



PeerThink



PeerThink

Evaluation Report Austria

Analysis of the Good Practice Project

M.I.K.E – Migration.Interculture.Empowerment

by Elli Scambor, Christian Scambor & Fritz Reinbacher



Research Institute Men's Counseling Center Graz

Graz, February 2008

Content

- 1. Project Description 2
 - 1.1. Aims 2
 - 1.2. Way of Working & Target Group 2
 - 1.3. Finance & History 5
 - 1.4. Staff 6

- 2. Modes of Evaluation 6

- 3. The Conceptualisation of Intersectionality and Violence Prevention 7
 - 3.1. Forms of Violence 7
 - 3.2. Interdependency of Social Categories and their Impact on Reasons of Violence..... 7
 - 3.3. Intersectionality & the External View on M.IK.E..... 9
 - 3.3.1. Ethnicity & Class 9
 - 3.3.2. Gender 10
 - 3.4. Gender & Culture at Work 11
 - 3.5. Violence Prevention 11

- 4. Observation of Activities within the Project 13

- 5. M.IK.E – A Good Practice Project..... 14

1. Project Description

M.IK.E – Migration.Interculture.Empowerment

M.IK.E is a project, developed by people with migrant background for people with migrant background. The project focuses empowerment as a main approach in the field of work with young people. Empowerment as a process of self-determination, personal responsibility and self-organisation should strengthen the ability of political participation.

1.1. Aims

The following project aims are described in the concept paper M.IK.E

Political Aims

- Strengthen the conditions for social and political participation for migrants (empowerment, inclusion)
- Avoid isolation (ghetto)
- Foster the ability to communicate (conflict solving)

Social Aims

Contribution to the process of integration (inclusion) of young people with migrant background in Graz and Austria / strengthen the awareness for the needs of young people / Support communication and mediation among young people / Support cooperation and networking of institutions dealing with peer violence prevention

Target groups are

- Young migrant people in burdened families, who need support in shaping their future perspectives
- Young refugees (unaccompanied young asylum seekers)
- Adolescents (support of education service)
- Parents of children with conspicuous behaviour
- Single parent families
- People between cultures

1.2. Way of Working & Target Group

The main concept of violence preventive work is the concept of non-violent communication (Rosenberg): *“First we look at the clients needs, which needs are hidden behind violence, and what does the client have to do, to find another form of communication” (project manager L).*

Mediation, conflict training and assertiveness training are often used within the project. In all these specific methods, intercultural concepts are of special importance in prevention and management of violence among groups.

Working with groups has certain central topics, such as

- picking out violence as a central topic in groups and getting in touch with the own position in the group through verbal communication, discussion, role games and others methods,
- confidence-building activities through certain games, outdoor activities, sports,
- intercultural relations between different cultural groups (prejudice, troubles)
- slow integration of adolescents out of individual work into group work

M.IK.E provides a confidence space for adolescents, where they are able to show their emotions and tensions, to let off steam and scold. Along with the possibility to express anger, the topic violence will be discussed with reference to consequences of violence, reactions and damages. On this way other possible ways of communication are addressed and trained in certain role games, that give clients the possibility to act in a different way. Control of behaviour is described as a reduced and rather unsuccessful concept of preventive work.

One of the most important aims in the projects focuses on empowerment. The clients talents and competencies should get into the centre of individual work and group work, mainly through self-reflection and the improvement of awareness. The projects focus is on the strengths and potentials of the clients. It supports their way to make the individual potentials visible and take self responsibility for their live.

The meaning of the term integration in the project refers to equal participation in all aspects of society. The project manager points to the fact, that he himself has a migrant background and is able to understand the clients language and their needs. Therefore their participative approach of the project has to be understood as a “two way street”, while the Austrian frame conditions support integration as a “one-way-street”. The Austrian integration policy works with a concept of “obligation to deliver”, that means, migrants have to adapt on the given circumstances, while frame conditions will not be changed at all.

Implicitely, the organisation follows an approach that could be described by the idea: “Inclusion prevents violence”, in the sense of “projects of appraisal” (Böhnisch, 2007)¹. The basic concepts of such approaches emphasize participation and empowerment, social acknowledgement, equal chances for education, work and realizing plans for one’s life in general. The idea is that declassment and social exclusion leads to compensatory processes, dysfunctional coping etc., e.g. violent behaviour. (These processes may take specific forms, in terms of gender, ethnic background, generation etc.)

In this connection, the following concepts are named on the organisation’s webpage (<http://www.zyklon.or.at/ziele.0.html>) and may be seen as linked to violence prevention:

- participation
- peaceful living together
- “Active participation in the common life in Austria also means taking part and participating in terms of socio-economic and cultural resources.” (<http://www.zyklon.or.at/ziele.0.html>)
- appraisal, acknowledgement
- respecting the migrants’ resources, identities and life concepts
- fostering the migrants’ engagement / commitment
- social and political participation, inclusion

¹ Böhnisch, Lothar (2007, November). Wie Männlichkeiten konstruiert werden. Presentation and discussion at the conference “Männer-Liebe-Männlichkeit. 10 Jahre Männerberatung des Landes OÖ“, Linz, Nov. 23rd, 2007 (personal notes).

All these items, listed under “goals” on the webpage, could be a framework that structures the development of interventions and projects.

In the general description of the project **M.IK.E** (<http://www.zyklon.or.at/mike.0.html>), a kind of **inclusion-approach** is named in a more explicit way:

The second generation of migrants is described as sitting between the chairs of the culture of origin and the new culture.

The **various kinds of strain** that effect migrants are listed:

- being uprooted
- identity conflicts, loss of identity
- lack of resources
- de-qualification
- political under-representation
- prejudices and stereotyping in term of high crime rates
- risk of poverty
- polarization leading to radicalisation

All in all, such marginalisation can lead to **violent phenomena** (the riots in Paris are mentioned and linked to the “ghettoisation” of second- and third-generation-migrants, among other factors).

Approaches:

- The dialogue with the second generation of migrants is seen as an important approach
- Mutual acknowledgement and respect for up-to-date values and norms, between the cultures
- Working with migrants, towards empowerment and integration
- Participation in a multicultural society

In general, the project seems to use an integrative approach referring to peer violence and violence prevention. As the conceptualisation of violence is embedded into societal structures and inequalities in society, the work on violence and violence prevention follows a broad approach that concentrates on different societal fields. The topics migration, money, school and participation always play a role in the projects work, while culture and family are often addressed. Violence as a special topic is sometimes addressed separately. In a first face-to-face meeting with a client L describes the way, he reflects on motifs and reasons for violent behaviour: *“Has he slept well? And the day before ? What has happened ? When did he go to bed ? ... such things... first of all I try to work out, how life is going on ? How he feels in school?”*

The original target group, for which the project was designed (see Pt. 1.1.), is mainly the actual client group of the project. Some limitations have to mentioned: While boys and boy groups, especially migrants from West Africa (= member of minority groups), are addressed, girls as well as members of the majority groups are addressed to some extend.

As far as the main target group is concerned, L speaks about remarkable improvements in the area of communication, life and school/job. Feedbacks from family member and from the community indicate positive changes, he says.

The main target group of the project: boys with migrant background from West Africa in the age group between 12 and 18 years. Some clients are younger than 12 years, some are older than 18 years.

1.2. Access

If the information of the document analysis is combined with other sources of information (talks with proponent of the association, experts interview), a complex methodological approach turns up:

The organisation offers *outreach work*, in the sense that professional workers of the organisation visit families that have problems (e.g. families in which violence occurs). There are various ways how the access to these families can be obtained:

- The organisation's workers already have contact with the adolescents by their educational work (support to education – "Erziehungshilfe")
- Via communities: Problems and troubles of group members are discussed at meetings, e.g. after religious events. Pastors and imams serve as mentors and central persons in the community and can connect people with problems to the organisation's workers (who themselves have a close relationship to the respective communities).
- The organisation presents itself at group meetings and offers their services. The integration into the community fosters acceptance by its members.

In the *additional paper to the concept MIGRE*, this approach is given as an example for access to people with problems, with a background in a rather *collectivist* culture. (*Additional paper to the concept MIGRE*)

1.3. Finance & History

M.IK.E is a concept, which still has not been fully financed. Up to now, the "support of education service" (Erziehungshilfe) is based on a contract with the youth welfare office. L, the project manager who was interviewed within the evaluation, is the main responsible person for the M.IK.E concept. He himself has got a migrant background and he works with young people with migrant background (mainly people from West Africa) since 1999. In the beginning, L worked with young people from different countries, but by the time, the youth welfare office called L especially in cases of troubles with young people with migrant background from West Africa. Since three years, L works exclusively with boys from West Africa (first and second generation). This work should be exclusively carried out through M.IK.E in the future, if all the necessary frame conditions are defined and financed in an appropriate way. Last year, the charitable association "zyklon" resp. "IKEMBA" applied to be acknowledged as a youth welfare institution. The acknowledgment was given quite soon, but L was not able to get the frame contract. As the provincial government decided to release from the service "support of education" just recently, the association has got the frame contract now, but frame conditions are still not well defined at the moment.

1.4. Staff

Up to now, single services are offered in the field of “support of education” (Erziehungshilfe). Through M.IK.E as a certain project within the charitable association “zyklon” respectively “IKEMBA”, a special attention should be given on migration and empowerment of young people with migration background. The association members are a group of men and women with different cultural background (Turkey, Brazil, Africa, Austria, Bangladesh,...).

“Support of education” should be carried out by several people (the number of people is not specified yet) working in the same field. By now, meetings with other “supporters of education” and their clients focus on getting the group of multicultural young people together, get to know each another and, on that way, get in intercultural contact and communication.

2. Modes of Evaluation

In order to identify the intersectional approach of the violence preventive youth project M.IK.E, the evaluation focused on the following aspects:

- *more than one social category* (gender / ethnicity / class) should be attached
- the *interconnection* of different social categories should be visible
- the *decrease of power relations* by deconstruction should be focused
- violence prevention should be addressed

In order to define these criteria and work out, if M.IK.E can be described as a good practise example for our project, several methods were used within the evaluation process. After a first consultation of the project manager L, a main description of the project was worked out, based on the concept paper of M.IK.E as well as on the concept paper of “Zyklon”/“IKEMBA”, the charitable association who carries out the project.

In a second step a document analysis of the homepage of the charitable organisation “Zyklon”/“IKEMBA” was carried out. The homepage is under construction in some parts, the document is somewhat incoherent. E.g. “violence prevention” is mentioned as “the first priority” of the organisation, but further up there are other goals that seem to be a more coherent framework and more adequate, such as *active integration of migrant families*. Such inconsistencies can partly root in language (some minor language and grammar mistakes can be found throughout the text), as well as funding strategies could play a role. On the other hand, the concept seems not to be fully developed at the point of time of the website launch. In order to get a coherent picture about the work in the project a document analysis of the project paper M.IK.E. was carried out as well.

At the same time an expert interview was conducted with L, the manager of the project M.IK.E, based on the “guideline towards intersectional violence prevention”. After the interview, L filled out the guideline form. The interview provided an in-depth view on violence preventive daily work within the project.

An observation of a specific work sequence took place afterwards. Individual work is sometimes integrated in group activities with several adult “youth-trainers” and different youngsters. The situation that has been observed was an individual coaching sequence while playing “pool billiard” in the basement of a Catholic youth center.²

3. The Conceptualisation of Intersectionality and Violence Prevention

3.1. Forms of Violence

The conceptualisation of violence is described with a special focus on cultural differences. Several differential categories are mentioned as well as certain levels that occur, within an in-depth reflection on violence. L points out, that adolescents with migrant background from West Africa are affected by violence in different societal fields. He differentiates violence between and against adolescent boys (the main reason for his mediation work in schools) from violence in families (including violence against parents) and – especially – everyday violence, based on the structural level of society, the structural discrimination of people with migrant background in Austria. The project does not address violence of girls and it partly addresses violence against girls.

Physical violence, psychic violence, material violence, sexual violence and structural violence are fully addressed within the project.

3.2. Interdependency of Social Categories and their Impact on Motifs and Reasons of Violence

As the following descriptions of Motifs and Reasons show, the interdependency of specific differential categories focussing the phenomenon violence is of special interest in the project M.I.K.E.

Gender Roles

L's descriptions of the spiral of violence in families give an in-depth view on the interdependency of different social categories, that have a certain impact on violence: Men with migrant background in Austria in many cases lose their former unquestioned role as male breadwinners in West African societies, by de-qualifying through unskilled labour or by simply losing or even not getting a job. At the same time, their female partners – who were not supposed to do paid work – are often the single economically paid person in the family (black market jobs). On this way, their gender roles get completely disordered by structural impacts on the access to the labour market, payments as well as educational requests. On top of that, equality rights for children in European societies tend to make the whole situation worse. While men lose their breadwinner role and the appropriate competencies, women on

² It was not easy to arrange the meeting, because the first two appointments have been cancelled at short notice but finally the third occasion worked out fine.

the contrary build up new competencies in the field of economically paid work and adolescents start to rebel against narrow minded family rules (which is constantly seen as a betrayal). In this situation, were women and children refuse to obey and men get the impression, that they are not perceived anymore, they try to achieve authority through physical violence. Other forms of communication are hardly addressed within L's working field.

Rights

Equality rights have a very specific impact in the process of migration. L points to the fact, that there is no acknowledgment on the phase of adolescence to be notice in migrant families, he works with. Equality rights for children don't make sense for people, who grew up in a West African society, characterized by a high degree of collectivism and a strong patriarchal structure³: *"Men always has been the head of society, what they say will never be really questioned"* (L). In insist of obedience, children were supposed to admit to conventions and traditions. Under common rights in individualistic societies in Western European Countries, children are able to get institutionalised help and support from people outside the origin family (and society). *"In many cases, adolescents call the police in case of physical violence in families. On this way, the adolescent has betrayed the family"* (L).

Violence Experience

All M.IK.E clients are victims of violence for certain reasons. In some cases, violent free communication has never been experienced within the own family and/or community and, for that, is not something to go for. In general, parents and children have experienced violence in the process of migration. It happens quite often, that the parents emigrate first, while the children stay back in their origin countries. M.IK.E works with adolescents who have experiences as teenage-soldiers in war fronts. They suffer from negligence, deprivation and discrimination and have had little or no chance of education. For them the access to the school system and the experience of structural violence in the Austrian Society is describes as a strong challenge.

Structural Inequality in School

L faces certain constraints in his work in school. Violence among adolescents with migrant background is constantly seen as a lack of integration. These specific problems tend to get individualist, while the school system will not be questioned at all. As far as intercultural difference is concerned, teacher are usually overstrained and withdraw from the conflict with the position: "I am not racist!"

In general Austrian schools are not prepared for the topics multicultural and intercultural work, no wonder, that they close their doors when it comes to these topics (L). The syllabus does not relate on intercultural society and intercultural communication.

M.IK.E offers specific violence prevention measures, such as "Intercultural Supervision" and "Intercultural Communication" in schools. But up to now, there seems to be no understanding of the necessity of measures that relate to intercultural awareness raising and to the own prejudice.

³ Hofstede, Geert (2006): Lokales Denken, globales Handeln. Interkulturelle Zusammenarbeit und globales Management. Beck-Wirtschaftberater im dtv.

3.3. Intersectionality & the External View on M.IK.E

On the Homepage of the charitable association “Zyklon”/“IKEMBA” certain intersectional categories (gender / class / ethnicity) are mentioned in a very different way throughout the document.

3.3.1. Ethnicity & Class

Concerning “ethnicity” (the term is not used in the document), terms like “culture, multicultural” / “intercultural”, “interculture” / “different origin” / “migrants”, “migrant families” / “migration” / “subcultures” / “diversity” / “integration” / “bicultural” are used in the document. The main focus is on “migration from one culture into another”.

The list of offers is strongly related to “culture”. The combination of “culture” and “marginalization”/social position plays an important role throughout the whole document.

Concerning in-group and out-group relations, the non-migrant population in Austria is seen as in-group. The migrants are seen as out-group (with a special focus on second and third generation!). The relation between these groups is of special importance. The whole document is about the relationship between migrants and non-migrants, between cultures. The process of integration is described as a two-way-process in the sense of inclusion, not as a one-way process in the sense of assimilation. The terms “migration/culture” are used instead of “ethnic background”.

The content refers very much to the societal and structural background of the intersectional categories of “culture”, “generation”, “social position/marginalization”. Migration and declassment/ marginalisation are connected. This means, that the interconnection of the categories “ethnic background” and “class” are given in the analysed document. However, gender is not integrated sufficiently.

There is a strong reference to empowerment of marginalized groups to be mentioned (e.g. under “offers”: The organisation offers “empowerment counselling”).

On the level of pictures/photos, some symbols might be interpreted in terms of “all different, all equal”. Further hints regarding men or women or other nearer specification are not mention on the symbolic level.

Examples:

A silhouette of people, holding their hands, around planet earth



Animation: a coloured spinning wheel



The main message of the document could be summarized as “Inclusion of migrants would be a benefit for all.” “Migration contains risks and chances.”

Migration is seen as challenge that contains difficulties as well as chances for the migrant people, and the immigrant country/ society. Migrants contribute to the cultural resources of the society, enrichment. Diversity as a resource, in cultural and also in economic terms. However, the process of migration contains difficulties and risks that have to be dealt with.

3.3.2. Gender

However, “gender” is not mentioned frequently, and it is not elaborated in connection with “culture” in the document.

A gender-fair language is used (the German “Binnen-I”).

In the description of the project MIGRE (<http://www.zyklon.or.at/migre.0.html>), “gender roles” are mentioned in connection with the task for second-generation-migrant youngsters to balance norms and values of the various social fields.

There is one example for un-reflected assumptions about a differentiation of men/women to be mentioned: At the end of the description of the project MIKE (<http://www.zyklon.or.at/mike.0.html>), the following quotation is given (from a journal of an organisation that works with migrants):

„Wenn Vater Staat seine Kinder nicht vernachlässigt, haben sie später keinen Grund, sich gegen ihn zu stellen“. (Zebratl, 3/2006)

Translation: *„If father state doesn't neglect his children, they don't have a reason later on to stand up against him“.* (In German language, the state is sometimes named as “father”, similar to “mother tongue” etc.)

The gender stereotypes in this quotation are not reflected. If Gender Mainstreaming and gender competency was integrated into the organisation to a higher degree, this statement probably wouldn't be left uncommented...

(note: Connell, 2006, defines the state as a *male institution*, insofar the quotation is meaningful – but rather by chance, without reflecting the statement...)

3.3.3. Gender and Violence in the Concept Paper M.IK.E

The concept paper M.IK.E was written for the Federal Ministry for the Interior. The description follows the questions of a form.

Girls and boys are mentioned separately. The role of the father in the migration process (declassment) is considered in the paper, and gender aspects are taken into consideration (patriarchal elements in the culture of origin; roles of men and women; changes within migration etc.). Violence within families under the condition of changing familial arrangements is mentioned.

Some of the mentioned target groups are:

- “Youngsters/adolescents” from migrant families
- Parents of children with problematic behaviour
- Parents and children within a generational conflict

- Men in migration

Under the point *“Consideration of gender specific aspects”* in the form, we can find:
“Men’s counselling concerning masculinity in migration: wishes, goals, concept of women, concept of men, children, tradition and religion
Women’s counselling: Women in migration: (three-fold burden: families, children, job)
Youth counselling: ‘Commuting children’, ‘suitcase children’, identity, hope, orientation and future perspectives”

Here, the gender aspect is there, but the aspects are treated in a rather cursory, superficial way.

All in all, the document “homepage of the association Zyklon” shows that the approach of the organisation is well developed in terms of culture and the connection to marginalization (political representation, jobs, education etc.; which partly corresponds to the peerthink-terms of “ethnicity” and “class”), also with a connection to violence (in families; regarding adolescents: within the description of the project MIKE) - but the connection to gender is not developed sufficiently in the homepage. However, the potential for the integration of the gender aspect is definitely there, like we can see in the MIKE project paper. In this additional document, gender is considered to a higher degree.

3.4. Gender & Culture at Work

With Reference to daily work, the interconnection of gender and culture is described in a well experienced way. L exclusively works with boys for a certain reason: a lot of them do not have the possibility to identify themselves with a male person in their near environment. This situation is mainly caused by single-parenting (mainly mother-parenting) or by the circumstance, that there is no possibility for communication between father and son to be expected.

In order to provide a role model for masculinity, L addresses different expectations on hegemonic masculinity according to different cultures. While strong breadwinner models in West African cultures go along with hegemonic power relations and the expectation of obedience from women and children, L experienced different masculinities in Western European countries in a broader spectrum. In his work with boys, he addresses the recognition of conventions and traditions in patriarchal cultures in a critical way. That means, talking about the repression of women in patriarchal power relations and talking about gender roles on the labour market and in families. On the way of observation, L notices gender roles in the relation between couples (clients and female partners) and reflects critically.

3.5. Violence Prevention

According to the stage in which violence is addressed, M.IK.E fully intervenes in situations of probable violence occurrence as well as after violence occurred. Primary prevention is partly addressed.

Everyday work seems to be strongly influenced by tertiary prevention as a certain request of the youth welfare office: *"I'll be called up when the troubles are already there. When blood stains are visible, when the child comes too late to school, hasn't done the exercise at home the youth welfare office will be informed about that".(L)*

Along with tertiary prevention, secondary prevention is fully addressed in the project. The most outstanding feature of the psycho-social offers of the organisation is their **outreach approach**, i.e. not running an in-house counselling centre but going out to the clients and offering services at their places.

Peers at risk to act violently as well as to become a target of violation are identified in unprotected teenagers and/or asylum seekers with uncertain legal status, low or no education and no job. The "risk groups" are identified through day to day contact at "their places" (e.g. parks), through consultations with clients, parents and community leaders as well as local school authorities. The project focuses on victims and perpetrators and on victims who are perpetrators at the same time through the exploration of their biography.

Primary prevention is addressed with a rather broad approach:

- Accompaniment of pupils through their school experience, with the aim to graduate from school
- Cultural accompaniment of adolescents should support the process of integration of cultural aspects in the origin culture and the "new" culture ("Some kids just hate the origin culture, their parents").
- Violence prevention in families through awareness raising for non-violent communication
- Violence prevention in families through accompaniment to get institutional support ("seven people living in a clammy cold 30 square meter flat, my god, this situation must raise violence")
- Training units for intercultural awareness for social workers, who work with families (youth welfare office)
- Training units for intercultural awareness for teacher (almost no request in schools up to now)

The document analysis of the homepage shows that a special focus on violence and violence prevention is mentioned under the heading *offers* ("prevention of violence", "counselling in case of mobbing") as well as under the heading *goals*: "The highest priority of the association "Zyklon"/"IKEMBA" is violence prevention in families, and above all the well-being of the children, adolescents and families."
(<http://www.zyklon.or.at/ziele.0.html>)

As can be seen, violence is mentioned in connection with families, but without nearer specification. Where violence is mentioned, it is mentioned in connection with "prevention". Violence prevention in families might mean before or after violence has occurred. However, no specification is given in this document and no explicit violence prevention methods are described, but a lot of methods are *mentioned* (but not described in detail) that could serve as means of violence prevention (e.g. Intercultural Education/ Men's counselling/ Family counselling / Crisis intervention / Mobbing counselling / Intercultural conflict management and mediation / Intercultural supervision / Supervision for teachers / Intercultural conflict management,.....)

As far as the document “homepage of the association/organisation Zyklon” is concerned, we cannot make many statements in terms of concrete approaches and methods of violence prevention.

4. Observation of activities within the project *M.IK.E – Migration.Interculture.Empowerment*

Description of the activity that has been observed:

Individual coaching that takes place in different public and private locations, e.g. “Billiard Café”, youth club. These meetings are sometimes integrated in group activities with several adult “youth-trainers” and different youngsters. The situation that has been observed was an individual coaching sequence while playing “pool billiard” in the basement of a Catholic youth center⁴.

People involved:

One member of the project M.IK.E. who gives educational support (care and education for children and young people – Mr. Nwoha) and one male youngster and the observer (Mr. Reinbacher).

Mr. Nwoha: male, middle aged, migration background (immigrated 19 years ago from Nigeria), “black” skin color, head of the project – in the role of a youth worker, fluent German language

Male youngster: 18, migration background, (immigrated with his mother 8 years ago from an African country), “black” skin color, moderate German language

Observer: male, 33, native Austrian, “white” skin color – is acquainted with Mr. Nwoha through work in “Männerberatung” (men’s counseling center) - researcher

Situation:

The observer arrived in the “billiard room” (the game and talking had already been started) and after shaking hands, saying hello, and a non-formal introduction, sat himself down on a sofa and followed the ongoing. (The youngster had been informed of the oncoming observation and the reason for it by Mr. Nwoha) Watching, listening and taking notes occasionally, the situation has been observed without any further participation, apart from non-verbal statements of amazement after a good shot and exchanged eye-contacts and smiles. At the end a short scene of small talk finished the observation. It has lasted for one and a half hours.

While playing the game, Mr. Nwoha had a chat⁵ with the youngster about his oncoming first day at his new job (They used the German language) with the following content:

- New passport and other documents,
- How to prepare for the day
- when to get up and how to get there
- having breakfast or not
- mental state, mood and physical condition in the early morning
- how can that important day work out well?

⁴ It was not easy to arrange the meeting, because the first two appointments have been cancelled at short notice but finally the third occasion worked out fine.

⁵ empowerment and support with the new unknown situation and risk-management

- What can go wrong? ...

Apart from the stern conversation they laughed a lot; Mr. Nwoha complimented the youngster on his good shots and consequently pointed out the rules of the game, when the young man tried to change them for his own benefit.

Interpretations:

- When it came to the question of “what can go wrong?” the presence of a “white” observer in the room (representative of the defining culture) potentially hindered a more open conversation on realistic problems that may occur to him as an “Afro-Austrian” in a town where 20% of its (voting) population is far right wing and xenophobic.
- When the above question was raised, he all of a sudden played bad and evidently became nervous. This could also be a sign for the presence of apprehensions and furthermore the incapability for him as a “cool” young man to talk about his fears in front of another grown up man and (!) an observer.
- The combination of playing a common game and a (coaching) chat seems to be very effective.

Summarization

The intense form of coaching on an individual level can be seen as an effective form of empowerment and as a preliminary stage of group work.

In the example given above (young man at risk – job coaching) a situation that superficially can be seen as common (playing pool billiard) when combined with social work, can be of high importance for peer violence prevention, for job security is a main column in a young man’s life.

Due to the directness of the project (M.IK.E) methods, topics of young men at risk can be work with very effective.

5. M.IK.E – A Good Practice Project

Why is M.IK.E a good practice project ?

1. Innovation

Community approach, outreach work, empowerment, „migrants 4 migrants“: migrants and non-migrant people in the project, connection of migration and gender under (national) circumstances, this is a new project (not only Austrians for Migrants), broad approach (social inclusion, housing, gender in migration etc.), very comprehensive (and complex) violence prevention approach

2. Transferability

The principle of intersectionality in violence prevention can be transferred to all participants; the project under consideration is a specific example within the Austrian

context, but intersectionality as a way of thinking / approaching the problem turns out as a very general strategy.

3. Sustainability

The concept of intersectionality will be promoted for all similar projects, this is a new way to existing projects and organizations. We have realized high interest, in general, and assure that the new idea will be adopted in reality by the organizations, that we are in contact with.

4. Mainstreaming

Contributions to social inclusion and social coherence, GeM is being realized in the migrant context and in violence prevention education and improving the target group`s (migrant`s) "life chances" is addressed; also integration into labor market (as a means to improve life chances, reduce exclusion, foster inclusion, prevent violence)
→ contribution to security