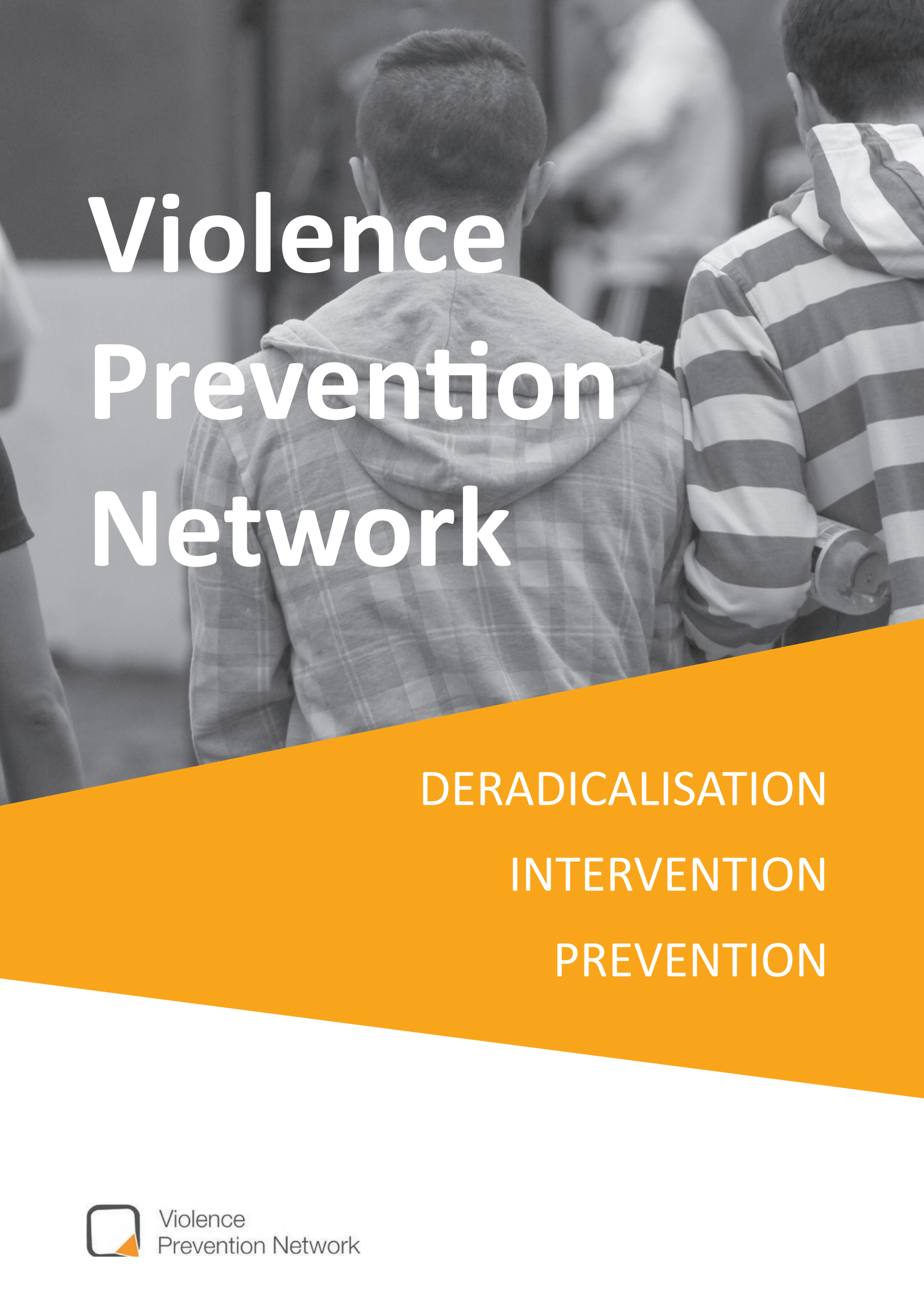




Violence Prevention Network

DERADICALISATION
INTERVENTION
PREVENTION



Violence
Prevention Network

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Extremism in the 21st century from an educational perspective

Islamism, salafism and jihad

Through the counselling which Violence Prevention Network has conducted with family members in the context of Islamism, it has become clear that the number of cases of young people who are exposed to Islamist radicalisation processes has been increasing dramatically in Germany. The degree of emotional pressure on family members is usually extremely high. Auxiliary and support services for them are therefore urgently needed. In the actual counselling of the family members, however, it is also clear that an offer of counselling and, especially, intervention for radicalised individuals themselves is necessary. In this way, influence upon radicalised individuals can be exercised through family members. This has its limits, though, if the psychosocial importance of the ideological group has already grown such that parental influence is only partially effective – or even counterproductive.

One particular challenge is posed by the work with radicalised individuals returning from a crisis area to Germany. Stays in the hot spots of international jihad can serve to inspire radicalisation, as already illustrated by the example of Eric

Breining from Saarland, who died during gunfight in Waziristan in 2010. Breining had undergone „flash radicalisation“. He largely attributed the deepening of his ideology (which was evident in his journal entries published after his death) to staying at the training camp of the Islamic Jihad Union (IJU). His example casts a stark light on the problem that those individuals who currently reside in the camps of the Syrian jihad present for the Federal Republic of Germany. Not everyone who travels to Syria inevitably ends up in the arms of Islamist combat units; some only travel there for humanitarian purposes. And not everyone who has survived the combat forces of militant jihad returns to the Federal Republic of Germany highly radicalised; some, deeply disillusioned, knock once again on the doors of their family members, others are deeply traumatized, and often, both are the case.

Brutalisation by applied force, ideology through contact with the spearheads of international terrorism and military training in their camps amalgamate into a highly explosive substrate, including for people whose lives had previously

been dominated by academic and professional failures, dysfunctional family situations or a general criminal environment – and it is mainly people who have been faced with particularly poor prognoses in their homelands who seem to be particularly susceptible to the temptation of Islamist extremism.

Radicalisation processes

An evaluation of various radicalisation processes in Hesse has not revealed any uniform trends. The ages vary between 14 and 34 and school performance is not always the same, but the majority of those departing who no longer went to school lived from German unemployment benefit paid after the first 12-18 months of unemployment [Arbeitslosengeld II], had temporary jobs or were covered by measures of the Employment Agency of Germany. The vast majority of those departing had an immigrant background in the sense that they or at least one parent had been born abroad. Many of them are converts.

However, taking their lives as a whole into perspective, these



heterogeneous groups of people share a number of negative experiences, emotions and valuations, as several studies¹ regarding the biographies of extremists and terrorists verify, which also show a causal relationship between radicalisation and residual experiences of failure in other areas of life (e.g. unemployment, divorce, crime), feelings of having been disadvantaged, alienation and marginalisation in society as well as usually receiving ideology and mobilisation by a caregiver.

These negative experiences are not unilaterally distributed to the surrounding society, though. On the contrary: Islamism serves as a declaration and solution pattern not only for such things as the perception of victimisation in the societies of Western countries, but also for conflicts in the individuals' own families or alienation from the respective communities of origin. Islamism is therefore a kind of „liberation theology“ that offers valuations and solutions for the difficult balancing act which, above all, young people from the second and third generation have to perform between the context of origin and the immigration society.

Radicalisation of the „residual identity“

Experiences involving social and family disintegration and disappointment – accompanied by feelings of low acceptance in the larger society and problems with group dynamics – often lead to difficulties with identity formation for adolescents. In the absence of an independent identity, there is the danger of the „radicalisation of residual identities“. This can lead to young people adopting extreme Islamist or Salafist (or right-wing extremist) viewpoints, developing opinions that are pro-violent and dissociated from democracy, and undergoing a „failed self-healing process“, i.e. the solidification of their career of violence and radicalisation. To prevent this „radicalisation of residual identity“, it is even more important to address the histories and environments of young people, not only in the context of their deviant behaviour and their experiences of mistreatment and humiliation, but also in terms of existing expertise and resources.

Once young men and (more rarely) young women have been drawn into the vacuum of Isla-

mism, these individuals can place the social reality up against the utopia of a perfect and just society. These young people are lacking in social effectiveness, not least of all because of a particular parenting style which does not always prepare them to the extent necessary to meet the demands of society. They experience society as cold, unjust and merciless, and they find it difficult or impossible to be able to do anything to establish themselves in their lives. They feel like victims of the system. This interpretation of their experiences and realities is exacerbated through ideological narratives which provide simple explanations, which assimilate the „I“ of subjective experiences into the „we“ of collective experiences, and which finally seem to offer evident solutions.

¹ See Bakker (2006) „Jihadi terrorists in Europe“, Gambetta & Hertog (2007) „Engineers of Jihad“ and Lützing (2010)

Extremism in the 21st century from an educational perspective

Right-wing extremism and new right-wing currents

Even defining right-wing extremism is a challenge in itself. Should this include National Conservatism, New Right, National or Conservative Revolution or just Nazism and neo-Nazism? Answering these questions greatly depends on the political position of the individual. The diagnostic agents which, for pragmatic reasons, can only be of interest in educational settings, are also only auxiliary means, at best. They range from structural features (such as contacts, membership and activity in the respective scene) to the layer of individual perspective, i.e. the presence of xenophobic, racist and anti-Semitic ideas, a penchant for conspiracy theories, Holocaust denial, inequality and dominance thinking or militant and violence discourses.

A social-wide phenomenon

For years, the number of violent right-wing extremists throughout Germany has been relatively stable at just under 10,000 people, as evidenced by the data provided by the Federal Office for the Protection of the Constitution [Bundesamt für Verfassungsschutz]. If the observation is true that right-

wing extremism is based upon a phenomenon which is tightly connected to phases of life, it has to be assumed that from each generation, a relatively constant, high number of young people will find their way into violent right-wing extremist milieus. Right-wing extremism is therefore a phenomenon that will not lose its relevance; right-wing extremism remains a particular topic and subject area of education which cannot conclusively be resolved through individual programmes of right-wing extremism prevention, only to then be removed from the agenda.

At the same time, it has to be assumed that organised right-wing extremism functions within an environment in which it faces very little opposition. This is suggested by statistics that have already been presented in 2008 by the researchers Richard Stöss and Oskar Niedermayer for Berlin and Brandenburg. They illustrate that, „as measured by the ‚old‘ or ‚soft‘ right-wing scale [...], 14 percent of Berliners currently have [...] right-wing extremist viewpoints“.² Such results have been supported in recent years by nationwide surveys in Germany that demonstrate that

far-right viewpoints are represented across many contexts in the population.³ It has to be assumed that right-extremist attitudes and viewpoints which extend far beyond organised right-wing extremism exist in the population and even run the danger of becoming hegemonic in some social contexts. They not only constitute the environments in which organised neo-Nazis move freely, but also form the worlds in which children and young people grow up – and become radicalised.

Also related to this topic is organised right-wing populism, which mostly focuses on Islamophobic-oriented issues. Key players of populist right-wing parties can look back on a past in extreme right-wing milieus, and the recruitment of party members predominantly occurs in the right and national conservative environment.

Right-wing extremism 2.0

The recent modernisation phenomenon of neo-Nazism has an important crystallisation centre with the so-called „Autonomous Nationalism“ (AN). It has almost completely replaced the conventional „association of comrades“ as political actors, according to the observation of the Protection of the Constitution in Berlin. „Autonomous Nationalism“ separated from the right-wing extremist forms of action and lifestyle formed in the past 30 years and thus serves the needs of adolescents and young adults who have right-wing and neo-Nazi world views according to a modernised lifestyle: Like their peers, members of such groups want to listen to music that was not already out-of-date 15 years ago; they also want to wear fashionable clothes and to not take on an old-school image. In many cases, the cliché of the „boot Nazi“ and the „skinhead“ are rejected. This modernisation of their world comes along with an increased interest in right-wing theorising and involvement. „Autonomous Nationalism“ reacts much more to the situation at hand; its structures are more pliant and open. With this two-sided nature of modernisation and event-related activity, „Autonomous Nationalism“ is at the same time more interesting and accessible for young people than was the case with the classic free comradeships.



² Richard Stöss, Oskar Niedermayer: *Rechtsextreme Einstellungen in Berlin und Brandenburg 2000 – 2008 sowie in Gesamtdeutschland 2005 und 2008*. Handout for the press conference of the German Paul Lazarsfeld-Gesellschaft and the Otto-Stammer-Zentrum of the Free University of Berlin on 25 September 2008. p. 15.

³ Most recently: Oliver Decker, Johannes Kiess, Elmar Brähler et al.: *Die Mitte im Umbruch. Rechtsextreme Einstellungen in Deutschland 2012*. Published for the Friedrich-Ebert-Stiftung by Ralf Melzer. Bonn 2012.



Violence Prevention Network

Violence Prevention Network is a group of experienced specialists who have been successfully engaged in the deradicalisation of extremist-motivated criminals as well as the prevention of extremism for a number of years. Different professions and faiths distinguish the female and male members of the team. The diversity of the team, however, is not only due to gender and diversity mainstreaming, but rather a prerequisite for successful educational work. Since 2001, the Violence Prevention Network team has been working successfully in reducing ideologically motivated and religious-motivated, serious crime and extreme acts of violence committed by youths. By way of its work with right-wing extremist youths and those endangered by Islamist fundamentalism, over the years, the Violence Prevention Network team has acquired expertise in the field of working with ideologically motivated criminal offenders, and this expertise is recognised throughout the country. In the method of Verantwortungspädagogik® (Education

of Responsibility), Violence Prevention Network has identified a way to address people who have affiliated themselves with anti-democratic structures without humiliating these individuals, thus facilitating their reversion to the democratic community.

The basic premise of Verantwortungspädagogik® and of the anti-violence and competency training AKT® consists in drawing upon cooperation to facilitate people's learning of specific competencies that make it possible for them to distance themselves from inhuman ideologies. This occurs in an environment that accords respect to the person concerned and deploys a method that critically scrutinises the ideology. AKT® consists of flexible modules involving biography work, political education and work in the field of anti-violence that Violence Prevention Network has already repeatedly endorsed in the past, specific to various target groups (right-wing extremist and left-wing extremist criminal offenders and those

endangered by Islamist fundamentalism) and a variety of settings (group training, one-on-one training, training while in detention, training prior to detention, training in heterogeneous and homogeneous group contexts, etc.).

Many state and federal ministries in Germany have been working with Violence Prevention Network for a number of years and value the organisation's high level of expertise and its solid reputation. The work of Violence Prevention Network is accompanied by a star-studded Academic Advisory Board. Violence Prevention Network also has cooperative alliances in place with numerous European NGOs engaged in preventing extremism and deradicalisation. Besides participating in international comparative studies, the continuous evaluation of the work of Violence Prevention Network by independent, external institutions is a vital component of its quality assurance.

The Board of Directors Team



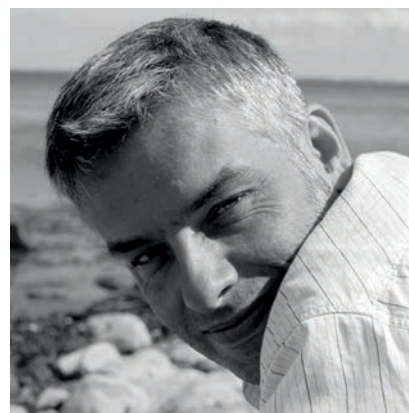
Judy Korn

Co-founder and Managing Director of Violence Prevention Network, a graduate educational scientist. Judy Korn was already politically involved during her school years and dealt with violence motivated by extremism and prejudice. In 2001, Judy Korn left the civil service to found Violence Prevention Network, putting her ideals into practice and playing a significant role in shaping society. In 2007, Judy Korn was named an Ashoka Fellow for her new and decisive approach to solving a social problem permanently and on a large scale.



Thomas Mücke

Co-founder and Managing Director of Violence Prevention Network, a graduate educator and graduate political scientist. Thomas Mücke is also a founding member and a board member of the Verein für aufsuchende Jugend- und Sozialarbeit [Association for outreach youth and social work] in Berlin (Gangway e.V.). As a coach and, especially, as a trainer of coaches for Anti-Gewalt- und Kompetenztraining AKT® [anti-violence and competency training], he and Judy Korn have significantly influenced and further developed the approach of Verantwortungspädagogik®. As a lecturer, speaker and coach, he works nationwide with regard to the following topics: radicalisation and deradicalisation, political extremism as well as concepts and methods of anti-violence work.



Jan Buschbom

Historian, founding member and scientific advisor to Violence Prevention Network at the interface of research and civic education. His specialisation: Right-wing extremism and Islamism with an emphasis on manifestations and young people's paths to radicalisation as well as prevention and intervention. Jan Buschbom is Chief Editor of the magazine „Interventionen – Zeitschrift für Verantwortungspädagogik“ [Interventions – Journal for Education of Responsibility] issued by Violence Prevention Network.

The portfolio of Violence Prevention Network





HIT E'M UP

The perpetrators are waiting in the street. Across the street is a dark-skinned family loading shopping bags into their car. An older comrade gives the go ahead: „You see, there, the Negro family?“ The young people run to the car and thrash the man, while the other two perpetrators keep the wife and 10-year-old boy back. The victim lies bleeding on the floor. The perpetrator stands up on a park bench to jump with combat boots on the head of his victim. The older accomplice says, „That’s enough.“ The perpetrators leave the scene and celebrate the inclusion of the younger one in the group. He has passed the obedience test.

„It was exhilarating. I could decide over life and death.“

„No you couldn’t, you had to obey, others made the decision.“

„I would have done it, though, the man didn’t mean anything to me and I would have beaten the woman to a pulp, too, all niggers.“

„And the child?“

„That question isn’t fair, there are just too many of them.“

„Did you hear the child screaming?“

„I didn’t want to.“

„What feelings do you think the little boy had when he saw that his father was fighting for his life?“

„Powerlessness ... anger ... helplessness... despair ... incredible fear ... But I don’t have any sympathy for them, if that’s what you mean!“

„How do you think that boy will deal with those feelings one day?“

„One day he’ll jump on someone’s head...” – silence.

(Abridged sequence from a crime analysis session in prison)

Education of Responsibility®

The method of Violence Prevention Network

Trigger distancing processes

The need for educational work with young people who display extremist tendencies and commit crimes motivated by prejudice is becoming increasingly apparent. So far, there has not been a sufficient amount of outreach approaches for young people who are vulnerable to extremism in order for them to be quickly contacted by professionals when radicalisation is observed. As a result, there is always the danger that incipient radicalisation processes can stabilize or escalate and that the vulnerable individuals progressively isolate themselves into the radicalised scene. Such isolation processes lead to the deepening of a hostile distance to governmental and social entities, thus strengthening the primary motivation for the exit. The classic „exit programmes“ begin with their support at a time of the client's development at which the process of distancing has already begun. They offer help during the exit process and the associated change in behaviour when the decision has already been made to exit.

The work of Violence Prevention Network begins at an earlier point. With our non-confrontational ap-

proach, we reach people who have not yet questioned their own thinking patterns, and we trigger the first distancing processes through collaboration between the coach and the client. This approach makes it possible to also turn to those who would not ask for such collaboration on their own initiative – as is necessary with traditional exit programmes. Of course, the target group with which this approach can be applied also includes people who display characteristics such as scene contact, membership and activity. The work is not confined to this group, though, because too many people with extremist characteristics are not recognised by these indicators.

Distancing versus exit

In contrast, Violence Prevention Network focuses on distancing processes of ideologised world descriptions and thinking patterns, which are generally only initiated, implemented and completed through longer-term processing of complex topics and problems. This is the only way to achieve sustainable prevention. It is also the only way to ensure that the extremism of youngsters actually remains the biographical episode as it is descri-

bed in science, especially regarding right-wing extremism, and that the „exiting individuals“ do not seek this access again after the conclusion of a certain period of life in which the involvement with extremist scenes and milieus is experienced as socially undesirable.

The topics addressed by Violence Prevention Network include the importance, function and consequences (e.g. for the individual's family, for his employment history, for his own issues with violence etc.) of belonging to the pertinent friendship groups, parties, neo-Nazi or Islamist extremist networks, mosque communities etc. However, these issues are not addressed with the intention of motivating the client to leave such structural relationships (because it is „better“ for him, for example); that would be purely extrinsic. Instead, the topics are addressed with the aim that the client recognises the disproportionate power that ideological groups, their social dynamics and their ways of thinking have over him and his life; the objective of Verantwortungspädagogik® is therefore actually that the participant wants to leave such groups of people out of his own discretion. To live life independently should be an intrinsic motive of the parti-

cipants. Different from, for example, inducing socially desirable behaviour, intrinsic motivation can sometimes only be accomplished through realisation processes that are very lengthy and sometimes intense and very painful for the client.

Addressing the ideological narrative

Recognition processes cannot be achieved through disputes and arguments about the ideology as a whole; that would result in little more than the confirmation of existing images of the enemy. Instead, the goal is achieved through an attitude of practical assistance regarding individual problems and questions. As a result, not only can resistance be bypassed or worn down; it can instead be offered as direct point of contact for the discussion of issues which are of immense importance in ideological narratives, whether involving violent attitudes and their ideological legitimacy, questions about gender and role models, or questions about coexistence in general.

Also important is the immediate, practical relationship, which is only possible through access to and engagement with the client. Access only through structural characteristics (NPD member, Nazi, Salafist, etc.),

however, would lead to false ascriptions of the client on the part of the project worker, thus leading to the assignment of the enemy image, which at best provokes resistance, and at worst becomes a contraindication.

Only the addressing of ideologised narratives can, on the one hand, guarantee the sustainability of distancing processes while, on the other hand, preventing the transfer of the pertinent viewpoints to others. After all, leaving milieus, scenes or groups of friends does not happen automatically with the abandoning of thought patterns and values. From this perspective, the close determination of target groups merely through structural characteristics would be misguided.

H.'s mother is sitting on the sofa in her living room and crying. Yesterday, in the basement, she found a suitcase full of her son's things. There was also a ticket to Istanbul. One-way. „He's never so organised. Everything was folded so neatly.“ The counsellor tries to calm her. First of all, the challenge is now to improve the relationship between mother and son again. They have been avoiding each other for weeks. „He's practically always in the mosque.“ His father is away for work reasons and only comes home every other weekend. „Then the problem is solved with hitting and prohibitions, but that's no solution, right?“ The counsellor does not judge H.'s parents. Instead, he works with the mother to find ways to enter into conversation with the son again. About neutral topics, like a trip. Religious topics should purposely be avoided.

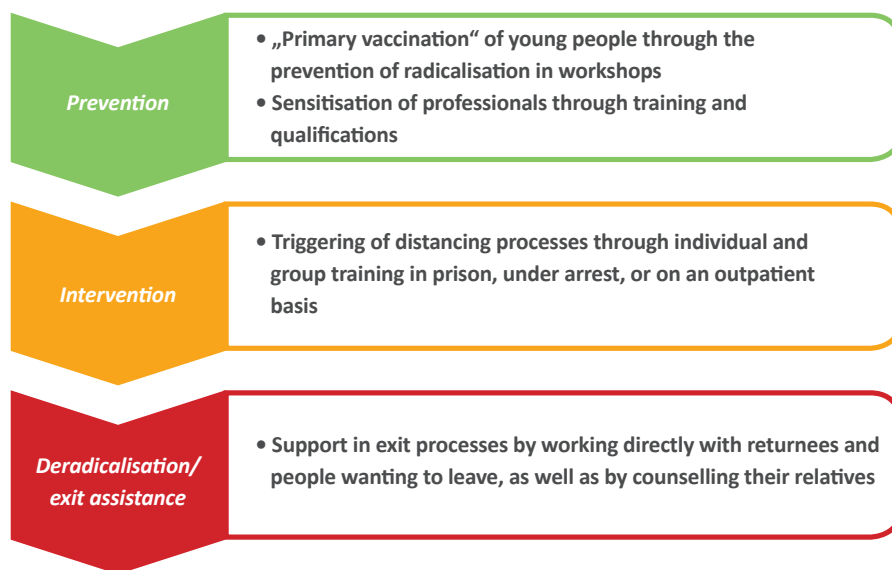
Although H. is at home, he does not want to talk to the counsellor. The next day, the counsellor comes back and pushes a letter for H. under the door to his room. It's an invitation to talk. A week later, the counsellor is back with H.'s mother in the living room, and a note is pushed in their direction from under H.'s door. It says, „Maybe tomorrow“. A start.

The approaches of Violence Prevention Network

In order to confront the societal problem of the radicalisation of adolescents and young adults at all levels, Violence Prevention Network has developed a three-pronged approach, consisting of prevention, intervention and deradicalisation/exit assistance.

Due to its specialisation on this topic from the outset, Violence Prevention Network has years of experience in dealing with radicalised young people and understands how to speak to members of these scenes, how to establish dialogues with them, how to mo-

tivate them to change, and how to trigger processes of becoming distant from inhumane ideologies. The offer is supplemented by training and qualifications for multipliers and professional groups that work with the target groups and thereby face special challenges.



International work

Internationally, cooperation with those involved in deradicalisation work, sharing professional knowledge and training professionals in countries with less awareness in the area of hate crime are in the foreground.

Violence Prevention Network is a member of the **Radicalisation Awareness Network (RAN)**, the umbrella organisation of the Euro-

pean Commission for the networking of people who are active in the fight against extremism.

In 2013, Violence Prevention Network founded the **European Network of Deradicalisation (ENoD)**. The specific objectives and tasks for the coming years are: networking and expansion, sustainability and professional exchange. The currently-involved 26 organisations from 14 countries form the foundation for a numerical expan-

sion of the network. In the future, the goal will be to gain more European partners. The main focus is the approach of NGOs and first liners from countries with weak civil society structures. A growing network with the diverse expertise of its members is the logical and necessary response to the increasing internationalisation of extremism and terrorism.



Insights into a Middle East conflict workshop

The workshop leaders Shemi Shabat and Mohamed Ibrahim have once again explained the various positions in the Middle East conflict in detail to the young people, along with giving them a political-historical overview of the developments of the last hundred years. Half of the 25-member class are children with Arabic roots, six of whom are Palestinians, and the other half are children of Turkish origin, three of whom are Kurds. One boy has a Polish migration history. Mohamed, an innate political scientist, explains to them the situation of the Jews who, in 19th century Europe, lived in ghettos, suffered from exclusion and were subjected to pogroms. The interactive presentation of the two coaches releases an incredible amount of energy that never ceases to amaze class teachers. „In school, there is not nearly as much attention and focus as on the workshop days. Sometimes, they even work through the break, because it's just so exciting. I get to know my students all over again as a result.“

A common reason why teaching staff book the Arab-Israeli workshops is the massive prejudices of young people towards Israel and the Jews. „Jew“ is one of the most common swear words at schools in the Wedding section of Berlin. In many classes, though, the Turkish-Kurdish conflict is a reason for friction among the students. „That's why our workshop is also always a workshop about handling conflicts

in general,“ says Shemi, education scientist and sociologist. „If we notice there's something boiling, we can adapt our approach in the short term and discuss other conflicts or a dispute in the class.“

Meanwhile, Tamer* has used the flipchart to quite convincingly outline the negotiating position of the State of Israel for the UN simulation game. He also has not failed to point out the historical responsibility of the international community and the Jews' right to their own state. Much like in real politics, he has turned to the American delegation as allies and also appealed to the German mediator in the name of historical responsibility. Shemi and Mohamed are excited. „Most participants manage to be very sympathetic in their role and are even convincing performers, even though they basically reject the position. While they perform their roles, they suddenly have a greater understanding of what the conflict is about, how complex and multifaceted the situation actually is and where the solution might be.“ The students are excited, too. „We can express our opinions freely and no one shuts us down right away,“ says Büsra. „And we have the opportunity to look at the conflict from all sides. We never learned to do that.“

For the youths, it is a minor sensation when Shemi and Mohamed introduce themselves and tell their story. Shemi comes from a family of so-called Arab Jews who immigrated from Iraq to Israel in



the fifties. Mohammed's parents grew up in a Palestinian refugee camp in Lebanon, where he was also born. When he was four years old, he was able to leave the country with his parents and his siblings via the German Democratic Republic to West Germany. The family histories of the two men have a lot in common and portray the situation in the Middle East in a very personal way. At least two realisations remain with the students after they have met Shemi and Mohamed. The first one is that it is possible for Israelis and Palestinians/Jews and Muslims to cooperate and to achieve something together. The second is that religions have many more similarities than differences, in contrast to what the young people previously thought.

„In the simulation game, the young people learn to listen to and tolerate opposing views, but to also find their own arguments for their position. No opinion is excluded from the outset. What does this work mean for the coaches? „I can pass something along

here that I have learned at home,“ says Mohamed. „Not to think compartmentally. And to be authentic, not to misrepresent myself. The young people notice that,“ Shemi says, smiling. „We enjoy it. We've been working together for a few years now and we've become friends. From the reaction of the students, we can tell that we motivate them. And the students feel that they are taken seriously. That's not always the case at school.“ At the end of the third workshop day, Tamer walks up to Shemi. „You're the first Israeli I've ever shaken hands with.

** The names of the students have been changed.*



The target groups of Violence Prevention Network

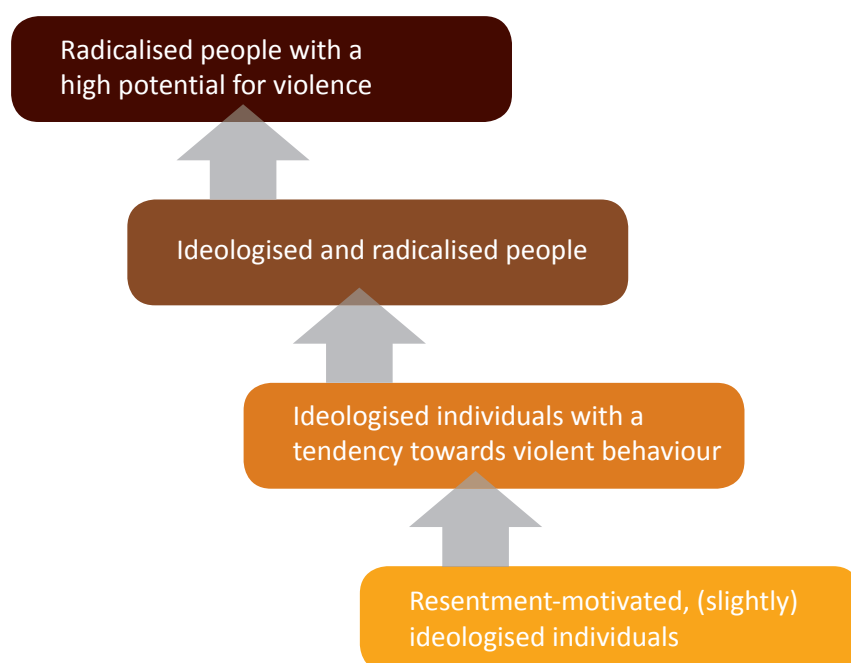
The goal of Violence Prevention Network is to help people who are ideologised and radicalised to varying degrees and/or who commit crimes related to ideology to become free from the ideology and the radicalisation process. The clients of Violence Prevention Network include people who are ideologised or radicalised according to right-wing extremist and Islamist beliefs. Along with preventive approaches, the areas of responsibility of Violence Prevention Network include measures of secondary and (particularly) tertiary prevention. Preventive measures are mainly used to strengthen tolerance to ambiguity, to dissolve ideologised interpretation regimes, and at the same time to enable the early detection and prevention of radicalisation processes. Measures of intervention at the onset of radicalisation processes and the targeted deradicalisation work trigger doubts regarding ideological interpretations and evaluations of the social environment as well as the derived objectives and patterns of action. For those clients who are looking for a way out of extremist ideologies, these measures offer an opportunity to change.

The varying level of ideology and radicalisation makes it necessary

to consider the specific prevention and intervention measures in different ways. In the area of youth services and schools (among other environments), there are often young people who are in a phase of orientation and who can be referred to as being at risk of radicalisation. In the field of juvenile detention, the target group of deradicalisation measures includes people who justify their violence with ideological motives, but who do not always have a consolidated ideological world view.

People with a completed and consolidated ideologisation often present a particular threat. With increasing ideologisation, there is often also an increase

in militancy – and, along with it, radicalisation. Unlike ideologised emotional offenders, who provide the opportunity structures for acts of violence in given situations of ideologised interpretation regimes, highly ideologised people are usually very emotionally controlled; their access to power is instrumental with increasing ideologisation. Radicalisation can take a long time through influences which are difficult to identify in advance, or it can escalate rapidly in a spiral. The recruitment efforts of extremist groups that support these processes take place in youth welfare organisations, schools, communities, prisons and on the Internet.



The following target groups and appropriate educational measures can be distinguished:

● **Resentment-motivated, (slightly) ideologised individuals:** These people represent single or multiple ideologies, but do not have a completed and solidified ideology and have not (yet) displayed a tendency towards violence. It is mostly resentment towards people who are perceived as „different“, as alleged members of groups that are described according to stereotypical enemy images. People who have such thoughts (and feelings) about the world around them are characterised by incomplete individuation processes, which lead to identity crises. They do not have the ability to distance themselves, which would allow them to describe themselves suitably in relation to their social environment (I – we – you). Problematic biographical histories can also pose a threat of radicalisation. In such cases, preventative offers (such as measures of political and/or inter-religious education) are required which strengthen the ability to tolerate that which is different or foreign (tolerance of ambiguity), and which make the appeal of democracy and diversity visible. However, the prevention of extremist thinking and behaviour includes not only the acceptance of fundamental and human rights for all people (i.e. not only for one's own reference group), but also participation and involvement in the life of society as a whole. The goal of educational measures is therefore processes of subsequent socialisation that lead to the stabilisation of identity in young people, with consideration of their everyday problems.

● **Ideologised individuals with a tendency towards violent behaviour:** Such people have repeatedly been violent due to religious, extremist, racist or anti-democratic motives. In this target population, powerful ideological interpretation regimes lead to tremendous violence associated with emotion and hate. These are often people without a completed and consolidated ideologisation. But ideological interpretations lead them to violent patterns of action – and if ideologisation has already been translated in their case into violent behaviour, these clients have already taken the first steps in the escalation of radicalisation. In such situations, anti-violence work and continuous confrontation with ideological positions and radicalised behaviour, extremist attitudes and chains of reasoning involving resentment develop into the potential for self-reflection and change in the form of educational group training and subsequent individual coaching.

● **Ideological and radicalised people:** These people have a consolidated degree of radicalisation and guide their actions according to their ideology. Their views of the world are dominated by attributions of incompatible insider and outsider groups, which are derived from anti-democratic and pro-violent attitudes. They might have already become a part of extremist scenes. The focus of the work lies in establishing the accessibility to the people at risk, the approach to these individuals, the development of working relations and the actual deradicalisation work itself: Biographical understanding, (self)reflection regarding ideologised thinking, feeling and living environments, an occasional unsettling of the common situation based on trust-led work relations, the development of individual prospects for contrasting ideologised group dynamic, and the questioning of ideologised interpretation patterns, among other things, stop the escalation of radicalisation, initiate distancing processes and accompany exits.

● **Radicalised young people with a high potential for violence:** This group of people is so radicalised that it no longer excludes targeted acts of violence. If a person joins an extremist group with the will to go so far as to kill for his convictions, the primary objective is to avoid external- and self-endangerment. The deradicalisation process takes a long time in order to unsettle the ideological justification pattern. In such cases, as well, the focus of the work lies in creating the accessibility of the people at risk, the approach to these individuals, the development of a working relationship and the actual deradicalisation work itself.

Indirect target groups

- **Relatives:** Parents and relatives are addressed whose children are recognisably subjected to an extremist radicalisation process. Family counselling aims at interrupting the escalation of radicalisation in individuals. The objective is to strengthen parents' communication skills and their ability to handle conflict so that a robust and resilient relationship is established between the parents and the children. Accordingly, the objective consists of facilitating the initiation of deradicalisation processes through the stabilisation of relationships.

- **Multipliers:** The people who are addressed include teachers, youth welfare workers, police officers and other people from the respective environment who, in their professional environment, notice processes of radicalisation among young people. In addition to specific counselling, training is also offered. The goal of this qualification is to convey the ability to recognise extremist argumentation, as well as to provide possible strategies for the resolution and/or decryption of this argumentation. Ultimately, the participants are in permanent contact with the target group of young people at risk of extremism. Another important objective of the qualification is to establish and maintain working relationships with a difficult clientele and to learn how to engage and endure dialogues with the target group.

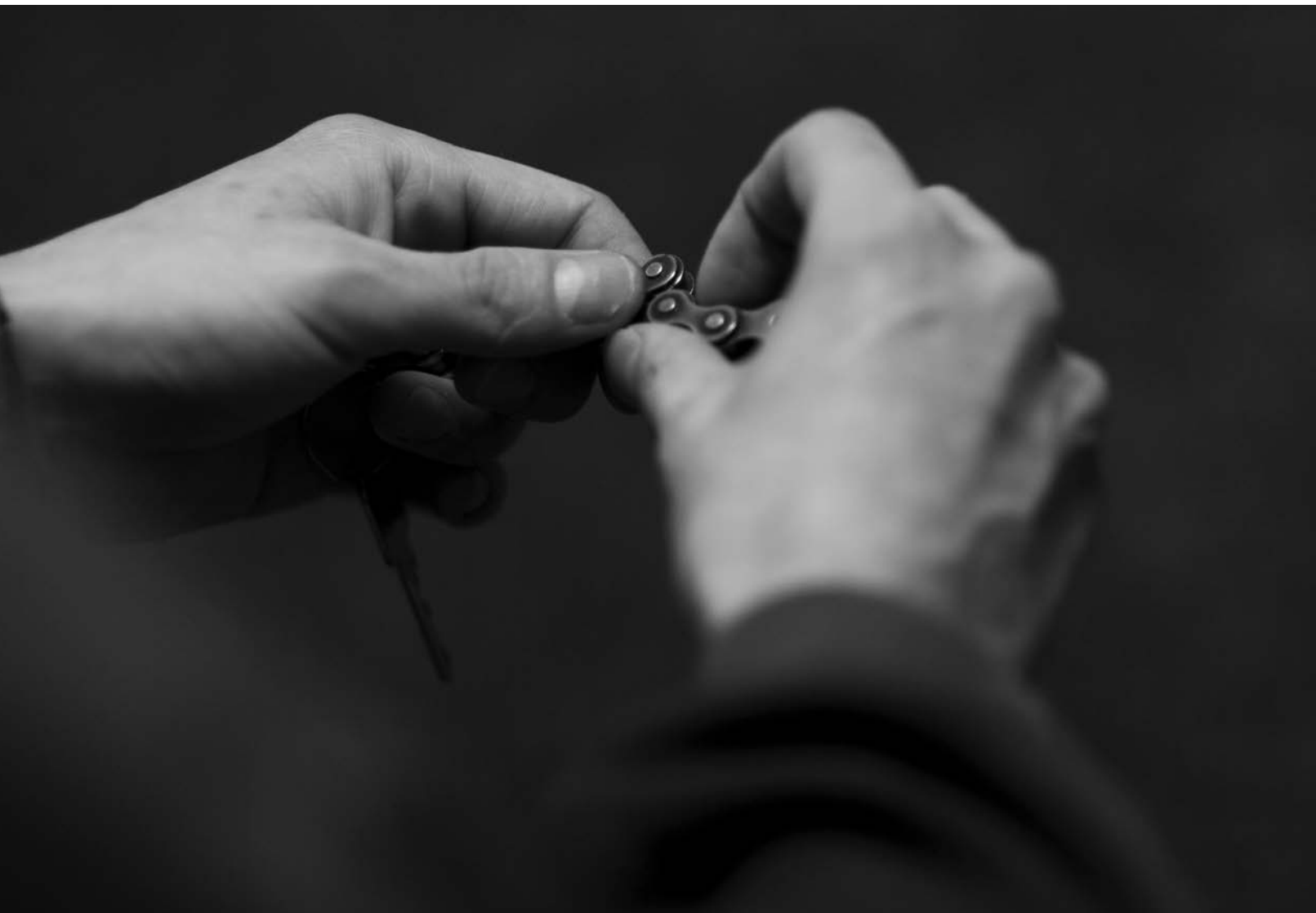
T. is taking part. He is willing to talk to the group about his crimes, his views and his past life. Today will be his individual interview with the coach; the first group training comes later. Nevertheless, it is clearly hard for T. to talk about himself. He thinks that he should immediately talk about his offence, explain himself and display insight. He is all the more surprised that the conversation is not about what happened that day. The coach takes his time. He asks T. how he is doing and asks him to talk about himself, his childhood and his youth. T. is suspicious, but he starts to talk. About the village where he was born, his father (who was barely there), his mother (of whom he speaks very highly). The coach listens and asks questions. He does not judge. T. goes on to tell of the clique, the right buddies, with whom he feels he belongs. He talks about his hatred of foreigners, his faith in Nazism, and extreme violence. His hatred runs deeply, just like his distrust. And it becomes clear how much it has influenced his external daily life. T. reacts suspiciously to everyone and everything. He interprets each utterance as a potential attack, to which he knows only one answer: defence and violence. The coach shows understanding for his distrust, his resistance, his fears. Not for what has happened, though. At the end of the meeting, T. is frightened at how much of himself he has exposed. But he also noticed that there is someone interested in him, in T., not only in what he has done. The coach makes clear what the goal of the training session is: What do you need to get by on the outside, without violence, without committing any more crimes? That is what it's about: about T. and his future. T. can evaluate the coach after this meeting. The basis for the work in the next few weeks and months has been established.

The Violence Prevention Network Academy

In July 2014, Violence Prevention Network founded the Violence Prevention Network Academy.

The objective of the Academy is to pass on the expertise which has been acquired over many years in the fields of prevention/intervention, political education, deradicalisation and extremism to people from various fields who are interested. The Academy functions between the poles of research, qualification and counselling and is targeted to customers in the fields of corporate governance and communication, security agencies/public administration, universities and NGOs.

Specific offers are short-term qualifications and training regarding de-escalate for police, schools, transport operators and football clubs; sensitivity and awareness training regarding extremism for human resource departments of companies and employees in the fields of the armed forces, the police and administration; coaching qualification regarding educational approaches of extremism prevention and intervention, such as at (technical) universities, as well as commissioned research and evaluation.



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Gefördert vom



Bundesministerium
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