

## **About Diversity and Power in Education or What does *Bingo* and a video about forced marriage have to do with Intersectionality<sup>1</sup>**

With the following article two things should be initiated:

- a) The medium of a methodical-didactic access to the living conditions of the educational participants and therefore connecting their interests with it as well as
- b) A theoretical access to take into view the complexity of the realities and conditions of life in a pluralistic migration society (Kerber, Leibrecht 2005, p. 13), which in itself will be the precondition for a multi-perspective approach.

With the description of the introductory and “Icebreaking” method, *Bingo*, the introduction to the theoretical discussion about intersectionality and multi-perspectivity in the field of educational work will be made. The meaning of the word intersectionality refers to the entanglement of society’s hierarchically arranged demarcation lines. With it the simultaneous positions of individual people within educational work should be made visible and be workable on an individual as well as structural level. The exercise *Bingo* as a point of reference can deliver a productive handling of societal lines of differentiation in its entanglement (Part 1).

The discussion of a video film with the title “*Forced Marriage*” (Orig.: *Zwangsheirat*), which was produced during the project *Peers in the City* (2005/6) leads to direct educational topics<sup>2</sup>. Therefore terms like participant and resource orientation as well as activation and expansion of solution finding possibilities for adolescents are pre-dominant. With the help of the film made by pupils the attention should be focused on themes of gender relations and the history of migration. (Part 2)

---

<sup>1</sup> The text is the nominated and slightly revised version. “About the Consideration of Diversity and Power in Education. Or – what does *Bingo* and a video about forced marriage have to do with Intersectionality *Bingo* and – why the topic of forced marriage is adding to the better understanding of participation orientation.” (Orig.: Über die Berücksichtigung von Unterschiedlichkeit und Herrschaft in der Bildung. Oder – was *Bingo* mit Intersektionalität zu tun hat und - warum das Thema Zwangsheirat zum besseren Verständnis von TeilnehmerInnenorientierung beiträgt.) In: Seemann, Malwine (Hrsg.): *Ethnische Diversitäten und Gender und Schule. Geschlechterverhältnisse in Theorie und schulischer Praxis*. Oldenburg. 2008. p. 75 – 93. Thanks to Malwine Seemann, who explicitly agreed to the publication of the text in this forum.

<sup>2</sup> The title of the project already contains all of the important aspects: the goal of the project was to train youth from Neukoelln and Kreuzberg, which are districts within the City of Berlin that have a high percentage of people with migration backgrounds, up to third generation. They were trained to become Peer-Educators, and in the end, doing small projects themselves. The topics could be related to sexuality, gender roles and migration society. Sexuality is considered in its strict meaning, such as for example sexual education as well as in a broader view of ways of sexual living. Sexuality often is closely tied with the term gender, within which the construction of virilities and femininities inside a “culture of biased gender” has been dealt with. With the term “migration society” transcultural circumstances of youth should be considered and taken into account. The project was planned and carried out by the “Education Team Berlin Brandenburg” ([www.bildungsteam.de](http://www.bildungsteam.de)) and sponsored by the foundation “Action for People” ([www.aktion-mensch.de](http://www.aktion-mensch.de)).

The stories of the adolescents are practices of migration which are - citing Manuela Bojadzijeve at this point - to be described as adopted practices of integration. These practices of migration/ integration are opposing the repressive nature of migration regulations and policies. The latter are mostly seeing migration as a problem that must be better brought under control. From this perspective it always seems to be clear from the beginning, who must be the one to be integrated and how. The practices of migration as practices of integration are removing these constructed areas of clearness, and confront those with a variety of real negotiation processes in heterogeneously composed societies.<sup>3</sup> The article closes with some conclusions, which are leading beyond the concrete context of the project. (Part 3)

### I. Intersectionality in education

#### a) What can you learn about Intersectionality with *Bingo*

Working in the context of education about the contact with hierarchically organised diversities, lines of differences or dominance or power relations<sup>4</sup>, you will find a situation that is a) sensitive and b) to be changed. For the creation of a corresponding educational proposal the beginning of a seminar or project has an important impact. The beginning should create familiarity and give the opportunity to be open, creating the possibility to deal with each other sensitively on a personal level and making changes on a social micro-level. This is the bridging between the individual level of Doing Difference (Doing Gender, Doing Ethnicity) and the structural level, the categories of society as defining terms. On the basis of the warming-up exercise *Bingo*, the creation of connections between the individual and the societal level as well as between the differently composed lines of diversity can be traced. How does *Bingo* work? All participants get a work sheet with the task of finding persons within the group who can answer the particular statements respectively with "Yes". Statements are: "Can play an instrument." – "Has a relative in a country abroad". The name of the particular person is to be written into the according field (getting to know the names of each other). If there are two rows filled with different peoples names, then the person gets a *Bingo*! The game might be over. The person, who has a Bingo first, reads out his or her two rows.

---

<sup>3</sup> Manuela Bojadzijeve on the final panel of Peers in the City on the 16<sup>th</sup> of November 2006 has extracted by means of historical and recent examples the differentiation between practices of migration and politics of migration.

<sup>4</sup> For the diverse use of terms according to the theoretical access, see: cf. Knapp/Klinger 2005

The questions, as well as statements, in the *Bingo*-sheets can be of a very different nature. They go from, for example, “Is unemployed” or “Has friends with migration background” to “Lives as a heterosexual” or “Has children”.<sup>5</sup>

To illustrate the method you find below a *Bingo*-sheet from a workshop in Oldenburg on the 6<sup>th</sup> of March 2007.

Can play an instrument	Likes to cook	Has lived in another country	Is religious	Likes to watch evening sitcoms
Likes to dance	Reads a daily newspaper regularly	Has children	Is unemployed at the moment	Knows what “Queer Theory” is
Lives in a community flat	Can speak at least two different languages	Has done a vocational training in this field	Likes living in their quarter of the town	Has friends with a migration background
Wants to move abroad one day	Has more than two siblings	Loves to go to the movies	Lives as a heterosexual	Was born in Oldenburg
Likes to go to work	Likes travelling to other countries	Works as a social worker	Has one relative living abroad	Can play volleyball /soccer well

Youth, as well as adults, have in my experience always found it fun and interesting to ask the questions and to get to know something about the other people. In youth groups where people know each other for a long time already, for example school classes, it is often seen that the youth don’t know so much about each other. They think of it as a good idea to have an occasion to get to know new things about the other pupils and to also tell their own stories. Often the questions on the whole sheet were completely filled in, although someone else had already made *Bingo* and the exercise was actually already over.

For me, the moments where people approach each other and experience the mutual reciprocity in *Bingo*, are essential. All are moving towards each other. The selection of the person to be asked, as well as the question to be asked, in the frame of the *Bingo*-sheet, is more or less spontaneous. Partially in the course of *Bingo*, the answer criterion are rather to be chosen because of the structure of the game (*Bingo* needs to have 2 rows of 5 names) than through other considerations. So there might be questions asked, which were not obvious at the first

<sup>5</sup> One *Bingo*-sheet can vary according to the group and therefore questions / statements pointing towards a societal positioning can be reassigned. The description of the method is also to be found at: [http://www.bildungsteam.de/bbb\\_gender\\_migration.html#](http://www.bildungsteam.de/bbb_gender_migration.html#)

glimpse. At the same time every person can decide to switch to another row, to not have to ask certain questions. In *Bingo* everyone is not just someone asking questions, but also an interviewee. *Bingo* allows in its arrangement flexibility. There are possibilities for avoiding answers, of answering wrongly, and it is possible to go deeper into the questions and statements (How many children do you have? - How old are they? - Are they living with you?).

At the “Oldenburg Workshop”, the participants have answered the questions with “yes” according to the different qualities in the questions/ statements. Therefore the statement, “Is unemployed at the moment” was seen as a difficult question to ask by some, others instead were seen as ordinary everyday experiences in the life of young academics, and therefore easy to answer. The statement “Has a friend with migration background”, “Has children”, or “Lives as a heterosexual”, are shining spotlights on different ways of living. Inside of the dynamics of *Bingo*, the participants can acknowledge the diversity of the group and engage in short discussions about their own involvement living in hierarchically structured circumstances.

Educational work that is interested in a multi-dimensional view on power, and is trying to examine how the dominant culture subjectifies people, is able to learn from the exchange and reciprocity in *Bingo*. For the complex task of processing interlinked power relations on a micro level of social relations, as well as on a macro level of societal structures, it is of high importance that all the involved people can have the experience of being active (developing self-efficacy), and are not pre-determined to see just one perspective. To avoid this in *Bingo*, for example, there is no possibility to be only an interviewee and just have to respond all the time, because everyone is also a questioner.<sup>6</sup> The skill of how to carry out different options of acting as well as mutuality seems to be essential to me for an active and productive handling of differences. At the same time *Bingo* is not excluding the possible hierarchies of demarcation lines, but it has the potential to make them visible. With other words, it creates the possibility to envision how in everyday life issues of societal hierarchy are negotiated. At the same time the necessary scope for development to distance oneself again from the personal reference has to be taken into the consideration of societal structuring.

With *Bingo* it seems to be possible to sensitise people on an individual level for understanding the potential complexities of the individual. Therein lies one of the pre-conditions for

---

<sup>6</sup> With this point, such questions are meant which are proposed often and have the function to identify the other person as the supposed “other” such as “Where are you coming from?”, or “When did you first notice that you were a homosexual?

Especially in the field of education the question “Where are you coming from?” much too often leads to a repetition of the construction of the migrant as “other”. (cf. Mecheril 2004, p. 100 ff, Terkessidis 2004, p. 106)

educational processes in which differences are handled in a productive way without hiding the power relations lying within it. The realisation of the relation between structurally existing power relations and the involvement of the individual is the pre-condition for understanding the entanglement of individual self-efficacy as a requirement for structural influence. At this point I want to delineate the meaning of the Term intersectionality in its theoretical dimension.

#### b) Intersectionality as an approach in educational research and work?

The term intersectionality has been used for sometime in fields close to politics as well as in a theoretical context. Depending on which field the term is used in, there is a shift in meaning. In the fields close to politics it describes an “analytical focus [...] aiming at multiple forms of discrimination and disadvantage”. In the scientific context the term stands for “the research of macro-societal power relations, historical and context-specific power structures, institutional arrangements and forms of governance on a middle-level” and connects these "with the analysis of interactions between individuals and groups as well as individual experiences including the processes of symbolic representation, legitimation and the *raison-d'etre* connected to it." (Knapp 2005, p. 71) The analytical expansions of a subject-orientated theory development on structural and historical dimensions of dominance were mainly advanced within feminist argumentation. The critique against a middle class and heterosexual focus as well as especially the critique of Black feminists on the dominant white perspective created a multi-perspective on subjectivities and also power relations. It is for these debates and developments of theory in the Gender research which have contributed towards the “Trans-Atlantic voyage” (Knapp 2005, p. 68) of the term intersectionality from the US to Europe and therefore also reached the political and sociological discussions in the German-speaking part of the world.

For the recent state of affairs of the discussions in the field of feminist gender research the concept of intersectionality is starting to become paradigmatic, because the relation between inequality and differences has turned politically and epistemologically into the “domestic” central issue as the “question of identity” of feminist politics and theory: Who does the subject “women” refer to? (Knapp 2005, p. 69) The search for this subject could be transferred to any movement concerned with identity politics. Within the feminist movement the question on inconsistencies within the “political subject women” was strongly posed and was coming increasingly to an intersectional perspective. (cf. Knapp, p. 69) The question on

particular differentiation of the particular subject can be transfused to any of the movements with identity politics.

The paradoxical moment of this development lies within the raised question, for the "we" can not be answered anymore out of the group such as women, but only under taking into consideration other societal categories. That what is valid for the gender axis of difference the same applies to other "axes of inequality" .

"Class, race and gender" are relational terms. Whom they in- or exclude under which circumstances and through which mechanisms, how the particular relationship is constituted, can not be conceived if only one category is taken into account. So they have to be seen in their particular specific instances and also in their relation to each other. Cornelia Klinger phrased this in the following way: "It is useless to refer to crossing aspects of class, race and gender in the individual fields of experiences without specifying how and through what class, race and gender are constituted as societal categories." (Klinger 2003, p. 25. Knapp 2005, p. 75). All of the time both the individual level, as well as the historical and structural background of origin, has to be worked on.

As an attempt of sketching out a methodology for an intersectional view of research, Leslie McCall's three accesses on different levels can be taken into account (McCall 2005): the anti-categorical approach is mostly represented in deconstructive theories; the intra-categorical approach access takes into view the particular questions of difference and inequality in the frame of one of these categories and the inter-categorical access analyses the relations and interdependencies between the categories (Knapp 2005, p. 74-75, McCall: 2005, p. 1773). All three levels of analysis have to be considered for the research of educational proposals concerning the association of diversity.

c) To understand *Bingo* with the terms of intersectionality

As described in the former part, participants in *Bingo* make exchanges regarding their skills, affectations, self-characterisation, and so forth. The questions-and-answers are, despite all lack of bias connected with this method, also identified and pervaded as a part of societal assessments and hierarchies, participation possibilities, in- and exclusions

*Bingo* recreates in a playful way the net of interfering societal categories, which have different meanings depending on the perspective you engage in, and entangles its participants in various ways. The possibility in *Bingo* to relatively easily create a distance from the raised questions and statements makes it possible for the individual to take into view the way that societies create lines of difference, instead of losing oneself into the personal narrations. This

aspect is strengthened if questions/statements are aiming towards the assumed implicitness like it is indicated with “Lives as a heterosexual”, and with this is removing its apparent self-evidence („Ent-Selbstverständlichung). *Bingo* therefore points out the individual “Doing Other” as well as its historical, societal implications in their complexity.

#### d) Intersectionality in educational and social work

For the educational work in the Federal Republic of Germany, it is slowly becoming accepted practice that the real differences within the societal reality have to be taken into account for a corresponding educational praxis. For a long time this had not been the case. But at least since the first PISA-Survey, primarily the school has been placed under pressure as an institution of selection and homogenisation. The discussions about the tripartite of the Federal German school system are the most prominent example for this.

Another indicator is to be drawn out of the analysis of the German education institutions regarding the association with multilingualism, which is characterised predominantly by “ignorance against the linguistical-cultural potential(s) of migrants”. (Dirim 2006, p. 259)

Giving up the perspective on deficiency in support of appreciation of the “bi-linguality of the environment” (Gogolin citing Dirim 2007, p. 268) is still, with some exceptions, to be waited for in the landscape of the Federal German schools.

With inquiring elaborative education it is possible to trace how insufficient the association with diversity is, and from there resulting pressure of homogenisation is inscribed in the everyday life of the German citizens. An essential disadvantage of this style of education is, according to Jürgen Baumert, one of the creators of the Federal German PISA-Surveys, that the goal is always already given and there is only one single “right” way to achieve it, which the teacher already knows. So it is the conflicting task of the teacher to twist the events in a class towards the goal of a lesson.

This difficult balancing act often fails because of structural reasons<sup>7</sup>. The pupils have a similar contradicting task. They should actively participate in an argumentation without knowing its goal. The consequence is the homogenisation of questions, and that the pupils seem to have to fall into place like parts of a zipper. Baumert sums up that probably the main weakness lies within the insufficient association around diversity. It is not individual questions, the negotiation of conflicting positions, or creative answers which are expected, but *the* right answer.

---

<sup>7</sup>

cf. Baumert 2001, p. 34

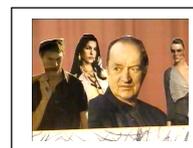
The discussion about the educational system in the Federal Republic of Germany points out that educational work, neither in the field of social issues nor in the educational field, is in need of a perspective which considers the different societal affiliations and the positions and subjectifications that come with it.

## II. How a film explains that the association with heterogeneity has already long since become the norm.

In the video film “Forced Marriage” (*Zwangsheirat*) a group of girls<sup>8</sup> are showing how they experience a social reality and how they develop a strategy to cope with it. It has to be accepted that the girls know the topic of the film partly from their personal experiences in everyday life, and with certainty they experience the topic of forced marriage as part of social discourse. The film shows the different coping strategies that the girls can think of about the issue of forced marriage. Maybe the girls are talking about their own experiences or those of girls in their own circle of friends, or maybe it is just imagination about how it could be. By all accounts by telling these stories the girls create an understanding amongst themselves about the topic. At the same time this illustrates a public contribution to the discourse with which the girls take up a stance a recent hotly debated discussion around forced marriage. In my opinion the film implies a differentiated palette of ways of acting about how the question of organising a family is decided. At the same time it is a contribution to the debate about the history of the Federal Republic of Germany as a migration society.

The film “*Forced Marriage*”

The film is done as an animation film with puppets. The actors are “models” cut out of magazines that are then glued to small sticks to become the actors. The scenery is a model made out of cardboard that primarily stands as the interior of a flat.



The actors are Yasemin, her boyfriend Mohammed, her father, her mother, her brother and Achmed, a young man, asking the father to accept his proposition to marry Yasemin. The story is told quickly: Yasemin does not want to marry Achmed, who has proposed to her. She

---

<sup>8</sup> At this point I would like to thank the girls at the Eberhard Klein High School in the Berlin Kreuzberg District.

does not know him. She has a boyfriend that she loves - Mohammed. But the father does not listen to the wish of his daughter. He wants his will to prevail, she should not marry Mohammed. Yasemin defies him and wants to meet her boyfriend, but therefore she also has to deal with her brother. The brother does not let her out of the room. Nevertheless she is able to meet Mohammed and they both run away together. From a phone call Yasemin gets to know that her father is doing poorly. It is quite obvious that this has happened because of emotional distress about his daughter. Yasemin is torn between her own interests and the wish to not hurt her father. Yasemin and Mohammed discuss what to do. Mohammed points out to Yasemin the importance of the family for her, and so they decide to visit the father in the hospital. After that two alternative endings are shown:

1. Yasemin and her boyfriend go to the hospital and she appeals to the rationality of her father, who has always pretended that he only wanted the best for her. He gives in and says that if she introduces him to her boyfriend and he likes him, then they should be happy with each other. Mohammed is already waiting at the door, the father agrees and there is a happy-ending.
2. Yasemin and her boyfriend go to the bedside of her father and confess that they have married secretly already. Her father and brother are shocked. But the mother (actively for the first time) joins the scene and reminds the father about their own youth and that they would never have married if they would have acted according to the decision of their parents. This is also a happy ending; the family celebrates the happy couple.

This story of the girls is a frequent story in Germany. It often comes to problems between parents and children regarding the boy\_girl friend of the children. The girls show us how they could imagine as well the problem as the “solution”. Therein lies many interesting elements of discourse, which I would like to name here:

#### 1. Negotiation process

The paradigm of the negotiation process is in the hegemonial discourse about migration and gender relations often claimed by the dominant society, and the arrangements of gender in the migrant communities are denied. The discourse about gender relations demonstrates in this comparison a central motive of culturalisation.

But the girls are showing with clarity and with all of its difficulties, that the gender relations for them are part of the paradigm of the negotiation process. Unlike the often hegemonial discourse about girls/young women with an assumed Muslim background, they are showing their own strategies of dealing with difficult situations which demand a negotiation process. Therein they emancipate themselves from the guidelines of their fathers as well as from the

societal hegemonial view on them. Gender and family relations in reality are not displayed as rigid quasi-constitutional relations within which they must fit, but rather are constituted as political scopes of creativity, that they actively know how to utilise.

The making of the film itself has already depicted the first negotiation process. How far can the individual persons venture out their positioning concerning the discussed problem in the public, how will the statements be judged in the public? This level of negotiation process is revealed in the form of the films as an animated story with puppets, in which none of the pupils surfaces directly with her face. At this point it shows how important it was for the girls to work in a girls group and also that the movie in the beginning was also just screened to girls. Here a relation of existing strategies of negotiation process becomes apparent and an inevitable strategy for empowerment becomes clear.

## 2. Stories of Families in a Migration Society

In one scene at the end of the film the girls are establishing a relationship, which broaches the issue of the family history. It is the moment when Yasemin's mother is actively interfering for the first time into events and advises her husband of their own history by explaining that if they would have acted according to the requirements of their parents, then they would not be married today. The advice of the mother is a reference towards her own conflict regarding her marriage, and she **had to prevail over her parents**. Whether this story has taken place in the Federal Republic of Germany or in another country is not shown in the film. **With this the girls show, that love relations and the choice of the partner – no matter where - have not been regulated in detail as it consistently appears in the hegemonial discourse, it can be open to dynamic changes.**

In the statement of the mother, the history of the family and the circumstances possibly connected to the stories of migration are highlighted in their impact for the societal discourses in general, and for the educational one in particular. Parents, and maybe to an even larger extent the recent generation of grandparents, should necessarily be included in the discourse about, for example, traditions. Therefore traditions can be deconstructed in direct conversation as permanently evolving and always convertible values that are permanently changing. It can be shown, that neither a condition of society nor the individual outlook on life (of the parents/grandparents) is in accordance with a picture of rigid traditionality. The discourse about traditionality can therefore be newly embedded in the history of migration in Germany with regard to assumed traditions, which have always been described as a result of processes of culturalisation and self-culturalisation. These are materialising through a

complex entanglement of social processes of social exclusion, racism, ethnising, culturalising and gendering.

### 3. Gender relations under the prefix of heteronormativity – or: The happy marriage as Happy Ending.

Yasemin married her boyfriend. Everyone is happy, also the audience. But maybe Yasemin did not want to marry her boyfriend right now. Though she is still young and maybe first would have wanted to have a go at trying out what and who the right person might be. Maybe life without a life partner is more interesting anyway. However, marrying her boyfriend seems to be the only possibility to avoid the forthcoming arranged marriage. These or similar negotiations are not explained in the film. In this movie the story finishes with a commonly accepted heteronormative happy ending, in which also a limit for the narrative negotiation process is reached.

### III. What might be consequences in terms of intersectional education and social work?<sup>9</sup>

Intersectional education and social work does not focus on categories of identity as the diversity approach,<sup>10</sup> but on the outside located societal (and therefore also historical) mechanism of construction. Therefore an intersectional trained practice of education denies every form of essentialisation, culturalisation and biologisation. (cf. Lutz, Leiprecht 2005, p. 221 f) Intersectional education does not limit itself on the aspects of discrimination because of affiliations and attributions respectively, but also picks up the potentials of extensions of acting possibilities, that are based in multiple affiliations. (cf. Mecheril 2003) Therefore she abandons a deficit perspective. Hence follows, the task of the educationalist is less to arrange what the goal is, but to take over the facilitation of what is needed in the negotiation process within pluristic or divers ways of living.

An intersectional opening of perspective in the educational work contains therefore different consequences that can be mentioned here admittedly only in note form and are surely still uncompleted:

- An intersectional education culturalises neither conflict nor people.
- An intersectional Education does not biologise, for example, gender relations.

---

<sup>9</sup> In the frame of an EU Daphne-Project called PeerThink, criterion and methodological approaches for intersectional violence prevention are developed. (cf. <http://www.peerthink.eu>)

<sup>10</sup> Approaches of Diversity normally do not emanate from the necessity of appreciation of Diversity within an institution. Therefore the details are identified in a row of more or less unchangeable categories such as gender, skin colour, language, nationality, religion, sexual orientation. The goal of Diversity is the appreciation of the individual in their own diversity. The term intersectionality on the contrary describes the constituting conditions of each identity category and broaches the issue of the entangled dominance and power relations.

- A work is then to be called intersectional, if it tries to study the different lines of diversity not only in their negative, violent effects, but as well aiming at the coping possibilities of the adolescents, enhancing those on the basis of their particular backgrounds.
- An intersectional education picks out the central theme with their target audience, and alongside constitutes the individual restrictions and potentials, and always the societal positioning as well.
- As intersectional a youth education is then considered, if it exerts itself to examine single (structural) factors not only in an isolated way and not just co-existent, but if it considers the reciprocal influence. So discussing together between, for example, men's praxis, ethnicity and social class, but so far we are finding little consideration in the praxis. It is important to recognise that both external and internal self-ethnisation impacts not only migrant groups, but also the dominant society, which reproduces itself as a non-differentiated group. In this position the issue of Critical Whiteness Studies is included for educational research.
- Empowerment for disadvantaged groups (for example migrants) is an integrated component of intersectional work.
- An intersectional work searches to reduce the repetition of stereotypes.
- An intersectional work sets youth in a conflict-and-negotiation situation in which they can reflect upon cultural concepts, gender roles, their concepts of self, male and female perceptions, and other problems arising from these reflections.
- An intersectional work gives youth new (non-violent) negotiation concepts starting from the competencies of the youth themselves.<sup>11</sup>

## Literature

Baumert, Jürgen (2001): Deutschland im internationalen Bildungsvergleich. In:

[http://www.mckinsey-bildet.de/downloads/02\\_idee/w3\\_vortrag\\_baumert.pdf](http://www.mckinsey-bildet.de/downloads/02_idee/w3_vortrag_baumert.pdf), last edition 27.06.2007

Bourdieu, Pierre (2003): Interventionen. Bd. 2. Hamburg

Hamburger, Franz (2005): Der Kampf um Bildung und Erfolg. Eine einleitende

Feldbeschreibung. In: Hamburger, Franz; Badawia, Tarek; Hummrich, Merle (Ed.): Migration und Bildung. Wiesbaden, p. 7-22

---

<sup>11</sup> Cf. Leiprecht/Lutz 2005; Hamburger 2004; Mecheril 2004

- Dirim, Inci (2006): Die andere Perspektive auf Migrantenfamilien. Wertschätzung, Bildungspotenziale und Unterstützungsformen. In: Mecheril, Paul; Quehl, Thomas: Die Macht der Sprachen. Englische Perspektiven auf die mehrsprachige Schule. Münster, p. 254-261
- Dirim, Inci (2007): Für einen multilingualen Sprachgebrauch in deutschen Schulen. In: Overwien, Bernd; Prengel, Annedore (Ed.): Recht auf Bildung. Zum Besuch des Sonderberichterstatters der Vereinten Nationen in Deutschland. Opladen, p. 267-273
- Jösting, Sabine; Fritzsche Bettina (2007): Peers in the City. Sexualität und Geschlecht in der Einwanderungsgesellschaft. Evaluationsbericht. Berlin. In: <http://www.bildungsteam.de/downloads/evaluationsbericht.pdf>
- Kerber, Anne; Leiprecht, Rudolf (2005): Schule in der Einwanderungsgesellschaft. Schwalbach/Ts.
- Knapp, Gudrun-Axeli (2005): "Intersectionality" – eine neues Paradigma feministischer Theorie? Zur transatlantischen Reise von "Race, Class, Gender". In: Feministische Studien, 1/2005, p. 68-81
- Knapp, Gudrun-Axeli; Klinger Cornelia (2005): Achsen der Inequality – Achsen der Differenz. Verhältnisbestimmung von Klasse, Geschlecht, "Rasse"/Ethnizität. In: Transit Europäische Revue, no. 29/2005 [http://www.iwm.at/index.php?option=com\\_content&task=view&id=232&Itemid=407](http://www.iwm.at/index.php?option=com_content&task=view&id=232&Itemid=407)
- Leiprecht, Rudplf; Lutz, Helma (2005): Intersectionality im Klassenraum. Ethnizität, Klasse, Geschlecht. In: Kerber, Anne; Leiprecht, Rudolf: Schule in der Einwanderungsgesellschaft. Schwalbach/Ts.
- McCall, Leslie (2005): The Complexity of Intersectionality. In: Journal of Women in Culture and Society, vol. 30, no. 3. Chicago, p. 1771-1800
- Mecheril, Paul (2004): Einführung in die Migrationspädagogik. Weinheim und Basel
- Mecheril, Paul (2005): Pädagogik der Anerkennung. Eine Programmatische Kritik. In: Hamburger, Franz; Badawia, Tarek; Hummrich, Merle (Ed.): Migration und Bildung, Wiesbaden, p. 311 – 328
- Mecheril, Paul (2003): Prekäre Circumstances. Über natio-ethno-kulturelle (Mehrfach-)Zugehörigkeit, Münster
- Terkessidis, Mark (2004): Die Banalität des Rassismus. Migranten zweiter Generation entwickeln eine neue Perspektive. Bielefeld