enforcement and justice, it would be advisable with women in particular to pay more attention to abetting, incitement and the failure to give assistance; when these reliably led to criminal proceedings, starting points for distancing, withdrawal and rehabilitation would occur.

Example approach / project / link

(R)auswege

ARUG

Best practice / fields of work- Overview

Counselling and training

- **ARUG Frauen und Rechtsextremismus:** further training and professional exchange / raise awareness about women in right-wing extremism
- **cultures interactive e.V.:** Hako_reJu_ training module for gender and right-wing extremism / professional support / coaching for communities and youth workers, further training for social work students and nursery school staff
- **dissens e.V.:** training and further education for schools and youth work / programme offers for youth / explore personal role models and role models in society
- **Fachstelle Gender und Rechtsextremismus:** training and professional exchange / raise awareness about women in right-wing extremism / explore neo-Nazi role models
- **Mut vor Ort:** pilot project for providing further training and advising to youth centres / explore neo-Nazi role models

Anti-violence training

_ which specifically focus on girls and / or reflect on gender roles in the context of violent behaviour

- **Institut für genderreflektierte Gewaltprävention (IfGG):** TESSA (Training Empowerment Support Youth and Adults) systemic solution-oriented anti-violence training for children, youth and young adults
- **Denkzeit:** training and programmes against violence, delinquency and disturbed behaviour, Berlin
- **IMMA e.V.:** "Cool for life" anti-violence training / EU project "girls using violence" / ZORA – open youth work for girls / residential and non-residential services, Munich

Prison

- **Rollenwechsel:** pilot project from Miteinander e.V. / exploring gender role models
- **Violence Prevention Network e.V.:** "Abschied von Hass und Gewalt" (farewell to hate and violence) - training: exploring images of masculinity in the context of violent right-wing extremism and Islamic fundamentalism is part of the training

Outreach and open youth work

- **cultures interactive e.V.:** training courses, project days and workshops for young people / gender-reflective youth culture programme offers / target group-specific approach for schools, youth work and youth services
- **dissens e.V.:** programmes and services for youth to strengthen alternative role models for masculinity and femininity

- **Heroes:** project from Strohthalm e.V. / multiplier training for young men in order to, among other things, promote equality and fight against oppression in the name of honour in peer-to-peer workshops at schools
- **Gangway e.V.:** streetwork with right-wing oriented youth and others in Berlin
- **Vaja e.V.:** streetwork with right-wing oriented youth and others in Bremen. Team "recl" work with right-wing extremist cliques

Family-oriented support

- **Lichtblicke e.V.:** support for parents of right-wing extremist children / organise self-help groups / consulting and further training for family support workers on how to handle right-wing extremist parents
- **Lidice Haus:** counsel and accompany parents of right-wing extremist children / consulting for youth centres
- **REXEL:** raise awareness about right-wing extremist parents, training offers in prison for right-wing extremist parents

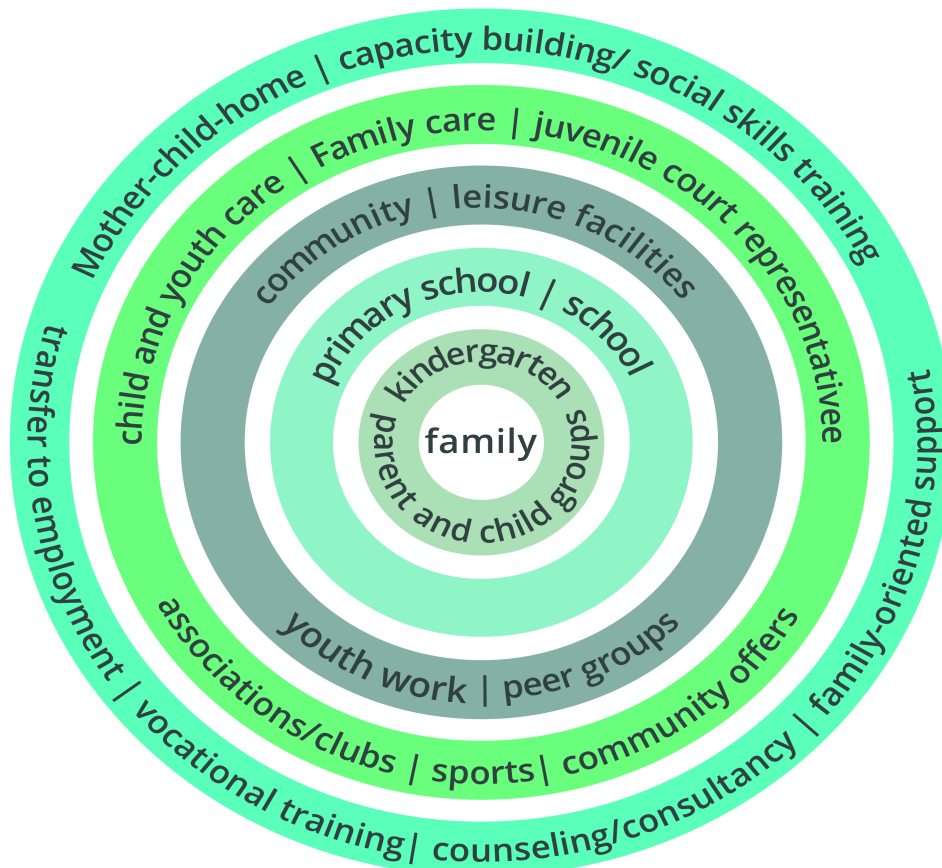
Community-oriented approaches

- **Aufbruch Neukölln:** fathers group moderated by psychologists / explore masculinity and violence
- **Kitab von Vaja e.V.:** advice centre for parents and educators concerning militant Islamic movements
- **Kulturbüro Sachsen e.V.:** mobile counselling team (MBT) / expert coaching for youth services / foster democratic participation in the community
- **Lola für Lulu:** project in connection with the specialist department "Gender und Rechtsextremismus" (gender and right-wing extremism) / counselling and training for parents, nursery school staff, etc. / seek to strengthen local female civic actors in the Ludwigslust district (Lulu)

Exit support with gender-specific experience

- **ARUG Ausstiegshilfe:** Braunschweig / Lower Saxony
- **JUMP:** CJD Waren (Müritz) / social space-oriented exit-support work Mecklenburg-Western Pomerania
- **(R)auswege** exit support / Rheinland-Palatinate
- **Bundesarbeitsgemeinschaft "Ausstieg zum Einstieg" e.V.:** (BAG Ausstiegsarbeit) Federal Association exit-support work

Gender-specific difference model on socialisation, turning and distancing processes



This model highlights the differences in the socialisation of girls and boys which are important for turning and distancing to extreme right or inhuman religiously-motivated scenes and movements. The illustration follows a circular path from the inside to the outside. Several important factors for turning to extremist ideologies are presented and merging socialisation phases are arranged in groupings, both outlined in chronological order.

In preparation :: // Gender-specific differences are related through short exemplary case histories and descriptions. The case histories are made up of a combination of participant observation, group discussion process and interviews with young men and women as well as professional experts.

There are plans to place an animated version of the difference model on www.womex.org. A window will open with descriptions and case histories when you click on the respective categories / groups (family, leisure activities, advice, etc.). The case studies provide tips for starting points in gender-focused prevention and distancing work. They are also used as exercise materials in training.

We are also still looking for suitable case histories.

4. Participants' profiles / fields of work

4.1 cultures interactive e.V.

Cultures Interactive (CI) is a NGO that works both in prevention and first-line deradicalisation with at-risk young people that are susceptible to violent rightwing extremism or ethno-nationalism/ religious fundamentalism – also to xenophobic, racist, and other forms of hateful and exclusionary behaviour. CI works in both inner-city and rural areas, mostly in community, youth club, and school settings, in singular instances also in youth prisons. There CI applies the 'Fair Skills' deradicalisation approach which combines youth-cultural workshops with civic education and deradicalisation interventions, anti-bias and democracy pedagogy and modules of prevocational training; furthermore, it adds the element of psychologically based self-awareness group-work.

Since its federal model project 'Culture Areas' (Kulturräume) in 2008, CI has continued to develop cross-sectoral 'Regional Development' approaches. In this train of work CI promotes human rights and radicalisation awareness in regions/ districts that find themselves strongly afflicted by extremism and hate crime, especially in ex-GDR rural and small town areas of Eastern Germany. Bottom-up youth group interviewing, assessments of the young peoples' socio-cultural neighbourhoods, training of first-line youth-workers in sensitive areas, and open space and community conferencing is employed. The acquired knowledge is then brought into multi-agency roundtables of community stakeholders from schools, social/ youth work, police, and local government.

With regard to practitioner personnel, peer youth-cultural protagonists, civic educators, psychotherapists/ counsellors, and community consultants work together. CI's 'Fair Skills' deradicalisation approach has been chosen as show-case approach by the federal model project evaluation procedures.

A particularly promising aspect of both the 'Fair Skills' and the 'Regional Development' approach might be that it includes resources from psychotherapy – the open-process self-awareness group – into settings of prevention/ civic education and deradicalization interventions.

At present, CI develops tools to specifically engage girls/ women and emphasize gender awareness methods within deradicalisation. These innovative methods will then be introduced into the 'Regional Development' approach, above all in Eastern German regions where a demographic gender split aggravates issues of radicalisation and hate crime.



Verein zur interkulturellen Bildung und Gewaltprävention
Mainzer Straße 11, 12053 Berlin
Fon: 030 60401950 / Fax: 60401946
Info@cultures-interactive.de / www.cultures-interactive.de

4.2 Radicalisation Awareness Network – RAN

The people best placed to tackle the phenomenon of radicalisation are the so called first-liners – people in direct contact with targeted individuals or vulnerable groups of population. Across Europe, practitioners, researchers and NGOs have extensive knowledge on how to deal with this issue on the ground.

In order to help the first-line local practitioners and to facilitate the exchange of experiences and best practices between them, the European Commission set up the EU-wide Radicalisation Awareness Network (RAN), officially launched on 9/9/2011 by Commissioner Malmström.

RAN Deradicalisation (DERAD) is the working group which focuses on first-line workers who are involved in deradicalisation processes.

Key challenge

First-line deradicalisation is intended for perpetrators in prison and probation and young people who are close to violent extremist and radicalised circles. The working group looks into all forms of extremism, including religious extremism and gangs. NGOs of specialized practitioners are very innovative and successful in their deradicalisation efforts. Therefore, they will be key to success in deradicalisation. But it is crucial that statutory first-line practitioners are represented in RAN DERAD as well. This means prison and probation staff and police, representatives, especially those involved in community policing and police crime prevention.

Objective

The objective of this working group is to exchange European best practices and approaches and communicate how deradicalisation interventions should work.

RAN DERAD poses some basic questions and issues on “first-line deradicalisation”:

- How can first-line practitioners (NGOs, statutory etc.) be strengthened and supported?
- How can work conditions be re-considered and improved?
- How can professionalism and quality management be secured?
- How can the practitioners' experiences and expertise be documented?
- How can feedback be given to the institution?

Strategy

The group will focus on the methods and tools used in the different national and regional contexts as regards deradicalisation work. This may lead to an analysis about the key factors and general guidelines of successful first-line deradicalisation work in various contexts. From there, training programs for practitioners will be developed.

Working Group leaders:

Harald Weilnböck (Germany)

Robert Örell (Sweden)

4.3 National participants

Michaela Köttig

**Research Network
on Women and
Right-Wing
Extremism**

Frankfurt a.M.

When examining the phenomenon of right-wing extremism, male perspectives still dominate, not only with regard to the majority of researchers, but particularly in the frequent lack of attention paid to gender-specific aspects of research. The Research Network on Women and Right-Wing Extremism attempts to counter with a more differentiated and gender-reflective view which is essential for proper analysis and for the situational development and targeted group-oriented models for action.

The research network was founded in 2000 by several young researchers motivated by the wish to establish a regular exchange between the various researchers who work on the subject of women in right-wing extremism.

Nationwide and interdisciplinary, the network is composed of sociologists, political scientists, educationalists / educators, historians and journalists who are active in a university and non-university context.

Heike Radvan

**Amadeu Antonio
Stiftung**

**Department of
gender and right-
wing extremism
Berlin**

Dr. Heike Radvan, born in Rügen in 1974, is an educationalist who received her doctorate on the subject "Educational Practice and Anti-Semitism" at Freie Universität Berlin. She studied social work at the Alice Salomon University of Applied Sciences in Berlin and has worked at the Amadeu Antonio Foundation on various topics since 2002. These include gender-reflective prevention of right-wing extremism, educational practice in dealing with anti-Semitism and anti-Semitism in the GDR. For the foundation, Ms. Radvan coordinated the German language travelling exhibition "Das hat's bei uns nicht gegeben! Antisemitismus in der DDR" and the English language exhibition "Germany after 1945: A Society Confronts Anti-Semitism, Racism and Neo-Nazism". Since 2008, she has designed and implemented the project "Lola für Ludwigslust. Women for Democracy in the district Ludwigslust". She has headed the specialist department "Gender und Rechtsextremismus" for the Amadeu Antonio Foundation since 2011. Dr. Heike Radvan is a lecturer for the European Master for Intercultural Education at Freie Universität Berlin

Isabell Stewen

**Association to
promote
acceptance-based
youth work**

Bremen

Isabell Stewen, a teacher with the first state examination, works with right-wing cliques in the team at Akzeptierende Jugendarbeit and for the association's advice centre pro aktiv gegen rechts – Mobile Beratung in Bremen und Bremerhaven (proactive against right wing extremism – mobile counselling in Bremen and Bremerhaven) to promote acceptance-based youth work (VAJA) www.vaja-bremen.de

Main areas in work:

Right-wing oriented girls/right-wing extremist women, counselling parents and relatives of right-wing extremist youth, advice on extreme right-wing incidents, assaults and conflicts, conceptual development.

Ricarda Milke

**Miteinander e.V.
Model project
„Rollenwechsel“**

Halle

Our pilot project hopes to answer questions such as: What role do gender aspects play in shaping right-wing extremism and the developing right-wing attitudes? How can prevention work be used here? How can we address the gender aspect in pedagogical work? Are there approaches that are suitable for this type of pedagogical work and how can they be applied? Are there protective factors that counter the turn to right-wing ideology?

Approaches for educational strategies should be developed that critically include gender socialisation and young people's search for identity.

In most cases, the approach is co-educational and on a voluntary basis. The goal is to work with set groups over a longer period of time. This requires long-term and close cooperation with individual institutions.

In addition to content-related and thematic discussions, human rights and democratic standards are also important in our work. We work on different topics that are oriented

towards the world and the interests of young people which can also be introduced by the young people themselves. For this we use a variety of theatre and cultural educational methods such as theatre, pictures, photography, film, writing, etc. These are linked and thematically supplemented – for example, by taking up aspects of youth culture – with elements of body work and methods from political democracy and human rights education (historical learning, biographical work, etc.). Proven approaches are then passed on to practitioners who use them as professional support for developing and implementing their work.

The main target group are young people in structurally weak regions and multipliers who work with the target group.

Olaf Stuve

***Dissens- Institut
für Bildung und
Forschung e.V.***

Berlin

Olaf Stuve, sociologist, lecturer and trainer in (professional) further education and youth work with focus on gender reflective education and critical masculinity studies. Further key topics in his work are: racism and anti-racist education, social class and intersectionality. At the moment he is working in the project Geschlechterreflektierende Neonazismusprävention. The main goal of this project is to establish a gender-reflection in the field of neo-Nazism prevention work and to sensitise pedagogically active staff in the field to these issues according to current studies promising.

Contact: olaf.stuve@dissens.de

Last Publication regarding the issue:

- "Nazis haben wir hier nicht" Überlegungen und Problematisierungen zu einem pädagogisch sinnvollen Verständnis und der Frage der Begriffs-Wahl. In: Debus, Katharina/Laumann, Vivien (Hrsg.) 2014: Rechtsextremismus, Prävention und Geschlecht.
- Vielfalt_Macht_Pädagogik. Arbeitspapier 302 der Hans Böckler Stiftung. Düsseldorf, S. 179-208. (http://www.boeckler.de/pdf/p_arbp_302.pdf)

Frauke Büttner

***Research Network
on Women and
Ring-Wing
Extremism***

Berlin

Frauke Büttner holds a degree in political science and has specialised in opportunities for action in prevention and intervention of right-wing extremist and racist manifestations for the past 12 years. From 2002 to 2004, after completing her studies in German studies, Spanish and political science at Freie Universität Berlin, she worked as a consultant in the mobile counselling team against right-wing extremism in Thuringia (MOBIT) and helped develop the project. Among other things, she contributed to the conceptual and content development of a module for non-racist education (baustein.dgb - bwt.de). Starting in 2005, she worked in Berlin projects such as the network against right-wing extremism in the Berlin district Pankow [mosquito] and mobile counselling against right-wing extremism in Berlin (MBR). She has been working freelance on these topics for the past several years.

Her main focusses are on possibilities for action and arguing against right-wing and racist slogans (www.gegen-argument.de), lectures and workshops on women and right-wing extremism as well as anti-racist and intercultural education. In addition to the situation in Germany, Frauke Büttner also takes manifestations of right-wing extremism and counter-concepts of democracy in Spain into account.

The political scientist provides consulting, facilitation and project coordination for the fields mentioned above as well as process support. She is a member of the Berlin-based Society for Democratic Culture (Verein für Demokratische Kultur in Berlin e.V.)

Danilo Starosta

***Kulturbüro
Sachsen e.V.***

Dresden

Since 2005 consultant at Kulturbüro Sachsen e.V., holder of a degree in education.

Dealing with national socialist scene and its activities in the fields of child and youth welfare / kindergarten; "post migrant" youth work, self-determined youth / -work, monitoring of national socialist movement and its politics

Wiebke Eltze

**LICHT-BLICHE
 Network for
 Democracy**

Berlin

Wiebke Eltze holds a degree in political science and is project manager of LICHT-BLICHE Network for Democracy.

The central aim of the network is to take preventative action against right-wing extremism, racism, group-focused enmity (GFE) and potential anti-democratic attitudes in the population as well as to strengthen awareness of developments which endanger democracy.

A reliable structure, LICHT-BLICHE promotes the development of a democratic culture through the initiation and support of civic engagement and debate about issues such as right-wing extremism and (everyday) racism.

- Support initiatives, institutions, professional and private individual in their commitment to democratic values and human rights
- Assist by training, providing information and counselling on the topics of the promotion of democracy, right-wing extremism, (everyday) racism and anti-Semitism
- Initiation and support of projects for creating non-discriminatory environments
- Develop design and participation cultures in nursery schools, schools, urban districts and youth work
- Support and networking of (citizens') initiatives and alliances through moderation and professional advising
- Active participation in local action plans in the district of Lichtenberg

Contact:

mail@licht-bliche.org, www.licht-bliche.org, 030 99 270 555

**Samuel von
 Frommannshausen**

**CJD Waren (Müritz)
 Projekt „JUMP“**

Samuel von Frommannshausen holds an M.A. in African studies and education from the University of Leipzig.

He has been the head of the Department of Political Education for CJD Waren (Müritz) since 2012 and project manager of the exit project JUMP! since 2010.

CJD Waren (Müritz) is an institution in the Christlichen Jugenddorfwerk Deutschlands e.V. (CJD) (Christian Association of Youth Villages). CJD was founded in 1947 and is currently a recognised youth, social and training institute.

The following projects have been organised by the Department of Political Education:

- Regional Centre for Democratic Culture in the Mecklenburg Lake District (advising on incidents occurring with a supposed right-wing extremist or anti-democratic background, community advising and democracy development, democracy and stakeholders training, parent counselling, part of the counselling network, Mecklenburg-Vorpommern)
- JUMP! (social space-oriented exit work in Mecklenburg-Vorpommern: assistance with exiting, training and further training as well as consulting for professionals about dealing professionally with right-wing oriented and right-wing extremist adolescents, parent counselling, part of the counselling network, Mecklenburg-Vorpommern)
- A-Ja! (pilot project for the acceptance of youth work in rural areas, 2011-2013)
- Four external coordination positions in local action plans
- Two Youth Migration Services (fostering individual integration processes of young people with a migration background)
- Migration Social Counselling (fostering integration of people with a migration background)
- Social care for asylum seekers and refugees housed locally (individual support in day-to-day life by developing coping skills)

Oliver Schwab

The BIKnetz - Prevention Network against Right-Wing Extremism seeks to support preventive-educational work against right-wing extremism and give education professionals

**BIKnetz
 Prevention
 Network against
 Right-wing
 Extremism**

Berlin

a more certain and secure way of dealing with youth vulnerable to right-wing extremism or right-wing oriented youth.

The offer is aimed primarily at education professionals from youth services, social work and schools as well as those in politics / administration and the (professional) public. In order to strengthen commitment to the prevention of right-wing extremism and to support the professional exchange and the exchange of experience, BIKnetz offers www.biknetz.de as a place of participatory communication which is ideal for professional exchange and the exchange of experience.

Oliver Kossack

**Lecturer at the
 Chair of
 Comparative
 Politics at
 European
 University Viadrina
 in Frankfurt (Oder)**

Oliver Kossack is Lecturer at the Chair of Comparative Politics at European University Viadrina in Frankfurt (Oder). He studied Social and Cultural Sciences (B.A.) and European Studies (M.A.) in Frankfurt (Oder) and Roskilde, Denmark. His research interests include the right-wing radicalism in Europe, particularly in Central and Eastern Europe, and state and civil society reactions to the radical right in democratic societies.

Juliane Lang

**Research Network
 Women and Right-
 Wing Extremism**

Berlin

Juliane Lang holds an M.A. in gender studies and education. She conducts research and works freelance on topics of gender and gender relations in the extreme right and educational prevention work. She is a member of the research network Women and Right-Wing

Extremism: <http://www.frauen-und-rechtsextremismus.de>.

Most recent publications:

- Lang, J. (2014) (mit Laumann, V./ Nachtigall, A./ Neumann, T.): Von Rebellen, Helden und Freigeistern: Geschlechterkonstruktionen in extrem rechten Jugendmedien. In: Debus, K./ Laumann, V. (Hg.): Rechtsextremismus, Prävention und Geschlecht: Vielfalt_Macht_Pädagogik. Herausgegeben von der Hans-Böckler-Stiftung, Düsseldorf.
- Lang, J. (2013): Frauenbilder in der NPD. Zwischen Modernisierung und traditionellen Vorstellungen. Positionen zu Feminismus, Emanzipation und Gender Mainstreaming. In: Radvan, Heike (Hrsg.): Gender und Rechtsextremismusprävention. Metropolis-Verlag.

Sebastian Serafin

**Friedrich Ebert
 Foundation**

Berlin

Sebastian Serafin does scholarly research on the project "Against Right-Wing Extremism" for the Friedrich-Ebert-Stiftung in Berlin. In 2013 he edited an anthology entitled Right-wing Extremism in Europe: Country Analyses, Counter-Strategies and Labor-Market Oriented Exit Strategies. He is currently involved in another Friedrich Ebert Foundation project, "International Networking of Exit-Oriented Counteroffensives against Right-Wing Extremism." His responsibilities include coordinating and networking project leaders' activities in the labor-market oriented exit strategies against Right-Wing Extremism.

He studied political science and public administration at University of Hagen via distance-learning as well as German Language and Literature and Jewish Studies at the University of Potsdam. He was also trained by the Potsdam Technical University and the Institut Neue Impulse to direct and arrange international youth exchanges among Germany, Israel, and the Palestinian Territories. In this context he initiated numerous exchanges as well as international media projects. In 2006 the Prime Minister of the state of Brandenburg, Matthias Platzeck, honored his commitment by awarding him the "Ribbon for Courage and Understanding."

Irina Bohn

***Institute for Social
Work and Social
Education (ISS)***

Frankfurt/Main

Irina Bohn has been a researcher at the Institute for Social Work and Social Education (ISS) in Frankfurt/Main since 1992. She has many years of academic experience in the field of educational work on the prevention of right-wing extremism.

Ms. Bohn was involved in the supervision and overall coordination of the "Aktionsprogramms gegen Aggression und Gewalt" (AgAG) (action programme against aggression and violence), which was initiated by the Federal Ministry for Family Affairs from 1992 to 1995 in response to the massive right-wing extremist and racist violence in the new states.

4.3 International participants

Anthony Salla

ROTA
London

ROTA is a social action and research organisation which has been in existence for almost 30 years working to eliminate racial inequality across London, and more recently across the UK. Rota works with community and voluntary organisations that support a range of different ethnic communities across London with policy areas covering health, criminal justice and education.

ROTA's first looked into aspects of gang violence when delivering its youth-led research (Building Bridges Project) into weapon carrying in London. The findings of this research led to a ROTA's Female Voice in Violence Project with its report being a watershed moment in the study of serious youth violence and gang violence. This brought a point in time where murmurs of victimization exploded into pained accounts of physical, sexual and emotional violence. A second report capturing data from cities across England highlighted consistent failures to consider the position of women and girls across services. ROTA's work has now turned almost full circle as we work with partner organization, 'Working with Men' to pilot preventative approaches in a project entitled, "What about the Boy?" This work seeks to work with young men living in gang affected areas to identify key components of preventative work to address sexual exploitation and gender-based violence.

Ola Saleh

Fryshuset
(Sweden)

Ola Saeh works at the family support project Sy.Realize with the aim of supporting families to individuals who are interested in- or already left to fight in Syria.

Fryshuset is often referred to as the largest youth centre in the world – it is a vision based on the conviction that encouragement, confidence, responsibility and understanding are necessary in order to enable young people to develop their innate abilities and find their way into society. Fryshuset has two projects working on deradicalization; Exist that helps young people to leave Nazi, racist or other extremist movements, and the Center for Information about Destructive Sub-cultures (CIDES) which works with developing and disseminating effective approaches for combating the formation of destructive subcultures, reducing their recruitment and facilitate in defection.

Gaia Slawomirska

Fryshuset
Stockholm

I currently work with the National Centre for Disengagement at Fryshuset (a NGO funded by YMCA focusing on social projects and education). The Centre works with developing and disseminating effective approaches for combating the formation of destructive subcultures, reducing their recruitment and facilitate in defection. Education and dissemination of methods and best practice to other NGO's, law enforcement, the social services, politicians and other key stakeholders is its main field of expertise. The goal is to obtain feasible and effective solutions to the problem.

I also work as a consultant on criminology, hate crimes, gender perspectives and processes of exclusion in the development of syllabuses for a new police program that will start January 2015. I am also involved in the EU projects ISDEP - Improving Security by Democratic Participation and Smart CV - Social Media Anti-Radicalisation Training for Credible Voices. Close involvement and informed exchange between law enforcement agencies, other stakeholders and frontline practitioners and the wider community constitutes the central core in all of these engagements.

Andrea Brito

Works as a coordinator for Exit & Passus Fryshuset in Sweden, those are two departments which aim is to help and provide support to 1.) Exit; those who wish to leave a

**Fryshuset
 Stockholm**

nationalistic/racist/nazi oriented groups and movements and 2.) Passus; people who want to leave gangs and criminal organizations.

Annebregt Dijkman

**Vizea
 Amsterdam**

Annebregt Dijkman (1979) works as a consultant at Vizea, a consultancy organisation on social issues in Amsterdam, mainly on the subjects of radicalization. She is co-author of the recent study Radicaal (on)zichtbaar on the processes of radicalization of young Muslim women in Amsterdam, together with Lambrecht Wessels. Annebregt does research, gives training and advice and is co-developing a de-radicalisation approach.

Annebregt studied Islam at the Educatieve Faculteit Amsterdam (EFA) (BEd), and Culture, Organisation & Management at the Vrije Universiteit Amsterdam (MSc), she is specialized in the discourse of intercultural management. Annebregt worked several years as a policy officer at the Ministry of the Interior on the subject Polarisation & Radicalisation. She worked also as a teacher at the EFA and as a consultant in intercultural management at MEX-IT. She did several research projects, for example 'All Inn' a research project on youngsters and radicalisation in Amsterdam in cooperation with the Anne Frank Foundation. She followed the summer course 'Critical minds; Muslims in leadership', at the international relations institute Clingendael in The Hague and has a certificate in Public Relations.

From November 2005 till June 2006 she organised the research project 'Islam in Europe, good practices towards an inclusive society', for the Green Group in de European Parliament. This project focused on good practices on the subject: Islam in a 'secular' Europe. From June 2006 till December 2007 she worked as chief editor at Nieuws.marokko.nl, published by Marokko Media, publisher of virtual communities e.g. Marokko.nl. She developed several initiatives on media and Moroccan youngsters.

Besides her work related activities she was volunteer and involved in several boards and initiatives, e.g. TANS, a network organisation for Dutch- Moroccan youngsters and NMO, the former Dutch Muslim Broadcast.

Specialties and interest: Islam, radicalization, intercultural management, (online) media, film, politics, philosophy, emancipation, literature, leadership, education.

**Omar Mulbocus
 London**

My most recent experience is as an In reach & Outreach Resettlement Project Officer with Ex-Offenders in London. I also work with the Youth Offending Services (London Borough of Hounslow) as a Mentor and Outreach Worker where I am involved in Coaching Young Offenders & Ex-Offenders on (ISSP) Intensive Supervision and Surveillance Programme. The aim is to reduce the frequency of re-offending by providing Mentoring & Counselling. I work as mediator, conflict resolution with Gang, groups etc.

Historically, I have worked for West London IMPACT as a Mentor /Senior Youth Support Worker engaging with disenfranchised young people at a local/grass roots level. I worked to deliver projects funded by the Home Office via the Office for Security and Counter Terrorism and on behalf of various local Authorities. I also liaised with MAPPA as well as taking responsibility in creating opportunities for ex-offenders, often formerly CAT A prisoners and Resettle Ex-Terrorism charge Offender back to the community.

Working with high profile ex-convicted terrorism offenders, analyse offender behavior, counter narratives arguments etc.

I was a former member of Al-Muhajirooun in UK and Hizb in Mauritius.

**Georg Vellinger
 Youth Worker
 De Badde**

Hello, my name is Georg Vellinger. I'm a youth worker in the municipality Pekela, in the north-east of the Netherlands. Our organisation is "de Badde". My work is normally with children and young adults, 12 up to 23 years. I work with my colleagues in 2 meeting points and on the street. We deal with the normal problems about education, work, sex, criminality, alcohol, drugs and so on. I'm asked to let people recognise right wing signals. And that's why I'm

Pekela	involved in to the RAN-movement.
Alisa Stevens <i>University of Southampton</i>	Dr Alisa Stevens is a criminologist at the University of Southampton, England. Alisa has conducted research with violent female offenders, at the only British women's prison to offer psycho-social therapeutic rehabilitative treatment. Her book, <i>Offender Rehabilitation and Therapeutic Communities</i> (2013, Routledge), details how this form of treatment helps troubled people to understand their lives, attitudes, and behaviours and work towards pro-social change.
Maria Alvanou <i>Greece</i>	Maria Alvanou is a criminologist and an expert on terrorism and extremist violence. She is working in Greece to initiate projects against violent radicalisation (including prevention and disengagement) and notably far-right violence.
Mohammed Ilyas <i>Research fellow at the department of Criminology and Sociology</i> <i>London</i>	My research interests include human rights, political violent extremism, and hate crime. I am currently researching into technology and political violent extremism, blowback from ISIS, Muslim women and jihadism, and the unintended consequences of 9/11 for Muslims.
Sarah Pinnock <i>Prevent Coordinator for Luton Borough Council</i>	Leading the Borough Councils response to tackling extremism as part of the National Prevent Strategy, which sits as part of the governments CONTEST counter terrorism strategy.
Karen Winther <i>Film Director Norway</i>	<p>Karen Winther (b. 1978) holds a BA in documentary film directing from Lillehammer University College and has worked for several years as a television director in Norway. Her debut film is <i>Rock Heart Beijing</i> (2009), a documentary about the lead singer of the Chinese punk band Subs. She has a MA in documentary directing from the National Film & Television School in the UK. <i>The Betrayal</i> is her graduation film, and was awarded the award for Best Student Documentary at the 2011 International Documentary Film Festival Amsterdam (IDFA).</p> <p>About <i>The Betrayal</i> (<i>The Betrayal</i>)</p> <p>In her teens Karen became a member of a left-wing activist group. Norwegian youth groups were at war and violent confrontations between anti-racists and the growing extreme right movement were frequent. During this time, Karen made a choice that has haunted her ever since.</p> <p>This is the filmmaker's personal journey to confront her past, and a story about both left and right wing extremism.</p>

Petra Vejvodova

ERUDITIO PUBLICA
o.p.s
Brno

ERUDITIO PUBLICA o.p.s. is an NGO established in July 2011 on the initiative of its founders.

The organization engages in education, methodology, research and consultation in the area of lifelong learning. We carry out research in the field of education, we explore new areas of focus and develop innovative methods, including the use of modern technology in the learning process.

We work at three basic levels:

- introducing new themes and methods from abroad
- exporting new themes and methods abroad
- putting together professional international teams, which cooperate to establish new themes and methods

Our aims

- strengthening the role of cultural institutions in the area of education
- supporting social inclusion and democracy
- working to resist discrimination, xenophobia and racism in society
- improving access for the general public and individual specific social groups to education
- improving the quality of life for individuals, helping them to orient themselves in today's world and improving their chances on the labour market
- making particular forms of education more attractive