HANDBOOK
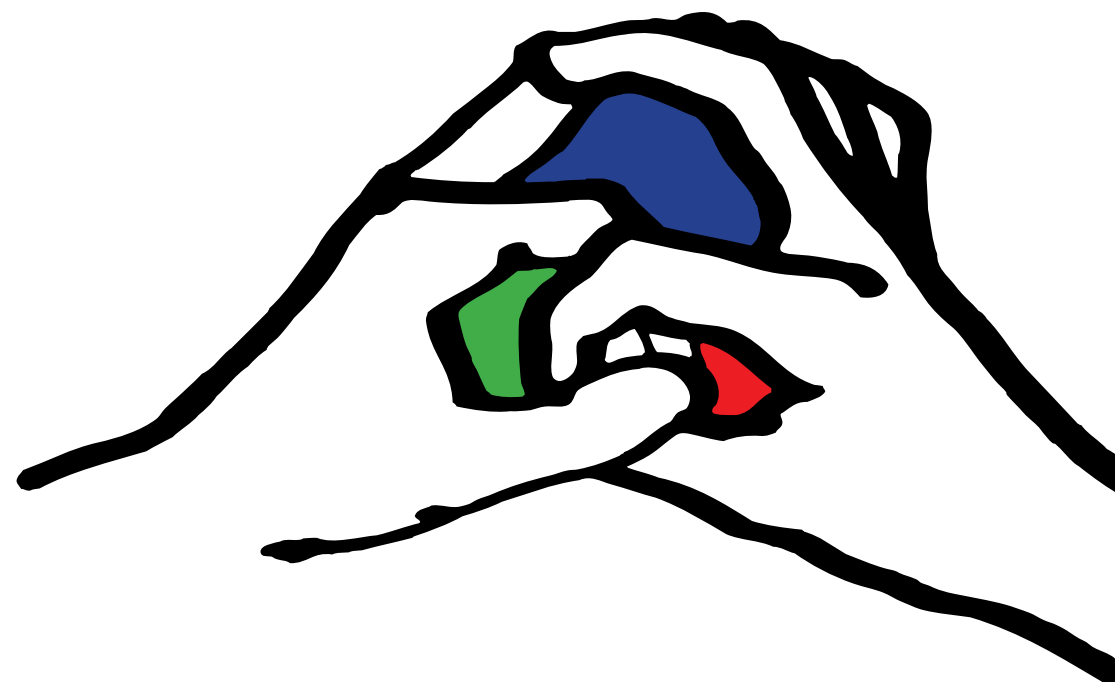
INTERSECTIONAL PEER VIOLENCE PREVENTION

Implementation Guidelines for an Intersectional Peer Violence Preventive Work (IGIV)

GRUNDTVIG MULTILATERAL PROJECTS 2010 – 2011

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CONTENT

CHAPTER 1
INTRODUCTION

This handbook was developed by the EU-GRUNDTVIG multilateral project *Implementation Guidelines for Intersectional Peer Violence Preventive Work (IGIV)*.

The project is conforming to the requirements of the Grundtvig program concerning the improvement of adult education by proposing innovative further education modules and instruments according to the needs of the target groups (adult learners). The European dimension of the project is highlighted by comparative analysis and the exchange on theory, practices and needs between adult learners and trainers in all participating countries. As a result, a training course on intersectional peer violence prevention (Grundtvig 3) was developed, based on European Quality Standards (EQF). [www¹Glossary]

In a dynamic and diverse European society it is a challenge to work against violence and discrimination. Current research shows that risk factors for violence differ according to individual life circumstances. Violence prevention methods and tools in learning processes therefore should adapt to individual needs. The intersectional approach brings new tools to understand and to overcome the mechanisms of social hierarchies and dominance cultures by providing an analytical view on interdependency of social categories.
IGIV is based on the former EU-Daphne project PeerThink (see www.peerthink.eu), which aimed at building ground for violence prevention with adolescents, systematically reflecting the interconnection of categories and other social structures. One of the results of PeerThink is the demand for practical tools and instruments. IGIV is the answer. It provides analysis tools, innovative methods, video clips, checklists, didactic instruments and a concept for a pilot training course in adult education for the specific target group of trainers and social workers working with adults and young adults in the field of violence prevention.
Organisations from Slovenia, Germany, France, Italy and Austria joined together to meet this challenge through research and the development of the following products:
- *IGIV* realised a **needs analysis** with experts working in the field of diversity, violence and youth in all participating countries. The results of this study - characterised by substantial contextual differences – are summarised in Chapter 2 of this handbook.
- Based on the results of the needs analysis, a **toolbox** for development of everyday work in the fields of violence prevention, educational and social work was developed. It includes practical analytic tools and diagnostic instruments (wwwToolbox).
- An **implementation guideline** for an intersectional violence preventive approach in practical educational work with adolescents will be introduced in the present handbook. The approach is treated as a mainstreaming approach on three different levels: projects, organisations and programmes.
- A modularised **training course** – including curriculum and individual module descriptions - was developed according to European Quality Standards (EQF). Pilot training courses were conducted and evaluated in all participating countries (www Training Course).
- Other resources like **video clips** for training sessions as well as a **glossary** were developed and displayed at the projects website (wwwGlossary).

WHAT CHARACTERISES AN INTERSECTIONAL APPROACH?
The realities of young people are as diverse and complicated as everybody's reality is. The personal realities are both individual and societal, and young people are con-

fronted with concrete tasks they have to deal with. The realities of adolescents and young adults are characterised by wishes for (societal) recognition and friendship, but also by experiences with discrimination and violence. Affiliations to different social groups, diverse social positions and subjective ways of dealing with attributions and positions result in complex realities which social and educational work cannot access with simple methods or approaches. This is why we consider an intersectional approach as useful for violence prevention and social and educational work.
The intersectional violence preventive approach answers congruently to the individual and group needs emerging at the intersection of attitudes, behaviour and social interaction based on different life realities, affiliations and experiences of the target group. Relevant categories for social positions can be gender, sexuality, social class, religion, race/ethnicity, disability and other markers of difference. The intersectional approach is related to underlining that all social categories are strongly connected with relations of power and dominance, and therefore cannot be seen as "neutral". The connection between domination and subordination seems to be a very important factor in the intersectional approach. The need of reflection on this relation was one of the most important reasons for creating this specific type of theory. The intersectional approach seems to be useful for answering questions such as the relation between the privileges of some people and their relation to the exclusion or discrimination of others.
On a general level that means
- to target different violence and discriminatory relations in their interdependencies,
- to deconstruct dominance relations,
- to strengthen marginalised groups and individuals,
- to change relations in the social environment but also in society.

WHO IS THE TARGET GROUP OF IGIV?
The handbook addresses **teachers, social workers and educators** in the field of youth work, who are dealing with peer violence and peer violence prevention in connection with social arrangements of dominance and subordination in their everyday work. This target group is expected to critically reflect current approaches of youth work and to search for further educations in the respective field of work.

The *IGIV* materials provide concrete stimuli and step-by-step suggestions to implement an intersectional upgrading, additional to the already existing approaches. An organisation, for instance, which works with gender reflexive approaches regarding boys and girls, can reasonably make use of the intersectional approach by not understanding gender as a group attribution – meaning not to homogenise boys and girls as groups. The intersectional approach encourages a visualisation of how different meanings and effects of gender are influenced by age, social class, physical integrity, sexuality, etc.

An intersectional extension of pedagogic approaches is nevertheless not to be comprehended as a purely strategic movement. Rather, with the help of the intersectional approach, the addressees are supported to identify existing social conditions, own's involvement and position in them (meaning dominances, discrimination and privilege, violence in its diverse forms), and understand their character as modifiable. Different dominance structures and their mutual crossings can cause different violent or discriminatory relations. Discriminatory effects may sometimes be discussed with reference to one single category (e.g., migration), while other important dominance structures may be covered through these discussions (e.g., poverty).

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1   www = online recource on the *IGIV* website

The handbook addresses **stakeholders and multipliers** who work with adults (e.g., social workers, teachers), and have already conducted advanced trainings dealing with violence prevention, anti-discrimination, diversity, gender training, and the pedagogic handling of heterogeneity and dominance structures.

This target group shall make use of the handbook and the IGIV material to extend their own training approaches with an intersectional perspective. This means first and foremost to implement a critical intersectional perspective regarding the notion and analysis of dominance structures; and to transform this approach into an integral part of the trainings.

The focus of the IGIV project when working with this target groups lies on:
- Comprehension of theory connected to the concept of intersectionality.
- Comprehension of practical relevancy of the concept of intersectionality.
- Complexity of societal conditions and their relevance for pedagogic issues.
- Violence and violence prevention in the frame of different dominance structures.
- How to deal with complexity in pedagogic practice? How to convey to participants that the integration of a dominance-critical, intersectional approach bears advantages?
- Produce and convey practical examples.

Representatives of international, national and regional institutions as well as policy makers and administrators are addressed as important target groups of the IGIV handbook. The handbook includes an implementation concept of the intersectional violence prevention approach as a cross cutting issue comparable to the European directive of Gender Mainstreaming. Therefore, people who are engaged in a process of "opening organisations" towards social justice and equality, those who develop new educational and/or political programs of youth work and those who develop specific projects will find relevant information about important fields of work, good practice examples, guidelines and checklists which should be understood as guidance through the implementation process.

Here it is of major importance to raise awareness among those who develop furtherance programmes that they can by the very act of introducing group related funds contribute to the construction of a problematical group. The intentions may be good – group specific furtherance – but the effects might be oppositional – the construction of a problematic group in deficit. It is not to be doubted that funds must be applied specifically and purposefully. However, it is salient to reflect on the effects of pedagogic strategies and affiliated financial input and its effects; and if necessary, also to perform requisite changes.

HOW DO YOU USE THE HANDBOOK?
The handbook gives insights into different aspects in the field of intersectional violence prevention.

In Chapter 2, summarised **needs analysis results** from all participating countries give an in-depth view about the range and the nature of needs for an intersectional approach on the social, institutional and individual level. The identification of social categories – challenging youth work - and their intersections reflects on the individual level as well as on the broader range of social, political, economic and cultural processes, enforcing problems like culturalisation and ethnicisation, poverty,

subcultures, homophobia, among others. Derived from our analyses of main needs for specific knowledge, **purposeful methods and tools, organisational mechanisms, and resources of sustainability are presented here.**

In Chapter 3, an **introduction into the intersectional approach** describes some main aspects and current discussions related to this concept, introduces methodology and describes areas of implementation in pedagogy and the educational system. This part of the handbook gives an in-depth view about how theory can be transferred into practical youth work.

In Chapter 4, the **implementation guideline** introduces the concept as a cross-cutting issue for **projects, organisations and programmes**. A connection through the process of planning and implementing the intersectional violence prevention approach is made with the "spiral of implementation". Five core steps of implementation (main objectives, analysis, sub-targets, implementation and evaluation) are shaped as an open spiral, where evaluation is followed by the development of new targets. For illustration, examples from different pedagogical settings collected during IGIV bolster the description of the implementation process.

You want to implement the intersectional approach in a project? You want to develop your organisation in an intersectional way? You want to integrate the intersectional approach in a programme you are going to develop? Chapter 5 in this handbook gives you important advice. This chapter focuses on the **use of the handbook in combination with other resources.** How can the material be used in practice? Some examples are presented about how the handbook can be used in connection with other IGIV products. General tips relating to framework conditions and prerequisites for working with this handbook are provided.

The handbook is linked with certain other resources from the IGIV project:
- **National Reports**
- **Toolbox with three subboxes for projects, organizations and programmes**
- **Training Course**
- **Video Clips**
- **Glossary**

CHAPTER 2
NEEDS ANALYSIS

NEEDS AND THEIR CONTEXTS

This chapter brings out the results of needs analysis carried out in the *IGIV* project in Spring and Autumn 2010 with experts working in the field of diversity, violence and youth from five countries (Austria: rural and urban area in Styria, Germany: Berlin and Baden-Württemberg, France: Marseille, Italy: Municipality of Foligno, and Slovenia: Ljubljana). The participating countries are characterised by substantial contextual differences as regards to the extent of developed awareness, knowledge and infrastructure dealing with the issue of diversity in violence prevention. In Germany and Austria (both countries with considerable migrant populations, where migrant status often intersects with lower class status) there are many organisations, mainly non-governmental, which focus their attention on how social diversity affects youth violence, and organise youth work around the issues of gender, ethnicity/race and class intersections. This is less the case with France, Italy, and even less with Slovenia. Slovenia in particular, with its ex-communist egalitarian historical and ideological background and with its specific migration history within ex-Yugoslavia and, later, between the former Yugoslavian countries, tends to consider itself as a country with a socially homogeneous population. Consequently, diversity is considered more or less as a non-issue, even though approx. 13% of the population is comprised of former Yugoslav citizens, or "new comers" after secession of Slovenia from Yugoslavia in 1991. It is similar in France where a strong ideology of civic equality prevents the assessment of youth violence from the point of view of population heterogeneity, diversity and structural inequality despite the fact that the country experiences a salient ethnic and race diversity intersecting with class inequalities and linked with post-colonial immigration. On the other hand, the underdevelopment of the diversity issue in relation to youth violence is difficult to understand for Italy, a country with a high immigration flow and consequently ethnically diverse population. In Italy it seems that strong class identification and the processes of proletarisation of the middle class which drives youngsters to despair, homogenises the youth, and consequently the approaches towards youth violence.

Each partner involved conducted 6 interviews, most of which were individual interviews, and some were focus group interviews. Participants of interviews were university teachers, practitioners, educational experts, social workers, people working for NGO's, activists, street-workers, etc. This mixture of organisations, experts and work contexts produces a wide variety of emphasis, approaches, methods, didactics and needs. The main purpose was to explore what the range and the nature of needs

for an intersectional approach on the social, institutional and individual levels are.

In this sense, this chapter contains paraphrases of statements from the interviewees. Their statements are different and somehow contradictory. Some are going in the direction of constructing gender, ethnic and/ or social class sterotypes in connection with violence. We find processes of attribution in these arguments. On the other hand we find critical discussions of these arguments in the statements too. The needs analysis has served us to have a deeper knowledge of the national situations, to develop the necessary contents for the handbook and other resources, and to be able to give some non-stereotyping answers to the needs which are expressed in a stereotyping manner by some of our experts. If you want to read more in detail and in original quotes please use the online recources National Reports.

INTERSECTIONS OF CATEGORIES

In line with the intersectional approach[2], the experts were asked to identify not only the individual social categories or personal circumstance which their support services focus on (gender, class, ethnicity, sexual orientation, disability, religion, age), but the intersections of at least two social categories which challenge their organisations and call for development of more tailored, specific and individualised services. This identification of social categories and their intersections reflects also the broader range of (problematic) social, political, economic and cultural processes and developments, which enforce the problems related to diversity, violence and youth, such as culturalisation and ethnicisation, poverty, subcultures, homophobia, etc. Hence, we organised the presentation of intersections of categories according to different areas, of course, with awareness that a specific intersection may appear in different areas.

Migration (glossary)

A salient intersection was identified in cases when the migrant background is connected with a bad economic situation of the youngsters. Respondents thought that those youngsters are excluded on two grounds simultaneously: because they are not native and because their material status is lower than that of their peers'. This intersection was deemed as important also in the context of integration of new migrant children in school and local environment; it seems that migrant kids with higher socioeconomic status do not have such difficulties in integration.

The language competences and ability were discussed in the interviews as one of the areas of tension connected to migration but not limited to it. Juveniles without migrant backgrounds are also concerned, e.g., with spelling or grammar (interconnecting class or education and/ or migration). Within network profiles juveniles usually write the way they speak thus, creating their own language, as was pointed out by respondents.

Ethnicity and social class came out in the interviews as intersecting categories very often. The first step towards an intersectional approach was made pointing out that social class alone didn't allow for a good diagnosis of the actual situation in poor areas. So, at a research level, poverty was being intersected with other categories such as ethnicity or race. The interviewed social workers tend to think that „ethnicity" usually says less about the actual situations of young people with migrant backgrounds without reflecting the social class situation.

A "secondary effect" of the public presentation of "migration" as necessarily linked with (juvenile) poverty was identified as leading young people to justify all problems as the result of their migration background. Special offers are increasingly provided by local youth authorities for certain youth groups (boys with migration background, a. o.). Such differentiations are reflected by some youth workers critically, because they thought that their efforts on integration and inclusion are not valued anymore.

Gender specific dilemmas were exposed in the interviews in connection with migration. Some female youth workers said that they felt their authority undermined by certain migrant boys; on the other hand girls with migration backgrounds seem to feel more comfortable with female youth workers, due to the fact that their rights of participation at home are sometimes reduced in comparison with male family members.

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[2] The intersectional approach is introduced more detailed in Chapter 3. For the sake of brevity, it should at this point be described as an approach of inequality research and anti-discrimination, which considers different, socially produced categories in their intersections as reasons for discrimination, social exclusion and violence experiences (cf. Jungnitz et al. 2004).

In general, gender intersecting with migration was brought up very often in interviews, but at the same time it was not analysed in terms of diagnosis or applied work.

Gender diversity (glossary)
Social class in intersection with gender is exposed in the interviews as one of the most important areas of diversity and power relations within boys groups. According to social class, different images of hegemonic masculinity are evident, as was observed by respondents.
Concerning gender and age in relation to power relations, youth workers pointed out the fact that boys in urban areas who are part of a low social class are left few options at a certain age. They might either chose between being good at studies but not seen as "cool", or alternatively, being part of groups involved in illegal affairs, or stay in the middle, meaning not doing anything. Respondents argue that when boys get older most of them settle down in (heterosexual) couples and aren't orientated to boys' groups anymore. Social workers from rural areas have the same kind of remarks regarding girls around the ages of 16-20; either they leave rural areas, or they work and/ or set up a family with children very early, making it hard for them to find other ways or possibilities to build their identities.
An intersection was observed between the religious/ cultural affiliation and gender issue by youth workers and experts. A double discrimination of women is pointed out by interviewees when they state that girls and young women with migrant backgrounds are discriminated against because of their cultural belonging but also because of being female (e.g., Roma young mothers, Moroccan girls). The interviewees did not concretise the kind of discrimination they observe.
The respondents also expressed the needs for inclusion and empowerment strategies of women that come from traditional and patriarchal family backgrounds (which hasn´t necessarily been associated with a migrant background).

Ethnicisation, racialisation, culturalisation (glossary)
Among youth groups with different nationalities, ethnical affiliation may represent the largest field of conflicts. It was observed by respondents that these conflicts often occur on the level of symbolic representation (music, hairstyle…) and are linked to the stereotypical culturalisation, biased gender images and sexualisation of "the other". These tendencies are also put in relation to religiosity ("faithless slut").

Sexuality (glossary)
Independent from social background, juveniles seem to play with the concept "gay" in a slanderous way. There is a specific interconnection to gender to be mentioned: while being a lesbian is rather ignored as a topic among juveniles, everything they don't like is "gay" – no matter if it's a person or a thing.
Often respondents pointed at interrelations of the categories gender, sexuality and culture in such a way that teenagers with an actual or assumed Muslim background are being approached by pedagogies with the assumption that they probably show homophobic attitudes.
Youth workers and experts argued that sexual orientation and religious affiliation, especially for girls with migrant backgrounds, but for boys as well, are two prominent categories regarding discrimination and isolation of some youngsters. The question of how to mitigate the conflict between religion and sexual orientation was also exposed as an important issue by interviewees, but they avoided concretising about which religion they are speaking.
Organisations active in LGBT (Lesbians, Gays, Bi and Transsexuals) fields are con-

fronted with hierarchies dominated by the gay scene, followed by the less visible lesbian scene and the often excluded bisexual, transsexual and queer[3] scenes, a situation deriving also from a binary conception of gender.

Subcultures
Areas of conflicts may appear among different youth subcultures (e.g., Punks, Skinheads …). The roles of girls in these groups differ a lot: there are youth cultures in which girls are positioned in the foreground while in other subcultures girls are "in the corner". Especially skinheads or juveniles who affiliate to the Metal Scene find it amusing when boys attack each other physically. Skinheads often act in a very sexist way, being derogatory towards girls, while girls seem to be well integrated in the subcultures of Punks, Goths and Emos, interviews' partners declared.

Identity negotiations (glossary)
Identity and violence are linked and noticed in the interviews as a global difficulty concerning identity construction and development, which is deeply linked to different forms of violence (symbolic, structural, and cultural) as a cause or consequence, and which can take form against the self or others between youngsters.

SUMMARY
The interviews showed that organisations dealing with diversity, violence and youth most often encounter issues related with intersections of gender, class, ethnicity, religiosity and sexuality in different combinations. Their observations show that social exclusion and discrimination on the ground of gender and ethnicity appears on the symbolic level as culturalisation (in Germany, for instance, prejudiced attributions to people of real or assumed Muslim faith; in Italy, Roma young mothers, Moroccan girls). Furthermore, the assumption that migrant youth are as such more homophobic than other youth groups was criticised by some while reproduced by others. Discourses, which represent cultural differences as natural and unbridgeable, construct migrant populations as "others", respondents say. Men and women, boys and girls, seem to be affected by these processes in different ways. There is a strong awareness among respondents that the categorisation „migrant background" can be used in education and social work as a label that stigmatises and enhances stereotypes regarding the youth. It's often used to explain all problems avoiding then to analyse on situations, and to justify a repressive policy. Interviewees would like to reflect on impact in their daily practices but avoid culturalisation.
Youth workers and experts outline that migrant population is often related to bad economic situations, which interconnects the categories of class and ethnicity, again in a gender specific way. However, class and poverty are becoming important also in a more general way, not only in relation with migration. More and more often, native people find themselves in the situation of poverty. Sexuality is generally considered a very personal issue, and relates to sensitive issues when related to one's own religous beliefs. However, it should also be taken into consideration that in the dominant culture, some groups such as lesbians or transsexuals face problems with social invisibility. This has been commented upon, for instance, particularly by women in France. Organisations working in the LGBT (Lesbians, Gays, Bi and Transsexuals) field face diversities of users also in terms of handicap, religiosity, migration status and age. Though the project has its focus on youth, considering the demographic trends in Europe, the category of age in different combinations of intersections with other per-

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3   Queer people often move crosswise to identitary self-positioning relating to gender and sexuality. They pursue an identity-critical concept as a political strategy, aiming to not assume a clear position.

sonal circumstances is becoming a more and more salient issue, which came up in particular in Slovenia.

NEEDS ACCORDING TO KNOWLEDGE, TOOLS, ORGANISATIONAL MECHANISMS AND SUSTAINABILITY
Complex inequalities faced by organisations and experts working in the field of diversity, violence and youth require specific knowledge, methods and tools, organisational mechanisms and resources for sustainability of organisations dealing with them to be adequately addressed, serviced and mitigated. These needs address the question of which resources are needed to integrate the intersectional approach in their work. Most of the needs, identified by experts, are not country specific but are universal.
Four thematic fields also point to the complexity and multifunctionality of work carried out in the organisations dealing with the issues of diversity, violence and youth.

Needs for specific knowledge:
- Peer Violence Prevention. Further education in the field of peer violence prevention is needed of youth workers, especially in respect to prevention and sensitisation, while also knowledge about better diagnosis and prognosis of violence is required. A special need is addressed: work with juveniles on the topic of peer violence prevention should be possible on different levels due to the constantly predominating kinds of conflicts (controversy among boys, relational conflicts, etc.).
- Theoretical approaches for the pedagogues and for youth workers. Theoretical knowledge about postcolonial theory, heterogeneity, diversity, identity, and gender equality can contribute to further understanding of different forms of violence. The concept of epistemic violence is of particular interest; the concept describes the kind of violence that emerges due to the dividing up of humans into different groups (border settings in every day life). More knowledge and information about various cultures, religions and subcultures for youth workers as well as for juveniles is discussed as essential basic knowledge for youth work. More knowledge is needed also in the field of gender equality. Research has shown that some of the boys constantly negate limits in relation to girls. Therefore, special offers for juveniles would be needed which are focused on equal treatments and equal rights. Legal consequences of unequal treatment should be made visible. Knowledge beyond the simple "men and women should be equal" analysis is requested.
- Dynamics of ascription and self-ascription. Pedagogues express the need for knowledge about dynamics of "othering" and how they are involved in dynamics of "doing other" with their students or their (young) users. Moreover, methods are needed to show how to leave these dynamics of "doing other"; basics are "well-done" positive feedback to the students. For training courses that means: communication trainings for the pedagogues to train self-confidence enhancing feedback, achievement-enhancing feedback, and fair feedback. Youth workers emphasise the need for self-reflection about prejudice against juveniles with a migration background. Knowledge should be followed by practical strategies, methods and tools how do deal with these prejudices. Youth workers report that statements between peers are often misunderstood and cause reactions, based on misunderstandings.

Needs for specific methods and tools
- Working with different group constellations requires special approaches and methods, depending on whether in the group, the "majority" and the "minority groups" are represented or whether it is a "homogenous" group.
- Peer learning and counseling approaches should be developed. Tools to work together between teams or with colleagues to provide space for emotion and own perceptions/representation. Respondents think this could be helpful to improve their practice as well as self-reflection tools on an individual level.
- Methods and tools to help the target group reflect on their own construction and development of identity within the social context. A method should be provided, that allows juveniles to reflect their manners effectively. An analytical tool should be provided, that allows going on with conflict situations. Besides, tools to analyse and react on dominance relations are needed. Youth workers were talking, for example, about hegemonic masculinity and the importance of deconstructing power relations but they are lacking theory and tools.
- Of particular interest are methods for analysing different social categories in different specific contexts (educational environments or organisations), which do not reproduce stereotyping. For these methods it is important to differentiate between the level of power asymmetries and the level of (individual) subjectivation. The reproduction of social categorisations is more inclined to be a hazard than to contribute to the dissolving of power structures and patterns of exclusion. The way of speaking about, for example, "Natives" and "Foreigners" or about boys and girls is a central aspect of this. There is a need for developing, together with pedagogues, ways of thinking, speaking and acting, which do not result in an ever circular reproduction of stereotyping.
- Methods and tools of the street-workers should be strengthened.

In Foligno, as an instrument of intervention for preventive policy, the educational center of street-workers is set, which can reach youth in their places of gathering. Street workers are equipped with a camper van, a means of transport, which reaches the places popular with youth. In this way street workers can reach the youngsters who would not come to institutions or any other places, and give them information.

- The intersectional approach as a tool against defence.

One boys' worker in Austria accented that the intersectional approach sensitises his empathy and/ or gives him the possibilities to be prepared to use creative methods to reach his target group. It is discussed as an important approach, which allows widening the focus on certain areas of conflicts outside of school as well.

Needs for organisational mechanisms
- There is a need for mechanisms allowing organisations to identify their own goals concerning heterogeneity. This includes rules for reflection and suggestions for change strategies. Methods like "team counseling" should be adapted to organisational developments. Moreover, this includes: (self-)coaching, (self-)counseling/mentoring and techniques for reflection in teams concerning team and collegial body structures. Intra vision and supervision as well as time for self-reflection should be systematically introduced into organisations.

- Diversity in team structure. Some experts stress the fact that complexity within society should be represented within the field of youth work. Where heterogeneity of the employees (by gender, ethnic origin and sexual orientation, and experience with cultural diversity) has been present, a positive effect has been evident in work with users and in understanding of their specific situations.

Ethnic, cultural and racial heterogeneity of employees and volunteers is of utmost importance in Cent'r Most and Cona Fužine, and Association Slovene Philanthropy. The latter is a non-governmental organisation with a basic mission to promote voluntary work and ideas of solidarity. It is very visible and active in the field of psycho-social assistance for refugees. Three former refugees, who came to Slovenia during the war in the 1990's in the former Yugoslavia, are now employed at Slovene Philanthropy.

- Inclusion of role models. The ability to deal with difference can be based on concrete diverse life styles as role models.

Cent'r Most and Cona Fužine, working within the Centre for Social Work Ljubljana Moste Polje, offers children and youth with problems in growing up a space for socialisation, structured leisure and learning assistance. One of the employees is gay and is not hiding it when they have conversations on topics about intimacy. This form of heterogeneity is stimulative for youth, it opens them up and leads them to rethinking and communicating own stereotypes and prejudices, etc.

- Collective work on new strategies for the organisations and ways to create possibilities within the organisation to take more initiatives and to be more creative in terms of project implementation.
- Less turnover. High turnover of staff due to insecure project related employment leads to continuos changing of teams. In such conditions it is hard to implement long term projects or to create new approaches.
- activities need to be stimulated. There is a lack of connection between school, home, social and public sectors. Preventive policy should be planned and designed with the consultation with parents, teachers and social workers. The system of support should be more defined and more visible. There is a need for life-long and jointly planned education/ pedagogy: school, cooperation, the local entity should act in order to prepare new operators and to give them new instruments and new motivations, especially for those who continue working for many years.

Needs for resources of sustainability
- "Get in contact and take your time" – the need to establish a culture of peer violence prevention. An expert accompanied a three YEAR process on peer violence prevention in a school in the rural area of Styria in Austria. The project started with workshops with boys and girls, but it quite soon shifted to work with adults. For him „the challenge and quality of a project lies in the work with teachers." (Expert) Work with pupils was seen as one small puzzle on the way to change the school culture towards peer violence prevention. Therefore, teachers had to communicate with each another, to EXCHANGE their EXPERIENCES, and they had to allow extra time for this process: The

expert expressed that „the process will not be finished in less than three years." Peer violence has not disappeared at school, but teachers learned to go with the situation. The whole situation at school became more relaxed because one important focus of attention was concentrated on the topic of peer violence; important frame conditions were established within this three YEAR process. A certain „culture of peer violence prevention" had to be established at school. „It has to become part of school culture" as the expert expressed.
- Continual education for pedagogues. There is a need for developing continual education courses for pedagogues, besides enhancing pedagogical competences with the target group, especially with each person's involvement in dominance and violence relationships. It is important that pedagogues are able to recognise themselves as a part of the dominance culture. The competence for dealing with heterogeneity includes recognising multiple affiliations and the possible ambivalences which these might entail. For such reflection processes, "spaces" are needed where pedagogues can be counseled and counsel each other, reflecting on the structural, institutional and individual (re)productions along ethno-national-culturalised and gendered ascriptions in order to initiate and further develop changes. The experts point to the necessity of cooperation with multipliers (also parents) for a sustainable process of violence prevention. The experts are sure that the culture in dealing with peer violence does not change, as long as multipliers are not involved.
- Change the focus of open youth work to real life situations. Since many young people don't have a lot of leisure time anymore, open youth work should rather concentrate on informal education and participation of youth in important fields of life (education & work). At the moment, resources of open youth work are not affiliated to this field of work. Occupation and education, information and consulting are discussed as important fields of open youth work.
- Funding of programmes and projects should include periods for creative analysis and reflection. This is to address funding bodies of all levels: the EU, national, local. Applicant institutions should develop innovative, highly participative forms of (self)-analysis phases. Considering funds, there is a strong need for schools to get more finances for programmes of additional language courses for new migrants.
- There is a need of sustainable and predictable long-term strategy on the national and local level. Implementation of the concrete projects is often blocked by the changes of policies ordered from superior authorities, which can cut them off from financial resources.
- Policy consideration for developmental work. Since users are diverse, it was reflected by respondents that only a certain percentage of potential users will use their services whereas many others still stay invisible because no suitable programmes have been developed for their specific needs. Therefore, it is important to develop new services, new forms of assistance, and new methodologies of work. However, that is the point where the concept of public social care services, financed by the state when the need is identified (such as safe houses, violence preventive programs in schools, language courses for migrants), collides with the concept of non-governmental organisations that have the sensibility to perceive permanently new, different and changing needs and develop corresponding programmes, but cannot finance them.

To sum up, respondents emphasise the most salient topics identified in needs analyses as: migration, poverty, gender differences, processes of culturalisation, ethnicisation, othering and sexualisation, homophobia, aging of population and new communication technologies available to youngsters. The above mentioned topics are closely related to social diversity, violence and youth and can be mastered by intersectional approaches more effectively.

Complex social processes have to be addressed, analysed and reflected in violence prevention programs and projects in order to become aware of the fundamental reasons for violence. That calls for development of new knowledge, tools and methods, organisational mechanisms and sustainability resources. It needs to be emphasised that particular needs in four thematic fields often intersect, for example, theoretical knowledge and practical methods and tools about self-reflection, self-ascription and "othering".

Needs for specific knowledge focusses on further education in the field of peer violence prevention. In the interviews needs showed up for more theoretical knowledge about postcolonial theory, heterogeneity, diversity, identity, gender equality, subcultures, and knowledge about (self-)ascription and creating the "other".

Needs for methods and tools involve the need for tools for self-reflection (on professional and individual levels) and peer counseling. Respondents also emphasised the need for methods and tools for analysis of social categories, dominance relations and of one's own position in the social processes.

Needs for organisational mechanisms mainly relate to the necessity of diversity (gender, age, ethnicity, race, age, sexual orientations, etc.), in team structures. As pointed out in the interviews, the ability to deal with difference can be based on concrete role models, which can be enabled with diverse teams. Also, needs for organisational mechanisms include systematical introduction of supervision, peer counselling, and self-reflection. Besides, networking of different actors (schools, home/families, social and public sector) is emphasised.

Needs for resources of sustainability include the need for continual education for pedagogues and cooperation with schools and families in order to be more effective in violence prevention. In relation to funding and policies the need is expressed in the interviews for long-term strategies at national and local levels as well as for programmes and projects that include analysis and reflection.

We assume that similar situations and needs faced by youth workers and experts in peer-violence preventive work, which we identified in five different EU countries, can be found all over Europe. In the IGIV handbook you will on several places come across tips and hints, more specific guidelines and recommendations as well as concrete methods and tools how to approach these issues in an intersectional way. But in particular we followed the specification of needs in designing the contents of educational modules.

To get in touch with the concept of intersectionality, please go further to Chapter 3. You will find some specific information there.

CHAPTER 3 INTERSECTIONALITY AND VIOLENCE PREVENTION — AN INTRODUCTION

The realities of adolescents and young adults are characterised by wishes for (societal) recognition and friendship, by experiences of discrimination and violence and by affiliations to different social groups, social locations and subjective ways of dealing with attributions. Simple methods are useless concerning the complex realities of the kids. Therefore we consider an intersectional approach as an important concept in social and educational work.

What does social location mean? During some of the *IGIV* project meetings, the partners of the *IGIV* project conducted the intersectional approach through different methods and tools themselves. They asked the question of social location, which resulted in the following observations, among others: the analysis of a social location highly depends on the specific aspects we are referring to. Some of us who don't live in the country of our birth felt that we definitely belonged to the majority society in our home countries, while belonging to a minority in the country we later moved to. For example: For a person from an Eastern European country, who affiliated to an academic, socially accepted and represented group in their home country, the affiliation to class may change when confronted with Western European dominance in scientific and political discourse. This is directly reflected in the perception of your own identity. White men with an academic background who live in Western Europe are mostly privileged, but their economic status can still be precarious. Further markers of social difference like gender, sexuality, physical ability, health, etc., also played a role in our discussion. Once we analysed our own social locations, the intersectional perspective immediately seemed appropriate because it takes into consideration to multiple affiliations and the complex locations we find ourselves in. [🌐Toolbox projects No. 5] The practical answers to the needs emanating from social differentiations and discrimination are sometimes simple, like for example empowering socially disadvantaged young people. But often simplifying answers are not appropriate. We should take the complex realities of the participants of (socio-)pedagogical offers into account. If we don't, violence prevention work or educational and social work on the topics of discrimination and privilege run the following risks:

There is a danger for homogenisation and stereotyping – we know these phenomena under the term of "labelling", e.g., of perpetrator groups as well as victims. Thus violence is often perceived as physical violence perpetrated by a socially marginalised group. In Germany, for example, public perception is marked by the image of young Muslim men who allegedly show particularly violent behaviour. Despite the fact that different studies have shown that this constructed connection is scientifically untenable, the image is perpetuated. This, however, leads to a situation where institutions of social work, in the words of Hakan Aslan, a German youth worker from Berlin, are forced to pick up on this stereotype of the violent male youngster with Turkish background in order to receive funding (=> German National Report, 18), thus contributing to reinforcing the label. Other forms of violence are hence rendered invisible: the socio-economic marginalisation or racist discriminations of the youngsters themselves. As a fitting counter-image to the "violent" man, the "Muslim woman" is often constructed as the victim. In practice these images are highly obstructive for violence preventive pedagogy when one aims for working with youngsters on their self-images, perspectives for action and a critical discussion about dominance structures and dominant behaviour.

First step in violence prevention from an intersectional point of view: Analyse your approach! Which kind of problem are you addressing? Does your approach solve any problem of the young people you work with?

Extensively discussed markers of inequality are social class, gender and ethnicity/nationality; further markers are sexualities, disabilities, religions and others. These social markers of difference can have an impact in two regards. They can have a strengthening impact for the individuals in their marginalisation or discrimination. But at the same time these attributed social locations can be positions of resistance because they define affiliations to groups fighting for justice and recognition (like e.g. the fight of People of Colour against racism).

An intersectional perspective can also capture contradictory tendencies. For example, „a young female migrant who is illiterate […] is more vulnerable than a university student from abroad, just like a black male adolescent in a wheelchair is more vulnerable than a Turkish youngster who is able to walk on his two feet and so forth." (See Castro Varela/ Jagusch 2006: 6). Everyone can principally be affected by processes of inclusion and exclusion, but the categories of "being discriminated against" or "being privileged", being a "victim" or being a "perpetrator" still remain relevant, as the accumulation of privileges does not randomly vary significantly between social groups. The possibilities for societal participation and the access to resources like education and money, for example, prove themselves to be regulated along the lines of social markers of difference. This means we need to understand different aspects of discriminating and privileging of individuals or groups to work with them on strategies to overcome for example barriers of participation. However, this doesn't mean that we as pedagogues can always know everything. On the contrary: it means that we will have to ask people we work with a lot of questions. This enables us to not attribute a fixated victim or perpetrator status to the individuals or groups we are working with. Societal locations in the form of affiliation and belonging also function as resources, even if the affiliation is to a minority. It depends, for example, on how strong the feeling of support through the affiliation to a specific community is. One example of a (political) community in our interviews is the group GLadT - Gays and Lesbians from Turkey. (See National Reports) The activities of this group are joint practices of resistance, for example, against homophobia in their "own" (minority) group (the Turkish community in Berlin) and against homophobia in the societal majority at the same time, resulting in strengthening effects for the individual person.

With the help of an intersectionally extended analysis we are able to identify different indicators for (groups of) people, which can be developed to factors of empowerment, self-organising, and resistance against violence and discrimination.

But one of the main strategies to decrease discrimination also should be connected to institutional development. Gender Mainstreaming, Intercultural or Diversity Management or the concept of inclusion are approaches of changing the management within institutions. An intersectional extension of these concepts takes up these aspects of institutional development and extends them by integrating an explicit dominance-critical perspective. [Toolbox No. 29] The intersectional perspective assumes that, in order to break down conditions of dominance, it is crucial to understand these conditions which are the basis of dynamics of violence and discrimination, like the construction of "Us" and "Them", gender stereotypes, like ethnisation and group identities in their hierarchical order. [🌐Toolbox No. 2, 12, 30]

Breaking down conditions of dominance can mean to resist against forms of stereotyping and depreciation. Or it signifies to exit the dynamics of dominance, like e.g., taking part in name calling or it means to criticise a dynamic of bulling. Further examples to work on that in pedagogical practice could be for instance:

- Making the term "racism" available to young people who are experiencing social exclusion because of their skin colour, their (assumed) religion, their attributed cultural background etc., thus enabling them to name these experiences

of exclusion. The goal can be empowerment, e.g., by sharing experiences, acknowledging these experiences and looking for strategies of resistance.

• Explaining the dynamics of the "serious games of competition" (see Bourdieu 2005 and Glossary) to young men and male adolescents, enabling them to exit these. The "serious games of competition" present a basic structure which makes violent actions among boys, male adolescents and men appear normal.

• Working with youths on everyday insults that refer to sexualities, gender, (dis) abilities and other markers of social inequality und thereby produce the differentiation between "norm" and "deviation". We have a method available for doing this: "The Insult Alphabet" [Toolbox No. 10]

• Making multiple affiliations visible and making multiple discriminations a topic of discussion. [Toolbox No. 3, 12]

• Ensuring diversity in the pedagogical team. [Toolbox No. 6]

But primarily, improving pedagogical practice in an intersectional way means to be sensitive for the attributions that we make ourselves when referring to pedagogical institutions. Accordingly, intersectional approaches take into account different social locations or positions of discrimination and privilege in a society characterised by hierarchies (social class, racisms, gender relations, etc.). At the same time, the resistance by marginalised and discriminated groups plays a key role in the intersectionality approach. From its very beginning, intersectionality has contained both sides – the experience of discrimination as well as the fight against it. Understanding the intersections between various forms of discrimination is a result of struggles by minority groups, by groups who have fought for recognition of their specific situation in society, groups that have raised awareness for social inequalities and injustices and fought for rights and equality. This story goes back to black feminist struggles in the United States and elsewhere. We will now take a short look into the history of intersectionality research before sketching its theoretical outcomes. At the end, we return to social and educational work.

A BRIEF HISTORY OF THE INTERSECTIONALITY CONCEPT
The early beginnings of the intersectional approach are strongly connected with both the development of the feminist movements and its scholarly reflection. In the late 1960's, several disagreements and splits started to become visible among activists of the feminist and black and homosexual movements. Heterosexual feminists from a white middle class background who dominated the movement started to be accused by homosexual women and women of colour of taking possession of the definitions of "women" and "women's interests". It appeared that the crucial goals of the movement were mostly connected to problems of white, middle class women (motherhood, reproductive rights, abortion, sexuality a. o.) and therefore, excluded other societal categories which did not fit into this narrow group. "In particular, women of colour began speaking up within the feminist community, warning that feminism was replacing some of the very errors it had identified in 'male-stream' thought. Audre Lorde warned that feminists tended to speak of women's oppression in universal ways, and that this language of universality sometimes effect the experiences of women of colour. Asking that feminists be more attentive to the presence of difference and not just between men and women (...)" (Johnson 2005: 26).
Black feminists did not agree that gender is the most important category in a discussion about oppression, domination and discriminating practices: Black feminists clearly stated that they are victims of both forms of oppression – racism and sexism – and are most in need of encouragement and support in waging battles on both

fronts. Such disputes continue largely as a result of the tendency of groups of black women and other groups of women to battle over the dubious distinction of being the "most" oppressed (see Berger/ Guidroz 2009). Race can be a much more essential category which causes the oppression of certain groups of women, but for the leading activists of the movement, this is simply invisible. This specific "invisibility" was named and it became evident that white women and black women were different, that skin colour did not seem to be of any importance to white women, but that it was the reason for racist discrimination of black women which they could never "forget" or ignore.
The other voices started to become more audible when, first, non-heterosexual activists and later, Hispanic, Muslim, older and many other groups of feminists started to call for a more complex and diverse political and theoretical approach within the feminist movement and scholarship. The concept of intersectionality stems precisely from this mixture of different voices and different life experiences. The term itself was probably first used by Kimberlé Crenshaw (1998) and referred to underlining the importance of a "real" life and unique biography of individuals entangled in relations of power, dominance, oppression and discrimination, which then became the most important terms in the theory of intersectionality (Berger/ Guidroz 2009).

THEORY/IES OF INTERSECTIONALITY
The term intersectionality is used by scholars and activists, but also by policy makers in discussions and practices, therefore it seems to be a kind of "zipper" which combines issues mentioned above such as dominance and oppression with different types of social categories, identities and biographies. Therefore, there are numerous definitions of intersectionality, resulting in different scientific and practical approaches mostly based on underlining different accents in particular descriptions. Intersectionality is usually conceptualised in numbers of different ways because "(...) peoples' real life experiences have never fitted into the boundaries created by academic disciplines" (Weber as cited in Berger/Guidroz 2009: 11). The most widespread interpretation of the term assumes that intersectionality refers to theory and is an analytical tool derived from theory. "The idea is that a person's experiences with a multitude of factors, such as race, gender, ability, age and socio-economic location, can interact or intersect in ways that can either advantage or disadvantage the person's well-being and development" (Symington 2004: 1-2).
According to the intersectional approach, the list of factors mentioned above can be infinite and can contain various categories which influence the place of the individual in a social structure. It also has to be underlined that these factors can neither be strictly nor firmly defined since the level of their complexity is relatively high. As an example of this ambiguity, the category of 'race' can be recalled. According to Kanchan Chandra (2005), 'race' as such seems to be a very complicated and complex term, in whose definitions a number of rifts can easily be found. Under the umbrella concept of race/ ethnicity, groups are differentiated by colour, language and religion. The differentiation seems to be essential. But "(...) 'race' is socially constructed" following Ann Phoenix and "involves power relations and becomes socially significant through social, economic, cultural, and psychological processes" (2008: 20) which directly corresponds with the core of the intersectionality approach where all social categories, roles and positions are defined as fundamentally socially constructed, not as based on any type of universal or natural "essence".
Another example for this complexity is the category of gender which cannot simply be divided up into male and female. What has been perceived as "natural" or "biolog-

ical" facts of exactly two sexes for some centuries has been discovered by critical re-vision of the history of (medical) science as being socially constructed. Therefore we use the term gender. Today, we can define the term gender in many different ways: not only can we talk about "cultural gender", "psychological gender", "legal gen-der", but also about cross-gendered categories such as transsexuality, transgender, intersexuality, androgyny and many others (for more information see: Butler 1990, 1993, 2004).

As a direct consequence, the theory of intersectionality functions as a "zipper", as already mentioned above: "[it] provides a conceptual language for recognising that everybody is simultaneously positioned within social categories, such as gender, so-cial class, sexuality and 'race'" (Crenshaw, 1998). "So even when focusing on one so-cial category in particular (such as "race", gender and social class), intersectionality reminds us that we cannot understand that category in isolation. A full understand-ing of any social category requires the analysis of differences, as well as commonali-ties, within groups" (Pheonix 2008: 23).
The intersectional approach is applicable both in theory and practice.

INTERSECTIONALITY AND METHODOLOGY
In terms of methodology, approaches to intersectionality can be divided into different types, connected to the high level of its complexity. According to Leslie McCall there are three basic types of complexity: anticategorical complexity, inter-categorical complexity and intra-categorical complexity.
- Following these terms the anti-categorical approach reveals the inadequacy of both social categories and any kind of categorization practices which first and foremost produce social inequalities and are in fact meaningless. The methodological consequence is to dissolve the process of categorization itself, "because it inevitably leads to demarcation, and demarcation to exclusion, and exclusion to inequality" (McCall 2005: 1777). This type of approach rejects all categories and group identities as misleading.
- Using social categories is characteristic for the second type: intercategorical complexity is linked to the use of existing categories for explaining the char-acter of social inequalities. In other words, by describing inequalities related to those categories, they accept their existence and use them for strategic reasons.
- The last type, intra-categorical complexity, refers to the kind of research which focuses on groups or individuals who exceed borders between certain cat-egories. An example: R. Connell has focused on investigating different types of men's identities and realities and has developed various types of mascu-linities (hegemonic masculinity, complicit masculinity, subordinate masculinity and marginalised masculinity). Their characteristics are based on relations of power, dominance, subordination and therefore, inequality within the category called male gender (Connell 1987, 1995). The idea of this approach is to differ-entiate within each categorisation itself. In spite of different approaches, inter-sectional methodology can be very useful in researching many types of social inequalities, oppressions and practices of discrimination. [Toolbox No. 2, 3]

As described above one of the main discussion in intersectional methodology as well as in pedagogical practise is the meaning and handling of categories. The three dif-ferent approaches of intersectionality all have different understandings about the meaning of categories and especially different opinions about what are useful re-

search interests. Anyway, we locate our own thinking in an understanding of cat-egories as in general socially constructed but important in the current society. This leads us to an understanding of intersectional research and pedagogical practise which tries to keep in mind both sides of the coin. On the one hand, we must under-stand the significance of categories in every person's life, and operate with them in a strategic way to get a deeper understanding of discrimination and one's experiences with violence. On the other hand, we know that categories themselves don´t have any essential core. That means we try not to judge youngsters by categorising them, and we try to deconstruct existing categories if we find it useful to do so.
In the end our understanding of categories also is connected to Spivak´s idea of "strategical essentialism" (Spivak 1996: 214) which points out that while knowing about the construction of categories it sometimes can be advantageous for mi-nority groups to essentialise themselves for strategic reasons to achieve certain goals. [Toolbox No. 4]

AREAS OF IMPLEMENTATION:
AN EXAMPLE OF PEDAGOGY AND THE EDUCATIONAL SYSTEM
The intersectional approach can be effectively used in many types of studies within the area of humanities and social sciences. Pedagogy and educational studies can be presented as an example of its usefulness: In the area of education an intersec-tionality analysis is clear when writing about the need for educator's sensitivity to the connections among such factors as race, gender and social class. For equity issues there is a tendency "to be separated from each other, with no overarching relational or systemic analysis provided for factors of gender, race and social class for either students or teachers" (Cassidy/ Jackson 2006: 438).
The concept of intersectionality has also been used by Ann Phoenix who conducted complex and extensive research on masculinities' representations among pupils from British schools and their connection with peer violence. One of the most im-portant conclusions drawn from using the intersectional approach shows that boys have to use different types of behavioural strategies which make it possible for them to switch between different roles such as "good student" and "cool lad". During that process they have to construct their male identities by using and (re)defining social categories such as their race, class or sexual orientation. According to Phoenix "(...) the intersection of racialisation and masculinities in British schools mean that boys have to manage their everyday school interactions in the context of complicated, multiple positioning that means that they expend a great deal of energy in competing with each other and avoiding being teased. Masculinity is thus a 'practical accom-plishment' (Connell 1995) that is racialised and where power relations are evident and contradictory" (Phoenix 2008: 36).
Another aspect of necessity of the intersectional approach in educational studies has been presented by Wanda Cassidy and Margaret Jackson who have focused on the role of the teacher. Basing their opinion on their research on labelling and zero toler-ance practice[4] used at schools, the concept of intersectionality has to be popularised among teachers who usually have a tendency to unification and seeing pupils as a homogeneous group instead of a set of individuals with different backgrounds, needs and possibilities. Simultaneously, they have noticed that many teachers demonstrate different reactions to the insubordination of pupils from particular social groups: the

4   The zero tolerance strategy in violence prevention is a quite strict approach of no acceptance toward violence. The answer to violence is punishment. It is a normative approach which means violence is de-fined in terms of juridical relevant violence. The rules are defined by an authority, e.g, at school. Students are seen as potential perpetrators.

treatment of white students from the middle class is usually less rigorous and more tolerant than the treatment of others who are probably from lower classes.

School policies should be formed after an initial discussion of the concept of intersectionality, not only as it operates within the education system, but also in society as a whole. "The effects of factors such as racism, gender, class, (dis)ability, and sexual orientation can lead to negative labelling of children, by children against children in bullying situations, but also by teachers and administrators when the labels of bully and behaviour problem become attached to individual children." (Cassidy/Jackson 2006: 451).

WHAT ARE THE CONSEQUENCES FOR PEDAGOGY AND VIOLENCE PREVENTION?

Whether we are talking about counselling victims of discrimination and violence, performing an educational project on racist discrimination at school, or about work in a youth centre, as a street worker, organising a mentoring programme or working on a case-to-case basis - an intersectional perspective should make it possible to develop projects in a way that takes the complexity of realities of the participants into account. Intersectional work integrates specific experiences without homogenising, fixating or stereotyping anyone (see Busche/Stuve 2010).

For didactic deliberations this means:

- Taking up the interests of the participants. [Toolbox No. 1, 7] From the very beginning, communication about the needs and interest of the participants should take place. Projects should always contain something like an experimental ("research") phase exploring, for example the question of which experiences of violence and discrimination actually should or have to be taken up in the project. You need to create a nice atmosphere to lead participants to articulate their own interests and needs. During this phase, different interests (among the participants, but also among the pedagogical staff and the participants) should become clear. Small field work investigations are possible too.
- For social pedagogy and violence prevention it means recognising and working with various forms of violence and discrimination as everyday experiences of young people. We do not consider a Zero Tolerance strategy to be useful if it prevents making everyday experiences of violence and discrimination a subject of discussion.
- An intersectionally extended social pedagogy and violence prevention is interested in everyday experiences. It also asks the participants which adequate solutions are thinkable. Taking a distance from the idea of having answers ready at its disposal, intersectionally extended educational and social work focuses primarily on asking questions.
- Intersectional extensions in educational and social work mean not to define and fixate children and youths to gender identities or to an attributed cultural background. At the same time, it recognises the impacts of gender and culturalisations. An intersectionally extended pedagogy switches between reflectively dramatising and de-dramatising paradoxes of identity, attributions, affiliations and social positions. Gender can for example be dramatised in a useful way by working separately in boys' and girls' groups, thereby stressing gender as a category when conflicts arise at this line of difference. It might be easier to work out the conflicts within the boys' and the girls' groups in gender-homogenous groups. But this also means differentiating within the groups, which again can (but doesn't have to) lead to de-dramatising gender. [Toolbox No. 2, 3, 12, 15, 19]

- Intersectional extensions of intercultural and anti-racist approaches within pedagogy mean not permanently repeating the division into "we" and "them" but to assume heterogeneity. Hereby it can even be helpful to assume one's own ignorance in reference to the other person, especially when a majority position meets a minority position. Politely asking questions can be helpful.
- Working intersectionally also means being sceptical towards first impulses, to our own as well as to those of others. We are therefore pleading for assuming an attitude in pedagogical settings that enables one to take a step back from one's own first impulse and for a moment assume the opposite. We call that contra-intuitive action and consider it useful because we often reproduce dynamics of dominance in spontaneous everyday pedagogical actions, which are not productive.

An example for a contra intuitive action could be when you answer to self-ethnisation behaviour of a young boy who says: "In our culture men do not clean kitchens, it is women's work". In this setting probably the boy expects from a social worker, who is a member of the majority group in society, a reaction like: "But in our culture, men do clean kitchens. You have to adapt yourself!" In that case a self-ethnisation and its confirmation take place. But the social worker could also react in another way: "In our culture it is the same as in yours, men normally don't clean kitchens, but here in this youth club men do clean kitchens." In this case the social worker would not accept the differentiation along ethnic or cultural differences. Instead a social worker could point at the specific settings of the youth club or in the school where norms like gender equality rule. Of course there should be a common sense concerning the realisation of gender equality among the employees before. [Toolbox No. 23, 24, 25, 26]

- In a way, contra-intuitive action is based on the technique of "contra-punctual reading". You could say that this refers to the capability of reading between lines. When a newspaper reports on violent male youths with a migration background, reading between the lines can mean recognising the disregard of social conditions in that specific text. One can also often find that society is being constructed on a division between "us" and "the others" (e.g., "native" citizens versus people with a migration background), making a distinction between people who belong to something and those who don't. We might also be able to read between lines when a young man is quoted as saying "in our culture, men don't do that" – one can possibly assume that the underlying feeling in this statement is "I will never be accepted by you therefore I don´t try to be like you but reproduce your images of me or try to oppose your culture with mine". Here training of "contra-punctual readings" and "contra-intuitive action" is necessary. Peer counselling is one of the methods you can use to create a cooperative space to work on difficult tasks from everyday work and learn to recognise all the different ways of reading a situation. [Toolbox No. 23, 24, 25, 26]
- Intersectionally extended educational and social work therefore aims at making social categories visible which are not being recognised or which are overshadowed by other categories and at including them into the work. [Toolbox No. 30]

- always be aware of societal differences and the dominance relations. Take into account the life experiences of each of your clients, participants, and those seeking your advice or counselling;
- be always critical of discriminatory behavior even if the person who discriminates belongs to a minority group;
- empower people of minority groups. Sometime it seems to be conflicting when the points before apply. But nevertheless: Do it! Don't forget to be critical towards the discriminatory and violent attitude at the same time. Perhaps to deal with such a difficult situation, peer counselling and supervision is needed as well;
- accept multiple affiliations. Look for resources to empower people in regard to these different affiliations;
- do not blame individual people but criticize violence and discrimination as social phenomena;
- accept the dilemma of categorisation and deconstruction of categories. Sometimes it is right to underline a category to describe dominance relations, sometimes it is needed to question a category of affiliation;
- always focus on societal and not only on individual relations. The intersectional approach always looks for individual, personal changes but also for self-organisation, resistance and social changes.

We presented the theoretical frame of the intersectionality approach and we gave some examples where it is useful in concrete practical work. Now we want to deal with the step in between: how can the intersectional approach be implemented into practice? Here we give a rough overview over the single steps necessary in the implemenation process. In the following Chapter 4 you find an introduction to the steps of implementation in general, and for specific fields of action, like projects (4.1.), organisations (4.2), and programmes (4.3).

CHAPTER 4
IMPLEMENTATION GUIDELINE
MAINSTREAMING THE INTERSECTIONAL
VIOLENCE PREVENTION APPROACH

Mo Aufderhaar (illustration)

W ithin the implementation guidelines, we propose an implementation concept for an intersectional violence prevention approach into practical educational work with adolescents. In doing so we treat the intersectional violence prevention approach as a *mainstreaming approach*, as a cross cutting issue and as a strategy, comparable to the European directive of Gender Mainstreaming.

Gender Mainstreaming, a European equality strategy which integrates the gender perspective in all *"...policies at all levels and at all stages, by the actors normally involved in policy-making"* (Council of Europe 1998) seems to rely on heteronormativity. Two sexes are defined very clearly. On the contrary, the concept of intersectionality seems to focus on inequality and marginalisation in societies, exceeding the limitations of gender as an isolated single category. It replaces the simple addition of different categories marking a specific person or group (e.g., Turkish, woman, working class) by an analytical tool to study, understand and respond to the ways in which gender, ethnicity, class, and other categories intersect and expose different types of discrimination.

The *mainstreaming* approach of intersectional violence prevention cannot rely on an official political or administrative strategy. We nevertheless try to depict a process of implementation, which is based on the commitment of the concerned actors. The commitment implies that intersectionality is a core issue in all processes of decision making and work procedures and subject to each individual's responsibility because the experience shows that inequalities and dominance relations do not disappear on their own. In such a case, a plan is definitely needed!

THE SPIRAL OF IMPLEMENTATION[5]

Five core elements of an implementation process of *intersectional violence prevention* are described here: formulation of main objectives, intersectional analysis, formulation of aims, implementation of measures, and evaluation.

Source: Scambor & Krabel (2008)

5   The spiral of implementation is based on Bergmann & Pimminger (2004) and Scambor & Krabel (2008). The introduction is partly based on Scambor & Busche (2009)

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These steps are exposed as connecting points through the process of planning and implementing the intersectional violence prevention approach. These five steps should not be perceived as a completed process, but rather as an open spiral, where evaluation is followed by the development of new aims. (See Bergmann/ Pimminger 2004)

Main Objectives

The implementation process as a whole needs a clear definition of main objectives, concretised for the specific field of interest. The EU-Grundtvig-Project IGIV, for example, wants to contribute to the quality of further education for social workers and educators by the implementation of an intersectional approach in peer violence prevention. The intersectional approach helps to go beyond limitations of isolated single categories as gender, cultural differences, ethnicity and class. It promotes respect of "others" and a deeper understanding of the influence of social categories towards social justice by deconstruction of power relations.

The IGIV main objectives provided an important frame in which all the methods, tools and instruments were developed. In our experience, a common understanding of the main objectives has to be developed in the beginning of the project, to avoid misunderstandings and to make clear that all partners contribute to common objectives.

Analysis

In a second step an intersectional analysis should be conducted. Based on the result of intersectional analysis, concrete and comprehensible sub-targets and possible ways to proceed (measures) can be defined. In order to analyse the effects of a specific political programme, measure, or pedagogical activity on the situation of people (staff, clients, etc.), it is important to keep the approach of intersectional analysis in mind and to take it into account when planning activities. A deeper understanding of social inequalities (reasons, influences, effects) in the respective field of interest is an important condition for the development of aims and measures.

Aims

Based on the intersectional analysis results, concrete and comprehensible aims, focusing on the main objectives of current issues, have to be defined in a third step. A differentiation between long-term - and short-term aims is recommended. Indicators and evaluation criteria for short-term aims have to be defined at this stage of the process.

Implementation

Measures have to be developed in order to reach the defined aims as well as the overall objectives. All measures have to be evaluated according to the analysis results. A specific intersectional impact assessment is recommended, focusing on relevance and effects of the measures:
- Does the measure really address target groups in their complex realities, taking into account multiple affiliations and multiple discriminations?
- Does the measure sensitise for conditions of dominance and violence in social settings?
- Does the measure sensitise for processes of ingroup-outgroup-relations? Who is affected? Who benefits?
- Does the measure support a violence-free context?
- How does the measure have to be improved to support the reduction of dominance and violence in specific social settings?

- An evaluation in advance implies the possibility to improve and revise the planned measures.

Evaluation
- The evaluation exposes certain relevant aspects:
- Have the targets been reached?
- Has the main objective been reached?
- Do the results really show the reduction of dominance relations and violence in social settings?

In order to answer these questions, the evaluation should be specified on certain levels:
- Participation (who has participated?)
- Individual benefit (who has benefited in which way?)
- Structural impact (was reduction of social inequalities efficient?)

Conclusion

The sequence of activities *main objectives, intersectional analysis, formulation of intersectional aims, implementation of measures*, and *evaluation* is described as an ideal-typical approach to realise the *mainstreaming of intersectional violence prevention in youth work*. All these steps are connected with each other: Defining the main objectives and analysing the status quo with regards to inequalities are the first steps in order to define intersectional aims for further development. The planning and implementation of new processes and measures must refer to these aims, and the outcomes and impacts should/ must be evaluated with reference to the decided aims (post-intervention analysis). Based on the results of this evaluation, new aims can be developed and put into practice.

In order to reduce complexity we differentiated the description of the spiral of implementation for three different levels: projects, organisations and programmes. For an illustration, we bolster the spiral of implementation with examples from different pedagogical settings collected during the EU-Grundtvig-Project *IGIV*.

Chapter 4.1
Implementation Guideline for Projects

HOW TO MAKE YOUR PROJECT INTERSECTIONAL?
This chapter focuses on the improvement of individual project work in terms of intersectionality.

Our understanding of a project is:
- It has a specific duration with a starting point and an end - including the planning process and evaluation.
- General and specific objectives are defined.
- It should work on a specific need or problem.
- It is embedded in the social or educational field, or even in professional formation and programmes for more social justice in the labour market.
- It can be an institutionalised project or an independent project.
- A project can be small-scaled with a focus on a specific issue like sensitising for discriminatory language, while being integrated in an umbrella project like the development of an anti-discriminatory codex for a youth club or school.
- It is implemented by a team that is responsible for the project.

The concrete project can be of very different shape. It can be:
- a project integrated in the ongoing work of a youth club,
- individual social work with boys, girls and transgender youths,
- (social) group work,
- an educational project at school,
- street work (outreach work),
...

Projects could pick up themes like:
- Developing empowering strategies for a marginalised group in the community.
- Strengthening an anti-discriminatory agreement at school, check if there are already existing approaches or campaigns, which support anti-discriminatory agreements in schools[6]. A project could be to initiate and organise the first step for implementing this agreement, for starting a discussion about it involving everyone at school from students to staff. One could also broaden the focus from one marker of difference to several ones, in order to attain a more inclusive agreement on anti-discrimination.
- The relation between masculinities and violence. It could be a small fieldproject about violence in the social environment ("The violence around me"[7]). A group/ gang of young men could be a target group here.
- Gender norms, and their impact on one's life and on the structure of society. The

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6   E.g., "Schule ohne Rassismus" ("School without racism") in Germany,
http://www.schule-ohne-rassismus.org/
7   See manual "From Violence to Peaceful Coexistence" by the Virtual knowledge centre to end violence against women and girls.
http://www.endvawnow.org/uploads/browser/files/Program%20H%20Violence%20English.pdf

seminars might take place in separate boys' and girls' groups. In both groups the content and the material is inspired by feminist and queer theory as a source of critical analysis and empowerment. One main goal is to strengthen the kids' self-confidence, and to raise awareness for gender-based discrimination and how to fight it.
- Heteronormativity, where norms relating to gender and sexuality are discussed, not focussing on those who deviate but instead focussing on the norm itself and the dominance relations created by it (Toolbox: No. 5)[8].

1. MAIN OBJECTIVES
An intersectional project aims at addressing its target group or participants in their complex realities, taking into account both multiple affiliations and experiences of multiple discrimination. Experiences of violence and discrimination are taken seriously as a part of the everyday reality of life. It is likely that young people appear both as victims of discrimination and as perpetrators in these issues. They often neither see themselves solely as "good kids" nor as "bad kids" - the construction of their identity consists of multiple layers, which become more or less relevant within certain social settings. An intersectional perspective aims at dealing with both sides. It shapes an alternative lens to simplistic notions of violence prevention that often constitute a homogeneous group of, for instance, violent young men with migrant background living in poor districts.

> Whenever participants name own experiences of everyday racism or sexism, e.g., as pupils vis-à-vis discriminatory teaching staff, these experiences are taken seriously and made a subject of discussion.

Furthermore, an intersectional project is targeted at:
- Sensitising to conditions of dominance and violence in specific social settings (e.g., in a class at school).
- Reducing conditions of dominance and violence in specific social settings (e.g., in a soccer club), thereby making life for individuals more violent-free.
- Making comprehensible that specific social settings (e.g., in a youth club) are entangled in social images/ expectations of superiority and inferiority like racisms, sexisms, homophobia, social class, etc.

An intersectional project aims at making its target group more capable of acting both on an individual and on a societal level. Apart from the working on individual attitudes and behaviour in face-to-face interactions, an intersectional project should also work on the understanding of such social dynamics, i.e., their societal dimension. This can, for instance, mean working on the dynamics of the "serious games of competition" among men, or the overlapping of social dynamics (gender, ethnicisation, social exclusion and privileges). Therefore, an intersectional project may work on discriminatory behaviour of participants on the one hand but also on empowerment regarding another aspect of a person's life.
In other cases an intersectional project may aim at strengthening minorities in order to defend themselves against discrimination. Hereby, (political) self-organisation serves both as an affirmative means and as a target in itself.

> Training in social competencies can be part of an intersectional project. Thus participants can be taught to better understand the person opposite in specific social settings and not to regard every gesture as a provocation to which to react violently, as one can frequently observe in the case of male adolescents and young men.

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8   See also: "Break the norm!" by RFSL Youth (Sweden) http://www.rfslungdom.se/break-norm

2. ANALYSIS

Above (in Section 1.) we have named the general aims of intersectional project work. Now we are going to consider the specific interests of the participant group for formulating aims. This means taking useful steps of analysis before and throughout the project, analysing both your participant group and the project team, as far as possible. You should consider both the relation between these two groups, as well as the relations within each group. Your analysis is the basis on which you decide about the topics that you want to include in the project, and about how you conduct it.

Possible methods to use for this step are the tools "Intersectional case-related Pedagogy", and "Mapping-Analysis-Instruments"[9] which you can find in the Toolbox. Another idea is to arrange consultation hours, in which the participants can individually express their wishes and interests, and which enable you to get an impression of their backgrounds, what issues are relevant for them, and how they think.

Checklist for relevant questions of analysis:
- What is the social background of the participants?
- What are their social environments (school, network of friends, sports club, etc.)? Do they consider violent behaviour as "normal" or as a characteristic of a specific social environment or of their peer group?
- Which family structures do they come from?
- How homogenous or heterogeneous is the group with regard to different social positions like (dis)ability, ethnicity, sexual orientation, etc.? Which (productive) tensions can arise from this composition of the group?
- How are the participants' social positions different from those of the project leaders? Can this potentially cause problems, for instance due to a lack of identification, and how can this be solved?
- What are the most relevant topics that the participants discuss among themselves? What is not discussed and why?
- Which conflicts are relevant in the group? Do discriminations play a role in them? What do they have to do with social markers of difference: Gender, social class?
- Are there certain status symbols in the group (designer clothes, expensive mobile phones, to be good in sports …)?

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9   Peter Pantucek provides several instruments for analysing and mapping the social settings of clients in social work. See http://www.pantucek.com/soziale-diagnostik/verfahren.html (In German)

3. SUB-TARGETS

Why implement an intersectional extension of projects with adolescents and young adults?

The added value of an intersectional perspective for a project is following: Intersectional projects …
- … make experiences of violence and discrimination visible and enable you to deal with them. Intersectional Projects neither ignore the participants' experiences of violence and discrimination, nor do they reduce them to a problem among young people, possibly to a phenomenon of interpersonal, physical violence. Intersectional projects are open to the experiences of young people who might define violence differently than pedagogues. Thus, previously not considered conditions of dominance might be made visible and ways out also may emerge which (social) pedagogues would never figure out (wwwepistemic violence in the Glossary).

- … understand complex realities of young people with a variety of seemingly contradictory affiliations not as deficits but as resources. A lot of resources of young people are only thereby made visible.
- … figure out the interests and the wishes of the young people of your target group you may use the "Intersectional case-related work" as the first step [wwwToolbox No. 1].

To design and conduct projects intersectionally means to avoid certain things, for instance:
- Homogenising. An intersectional project does not address the boys, the girls, or the youths with a Turkish background. Youths should always be asked about their different affiliations, about their significance in different contexts, about the ways they deal with these affiliations in different situations etc. This prevents us from fixating participants, as well as from labelling them (e.g., as "potentially violent").
- Blaming others does not help. Everybody is involved in dominance relations and the first step is to understand these relations and one's own position. It is important to always have this in mind while working with your participant group, and to take it up as a subject of discussion. For example, the group can agree on rules for how to treat each other in the group, and this can be included as one point.

4. IMPLEMENTATION

After having analysed the group of participants and identified possible starting points to work, you can define the topics you want to work on and the group-related aims.
1. The participants should be given the opportunity to voice their interests and wishes in an open discussion, so that their points of view can then be included in some specific form. Don't forget that the focus lies on conditions of dominance and violence (main objectives). Ask the participants which forms of violence and discrimina-

tion they want to work on. For instance: if students want to work on discriminatory attitudes of teachers towards them, start with that. Also ask them about their own behaviour in the situations they describe, but take their perspective on the discriminatory relation seriously. Here, "asking" refers to performing a first session to find a common sense about important issues in the group. You start for example with communicative methods like "Bingo", "Me-Not Me", "Four Corners", "Four Fields of discrimination", perhaps with the "Insult Alphabet" (Toolbox No. 10). On this way you can find out relevant issues in the group.

2. Define the direction of the project's aim and make it transparent. Since it is about taking responsibility for non-discriminatory social relations in your own social context, the young people have to reflect on what they want.

3. The violence prevention approach should be visible.

A zero tolerance approach to violence can seem like a simple farce to some youths when they are caught up in structural conditions of violence. In such an approach violence may be condemned from a normative viewpoint, consequently making a clear distinction between the Good and the Bad, despite social circumstances. Moreover, a zero tolerance approach has a clear-cut definition of what violence is and of what it is not; for instance, this can result in situations where disturbing or fighting students face restrictions and/ or punishments, while discriminatory attitudes of teachers are not a topic of discussion. Make clear that you start from a different point of view.

4. Define the level on which to start: is it the individual level or are you working in relation to the social group structure? When you start to work on a discriminatory attitude you have to differentiate between intentional personal behaviour and non intentional behaviour which can be discriminatory. At the end you have to talk about structures and what is needed to change, for example, institutional structures.

LET'S GO

1. In case you don't already have a fixed group of participants, design the invitation to a project offer from the analysis of the interests and the social positions of the target group. Ask yourself how you can most likely attract and motivate participants.

2. Now the analysed interests/ needs and possible offers have to be combined in a clever way. Clever means, for instance, you don´t adress a target group as potentially homophobic but as interested in different sexualities. Which form of offer is suitable? The offer can range from a project day at a school to a mentoring project; it can be an afternoon at a youth club with special content and form (boys or girls group) or an activity of street workers in public spaces.

3. Don't assume that you always need to design an enormously exciting project with incredibly numerous different methodological approaches. Even so, activating methods are important (you can use the method planning sheet). You can also develop products like photographs, videos, radio features, plays, collages, etc. Keep in mind that working on such products should always relate back to the topics under discussion.

4. As mentioned above, you can start the project with a common experimental (thus open) phase of analysis with the participants. Of course, if you perform a one day project this should not take up too much of your time. "Consultation Hours" can be a part of this phase, as well as methods of "Beginning Communication" (like "Barometer", "Four Corners", "Bingo" Toolbox projects). The principle of these methods is to change structures of communication, make different perspectives visible, to accept changes, to not pre-determin /fixate, to not make accusations.

In this phase you are initiating discussion about the life realities of the participants and making it possible to take these up again later on. You are connecting the con-

tent of the offer, (e.g., a mobbing prevention project) with everyday experiences of a "racist discriminations". Or you are connecting a project with the aim of critically dealing with homophobia with general questions about sexualities[10]. This approach requires process-oriented work and flexibility from the pedagogues.

5. Understanding society. Methodological approaches like "Like in real life" and "Level fields game" [Toolbox projects] are suitable for this step, as well as reflective questions on one's own social position. It is crucial to work on terms with the participants that enable them to comprehend their individual situation not only as their individual fate, but as embedded in social structures/ conditions. For young people that are, for example, affected by racist exclusionary mechanisms it is good to be able to use the term "racism". For girls, boys and transgender youths it is good to apply the dynamics of the "culture of binary gender" to their own social relations.

6. Developing possible modes of action: individually as well as on the societal level. The latter means in this case that the immediate social conditions among the people involved are considered as well as the relations to teachers in the context of school.

7. To finish up a project can, for instance, mean giving young people access to publicity. This might include an article in the local newspaper, an interview on the local radio station, making a report for everyone to take home (e.g. booklet, collage, photo collection), or inviting friends, family, teachers etc., to a presentation of the project.

Tip from Neuköllner Talente:
Host a party or attend festivities of other organisations with your participant group. There the participants can present what they've been working on, maybe get a photo taken or even get interviewed by a local journalist. This is a matter of pride for the participants, an experience of being taken seriously and recognised in a positive way.

5. EVALUATION

Questions to be answered immediately after finishing the project:
Are we satisfied with how it went? Did the project fulfil your own expectations and those of the participants (ask for feedback)? Does it meet today's needs?

Which results can we ascertain?
Have we succeeded in creating an open space for voicing one's own experiences and reflections, giving room to the participants' own interpretations?
What types of discrimination and violence have been dealt with? Have any kinds of dominance relations been named? Has a critical attitude towards discrimination and dominance relations been developed?
In case of group work – has anything changed when it comes to dealing with differences compared with the time before the project? Have minority groups or individuals been empowered to resist discrimination? Have groups or individuals in dominant positions been sensitised to their privileges? Have we created an understanding for multiple belongings? Has an understanding and a consciousness about the relation between individual and societal situation been created?
How can the different steps of implementation be improved?
Have the conditions changed? Which corrective measures are needed?

Tip for evaluation and sustainability of long-term projects from Neuköllner Talente:
Have regular meetings with the project team and discuss your experiences. Find out if any participants are also involved in other projects or activities where you can disseminate the content of the project and potentially recruit new participants for a follow-up project.

10   See for example "Guide for Emancipatory Youth Work", http://hej.gladt.de/ (in German)

Chapter 4.2
Implementation Guideline for Organisations[11]

How to implement an intersectional approach within your organisation?

1. MAIN OBJECTIVES
The mainstreaming of intersectional violence prevention must be thought of as a process in which an organisation with a predominant hegemonic culture (for example mainly white, male, heterosexual practices and values), that produces exclusions and maintains discrimination, changes into an organisation which deals in a critical way with these practices or even changes them towards less dominance and more social justice on an individual and structural level.

Which organisations are meant?
The kinds of organisations we had in mind are institutions in the field of youth work and education in a wide sense: youth clubs, further education academies and educational centres for youth workers and social workers. It is also possible to apply the approach to schools.
The following guideline is also written for organisations, which already work with reflective approaches (antidiscrimination, gender, etc.). These organisations may need certain stimuli and step-by-step suggestions to implement an intersectional upgrading. [www Toolbox No. 6]
Especially if a process of organisational development is realised anyway, then this is a good start to implement an intersectional violence prevention approach.

2. ANALYSIS
Based on a former project on intersectional peer violence prevention (PeerThink)[12], we identified four levels on which intersectionality as a complex analysis of social categories, can be introduced and realised in organisations: institutional/ organisational framework, staff, participants and content/ methods. As a detailed implementation guideline for projects is described in Chapter 4.1., we will concentrate on the first three levels in the following description.

First: The institutional/ organisational framework
Make sure, that you will have a closer look on financial coverage and the infrastructure: Are there enough resources for the implementation (or upgrading) of a new concept?

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11   This chapter is partly based on Scambor & Busche (2009)

12 EU-Daphne-Project "PeerThink. Tools and resources for an intersectional prevention of peer violence".
http://www.peerthink.eu/peerthink/

Checklist: Resources
- Development and adaptation of the concept,
- information and knowledge transfer,
- working groups (steering groups) for concept implementation,
- knowledge transfer, trainings and sensitising work for intersectional violence prevention (further education),
- distribution of materials like handbooks, guidelines, tools etc.,
- room conditions (e.g., girls' work),
- staff development (consultancy, supervision, intervision).

Also think about the following questions: How does the financial coverage and infrastructure affect people with different subject location along the different analytical lines of intersectionality? What can be done in order to avoid/ reduce biases?

Apart from the analysis of resources, it is highly recommended to focus on the **analysis of dominance cultures in organisations**. Peter Döge (2008) has introduced a matrix for diversity analysis on the qualitative level, which focuses on the analyses of social inequalities in organisations and their environments. The matrix differentiates dominance culture dimensions along dichotomous categories: communication, gender relations, time, work and others. Within the EU-Grundtvig-Project IGIV, the matrix was revised in an intersectional way and integrated in the toolbox: "Analysis of Dominance Cultures in Organisations".
[www Toolbox No. 30]

Based on this method, certain questions can be asked:
- Which people belong to the organisation and which do not? Who is excluded in the organisation? What are the main reasons for inclusion and exclusion?
- Does the composition of staff mirror the different social affiliations and inequalities of the target group? How much power and decision making competencies lie, for example, in the hands of freelancers or people in job-creation measures by the employment agency?
- Is there a bias concerning the position of people with different social markers within the organisation? (internal hierarchy)
- How can inequality be reduced?

In order to get a clear picture about the distribution of work, resources and tasks in organisations, a **status-quo-analysis** on the quantitative level concerning ingroup-outgroup-patterns is recommended. It is important to define the independent variables (gender, migration, age, class, children, disability, etc.) in advance. The quantitative analysis focuses on the combination/ intersection of independent variables (e.g., gender/ migration/ age) in order to verify hypothesis concerning dependent variables (precarity of work status, working time, distribution of power and influence, etc.).

Hypothesis should be defined in advance:
- Leading positions are held by white heterosexual men, whose children are being taken care of by somebody else.
- Low tasks, (e.g., cleaning the rooms), are mainly conducted by women with migration background from non-European countries.
- More than two sexes are not evident.
- What are your hypothesises? Write them down!

Second: Pedagogical staff
For analysing the pedagogical staff, we propose a structural analysis and a team analysis. The **structural analysis** focuses the society and its distribution of work:
- In the majority of the society, who is doing most of the pedagogical work? (White, heterosexual and female?)
- Regarding gender, in which fields do men and women predominantly work (do men predominantly work with boys in the context of violence prevention?)
- Regarding approaches, who is doing most of the further education trainings (antidiscrimination/ interculturality/ gender/ diversity/ intersectionality/ ...)?

From such questions concerning the structural conditions of a society often blatant disparities become clear, for example concerning gender equality, equal chances, racism and others. Based on the results of the structural analysis, a team analysis should be carried out.
Ask the following question:

Does the team/ do the pedagogues represent the complexity of society in its social formations, groups and affiliations (religion, skin colour, sexual orientation, gender, class, ...)?

Why is it important to ask this question?
- The pedagogues offer different positions in society and different perspectives.

One example: Within a focus group discussion with youth workers [www National Reports] a normative connection between social class and social competence was drawn: "The lower the class, the less socially competent". In this case, we can expect that adolescents from lower classes are predominantly perceived as less socially competent from these youth workers, even if there is no evidence (www classism in the Glossary).

- The way of working also plays a role in the team: Which kind of division of labour is performed? Do certain specialties lead to "simple assignments" concerning topics or people (for example, homosexuals are in charge of the field of homosexuality and homophobia while heterosexuality is taken for granted)?

Having a diverse team shows that you "practise what you preach"!

In order to be able to foster reflection processes in these fields, it is indispensable to also provide reflection processes within the team(s) concerning their own positions in society and possible blind spots deriving from their respective positions in society.

Third: Participants
This third section deals with the perspective on participants
- Analyse the pedagogical **perspective on participants**. Does the perspective fo-

cus on personal deficits (lacking abilities or characteristics) or does it accept the participants as competent actors, even when their behaviour seems to be problematic sometimes?
- Analyse the intersectional approach **identity-critical** in order to avoid stereotyping. Identity should be seen as a strategic option and not as a consistent truth (when confronted with racism it might be a good idea to develop a certain pride in affiliations to the devaluated groups; at the same time it is important to keep a critical view on categorised identities in order to avoid processes of inclusion/ exclusion).
- Analyse processes of **self-presentations.** Try to understand the reasons and strategic gains of a certain self-representation: somebody with an ethnic minority background could relate themselfes to the ethnic majority as a strategy to empower themselves in one situation and distance themselves from it in the next. It can be very helpful to encourage participants to make a conscious and strategic use of identities/ social affiliations, rather than to accept them as a "natural" given one, has to entirely either embrace or reject.
- Focus on the ability to take different perspectives on a certain phenomenon (**multi-perspectivity**).
- **Analyse resources and interests** of participants (What do the participants want to know? What are their resources, competences and interest? What are their positions in society?).

In all this, **appreciation** should be a core ability, especially for skills which are not acknowledged in society (like speaking a marginalised language, knowing non-hegemonic traditions, etc.) and for behaviour which can be used in order to defend one's interests in an emancipatory way, thus conceiving it as a resource maybe in need of a different channelling rather than as a deficit.

3. SUB-TARGETS
As soon as the dominance cultures in an organisation as well as processes of exclusion and discrimination are evident - based on the results of intersectional analysis - concrete and comprehensible sub-targets and possible ways to proceed can be defined. A differentiation between long-term aims and short-term aims is recommended. Evaluation criteria for short-term targets have to be defined at this stage of the process.

In order to develop sub-targets, the intersectional approach has to be concretised for a certain field of interest. Based on the results of the EU-Projects *IGIV* and *PeerThink*, the following conditions for intersectional violence prevention are highlighted:

Sub-Targets should
... emphasise intersectional categories
Which are the relevant categories in the field of intersectional violence prevention? Researches in the respective projects have come to the conclusion that the categories *gender, migration/ethnicity* and class have a special impact on peer violence, because basic societal patterns and political interventions are shaped by these categories (see Klinger 2003).

... emphasise the interdependency of intersectional categories
The intersection of categories (e.g., migration/ gender) and dominance structures

(racism/ sexism) represents the main focus of the intersectional concept. Social positions (intersectional locations) of different social groups are negotiated within overlapping systems. The concept avoids reductions to single-category-identities and concentrates on multiple identities.

... emphasise the reduction of dominance structures

Categories like gender and class shape basic structures in societal systems and have an important influence on organisations. Therefore, structural dominance along these categories has to be focused in the process of analysis as well as in the process of formulating sub-targets.

If we assume structural dominance relations in societies, we know that there is a certain possibility that disadvantaged groups are predominantly found in specific schools, specific urban areas, in specific fields in the labour market, and so on. That means, structural inequality will be reproduced on different levels in society (e.g., regulations, organisations, norms, identity...). (See Walgenbach/Dietze/Hornscheidt/ Palm 2007)

Intersectional pedagogical work should never take these structures as a given but analyse their influence on the respective situation, such as the way in which it fosters violence in specific segments of a certain society, or in which it makes some forms of violence more visible and punishable than others.

Apart from the definition of an intersectional approach for a specific organisation, classical project management methods should be conducted:

- Use the **SMART** Method to specify relevant requirements for the definition of sub-targets (**S**pecific **M**easurable **A**chievable **R**ealistic **T**imely).
- **Assess the potential consequences**, new approaches like the intersectional violence preventive approach, which you may have in your organisation. Identify advantages and disadvantages of possible measures by assessing their potential impact.
- Make sure that organisational members are interested (**bottom up**) and that the management supports the intersectional approach (**top down**) in your organisation.
- An internal **working group** should be established and instructed to continuously work on the implementation of intersectional violence preventive strategies. Therefore, **resources** should be provided. **External expertise** is recommended.

4. IMPLEMENTATION

The implementation of measures depends highly on the definition of aims. It is a different process if an organisation wants to become "intersectional" in terms of framework, staff, handling of participants and project content, or if it aims to find answers to the question "How can our organisation support local migrant kids without school graduation?" The first would need a complete organisational restructuring process for which professional external support is recommended while the second can be realised by the organisation's members. For both you will need a plan in order to not leave the outcome to chance. Making a plan will help to focus on concrete steps and it facilitates the evaluation.

One Example:

An organisation defined the aim to represent societal complexity through more heterogeneity in staff (e.g., more non-white, more non-heterosexual, and more male members in predominantly femal jobs such as day care). Therefore the following measures were implemented:

- All employees were sensitised regarding approaches of critical whiteness.
- The change towards intersectional violence prevention in the organisation's materials (homepage, flyer, ...) was indicated.
- Experts in the surroundings of the organisation were contacted, in order to carry out critical whiteness seminars and further education courses.
- Employees were informed and motivated to attend these courses.
- The process of "objectifying" potential colleagues by recruiting them because of their affiliations or categorical characteristics was critically reflected.
- Own stereotypes were critically reflected in order to not reproduce them (change perspectives: put oneself in the position of somebody else). [⚙Toolbox No. 23, 24, 25, 26]
- Jour fixes of working groups took place (observed and evaluated the process).

After a certain period an evaluation phase was started, in which the aims and the success of the process were assessed. New aims derived from these meetings, for example it was described as a problem that the gender-sensitive perspective was sometimes lost in the anti-racist seminars. A new further education course was planned with different modules, which include both issues in combination.

5. EVALUATION

The criteria which are used to assess the evaluation object play a central role in the process of evaluation. The definition of these criteria is a kind of "value-driven" agreement, depending on what the stakeholders see as important characteristics of the concept, process or product (e.g., "maximal diversity of staff" can be such a criterion). Once these criteria are defined, they can be specified in terms of indicators (e.g., "staff should represent society in terms of gender, migration, sexual orientation"). Within the evaluation, these indicators are used to assess if the evaluation object has these defined features, respectively, and to what extent the criterion is met (e.g., "50% men/ women"). As far as intersectionality is concerned, criteria and indicators must be defined in a multi-dimensional way (e.g., national background X religion Y, gender Z ...), in order to take various aspects into account.

Different methods can be used, e.g., daily observations of implemented measures in different areas. Video recorded guided observations of certain workshop sequences allow distanced analysis and reflection by observers who are not interfering. Ideas, reflections, experiences and changes can be collected in a research diary in a continuous way. Action research offers the possibility to analyse everyday work systematically (see Altrichter/ Posch 2007). The connection of action and reflection enables educators to go for new educational activities (see Mühlegger 1999).

Chapter 4.3.:
Implementation Guideline for Programmes

How to make intersectionality a guiding principle for political programmes and administrative measures? This part mainly adresses people working within administrative or funding organisations, and those who hold positions as political decision makers.

The sequences of activities in a spiral of implementation from main objectives, intersectional analysis, formulation of intersectional aims, implementation of measures, and evaluation is our ideal-typical approach to realise the mainstreaming of intersectional violence prevention in youth work. On the threshold between formulation and implementation, political and financial decision taking and executing entities need to join forces in the programming of the implementation.

The resulting programme is the encompassing joint decision for a comprehensive set of measures to reach intersectional aims in a given socio-economic space. The programme defines how to reach the overall objective of creating a development model for a comprehensive intersectional peer violence preventive system of social work and service provision in your community.

Questions of budget allocation are central to all undertakings in the field of youth work and violence prevention. They create the framework in which you have to act. Therefore, mainstreaming the intersectional perspective requires critical reflection on the consequences of funding. What do funded programmes focus on? Do they contribute to the construction of homogenised problematic groups? Much too often programmes with public funding themselves are a manifestation of dominance relations.

Financial decision makers
Who are responsible for the allocation of community budgets, donor grants and allocations from national programmes have to reflect their decisions for funding projects when aiming for intersectional programming. Some essential questions are:

- What kind of problem is addressed with the funding decision?
- Is there really a need of young people for improving their life conditions themselves, or does the problem lie with the majority society, which wants to ensure better control of a certain group of young people?
- By which perspective are the problems and solutions defined?
- Does a programme homogenise certain groups as problematic groups?
- Or does a programme reflect on complex societal conditions?
- Does a programme de-thematize societal problems?

1. MAIN OBJECTIVES
The argument for setting up a (local) programme for intersectional youth work in your community is:

"Unless service providers take intersectionality into account, they (e.g., youth programs) will be of less use, and may in fact be detrimental, for various segments of the population. Thus, service providers have an obligation to be aware of the seemingly unrelated factors that can impact a person's life experience, and response to the service, and to adapt their methods accordingly." (Wikipedia, intersectionality)

The target of an intersectional programme is to answer congruently to the individual and group needs of the young people in their specific social locations based on race/ethnicity, gender, religion, sexuality, class, disability and other markers of difference. An intersectional programme does not simplify or homogenise target groups, but addresses complex conditions and heterogeneous life realities.
The task is creating and implementing an agreed network action of relevant agents in a community with the power to influence, shape and improve non-violent living and development conditions of young people.
By introducing group related funds, those who develop youth programmes may contribute to the construction of problematic youth groups. Therefore it is recommended to raise awareness for intersectional violence prevention among those who develop programmes.

To create an intersectional programme concerning the concrete social surrounding in your community you will have to track the following objectives:
- Embed your programme into the development needs of the community.
- Secure political and administrative support for the programme on intersectional peer violence prevention.
- Involve the relevant policy and administrative service areas of local government.
- Make the relevant public an informed beneficiary of your improved service to the community to secure their sustaining support.
- Equip the cooperating actors with knowledge and skills to run a local network.
- Organise the cooperation of actors in accordance with the real needs and underlying reasons for the programmatic network action.
- Plan and provide state of the art social technology and intersectional tools for the singular projects of the programme.
- Secure quality control, feedback and flexibility for improvements and adjustments of the programme.

2. ANALYSIS
The programme must be realistic for the specific socio-economic space. It must target the living conditions and specific group dynamics as well as individual life circumstances of young people, and it must define an intervention strategy which exploits the existing resources, advantages and capacities of the actors in social and pedagogic work in your community.

Make an analysis of problems, needs and opportunities in your community.

General question: In whose interests are the articulated problems, needs and opportunities defined?
Keep in mind: advantages for some can mean disadvantages for others.

A) Peer violence in the community
Describe violent behaviour and relations in the community:
Who is affected by violence? Who is involved in violent situations? What do dominance relations between peers look like? Who are in-group and out-group members? Do certain conflict situations predominantly occur (e.g. peer violence in connection with alcohol abuse)? Are certain groups of kids more often affected by discrimination than others? How are dominance relations between peer groups

exposed on the structural level of society? Describe the groups of young people. How are they structured by the intersection of markers of differences that are typical for the community? Describe interconnections between dominance relations and forms of violence – Is it possible to define a key access point to start a programme? [www Toolbox No. 6]

B) Institutions and Organisations
- Map the main service/ education institutions and (self-) organisations for young people and their resources of specific knowledge and diverse staff members.
- Map the informal contact entities and personnel with a capability to influence the youth situation and youth behaviour in your community.[13]
- Analyse dominance relations in the institution and between institutions [www Toolbox No. 30]

C) Framework conditions (politics and administration)
Define relevant policy and administrative service areas in (local) government, which have a potential impact on improving the development conditions of predominantly subordinated groups of young people.
Point out administrative acts and funding decisions of your local government, which contribute to conditions of dominance and violence in the social relations in your community, such as effects of positive administrative discrimination or of funding, which leads to fastening of separateness or social exclusion. [Toolbox No. 2]

3. SUB-TARGETS
In accordance with your main objectives, you now need to formulate long term and short term targets in such a concrete way that you are able to achieve them.
- Define the gaps in your current recognition of intersection of markers of difference and neglected causes for violent behaviour in the community (i.e., belonging to gangs and mafia structures, affiliation with parental orientation, sub-culture stereotypes, local traditions in drug abuse, right-extremist parties' influence ...).
- Define one or two key accesses for the programme work, for instance you decide to focus on a critical masculinity approach because masculinity was unaccounted for even though within the educational work male violence is one of the main problems.
- Define deficiencies in youth and education services in the community and their roots – what could improve the situation – for instance as a first step of further education for the pedagogical staff?
- Define easily surfacing networking opportunities between existing institutions, organisations and informal contact entities, which are fit to tackle deficiencies of your analysis. Have a look at the mapping you made. What resources do you find?
- Define hindering local laws and regulations which prevent networking and a systemic intersectional approach.

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13   Peter Pantucek provides several instruments for analysing and mapping the social settings of clients in social work. See http://www.pantucek.com/soziale-diagnostik/verfahren.html (In German)

4. Implementation
What are the first steps for changes?
Organise a planning group of pedagogues, social workers and local administration officials for the programming. Programming here means to integrate different stakeholders in social work and education. Also involve self-organisations when contacts already exist. Self organisations are understood as groups, communities, and assossiations which articulate their own interests on the political level, but also organise support for each other on the practical level of everyday life, e.g., self organised learning or support for school students.

First: Develop a plan for the implementation of the organisational part of the programme.
During the analytical work you may have detected an existing programme of comprehensive youth support in your community or a school programme [www Toolbox No 29]. If this is the case, you may want to consider proposing to the local government to re-shape it to become a programme with an intersectional approach. If not, you have to design the action from scratch.

Make a planning document, which shows the following aspects:
- Particular problems and obstacles of the groups of young people in your community, their verbalised needs and mapped intersections of markers of difference.
- The access points for working on the detected needs, i.e., organisations, administrative entities, social and every-day life contact points.
- The envisaged interaction between the access points and their staff.
- The necessary new regulations and funding sources for their capacity building and for their interaction.
- The relevant quality standard for work with the young people, specified for each access point.

Integrate the description of the task and target and the organisational planning document into one planning proposal. A local programme for mainstreaming the intersectional approach in youth work should be the main result.

Second: Install the political conditions for a community network action on peer violence prevention.
Propose your programme to the City Council, the regional authority or other relevant institutions if you want institutional integration. Before the authority becomes ready for a decision on your programme, you need to lobby the local government departments and social organisations to support the programme in the local parliament. Involve schools, NGO's and local government administrations, especially the local school and youth administration. Discuss with school and youth administrations to plan comprehensive support to the various actors in your future network.
The local administrative institutions should play a supportive role in the new programme: All decision making in local governance must support the programme implementation and create favourable conditions for it. Community decisions can be for housing and infrastructural development, regulations of food supply, regulations for service and opening hours of public and commercial entities, supporting funds for professional education and employment, school statutes, police activity rules, concessions for trade on the territory of the community and many, many others, just name them. Always remember to be in touch with the people you are working with for communicating about the results of the work process.

Third: Public Framework Support and Concrete Projects
After its political approval the programme becomes the engine/ catalyst of concrete projects in the organisations, which implement the programme jointly. The programme now has to be supported continuously and implemented in all spheres of the community.

Through the use of concrete projects, you want to create a situation in your community where social workers, teachers and contact persons of young people can relate to each other. Their task is to shape their work according to an understanding of intersection of attitudes, behaviour and social interaction based on race/ethnicity, gender, religion, sexuality, class, disability and other markers of difference.

The promoters of concrete projects are trainers of further education, journalists, social workers, teachers and young people. On the programme level you may now continue your work with:
- Media information for the community about the manifestations of peer violence and their concrete causes in your community.
- Training of social workers and teachers on intersectionality and the community programme for peer violence prevention.

Local government shall continuously support programme implementation through measures like:
- Press conferences about political decisions on intersectional peer violence preventive work.
- Press interviews and talks with journalists about manifestations of peer violence, social injustice and any types of discrimination and their concrete causes in your community.
- Training programmes for social workers and teachers on the concepts and

practical tools in an intersectional approach to peer violence prevention. Using the training modules from the implementation guidelines on www.intersect-violence.eu.

The outcome of this shall be that:
- Awareness in the community for the need and use of a system of service provision in peer violence preventive work is raised.
- Teachers and social workers are able and willing to engage in projects and the network action for peer violence prevention.

Follow-up action:
- Keep in mind to work with the media to sustain public support for the network action after its initial set-up phase.
- With every future expansion of the network make training proposals to the new network members.

Fourth: Establish a functioning comprehensive network of agents
On the programme level you want to achieve a functioning comprehensive network of agents in peer violence preventive work in your community?
The relevant departments of the local administration need to:
- Convince actors of the benefits networking brings for efficient prevention of peer violence.
- Conclude cooperation agreements between the actors and streamline their daily work along them.
- Get support from the community administration for the network and encourage the administration to make use of the network.
- Develop and run concrete projects of networking collaboration for specific target groups of young people (as described in the project-level section of this chapter of the implementation guidelines).

Methods employed for this are:
- To hold planning meetings with the involved agents.
- To discuss intersectional methods of social and pedagogical work between network actors.
- To install the practice of case management, when this fits your conditions.
- To define quality standards for intersectional peer violence preventive interventions within the network.
- To fine-tune the collaboration of network agents with the relevant administrative departments of the community to fit the quality standards.

The expected outcome: Through an intersectional programme more and more concrete joint actions unfold, which inclusively involve different young people and other stakeholders and which improve the living and development conditions of young people. The affected young people start using opportunities to solve problems and exploit development opportunities without taking their strength from dominance relations and violent behaviour.
In the concrete access points of social and pedagogical support they can enrol in various tailor-made projects for their own personal development.

5. EVALUATION

Monitor all actions, especially the concrete projects unfolding in schools, youth access points and entities of social support. Monitor the effects of local political support to your programme and the additional effects.

Check the intersectional quality of the measures resulting from programme implementation in the involved organisations and singular projects:
- Does the measure really address target groups in their complex realities, taking into account multiple affiliations and multiple discriminations?
- Does the measure sensitize for conditions of dominance and violence in social settings?
- Does the measure sensitise for processes of in-group and out-group-relations? Who is affected? Who benefits?
- Does the measure support a violent-free context?
- How does the measure have to be improved, to support the reduction of dominance and violence in specific social settings?
- Does the measure dismantle barriers to young people's societal participation?
- Initiate corrective measures to tackle surfacing deficits on a project level and in involved organisations with support of network actors.

Answer the following evaluation questions for the programme level:
- What effective peer violence prevention is there in our community thanks to the new politically supported network action?
- Is the programme broad enough, and does it touch the real levers for intersectional youth work?
- Do we enjoy continuous support by the political administrative level of our community?
- Is the general public well informed about the successes, and do they partake in the effects of programme implementation in everyday life?
- Have the conditions in our community changed?

Adjust your programme content, methods and tasks to overcome surfacing deficits. Closely cooperate with the relevant political decision makers on improving the programme.
Which corrective measures are needed?

CHAPTER 5
HOW TO USE THE HANDBOOK
IN COMBINATION WITH
THE ONLINE RESOURCES

After you have read almost the entire handbook (or before you even start to read it) you might wonder how to use it in practice. In this chapter some possibilities and examples are presented about how the handbook can be used in connection with the other online-resources when implementing projects, developing organisations and programmes or organising trainings on intersectional violence prevention. But first let us start with some general tips relating to framework conditions and prerequisites for working with this handbook.

THE DIFFICULTY OF BEING ENTANGLED IN DOMINANCE RELATIONS

Working pedagogically on the topics of violence, discrimination and dominance relations is very challenging. None of us can position themselves outside of these relations; we are always involved in them in one way or another. Knowledge and personal insight about how we are bound up in dominance structures are often connected with irritations and possibly hurtful experiences. But the possibilities of assuming responsibility and of strengthening individual and collective positions in order to resist discrimination are also inherent in this work. Assuming responsibility and empowerment can and should not only change individual ways of acting but also remove conditions of dominance, violence and discrimination themselves. This requires practices of resistance, which is the explicit aim of the strategy proposed here. However, the processes of (self)reflecting and wording dominance relations or the surrendering of privileges can be negotiable, conflicting, and even painful.

Pedagogical work on these complex and emotionally charged conditions and their inherent dynamics requires specific prerequisites from trainers who are moderating, leading and shaping these processes.

Trainers should:
- be highly aware of their own entanglement in dominance relations,
- be able to shape and moderate different developments in the discussions and group dynamics.

This demands high sensitivity and (self)reflection of the trainers. They have to be able to reflect upon the specific developments of group dynamics from the point of view of societal conditions of dominance, and not to individualise them. Experiences of discrimination should be understood in the framework of the societal structures that produce and reproduce them through individual agency. On the other hand, the individual level should not be neglected. [Toolbox No 6, 23, 24, 25, 26, 30] On the contrary, assuming individual responsibility for discriminatory acts or for abandoning such acts, for instance, is very important. Empowerment of individuals to be able to resist discrimination is important too. The intersectional approach assumes that both the individual and structural levels have to be pursued simultaneously, thus making pedagogical work even more complex. However, the individual perspective does not imply that an individual person can position themselves outside the power relations, violence and discrimination; and exactly this insight can sometimes be difficult to handle.

Trainers are responsible for not blaming or accusing in the context of these dynamics and for avoiding such developments among participants. Rather, the (analytical) step of reflection upon social locations should be pursued, as well as wording of the possible discriminations and privileges resulting from social locations and the possibility for assuming individual responsibility for one's own actions. These insights pave the way towards changes in participants which results in overcoming the simple reproduction of social structures by their acting in mutual relationships, and the participants actively foster change of society by their sensible and (self)reflexive agency!

EVERY GROUP IS DIFFERENT

Like in the case of trainers, the contexts and the groups also create different prerequisites for different learning processes and aims. As already presented in Chapter 2, the specific national contexts of different countries influence the way how intersectional violence prevention might be introduced. For instance, different concepts related to different cultural, historical and socio-economical background contexts can be used as a starting point for a discussion about complex and intersecting inequalities. As our *IGIV* pilot trainings in Germany and Austria demonstrated, the concept of "diversity" could serve as a good and well understood starting point. On the contrary, in the French context "diversity" is not an accepted term due to its cultural, political and historical background. Instead, "equality", "anti-discrimination" and "equality of opportunities" can be easily accepted. Besides different national contexts, also differences between urban and rural areas, the level of background knowledge of participants and the formulated aims of a certain group make each composition unique. Groups or individual group members might be involved in specific disputes about their own entanglement in dominance relations. Maisha-Maureen Eggers distinguishes different phases for the "ideational realisation of a racialised White Identity" (Eggers 2004: 30). Her phase model discussing whiteness and racism is taken up here as an example of what kind of processes and group dynamics we are likely to encounter when we work on different types of dominance structures: In relation to working on dominance relations one always has to be prepared that the privileged at first do not notice their privileges. Then a phase of guilt might follow, possibly connected with an identification with the "other", which can then result in an integration of contradictions and the ability to responsibly deal with dominance relations. This last step can be defined as a pedagogical goal. The path is not automatic or deterministic in any way though. (see more about the model in Glossary under the term "Dominance Relation")

The phase model can neither be directly transferred to all other relations of dominance, nor does it appropriately describe every individual person or group. Nonetheless, the trainers should be aware of these possible developments and are expected to be able to deal with them. To be well informed theoretically about these issues and to have personal experience with such trainings are necessary prerequisites for being a competent trainer in intersectional violence prevention.

HOW TO USE HANDBOOK AS A "RESOURCE POINT"

Let's move on to how one can use this handbook in connection with the toolbox [Toolbox] and also together with the training course [Training Course], the media [Media-Video] and the *IGIV* glossary [Glossary]. The handbook and related resources provide knowledge about processes, methods and tools, which make one able to design a project intersectionally, to develop your organisation with an intersectional perspective or to check a program that is being developed by applying intersectional criteria. Here are three examples how to use it.

Example 1: An intersectional extension of a project
You want to develop a new project from an intersectional perspective. You have already read what the development of an intersectional perspective entails (Chapter 3) and some examples of implementation of an intersectional perspective in project work (Chapter 4). Thus you have gained a first impression what you specifically want to develop for a project (Formulation of aims – What do I want to accomplish with this project?). Assuming that you want to organise a project day on the topic of multiple belongings and discrimination, several resources are available on our website

for you to use. You can pragmatically have a look into the toolbox and the different methods for practical work, and then proceed by combining them to a schedule for your project. As an example:

You start your introduction with "Bingo" [⬛Toolbox No. 15] or the Video-Clip "Two blue crocodiles" [⬛Media-Video]. Advanced work on the theme: What are my affiliations? With which of my affiliations do I feel discriminated against/ privileged? Use methods like "Me – Not Me" [⬛Toolbox No. 12] Go further on with "Like in Real Life" [⬛Toolbox No. 22]; when you are looking for different ways to work on different social locations. You also may again refer to the Video Clip (watch it again) and work on the possibilities of self-organisation/ histories of resistance [⬛Toolbox No 4]. Based on such a procedure, you'll get to a proposal for your target group. But take one step back now. Use tools to analyse the interest of your target group [⬛Toolbox No. 7].

You also can start a project by analysing the life conditions with a specific focus on your target group, like, for example, a small field project on the question of violence in their own environment, and the role of masculinity in that violence.

Example 2: Developing organisations intersectionally
Intersectionally extended violence preventive work as well as, social and educational work, has a lot to do with social structures and conditions. It is often necessary to make changes to structures in order to attain change at all.
The organisations in which, or with which, we are working are themselves a key starting point of change. Therefore, strategies of organisational development aiming to reduce dominance relations in our own organisations are an important part of the intersectional perspective. Again, it is required to inform ourselves about the basics of the intersectional perspective (Chapter 3). You should of course have read the section referring to the organisational level (Chapter 4.2.). But the other sections also contain helpful recommendations of action which can for instance be used for (self)reflection processes in the course of organisational development.

In connection with the methods from the toolbox [⬛Toolbox], the IGIV Handbook can serve as a start-up for reflection processes on:
- … dominance cultures within an organisation [⬛Toolbox No 30],
- … creating an understanding of how the organisation wants to develop in regard to handling heterogeneity and dominance relations,
- … ways in which the organisational structures negatively affect the work content of an organisation.

To name a possible topic of (self)reflection: How do the socio-economic structures of the employees in our organisation influence the relationship with our target groups? Is the staff homogenously composed, and confronted with a heterogeneous target group? Does this relation result in the reproduction of dominance relations and discriminations?
The aim of organisational development on the level applied here is the establishment of a common reflection on these questions. "Peer Consultation" [⬛Toolbox No. 9] for instance has the potential to develop an already high measure of diversity related and dominance sensitive reflexivity among the staff.

First steps can be: to "Analyse the Dominance Cultures (basic approaches norms and values) within an Organisation" [⬛ Toolbox No. 30] or using a "checklist" [=> Toolbox No. 6] with which you check the programmes or workshops on offer, as well as the staff and resources within an organisation. In the training course [=> Training Course] you have the possibility to deepen knowledge, competencies and skills about the dominance sensitive perspective – Methods for developing an increased reflexivity relating to diversity and dominance relations [Toolbox No. 5, 12, 23, 24, 25, 26 and others].

Example 3: An intersectional extension of a programme
The primary characteristic of an intersectional programme development in social and educational work is coordination with actors in the field. The passage on programmes in the guideline (Chapter 4) therefore focuses mostly on the establishment of a kind of networking chart of all relevant partners.
An intersectional perspective integrates self-organisation. The viewpoints arising from such self-organisation pose a central point of departure for an intersectional strategy: Through the exchange about different social locations of people, needs can be formulated and resources inherent in these different positions can be worked out with an intersectional programme strategy.

The following principles apply here:
- An intersectional programme strategy elevates the analysis of the concrete situation prior to setting up a programme to a common standard. Use the analytical and self-reflecting tools from the toolbox.
- Within an intersectional programme strategy, one stresses and uses the potentials and self-representations of the target groups; they are never viewed as solely deficient or as the source of the problem. Look also to other resources for implementation like European Handbooks for integration (Niessen/ Huddleston 2009).

These are some examples of how the *IGIV* Handbook, together with its online annexes, can be used as a "resource point" in many different ways. It is not meant to provide fixed "one-size-fits-all" courses, but it is meant as a resource for the creation of your own projects, programs and organisational changes tailored to the needs of your contexts, target groups and pedagogical aims.

LIST OF IGIV AND OTHER ONLINE RESOURCES YOU SHOULD USE
The printed and online handbook is linked with certain other resources from the IGIV project you can use:

Toolbox (⬛Toolbox)
Next to the Handbook the toolbox is an important resource. There you will find tools for development of your everyday work in the fields of violence prevention, as well as educational and social work in an intersectional way (see Handbook Chapters 3 and 4).
The methods and tools are linked with all other resources. On the *IGIV* project website you can find recommendations for methods and tools you can work with. For instance, you can watch the video clip "Two blue crocodiles and the gap in the system" – you will find two methods for working further with that short film in the context

of implementing an intersectional peer violence preventive work ("History of self-organising" and "Advanced assistance").

Video clips (Media-Video)
The video clips you can simply use for showing examples of practical work, for example, in a training or workshop you do on intersectional peer violence prevention. But some of the video-clips can also serve as starting points for some methods (see above).

Glossary (Glossary)
In the glossary you find explanations for the key terms we use in IGIV. The glossary is divided into content and technical terms. Technical terms reflect on how LifeLongLearning-training courses are organised. Where ever on the project website you read an "IGIV-term" you can directly go to the glossary.

Training Course (Training Course)
The training course with curriculum and individual module descriptions has a double function for you.
On the one hand it helps for choosing your own key interest for qualification. The curriculum contains 11 modules, in total, with specific contents; some contain essential parts like theory transfer into practice, theoretic background knowledge about violence, discrimination and dominance relations and so on. The training course starts with or integrates these "essential modules" in one way or the other. Depending on the length and the entire programme of the training course, the individual modules will take different amounts of time and there will always be a strong connection to your working field. When you go through the modules you may have a look at the other resources, too. In this way you already get a concrete idea of what you can expect. On the other hand you can use the curriculum and the modules as material for a training course you are planning or a self-reflecting process in your organisation.

As a trainer: You have joined an IGIV training course (on a European or national level) to introduce or improve your training course in an intersectional way. That means the handbook and all the material have already been introduced to you. Now you can use the handbook and other resources in combination with the curriculum and the individual modules as your basic training programme. Depending on your special work field, you may choose modules you want to offer. Of course, you always have to analyse the concrete work conditions of your participants. Intersectionality always starts from the concrete social locations and needs.

Within the EU-Grundtvig-Project *IGIV* pilot training courses were conducted in all participating countries. An evaluation includes experiences and advice from trainers/ scientists/ social workers who carried out the courses, as well as feedback from participants. Please have a look at the *IGIV*-pilot training course evaluation [Training Course]. There you find information about specific conditions in different countries or localities. The intersectional approach always considers the different societal conditions.
Or you want to implement an intersectional strategy in your organisation/institution: After joining an *IGIV* training course (on a European or national level) with the intention to improve the work of your organisation in an intersectional way, you want to present the idea of intersectional peer violence preventive work in your institution, e.g., a youth club. In that case you may choose one or two methods or tools to explain what the idea of working in an intersectional way is all about. A tool could be the "Checklist"

[Toolbox No. 6] to start a discussion about your organisation. Another tool could be "Analysis of dominance cultures in Organisations" [Toolbox No. 30], an analysis tool focussing on inequalities in organisations A small method could also be "Me – Not Me" [Toolbox No. 12] to get an impression about multiple affiliations and possible dominance relations in the team. If you decide to go deeper in the thematic you find more methods and tools available in the toolbox, including some for peer counseling and self-reflection methods. These methods support improvement of, and the development of a collective form of critical and cooperative reflection on the own work.

The *PeerThink* manual
In the *PeerThink* manual basic theoretical knowledge on intersectionality, examples of good practices of violence preventive work and methods dealing with social diversity are available. The *IGIV* handbook provides a further developed intersectional approach in peer-violence preventive work on the level of organisations, programmes, projects and educational modules. For basic information on intersectionality and for more methods which can be additionally upgraded in an intersectional way, you can also use the *PeerThink* manual (Busche 2009, www.peerthink.eu). For instance, all methods of *PeerThink* are useful for the implementation of an intersectional peer violence preventive work on the project level, and some for the organisational level as well. Therefore, methods and self-reflection tools from *PeerThink* have a direct link to the *IGIV* toolbox.

CONCLUSION

We would like to conclude the *IGIV* Handbook with a remark about impressions of current newspaper headlines. These days we read much news from England about riots in different English cities.

"The world is complex – and so are you!" states one voice in the video clip "Two blue crocodiles and the gap in the system". When we read the actual news from England in August 2011, we could get the impression that the contrary is prevalent in political discussions about violence and violence prevention. The only answer decision makers seem to offer is repression in the form of heightening the level of control and arrests, as well as increasing the budgets and widening the competencies for the police forces. – These are merely oversimplified answers to a complex situation. Of course, the scale and the quality of violent actions recently in England were exceptional. But even more surprising are overly simplifying answers, when politicians such as UK's Prime Minister David Cameron mentioned "This is criminality pure and simply"[14]. As we follow the discussion in the news this "pure and simply" seems to mean that there is no need to analyse social conditions for violence. And even worse: In these discussions, a demand for military missions in case of riots[15] or the deprivation of social welfare for people (or their relatives) who have been identified in the riots is exposed. In this atmosphere, even the attempt to make an analysis and to understand reasons for violence must seem like sympathy for it. The right answer for politicians seems to be "react quickly and strike back hard". Actually, this implicitly means accepting more violence as a response to repression, and so on. More communicative or inquiring approaches seem to not even have been considered.

Under these timely impressions, the IGIV Handbook and the different IGIV tools are finished at the very right moment. IGIV keeps a hold on complex answers and proposals for dealing with violence, discrimination, and dominance relations in complex realities and social situations.

IGIV provides a complex concept to explain violence and to act against violence in a preventive way. And IGIV provides step by step actions to make the complex answers manageable. In the handbook you have found
- a contextualised analysis for five European countries,
- an intersectional approach to figure out the national specifics,
- an intersectional approach to develop a common action on a European level which aims at the prevention of violence and deconstruction of dominance relations as well as promoting social justice,
- a guideline to work on the concrete level of projects in the fields of (social) pedagogy, organisation and also (financial) programming.

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14   http://www.guardian.co.uk/commentisfree/2011/aug/10/riots-reflect-society-run-greed-looting
http://www.guardian.co.uk/politics/video/2011/aug/09/david-cameron-riots-criminality-video
15   In an inquiry of YouGov, 77% would support "using the army to help deal with the riots".
http://today.yougov.co.uk/sites/today.yougov.co.uk/files/yg-archives-pol-sun-riots-100811.pdf
http://www.comres.co.uk/polls/los_SM_LondonRiots_12thAugust11.pdf

We hope, in combination with the tools and other resources, the IGIV Handbook and website helps to strengthen complex and clever answers against violence, discrimination and dominance relations.

If you are interested in more information get in touch with us. Perhaps we will provide some European further education like in the Grundtvig 3 Programme.
Or maybe you are interested in a national further education offer in your language. In this case, ask the partner organisation in your country.

In any case we are thankful to receive feed back, proposals for further development of these materials or reports about experiences with the IGIV resources.

The *IGIV*-Team

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