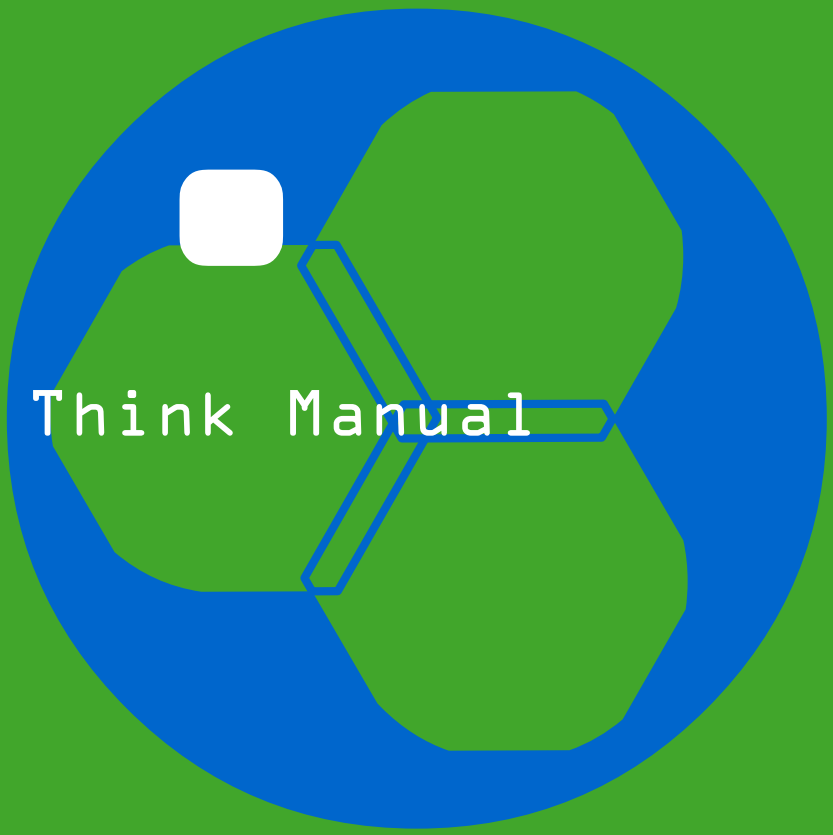
>> Peer Think Manual



This manual
is a product of the Daphne II Project
"PEERTHINK – TOOLS AND RESOURCES
FOR AN INTERSECTIONAL PREVENTION OF PEER VIOLENCE"

Contributors:
Christian Scambor
Elli Scambor
Fritz Reinbacher
Ingo Stöckel
Majda Hrzenjak
Marie Wittamer
Marion Fischer
Mart Busche
Olaf Stuve
Ralf Puchert
Timothy Pape
Ziva Humer

Editing:
Mart Busche
March 2009, Berlin

Layout:
Laura Maikowski
Susanne Beer
www.bildargumente.de

www.peerthink.eu

CONTENT

1.0

>> Introduction

1. INTRODUCTION

This PeerThink Manual on intersectional prevention of peer violence was developed to be used by educational and pedagogic practitioners who work with young people and the advisors and trainers of these practitioners.
The specific feature of the PeerThink manual is to consider various social categories. Different genders, various sexualities, affiliation to majority groups or to minorities, e.g. belonging to ethnic minorities, and the question of social **class** – all this (and more) have influence on the everyday life experience with violence. In other words, the categories have influence on violence and violence prevention because they affect people's lives. Our understanding of violence includes all forms of discrimination because of gender, sexuality, ethnicity, social class and other social difference causes.

For this reason we use the term **intersectionality** in the PeerThink project. With this concept we want to cover the complex reality of young people in a society in which a young person is affected by many social differentiations. Our purpose is to ask, what it means to young people, when they are affected by different social categories at the same moment. Which problems can we analyse, but also what possibilities arise if we consider these different affiliations of young people in different contexts as resources of the young people? An intersectional view on youth reality is an analytical approach of explaining violence, but also identification of resources for a non-violent behaviour.

>> class
In a traditional Marxist sense, classes refer to the groups of owners of means of production on the one hand side and owners of the own workforce on the other.
Due to post-Fordist and neoliberal developments, which foster multiple social and economic inequalities, today social classes are determined largely by occupation, education and qualifications, income (personal, household and per capita), wealth or net worth (including the ownership of land, property, means of production etc.). Classes with more power usually subordinate classes with less power, while attempting to cement their own power positions in society. Social classes with a great deal of power are usually viewed as elites, at least within their own societies.

WHAT DOES THE MANUAL OFFER?

This manual gives a variety of practical methods for different fields of work. It covers as well self-learning modules for awareness rising in those who work with teenagers in their social environment and in education. The most important aspect in the field of social work and education is the attitude in which the pedagogical method is grounded. So it is not the method which makes the difference concerning a non-stereotyping, empowering violence prevention, but the analysis and the concept of the person who conducts the methods. This means that the social worker's/educator's perspective on the question of why some young people become violent and why others do not constitutes questions as follow:
What do structural hierarchies in society have to do with individual violent actions?
How do I as a person in the field of education see and judge differences?

Social categories (like gender or disability) are nothing essential but socially constructed. That means they do not have a meaning by themselves but are made by symbols, language and social practices (e.g.: toilet symbols which define whether people who drive a wheelchair are either female or their own gender).

Dominant structures are always interwoven into these processes of categorisation. **Violence has to be seen as based on these structures of dominance; therefore violence prevention has to reflect them as fundamental basics.** The manual contains self-learning modules about violence, gender relations, racism and intersectionality which help to reflect the own perspectives and to develop an attitude behind a recommended practical method.
We present some **methods** of which we think that they are good examples for an intersectional approach.
We give some **tools and guidelines** for analising projects and practices.
Of course **implementation** is an important issue for a concept like intersectionality which is quite new in the field of violence prevention. Therefore we reflect on "intersectional mainstreaming" and give some examples for seminars you could conduct for your target groups.
Because we deal with a lot of terms and concepts we defined the most important ones in the PeerThink glossary which you find at the very end of the manual.
In order to understand or create a good practice example it is necessary to know the specific social conditions: To develop a well adjusted intersectional approach for a specific target group, it is necessary to consider the group's own specific context. Therefore we start this manual with presenting a variety of good practice in local contexts in the next chapter.
But first some more words on the intention of this manual...

>> violence prevention
Violence prevention encompasses actions which should help to decrease or obviate violent conflicts between persons and groups. In our experience, there are very general actions which aim at changing one's personal, communication and/or interactive behaviour before any violence has happened in order to be able to solve conflicts without violence or to strengthen one's self-esteem. Other actions work rather concretely with particular (groups of) perpetrators or victims in order to prevent violent situations in the future.

WHAT DOES INTERSECTIONAL PEER VIOLENCE PREVENTION MEAN?

In this manual we use a concept of violence prevention that not only includes individual physical and verbal attacks among young people. Also, social living conditions and structural hierarchies are seen as a base on which young people are forced to behave violently. Gender relations, social class and racism are the main categories we focus on regarding youth violence. Violence is quite obviously connected to gender. Empirically, it has been shown that young men are more likely than young women, both to behave violently and to become victims of violence. The effort to interpret this gender bias needs an analysis of social expectations and power structures in a gender dichotomy structure. Certain forms of violent behaviour seem to be more commonly related to male than to female people.
Social class produces differences regarding individual violent behaviour, and it is an important factor that young people in bad social living conditions are highly affected by violence.
The social category of **ethnicity** is important for us in order to work on the issue of racist motivated violence, everyday racism and on social processes of focussing conflicts under an ethnic angle.
For a violence prevention approach this always means
a double perspective on violence:

- To understand that masculinity and femininity are constructed in a gender dichotomy and in a certain relation to violence. That means, for example that an individual physical violent behaviour seems to be more adequate to men than to women. To work on the fact that men are more violent is necessary but not to make the simple division of (solely) perpetrators and (solely) victims.

>> ethnicity
Ethnicity is based on a myth of collective ancestry, which usually carries with it traits believed to be innate.

- To perceive individual violent behaviour as a more common and real fact of everyday life under certain social conditions, but to also see all the resources of the people to behave in a non-violent manner under that condition.
- To perceive certain (cultural) norms and values that generate violence (for example, masculinity norms that legitimise violence) but never explain individual behaviour because of a certain culture or ethnicity.

HOW TO USE THE MANUAL?

The manual is built up in three parts: the introduction, the practice and the theory. All parts are interconnected and you can start at each point. The introduction of the manual consists of the philosophy and the atmosphere of the project, of its main concepts and some recommendations about how you can understand and use the manual.

The practice part consists mostly of a toolkit with descriptions of single methods (method sheets) and the descriptions of the specific local conditions of the good practice projects of each country (good practice).
The self-learning modules are part of the practice on the one hand, and of the theory, on the other. For the practice you can use it to reflect and to prepare your everyday work with the young people. It is a kind of self-awareness training on the issues of gender and racism. The self-learning modules focus very much on self-reflection of the teachers, social workers and facilitators. Thus, self-reflection is a very central concept of an intersectional attitude behind the pedagogical work. You can read the self-learning modules as preparation for the method sheets.

The theory: On the theoretical level the self-learning modules provide an introduction into the history and appearances of racism and heterosexism. In the glossary the understanding of the basic terms used in the project are described. Furthermore, you find some articles about central questions of the project like intersectionality in extracurricular education or implementation strategies.

The practice and theory parts are equally displayed. You thus can start with either one, but we propose to use both.

>> gender

As far as we are concerned, gender is the social und cultural construction of sexual identity. In a culture of gender dichotomy, this is mostly male or female, even though other genders exist (hermaphrodites, transgender people, etc.). Gender identity is an individual's self-conception as being male or female (or any other gender), but can also be used to refer to the gender that other people attribute to the individual, often based on bodily appearance, socialisation processes and cultural values.

HOW TO USE THE MANUAL IN AN INTERSECTIONAL WAY?

Intersectionality is a paradigmatic approach to social sciences and social work. Intersectionality holds the idea that forms of oppression within a society, such as those based on race/ethnicity, gender, religion, sexuality, class, disability and other markers of difference, interrelate and dispose for individual lives.

In the Peerthink Project, we define intersectional
peer violence prevention work as:

1. Violence prevention is addressed

2. More than one social category is touched
3. The inter-connection of the social categories is visible
4. There is a contribution to decrease of power relations by deconstruction

The single methods you will find in chapter four are not intersectional in themselves. But you can use most of them in an intersectional way, referring to the four points above. In the single method sheets you will find a context description next to the instruction and many hints about the methods becoming intersectional. Sometimes it needs a little change in your introduction to the participants; sometimes you will want to apply some additional features. The most important thing is the consideration of the concrete life and behavioural context of the young people. The self-learning modules are helpful for self- estimation.

Even if there is not any intersectional method, we can stress some approaches, which provide educational and social work in an intersectional sense:

- Orientation on personal experiences and surroundings
- Orientation on subjectivity
- Empowerment approach towards non-dominant groups
- Enhancing the self-worth
- Developing non-violent community structures.

IN OUR OWN WORDS:

PeerThink is an innovative project founded by the EU-Daphne II program. The project's runtime is from May 2007 to May 2009. After finishing this core time it will continue as a web-site with an online manual and a network of competencies. In this manual you will discover the opportunities and advantages of the new concept of intersectionality regarding peer violence prevention.

The PeerThink group which developed the manual consists of five partner organisations: Peace Institute (Ljubljana, Slovenia), Männer Beratung Graz (Graz, Austria), bbjshare.it (Palermo, Italy), EuroCircle (Marseille, France) and Dissens (Berlin, Germany). In addition to these project partners, colleagues of one good practice project for each country contributed with their concepts and their experiences. Without the possibility to have an insight into their work through evaluation, and without their contributions to our joint seminar (June 2008), where we had an exchange about theoretical and practical questions, this manual would not exist at all. Therefore here is the place to THANK our good practice projects for all their contributions.

2.

>> Good Practice

2. EXAMPLES OF GOOD PRACTICE

In the PeerThink project, we were looking for educational or social projects which meet our criteria for intersectional violence preventive projects.

These criteria were:

- More than one social category should be touched
- Interconnection should be visible
- Decrease of power relations (by deconstruction)
- Violence prevention should be addressed

In part six of the manual you can find the methods which we used to analyse all the projects. Here we illustrate in brief what the projects are about and how they operate.



VIOLENCE PREVENTIVE WORKSHOPS (SLOVENIA)

Association against violent communication - DNK

Association against violent communication (DNK) builds the conceptual background of their violence preventive workshops in primary and secondary schools on the structural definition of violence as something that we learn from the society and is interrelated with power relations existing in the society. Violence is outlined as a consequence of the differences in social power. Women, ethnic minorities, lesbians and gays, bisexuals, transsexuals, and handicapped are clearly identified as social groups with less social power and therefore as social groups that are more exposed and vulnerable for violence.

The target group of the method is the entire schooling population in Slovenia. The method is grounded in the concept of zero tolerance towards violence, which means that any kind of violence or violent behaviour of peers is unacceptable without exceptions. In workshops the focus is put on the behaviour of perpetrators, victims and observers of violence. The DNK's standpoint is that the observers are victims of violence as well.

The actual performance with reference to intersectionality depends entirely on the participants expectations. If participants express interest for the interdependency of social categories like ethnicity, gender or any other category related

to social inequalities the workshop leader would pick it up and work on that topic. It can be stated that the method is flexible regarding social categories as structural principles for inequality by not focusing exclusively on it. The method rather follows the participants' interests and is universal in this respect.

The structure of the workshop offers many points where intersectional topics could be introduced, focused on and further developed. For instance, in introduction of the concept "self-image" is the space for discussing gender and **ethnic identities**, representations, stereotypes and roles; in discussion of the conflict as an expression of our diversity the diversity could be treated not only in psychological terms but also in structural terms; discussion of the influence of the cultural messages and images on our self-image again represents the opportunity for introducing debate on social and cultural gender and ethnic stereotypes; and work in small groups with the aim of recognising the violence the examples could be about gender, ethnical, racial and class violence.

>> ethnic identity
Ethnic Identity categories are a subset of identity categories in which eligibility for membership is created by descent-based attributes.

CE.S.I.E. (CENTRO STUDI ED INIZIATIVE EUROPEE) (ITALY)

Ce.S.I.E. is a non-profit organisation which works on intercultural dialogue; fights against discrimination, for peace and non-violence; and is concerned with gender issues. The centre for creative development "Danilo Dolci" promotes the method and the work of Danilo Dolci in Palermo through the project "Inventing the Future – Reciprocal meiotic Approach in Conflict Transformation". It is an international project co-funded by the European Commission, and is carried out in seven different countries. In Palermo the main topic is the lack of communication between the local and immigrant population. Therefore "Danilo Dolci" initiatives want to create bridges of communication between those communities. Groups of young people between the ages of 18 and 25 and from different cultural backgrounds participate in the activities. The activities are proposed by the youngsters themselves as well as by the volunteers of Ce.S.I.E. These activities follow the meiotic methodology (see box below).

The possibility to participate in those activities is a way to break down prejudices, bringing the new attitudes also to the families and the neighbourhoods. In this way the local impact happens to be stronger and the project not only addresses the young participants, but besides them also many other youngsters and adults in the city of Palermo.
The main aim of the meiotic groups is to teach/learn how to decrease and solve conflicts of power and inequality between individuals and groups of different social categories as: -often underprivileged- young persons, (im)migrants of different ethnic backgrounds, as well as girls and women. Gender issues are addressed in all groups.

The participation in those activities also opens new opportunities to young people: as travelling abroad in order to live intercultural experiences, which will give a new perspective to become active citizens through practising and living actively the idea of non-violence.

The "Inventing the Future – Reciprocal Meiotic Approach in Conflict Transformation" project in bullet points:

1) The participants will acquire knowledge and competencies in the practice of meiotic as a relational approach;
2) Learn to analyse and reflect on the causes and effects of multiculturalism, on multiethnic and religious conflicts - using the meiotic method;
3) Learn to analyse conflicts and to develop strategies to overcome them mainly, but not exclusively;
4) Help young people to develop abilities and competencies to overcome conflicts in their multi-cultural, multi-ethnical and multi-religious context in a non violent way;
5) Investigate and activate the knowledge of the present resources of the young participants;
6) Develop activities which educate towards parity in the field of conflict-prevention in a non-violent way and with respect to diversity;
7) Develop active citizenship among young people and strengthen the role of youngsters in the process of changing the society;
8) Develop activities for the concept of non-formal education and the meiotic as a relational approach as well as mobility as a non-violent way to resolve conflicts;
9) Contribute to an attitude of respect and peace towards diversity and help young people to develop a life-plan and contribute to their growth;
10) Reflect on the rights of mankind and fight for their maintenance.

RESPECT (GERMANY)

The respect project consists of two sub-projects: respect – anti-racist and gender reflected work against violence and exclusion (2003 – 2006) and respect – come together (2007).
The target group are 14 to 17 year old school students from schools which are located in socially disadvantaged districts of Bremen.

The thematic starting point of the respect project is the critique on patriarchal and racist structures in society. Individual actions and social conditions are interwoven with each other. The reflection of social structures, with a special focus on subjectivity, which is relevant for the concrete experience of the youths, should lead to productive irritations in relation to ethnicising, gender and heterocentrism, but also concerning not norm-compliant life concepts, for example, productive irritations could happen when it is asked for how long (until what generation) we want to use the term "migration background", when the experiences of people who do not regard themselves as female or male gender are emphasised, or when homosexual families are treated as a matter of course by the team.
The general topics are experiences of discrimination (as victim as well as perpetrator), everyday racism and sexism, violent conflicts and non-violent solutions.

respect works with trans-cultural teams (migrant background and German majority background, heterosexuals and homosexuals, female and male members).

Violence is described as an everyday life experience of the youths. Respect focuses especially on everyday violence and experiences of racist discrimination. The respect team works with a conceptualisation of violence in which everyday violence is embedded in a structural understanding of violence like racism, patriarchy and capitalism. The students get in touch with structural conditions in their environment, and they reflect on their own behaviour and how they are an active part of everyday violence, for example in school. Besides the rational understanding of power relations and structural violence conditions the participants focus on individual responsibility and the development of action opportunities for non-violent behaviour, with "respect".
In the concept are different strategies to decrease the power relations:
respect works on a practical critique on the dichotomies of, for example, masculinity and femininity or between German/European culture and the non-German/non-European culture.
respect has a concept of empowerment for non-dominant groups. After analysing the structure of dominance the non-dominant groups/or persons can be empowered/can empower themselves. Minority groups are encouraged to speak about their experiences and they are encouraged to reclaim their rights.
respect focuses on multiple perspectives: diverse exercises train to adopt different social positions and to develop one's own opinion concerning social dominance structures.

PRÉVENTION DES CONDUITES À RISQUE,
PCR PREVENTION OF RISK-TAKING BEHAVIOR (FRANCE)

Prevention of risk-taking behaviour is a French project, developed by a street and social workers organisation. Their main approach is the concept of "dedicated prevention" based on street education by presence and action proposed in an urban district with anonymous and willing choice of participation and where violence is taken as an everyday phenomenon as others. The main target group of the project are young people aged 12 to 22 years old living in underprivileged urban areas and facing problems (educational, social, economical, etc.) Social conditions are taken into account and referred through individual educational follow-up.

The aim of the project is to reach and to include in some actions the peers who have more risk to act and to become targets of violence as well as the ones who have already a violent behaviour to reflect on the power relation among peers and towards institutions. Strategies are implemented to decrease the power relation on an individual and structural ground which is essential to start working on other aspects as in those urban areas the peers hierarchy is codified and usually linked to violence.

The social categories as class, ethnic background and gender are particularly addressed and interconnected in the project. Relations between those categories are analysed within a specific district being part of the urban network. The project works on gender and class by having activities made for girls or boys with methods to empower them and to help them to draw their future outside identities conflicts intertwined between French role model seen as the majority group with high social class, and the ones with ethnic backgrounds seen as low class and minority for example.

Violence prevention is addressed on the three levels within the global methodology but the project focuses more the first and second levels.

M.IK.E – MIGRATION.INTERCULTURE.EMPOWERMENT (AUSTRIA)

M.IK.E – Migration.Interculture.Empowerment is an Austrian project, developed by people with migrant background from West Africa. The project focuses empowerment as a main approach in the field of work with young migrant people, who need support in shaping their future perspectives.

Peers at risk to act violently as well as to become a target of violation are identified in unprotected teenagers and/or asylum seekers with uncertain legal status, low or no education and no job. As the conceptualisation of violence is embedded into societal structures and inequalities in society, the work on violence and violence prevention follows a broad approach that concentrates on different societal systems (e.g. school, family, youth centre). According to the stage in which violence is addressed, M.IK.E fully intervenes in situations of probable violence occurrence as well as after violence occurred. Primary prevention is addressed in a broad sense.

The main focus of M.IK.E is on "migration from one culture into another". Concerning in-group and out-group relations, the non-migrant population in Austria is seen as in-group. Migrants from non-European countries are seen as out-group (with a special focus on second and third generation!). The relation between these groups is of special importance. The projects content refers very much to the societal and structural background of the intersectional categories "culture", "generation", "social position/marginalization". Migration and declassment/ marginalisation are connected.
Changes of gender roles between cultures are seen as important challenges within the process of migration, especially with an impact on violence occurrence.

In order to provide a role model for masculinity, M.IK.E addresses different expectations on hegemonic masculinity according to different cultures. Working with boys in this context means pointing to the recognition of conventions and traditions in patriarchal cultures in a critical way. Strong breadwinner models and the expectation of obedience from women and children are critically reflected. Different masculinities are addressed in a broad spectrum. Project members pay special attention on topics like repression of women in patriarchal power relations as well as gender roles in relationships, on the labour market and in families.

3.

>> Self Learn Tools

3. SELF LEARN TOOLS

In the following you can find four thematic sessions for reflection: on violence and violence prevention, on gender, on ethnicity_"race"_culture and on intersectionality. These sessions give some food for thoughts, some theoretical input, examples and questions regarding your experiences and point of view.
In the PeerThink Project we experienced that a constant reflection on basic social categories and **dominance relations** like ethnicity, class and gender can improve the quality of the work, especially in terms of intersectional analysis of situations and contexts. Therefore we created these tools which you can easily use on your own, with your colleagues or friends, maybe even with your target groups.
We wish you some good learning experiences..... and fun!

>> dominance relations
Dominance - the ability to exert control and influence - is the underlying thread common to all social categories. Everybody is shaped by the culture around. We learn about social categories directly and indirectly and store these messages and experiences as presumed shared values and thus stereotypes. Many of these stereotypes are accepted as the norm and all others are defined in relationship to that norm (not only by members of the dominant group). This internalised dominance is an assumption made by those with power that everyone shares their reality; they then operate as if their perspective were universal

3.1 SESSION ONE: VIOLENCE AND VIOLENCE PREVENTION

This session will offer some information about violence and violence prevention, on a theoretical base as well as by asking you what you think about these topics. Sorry, we can't offer you any answers because the topic of violence is far too complex for answers in such a short session. But at least, we can offer an overview about different approaches and levels which are important to understand and analyse violence.

At the end, we want to try to show an intersectional perspective on violence as it was developed in the PeerThink Project and we discuss the example of class here as a structural form of violence which can have heavy effects on youngsters, not least in terms of peer violence. Since we like critical thinking, we also say what is critical about the idea of violence prevention.In our view, this theoretical discussion is helpful in order to improve the practical work on violence prevention. You will find some advice for practical work in the end as well as links to more practice-oriented materials.

>> peer violence
Peer violence is violence of children and youngsters against other children and youngsters, often of the same age (peer group).

Maybe peer violence among yougsters is a problem in your school, in your youth center, in your neigbourhood? We try to help to analyse the particular forms of direct violence, but we also want to direct your attention to structures that can lie behind such violence and might affect it, like poverty, exclusion, dominance relations. To bring this together makes the whole thing so complicated...and it's a pity that there are no easy solutions like "do this and the violence stops".

Before all else, two questions

- To find a way into the topic take a minute a think about which **forms of violence** you know.
- Do you see any **connections** between these forms of violence, for example between peer violence and racism, or psychic and sexual violence?

This is one aspect that makes violence prevention complicated: the interconnection between different forms of violence.
Nevertheless, let's start with an easy overview part:

VIOLENCE PREVENTION

Violence Prevention is a concept with multiple dimensions.

"Prevention" can be divided into three levels, primary, secondary and tertiary prevention (Caplan 1964):

1) Primary prevention tries to prevent violence **before** something violent has happened. It tries to change circumstances that support violence and helps actors to deal with it in order to avoid violence.
2) Secondary prevention works on violence prevention with persons, who have **already** acted violently. It tries to minimise the harm and improve the persons' competences, their social circumstances or institutions.
3) Tertiary prevention is used **after** people have become violent and tries to help them by resocialisation or rehabilitation in order not to fall into relapse.

We focus mainly on basic knowledge useful for primary and secondary violence prevention here and lay great emphasis on the meaning of structural violence in concepts of violence prevention.

Depending on a social or educational project's background violence prevention aims at changing one's personal, communication and/or interactive behaviour. This should be reached by reflecting one's own behaviour, strengthening one's self-esteem, sharpening the social awareness, improving the conflict ability, controlling one's behaviour and learning social skills. Most violence prevention projects focus on individual behaviour, they rarely concern the concrete life circumstances and culture of the young persons, nor forms of structural violence. Gender norms are also seldom taken into account.

So, let's move on...

DEFINING VIOLENCE

Johann Galtung (1998), peace researcher and carrier of the alternative Nobel Prize defines three kinds of violence: personal, cultural and structural violence.

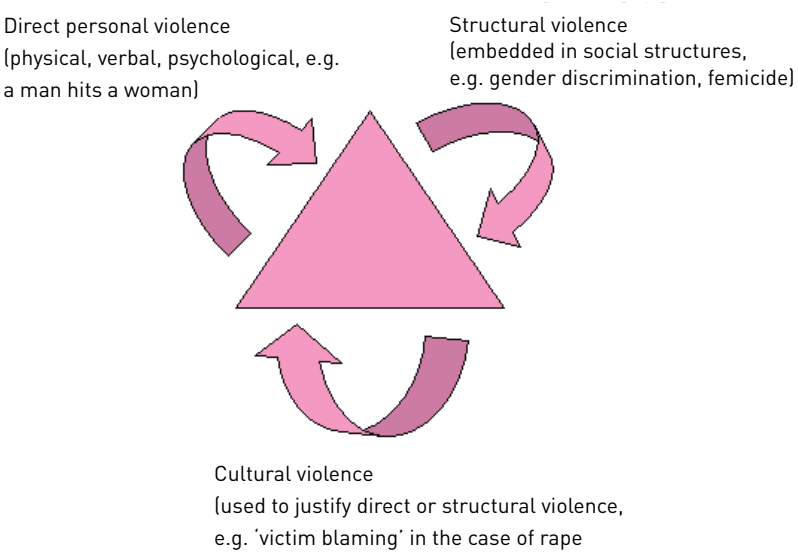


Image at http://www.engender.org.za/publications/engenderingsecurity.html

It is important to acknowledge, that each form can occur in combination with the others and that they are interdependend. **Cultural violence** is used when cultural norms and values are used to legitimate forms of (inter)personal or structural violence. The construction of inequalities is often realized under means of cultural violence, for emample, when wage gaps between men and women are explained by the natural inferiority of women. **Direct personal violence** is performed by an actor, while violence without a concrete actor is called **structural violence.** Structural violence is embedded in a society's system and appears in the inequality of power relations. Its mechanisms are hard to recognise and therefore it is difficult for disadvantaged groups to fight against it, for example, when children have difficulties to gain higher education because they come from a working class background.
We want to keep these connections between the three forms in mind, when we think about certain youngsters and violent incidents.

JUDGE YOURSELF: IS THIS VIOLENCE?

1) A 4th grader gives a presentation on classical dance in his sports class. Afterwards some of his male and female class mates laugh at him and call him a sissy.

   YES | NO

2) In Germany, a pupil with a Turkish passport will very likely be sent to a school where it will be difficult/impossible to make A-levels because of the boarding school teachers' recommendations and assesments, while it isn't put past a person with German passport to reach higher education.

   YES | NO

3) A kindergarden wants to organise a fathers' camping weekend. All fathers and kids will spend a weekend together.

   YES | NO

4) In a certain society there is a lot of talk about integration of people with migration backgrounds. This integration should mainly be done by the target group which should integrate themselves by adopting the majority's values and life styles.

   YES | NO

1) Yes, this is a mixture of psychic violence (being laughed at for something you like) and cultural violence because there are some social norms that define classical dance for men as gay or girlish and devalue these attributes which quite often keeps people from intervention in such situations, because they think themselves that the boy should rather play soccer.

2) This is structural violence, the student with the Turkish passport won't usually even notice that they are rated not to have a high expectation in their educational career, that they are disadvantaged because of structural reasons instead of a lack in talent or interest as will often be stated by their social surroundings. In this case, researchers found out that people with a migration background and a German passport are judged as being "willing to integrate" while the others are not. But there are many reasons for not having a German passport and we don know anything about the particular person's reason. This is a case of prejudgement.

3) This is definetly no case of direct violence, but on a symbolic level, children with lesbian parents and single mothers are excluded.

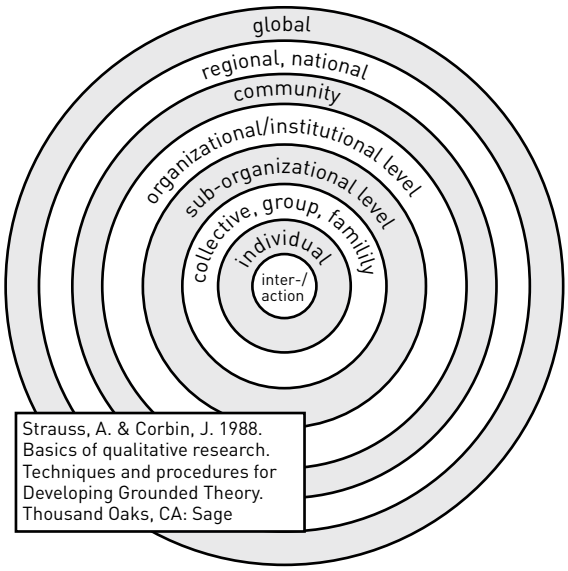
4) Let's make a short thought experiment: You move to another place and your outer appearance and your habits are a bit different from those of the majority of citizens. People find you strange and even dangerous and you don't feel so comfortable about this because you don't know how to explain your way of living and how you can make people listen to you. There is a lot of talking about how you could be integrated and if you are willing to be integrated. Nobody asks you what you think about all this talking and you are not sure whether you would like to be integrated at all anymore. Now, where is the violence? Here we find a certain discourse, which defines who belongs to the dominant

group and who doesn't, and it also gives the sole responsibility for the success of the integration to those who should be integrated – while the others act as judges. This is a discourse of exclusion, which stabilises the hegemonic order of a European state at the expense of refugees, foreigners, Black people, Muslim people, homosexuals and many more. It can be seen as a form of cultural and/or structural violence.

Ok, let's go deeper into theory...

THE CONDITIONAL MATRIX

The conditional matrix is a concept from Grounded Theory, a qualitative research strategy that was described by Strauss and Corbin (1998). It basically consists of layers of different generality, from the „micro", personal ones to the very general, broad "macro" levels. The fundamental idea is that phenomena (such as violence), can be "traced" throughout the various levels in order to find appropriate explanations. Each level is connected to other levels and forms a kind of context, or conditions, for the other levels. We introduce this concept here to have a framework for explaining what kind of perspectives and levels the various theories and theoretical concepts integrate, and especially to emphasise the focus of the Peerthink project.



Elements on each level (see Strauss & Corbin, 1998, p. 136f.):

International: International politics and laws, culture, values, philosophies, economy, history, international problems, environment
Regional, national: national politics and laws, national culture, history, values, economy, problems and topics.
Community: All the topics above, in relation to the community: demographic specificities that make a community unique.
Institutional, organisational: Each has its own structure, rules, problems and history.

Suborganisational level in organisations and institutions: This level contains specificities of a city quarter, a geographical area, a classroom in a school.
Group, collective, family, individual: Biographies, philosophies, knowledge and experiences of individuals, families and various groups (for example peer groups)
Interaction: Interaction means everything that people are doing together referring to a phenomenon or what they are doing with reference to each other. Actions, conversations and cognitions that are accompanying actions are included, as well as self-reflection and contact with others. Interactional processes can be: Negotiating, dominating, discussing, quarrelling, reflecting...
Action: An active way of expression of the self or of the interaction with other people. Action is performed to deal with a phenomenon, to react to it, etc. Action and interaction together constitute a meaningful unit.

Although it is not the task to analyse violent behaviour here, it is interesting to put some action/interaction in connection with "peer violence" into the centre of the conditional matrix, for example, "A is violent against B", and try to link such a sequence to all the levels that surround this interaction. Theories of (peer) violence try to explain causes and conditions of violent acts, and these explanations refer to one or more of the levels given in the matrix; some theories refer to more levels, some focus on a certain level. Normally, no theory can capture all levels and link them in a meaningful manner, but some selection and focus is there.

Here is a selection out of many theoretical concepts to explain violent behaviour; it is not at all complete, but a cursory list that should illustrate how various theories can focus on the one or the other level (or more) (based on Schmoll, n.d.[1]). Schmoll is writing about male perpetrators of violence in relationships, but many of the concepts that he is compiling can be applied to other forms of violence as well:

1) Schmoll, D. (n.d.). Erklärungsmodelle von männlicher Gewalt in Paarbeziehungen. Wiwen: Männerberatung Wien.

Experiencing violence as a risk factor for perpetrating violence: This rather early concept says that men and male youngsters who have experienced violence themselves, or who have witnessed violence of the father against the mother, have a higher probability of committing violence themselves ("intergenerational transmission of violent behaviour"). This concept focuses the level "group, collective, family, individual". It does not contradict other concepts that focus on macro levels, but it doesn't explicitly involve these levels.

Model learning: Young people learn their own behaviour from other persons, especially from those who they value positively (for example parents, educators, peers). This concept has similarities to "intergenerational transmission" and could explain different rates of violent boys versus girls (boys often identify with male models whose base rate for violence is higher). Again, the concept mainly takes the level "group, collective, family, individual" into consideration, but also meso levels could be integrated well, for example positively evaluated "cultures" in a neighbourhood, city quarter, etc. Model learning opens a constructive perspective for educational work, because the social workers and educators can act as alternative role models and constitute positive examples of peaceful cooperation, especially if they work in diverse teams with groups of youngsters.

Psychoanalytical concepts: Psychodynamic theories are used to explain violent behaviour as well, for example by the concept "identification with the aggressor" or "re-inscenation of a traumatic experience, with a triumphatic result" (i.e. traumatic experiences are dealt with by acting violently). Again, "group, collective, family, individual" is in the centre.

Social control theories: Violence is seen as a fundamental element of human behaviour and a resource to get control and power over other people. People only refrain from violence due to norms and sanctions. Social networks and societies as a whole are actually fostering violent behaviour if they do not react consequently and with strong sanctions against violence. In the case of missing sanctions, people are reinforced to behave violently; model learning and the expectation to be successful pursuing one's goals by using violence are combined in this approach. (On the other hand, if social networks are reinforcing non-violent behaviour and communication, a constructive development is possible.) This approach takes various systems into account that can reinforce or sanction behaviour: schools, neighbourhoods, institutions, the legal system (and its execution). Thus, it is broader than the ones mentioned above (levels "organisational, institutional, community, national" and even higher levels).

Violence as an effect of patriarchal structures: This concept tries to explain the violence of men against women. It focuses the societal level and emphasises male dominance and suppression of women. Violence has the function to ensure and maintain this male dominance over women. In many cases, it is not necessary to use violence in order to put through the gendered hierarchical organisation of society, but the dominance relation between men and women is institutionalised and internalised, resulting in a hegemonic structure. This concept is good at integating the higher levels of the Conditional Matrix (economic perspective, history), but it is restricted to male perpetrators of violence. If practical work with groups or individuals has to be developed, the concept has to be taken into consideration, but it is not sufficient and has to be enriched by concepts that also focus the lower levels of the matrix, for example by concepts like "cultural overlapping": The more a society accepts and fosters violence as a means to pursue attractive goals in one area (for example military interventions, or positive connotation of violence in media), the higher the probability of a transmission of this positive attitude towards violence into another area (for example one's own real-life-environment).

Violence as a means to compensate for feelings of inferiority and low status: Violence is seen as resource to compensate for all kinds of feelings of inferiority, frustration, negative feelings, in relation with self-esteem. This idea is similar to the theory of symbolic self-completion: If people cannot correspond to their ideals, they seek and show symbols to compensate for this discrepancy. A common explanation of violence-using youth is to seek respect. Especially for men and boys, but also for certain women and girls, violence can be interpreted as a symbol and resource to cover other subjective weaknesses. They might mistake respect for fear, but from their perspective this strategy works perfectly well. Hypermasculine behaviour and interaction is displayed, to compensate for insecurity. In this model, male ideals that are connected to rather high levels of the

Conditional Matrix are combined with lower levels (group, individual). Especially adolescent girls increasingly adopt this model, too, but research on violent girls is still rare.

Integrative or ecological approaches have tried to interconnect various systems that surround the violent person, for example:

- Micro system: family, working place, neighbourhood; this system includes the subjective meanings of these systems to the individual.
- Meso system: It contains connections between micro systems, as well as institutions (and again, subjective meanings).
- Exo system: Elements that influence the individual without being in direct contact (for example laws).
- Macro system: Societal and cultural factors, ethnic group, social milieu (and subjective meanings).

This approach resembles the concept of the Conditional Matrix; however, there are differences (for example in the ecological approach, the violent person is in the centre, in the Conditional Matrix, the violent action/interaction is in the centre).

Pooh, so far with the different approaches... We hope we didn't promise too much when we said it will be more complexity and less answers...

But finally, we want to provide our view of the approach and theoretical position of the Peerthink project, mainly in terms of the Conditional Matrix.

In case of the Peerthink project, the basic approach can be drafted as follows:

- The actions and interactions that are of interest contain physical violence, psychological forms of violence, as well as discrimination. All forms of discrimination because of gender, sexuality, ethnicity, social class and other social difference causes are included. The referring interaction means actively discriminating against someone as well as reacting to discrimination. As can be seen in this example, it is often possible to differentiate victims and perpetrators in a certain sequence of violence, but there are also situations where this differentiation will not be that easy, for example in various forms of fights between peers or in situations where a person reacts to structural violence by exercising direct violence.
- Various social categories are considered within the intersectional approach of the Peerthink project. These categories (for example genders, sexualities, affiliation to majority groups or to minorities like ethnic minorities, social milieus) shape and influence the everyday life experiences of youngsters with violence. This basic orientation towards intersectionality is very close to the idea of the Conditional Matrix to interlink the various levels and take the interaction of the levels into consideration.
- The young person is affected by many social differentiations. What does it mean to young people to be seen and affected by different social categories? Which problems arise, but also what possibilities and resources can be derived from different affiliations of young people in different contexts? An intersectional view on youth reality is an analytical approach to explaining violence, but also a way to identify resources for a non-violent behaviour.

The basis is always to "track" the person's actions, interactions, cognitions, emotions, behaviours and affiliations upwards through the various levels of the Conditional Matrix. Similarly, various resources can be derived from the persons affiliations (or positions on the various levels), and made clear and offered to them.

In case of the Peerthink project, the theoretical focus can be drafted as follows:

- Violence, including all forms of discrimination, is something that young people experience or that they commit, sometimes both at the same time. Various forms of action and interaction are possible, each has its individual "track" upwards through the levels of the conditional matrix. (Action/interaction level)
- On the other hand, there are similarities of many cases. For example many members of minorities (i.e. to be identified as a minority by others) face discrimination because they belong to a group that other people consider as inferior or hostile (for example non-dominant ethnic groups or those of non-heterosexual orientation). Interventions can be addressed to the discriminating persons or to the persons who are discriminated against, or to both, if discrimination and counter-devaluation escalate. Here, the level of groups is in the focus. Of course, these groups are placed in some social surrounding and conditions: a city quarter with its structural conditions and history (suborganisational level); a city or region (regional level) with its economic situation and differential effects on certain segments of the society that shape people's resources; the economic situation as a whole in a country at a given point of time (for example an economic recession; = national and international level) may have different effects on certain sub-populations (for example people with lower education, or immigrants) etc. Such "macro processes" influence all the processes on the meso- and micro level, e.g. economic stress in a household with low income and low educational level, in a economically problematic city quarter can result in a higher inclination towards discriminating against minorities in the neighbourhood. In this way, macro levels can be linked with micro levels, e.g. the individuals or the family, which can become a resource or a factor that fosters violence in the example above.
- Thus, the social worker's/educator's perspective on the question of why some young people become violent and why others do not, constitutes questions as follow: What do structural hierarchies in society have to do with individual violent actions? How do I as a person in the field of education see and judge differences? It leads the social worker and educator towards a reflective approach with the youngsters, exactly on the various levels and their interconnections, on how personal processes (for example discriminatory attitudes and behaviours; or experiences) are linked to meso- (for example unemployment rate and public opinion/reaction in the neighbourhood) and macro processes (for example international finance crisis).
- In other words, the theoretical approach of PeerThink is quite comprehensive in the sense that it tries to link macro and meso processes with the micro level. On the practical side, these interconnections should be re-

flected and made conscious by the means of group work with youngsters, community work, and similar work.

AN EXAMPLE OF STRUCTURAL VIOLENCE: CLASS

Following a concept of intersectionality, which means to take into account different social affiliations and power relations which affect a person, we try to bring into the debate on violence prevention a strong focus on a category which seems to be a little old-fashioned: class. This means to take into account one's background concerning the (structural) distribution of financial resources, cultural resources and education, which can become visible in a person (for example by the professions of the parents, the bodily "habitus", the use of language and even the development of musical taste etc.). But it means also to have an analysis of a society's relations of production. Each school, each educational institution is asked to "produce" human resources in order to deploy them on the labour market. A certain alignment is applied, often punctuality and the learning of professional jargon and business vocabulary is rated higher than creativity or critical questions.[2] Children who do not fit into the economic logic of markets are sorted out early, often left without a fulfilling perspective for their future. The spaces where children can develop without demands of competition and efficiency become smaller and smaller. The ideas of moral and the ideas of (economic) success seem to be incompatible today, it is almost impossible to be successful and act morally at the same time. This is even more obvious when taking into account the constant situation of tight job markets. Educationalist Marianne Gronemeyer draws up a connection between competition and direct violence when she accuses the schools of teaching the children the logic of rivalry, where everybody has to compete with everybody and friendly behaviour towards others puts one almost at a disadvantage (Gronemeyer 1996). She describes school as a violent institution itself, because education is in fact made a scarce commodity in times of equal opportunities which is not available for everybody, and the schools have to fulfil the task of aligning students to their "fate" as privileged or unprivileged (http://www.efeu.or.at/seiten/download/fachreader.pdf, page 22, access 19.8.2008).

2) Concerning punctuality, the ability to be on time is the precondition to be regarded as worthy to take part in the lessons in one German secondary school: The doors of the corridors close automatically 5 minutes after the lessons started and open again after the lessons, so those pupils who are late have to wait outside in the hall.

Teachers and pedagogues are themselves part in this power game, when they prejudge pupils with certain social markers (like class, gender, ethnicity) according to hierarchical socio-economic stratifications in a society. They also have the possibility to interrupt this maintenance of structural and personal discrimination, when they reflect on their own concepts of "normality" and "performance measurement". For the context of German schools, Weber shows that the meaning of class is made invisible by processes of gendering and ethnicising (Weber 2003). By teachers of the ethnic majority, gender in terms of the attributed premodern or macho-related forms is stressed in certain processes of ethnicising (for example, wearing a Muslim headscarf is interpreted as passiveness and a limited ability to think independently). Especially Muslim youths are said to live in patriarchal, premodern family structures, which is a stereotype that helps to construct the Christian, western societies as highly developed and as the bearers of gender equality. With such a biased view on gender and ethnicity, power inequalities and the distribution of economic resources are out of the

focus. Concretely, in school ethnicised youths are evaluated worse than German youths who have the same class background and a comparable performance. Those judgements are based on unreflected expectations which follow everyday constructions of social norms. This is already an intersectional analysis, to figure out which categories are "at work", how they influence each other and how one of them might be instrumentalised in order to render another one invisible.
Children who do not fit into the economic logic of markets are sorted out early, often left without a fulfilling perspective for their future. The spaces where children can develop without demands of competition and efficiency become smaller and smaller. As actors in the educational sphere we must ask ourselves where and how we can provide spaces, where children and youths can learn without being pressured to adapt themselves, where they can develop in dignity and without degradations, where they can question norms and try new skills and

REFLECTION:
Martina Weber reports, that a girl who is wearing a headscarf, is described by a teacher as "non-communicative", "inhibited" and passive and that she has some silent conflicts with universalistic thinking due to being used to prefab Muslim thinking (2008, 51f.). Neither the social adaptation to hegemonic standards of the girl is seen nor the history of universalism as a bourgeois fight for power, which was not neutral to religion as well.

performances. As said in different approaches on violence, social deprivation and a feeling of inferiority can lead to violent behaviour, especially in a surrounding of competition. These kids need support, but they also need people who are more privileged and who care for them. Regarding (peer) violence prevention, teaching empathy with the underprivileged is still a mission uncompleted. Therefore social justice and mutual respect are important values for a peaceful life in a heterogenous society.

WORKING ON EXPERIENCES AND UNTOLD STORIES

Many teenagers can not be sure if the society they live in will offer them any place where they can work, be useful, gain importance and meaning in the future. They know that once they might have to leave their social surrounding in order to perform a job somewhere else, because someone is needed, not because they are needed. It is still true, the higher the education the better the chances to be in a position to choose. But a lot of European students grow up with the knowledge of being already sorted out. They search for ways to make a living (including dealing, hustling, prostitution, property crimes, etc.) and to find acknowledgement. Sometimes the use of violence seems to be a resource to overcome assumed deficiencies – at least for a short time –, and sometimes such violence is strongly connected to gender (mostly masculinity) and/or ethnicity. For boys' peer groups, violence seems to be an everyday phenomenon, it is used for example to prove

one's masculinity and destroy – as a tribute to a homophobic culture – any images of their softness and vulnerability (Seidler 2006. 126). Girls are often better than boys in controlling a group or their relationships by psychic violence like emotional blackmail, bullying or social control. However, they use physical violence in certain situations and support or even delegate certain forms of male violence. The reasons for the use of violence are complex (we already said that, didn't we?), but regarding violence as a resource of power, it is supported by certain positive portrayals of violence in our culture. Politicians pursue aggression and violent strategies to resolve problems and are extolled for it. Movie stars, hip hop singers and sports heroes use violence and are rewarded for it with power, status, money (and – if male – with women). In either sphere, the costs of violence are rarely shown. It is reasonable to talk about the costs of violence with children and youngsters, but it is also reasonable to ask them about their own experiences and their own reason for using violence. It can be useful to find a calm setting and create an atmosphere where the youths can open up and tell their stories of deprivation, shame, helplessness and loss of control as well as of strength and empowerment.[3]

3) This is rather not suitable for teachers who have to give marks to the students.

BIOGRAPHICAL REFLECTIONS:

In your adolescence, did you use physical violence against others? Against whom and in what kind of situation(s)? How did it feel? Was this behaviour expected from you? Why/why not? With whom did you talk about it afterwards?
Did others use physical violence against you? How did that make you feel? How did you react? Was this reaction expected from you? Why/why not? With whom did you talk about it afterwards?
Did you witness any violence during your adolescence? Against whom and in what kind of situation(s)? How did you react? How did it make you feel? What about psychic violence (harassment, blackmail, bullying etc.)? (Think about the same questions as above.)

Concerning your (structural) conditions (like money, social position of your family, your outer appearance, your abilities, etc.), were you rather in a strong or in a weak position in your school, your neighbourhood, your family, your sports club, your religious group?
What feelings did these structurally violent experiences trigger in you? In case they made you feel frustrated, annoyed, aggressive, helpless etc., where did you go with these feelings? Are there any connections between these feelings and yourself or others in your surrounding acting violently on a physical or psychological (such as bullying, excluding or mobbing others etc.) level?
Are there any connections between concrete violent incidents and these structural conditions?

What is different for the kids today? What do the kids you are concerned with experience? (Think also about virtual violence or mobile phone related violence...)

And now the most important question for direct action:
Are you able to intervene?
Are you afraid of something?
How can the kids scare you?
Which kind of violence or threat makes you helpless? (Think of a certain situation... What would help you to become active again?

CRITIQUE ON THE CONCEPT OF PREVENTION:

After having read these ideas on structural and individual conditions and the reflective questions, we want to come back to our initial introduction on different forms of violence and prevention. Do you have any idea why violence prevention is something that has also been criticised? Isn't it good, when violence is prevented, because violence is always bad bad bad...??? ;-)

There can be critique on...

- The PERSPECTIVE: Which form of violence is attacked? Often prevention projects focus on interpersonal violence and thus naturalise structural violence as one important source for violent behaviour.
- The AIM: What is the aim of violence prevention? Absolute abstinence of violence of everyone is rather a utopia ... and by the way: how is state violence dealt with? Isn't it a bit hypocritical when small violent acts between kids are forbidden in the name of living together in peace but deathly military attacks are accepted - also in the name of peace?
- The LABELING: The kids who should be supported are often stigmatised and labelled as risk groups.
- The RESULTS: Violence prevention measures are hardly evaluated, there is only little exchange and good practice. (So give your comments in the forum on the PeerThink webpage!)
- The TOP DOWN APPROACH: The experiences of the youths themselves are not taken into account.

How could you work on preventing violence while taking into account the kids' perspective? For example, participation, representation of interests, dealing with feelings of powerlessness, self-efficiency... apart from the classical approaches of working on empathy etc., which should not be discounted but complemented...

More ideas?
Or need a break?
On the next page we continue with ethnicity_"race"_culture...

3.2 SESSION TWO: ETHNICITY_"RACE"_CULTURE

Are you a white skin coloured member of a privileged group in society who wants to engage against discrimination?
This session is targeted mainly at pedagogical staff who is interested in social justice and reflections on racism. It is conceptualised as a paper for people who want to engage against racism, but it can also be read as a paper for people who hold some privileges like white skin colour, academic education, eloquence, a certain financial security, the citizenship of the country the workplace is located in, etc. Of course we don't want to exclude anyone, but this is our main target group.

Why did we choose this target group?
Because we know that people who hold certain privileges have easier access to power and resources than non-privileged people and they are the ones who set norms and standards in society. Another thing we know is that mainly privileged people have very little knowledge about the strategies of exclusion which affect non-privileged people. Therefore it is important to discuss and reflect about these "blind spots".

Here, we want to give some inputs on racism and some space for reflection. Even though the topic is quite serious, we don't follow a super-serious or academic style, we work with irony and provocations and would like to encourage you to observe closely your emotion: Do you get angry? Do you want to argue?, etc., these might be the points which are interesting.
First of all: Racism is a difficult topic, but not more difficult than others. But it can cause some fear because you can discover some inconvenient things, not only about a racist society, probably even about yourself. But, supposing you are not a bad person, you probably would like to change some things if you could. Be sure: you can.

KNOWLEDGE SESSION:

What is Ethnicity?

1) A scientific expression for a group of people who are related to each other.
   YES | NO

2) A myth of collective ancestry, which usually carries with it traits believed to be innate.
   YES | NO

3) Ethnicity is something that only the others have.
   YES | NO

1) No, that is wrong. Ethnicity has nothing to do with DNA, similarities in outer appearance, kinship or blood relationship. It is even dangerous to attribute people with characteristics which are grounded in natural explanations. For example, it is natural for a man to beat up his wife, it's in his genes and hormones. This is wrong because the majority of men don't beat up their wives, among other reasons it is rather a certain image of masculinity which they try to resemble and which makes violence more acceptable for men than for women. Even though there are criminals with a Roma background, not all Roma people are criminal and stealing is not rooted in their genes. Such an image is a social construction which is called "naturalisation" (=to explain social things with nature).
If you don't know what a Roma is, check here:
http://romnews.com/community/modules.php?op=modload&name=FAQ&file=index&myfaq=yes&id_cat=3&categories=English&parent_id=0#10

2) Yes, that is one possible explanation, even though it appears a little simplified because it is omitted that "ethnicity" is mainly used to describe a relation between two or more groups with a focus on cultural differences. This process is called "ethnisation". The process of ethnisation is often accompanied with certain danger. It is often the privileged group who ethnicises a non-privileged group by using prejudice and stereotypes referring to their place of birth, religion or cultural practices. Therefore: look who's talking.
Ethnicity is neither culture nor nation. It can be regarded as a part of a certain culture - which is also a quite complex concept - which always work in relation to others. Nation is a political community, located on a certain territory. Ethnicity goes beyond national and territorial borders.

3) This is not true concerning the content, but it is often true concerning the using. One can make oneself invisible by talking about the other one's strangeness. The heterogeneity within a group that is "othered", is made invisible. Sometimes "self-ethnicising" is used by marginal groups to claim a position for self-articulation and empowerment. In this case, the heterogeneity of the group is also made invisible for strategic reasons. Gayatri Spivak, a post-colonial theorist, calls this "strategic essentialism". It means to refer to an essentialist category (like "women") for reasons of explaining a (political) position that is usually marginalised.

"Race"

... is a term we only use for dogs. Any ideas why?

- **No.**
  No problem, you might be curious and like to read on...

- **Yes, because science says so.**
  Yes, some scientific research, for example cited in a declaration of UNESCO against the concept of race (http://www.unesco.org/general/eng/infoserv/archives/files_online/32312A1020644451.pdf), proves that the idea of "different races of mankind" has become obsolete, because the biological diversity of human beings doesn't justify the assumption of general biological differences: Even though the morphologic differences appear quite essential regarding the whole world, the genetic variance is not. The usage of the concept of races can therefore be regarded as one-sided and it fosters

the upbringing of arbitrary and misleading social cognitions and ideas. It supports the idea of biologically justified inequalities, the classification of some people as more valuable than others (called "racism"). It makes you think that, when you see someone, you know their "truth", you can judge the personality from the looks.
But note: There might be a lot of studies that say the opposite, research is never free from ideology, and therefore it is more important to question the creation and necessity of differences.

- **Yes, because there is only one human race: Homo sapiens.**
  Yes, and the Homo is not very sapiens when they try to maintain the belief in general (genetically based) differences. Today, the word "culture" is often used instead of "race". When it is used in a context, where "cultural differences" are described and culture appears as static and unchangeable, biologically inheritable and not as result of human activities under certain political, social and historical conditions, than this might be a case of "racism without race" (cf. IDA 2004).

Culture

- **is not country.**
  Yes, culture is more than a passport or a citizenship. It is within and beyond national citizenship (for example DJ-culture, marriage culture).

- **is not ethnicity.**
  Yes, culture is something different. While ethnicity is often used to refer to a person's origin (based on reductions, see above), culture combines ideas of origin, custom, practices, language, traditions, etc. of a certain group and is used to distinguish one group from another.

- **is not identity.**
  Yes, but it is often used to describe one's identity in a reducing and simplifying way. Using culture contains the same problems as ethnicity, stereotypes might be reproduced and a person will likely not be seen with their own characteristics but with the characteristics of a group, the describing person thinks they belong to.

- **is a social practice.**
  Yes, it concerns clothing, food, TV, cinema, mobility, religion, music, feelings, beliefs, communication and many other things.

- **is in my yogurt.**
  Yes. And it is comparably harmless there.

- **is a complex system of different signs.**
  Yes, one can imagine culture as an orientation system, which can contain norms, aesthetics, symbols or practices. Or all of that combined. Some-

times it is difficult to read such signs, for example, wearing a headscarf can have something to do with religion, with the weather, with aesthetic or with the surrounding (driving a convertible).

REFLEXION SESSION:

So, Ethnicity, "Race" and Culture are three quite different things which are often used without differentiating and which are often used to describe "the other(s)" on the basis of stereotypes and reductions. All three terms are used reciprocally; for example, one group uses them for themselves and they are also used to name other groups. Often, discourses on ethnicity; "race"[4] and culture are substructured by a "we", usually the speaker position, and a "the others", usually those who are talked about or even talked to.[5]

Therefore there are two important questions to ask, before we take a look at pedagogical practices:

From which perspective do I speak? (And what does this mean?)
Who am I talking about and how?

From which perspective do I speak?
Example: I am writing this text from a white perspective: my skin is white and I was born in Germany, I have got a German passport, most of my friends are white. This means I have never experienced discrimination and racism because of a black skin colour in a society which is white by the majority. I have also never experienced discrimination or racism because of an attributed affiliation to an ethnicised[6] minority group. On the other hand, it means that I belong to a hegemonic group which is mostly the same by holding certain privileges. I could for example travel to most countries without any problems. I am not treated as a criminal when I get into a traffic control, because I am not targeted by racial profiling strategies of the police[7]. I can always explain myself because I speak the hegemonic language and nobody would ask me "Where did you learn such proper Polish?". Even though I might appear poor, a woman, a lesbian and/or disabled – which means I might have experienced a lot of difficulties – it is always clear that I experienced these as a white person. There can be similarities to the experiences of a Black[8] person or a person of colour, but I can not understand them as inevitably similar. This is like a white man can not feel the sexism a white woman is usually exposed to. And – to make it even more complex – we can not even say, that a white heterosexual man has the same experiences as another white heterosexual man.

What is the result of this reflection? (»What does this mean?«)
- We don't know much about the others.
- We live in a society which treats people differently according to visible and/or assumed differences. There are always hegemonialised values which define these differences, define the meanings of the differences and mark the deviances. I should know in which concerns I am privileged by social structures.

4) In some countries, "Race" is used more frequently and follows a different meaning as f.e. in Germany, where is it linked to the national socialist usage and is therefore hopefully abandoned everywhere.

5) Here I refer to the criticism passed on the white middle-class women's movement(s) by marginalised women at least since the 70's. The feminist "We" was questioned, differences between groups and experiences were described and general representations and speaker positions were challenged (see for example the work of bell hooks).

6) I used the word "ethnicised" instead of ethnic because it describes the process of producing a group or a category instead of taking its existence for granted of even natural.

7) Some countries have abandoned the practice of "racial profiling"; the police controls which are made independent of a certain incident. In Germany it is still common and because proportionately more ethnicised people are controlled, more delinquents are found among them.

8) In this text, the word "Black" is written with a capital B, because it refers to a political category, a social reality as well as practise of resistance and it is also a self-chosen term by Black people. Black is not biological. White isn't biological either, it is a social construction as well, but because it is a hegemonic term, it is written in small case letters.

Ethic reflection: Holding certain privileges like being white, male, heterosexual or more or less healthy, being part of (one of) the dominating religion(s), etc., means also that one is acknowledged by society as having more spaces and resources to act than others who are constructed as belonging to marginalised groups. Personally, do you think a responsibility derives from this conclusion (in case you agree)?

- Which privileges do you hold? Which are structural; which are situational? Where are you in-between or where do you feel ambiguity (for example you have a working class background, but managed to enter an academic career, which makes you feel homeless sometimes because you don't feel appendant to both spheres)?
- We can assume that there are intersections of experiences among people with similar categorisations (for example being homosexual and male). These experiences usually correlate with the hegemonialised and marginalised values of a society. But we can never be sure if all have the same experiences. And we can never be sure how the categorisations work together.

Who am I talking about and how?

After reflecting what the own skin colour, passport, etc., could mean regarding privileges and speaker position, one can move on to the question of representation. How are certain (marginalised) people represented in the world, for example can your Black or homosexual friends or your friends labelled as disabled feel a certain identification with the pictures the TV or the newspaper draws of Black people, homosexuals or people who are regarded as disabled?

Concerning youths, in the medial **discourse** on education and disadvantages as well as in discussions on youth violence and crime, quite often we find the labelling of so called "risk groups". Very common is the young, migrant boy, either as particularly disadvantaged or especially at risk (or both).

It is important to refuse a deficit perspective for migrant youths or members of marginalised groups. They are quite often regarded as being "stuck between two cultures", which is seen as a cause for trouble for all involved parties. But it is seldom the case that a person can really decide freely which "cultural" aspect one wants to hold. It depends on the offer, on the situation, on the background, on the peer group and other factors, which aspects one finds useful or one acquires unconsciously. These searches for an own identity, the aspects of one's character which distinguishes a person from another, are contingent as well as contradictory, fluid and changing. So identity consists of various building blocks, clothing, habits, behaviour, etc. Apart from having a migration background or not, in adolescence these components are mostly more fluctuating and conflicting than in the following life time (cf. Weber 2006) and – especially as an adult – it is important to acknowledge the ability to handle different identities and complex internal and external needs. Especially youths who access different culturalised or even marginalised backgrounds mostly don't experience this ability as a resource as well as they mostly don't experience their ability to speak another language than the hegemonic language as a resource (particularly because it is forbidden in schools, etc.). It is always the hegemonic "culture" which defines which skills are valuable, which languages and knowledge is regarded as useful.

>> discourse
The concept of discoursivity is closely linked with the work of French post-structuralist Michel Foucault and his idea that language develops and generates meaning under specific material and historical conditions. Foucault explored how, through the operation of power in social practice, meanings are temporarily stabilised or regulated into a discourse. Discourses operate as a form of language working through various institutional settings to lay down the grounds upon which we make sense of the world. Discourses are ways of referring to or constructing knowledge about particular topics of practice: a formation of ideas, images and practices, which provide ways of talking about forms of knowledge and conduct associated with a particular topic, social activity or institutional site in society.

But as social beings and individuals, social communities are important for becoming what we are, to maintain our preferences, values and skills if we wish. It might be useful for understanding a conflict to know the "cultural" affiliation, when concrete hints appear that this is of a certain importance. Then it is necessary that professional staff gain some knowledge on the significant orientation systems. It is sensible to learn in a careful and tentative way, for example in a dialogue which is organised as equal as possible. But, if we are talking about others we should be careful concerning reductions and stereotypes, especially when we are speaking from a hegemonic position about others who might be structurally marginalised. This implies to not use hegemonic names for marginalised groups, for example "coloured" for Black people, which is an attribution used by white people; "people of colour" or Black people are rather correct expressions, but the crucial factor is how people name themselves. Instead of searching for the fitting expression for a certain type of skin colour, it is the easiest to use a person's forename.

Have you ever

- **laughed about a racist joke?**
- **used the n-word?**
- **thought that the colonialist history of your country is boring?[9]**
- **talked about Africa as a "country"?**
- **found it normal, that a Black football player is "naturally talented", while a white football player had to train hard?**
- **found it ok that you have no friends with migration backgrounds?**
- **talked about your own racist experiences from a white perspective, when a Black person told you their experiences?**
- **heard about** critical whiteness **studies and found that you already know everything about racism?**

9) This question is only for native Germans, Dutch, British, French, Portuguese, Spanish, Belgian, Russian, Japanese, Italian, Danish, Austrian, Hungarian, Turkish, Swedish, Norwegian, Chinese and American people.

No? Good, because these are common racist ways of acting. Then anti-racist pedagogics shouldn't be a problem because you have understood that one major problem is the difference in privileges...

Now, have a look at your **pedagogical practices** and your material; for example:

- In case you use books, films and images: are marginalised groups (like Black people, lesbians, single parents, people who are labelled as disabled, gay people, old people, female managers, migrants etc.) represented in an adequate way?
  - in numbers (which does not mean that they should be represented proportionately to their share in society but in a larger amount to make them visible)?

>> critical whiteness
With the approach of critical whiteness, to be white is not a colour, it is a concept. Many privileges are tied to whiteness, due to European expansion, colonialism, slavery and fascism. From the PeerThink point of view, the approach of critical whiteness wants to sensitise for affiliation to the dominant white majority, the construction of whiteness as norm and normal, and it also aims at uncovering white privileges.

- in an adequate way (without stereotyping, culturalisation, ethnisation)?

- Is there a reflexion of colonial history and a cautious use of descriptions or do you find dualism like "the west and the rest", civilisation and barbarism, democracy and primitive culture?

- Have a look at texts of your organisation, at the homepage, leaflets and other material:

  - Check if you "other", that means to make people or groups "the other" with a potential negative implication.

  - Try to read the text from a female and a migrant perspective. Does it still make sense or are there parts which annoy you or make you feel excluded?

>> ethnisation
Ethnisation is the process in which a person or a group of persons is attributed to a group which appears as homogeneous. This happens mostly because of outer appearance or certain habits, which are connected to place of birth, religion or cultural practices. In the majority of cases, ethnisation is done by a social majority concerning minorities.

At the end of the session, some...

Reflection on the reflection:

Maybe you like to think for 10 minutes, if you have gained new knowledge here.

New knowledge:

1) .....
2) .....
3) .....
4) .....
5) .....
6) .....
7) .....
8) .....
9) .....
10) .....
11) .....
12) .....
13) .....
14) .....
15) .....
16) .....

(joke! If you can fill in one line, we are satisfied. Are you?
Send us your feedback... www.peerthink.eu)

Are there some things which are ...

...unclear? .....

...annoying?.....

...wrong? .....

Maybe you would like to share your concerns in the forum on the website (in english)?
Can you find one little thing that you will change in the future?
Ask a friend to remind you of this little thing once in a while.

.....

.....

Thank you.

This text is based on many experiences non-white people have told and written down, on their research and struggles. Some books and media which might be interesting are listed in the end. Thanks to them and thanks to you.

Small variety of suggested media (German and English)

books

- ADB Köln /CyberNomads (Eds.): TheBlackBook. Deutschlands Häutungen.(2004)
- bell hooks, Christopher Raschka: Skin Again (2004)
- bell hooks: Ain't I a Woman: Black Women and Feminism (1981)
- bell hooks: Feminist Theory from Margin to Center (1984)
- bell hooks: Talking Back: Thinking Feminist, Thinking Black (1989)
- bell hooks: Teaching to Transgress: Education as the Practice of Freedom (1994)
- bell hooks: The Will to Change: Men, Masculinity, and Love (2004)
- bell hooks: We Real Cool: Black Men and Masculinity (2004)
- Gloria T. Hull et al. (Eds.): But Some of Us Are Brave. Black Women's Studies. (1992)
- Hans-Jürgen Massaquoi: Destined to Witness (1999)
  [in German: Neger, Neger, Schornsteinfeger! Meine Kindheit in Deutschland. (1999)]
- Liz Fekeke: The Deportation Machine: Europe, Asylum and Human Rights (available from http://www.irr.org.uk, 10 € (plus 1.50 € for postage and packing)
- Maisha Maureen Eggers et. al.(Eds..): Mythen, Masken und Subjekte. Kritische Weißseins-forschung in Deutschland (2005)
- Markus R. Marrus: Die Unerwünschten - The Unwanted (1999)
- Noah Sow: Deutschland Schwarz Weiss (2008)
- Patricia Hill Collins: Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment: Knowledge, Consciousness and the Politics of Empowerment (2000)

films

L.A. Crash
La haine
American History X
Blue eyed
Bread and roses
It's a free world

Check your local anti-racist group for more insider tips!

links

http://mayayimaward.wordpress.com
http://www.lesindivisibles.fr
http://no-racism.net
http://www.ida-nrw.de/ (Informations- und Dokumentationszentrum für Antirassismusarbeit NRW)
http://www.irr.org.uk/ (Institute of race relations)
http://www.cwsworkshop.org/ (challanging white supremacy)

Do you want more??? There are two more sessions following...

Literature used in this session

- Weber Martina: Heterogenität im Schulalltag. Konstruktion ethnischer und geschlechtlicher Unterschiede. Leske + Budrich, Opladen 2003
- UNESCO-Workshop: Stellungnahme zur Rassenfrage. In: Biologen in unserer Zeit, Nr. 5/1996, 71-72
- IDA (2004) (Hg.): Was heisst eigentlich ... Rassismus? http://www.idaev.de/anti-rassismus_publikationen.htm?http://www.idaev.de/html/MPubTextFlyer.htm#Flyer_Rassismus~mainFrame (access on 28.8.2008)

3.3 SESSION THREE: GENDER

This session should provide you with some basic knowledge about gender, its meanings, implications and problems. It is targeted at pedagogical staff, gender workers[10], and of course everybody else who is interested in social justice and reflections on gender. It is conceptualised as a paper for people who want to engage against sexism and gendered violence. Here, we want to give some inputs on gender, some theoretical concepts and some space for reflection.

From the very beginning of the reflection about gender, it appears as an essentially contested concept, marked by slippery terms. Quite the contrary to the commonsense institutionalised conception that human race is divided in two symmetrical and complementary genders: male and female. The feminists' fight for women's "equality in difference" demonstrated deeply rooted gender inequality in recognition as well as in access to public sphere and to social resources which universally prevailed along the history and in different cultures. Today, at least in some parts of the world, legislation on principle ensures equal opportunities enabling women to participate on an equal footing with men in the public sphere of paid productive work and politics. However, the assumption underlying the public sphere in democracy is the norm of the "universal human being," whereby the question of who sets the standards for the universality of human beings is not challenged. It is still not recognised enough that the so called "universal" norms that are observed in the public sphere are norms constructed according to hegemonistic rules set by white, adult, heterosexual males to which "others" must aim for them and adjust to them if they want to take part equally. The hegemonic "universal norms" set by white, adult, heterosexual males make "deviant" not only women but also different social groups of men who do not fit to them according to, for example, ethnicity/race, class, sexual orientation, gender identity, life-style practices etc.

Therefore a lot of violence has gendered elements, for example insinuating remarks about a female body or the permanent challenges within groups of boys to prove their physical strength, their braveness, their masculinity... Nevertheless it is important to realise that not every boy is a perpetrator and not all girls are victim, the majority of both is peaceful and those who became victims and witnesses of violence need support. Sometimes it can cause or promote violence to refuse this support, for example when a youngster is said to have a homosexual attitude and gets bullied by their peers because of this label. Then it needs careful educational treatment for the whole group. For pedagogues and educational workers it is important to have a clear position concerning sexism and gendered violence and also to articulate it.

One important section on a specific form of gendered violence is: Sexism.

10) Gender workers as defined in GemTrEx project are in any professional paid work and are in direct or indirect contact with people, are active in social work and adult education (but can be broader) and work with special focus on gender (GemTrEx project, more information in Standards and Training for Gender Workers in Europe. Quality criteria and further education, www.gemtrex.eu)

WHAT IS SEXISM?

- **To whistle at a passing woman (irrespective of your gender)?**
  Yes, probably. Such whistling is connotated as sexual overture in most western societies. And it only works in this way, people usually don't whistle at men. Some people might see it as a compliment, for some people it sounds like a signal for dogs...you are treated as a sexualised being before you are treated as a human being.

- **"The women should go shopping, that's what they are good at".**
  Here we have a classical reduction: A whole group a people who are very, very different are reduced to one thing: the ability to be good in shopping. That is maybe not really harmful, but if you replace "shopping" by "cooking" or "sucking my dick", then it becomes clear that we want to have a serious talk with the speaker of this sentence.

Sexism... is something that is defined in a political dictionary as "the practice of domination of women. It is a practice that is supported in many different ways that are critical to our socialisation into our sex roles, and therefore makes this domination acceptable in society -through language, visual association, media representation, and stereotyping, especially on the basis of the mothering/caring role of women. Sexism is important also because all women experience it in different ways, depending upon their social and economic situation - within the family and in jobs - and it limits the ways in which women seek to actualise their potential". (Shirin Rai at http://www.answers.com/topic/sexism). Today we know that boys and men can experience sexism, too, as well as all the genders and sexualities that also exist. For example, men who are fathers and would like to take paternity leave, sick leave or would like to share the parental leave with their partner or decide to work part time to take care of the child, are often bullied at workplace by their colleagues and employers, like "what kind of man are you, can't your wife/partner took care of the child?". Still, looking at wage gaps, looking at who owns the majority of all properties (men) and who does the majority of all work (women), who most often experiences serious domestic violence (women) and who isn't represented properly in the majorities of government (women), then the structural impact of sexism is quite clear.

Let's proceed now beyond binary conceptions of gender with a simple question:

How many genders do you know?

- I don't know, what is gender?
  Good question. We are working on the answer...
  maybe you would like to read on in the meantime...

- Two, women and men.
  Close. That is a quite western concept of gender, other societies know other and more genders (cf. e.g. Gilbert Herdt 1996).

- I don't know, I stopped counting.
  A pity, sisyph@s. But reasonable.

- Oh, I thought we were beyond this old gender stuff...
  Well, not entirely. The idea of gender still forms the social reality of most people everyday. If not yours, get in touch with us immediately, we have a lot of questions. Otherwise, we guess, that you are already in some groups to help to overcome the injustice caused by gender hierarchies...? Cool!

Ok, Gender... (Theory!!!)

...is usually used to attributing masculine and feminine characteristics to an assumed fundamental biological sex. It stands to question whether such a natural base exists at all, but anyway socio-cultural codes and conventions, the rules by which society functions, determine the allocation of these specific traits to the sexes.

Parents often, for example, with the color of their baby's' clothes inform the society about the sex of the baby. Pink colour is 'reserved' for girls and blue for boys, which doesn't mean that girls naturally like pink and/or boys the blue colour. In the experiment, which took place somewhere in USA around 1970, there was a six month old baby and a group of mothers. First, they dressed the baby in blue coloured clothes and mothers were told the baby is a boy and they observed their behavior towards the baby boy. Mothers were telling him, how strong he is, what a brave little boy he is, and they would give him boy's toys (cars). Second, they dressed the baby in pink coloured clothes and observed mother's reaction toward the baby girl. They were telling her how pretty and lovely she is and gave her girls' toys (dolls). Well, it was the same baby, once dressed in a blue and once in a pink colour!

The important fact about it is, that the hegemonic gender differences are organised hierarchically and create social injustice.

Socialisation is a period when young people test and appropriate components of their identities. They try to figure out the society's expectations of 'acceptable' gender attributes which are flaunted within institutions such as the family, the peer group, the state and the media. These images and norms are internalised, quite often in a violent processes of adaption.

Gender is socially constructed; it differed and still differs from society to society and from age to age. It is also constructed in its repetition (Butler 1991) and in everyday interactions ("doing gender", West/Zimmerman 1991). Everybody does this in their own specific way, regardless of which body they are born with, how they are socialised and socialised themselves and have the 'proper' gender attributes.

Taking into account the violence and pressure used to maintain this concept of "properness" (by society as well as by institutions and individuals themselves), we can not take gender as a "neutral" concept. Too many boys and girls, too many intersexuals, trans- and other genders suffer from the sanctions, than profit from the assumed safety of the assigned gender dichotomy.

List of some possible and impossible Genders:

- **Cross-dresser** [Someone who likes to wear clothes which are attributed to "the other sex" at many occasions, sometimes even acts like the (assumed) "other sex". The boundaries between cross-dressing and living as a transgender are sometimes in a state of flux. As many gender performances...]

- **Intersexual** [A person who doesn't match the clear medical descriptions for "male" or "female", which means that they combines characteristics of both sexes. One person in 50 does not match. Hilarious, isn't it, it could be you! No, honestly, if a person is labelled as intersexual at her_his birth, it is often no fun, because the surrounding (doctors, parents, society) tries to make "corrections" (by surgery, hormones, psychology, etc.) because the belief is quite strong that life is easier when a body is unambiguous male or female.]

- **Metrosexual** [heterosexual man who acts and lives in a way that is attributed as gay, e.g.; uses make up, jewellery, talks in an affectionate way etc. There are many other ways to live sexually: pansexual, omnisexual, polyamorous, of course homosexual, lesbian, gay, bisexual, asexual, autosexual... We won't bother you with this unfathomable variety of possibilities. It's just important to notice, that gender and sexual attitudes often intersect.]

- **Sissy Boy** [Person who has bodily attributes labelled as male and acts with attitudes which are attributed as female: for example he doesn't like sports and fighting, rather likes dolls, dancing and pink clothes. Often attributed as gay.]

- **Tomboy** [Person who is labelled as a girl referring to physical appearance, but who dresses and/or acts in a way that is usually attributed as male, for example she wears short hair, likes tree-climbing, soccer and rough sports, has friends who are seen as boys, etc.]

- **Transsexual** [Person who changes their sex, which means to shift from one gendered body to the other by hormonal treatment and surgery and adopt all attitudes which are connected to this new body, becoming a male-to-female transsexual or a female-to-male transsexual. People sometimes discover that they were born in the wrong body and that they can not meet society's expectations which are connected to this body. Many countries have strong regulation for sex changes, it is still seen as a disease sometimes, for example in Germany, to undertake a physical sex change, a psychological opinion is needed and the person has to accept permanent infertility.]

- **Transgender** [Person who acts not along the gendered expectations which are connected to their bodily appearance, f.e. people who are seen as female carry male or ambiguous names, people with natural beards wearing female attributed clothes and perform female attitudes, In comparison to transsexuals they don't change the body they were born in because they

know that all bodies are ok, only the social roles and expectations connected to gendered bodies bring a lot of problems and limitation. But sometimes they even start taking hormones and save money for a surgery. Still they stay "inbetween" masculinity and femininity. Or "beyond", who can tell...?]

- **Transident queer glamour geek** [That's me. I am my own category. And I don't care if you say "he" or "she" for me, as long as you are polite. It's always better to ask people how they want to be called in case you are insecure instead of simply saying "he" or "she" because you feel entitled to interpret a physical appearance. It is not that easy as you can see on the basis of this list. And there are many more... ;-]

Contemporary pedagogical approaches think of gender in the plural rather than singular, so we use "masculinities" and "femininities", suggesting that gender is crossed and influenced by many other categories, depending on context and situation. And even though there is a serious lack of words and it is not always easy to find the suitable expression to talk about gender-equivocality, we have to take into account that femininity and masculinity is never a clear concept but a construction that works by excluding the nonspecific.

Exclusion plays a big role in the concept of heterosexual matrix. What is that? Well...

WELCOME TO THE

Don't worry, you don't have to find a phone or any other difficult technique like Neo, Morpheus and Trinity in the movie in oder to enter, because you are already in. You didn't notice? Well, that's the matrix...

The heterosexual matrix...
...is a cultural and social arrangement which consists of three dimensions: the anatomic gendered body (sex), the social performance of a gendered role (gender) and erotic desire. These three dimensions interact with each other all the time, a certain gender role can cause a certain desire, a desire can fix a gender and a desire is also sometimes the effect of a certain body. The heterosexual matrix organises these dimensions and cares for their symmetry: We usually think that there are exactly two genders (male and female), which are easy to distinguish from each other. It is easy because we think there are two

"symmetrical" and "complementary" sexes, two anatomically differing bodies with differing functions, identities, social roles and... desires. These desires are heterosexual, they are targeted to the respective other gender. Therefore sex and gender are perceived as sexualised nearly all the time, to be exact: as heterosexualised. The matrix tells us: this is normal, this is even natural. Judith Butler, a feminist philosopher who thought and wrote a lot about this stuff, shows that the automatic connection between bodily appearance, gender and desire must be attributed to the constant repetition of the same gender norms at the symbolic and concrete level which has a naturalising effect, thus obscuring the artificiality of these norms. Therefore biology is not a fate. In fact, we DO gender almost all the time, when we talk, when we belch, when we walk, when we kiss, when we (don't) comb our hair. The heterosexual matrix (Butler started to use the term "heterosexual hegemony" in her book "Bodies That Matter", 1993, but as science fiction buffs we stick to the matrix here) works when we continuously repeat what we think is suitable for a man or a woman respectively. And it is logical, when things are repeated as identically as possible for thousand and thousand times over a long period of time (ages!), some mistakes will happen. The matrix is brittle, and such "mistakes" which are not consistent with the social norm (like a female-to-male transgender with the status "man" giving birth to a child or boys wearing skirts) show that the arrangements of the heterosexual matrix are produced all the time. It's a parody of something we just imagine, but we don't know the original. Or can you tell me what the original female gender is? No, you can just decribe what is percieved as normal for a female gender, but there are still many other female genders that are somehow female, too, aren't they? (Compare the tennis player Martina Navratilova, politician Condoleeza Rice and hip-hop star Missy Elliott...). And because of these complexities which we usually can't bear, we often try to get rid of all the mistakes which confuse us, or at least veil them or define them as "abnormalities". For example, the existence of "third genders" like intersexuals, transgenders and other ambiguous gendered identities causes a lot of official strategies of delegitimation, like the association with (mental) diseases or juridical differences between heterosexual and homosexual marriages. The heterosexual matrix is a constraint we shouldn't afford because it causes so much pain to adjust oneself to such narrows ideas of gender all the time.

>> hegemony
Referring to Antonio Gramsci, hegemony is a concept in which a class or group rules over others by defining their own interests as common sense. Therefore this domination works often without the usage of direct violence, but by a successfully performed claim for authority (of course violence is applied to realise and stabilise this).

Now some self-reflection:
It is necessary to have some knowledge about your own history of gender, how you became what you are and what you are (only for this moment, some things might change quite quickly), to be clear about what attracts you, where you are fragile, what you are afraid of, etc., because then you can be a bit clearer about what you can offer to others.

EXPLORING YOUR OWN GENDER:

1.) With which toys did you play when you were a child? With which toys did you not play, for example because it was reserved for "the other gender" or because it was not available because it belonged to another class (like a certain doll was too expensive to buy)?

2.) What did adult people or peers say to do, and what you shouldn't do?

3.) Which clothes were of certain interest for you, which were forbidden?

4.) Who were your ideals (sportsmen, singers, your big brother/sister...)?

5.) What was the relation to other children like, f.e. in school? Competitive, interested, threatening, ambiguous? Can you see any meaning of gender, class or culture in these relations?

6.) What did your parents, your family, your peer group expect from you?

7.) What did you suffer from?

8.) Did you experience anything like initiation rites?

9.) When did you feel strong?

10.) When did you feel weak?

11.) Which memories did you avoid while reading these questions?

It is interesting to search for normative elements in one's own gender biography and also to look for contradictions. Nobody is just male or female, but some behaviour is sanctioned by peers, parents, teachers, colleagues, etc. This is quite important in the work with youngsters, they have to find their way to a suitable gender performance, sexual orientation, handling of their body, and they have to deal with external expectations, violent social and interpersonal actions.
Sometimes, education in "gender-homogenious" groups (yes, we have just learned that gender is never homogenious, but words are limited and of course people identify themselves as "girls" or "boys", it helps to orientate and somehow there are simply no other easy options) can help to reflect the binary gender system, one's own gender performance and it's limits and also the handling of violence – as victim, perpetrator or witness.

Literatur

- Herdt, G. H. (1996): Third sex, third gender: beyond sexual dimorphism in culture and history, New York
- West, C./Zimmerman, D. H. (1991): Doing Gender, in: Lorber, J./Farrell, S. A. (Eds.): The Social Construction of Gender, Newbury Park, 13-37

3.4 SESSION FOUR: INTERSECTIONALITY

This little session wants to help to understand the main idea of intersectionality, depicts briefly some concepts and asks you some questions in the end. Let's go....

Focussing on inequality and marginalization in societies requires a concept which exceeds the limitations of gender as an isolated single category. Walgenbach et al. point to "Gender as interdependent category"[11] and try to answer the question: How can we integrate different social categories like gender, ethnicity, sexual orientation, class, age, religion and others in an analytical and productive way?

In the field of Gender Studies this question is negotiated with reference to the analytical concept of intersectionality and interdependency. [12]

11) Walgenbach, Katharina/ Dietze, Gabriele/Hornscheidt, Antje/Palm, Kerstin (2007). Gender als interdependente Kategorie. Neue Perspektiven auf Intersektionalität, Diversität und Heterogenität. Opladen & Farmington Hills: Verlag Barbara Budrich.

12) ibid., p.7.

> "The concept of intersectionality emerged in response to the inability of various singular analyses of structural inequality to recognise the complex interrelation between forms of oppression. For instance, while multicultural advocates of racial equality may fail to adequately acknowledge the gendered inequalities within their own minority groups, feminist advocates of gender equality may similarly fail to appreciate the ways in which racial stereotyping impacts upon different women's experiences of gendered inequality differently."[13]

13) Squires, Judith (2008).Intersecting Inequalities: Reflecting on the Subjects and Objects of Equality. The Political Quarterly, Vol. 79, No. 1, P. 53 – 61.

The term intersectionality was coined by Kimberlé Crenshaw. Her analysis of antidiscrimination laws in the U.S. showed the fact that these laws lead to a benefit for white women or black men. The specific situation of black women was unregarded. Crenshaw made use of a geometrical metaphor (a geographical intersection point), when she described the influence of overlapping systems, intersectional experiences of people who are women and black and multiple identities.[14]

14) Crenshaw, Kimberle (1995). Race, reform and retrenchment: Transformation and legitimation in antidiscrimination law. In: Crenshaw, Kimberle et al. (Hg.): Critical race theory. The key writings that formed the movement. New York.

http://www.heinsdorfergrund.de/assets/images/Kreuzungsbereich_Gewerbegebiet_und_Schneidenbach.jpg

The concept of intersectionality provides an analytical tool to study, understand and respond to the ways in which gender, ethnicity, class and other categories do intersect and expose different types of discrimination. Leslie McCall developed an analytical tool to study the complexity „that arises when the subject of analysis expands to include multiple dimensions of social life and categories of analysis“[15] She suggested three approaches, which are “defined principally in terms of their stance toward categories, that is, how they understand and use analytical categories to explore the complexity of intersectionality in social life [16]:

15) McCall, Leslie (2005). Managing the Complexity of Intersectionality. In: Journal of Women in Culture and Society. Vol. 30. No 3. 1771-1780.

16) ibid., p. 1773

The anticategorical approach is based on the deconstruction of analytical categories. Producing categories means producing differences and inequalities. Social life is considered as too complex to make fixed categories. This approach faces the demand for complexity in the broadest perspective.

The **intracategorical approach** is described as the “second” approach, “because it falls conceptually in the middle of the continuum between the first approach, which rejects categories, and the third approach, which uses them strategically.”[17] This approach gives the possibility to focus on specific social groups at points of intersection which are neglected.

17) ibid., p. 1773

The **intercategorical approach** – at the end of the continuum – requires adopting existing social and analytical categories strategically in order to compare and document inequalities among social groups as well as “changing configurations” of inequality.

CRITICAL COMMENTS TO THE CONCEPT OF INTERSECTIONALITY

The triad of Gender Race & Class strongly refers to the political and social structure of the United States. Therefore Knapp (2006) asks, if there are any potentials of an intersectional concept for the European context. And: Where are the limits of transferability of the analytical perspective?
Knapp refers to the impossibility, that the term Race can be used in an affirmative and descriptive way in german-speaking countries. In anglo-american countries, the categories Class Race & Gender were used as identity-categories. The question was, in which way individuals were effected by these categories and which experiences they made as people concerned.
A clear definition of the structural ground was missing for a long time. Therefore Klinger and Knapp (2005) speak about the “vacuousness of the discourses”, which certainly appears when the connections and interdependencies of the categories are discussed about. A solely indication of the intersections will not do (Klinger & Knapp, 2005).

The implementation process of **Intersectional Mainstreaming** needs a clear definition of main objectives, concretised for a certain field of interest. The project partners of PeerThink, a Daphne II project (2007 – 2009), have developed the following main objective for violence preventive work with adolescents:
PeerThink aims at building a ground for violence prevention with adolescents, which reflects the interconnection of categories like gender, ethnicity, educational background and other social structures systematically. In order to perform an effective anti-violence work, the relationships between multiple social dimensions have to be included systematically: violence prevention will become "intersectional". This new approach has been tested and evaluated during a two-year-period project.[18] www.peerthink.eu

18) http://www.peerthink.eu/peerthink/content/view/12/30/lang,en

Youth from Marseille performing a spontaneous street dance.

KNOWLEGDE SESSION:

- **What is the difference between diversity and intersectionality? Both have to do with different social categories, isn't it the same?**
- Diversity deals with the **difference** of social categories people either incorporate or people who are part of a group, company etc. bring with them. It can be one category that is in the focus (gender), two, ten, it can be religion, sexuality, skincolour etc. Intersectionality deals with the **overlappings of these different categories.**
  For example, in order to foster active fatherhood, a regional institution for family coucelling offers a tent camping weekend for children and their fathers is planned. Now, not all children have fathers at their disposal. Single mothers and lesbian parents might get the feeling, that they are not a complete familiy. So, three categories come together here with parenting: gender (mothers/fathers), life style (couple, single parent, patchwork family etc.) and sexual orientation (heterosexuality, homosexuality, bisexuality, etc.).
  Those parents, who are located in the intersection of femininity, single parenting and/or lesbian orientation, are not taken into account in this activity offer, they are located in a blank spot.
- Another difference is that diversity often focusses on a person's identity or their affiliations and there is a tendency to rather celebrate the multiple categories as a rich source

of ressources, competencies and knowledge than to focus them under a perspective of dominance relations. The question "who is seen as a 'proper' family in this society and who is not" can change the perspective, for example, on family support or everyday experiences in the supermarket.
These are only two possible answers, maybe you have more ideas. Let us know!

What can the anticategorical approach do with social categories (McCall)?

1) it deconstructs them

   YES | NO

2) it rejects them

   YES | NO

3) it shows their complexity, which makes it not advisable to use them for comparisons, because it will always be a reduction

   YES | NO

1) yes
2) yes
3) also yes

What does the intercategorical approach do with social categories (McCall)?

1) it uses them only as preliminary definitions

   YES | NO

2) it uses them strategically to analyse inequalities

   YES | NO

3) it uses them to change configurations of inequality

   YES | NO

1) yes
2) yes, possibly
3) also yes

What is the intracategorical approach (McCall)?

1) It observes the development of categorical restrictions

   YES | NO

2) It criticises homogenous group constitutions and traditional separations of identity categories

   YES | NO

3) It describes complex (identity) configurations and categories within one social group

   YES | NO

1) yes
2) yes
3) yes

We hope this short session on intersectionality was usefull for you (and the other sessions, too). If you have comments let us know.

The PeerThink Team

www.peerthink.eu

4.

>> Methods

4. METHODS

INTRODUCTION: CLASSIFICATION OF METHODS

Selected methods do not focus themselves directly on violence but all of them deal with the social differences and social inequalities which come up as a result of gender, ethnic, racial or class categorisation and related everyday experiences. They develop sensitivity for, recognition, reflection and discussion of social differences based on gender, class, ethnicity or race. Most of them are open methods and can be modified to address other social differences too (disability, age, religion, sexual practices etc.) or be focused on one or two social categories (e.g. gender and ethnicity) and their intersections. Some methods go deeply and touch upon how to recognise discrimination, anger, conflicts and violence which arise from social differences based on social categorisation and develop strategies how to deal with this feelings and situations (e.g. conflict resolution methods).

We classified methods according to the complexity of their structure as follows:

Starters, warming up methods or ice breakers which can only be performed at the beginning of the workshop for getting to know each other, to release the tensions and to bring participants into the working and exchanging mood.

These methods are

1.) **Me-Not Me**
2.) **Bingo**
3.) **Fruit Salad**

Advanced methods which can be further classified as:

- **Focused discussion methods** which are more complex than starters and go much deeper into structuring and discussing their subject but they still need a warm up method before their beginning and some of them also need a reflection at the end of them if it is not already part of their structure. Most of the methods fit into this category.

These methods are:

4.) **Barometer of Opinions**
5.) **Charades**
6.) **Four Corners**
7.) **The Big Win**
8.) **The Reciprocal Maieutic Approach**
9.) **Level Playing Field**
10.) **Four Fields of Discrimination**
11.) **A Baby is born**
12.) **Conflict Onion**
13.) **Anger and aggressive behaviour**

- **Self-sufficient advance methods** in which a kind of warming-up and preparation as well as reflection are already part of their structure. They can be used as a workshop in itself.

These methods are:

14.) Photo Project
15.) Violence Preventive Workshops
16.) As Real Life
17.) Constructions on Violence

In manual we included also two **programs** from France, which cannot be performed as a method but can be used as a framework of principles and guidelines how to develop violence and risk-taking behaviour preventive projects.

These are:

18.) Prevention of Risk-Taking Behaviour.
19.) Specialized Prevention Technique

M1 PEERTHINK STANDARD SHEET: ME – NOT ME

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[1]

ME – NOT ME	
Target Group/ Criteria for Access	Adolescents from the age of 14 years.
Material	Two flipchart papers with Me and Not Me
Learning Outcomes: - Knowledge, Skills, Competencies	- To get to know each other - To make visible people's motivation to relate to a social group - To make visible various affiliations of the group - To make visible subordinate social positions - To be sensitive towards differences - To recognise differences
Method Instruction	Have in mind you work with personal questions. Sometimes it can be difficult for participants to answer the questions. Thus, underline that everybody has the possibility to lie and create a nice, confident atmosphere
Step-by-Step Description	You as facilitator introduce the method to get to know and to pick group affiliations as a central theme. Signs with *Me* and *Not Me* are on each side of the room. Tell participants to go to each side of the room regarding the answer to the question. In the exercise the option 'in between' doesn't exist. The participants have to decide between *Me* and *Not Me!* Inform the participants that after your questions there is the possibility to ask questions on their own later on. Mention that everyone has the possibility to lie, whenever they feel uncomfortable with a question. Read loud some questions, which participants can answer with *Me* and *Not Me* (see questions at the end). After each question, it is important to stay for a moment and take attention, who belongs to which group concerning the question. Different belongings to different groups regarding different reasons become visible. >>

1) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	When the facilitator finished asking they open the round for the group to ask questions. Mention that the questions should be acceptable for the group. Don't ask too many questions or it will be difficult to hold people's attention. *Questions for debriefing:* - How did you feel to be alone or in a small group on one side? - How did you feel to be in a big group on one side? - What did strike to you? - What surprised you? - If someone asked in the end of the exercise ask for how it was to ask question yourself? - Did all questions have the equal significance for/in your life? - Are there anymore affiliations which were (not) considered in the exercise and for which you feel a strong belonging? Can you explain, which affiliations? - Why are these affiliations relevant to you? - Are there any differences of your attributions to the societal classifications?
Frame Conditions (Room, Space)	The room should be big enough.
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	Group size can vary from 10 to 25 participants. The method can be used at the beginning of a seminar or project. The method "As in real life" or the "Level field game" can follow further the process to work on different group identifications.
Comments and Experiences/Evaluation	
Source/Author	Anti-Bias-Werkstatt (http://www.anti-bias-werkstatt.de/)

>>

Questions:

- Are you the only child?
- Do your parents still live together (or if some of them died, lived together)?
- Who is still living in the city they were born in?
- Who is speaking more than three languages?
- Who has ridden a horse in their life?
- Who is going into a chapel/to church?
- Who has a German (Austrian etc.) passport?
- Who has religious friends even though you are not religious or your religion is different than the friend's religion?
- Who has kissed the impassionate man in their life?
- Who has kissed the impassionate woman in their life?
- Who is in love right now?
- Who feels disabled in some way?
- Who has been class representative?
- Who has lied in this exercise?
- Who has working class parents?
- Who knows quite a lot about any religion?
- Who has really beaten somebody?
- Who was really beaten up by somebody?
- ...

M2 PEERTHINK STANDARD SHEET: BINGO

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen [2]

BINGO	
Time/Duration	15 to 30 minutes
Target Group/ Criteria for Access	Youth aged between 12 and 18
Material	A Bingo-sheet and a pen for each student
Learning Outcomes: - Knowledge, Skills, Competencies	- To get in touch with the other participants - To learn names of the others - To become aware of the distinction between simple differences and dominance relations - To become sensitive regarding differences - To experience the principle of reciprocity, what means to be in the position of an interviewer and an interviewee alternately - To ask for differences - To see differences - To accept differences
Method Instruction	Bingo is an easy game. The aim of the game is to fill out two rows in a bingo-sheet. The person who filled out two rows is the winner. A row consists of five single boxes of questions which can be horizontal, vertical and diagonal. An example for a question is: Do you have 3 or more siblings? Do you like to listen to hip hop music? Or: Do you know what the Koran is and you can explain it in a few words?
Step-by-Step Description	First the facilitator introduces Bingo as a game that opens up the chance to get to know each other. You can ask the participants, if they know the common Bingo. Let the participants explain what they know. Than you can show a bingo sheet to the group. Explain that in this Bingo each person can ask questions to the others and will be asked back by the other students. Give one example for a question: Do you like to listen to hip-hop music? Point out that the questions are on different levels. The mission is to ask the other participants the questions in the boxes and to collect names in the particular box. Each participant can write a name of a person in the box if the question is answered with YES. The questioned persons >>

2) Blickhäuser, Angelika / Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	should write the name themselves into the box. Each person may sign only once in each bingo sheet. If the player has filled out two rows, the game is finished. The winner shouts BINGO! Now they can read the two rows with the questions and the names of the person who gave the answers. After finishing the game you can make a short debriefing with the following questions: - Are all questions on the same level? - Have some questions been difficult to ask? - Were there some questions that were difficult to answer? - What were easy and what were difficult questions/answers? - What was easier: to ask or to be asked? - Have you changed the row because you didn't want to ask a certain question? - What makes the difference between questions like "What is your favourite colour?" and "Do you live with a single parent?"

Applicability **- group size** **- recommendation about point of time or process (e.g."starter")**	The group should not be smaller than 12 persons. Bingo is a real starter
Possible difficulties **- group situation** **- point of process**	The participants should be able to read small statements on the Bingo-sheet.
Comments and Experiences/Evaluation	Even if the participants know each other quite well (e.g., a school class) they like to ask the questions and give answers. Bingo is a method to get to know each other. It is a real starter. But inside that you can use it got get a sensitisation for the difference between simple differences, for example a personal taste and power relations.
Source/Author	Bildungsteam Berlin Brandenburg e.V.

Comment: In the question sheet "LGBT" is used. LGBT = LesbianGayBisexualTransgender

Plays a musical instrument or likes to sing:	Do you like to cook?	Used to live in another country than in the current one:	Do you know what the Koran is and can you explain it in a few words?	Likes to see soaps and TV series:
Do you like to dance?	Has friends living in other town districts than their own one:	Lives together with a single parent:	Has birthday in the current month:	Likes to listen to hip-hop music:
Has their own room in the flat:	Speaks more than two languages:	Can explain the equal of Christian and Moslem religion:	Likes to live in their local town district:	Likes to play any kinds of ball games like soccer, basketball ...:
Wants to live abroad one day:	Likes to go to school and can say at least one reason why:	Can explain what heterosexuality means:	Can explain what racism means:	Is actually in love:
Know what LGBT means and can explain it:	Is connected with the internet at home:	Has two or more sister and brothers:	Has relatives who live abroad:	Likes to travel to other countries:

M3 PEERTHINK STANDARD SHEET: FRUIT SALAD

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[3]

FRUIT SALAD (IN DIFFERENT LANGUAGES)	
Time/Duration	15 minutes
Target Group/ Criteria for Access	Adolescents from the age of 12 years; mixed group with different language backgrounds
Material	Chair circle, flip chart
Learning Outcomes: - Knowledge, Skills, Competencies	- the multilingual reality - some words of a different language - to play with different languages - have fun
Method Instruction	Ask for attention that nobody will be pushed while changing places.

Step-by-Step Description	Fruit salad is a game of action – an original warm up method. The participants are sitting in a chair circle and are divided in to, e.g. three sub-groups called, for example "apples", "strawberries" and "cherries". One person is inside a circle of chairs where the other people are sitting. The person inside asks to change the place, for example to the group of cherries and the "cherries" have to follow the calling. Now the inside person tries to get a chair. The person who does not get a chair goes further on. The speciality is to use different languages. - Build a chair circle where everyone can have a seat. You as facilitator are inside the circle and have no chair. - Now you count the people like 1, 2, 3, 1, 2, 3 and so on but with names of fruits apple, strawberry, cherry, ... (if the group is very big you can count a 4th fruit like banana or peach or what ever you want). You are counted as one fruit as well. - After that the person inside the circle asks the people to change the place by calling, e.g. the cherries to change to trade places and they have to follow the calling. The call "fruit salad" means that everyone has to change the seat. The only rule is not move to the chair next to yours. >>

3) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	- When you have explained the rules you introduce that you will play that game not only in the common language of the majority but in other languages and you ask the students for translation of the words into other languages they speak like, for example Turkish, Russian ... So you might have the cherry in Russian, the apple in Turkish and the strawberry in Kurdish. - Write the words down on a flip chart/board. The students can teach the pronunciation for a while. This part has it own importance because of the recognition of the language, competences of Turkish, Russian, etc. speaking youth. - Now you can start the game again.

Variations	You can play with other groups of words like tools or ...
Frame Conditions (Room, Space)	
Applicability **- group size** **- recommendation about point of time or process (e.g."starter")** **- Framework/ Related Methods**	This method can be used as starter as well as warm up after a break or when the concentration level is low. Do not debrief the game. It is more on the level of experience than on cognition. The multilingual reality should be concerned as normality, not as exception. The game can not be played when people have physical difficulties to run around and change chairs. Or the game has to be moderated if the participants have physical difficulties to move.
Possible difficulties **- group situation** **- point of process**	Perhaps the students do not know the translation of each word. Let them call the mother, father, grandparents or whom ever. Or they have different words for the same thing. Look for a compromise. The important thing is to recognize the knowledge of the students.
Comments and Experiences/Evaluation **What is intersectional?** **What is the violent prevention?**	The intersectional aspect of this method is not on the obvious but on the mediate level. Our experience is that young people with migrant background are really happy when their second (or first) language is recognized, e.g. in school. At least in Germany young people with migrant backgrounds who speak two or more languages often have the experience that the non-German language is not appreciated. They like to present

	their non-German language and the classmates see their resources and not just their deficits.
Source/Author	Bildungsteam Berlin Brandenburg e.V.

M4 PEERTHINK STANDARD SHEET: BAROMETER OF OPINIONS

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[4]

BAROMETER OF OPINIONS	
Time/Duration	It depend how big is the group of participants, but at least 30 minutes.
Target Group/ Criteria for Access	Adolescents from the age of 12 years.
Material	Enough space to take over a position on a line between e.g., YES and NO or 0% and 100% to express an opinion
Learning Outcomes: - Knowledge, Skills, Competencies	- To get to know, what does violence mean for different people when topics according to violence are addressed - To get to know, which structural forms of violence exist - To see differences - To accept differences - To deal with different perspectives - To argue - To hear arguments - To change position because of arguments
Method Instruction	The participants are invited to express an opinion regarding to prepared questions or assumptions on a scale between e.g. YES and NO or 0% and 100%. First, the participants place themselves on the scale and after everybody has overtaken a place, second, the moderator asks for a statement.

Step-by-Step Description	1. It is important to bring out that in the barometer it is not the question to say the "right" thing, but more to argue for an own opinion. That is important, because pupils often have a feeling of being examined because of their opinions. 2. After you explain the scale of the barometer like e.g. the opposition of YES and NO or the continuum between 0% and 100%, where each person can take over a position, and also in between. >>

4) Blickhäuser, Angelika / Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	3. The questions or assumptions should be reconsidered for each group very well. One example: 1. Has everybody in Germany the same possibilities (of social mobility)? 2. Would you call yourself German or not? Would you say it is violence, when someone is listening to music with racist or sexist lyrics? 4. When every person has overtaken a place the moderator ask for the statements. The role of the moderator is to moderate but not to evaluate. It is important that the others listen to the statements of everybody. By this means, a differentiated discussion can emerge where the pupils often recognise that they don't know the opinions of the other students and they are surprised about the arguments. If somebody does not want to express themselves, they have the right not to state it verbally. 5. At times the moderator asks if someone wants to change their opinion and therefore, to take a new position in the barometer. 6. When each person made their statement and positions are changed, the moderator finishes the round and goes to the next question/ assumption. 7. Upcoming conflicts or interesting questions should be discussed in the ongoing seminar.

Variations	Posture-exercise (statues) There is a bag in the middle of the room, which serves as a symbol for different things: violence, school, town district, racism. The students should use their body and find a position that shows their attitude towards the particular topic, as well as in their bodily expression as concerning their standpoint (close to symbol/far from it). The expressions are not discussed directly but they can be used as material for next steps during the seminar.
Frame Conditions (Room, Space)	The room should be big enough so that everybody can overtake a position to express their opinion in a line.

Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	The group should not be smaller than 8 but not bigger than 20 persons. When the number of participants is big, the moderator doesn't ask everybody, but asks always if each person who has argued, who wanted to state/say something. The barometer is useful to enter in a theme but also to go deeper into a controversial discussion and to train to argue. Thus, on the one hand, it is a method to figure out what issues are discussed in a group and what could be a good theme for next steps during the seminar. One the other hand, it is a method to differentiate the discussion, to argue for a meaning, to train the own expression towards several questions or assumptions.
Possible difficulties - group situation - point of process	Conflicts can appear thus the group needs a ways to deal with them.
Comments and Experiences/Evaluation	The barometer is useful to differentiate discussions. The first step is not to speak but to think, where do I take place in a room or how to express something in another way like speaking. Variation: posture exercise (statues).
What is intersectional?	The questions/assumptions can refer to structural categories like social class (compare the questions of the example). But the participants define what relevance the structural category will have in their answers. Perhaps they stress other differences. Multi-perspectivity is underlined. The possibility to change their position shows flexibility or the possibility to change the perspective.
Source/Author	respect/Bremen (Germany).

M5 PEERTHINK STANDARD SHEET: CHARADES

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[5]

CHARADES	
Time/Duration	15 - 30 minutes
Target Group/ Criteria for Access	Adolescents from the age of 12 years
Material	Cards with terms which have to do with e.g. racism, gender, sexuality or social class in a broader sense
Learning Outcomes: - Knowledge,Skills, Competencies	- Introduction of central terms regarding gender relations, racism and social class - To experience the possibility to express (complex terms) on the non-verbal level - To express themselves (in another way than speaking)
Method Instruction	Charades is a game with two teams. The task is that one person mimes the terms without using words and their own team has to guess the term. After guessing the term or after one minute the time is over and it is the turn of the other team. The facilitator has prepared some cards with terms regarding to the theme of the project.
Step-by-Step Description	After explaining the general idea of the game, two teams are built up. Ask which group will start and who wants to start to perform a term towards their own group. Show the person who wants to perform the card with the term. Ask if the term is clear to them. If there is no understanding of the term take a new one. When the term is clear, ask the participant to pantomime the term to the others. Take the time when the participant starts. When the term is guessed or after one minute, it is the turn of the other team. Terms could be, for example, referring to racism: Foreigner office, affront, illegality, diversity, bi-cultural lovers, state of residence, asylum seeker, multilingual, colonialism, ... Terms could be, for example, referring to social class: rich, poor, worker, social welfare, unemployment >>

5) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	Terms could be, for example, referring to sexism: prostitution, homework, homophobia ...

Variations	If the group does not enjoy mime/pantomime, you can introduce other forms of expression, for example verbal explaining without using the term that the other group is supposed to be guessing (taboo) and drawing. Each category wins another number of points, e.g.: verbal 1, drawing 2, mime/pantomime 3 You must not introduce the terms but the group can find the terms for the other team and vice versa.
Frame Conditions (Room, Space)	Space to perform, to mime infront of the group
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	Even if Charades is a "warm up" method you should not start a seminar or project with this method. You should know the group a little to estimate how the atmosphere is between the participants. If you feel an atmosphere of depreciation, the method is not useful because you need at least a minimum of confidence.
Possible difficulties - group situation - point of process	Some participants can be a little shy. Empower but do not press them to do the pantomime.
Comments and Experiences/Evaluation	The terms you choose can differ a lot. They can be very common but also kind of abstract.
Source/Author	respect/Bremen

M6 PEERTHINK STANDARD SHEET:FOUR CORNERS

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen [6]

FOUR CORNERS	
Time/Duration	15 – 30 minutes, depending on the number of questions and participants
Target Group/ Criteria for Access	Adolescents from the age of 14 years.
Material	prepared questions and answers
Learning Outcomes: - Knowledge,Skills, Competencies	- Getting to know the other people and getting first hand knowledge/information - Learning diversity of individual backgrounds - Migration as a common experience in society - Visibilitiy of migration in everyday life experiences - Listen to the others - Telling something about themselves
Method Instruction	Introduce the method as one to get in touch and that the answers should not be discussed.

Step-by-Step Description	The participants answer several questions by taking over a place in one of the four corners of the room. Each corner is for one particular, provided answer. The participants answer one questions like: How many languages do you speak? Each corner symbolises an answers: Corner 1: One Language; corner 2: two languages; corner 3: three languages; corner 4: four and more languages. The participants choose one corner to answer the question. The participants discuss with each other on why they are in this corner. The facilitator goes around and asks for the background of the answers. Other questions can be: How many brothers and/or sisters do you have? None, One, Two, more? How many times did you move house in your life? The questions can refer on the issue of migration without focussing it: 1. Language competencies can point to a migration background. Young people with a migration background often grow up with at

6) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	least two languages. Regarding their language competencies the youngsters often are addressed in a problematic way that they don't speak any language perfectly but here they are addressed in a positive way like, "Wow, you are speaking like three languages, German, Turkish and English!". 2. The questing of moving home place is concerning that young people perhaps moved across borders or they have moved houses inside of a country.

Variations	It is also possible to use the four corners method in a way that the participants have to argue more. The questions would not be that individual but general like, for example: Where do you think violence comes from? people who experienced violence often become violent themselves violence is a human condition violence is a result of bad social conditions violence is a way to secure a dominant position
Frame Conditions (Room, Space)	A room, large enough to move, with 4 separated corners (shouldn't be too close).
Applicability - group size - recommendation about point of time or process (e.g., „starter") - Framework/ Related Methods	- The group should not be bigger than 25 and not smaller than 10 - It is a real starter method which may consider themes like migration without marking people as migrants/others
Possible difficulties - group situation - point of process	- If people have mobility problems it can be difficult to move for each question to a different corner - If someone does not correspond to any four corners answer they can stay for example, in the middle.
Comments and Experiences/Evaluation	
Source/Author	respect/Bremen, Bildungsteam Berlin-Brandenburg e.V.

M7 PEERTHINK STANDARD SHEET: THE BIG WIN

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[7]

THE BIG WIN	
Time/Duration	30 minutes to 1 ½ hour
Target Group/ Criteria for Access	Adolescents from the age of 14 years.
Material	Prepared sheets with questions or as power point version
Learning Outcomes - Knowledge, Skills, Competencies	- Getting to know the positions of the other pupils - To realise that different perspectives can have importance - To notice different opinions - To argue
Method Instruction	The "Big Win" is game based on questions. You can prepare the questions like what you want to discuss.

Step-by-Step Description	1. The game consists of sheets of paper with a question on the one side and a number of scores on the other (20, 40, 60, 80 or 100). These sheets are hanging at the wall with the numbers visible. Build teams of equal size, e.g. three teams. After building the groups the facilitator explains the game. 2. One after the other group chooses a category of knowledge, e.g. "racism" with a score, for example "40". If the person and/or the group can give the right answer, they receive that number of points. Each team has an account. The next player of the next group takes over and so on. 3. Some examples for categories of knowledge are: a) Boys (girls or gender), b) racism, c) violence, d) education. When picking the topics, you should consider what the group is concerned with.

7) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

Step-by-Step Description	4. Some examples for questions under the category "violence": a) What is the difference between aggression and violence? (20 points) b) What is the most violent institution? (40 points) c) Joker (60 points) d) Is name-calling violence? (80 points) e) You hear a racist joke from a student of another school class. What do you do? (100 points) boys a) What do you think about the statement: Boys do not play with dolls? Have a short discussion in your group and give a statement. b) The man is the head of the family – what do you think about that? (40 points) c) What are boys most afraid of? (60 points) d) Do you want to be like your father when you are an adult? (80 points) f) Your friend is lovesick. Please show in a little role game how you would make him feel better. (100 points) The questions are not very much directed on hard facts, but more on the attitude or consciousness. The intention is to have little discussions about the attitudes/answers. Make clear that it is often difficult to decide what is the real right or wrong answer.

Variations	Do it by power point versions: http://www.neue-wege-fuer-jungs.de/neue_wege_fuer_jungs/onlinespiel_mannopoli (german)
Frame Conditions (Room, Space)	
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	- Not more than 16 participants - The method can be used as starter to keep in mind what different opinions in the group exist.

Comments and Experiences/Evaluation	The game triggers many questions and possible conflicts. In the following time of the seminar should be a time space to give some background information on certain themes which triggered conflicts or raised questions.
Source/Author	respect/Bremen and "Neue Wege für Jungs"

M8 PEERTHINK STANDARD SHEET: THE RECIPROCAL MAIEUTIC APPROACH

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[8]
See also: www.danilodolci.it

	THE RECIPROCAL MAIEUTIC APPROACH (RMA)
	Definition: RMA is a process of collective exploration of possible problem solution and alternative paths that departs from the experience and the intuition of individuals.
Time/Duration	Maximum 2 hours (3 in some cases with a break) Maximum 20 persons to allow time for all to intervene
Target Group/ Criteria for Access	Disadvantaged youth Youth in general Adolescents and children Women and young girls Migrants Staff members All other kinds of "conflict groups"
Material/Preparation	Preparation might be needed. It's not always necessary and depends on the aim and theme. For example, Danilo Dolci used to organise encounters to discuss about the work of the organisation and in this case he asked the participants (volunteers and employees) to prepare themselves by reading documents and letters, etc. If you want a deeper reflection, asking for preparation (reading documents, research, bring an article or picture, etc.), it might be a good idea.
Characteristcs, attitudes and qualities of the facilitator	The facilitator should be someone with the following characteristics: - empathic - good in conflict solving/transformation of conflicts - capable of listening, summarising and giving feedback (in the form of clarifications that helps the others and the speaker themselves to understand the intervention) - good time keeping, but giving all the time needed to express ideas

8) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	- capable of doing a closing summary that gives a general idea about the discussion - not imposing his personality and own ideas, being open to every intervention - knowledge about the issue proposed
Learning Outcomes: **- Knowledge, Skills, Competences**	1. To fight against every kind of discrimination; 2. Ways to withstand blackmail and corruption anywhere 3. To develop the concept of active citizenship and strengthen the role of youngsters in the role of changing the society; 4. To educate towards peace and peaceful relationships 5. To educate to work in groups for cultural, social and civil promotion; 6. The Maieutic process activates and develops important competences and values as: 7. learning to understand group processes 8. respect for the other 9. learn to be active and involved in society 10. develop more self-esteem and more awareness 11. to be creative. 12. To increase awareness and sensitivity to the realities of oppression and privilege; 13. To transfer the experience in the group to one's own daily life; 14. Non-violent communication (listening, honest expression of oneself, respect for the others) 15. Sharing of power (in opposition to domination) 16. Individual responsibility 17. Active participation 18. Cooperation 19. Non-violence 20. Building complex images of reality 21. Confrontation 22. Valorisation of individual and group experiences 23. Creativity24. Awareness/self awareness 25. Learning of putting questions instead of imposing solutions 26. To promote and develop the intercultural dialogue; 27. To foster the use of non-violent methods, as the Reciprocal Meiotic; >>

	- Change as a continuous process. - RMA is a process that aims to bring change in social, political, economic, educational and individual spheres. - To cultivate stronger bonds and conflict solving attitudes among participants.
Method Instruction	The main tasks of the facilitator are to guide the communication, giving every participant the chance to talk, keep the time, reflect feelings and clarify interventions less clear or confuse.

Introduction **Step-by-Step Description**	Examples for different issues of discussion: - Two political parties don't agree on educational matters - Two youngsters don't agree what to do in the evening - Two countries don't agree about boundaries Conflict situations are often characterised by: - High interpersonal tension - Negative feelings (frustration, fear, anger, impatience - Low communication or absence of communication - Different perceptions of situations - Misunderstandings - Breakdown of relationships - Violent structures - Sexist structures Make sure everyone is there for the instructions. People joining after the exercise has begun may confuse and reduce the impact of the exercise. - Ask the group to sit in a circle. - The facilitator introduces the issue or a "good question" in some cases the participants are prepared before hand as they had already read written (in some cases the participants are prepared before hand as they had already read written materials) - The facilitator talks about the issue to discuss - The coordinator can intervene and give his own contributions. - Closing time comes when people are tired, when time is finishing; >>

	- Close by summarising and, if it is the case, talk about the next encounter, when, at which time, about what; - It is also a good idea to close by asking a short evaluation (maybe just in a few words) of the meeting.

Variations	The facilitator can develop statements based on conflicts, gender, sexual orientation, presence or absence of disability, spirituality, migration backgrounds, criminality, efficiency of team work, etc. to meet the aim of the discussed issue.
Frame Conditions (Room, Space)	This exercise works in any space which gives enough room to the group.
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	- Works with any number of participants from a minimum of 6 to 12 - In accordance with your organisation's thematic workplan you can develop respective sets of statements on other issues, which belong to the maieutic approach. - The opera Omni of Danilo Dolci
Possible difficulties - group situation - point of process	Different languages (translation is not always affordable)
Comments and Experiences/Evaluation	
Source/Author Bibliography	- www.danilodolci.it - Barone, Giuseppe: Una rivoluzione nonviolenta, Terre di mezzo and Altra Economia, Milan 2007; - Dolci, Danilo: La struttura maieutica e l'evolverci, La nuova Italia, Florence 1996; - Galtung, Johan: Peace by peaceful means, Sage – London 1996; - Goswami, Pooja: Conflict resolution, conflict forms, causes and methods of resolution. Deep and deep publications Pvt. Ltd., New Dehli 2007.

M9 PEERTHINK STANDARD SHEET: LEVEL PLAYING FIELD

Based on the Prevention Connection Wiki Project.
http://www.preventconnect.org/wiki/index.php?title=Main_Page

LEVEL PLAYING FIELD	
Time/Duration	Approx. 60 minutes
Target Group/ Criteria for Access	Adolescents from the age of 14 years. The method is feasible for a full group seminar with socially diverse participants.
Material	
Learning Outcomes: - Knowledge, Skills, Competences	1. To amplify the definition of both oppression and privilege with common examples. 2. To increase awareness and sensitivity to the realities of oppression and privilege. 3. To illustrate our own and others' mixed experience of oppression and privilege. 4. To demonstrate graphically that the "playing field" is not yet level (not understandable, needs clarification). 5. To challenge and reduce feelings of guilt, blame and denial regarding the experience of oppression and/or privilege.
Method Instruction	Instructor needs printed list of statements to put forward.

Step-by-Step Description	Make sure everyone is there for the instructions. People joining after the exercise has begun is confusing and reduces the impact of the exercise. 1. Ask the group to line up side by side in one line across the room. Have them face you and the flat wall or sidewalk behind you. There should be about equal space in front as behind them. 2. Instruct folks to offer respect to one another by remaining silent during the exercise. (You will have to repeat this often). 3. Tell the group you are going to read a series of statements about life experiences. After each one you will instruct them to move either backward or forward depending on their experience. >>

	Since "stepping" is something only people who walk do, try saying "move one space forward," rather than "take one step forward." At this point you should illustrate the size of the step/move participants should take each time. Determine this by the size of the room and the number of statements you're going to read. You don't want half the room nose-to-the-wall after only a few statements. 4. If a statement is not heard clearly, anyone can ask for "repeat." 5. Ask the group to hold the hands of the people next to them, and to keep holding hands as long as they can. If someone in the group uses a wheelchair or a walker, be sure the people on either side of them figure out how to keep physical contact. You tell folks here that at some point they have to let go. Later in the exercise, you may have to remind folks to let go rather than risk falling down. 6. Read the statements. Use the statements on the following pages (or write your own that you have selected for this group and design, gender and race, etc.). 7. When you have finished all statements, pause. Ask the group to remain where they are. Drop hands and look around. Ask them to note where they are, where their friends are. 8. Tell the group, "On my count of three, race to this wall." (Wall, line, sidewalk, whatever is behind you). You may begin to count immediately, leaving no time to really think about what you asked. Or you may wait a few seconds before you start the count and note how some people prepare for the "race." 9. Make a discussion for group evaluation of movements during the exercise.

Variations	The statements listed below all relate to race and class. You can develop statements based on gender, sexual orientation, presence or absence of disability, spirituality, et al, to meet the needs of your design.

Frame Conditions (Room, Space)	This exercise works in any large open space. You can use a wide hallway, the foyer to an auditorium, a gym, or an outdoor space. There needs to be an unobstructed wall, sidewalk or other “wall” or “boarder“. Participants need to have their hands free.

Applicability - group size - recommendation about point of time or process (e.g. "starter") - Framework/ Related Methods	- Works with any number of participants from a minimum of 6 on - This is a good exercise first thing in the morning or after a break, when you have had time to clear chairs, etc., from the space - In accordance with your organisation's thematic work-plan you can develop respective sets of statements on other issues, which belong to the inter-sectional approach.
Comments and Experiences/Evaluation	
Source/Author	- moMENtum II: Reaching Men to End Rape, April 22, 2006. - Compiled by UIUC Office of Women's Programs & Men Against Sexual Violence

Comments and further material to conduct the exercise

Statements on race/ethnic background and class situation:

1. If your parents spoke German/Slovenian/French/Italian/.... as a first language, move one space forward.
2. If, as a child, you had a room of your own with a door, move one space forward.
3. If you were raised in a community where the vast majority of police, politicians and government workers were not of your racial group, move one space back.
4. If you were denied a school access or promotion because of your race, move one space back.
5. If you can get your hair cut in most any hair salon, move forward.
6. If you're racial or ethnic group has ever been considered by scientists as "inferior", move one space back.
7. If your home, as a child, had more than 10 children's books and 30 adult books, move forward.
8. If you were discouraged from pursuing activities, careers or schools of your choice by teachers or guidance counsellors, move back.
9. If one or both your parents completed college, move forward.
10. If you have spent one year or more without health insurance, move back.
11. If you have never been harassed or disrespected by police because of your race, move forward.
12. If one or both of your parents never completed high school, move back.
13. If you can easily find hair care products, skin care products and band aids to suit your skin colour and hair, move forward.
14. If you ate donated charity "surplus" food as a child, more back.
15. If you read thoroughly about the history of your race in school books, move forward.
16. If neither you nor your parents had to spend any amount of time on public assistance, move forward.

17. If you, as a child, were ever told you were dirty, shouldn't touch someone's food, or drink from the same glass, because of your skin colour, move back.
18. If you have ever been told that your religion or spiritual belief was strange, primitive, heathen, or just plain wrong, move back.
19. If you can easily find a birthday, Valentine's Day, Mother's Day or sympathy card picturing people of your skin colour, move forward.
20. If your parents have ever lost a job, a promotion because you had to take considerable time off work to care for a sick child or parent, move back.
21. If, as a child, you were never told you must dress or act in a proper way because it reflect on your whole race, move forward.
22. If you needed braces as a child but you did not get them, move back.
23. If your religious holidays are regularly recognised by your countries calendar, move forward.
24. If you have ever been stopped or questioned by police or other people about your presence in a particular neighbourhood, move back.
25. If you never had to wonder if you were admitted to your school to meet an affirmative action goal, move forward.
26. If you had a relative of any generation who was lynched, move back.
27. If you have never had to hand a grocery store cashier food stamps for your food, move forward.
28. If you have seen the owner of a purse (or other valuable) close it, move it or clutch it tighter when you approached, move back.
29. If you have never been followed by the security guard in a store, move forward.
30. If, when you were growing up, you were regularly told you couldn't eat all the milk or food you wanted because there was not enough, move back.
31. If you or any relative was ever forced to live in an internment or relocation camp, move back.
32. If you or members of your family have ever lived downwind from a nuclear test site, move back.
33. All those who themselves or whose parents could not legally vote for any period of their lives, move back.
34. If you go to a private high school, move forward.
35. If you were taken to art galleries or museums by your parent(s), move forward.
36. If you or a relative has ever been imprisoned, move back.
37. If you were rewarded as a child in school for being assertive and speaking your mind, move forward.
38. If you have an immediate family member who is a doctor, lawyer, professor or other "professional," move forward.
39. If your classroom opportunities or grade was reduced because of your race, move back.
40. If a relative of any generation was sterilised against your will, move back.
41. If you or family members have ever lived in housing built on hazardous waste sites, move back.
42. If, as a child, you vacationed outside your country, move forward.
43. If you commonly see people of your race or gender in positions of leadership in business, the courts and government, move forward.
44. If you own a personal computer, move forward.

45. If your bags have never been searched in a store or airport, move forward.
46. If you fear being attacked at night, move one space back.
47. If you were raised in a community where the vast majority of police, politicians and government workers were not of your gender, move one space back.
48. If you have never worried about being called a slut, move one space forward.
49. If you never had to worry about finding the ramp entrance to a building, move one space forward.
50. If you can practice your religion without fear, move one space forward.
51. If you have ever not gone to a restaurant, friend's house, or business because you felt it would be too much of a hassle, move back.
52. If you rely on someone to dress, feed, or take you to the bathroom, move back.
53. If you have ever worried about what to wear to keep yourself safe, move back.
54. If you have never seen one of your culture's religious leaders used as a sports mascot, move forward.
55. If you have been required to keep your sexual orientation a secret to keep your social alliances, move back.
56. If you have ever feared being a victim of a hate crime, move back.
57. If you never had to leave home 30 minutes early for a meeting because it takes longer to use public transport with bad handicap access, move one step forward.

Group evaluation of the movements during the exercise:

How did it feel to be in your position at the end? (Before the race to the wall)
Help people talk about their feelings of guilt, anger, apathy, confusion, frustration.

How did it feel to have to let go of your friends' hands?
There will often be very touching comments here.

What did you notice about your reactions as the exercise progressed?
There is often a lot of laughing, playful jostling at the beginning. Things get serious fast. Help people pay attention to the change in feelings.

What did you think and feel when you looked around at the end? (before the race to the wall). **Was there anything that surprised you about people's positions? Including your own?**
Often folks will be surprised that a friend is so far away from them, when they thought they had much in common. Others will be surprised at the opposite: folks they never thought had similar experiences to them remained nearby.

How many "cheated" or adjusted their step size, e.g., took larger steps backward than forward? Or did not move when they could have? Why? What feelings or thoughts prompted you to do that?
Some folks will start feeling guilty after they move forward several times. They

may start to shorten their forward steps and take large steps when a statement moves them back. Folks who are moving backward often, may also adjust their moves. Have people talk about what was going on for them as they altered their moves.

What was your first reaction to my instruction: "Race to the wall?"
Some folks near the front will remark: "There was no need for me to run, I was so close." Others may say, "I ran hard anyway." Those near the back may say either; "I ran as fast as I could, because I was determined to get there," or "What was the point, no matter how hard I ran, I wasn't going to win."

Someone will always question the validity or necessity or values represented by the wall: "Just because you or society says that's the wall we would race to, doesn't meant I have to. I can establish my own values or goals." While, of course, people do have some control of their "goals," it is crucial to point out that regardless of how individuals may value or define "success" or "achievement," the society has some pretty concrete criteria (education, money, power, etc.). Usually, the person who challenges the validity of the whole wall notion, is someone with quite a bit of privilege.

What does this exercise show us?
At some point after the exercise is complete, tell the group the name of the exercise. Help them have a discussion about the politician's and media use of the "level playing field" propaganda.

- None of the exercise statements was about any individual's choice or decision. Each was dependent on parents, other people or social circumstances. While recognising the feelings of guilt and blame that can arise, reinforce this "no choices" point.
- None of the statements, or any person's position at the end of the exercise, has anything to do with how hard people worked, how smart they are, how well-intended or determined they were.
- Many of the statements relate the multi-generational impact of oppression and privilege. While there is no denying that substantial social change has occurred, it is still true that, at least, some of the effects of oppression from one generation do impact subsequent generations.
- The statements in the exercise (and the life experiences they represent have a cumulative effect. People of colour do not have just one opportunity denied; women do not experience just one incident of harassment, etc.
- In the exercise, no matter how fast or hard folks near the back run, they will not beat the front folks to the wall. Relate to perceptions and reality in the comments: "women have to work twice as hard as men" or "people of colour have to be twice as qualified as whites," etc.
- What emotional responses might logically be evoked by these common, repeated and expected (by adulthood) experiences? (by both the target and privilege groups?)

  You can begin here to talk about internalised oppression and internalised privilege. The feelings, particularly of young people (in target groups) of "Why bother? I can't get there," or "I can't do that." The assumptions by people in privilege groups of "I accomplished that simply on my own merit and

determination."
- The "playing field" is NOT level. Race, class, gender, etc. (depending on which issues are addressed in the statements of the exercise) continue to have significant influence on people's access to the opportunities of this society.
- There remains a need for programs like affirmative action.

M10 PEERTHINK STANDARD SHEET: FOUR FIELDS OF DISCRIMINATION

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[9]

FOUR FIELDS OF DISCRIMINATION	
Time/Duration	40-60 minutes
Target Group/Criteria for Access	All groups
Material	A sheet of paper and a pencil to write down our own experiences in the first step (see below)
Learning Outcomes: - Knowledge, Skills, Competencies	- Reflection of own participation in discriminatory behaviour, possibility to talk about experiences as victim or witness of discrimination - Develop strategies for situations of discriminatory behaviour - Learn from others' experiences - Develop skills in interaction for situations in which violence or discrimination appears - Strengthen competencies to interfere in situations of violence
Method Instruction	The activity is based on personal experiences with discrimination, inequalities and different positions of power.

Step-by-Step Description	**First step** (individual work; 15 min.) Ask the participants to think about four different situations they experienced: 1. an experience in which you used discriminatory behaviour or violence against somebody else 2. an experience in which you were victim of discriminatory behaviour 3. an experience in which you were witness of a discrimination or violence against somebody else and you did not interfere 4. an experience in which you were witness of a discrimination or violence against somebody else and you did interfere Each participant writes down notes.

9) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	Optional: Ask participants if they had wished to have acted in a different way with any of the situations experienced, and if yes how. **Second step** (working group; 20 min.) Split the group into working groups of 3-5 persons. Ask participants to exchange their answers within their group and to talk about their experiences. **Third step** (plenary discussion; 10 - 20 min.) Ask participants in a plenary discussion about their findings and results from the group discussions. Talk about different strategies in dealing with these situations.

Variations	
Frame Conditions (Room, Space)	Possibilities to change from single work to small group work and back into plenary session
Possible difficulties group situation point of process	Participants can be confronted with very unpleasant situations they experienced in the past. Trainers have to have good competencies in dealing with participants feelings of helplessness and frustration.
Comments and Experiences/Evaluation	
Source/Author	Jasmine Böhm, ZARA – Zivilcourage und Anti-Rassimus-Arbeit Original Source: Wenzel, Florian M./Seberich, Michael (Hrsg.) 2001: The Power of Language. Bertelsmann Stiftung. Gütersloh.

M11 PEERTHINK STANDARD SHEET: A BABY IS BORN

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[10]

A BABY IS BORN	
Time/Duration	60 minutes or 90 minutes, depends on how much time is devoted to discussion
Target Group/Criteria for Access	Youngsters as well as adults (like, practitioners, in adult education)
Material	Cards with social opposites written on it, which means that on each card only one category is written (one card, on which is written "boy", the other one "girl", etc.) Flipchart
Learning Outcomes: - Knowledge, Skills, Competencies	- To understand that gender is only one of the social categories and therefore it should be understood in the social context together with other social categories (class, ethnicity, handicap, etc.). - To learn that gender is affected by other social categories, such as class, ethnicity, and vice versa. - To reflect gender, social class, ethnicity, sexual orientation, etc., as sources of social differentiation and discrimination. - To recognise the intersection of social categories in everyday situations.
Method Instruction	Before the workshop starts the moderator should prepare 30 cards with its' opposite sites, such as boy/girl; child of a single mother/child with both parents; dominant ethnic majority/ marginalised ethnic minority; ... and two flipcharts, one for 'successful child' and one for 'less successful child'.

Step-by-Step Description	Participants sit in a circle. The moderator asks participants to imagine that they are to become mother or father of a child and what would they wish for the children in the future in terms of their opportunities. Each participant gets two randomly chosen cards. The moderator asks participants to bring their cards and place it on either of the flipcharts and explain to the group why they have chosen the 'successful' or 'less successful' flipchart. Then moderator asks >>

10) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	for participant who has the opposite card to come foreword and place it on the flipchart and again to explain their decision. The process is repeated until all cards are on the flipcharts. Synthesis and discussion follow focusing on the relevant questions: What makes a person less or more successful? Why are certain categories or certain poles of categories described as 'winners' and the other one as 'losers'? What is the relation between social categories and equality and discrimination? Any possible links to violence? Any links with everyday experience?

Variations	The opposites can vary according to cultural, social context of the group of participants. If children are participants of the workshop cards can be written to describe friends (successful, less successful friend).
Frame Conditions (Room, Space)	Enough space to form a circle and to have enough space that all participants feel comfortable seated in the circle and place to put the flipcharts.
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/Related Methods	The best size of group is approx. 15 participants. This method can be used as a starter to introduce the role of social categories (gender, class, ethnicity, etc.), to sensitise participants about taken for granted issues based on stereotypes and prejudices. The method can be used also later in the workshop process together with some theoretical input.
Possible difficulties group situation point of process	The role of the moderator/facilitator is crucial, they should be well into the topic of discrimination, (in)equalities, racism, xenophobia, etc.. This is important, especially in the last part, when synthesis and discussion takes place in order not to reproduce stereotypes and prejudices, but to analyse and reflect social categories, their intersection in terms of people's opportunities in everyday lives.
Source/Author	Method by The Oxfam Gender Training Manual (Suzzane Williams with Janet Seed and Adelina Mwau; Oxfam UK and Ireland, 1994) with some moderations by Slovenian Peerthink group.

M12 PEERTHINK STANDARD SHEET: CONFLICT ONION

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[11]

CROSS-CULTURAL ONION	
	Solution in managing cross-cultural, cross sectional orpeer-group conflicts

Time/Duration	11/2 –2 hours
Target Group/ Criteria for Access	Social workers, peer and youth workers, teachers, community-workers and mental health workers
Material	Flip chart, writing materials (papers, pencils, participants (6-18 persons) and 1 facilitator/moderator, chairs, one case (conflict situation)
Learning Outcomes: - Knowledge, Skills, Competencies	Appropriate in resolving protracted conflict situation and when little or no time is available, participants get knowledge of cross-cultural and cross-sectional dynamics embedded in peer group violence, it reduces complexity, hidden messages/wishes would be clear, widens participants focus, different points of view, it increases the possibility of reaching a decision. Handles group dynamics effectively, saves time, solution based, every person is a participant, reduces tension, modifiable Curiosity , ability to wait, good concentration, Solution based interventions, systemic theories, group dynamics, reflections ability, cross cultural mediation and conflict resolution, etc.
Method Instruction	Explain the method and the adaptation in cross-cultural and intersectional conflict resolution.
Step-by-Step Description	**1 step:** Case study: facilitator gives the guideline for the intervention: creating 3 groups, each group with a minimum of 2 and a maximum of 6 participants. G1. conflict narrator(s) , G2. hypothesis builders, G3. solution makers, and the silent observers. (10 minutes) **Step 2.** Group 1 seats at inner circle (Group 1 is made up of the persons who are confronted with the problem or who feel affected. These persons should narrate every facet of the problem. The facilitator/conflict mediator asks questions

11) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	to clear ambiguities. At the same time Group 2 listens to the problem narration and at the same time writes down whatever they think were the explanations, hypothesis /causes of the problem and why the troubles linger so long (here it is very important to note that hypothesis are assumptions and constructs for a particular situation. The third group listens at the same time and make notes for possible solutions to the problem. (20-25 minutes) **Step 3:** Now G2 is sitting in the inner circle and exchanges their hypotheses together, and the counsellor asks questions for better understanding (20 minutes) **Step 4.** Group 3 seats in the middle and exchanges their views/ ideas to conflict resolution, based on the information from the first and the second groups (20 minutes) **Step 5.** Groups 1 to group 3 and observers: consider together the appropriateness of the solutions suggested. They are also allowed to make amends. The decision for putting the resolution into practice would be reached (20 minutes)

Variations	Application in a conflict situation, place of work, cross cultural settings, family conflicts, community conflicts
Frame Conditions (Room, Space)	At least 25m2 room space, with good ventilation
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/Related Methods	6-18 participants Towards the end: first explore the expectations and wishes of the conflict partners, understand the conflict dynamic, to reduce tension and give appreciable solutions cross cultural mediation and conflict management, cross cultural contract "carousell", conflict free communication (Marshall Rosenberg)
Possible difficulties group situation point of process	Knowledge of cross cultural dynamics, hypothesis, difficult for people with little or no knowledge of migration dynamics/cross cultural competencies
Comments and Experiences/Evaluation	Participants tell their impressions, etc.

Source/Author	adopted from systemic interventions: architecture and designs for counsellors and change managers from Roswita Königswieser and Alexander Exner, Klett-Cotta, 2006 modified for cross cultural conflict resolution (Liviuns Nwoha 2007)

M13 PEERTHINK STANDARD SHEET: ANGER AND AGGRESSIVE BEHAVIOUR

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[12]

ANGER AND AGGRESSIVE BEHAVIOUR	
Time/Duration	3 hours 15 minutes
Target Group/ Criteria for Access	Youth aged between 15 and 25, coming from disadvantaged town districts, young people in potentially difficult situations
Material	2 x DinA 4 sheets of card pinned to opposite sides of the wall marked 'ANGRY' and 'NOT ANGRY', Flipchart paper, Marker pens, Copies of anger role play cards
Learning Outcomes - Knowledge, Skills, Competencies	- What is an aggressive behaviour? What is linked to the anger? - What do others think about e.g. anger, a certain behaviour (like being unkind to an animal), etc.? - Discussion of topics related to oneself - Listening - Dealing with other opinions - Expressing a statement - Respecting others space - Self-reflection - Debating, acceptance of other opinions and, sometimes, managing conflict,
Method Instruction	Explained in each step of the method Preparation should be made on anger, conflict and violence.

Step-by-Step Description	**That makes me so angry! (20 minutes)** 1. This warm-up game opens the training session by recognising that anger is an emotion that we all feel. Everyone gets angry if a situation triggers a certain feeling or thought. This can be as a direct response to what has happened or a reaction due to a previous experience. The volunteers will begin to reflect on the difference in personal triggers by reviewing the answers shared within the group. 2. Explain to the group that you are going to read out a series of situations that may or may not make them feel angry. Introduce the two sides of the room with the >>

12) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	>> 'ANGRY' and 'NOT ANGRY' cards and ask the volunteers to move towards the area that most represents their feelings. 3. Encourage the group to be honest with their reactions. Reinforce the point that anger is an emotion as valid as any other, and that we all have a right to feel anger at certain situations. 4. As the activity progresses, review the process with the group. Why does a certain situation provoke anger? Are there commonalities? For example, do the majority of the group become angered by rudeness or disrespect? **Recognising the signs (30 minutes)** 1. Divide the group into two groups and ask for a note-taker and spokesperson to be nominated from each group. 2. The task is for each group to list ten physical symptoms that are recognisable as the body's expression of anger. Prompt points: Red face, Sweaty palms, Pointing finger, Invading personal space, Shouting/swearing 3. Invite the two groups to join together and each spokesperson to share the points that have been made within their group. Encourage the group to discuss the symptoms listed. How easy was it to contribute to the list? Are these feelings familiar to the group? Ask the group to consider how easy it will be to recognise the signs of anger in young people. **Resolving conflict (20 minutes)** Introduce the idea that to resolve conflict in a potentially difficult situation you need to: 1. Recognise the signs – step back from the young person and make sure you are not invading their space. Try and position yourself nearer the door and do not allow yourself to be blocked in. 2. Listen – listen carefully to what is being said and try not to butt in with your own opinions or recollections. 3. Reflect – reflect back what the young person is saying to show that you understand. Clarify facts and ask additional questions to diffuse anger and encourage the young person to explain what is wrong. 4. Resolve – Agree a specific solution or action with the young person. It may not >>

change the situation much but it will make them feel that something is being done. It also helps the young person to take control of the situation and the solution themselves.
If these fail you need to move yourself to the safest place.
Make sure that your volunteers are quite clear that you are not asking them to place themselves in danger or physically tackle aggressive young people. This session is about recognising the signs and trying to diffuse the situation and, if all else fails, getting away. Additionally you can stress that as volunteers they have not given up their human rights to be safe and protected – if they are in a situation that is escalating out of control make sure people know the number for the local police and the project manager on duty.

In practice (1 hour 30 minutes)

1. Introduce the idea of working through potentially difficult situations using role-play. The aim of this is to build confidence and have an opportunity to put into practice new skills in a safe environment.
2. Divide into groups of four. Two will play volunteer youth workers and two will become young people they are trying to engage. Hand out a similar paragraph (for examples see below) to each group.
3. 30 minutes for the role-play to develop, encouraging the young people to give the volunteer youth workers as hard a time as possible!
4. When you can see that they have nearly exhausted the role-play, ask the volunteers to come out of character and in the smaller groups work through the following questions.
   - What is making the young person angry?
   - Is it direct or indirect anger?
   - Is it possible to resolve the conflict?
   - Write up an action plan to diffuse the situation.
5. Finally ask the group to come together again to share their action plans. Question and support the groups in challenging each other. Prompt points:
   - How easy was it to maintain your position?
   - Could you empathise with the young person's point of view?
   - How frustrated did you feel? >>

	- Did you manage to agree a conflict resolution? **Staying safe (30 minutes)** Remaining in the large group devise safety guidelines for managing angry/aggressive behaviour. Prompt points: - Listen to what the young person is saying. - Look carefully at body language. - Assess danger to yourself and others using the project. - Act – resolve the situation or move away.

Variations	
Frame Conditions (Room, Space)	One room with enough space to move around and to have to side where we can walk through - maybe room or place to split in smaller groups
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	- group size: 8 to 12 - recommendation about point of time or process: Time is important in this method, enough time should be left but leaders should also be careful not to let time go because it may come to difficult situation with too personal stories. - Framework/Related Methods : Participants should know a little about the topic which is worked on, discussions about anger and violence should have had happened before. You can find methods linked to that one in the website written in Source of this method sheet
Possible difficulties - group situation - point of process	- group situation: it's better if the leader already know a bit the participants of the group - the leaders should have good experience because some situation may come to conflict or emotional arousal if it's not well done.
Comments and Experiences/ Evaluation	You can find different methods on the website (below) and you can download them in 8 different languages
Source/Author	T-Kit on Social Inclusion - Partnership on European Youth Worker training tool : http://www.youth-partnership.net/youth-partnership/publications/T-kits/8 or www.training-youth.net

THAT MAKES ME SO ANGRY !!

Someone jumps in front of you in a queue.	You lose your house keys.
You are made late by someone delaying you.	Somebody is rude about your family.
You overhear someone criticising your work.	The phone keeps ringing but when you answer no one is there.
You are stuck in a traffic jam and you need to get home.	A group of teenagers block your path in town.
You are short-changed in a shop.	A friend keeps borrowing money and never returning it.
You see someone being unkind to an animal in the street.	You accidentally bump into someone in a crowded room, apologise, and they swear at you.
You express your opinion and someone laughs and tells you not to be ridiculous.	You read a newspaper article about an assault on a young child
The football team you support loses.	You are accused of something you have not done.
You get caught out telling a lie.	Something you buy is faulty, you return to the shop but they won't give you your money back.
You do not win the lottery by one number!	You are asleep and are woken by loud music from next door.
Someone keeps asking you to do something you do not want to do.	You go to make a call and realise your mobile is out of credit.

ANGER ROLE PLAY CARDS

- Samantha has been barred from your club for two weeks for starting a fight. Tonight she turns up and demands that you let her in.
- Zak and Isaac are playing pool. Zak pots the black by mistake and starts shouting at Isaac for nudging him.
- Cerys is crying in the toilet. Tanya has started going out with her ex-boyfriend. When you ask if she is okay Cerys tells you to **** off and mind your own business!
- You discover Jake outside on the steps of the project drinking cans of lager. You remind him that the club rules are no alcohol and ask him to move off the premises. He replies shouting: "It's a free country isn't it? I can sit here if I like!"

M14 PEERTHINK STANDARD SHEET: PHOTO PROJECT

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[13]

PHOTO PROJECT	
Time/Duration	At least 2 days for preparation of pictures + 1 day for presentation/exhibition
Target Group/Criteria for Access	Youth aged between 12 and 18, coming from disadvantaged town districts, potentially having everyday life experiences with violence (as victim, perpetrator or witness); maybe it's reasonable to divide older participants in girls' and boys' groups in order to have more concentration and less direct heteronormative dynamics.
Material	- Photo equipment (best: digital cameras, spot lights, computer) - Paper, pens - If wanted: stuff for dressing up, masquerade - 2 rooms
Learning Outcomes: - Knowledge, Skills, Competencies	- What is violence - What do others think about e.g. violence, a certain town district etc. - How violence is interlinked with bad social conditions. - Discussion of topics related to oneself - Listening - Deal with other opinions - Present oneself without words, express a statement - Self-reflection - Debate and maybe conflict, acceptance of other opinions
Method Instruction	**Preparation:** discussion of different topics, e.g. how much violence exist in the particular town districts, which forms of violence have you experienced/witnessed, violence in schools, racism, sexism, ethnicity, social inequalities etc... Can be done by discussion methods like "Four corners" or "Barometer of opinion". Work on bodily and facial expression (e.g. "Charades") **Main part:** Development of five questions on the particular topic (violence, ghetto, school, etc.) in pairs. Photo shooting: Portrait photos will be taken by everyone. The pose or the attitude on the >>

13) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	photo should be an answer to their own questions. The presentation of the photos should be in public.

Step-by-Step Description	This method is best to use when the issue of violence (including structural violence like racism, discrimination due to education, gender etc.) has been discussed before. The method works as consolidation and for concering oneself with a topic in depth. It is also useful to work on bodily and facial expressions before, exercises from theater or improvisation performances can be done to become familiar with expressive forms of acting. - Discussion in small groups on selected topics like: violence at school, violence at home, violence at the town district or "living in a ghetto?"; topics were selected by seminar leaders. - Collection of questions concerning the chosen subject(s) like in a brainstorming, visualisation on a big paper, presentation of all papers. - Each participant selects 4 to 6 questions out of all questions. - Participants go together in pairs to prepare themselves mutually for the photo shooting. That means they rehearse their attitude how to answer the question by enacting a posture. After the reheasal they go to a separate room where the photo equipment is built up and develop an answer to each question. Again they discuss with each other and with one of the seminar leaders how to express the answers. Seminar leader takes pictures. The other participants play a game (e.g. the big win) or discuss something with the other seminar leader until it's their turn. The pictures should be put on two compact disks and will be presented as an "installation" via led-projector on another day and at a different place (more public). One could see two different pictures at the same time, each picture staying for approximate 10 seconds. The questions which were answered could be read beneath the photo. A discussion can be done afterwards, which pictures were significant, irritating...

Variations	Pictures can be presented in any other way, but public attention is a factor that values the participants' work in a special way: Pupils can experience the feeling that they matter and that they get credit for their (publicly presented) opinions. In case of multi-media education the participants can work out the presentation form themselves. Print out pictures and arrange them as a photo exhibition in a gallery.
Frame Conditions (Room, Space)	One room for photo shooting, one for group (in case of separated girls' and boys' groups: 4 rooms). Could be good to do it outside the school to create a certain distance, especially when school is a topic to discuss about (like "is there violence at your school?" etc.). Possibility for public presentation (school or district celebrations etc.)
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	- Group size: the smaller the more intense. Not more than 14. - Working in pairs with an adult can be quite intense. This can make this method a "highlight" in a seminar. Pupils should know a little about the topic which is worked on, discussions about violence should have had happened before.
Possible difficulties - group situation - point of process	Can not be done with one seminar leader. To be able to address violence concretely the leaders should be trained and prepared on that subject with an intersectional approach while preparing workshop.
Comments and Experiences/Evaluation	Since pictures work without language, the dogma "every pupil must speak German" is overridden a little, the participants can use other forms of expressions. This is also an opportunity for students who are rather shy or silent to presents themselves and their opinion. Some students use the opportunity to celebrate their friendship by pulling their friends into the picture. This is an important statement and should be supported, as long as they don't hide behind them. The individual should be in the focus.

M15 PEERTHINK STANDARD SHEET: DESCRIPTION OF A METHOD WHICH IS CARRIED OUT WITHIN THE GOOD PRACTICE EXAMPLE

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[14]

VIOLENCE PREVENTIVE WORKSHOP FOR PRIMARY AND SECONDARY SCHOOLS	
Time/Duration	90 min (two school hours with 5 min break)
Target Group/ Criteria for Access	- Target group: children and youngsters, 10 to 21 year old - Access: Schools should allow the workshop to take place. It is very helpful if they prepare the class on the thematic field.
Material	Sheets of paper with imagined scenes on conflict and potential violence for work in small groups.
Learning Outcomes - Knowledge, Skills, Competencies	- The idea of "personal boundary" - Understanding of "conflict" and "violence" and what are the differences between them. - The concept of "self-image" and how it is linked with conflict resolution and violence. - The influence of media and culture. - Self-empowerment - Encouraging of (self)reflection in terms of expressing emotions and controlling behaviour - Examples of non-violent communication and conflict resolution - Respect for the personal boundaries of the other
Method Instruction	

Step-by-Step Description	1. Introduction of the workshop leader 2. Reorganisation of the classroom (making a round table with chairs) 3. Introduction of the concepts "my physical space" and "my personal space in which I feel comfortable" and conversation about questions like: Do you feel comfortable enough? Do you have enough space to move? Introduction of the 5 basic rules which have to be respected during the workshop. The rules are written down, the moderator explain them one by one and ask children for their agreement: - there is enough time that everybody >>

14) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

Step-by-Step Description	expresses his/her opinion, we do not talk when somebody speaks; - speak from your own experiences; - it is OK if you do not want to talk; - you can disagree with what has been said but do not judge the person because of his/her opinion; - the rule of confidence. 4. Ice-break exercise: one by one tells his/her name and one of his/her good qualities. The importance of fostering positive but realistic self-images is underlined. 5. Introduction of the concept "self-image": how we experience ourselves and others and how we think that others experience us (positive/negative self-image). The importance of experiences is stressed. 6. Introduction of the concept "conflict resolution": children brainstorm on the idea of conflict, definition: conflict means differences in opinions and IS NOT violence. There is nothing wrong with conflict; it is an expression of our diversity. Conflict resolution strategies presented: conversation and compromises. 7. Discussion about connectedness of conflict, violence and self-image: for example how good or bad self-esteem influences on dealing with a conflict. 8. Discussion on the influence of the messages from cultural environment (for example mass media's images, cultural stereotypes on gender and ethnicity) on our self-image. 9. Work in small groups – recognizing the violence: description of the imagined scenes written on sheets of paper (is it about conflict or not, is it about conflict or violence, what would be the non-violent resolution) and reporting the conclusions. 10. Putting back the classroom in starting situation. 11. Evaluation, praise of the children for their work and farewell. 12. Reporting to the class teacher.

Variations	The topics on which particular workshop could be focused on are: - violence - non-violent communication - conflict resolution

	- discrimination - self-image - human skills - sexual identity - "I have acted violently too" Workshop leaders decide by themselves or in discussion with the school about the focus of the particular workshop. Workshops vary also in terms of who is conducting the workshop. It is preferable (and practiced in most of the cases) that the workshop is conducted by two workshop leaders, one male, one female. When this is not possible the workshop can also be performed by a single workshop leader, however, it influences the quality of workshop. Beside this the workshop leaders are extremely sensitive and flexible to the situation and atmosphere in the group and they might pick up some situation which occurs during the workshop and develop some discussions or activities around it. Therefore each workshop is unique.
Frame Conditions (Room, Space)	Enough space to form a circle and to have enough space that all participants feel comfortable sitting in the circle.
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	The best size of group is approx. 20 - 22 children. The workshop has to be carried out in school time and not as an external activity.
Possible difficulties - group situation - point of process	One or more kids dominate situation or act destructively (in that case the leader should have an individual conversation with these kids).
Comments and Experiences/Evaluation	
Source/Author	Association against violent communication, Ljubljana

M16 PEERTHINK STANDARD SHEET: AS REAL LIFE

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[15]

AS REAL LIFE	
Time/Duration	1 ½ to 2 hours
Target Group/Criteria for Access	Adolescents from the age of 14 years
Material	Role-cards for the participants; several questions (see below) regarding different social discriminations and privileges; a large room where the participants can make steps, according to the number of questions asked.

Learning Outcomes:
- Knowledge, Skills, Competencies
	- Analysis of unequal distributions of opportunities between the members of different social groups
	- Idea that society is structured by dominance relations (like by class)
	- Norms, values and symbolic representations are interlinked with ensuring dominance relations
	- Dominance relations and forms of representations are effecting the individuals
	- Learning experiences with the concept of structural violence
	- To distinguish between individually controllable and non-controllable mechanisms of social hierarchies (social background, gender, physical abilities / challenges, sexual orientation, age, family and children, income and property, citizenship, etc.)
	- To perceive different positions of people in society as cause of social inequality
	- To be sensible for the experiences of people with different backgrounds
	- To inspire empathy for excluded and underclassed individuals
	- To be able to
	  - analyse social differences
	  - analyse different relations of dominance
	  - connect individual experiences to structural and institutional reality
	  - to develop empathy

Method Instruction	The method can be used as a central step for dealing with the following questions: >>

15) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

	- Who is privileged, who is discriminated against in society? - Who is well represented in public, who is not? - How do people deal with privileges and discrimination on the individual level? The role cards should be adapted very good to the group of participants concerning age and knowledge. It is important to be well prepaired to answer open questions during the debriefing, e.g. regarding the different residence permit status in the country.

Step-by-Step Description	*As real life* is a simple role game with short role cards. The only possibility to act regarding to several questions is to move forward or to stay still (for roles cards and questions look at the extra sheet). Depending on the answers the participants give to the questions they move forwards or have to stay behind. The result is an image of society with certain dominance relations. 1. You tell the students you will perform a simple role game. The only thing to do is to move foreward in the case of the answer YES or to stay if you answer with NO. 2. You ask the participants to stay in line at one end of the room. Everybody gets a role card and s/he should take two minutes to get familiar with the role. If the role is not clear, it is possible to ask the facilitator. Be careful that nobody from a discriminated minority group takes a role close to their actual social position, which means you should know at least a little bit about the participants. 3. When everybody is ready you start with the questions. Introduce the questions in the way that everybody should give the answers like they think they would answer according to the role. If somebody is not sure ask to remember that question and the feeling of insecurity for the debriefing. But for the moment each person should answer individually without discussing it among the group-members.

	6. **Debriefing** The Debriefing is a very important part of the method. While still standing in the positions after the last question, the facilitator asks everybody what their roles were and how they felt in their current position. Go through each question and ask for insecurities regarding the answers. If there are any real wrong answers on the level of facts (like e.g., regarding different rights to move depending on the residence permit status) make short in-puts on that topic. The discussion can be structured by following the questions that were asked during the game. Topics for the analysis can be, for example: - Who was in the fore, who behind? - Why did different groups of people move forward with different speed? - Which people were restricted by which mechanisms? And, what mechanisms made the front people so fast? - Does the game make visible societal hierarchies? - Along which lines of difference does inequality arise? (For example: gender, age, un/employment, ethnic background, income, sexual orientation, religion ...) - How do different forms of inequality interact with each other?

Frame Conditions (Room, Space)	Big room, enough space to move.
Applicability - group size - recommendation about point of time or process (e.g.“starter”) - Framework/ Related Methods	- The group should not be bigger than 16 but not less than 10 people. - You should know the participants already to estimate what the issues of the group are. - The participants should know each other a little. Thus, in the time before you should have created a nice atmosphere. - The role cards and questions must be adapted to the age and knowledge of the participants; you can invent some new cards if necessary.
Possible difficulties - group situation - point of process	One of the biggest problems in this method is to confront marginalised people with their own discrimination, without making them feel embarrassed. Thus, it is important that individual people do not get a role card that is extremly >>

	near to their personal real life, because then they might refuse to play. If this happens, take a minute and talk to the person and try to find another role, let the person choose one.
Comments and Experiences / Evaluation	The discussion might last awhile, so people might want to sit down. They might after the first step asking them how they feel in their position in the room.
Source/Author	Baustein zur nicht-rassistischen Bildungsarbeit http://baustein.dgb-bwt.de/ (revised by Peter Wagenknecht)

QUESTIONS

1. Can you move freely, for example, leave the city or travel? (freedom of movement)?
2. Do you have enough money for the basic goods of everyday life (bread, soap etc.)? (basic economic needs)
3. Do you have a place where you can stay / where you are safe? (habitation)
4. Do you have an occupation that gives you satisfaction and recognition? (labour)
5. Do you have a health insurance or can you afford to see a doctor if necessary? (health care)
6. Could you have a walk at night without fear? (personal safety)
7. Can you call the police if something happens to you? (state protection)
8. Could you walk down the street hand in hand with your lover without being afraid of negative reactions from other people? (visibility, recognition)
9. Can you vote and be elected at the next elections? (political participation)
10. Do television and the media give a somewhat satisfying, differentiated picture of the life people like you have? (media representation)
11. Can you do what you want in your free time -- are you free of care duties to other persons? (social obligations)
12 Do you have someone who takes care of everyday domestic obligations for you? (cooking, cleaning, washing support)
13. Could you -- if you wanted -- afford a whole day of shopping or to go to a spa or beauty farm? (luxury)
14. Do you have access to education, do you have opportunities to increase your knowledge and skills? (education)

ROLE CARDS

Advice: The roles are examples. For each group you have to adapt the card concerning the backgrounds and situations group members are in. It is important that discriminated people do not repeat/reiterate their discrimination.

16 year old school girl with a religious minority background (for example, Muslim in a Christian environment). She lives with her parents who own a small grocery shop. She's very sporty and plays in a soccer club. Currently she has no boyfriend.
40 year old homeless man, member of the ethnic majority, alcohol addict, makes his living from begging and casual work.
21 year old student, female, with a religious minority background (for example, Muslim in a Christian environment). She has a boyfriend from another religious background, but her family does not know.
25 year old student, female, member of an ethnic minority. She is a lesbian, lives in a shared flat. She works as a waitress to finance her studies.
19 year old Roma man who lived in Germany before, but was sent back two years ago. Tried to get back to Germany but was sent back again. He has no vocational qualification. He lives together with his girlfriend in a shared flat. He is looking for a steady job or vocational training.
23 year old Roma man, stateless (does not have the national citizenship), heterosexual, unmarried, has no children. He earns his living from casual work, mostly at construction sites.
31 year old transsexual woman, had a sex-change operation in Thailand. She emigrated from another country here, has the right of residence and working permission. Speaks with an accent and works in a bar. She would like to get married and to live as housewife.
19 year old woman, homeless, drug addict for two years now. She pays for her drug consumption by stealing. She is a member of the ethnic majority, she is very thin and looks ill.
23 year old student, member of the ethnic majority, lives with his parents who have known for a long time that he is gay. He has a steady boyfriend. His parents accept his lover.
36 year old dentist, who runs her own practice and has a very good income. She is a member of the ethnic majority, a lesbian, lives with two children from a former marriage and her partner.

33 year old social worker, member of the ethnic majority. Suffered a car accident which left him partially paralysed, sits in a wheelchair, gets a disability pension, lives with his parents. He is dating a woman who uses a wheelchair.
27 year old illegal immigrant, female, fled from her home country because of sexual violence and torture. She did not get the asylum. She is a single parent with two children, works as low-paid home help.
18 year old student, female, lives with her parents. Member of the ethnic majority, loves to go out a lot. Her parents work a lot and make quite good money. She is in trouble with her parents since she started dating a guy from an ethnic minority.
38 year old department chief, steadily employed by a big car company, earns a good living. Member of the ethnic majority, married, has two kids after whom his wife is looking/taking care of. He's an alcoholic – which nobody knows except his wife.
16 year old schoolboy, white skin, lives with his parents. He has two younger brothers. Both parents are unemployed; the family does not have much money. He works after school, so he has a bit of money for stylish clothes. He fell in love with a boy from the parallel class, but so far hasn't told anyone.
20 year old dental assistant, female, steady occupied, earns an average wage. She has an immigration background. She is lesbian, lives single. Her employer regularly demands unpaid overtime from her.
23 year old skilled worker, steadily employed with a big car factory, earns quite a good wage. He has an immigrant background (2nd generation), is heterosexual and he is single, has no children. Loves to smoke a joint (hashish) before he goes to bed.
25 year old woman, ethnic majority, no vocational qualification, unemployed, heterosexual, single parent with two children, the family lives on social welfare.
29 year old woman from Ethiopia, black skin, has a university degree in Geography, but is unemployed. She's married with a department chief (who is member of the ethnic majority in your country). She looks after the two children.
56 year old former mid-level manager, member of the ethnic majority, unemployed for now 8 years, because the enterprise closed down. He cannot find a job in a permanent position, lives on social welfare. He could not afford his car anymore and he had to move to a smaller flat. He is divorced and has a 15 year old daughter who lives with her mother.

38 year old owner of a construction company. Member of the ethnic majority, unmarried, has no kids, is single. For the household, he has a low-paid home help who is an illegal immigrant. He likes to go out quite often and has many affairs – mostly with his secretaries. He goes regularly to the gym and drives a fast car.
17 year old asylum seeker from Ghana without family. He lives in an accommodation for under-aged refugees. He lacks knowledge of the country's language. He has no lover.

ALTERNATIVE ROLE CARDS:

You are a computer specialist from Belgium, working in a big international company in France, you are 32 years old, single.	You are a	You are a
You are a 17 year old male youngster from Germany, going to high school, you had your "coming out" a short time ago to some good friends. Your parents still don't know you are gay.	You are a	You are a
You are a woman from Sri Lanka, 24 years old, you have lived in Italy for the last 1 ½ years and you have asked for asylum.	You are a	You are a

M17 PEERTHINK STANDARD SHEET: CONSTRUCTIONS ON VIOLENCE

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[16]

CONSTRUCTIONS ON VIOLENCE	
Time/Duration	2-3 hours
Target Group/ Criteria for Access	Youngsters (12-21)
Material	Cards, flipchart-paper, marker, pin-board, pins (optional: camera and beamer)
Learning Outcomes - Knowledge, Skills, Competencies	The introduction and discussion on the existence of many different societal categories referring to the following questions: What are they? How are they constructed? How do they work? How are they linked to violence? Connection between living conditions and probability of violence occurrence: and the stereotype that go with this assumption/stereotypes/ prejudices/clichés To see and get aware about the visibility of the complexity of societal living conditions To get a broader picture/awareness raising. Self-awareness and interpersonal skills Encourage the development of self-awareness and good interpersonal skills Deal with difference Listen actively, discuss and argue Discuss stereotypes, prejudice and roots of inequality To recognise that violence is a multifactoral phenomenon that cannot be linked to certain categories only.

16) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

Method Instruction	"Constructions on Violence" is a method, where participants create/construct two persons: a violent and a non-violent one. Each person (randomly chosen) gets cards in which social categories (for example, gender, religion, race, ethnicity, sexual orientation, health condition, etc.) are written and put them on a wall under "violent" or "non-violent" person, where they think the card with a certain category should be placed in order to describe violent or non-violent person.

Step-by-Step Description	1. Open up to the topic of violence by brainstorming 'what is violence'. (write on board/flipchart) - Where do you perceive violence? - What forms of violence do you know? - Who uses violence/violent behaviour? 2. Now, the 'construction' will begin. The facilitator/moderator of the workshop pins up the prepared paper, where two persons will be constructed, violent and non-violent. person 3. Participants select their cards with different social categories and the 'construction' begins by putting cards on the paper under violent or non violent person, where they think the card with a certain category should be placed in order to describe a violent or non-violent person.. 4. The discussion follows about the constructed persons (take a picture if you use a projector) focusing on a following questions: - What is the difference between a violent and a non-violent person? - Which categories "determines" a violent person and which a non-violent person? 5. Changing cards from one side to the other and discussing after each change, whether the person is still likely to use violence. (The moderator decides on which category they want to focus on.) 6. After some changes, take another picture and compare with the first picture. Work on the differences. (using the current picture >>

	and projecting the "first creation" with the projector onto a wall) 7. Summarise the findings of the group 8. Feedback round with participants
	CARDS: (SEVERAL CARDS FOR ONE CRITERIA) **M.: Name of the created person.** In the test-version he was male, 18: **Age:** 18, 35, 67. ?? (preselection is recommended) **Sex/Gender:** male/female/hermaphrodite (opens up additional topic): M. doesn´t have a definite sex. He looks like a man, but he also has the genitals (womb & vagina) of a woman. ([Example]). (People like M. are call hermaphrodites.) **Religion:** *simple version 1.:* M. is not a religious person – he is no member of a church. M. is a religious person – he is member of a church. *Complex version 2.:* M. is not a religious person. He never goes to church. M. is strictly religious and goes to church regularly. M. is a practicing Buddhist and meditates daily. M. is a pious Muslim who daily prays towards Mekka. ... **Race/Skincolor:** M. has the same skincolor as most of his fellow citizens. M. has a different skincolor than most of his fellow citizens. **Disabilities:** M. is fit and has a strong and healthy body. M. uses a wheelchair since he was a small child. He has got strong arms and shoulders.

	Sexual Orientation/Sexualities: M. fancies men. He loves to kiss his partner. M. loves women and men, as long as he enjoys it. M. fancies women. Nothing else comes to his mind. **Migration background:** M. is of Turkish nationality. At the age of 14 his family moved from Ankara to "Austria". ((change)) M.s parents were born in Austria. M. has been living in "Austria" since his 4th birthday. His parents are from former Yugoslavia. (one could differentiate here) **Health status:** M. is depressive and pessimistic. He doesn´t fancy life much. M. is a cheerful, bright, merry and full of the joys of life kind of person. He always looks forward to the challenges of life. **Employment status:** M. works in a metal-processing-company as a shift worker. M. is on the dole and looking for a job again. M. works half-time in an office. The other half, he looks after his son. **Personal network status:** M. has a lot of friends and acquaintances. Most people know what he is like in a split second. He sees his family regularly. M. lives solitarily and knows few people. In everyday life he talks little, unless he has to. **Reproduction work:** M. doesn´t bother about housework. He doesn´t need that. M. handles housework regularly, for "those are things, which have to be done!" **Income:** M. has never been at the seaside and doesn´t own ski equipment. ((change)) M. always goes to the seaside for 3 weeks during summer. In winter time he spends all in all two weeks at a famous wintersport-resort.

	Drug consumption: M. drinks alcohol regularly. M. is a drug addict since his 14th birthday. Once a week he uses heroin. M. doesn´t do drugs and rarely drinks alcohol. M. smokes cigarettes and drinks beer from time to time. He has also tried to smoke pot/marihuana once. **Lifestyle:** M. doesn´t have hobbies and doesn't know what to do with his leisure time. M. has a lot of hobbies and many ideas how to spend his free time, alone or with others. Relationship status: M. currently is in stable relationship. M. lives alone and not in the relationship. M. lives in a shared flat as a single. Level of education: M. doesn´t have a positive school leaving certificate. M. owns a general qualification for university entrance. A university degree is what he strives for. M. is a skilled motor mechanic with master craftsman's diploma. Community Membership: M. hates clubs and associations. Sometimes he visits a road show. M. is member of a sect and wears their secret gown or uniform. He stands to the strict rules of his alliance. M. is part of an organic farming and animal rights activist group that tries to live independently from societal necessities. **Social background – Milieu:** M. derives from a workers family that appreciates gainful employment and solidarity. M. comes from a farm where he had to work a lot. Traditional dancing and singing have been very important in his family. M. derives from a family that runs a company for decades. The family is member of an elitist club. (e.g.: Rotary Club)

Variations	Use few categories for in depth discussion
Frame Conditions (Room, Space)	"good" working atmosphere and spacious room
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/ Related Methods	In trainings: Small groups of 6-10 (depending on the target groups competencies) Method can be embedded in longer projects on awareness raising, intercultural, anti-violence, social competency trainings etc., but can also be used in school lessons with more participants Not as starter/in the beginning of a group process
Possible difficulties group situation point of process	Methods needs a minimum of reading and comprehension competencies, conflicts in the group should be addressed first, to be able to include each participant in the discussion
Comments and Experiences/Evaluation	The method has been tested once in a group of six boys the age of 13-15 embedded in 4 hours workshop on masculinities and gender relations, sexualities and violence. Therefore a man the age of 18 was constructed either violent or non-violent person. The usage of all categories would take a lot more time than available in the test-workshop. It would also be recommendable to work on several days with different categories. The group of boys, where the method was tested had low concentration capacities, so more breaks in between would be necessary – body-work and games should accompany the method. One should decide on the main interest of the method for the current session – stick to that plan during the discussion otherwise it's likely that you find yourself and the group talking about "everything and nothing"
Source/Author	Fritz Reinbacher & Elli Scambor (Men´s Counselling Center Graz), Ziva Humer (The Peace Institute, Ljubljana)

M18 PEERTHINK STANDARD SHEET: PREVENTION OF RISK-TAKING BEHAVIOURS

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[17]

PREVENTION OF RISK-TAKING BEHAVIOURS	
Time/Duration	2 years
Target Group/Criteria for Access	16-20 year old youngsters in situations of social rupture presenting acts of incivility and of delinquency, on educative follow-up.
Material	Sports and music materials, video tools
Learning Outcomes: - Knowledge, Skills, Competencies	To reduce the educative rupture by working on the improvement of behaviours. Confront the management of their failure with a real life project. Allow them to regain their marks, necessary for stabilised social integration. Fabricate tools for answers. The target group is composed from a diversity of social problems allowing taking into account the individual on the basis of the group. Ability of the young person to adhere to the concept of the project.
Method Instruction	Development of the modalities of the project in common, individualised run, traceability of the evolution of the youngster, confrontation with adaptation to the reality of everyday.
Step-by-Step Description	Spotting of the group through the work in the street, the social presence in the life places of these youngsters; identification of the problems and setting in synergy with the project.
Variations	Variation depending on the social context of the quarter and the ability of the targeted public to assume the phases of appropriation of the project.

17) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

Frame Conditions (Room, Space)	Utilisation of sport rooms from partner associations in the district (boxing clubs); participation to hip hop battles, urban dance halls; forward budget proper to the activities; qualified technical supervisory staff. It is good to have a qualified supervisory team of specialized educators and diploma in sports and urban culture.
Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/Related Methods	- Mixed groups of 12 youths. - The necessity to establish a strict planning with a timeline or individual or collectives phase reports with the group. Not to hesitate to carry over or to cancel the scheduling if the group is not ready to evolve together. - Two persons at least as referents of the project from the beginning to the end.
Possible difficulties - group situation - point of process	The group can change or not in its life depending on its awareness and their evolution. The group or some negative leaders don't adhere anymore to the project.
Comments and Experiences/Evaluation	Evaluation method with a progression leaflet. Work on the behaviour through video. Final evaluation reported to the financiers of the project
Source/Author	Website of ADDAP www.13:addap13.org

M19 PEERTHINK STANDARD SHEET: SPECIALISED PREVENTION TECHNIQUE

Based on RealGeM & GemTrEx, with adaptations referring to Blickhäuser & Bargen[18]

SPECIALISED PREVENTION TECHNIQUE	
Time/Duration	Permanent professional exercise
Target Group/Criteria for Access	Group or individual from 11 to 21 years old (maybe from Youth welfare), presenting difficulties in terms of social integration, academic or professional difficulties, family problems, ... Criteria for access Free adherence of the youngster, no assignment with reference to a name, respect of anonymity
Material	Base of activities (sports, culture, integration work camps, ...) + 1 good pair of shoes for the street worker
Learning Outcomes: - Knowledge, Skills, Competencies	Immersion and intervention on a territory where peer violence problems could take place (urban or rural areas) - Deep knowledge of the territory (in terms of geography, population, resources, phenomena of peer-violence or risk behaviour...) - Knowledge about the existing contractual plans (education, integration, juridical...) - Go towards the target group - Ability to listen - Deal with shoring up of the capacities of the public - Accompany the treatment of the difficulties of the public (individual dimension) Educative techniques - Street-working - Individual accompany in terms of education - Local social development - Diagnostic (social, of the situation) - Project development (individual, collective, in partnership) > Annual educative action projects - Orientation - Work with the families - Evaluation > Annual evaluation of the educative action

18) Blickhäuser, Angelika/ Bargen, Henning von (Hrsg.) (2006): Mehr Qualität durch Gender Kompetenz. Ein Wegweiser für Training und Beratung im Gender Mainstreaming. Königstein/Taunus.

Applicability - group size - recommendation about point of time or process (e.g."starter") - Framework/Related Methods	The action takes place on the territory of life of the target public (public and private places). The supplementary technical means are found either internally (big organisations) or by means of the local social development (resources from partners, resources of the public, financiers, ...)
Possible difficulties - group situation - point of process	The realised collective projects can refer to groups of 5 to 15 individuals in average and can vary in duration, from one day to one year, sometimes more. The base used (sports, culture, integration, ...) is always chosen in order to favour the educational objectives (work on the self image, valuation of the group and the individuals, impact on the situation of the youngster and on his environment (family, quarter, ...) The supervising teams are often multidisciplinary (specialized educators, educative coaches, technical instructors, animators, etc.), each of them being specifically involved in this sphere of competence.
Comments and Experiences/Evaluation	- Lack of free adherence - Errors in the diagnostic - Wrong appreciation of the demand In order to avoid these difficulties, the projects are discussed by the teams of educators and validated by the local manager and director
Source/Author	The specialized prevention is a specific sector of social action in France and a facultative competence of the local authorities (Conseils Généraux). The intervention of educators by immersion on sensible areas is the main particularity. The action is supposed to have an impact in the medium term, as the case may be in the long term and aims to reduce the individual and collective phenomena of exclusion. The intervention is supposed to be general (global apprehension of the problematic of the territory) and is based on the forces of the concerned territory in order to reduce the phenomena of risk behaviour and of violence.

5.

>> Guidelines and Tools for Analysis

5. GUIDELINES AND TOOLS FOR ANALYSIS

In this section we display tools for the intersectional analysis of projects, documents, interviews and group situations like seminars or lessons. In the PeerThink project we used these methods in order to decribe good examples of intersectional peer violence prevention project, which you find in the National reports under http://www.peerthink.eu/peerthink/content/blogcategory/29/120/lang,en/ .

1. The CHECKLIST helps to find out if a project is an intersectional violence prevention project.
2. The GUIDELINES FOR OBSERVATION are intended to analyse situations/ actions regarding intersectionality.
3. The GUIDELINE FOR SEMI-STRUCTURED INTERVIEWS with central questions for interviews with professional experts and group discussions with young (participant) experts help to prepare and conduct different forms of interviews.
4. The GUIDELINE ON DOCUMENT ANALYSIS includes a guideline which helps to analyse concrete texts.

1. CHECKLIST:
WHAT IS AN INTERSECTIONAL VIOLENCE PREVENTING PROJECT?

In search of good practise projects that use intersectional approaches and methods in their anti-violence-work, criteria are needed to define innovative and promising conceptions. This checklist should help to draw nearer questions of practical realisation, for the assessment of projects in PeerThink as well as for projects to check themselves.

1. To get to know the project's conceptual understanding of violence, it is important to find out which forms of violence stand in the center of concern, which forms are less important or are not/can't be addressed: Which forms of violence shall be prevented? (What is the project's conceptual understanding of violence?)

	Fully addressed	Partly addressed	Not addressed
Physical violence (beating, scratching, shoving, "happy slapping", etc.)			
Psychic violence (bullying, exclusion, name calling, controlling, etc.)			
Material violence (robbery, black mail, ripping off, etc.)			
Sexual violence (abuse, insults, rape, harassments, etc.)			
Structural violence (poverty, disadvantages due to class, gender inequalities, etc.)			
Violence of groups			
Violence of boys			
Violence of girls			
Violence against boys			
Violence against girls			
Violence againsts migrants			
Violence of migrants			
Homophobia			
Other:			
Comments :			

2. Often violent acts can only be understood by deeper insight into backgrounds, social rules or other factors that has to be pulled together. These understandings play a prominent role in the resolution of violent conflicts. What knowledge does the project have about motifs, reasons and connections of violence?

3. Violence prevention differs according to the stage in which violence is addressed: At which stage(s) of violence occurrence does the project intervene?

	Fully addressed	Partly addressed	Not adressed
Before violence occurred (primary prevention)			
In situations and contexts of probable violence occurrence (secondary prevention)			
After violence occurred (tertiary prevention)			

3.1 Does the project identify certain risk groups?

Peers at risk to act violently	
Peers at risk to become target of violation	
others	

3.2 How are these groups identified as "risk groups" (statistical evidence, experience etc.)?

3.3 Does the project rather focus on victims of violence or witnesses or perpetrators or a combination of these?

Victims	Witnesses	Perpetrators	A combination

3.4 Are there any prevention strategies that take into account that perpetrators are victims at the same time, either because they have become victims of violence before or because in a violent situation (like reciprocal violence) they perform both roles?

4. Are any specific approaches or methods used?

	Often used	Sometimes used	Not used
Mediation			
Conflict training			
Assertiveness training			
Anti-aggression Training			
Restorative justice (e.g. reconciliation of perpetrator and victim)			
Information of the public			
Other:			
Other:			

Other:			

Comments:

5. Which aims does the project follow?

	Fully	Partly	Not at all
Self-Empowerment			
Self-Reflection			
Improvement of social awareness			
Capability of conflict management			
Controlled behaviour			
Avoidance of (re)delinquency			
Changes in the social structures of person's lives			
Institutional changes			
Protection of a certain group			
Deliver knowledge on minorities to the public			
Other			
Other			

6. For which target group was the project designed (originally)?

	Central	To some extent	Not at all
Peer groups			
Boys			
Girls			
Disadvantaged children/adolescents			

Members of minority groups			
Members of majority groups			
Migrants			
Other:			
Other:			

6.1. Does this target group really use the project/do these targets groups really use the project? Or is it (also) used by others? (describe changes)

7. How old are the participants of the projects?

	Most participants	Some participants	No participants
Under 12 Years			
12-15 Years			
15-18 Years			
18-21 Years			
Over 21 Years			

8. Violence prevention does not necessarily mean to talk about violence all the time. So which topics play a role in the project?

	always	often	sometimes	never
Violence				
Gender				
Culture				
Migration				
Drugs				
Sexuality				

Family				
Money				
Sports				
School				
Participation				
Democracy				
Work life				
Religion				
Personal development				
Other:				
Other:				

9. How is the project financed?

10. What is the project's duration?

11. Which body or institution is responsible for the project (e.g. district authority, private company etc)? Does violence prevention play a role in their policy?

12. How many people work in the project?

	Amount of ...	Less than 10 hrs/ week	Between 10 and 30 hrs/week	More than 30 hrs/week
Administrator	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Manager	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Social worker	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Psychologists	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			

Educator/ pedagogue	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Social scientist	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Student	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Freelancer	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			
Other:	Female			
	Male			
	Other			
	Migrant background			
	Non-migrant background			

INTERPRETATION OF ANSWERS:

Question 1
With this question we can see not only which forms of violence are adressed (and therefore occur) but also if there is a certain awareness of group affiliation concerning these acts of violence.

Question 2
In this questions, causes and circumstances of the occuring violence is adressed: does a project act on a superficial or pragmatic level with the aim to just stop violence or does it take into account rather complex interplays of factors, does it have an understanding of every violent act as having a certain history, conflicting moral values on the perpetrator's side etc.?

Question 3
This question wants to specify the moment of intervention in a temporal sense: Primary prevention is likely to have a broader approach because it takes place when no violence has occurred yet. To undertake secondary prevention means to have specified certain risk groups or risky situations and places. Tertiary prevention has to deal with a post-violence situation, therefore it might be the most concrete approach, because it has to adapt to that setting.
Since the three forms of prevention are a theoretical modell, this question gives the possibility to show mixed forms.

Question 3.1 & 3.2
Prevention not only deals with concrete persons at risk, sometimes risks groups are also conctructed by social discourse. Does the project name any of such groups and is there any information about real experiences?

Question 3.3 & 3.4
Here we want to know if there is a certain focus on victims or perpetrators or witnesses or if the project even deals with all of them (in cases of reciprocal violence this is even more complex and also underresearched and not sufficently conceptualised). Please note, that the role and the experience of helplessness of witnesses of often underestimated. Connected to question one we can figure out who is mostly in the focus.

Question 4
In this question we try to define how the project works and if it uses any specific methods or approaches. This is important for the description of good practise.

Question 5
Together with question 4 we can possibly figure out, which definition of subjectivity the project has. Is it about personal development or does it want to protect other people from getting harmed?

Question 6.1 & 6.2
We want to find out if there is a discrepancy between the original target group, for which the project was designed, and the actual users. Projects are effected by developments and we want to know if the original conceptualisation hits reality.

Question 7
We need this question to find out if the project's target group is also ours.

Question 8
Maybe some project workers follow a rather narrow definition of prevention and talking about e.g. religion does not belong to preventive work. But with this question we can see if the peers' evironments play a role in the project and if topics of their everyday life are adressed. It can tell us if the project uses a rather integrative approach.

Questions 9, 10, 11 & 12
Many projects face the problem of a short life, low or insecure finances or too less staff. We need such information in order to formulate political recommendations. We need to know if violence prevention is backed up by the institutions' policies.
It is also interesting to reflect for one moment about your definition of "migrant background" and "non-migrant background". What makes somebody a migrant or a non-migrant (passport, origin of the parents, skin colour, change of adress, etc.)? Can you take into account all the differences in such homogenised groups? (What this checklist cannot, sorry.)

2. GUIDELINE - DOCUMENT ANALYSIS

Preface

What is a document analysis?
It is an investigation method, that focuses on data material and documents, which already exist. The analysis includes exclusively documents, no interviews or other survey material (collected data material).

Necessary conditions:
The documents have to be interpretable. What does that mean?
Intentions, feeling, expectations,..... should be outlined through the document material. Documents are considered as externalisation/ objectivation of the authors mind.

Philipp Mayring (2002)[1] formulates 6 criteria which cover the knowledge utilization of documents:

1.) The form of the document: reports, documentations, project descriptions, applications, invitations, newsletter, homepage, movies, ...
2.) The physical characteristics of the document (How does the document look like? Material? Condition?)
3.) The internal characteristics of the document/the content in the document.
4.) The aim of the document: What is the aim of the document? What is the message?
5.) How near or far away is the document from the content? Does the document really represent the intended content?
6.) Where does the document come from? Who wrote the document? Who takes responsibility for it?

1) Mayring, Phillip (2002): Einführung in die qualitative Sozialforschung. Weinheim und Basel. Beltz Verlag.

The process of document analysis in four steps (Mayring, 2002):

1.) clear defined question
2.) definition of documents: what is a document ?
3.) consideration about the documents relevance for the defined question.
4.) interpretation of the document according to the defined question (based on a checklist, see below)

CHECKLIST FOR DOCUMENT ANALYSIS

1. **Type of document**
   (Documentation, Report, Newsletter, Information Brochure, Invitation, ...)

2. **The physical characteristics of the document**
   (How does the document look like? Material? Condition?)

3. **Date of the document**

4. **Author of the document/responsible person for content**

5. **For what audience was the document written?**

6. DOCUMENT INFORMATION

What are the main topics of the document?
(sexual diversity, empowerment for girls, sports, health, intercultural workshops for boys, pedagogical approach, teamwork, funding, ...)

Who is the target group of the content, described in the document?
(answer the question with reference to the following categories: gender, age, ethnicity, class)

Is there any specific form of violence as well as violence prevention mentioned in the document? If yes: **Which forms of violence are addressed?**
(physical violence/psychic violence/material violence/sexual violence/others...)

Who is addressed, in connection with violence / violence prevention?
(boys/girls/ heterogeneous violence groups, others.....)

Is there a special focus but on racism, homophobia, stalking, others.....?

Which stage of violence is addressed?
(before violence occurs/situations of probable violence occurrence/after violence occurred)

Which methods of violence prevention are described?
(de-escalation-strategies/ "Risflection"/Conflict Training/Mediation/ others.....)

In which way are the intersectional categories mentioned in the document?		
GENDER ETHNICITY CLASS		
	Writing Material	Pictures / Photos
In which **roles** are boys and girls/women and men illustrated? Traditional gender roles (e.g., cooking girls and sailing boys) or alternatives (e.g. caring masculinity)?		
Does **ethnicity** play an important role in the document? In which way? ...in connection with gender? ...in connection with class?		
Which **aspects of ethnicity** are attached? (Racism, Intercultural work, Generational Work, Violence and Migration, ...)		
Which aspects of **class** are attached in the content of the document?		
Who is **in-group**, who is **out-group**?[2]		
Are girls/women **represented** in written language?		

2) According to the Theory of Difference (Royal/Taira, 1995), power relations in social systems are strongly connected to group membership. In-group members are characterized by an easy access to resources, by seeing themselves as individuals and not as group members and by their possibility to set norms and standards for in-group members. Out-group members are recognized as group members much more than as individuals (e.g. the Kurds,...) and they are aware of in-group barriers (norms, rules), much more than the in-group members are aware of these rules. Out-group members need to exchange and communicate with in-group members to avoid self victimization.
The definition of in- & out-group is influenced by the situational context (e.g. imagine your role/ position in a community of blind people).

Are there any signs for **stereotyping**? Give examples! e.g. un-questioned assumptions about a differentiation of men/women (women are emotional/men are rational) or about a differentiation of in-group (majority) and out-group (minority)? - The assumption of equality if there is none (e.g. male dominated full-time work as a norm for work) - Different valuation of aspects, that affect women & men (e.g. men are "inquisitive" while women are "nosy")		
How much **space/resources** do girls and boys/women and men receive in the document?		
In which way is the **relation between the genders** illustrated?		
Is the **relation** between people with ethnical background and non-ethnical background important?		

Does the content of the document refer to the societal, **structural background** of the intersectional categories (gender, ethnicity, class)?		
Does the content of the document refer to the **connection of intersectional categories?**		
Is there any reference to **empowerment** of marginalized groups?		
What is the **main message** concerning the categories gender ethnicity and class in the document?		

Are there any other categories mentioned in the document?

What is the most important message in the document?

Why do you think the document was written?

Are there any unanswered questions left?

What are my personal feelings relating to the content?

3. SEMI-STRUCTURED INTERVIEW WITH CENTRAL QUESTIONS WITH PROFESSIONAL EXPERTS AND GROUP DISCUSSIONS WITH YOUNG (PARTICIPANT) EXPERTS

The project PeerThink has chosen semi-structured interview as one qualitative technique/method of evaluation in order to provide additional data related to the intersection of categories like gender, migration social class in peer violence prevention.
What qualitative research can offer is an understanding of peoples 'lifeworlds', trying to understand the situation from the perspective of those being researched. While there are important differences in the conceptual derivations and background, all methods of qualitative research share the view that it is the task of research to uncover the nature of the social world through an interpretative and empathetic understanding of how people act and give meaning to their own life. Using this perspective it becomes essential to gather statements made by participants with a view on examining the various dimensions of the situation that they construct. It is also important to focus upon ongoing patterns of interaction.

The method of semi-structured interview within the project PeerThink:The interviews were done with professional experts (1) and with participants, taking them as experts for their own lives (2).For conducting a successful interview it is important to introduce the context of the interview at the beginning.

1.) The semi-structured interview with central questions

This type of interview does not ask for concrete information like the number of participants in a seminar. It is more interested in narratives and ideas like about the concept of violence prevention in the work. Interviews with central questions are useful when theories and every day ideas of the speaker should be reconstructed. The interviewer has the chance to structure the speech of the interviewee by questions (Helfferich 2005, p. 159).
The attitude of the interviewer is to be open to listen and to avoid interpreting during the communication. The interviewer accepts the role of the listener (ibid, p. 10).

The semi-structured interview follows some principles (ibid, p. 22):

- Communication: The access to the meaning of what is said derrives out of a situation of communication.
- Openness: The interviewee should develop their significance of the narrative. It can diver from those ideas of the interviewer. Therefore the interviewee needs an open space.
- Familiarity and strangeness: The interviewer and the interviewee are strangers to each other and may have different understandings of what is said, even though it sounds familiar. It is important to accept this mutual difference.
- Reflexivity: The interviewer needs competences in active understanding as well as reconstructive comprehension.

The guideline

- The guideline may not have too many questions. The interviewee must have enough time to develop the narrative.
- The questionnaire should be well structured so that the interviewer can concentrate on the communication.
- The guideline should follow a "natural" flow of argumentation and memory. Big skips should be avoided. The interview should stimulate long narratives.
- The questions may not be read off. If the interviewer is insecure about the questionnaire s_he should have a look into the guideline when the interview is finished.
- The guideline should not limit the flow of the communication. Spontaneous narratives have priority.

To generate the questions

- *The collection of questions has no limitation.*
  - What is my interest?
- *To verify which questions are useful we exclude those which might provide information we could collect in another way than by interview. The questions must be "opener".*
  - The number of questions must be reduced.
  - Which questions serve only affirmation of already known? What do we know already? We skip these questions.
  - What is our real interest? What would be a surprise?
- *Sorting.*
  - The questions should be sorted according to the chronical order of the interview.
  - The sorting should result in one to four packets of questions.
- *Subsume*
  - Each packet has one central question.
  - The other questions are subsumed under the central question.
  - The central question should be useful to activate a longer narrative.
  - The order of questions is: first level is the central question, the second level of question are catchwords. These catchwords are useful as memos in order to not forget important issues. The third level is for obligatory questions for each interview and the fourth is for questions of controlling and motivation.

Schedule for interviews with central questions for professional experts

Central questions	Catch-words (controlling, memo)	Questions should be asked in the interview	Question for controlling and flow of the interview
How does your work with youngsters look like?	Consideration about social categories: - Gender - Social class - Ethnicity - Does the work have preventive character		
What is the background? (theory and experiences)	References on - Theory - Experiences - Discussions with colleagues	How does the consideration of different social categories affect the work with the youngsters?	
What is your favorite meth-ods/approach and why?	Are there any favorite methods or special approaches do you like in par-ticular? Could you de-scribe why?		
			Do you have any-thing you want to say what has not been said?

2.) Group-discussions with the youngsters/participants; open space

- Group discussions are useful for:
- Finding out ideas, attitudes, collective or individual meanings,
- Exploring group specific behaviours and group specific processes which usually result in meanings,
- Exploring collective orientations (practical every day awareness).

- Role of interviewer in group discussions:
- Addressing the entire group
- Introducion of the question/theme like motivation

- No regulation of comments
- The discussion is recorded
- Transcription
- Analysis (cp.: Bohnsack 2003, 380ff)

General attitude: reserved-nondirective behaviour by the interviewer.

Examples for questions:
Does violence play a role in your group? Did change something?

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4. GUIDELINES FOR THE OBSERVATION OF SITUATIONS/ACTIONS WITHIN A GOOD EXAMPLE OF INTERSECTIONAL PEER VIOLENCE PREVENTION PROJECT

The project PeerThink has chosen observation as one qualitative technique/ method of evaluation in order to provide additional data related to the intersection of categories like gender and migration in peer violence prevention.

What qualitative research can offer is an understanding of peoples 'lifeworlds', trying to understand the situation from the perspective of those being researched. While there are important differences in the conceptual derivations and background, all methods of qualitative research share the view that it is the task of research to uncover the nature of the social world through an interpretative and empathetic understanding of how people act and give meaning to their own life. Using this perspective it therefore becomes essential to gather statements made by participants with a view to examining the various dimensions of the situation that they construct. It is also important to focus upon ongoing patterns of interaction.

The method of observation within the project PeerThink is intrinsically related to a special situation of the evaluated project and can/should not provide data for generalizations. Often, however, the findings of an observation are surprising and go against expectations based on document analysis and broad social overviews. Thus the observation analysis of a specific situation of the evaluated projects shall especially focus on potential or existing interactions interconnections or intersections between the categories gender and migration in the sense that it provides insides as well as possible points of departure for the development of methodological instruments for as well as evaluation criteria of innovative intersectional peer violence prevention projects.

The result of the observation should be a written report with a detailed elaboration on three levels, which will be proposed in the following:
1. Preparation,
2. Observation,
3. Interpretation.
This structure is first and foremost an attempt to help putting the provided data in the right context (preparation), to be aware of prejudice (observation) and to leave, at the same time enough space for innovative aspects and suggestions (interpretation).

Preparation

The report on preparation should be produced before the actual observation based on the information provided by the evaluated projects (checklist, document analysis) and the chosen set of observation.

- Description of the activity/situation that will be observed

- The moment within the process of the evaluated project
- The integration within the project
- The planed design (structure, composition of participants, etc.)
- The used methods

- The proposed use of concepts within the project (stereotypes, roles, definition e.g. how does the project address victims and how perpetrators; does the project address both roles at all or only victims or perpetrators; does the project address observers of the violence and other parties like adults, teachers, parents etc.; does the project propose fixed definitions of victims and perpetrators according to gender, nationality/race, age, class etc.)

- Role of observer

- The role of the observer within the observed situation should in general be the one less disturbing for the situation itself. How this is best interpreted depends necessarily on the specific activity/situation to be observed. For a further use or interpretation of the produced data, however, it is of essential importance to provide a precise description of the related decisions in terms of
- Level of participation
- Relation to participants
- Technique of recording (e.g. notes)
- Expected disturbance
- How to avoid the role of a social worker (if applying to observer)

Observation

The report on observation should as far as possible avoid prejudice and interpretation. Description of the observed interactions/interconnection/intersection:

- **Composition**
  who is present at the workshop/meeting/project according to their role within the project, age, gender, nationality/'race', class, age etc.; effects of **social affiliation** of the seminar leaders on the participants, are they used in a conceptual or practical way (e.g. seminars held by explicitly transcultural leader teams, which languages are spoken, religious knowledge etc.)
- **Participation**
  description of the **participation** of different participants according to age, gender, nationality/'race', class, age etc. in quantitative and qualitative terms; **active or passive** participation and their relation to specific topics or actions or patterns of communication (e.g. chat, therapy, interview, jury, classroom, play)
- **Communication**
  Description of **communication/relationships** between leader/s (social workers) of the project and participants, between participants themselves and between leaders of the projects themselves in the course of the project (for example spontaneous/guided/controlled; horizontal/vertical; formal/informal; flexible/structured in advanced); description of **patterns of communication/interaction** (e.g. chat, therapy, interview, jury, classroom, play);
- **Power Relations**
  How does the project dealt with power relations (for example, if one or several participants are dominating in the group), how does the project empower the participants? How does the group deal with conflicts and

disagreements; what are the spontaneous reactions/methods for conflict resolution; how much space is devoted to the reflection on differences among participants in the project and which methods are used for that.

Interpretation

The report on interpretations should reflect on misleading interrelations between the expected situation or the project as a whole and the recorded data and should provide aspects, ideas or claims of possible or potential intersections that seemed to appear during the observation.

- **Differences to planed design** described in the phase of preparation (see also 'preparation')
- Reflection on the **role of observer** (see also 'role of observer')
- Reflection on **group and individual identities:** The Researcher must be careful in attributing statements to particular social groups. Participants have a number of possible identities and not any of these identities should be taken as necessarily primary. In a group, for example, participants tend to refer to an identity that they share. This could be age in one context, while in another context they might have referred to gender, parental status, health, disability, 'race', class or cultural background etc.. Though this issue might be highly controversially discussed among researchers who assume that gender, cultural differences or power relations must always be relevant, an observation pays first and foremost attention to those elements fore grounded by the participants.
- **Shifts of Interactions:** What do participants think they are doing when they act (e.g. talk); relation of shifts of patterns of communications to specific topics, action or participants
- **Definition/stereotypes/prejudice:** implicitly/unconsciously expressed fixed definitions, stereotypes or prejudice according to gender, nationality/race, age, class etc.;
- **Intersections:** aspects, situations that illuminated intersections or potential intersections between different categories like gender, age, migration etc.; aspects of methods/instruments (lectures, discussions, role games etc.) used in the situation that did or did not acknowledged intersections between different categories like gender, age, migration etc. and how does it affect the atmosphere in the group;

Conclusion

We have argued that observation can lead to insights into the data produced by the other methods included in our project evaluation. Observation analysis, however, can also provide a way of exploring participants' categories, finding what participants take to be relevant to these categories, providing an explicit account for what might otherwise be left as the evaluators vague intuitions, improving research techniques, and reflecting on the research situation and the researcher's place in it. In a project like ours (PeerThink), where we are investigating the possibility of 'new' kinds of intersections and related new kinds of actions, observation can complement the other methods used, linking to our theoretical concerns while keeping us open to what should surprise us!

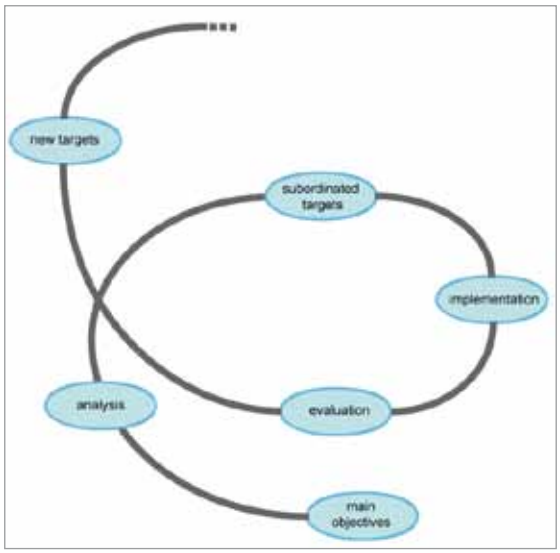
>> Implementation

6. IMPLEMENTATION

Elli Scambor & Mart Busche (2009)

INTERSECTIONAL MAINSTREAMING

With this document, we propose a first concept of how to implement an intersectional approach into practical educational work. In doing so we treat **Intersectional Mainstreaming** as a cross cutting issue and as a strategy, comparable to the European directive of Gender Mainstreaming.[1]
Even though **Intersectional Mainstreaming** 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. Apart from that, as a matter of fact, intersectionality is a core issue in all processes of decision making and work procedures and subject to each individual's responsibility. The decision to take is only whether actors embrace this subject consciously or whether they let it happen to themselves, their colleagues/staff, and clients and thus accept societal realities as if they were a natural given.
In this paper five core elements of an implementation process of **Intersectional Mainstreaming** are described: formulation of main objectives, intersectional analysis, formulation of targets, implementation of measures, and evaluation. These steps should not be perceived as a completed process, but rather as an open spiral, where evaluation is followed by development of new aims.[2]
For illustration, we bolster the different steps of implementation by examples from different pedagogical settings collected during the Daphne II project "PeerThink".



Source: Scambor & Krabel (2008)[3]

1) Therefore this paper is based on an implementation plan for Gender Mainstreaming in Early Childhood Education: Scambor, Elli & Krabel, Jens (2008). Gender Mainstreaming in Early Childhood Education. Poster presented at the international conference on Gender Mainstreaming and gender-sensitive pedagogy in early childhood education (final conference of the EU-project Gender Loops). Berlin, Germany. http://www.genderloops.eu//files/3699beadb445035efa18dae6c06f8fe6.pdf

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3) Scambor, Elli & Krabel, Jens (2008). Gender Mainstreaming in Early Childhood Education. Poster presented at the international conference on Gender Mainstreaming and gender-sensitive pedagogy in early childhood education (final conference of the EU-project Gender Loops). Berlin, Germany. http://www.genderloops.eu//files/3699beadb445035efa18dae6c06f8fe6.pdf Sozialforschung. Wien.

I. Main Objectives

Gender Mainstreaming is 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".[4] Gender Mainstreaming fosters equality between women and men. The gender equality perspective focuses on two aspects: "the social construction of gender and the relationship between the sexes".[5] It highlights the fact, that many political actions affect gender relations without explicitly addressing gender topics. Thus, Gender Mainstreaming aims at evaluating gender related effects of all actions by the implementing organisation/institution. Still, the underlying concept seems to rely on heteronormativity, an approach that generally accepts two very clear definable sexes in combination with heterosexual desire, thus – mostly unintentionally – disadvantaging persons who do not comply with heteronormative norms.[6] The same is true for other persons/groups who are not only disadvantaged in terms of gender but also e.g. in terms of "race"/ethnicity or class: Gender Mainstreaming fails to grasp the multiplex life situations of people which are not part of their societies' majority or hegemonial groups.

Hence, focussing on inequality and marginalization in societies requires a concept which exceeds the limitations of gender as an isolated single category. Walgenbach et al. point to "Gender as an interdependent category"[7] and try to answer the question: How can we integrate different social categories like gender, ethnicity, sexual orientation, class, age, religion, and others in an analytical and productive way?

In the field of Gender Studies, this question is negotiated with reference to the analytical concept of intersectionality and interdependency.[8]

> "The concept of intersectionality emerged in response to the inability of various singular analyses of structural inequality to recognise the complex interrelation between forms of oppression. For instance, while multicultural advocates of racial equality may fail to adequately acknowledge the gendered inequalities within their own minority groups, feminist advocates of gender equality may similarly fail to appreciate the ways in which racial stereotyping impacts upon different women's experiences of gendered inequality differently."[9]

The term intersectionality was coined by Kimberlé Crenshaw. Her analysis of antidiscrimination laws in the U.S. showed the fact that these laws lead to a benefit for white women or black men. The specific situation of black women was unregarded. Crenshaw made use of a geometrical metaphor (a geographical intersection point), when she described the influence of overlapping systems, intersectional experiences of people who are women and black and multiple identities.[10] This concept exceeds simply adding up different categories marking a specific person or group (e.g. Turkish, woman, working class) but states that for example the reality of sexism is not the same for all women and that an individual's position on other strata of societal hierarchies is also decisive con-

4) Council of Europe 1998: Gender mainstreaming Conceptual framework, methodology and presentation of good practices Final report of Activities of the Group of Specialists on Mainstreaming (EG-S-MS) http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/EG-S-MS(1998)2rev+1.asp#TopOfPage

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6) Hartmann, Jutta/Klesse, Christian/Wagenknecht, Peter/Fritzsche, Bettina/Hackmann, Kristina (Hrsg.) (2007). Heteronormativität. Empirische Studien zu Geschlecht, Sexualität und Macht. Wiesbaden: VS Verlag für Sozialwissenschaften.

7) Walgenbach, Katharina/Dietze, Gabriele/Hornscheidt, Antje/Palm, Kerstin (2007). Gender als interdependente Kategorie. Neue Perspektiven auf Intersektionalität, Diversität und Heterogenität. Opladen & Farmington Hills: Verlag Barbara Budrich.

8) ibid., p.7.

9) Squires, Judith (2008). Intersecting Inequalities: Reflecting on the Subjects and Objects of Equality. The Political Quarterly, Vol. 79, No. 1, P. 53 – 61.

10) Crenshaw, Kimberle (1995). Race, reform and retrenchment: Transformation and legitimation in antidiscrimination law. In: Crenshaw, Kimberle et al. (Hg.): Critical race theory. The key writings that formed the movement. New York.

cerning the way they are affected by sexism: The way in which a German muslim girl with a Turkish family background might be suspected to be subdued by her fathers and brothers, which might lead teachers to not accept her decisions as her own thus not accepting her as a subject e.g. concerning the decision to wear a head-scarve, is a completely different manifestation of sexism than e.g. the situation in which a white, German, Christian, heterosexual, middle class woman will have to fight with her child's father about the distribution of child raising work.

The concept of intersectionality provides an analytical tool to study, understand and respond to the ways in which gender, ethnicity, class, and other categories do intersect and expose different types of discrimination. Leslie McCall developed an analytical tool to study the complexity „that arises when the subject of analysis expands to include multiple dimensions of social life and categories of analysis".[11] She suggested three approaches, which are "defined principally in terms of their stance toward categories, that is, how they understand and use analytical categories to explore the complexity of intersectionality in social life"[12] : These approaches are not antagonistic but can be used in complementary ways – they just set different priorities.

11) McCall, Leslie (2005). Managing the Complexity of Intersectionality. In: Journal of Women in Culture and Society. Vol. 30. No 3. 1771-1780.

12) ibid., p. 1773Vol. 30. No 3. 1771-1780.

- The **anticategorical approach** is based on the deconstruction of analytical categories. Producing categories means producing differences and inequalities. Social life is considered as too complex to make fixed categories. This approach faces the demand for complexity in the broadest perspective. For example, it highlights the need to not always talk about men and women while talking about gender relations, since this excludes people who cannot or do not want to take a position as either unequivocally man or woman on the one hand and it creates homogenised categories which stick to social norms and are therefore suspect ofcreating inequality. Rather, this approach aims at dealing with complexity of social realities and deconstructing social norms to a point in which it becomes obvious that fixed identities are a means of suppression, reduction and exclusion.

- The **intracategorical approach** is described as the "second" approach, "because it falls conceptually into the middle of the continuum between the first approach, which rejects categories, and the third approach, which uses them strategically."[13] This approach gives the possibility to focus on specific social groups at points of intersection which are neglected, e.g. the specific situation of gays with a Turkish background in Germany, unemployed working class single mothers, etc.

13) ibid., p. 1773

- The **intercategorical approach** – at the end of the continuum – requires using existing social and analytical categories to compare and document inequalities among social groups as well as "changing configurations" of inequality, e.g. comparing the situation women with and women without legal status in a society or of female and male unemployed persons.

In order to evaluate the effect of a certain situation, political measure, or pedagogical activity on the situation of people ((potential) staff, clients, etc.), it is important to keep these approaches of intersectional analysis in mind and to take it

into account when planning activities – thus mainstreaming intersectionality.
The implementation process of **Intersectional Mainstreaming** needs a clear definition of main objectives, concretised for a certain field of interest. The project partners of PeerThink, a Daphne II project (2007 – 2009), have developed the following main objective for violence preventive work with adolescents:
PeerThink aims at building a ground for violence prevention with adolescents, which reflects the interconnection of categories like gender, ethnicity, educational background, and other social structures systematically. In order to perform an effective anti-violence work, the relationships between multiple social dimensions have to be included systematically: The analysis of violence fostering situations and hence violence prevention will become "intersectional". This new approach has been tested and evaluated during a two-year-period project.[14]

14) http://www.peerthink.eu/peerthink/content/view/12/30/lang,en/

At the beginning of the PeerThink project we were looking for pedagogical and violence preventive projects which match with the complexity of the intersectional approach. Therefore we had to transfer the question of interacting and overlapping categories into an analytical frame that is complex but still manageable.

II. Intersectional Analysis

During the process of the PeerThink project, we identified four levels on which intersectionality as a complex analysis of social categories, their overlappings and effects, can be introduced and realised in education processes:

1. **institutional/organisational framework**
2. **staff**
3. **participants**
4. **content and methods**

The mainstreaming of intersectionality must be thought of as a process: a process in which an organisation (a programme, module etc.) 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. This means that not only the people in the organisation will profit from such a process but also the society. This process will surely take some time, but in order to gain a better performance and practise this effort will pay off. We want to make some recommendations where an intersectional analysis in an organisation could take place. The kinds of organisations we had in mind are institutions in the field of education in the widest sense: youth clubs, further education academies, educational centres, etc. It is also possible to apply the approach to schools or university faculties. The following analytical matrix is neither a complete collection nor a ready-made schedule for implementation; it is rather a matrix which shows different levels of analysis. This analysis is important as the basis on which different practices can be implemented.

1. Institutional/organisational framework

On the level of the organisation one should have a closer look on **financial coverage** and the **infrastructure**, even though this is very basic and money is often short for such projects: Is there enough overhead money, enough material and rooms to provide good conditions for the people you are concerned with (for example, what is needed for migrant self-organising processes, girls' work etc.)? Have the participants been asked what they need? Of course an adequate salary for pedagogical work should be paid, intersectional concept development and administration should be provided, supervision should be offered if possible. How does the financial coverage and infrastructure affect persons with different subject positions along the different analytical lines of intersectionality? What can be done in order to avoid/reduce biases?

The second question is, if projects have an adequate duration in order to provide **planning reliability:** Are projects installed/run only in cases of emergency or is there an appreciation of sustainability? Are they short-term projects because of certain trend issues (like videogame violence)? What comes after the trend? Except for projects with independent basic promotion, it depends on the programme a project is funded by, whether the financial framework allows long-term concept development and a sensible implementation. The latter point is not least a political question concerning the importance pedagogical projects receive from the political side (in terms of money). And again: How does this situation affect intersectional power relations? Fundraising can sometimes be an option to secure good projects.

While the former two topics are quite difficult to change in a time of financial crisis or bad political climate towards emancipatory pedagogical approaches, it can be quite an easy task to analyse the organisation's **philosophy**: Does intersectionality and the analysis of hierarchies play a role concerning the projects' appearance, in its wording, the website etc. Then, does the composition of staff in connection to its actual place of work mirror the different social affiliations and inequalities? 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 persons with different social markers within the programme/organisation? How can inequalities be reduced/balanced?

If a process of **organisational development** is realised anyway, then this is a good start to implement an intersectional approach. Organisational development can imply questions like: Are further education measures a common support for employees? Will a plan be developed which helps to implement an intersectional analysis on all levels, in personnel decisions, concerning seminar or course contents, etc. It could be helpful to take into account approaches of Managing Diversity and the implementation of Gender Mainstreaming as a model.

The last point in this section refers to the form of **pedagogical projects** that are conducted by the organisation/institution: Short-term pedagogy, social group work, school projects or other forms have each different possibilities and limits. Is the form suitable for the pedagogical aims? Additional to this, it is interesting

if the projects are well implemented, first in the programme of the supporting organisation and second in the life realities of the participants.

2. 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? (For Germany, one can say pedagogues are mostly white, German, heterosexual and female.) Regarding gender, in which fields do men work, in which fields rather women are to be found? (For example, in Germany, less than 5% of the employees in kindergardens are males). 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.

Therefore, the question of **representation** can be crucial concerning the team(s): Does the team/do the pedagogues represent certain social formations, groups, affiliations (concerning religion, skin colour, sexual orientation, physical ability, gender, outer appearance, class, education, marital status, parenthood, clothing etc.)? This can be a base for working on different social relations. Participants can identify or become irritated or confused being confronted with a different reality than, for example, in school, thus offering material for discussions and individual and collective reflection processes. The pedagogues offer different positions, from where they speak ("Sprechpositionen"), for example, they represent a traditional Christian point of view on homosexual marriage or a liberal one. 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 persons (for example, homosexuals are in charge of the field of homosexuality and homophobia while heterosexuality is taken for granted)?
In order to be able to foster reflection processes in these fields, it is indispensable to also provide for reflection processes within the team(s) concerning their own positions in society and possible blind spots deriving from their respective positionings. This needs to be appreciated by the organisation as necessary part of the pedagogical work in terms of time, payment and inputs.

3. Participants and attitudes towards participants

This third section deals with the perspective on the participants and interactions with them. First of all, an intersectional pedagogy should not accept a **perspective on personal deficits,** viewing the participants as pedagogical objects lacking certain abilities or characteristics: All participants learn ways of acting, which function well in their certain surroundings and which let them pass and survive. Action strategies should not be criticised as deficits. This means to accept the participants as competent actors, even when their behaviour seems to be problematic sometimes.
In order to avoid stereotyping, an intersectional pedagogical approach should

be **identity-critical:** Identity should be seen as a strategic option and not as a consistent truth. For example, when confronted with racism it might be a good idea to develop a certain pride in affiliations to groups which are devalued in the societal mainstream. It is also productive to use the existing categories in order to scandalize social hierarchies and inequalities. At the same time, it is important to keep a critical view on these identities in order to avoid/reduce processes of inclusion/exclusion which hinder personal choices and liberties and sanction persons not complying with the respective group norms.

This is also important concerning certain **self-presentations:** It is more helpful to try to understand the reasons and strategic gains of a certain self-representation than to devalue it on a moral level, for example, because it implies violent aspects. **Paradoxical practices** can be decoded by the same approach: For example, somebody with an ethnic minority background could relate themselves 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.

Therefore, the ability to take different perspectives is also crucial for professional agency **(multi-perspectivity).** This does not mean not to intervene in cases of dominant behaviour, it is still indispensable to develop and show clear standpoints towards the (re)production of social hierarchies.

In a pedagogical approach, which is oriented on resources and interests of participants, central question are:

- What do the participants want to know?
- What do they bring with them (topics, competences, ideas, life styles...)?
- What are their social positions?
- Can the team offer support or enhancements? Where?

In all this, appreciation should be a core ability, especially for skills which are not acknowledged in society (like speaking a marginalized 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.

4. Content and methods

The contents of seminars or training courses should partly be based on the **participants' interests,** because this offers them to learn to realise decision making processes and it also might keep their attention awake. Since there are only few places where people can speak about their **everyday experiences with social exclusions** as well as structural discriminations (like racism), one can pick them out as central themes. In **individual biographies, structural disadvantages** can become visible, therefore it makes sense to link complex issues like structural discrimination to the participants' biographies. A good atmosphere and a trustful

climate are indispensable for such a discussion, even though the topics of racism, sexism, homophobia, migration, global biographies, postcolonial histories, etc. can be accessed every normal day. Still pedagogues should be careful not to instrumentalise the participants' experiences in order to then tell them the "objective truth" of their experiences, but rather work with the existing experiences in the group in an appreciative way.
In the PeerThink project we didn't find intersectional methods par excellence, because it is rather the cautious way of conducting pedagogical work and a non-stereotyping manner that makes the difference as well as a critical reflection of the pedagogues' own position in society and her/his perceptions of the group/participants. This becomes manifest in how the pedagogue reacts to participants' contributions/interventions, how s_he formulates questions, gives inputs, etc. And it depends very much on the aims which shall be reached.

III. Formulation of intersectional aims[15]

Based on the intersectional analysis results in the above mentioned fields, concrete and comprehensible aims will be defined in a third step. 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 intersectional aims, the intersectional approach has to be concretised for a certain field of interest. The project partners of PeerThink have developed the following conditions for intersectional violence preventive work:

Main emphasis on intersectional categories

Which are the relevant categories in the field of intersectional violence prevention?
Although the emphasis of categories depends on political and cultural conditions, there is a congruence to be mentioned when it comes to violence prevention. PeerThink researchers in all participating countries (Slovenia, Italy, Germany, France, Austria) 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 is shaped by these categories.[16] The following example shows how a project addresses the importance of intersecting categories in violence prevention.

PEERTHINK EXAMPLE

M.IK.E – Migration.Interculture.Empowerment is a project that focuses empowerment as a main approach in the field of work with young migrant people in Austria. Facing an overlapping system of multiple discriminations, people with migration background developed the following project aims with reference to the political and social structure in society: Politically, the conditions for social and political participation for migrants should be strengthened through empowerment and inclusion. On the social level M.IK.E contributes to the process of inclusion of young people

15) There are various ways of how some of the following terms are used in literature, thus the definitions that are used within this article are given here:
Objective: General and abstract level, the "mission" of a project
Aim: More specific than objectives, but still on an abstract level. Aims can vary in their degree of specifity.
Evaluation criterion: A feature of the evaluation object (still theoretical, not empirical) that is used to decide if specific aims have been met
Indicators: Operationalizations of the theoretical criteria. A statement or a number can be assigned to the indicator to decide whether the criterion has been fulfilled, a threshold has been met etc.
Dimension: A category that contains similar related indicators.

16) Klinger, Cornelia (2003). Ungleichheit in den Verhältnissen von Klasse, Rasse und Geschlecht. In: Knapp, Gudrun-Axeli / Wetterer, Angelika (Hrsg.) (2003): Achsen der Differenz. Gesellschaftstheorie und feministische Kritik II. Münster. S. 14 – 48.

with migrant background through raising the awareness for their needs, supporting communication and mediation among young people as well as cooperation and networking of institutions dealing with peer violence prevention. The projects content refers very much to the societal and structural background of the intersectional categories "migration/ethnicity", "generation", "social position/marginalization". Changes of gender roles between cultures are seen as important challenges within the process of migration, especially with an impact on violence occurrence. In order to provide masculine role models, M.IK.E addresses different expectations on hegemonic masculinity according to different cultures. Male breadwinner models with strong hegemonic power relations and the expectation of obedience from women and children are discussed in a critical way, while different new forms of masculinities, including caring masculinities, are introduced through role models. (for further details: www.peerthink.eu "Good practice project Austria").

Interdependency of intersectional categories

The concept of intersectionality provides an analytical tool for interdependent social categories. The intersection of categories (e.g. migration/gender) and dominance structures (racism/sexism) represents the main focus of the 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.

PEERTHINK EXAMPLE

"Respect – come together", a project in Bremen (Germany), shows the intersection of categories and dominance structures.
"Respect" realises seminars (3-5 days) with 14 to 17 years old students, attending schools which are located in socially disadvantaged districts of the city. The main focuses of "respect" are patriarchy and racism. Also social class is regarded under the term of social disadvantage. The understanding of racism includes an understanding of culturalisation and ethnicising as racist mechanisms/strategies.For example, the fact that youths with Turkish background (second generation) are still seen as non-German and therefore excluded from social participation (education, work, politics) is ostentatiously justified by the thesis of their adherence to a different "culture" thus (barely) veiling racist argumentations based on ancestry.

During the seminars, "respect" considers the interdependence of those social categories (and others) on different levels:

1. The structure: Gender as category structures the work of "respect" in the way they work in boys' and girls' groups.
2. The topics: Gender, hetero-sexism and racism are stressed because of the themes the groups are working on such as focus on racist everyday

discrimination of the students, homosexuality/heterosexuality, and history of racism.

3. The team: The "respect-team" is a trans-cultural team. The members of the team have different backgrounds regarding cultural, gender, and sexual backgrounds. Each little team (e.g. a two women team for a girls' group) at least is mixed by one person with a migrant background and one with a non migrant background.

In terms of the intersectional approach of McCall[17] "respect" works on all three level of intersectional analysis:

"Respect" works anti-categorically in the sense that they offer open, flexible identities to the students and don't refer to essentialist identity-concepts.

"Respect" works in an intra-categorical way – and perhaps this is the main field of their work – in the sense to reveal the diversity of any "homogeneous" group.

"Respect" works inter-categorically because it shows the power relation between groups like in the dichotomy of the gender system.

17) McCall, Leslie (2005). Managing the Complexity of Intersectionality. In: Journal of Women in Culture and Society. Vol 30. No 3

Reducing structures of dominance?

Categories like gender, class, migration/**ethnicity** shape basic structures in societal systems and have an important influence on opportunities for individual future lives. Therefore, structural dominance along these categories has to be focused in the process of analysis as well as in the process of formulating intersectional aims.

Walgenbach (2007) describes structural domination as the reproduction of interdependent categories in diverse societal fields which have a fundamental cultural influence on people's lives. Walgenbach uses the term **dominance** because it describes the structural characteristics of power relations (which is more than power relations between two individuals), meaning that the distribution of power in a given society and on a global level is organised along specific societal traits such as the above mentioned categories and has therefore lost the fluidity and negotiability of power relations between two principally equal individuals. Dominance relations should not be reduced to cultural aspects of societies but defined as historically and socially contextualized exploitation structures. If we assume structural dominance relations in societies, we know that there is a certain possibility that disadvantaged groups are predominantly met in specific schools, specific urban areas, specific segments on the labour market and so on. That means, structural inequality will be reproduced on different levels in society, such as social structures (for example work distribution, welfare regulations), institutions (for example school, family, army), symbolized classification system (e.g. practice of acknowledgment, norms and values), social practices (for example interaction, distinction, violence) and formation of subjects (for example identity, autonomy, social-psychological processes).[18]

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. It should always

18) Walgenbach, Katharina/Dietze, Gabriele/Hornscheidt, Antje/Palm, Kerstin (2007). Gender als interdependente Kategorie. Neue Perspektiven auf Intersektionalität, Diversität und Heterogenität. Opladen & Farmington Hills: Verlag Barbara Budrich.

try to work in an empowering way, rather channelling the resources of disadvantaged groups of a population in an emancipatory way than simply enticing them to adapt.

Framing processes

In order to frame a specific project, a context description should focus on national and local framework conditions. National specifics should be transparent as far as they contribute to the understanding of the definition of intersectional aims. Therefore, a short overview on current aspects in the appropriate field of interest should be given. Main characteristics in the discourse about intersectionality and diversity on the national level in connection to the field of interest should be transparent. A short description of the local context in which the selected example takes place should focus on the main aim of the project.

Myra Marx Ferree has presented a dynamic intersectional framing model[19] as an intersectional way of framing processes in gender relations. The model analyses the context of a specific topic by focussing the forces which produce inequalities. The main focus in this dynamic model is on the interaction among processes which redistributes the awareness between different identity categories and maybe even destabilises them:

> The language of intersectionality invokes "race, class and gender" as dimensions of inequality that operate in and through each other, but American understandings of inequality have historically obscured the political significance of class relations and instead emphasized race as the lens for viewing all forms of inequality. Translating the American approach to intersectionality into Europe therefore often implies bringing in more attention to race, ethnicity and nationality as dynamic and interactive forces, but this one-way transfer neither reanimates awareness of class injustices in the US nor challenges the diversion of class politics into a cultural struggle over social exclusion in European politics. In this increasingly racialized struggle, gender equality takes on a special symbolic meaning and feminists are polarized over how to proceed.
> (Myra Marx Ferree (2009): Intersectional framing: The implications of American and European approaches for feminist politics. Conference Abstract)

Thus, it is important when addressing a specific topic to thoroughly analyse the discursive dynamic in society and politics concerning the different categories involved in order to not participate in dominance stabilizing projects by favouring one mechanism of dominance over another one.

19) Presented at the conference "Celebrating Intersectionality? Debates on a multi-faceted Concept in Gender Studies". The conference took place at the Goethe University Frankfurt in January 2009.

IV. Implementation of measures

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.

PEERTHINK EXAMPLE

During the PeerThink project period, one organisation that has some expertise in gender-sensitive youth work decided to change towards intersectionality. They defined their main aims as: expanding the circle of employees towards more diversity (more non-white, non-christian and non-heterosexual, male members), sensitising all employees regarding approaches of critical whiteness, offering more further education seminars with anti-racist topics, and indicating this change in the organisation's materials.

The responsible persons worked together and analysed their resources which could help to realise the plan. For example, they found people in their surroundings, who could help them to organise critical whiteness seminars and conduct new further education courses. They checked if enough people would attend such a course. However, it was difficult to find non-white, non-christian or gay pedagogues. It felt strange to „objectify" potential colleagues by recruiting them because of their affiliations or categorical characteristics. The recruitment was done by email and the task of wording it cautiously had sensitising effects: It was necessary to reflect one's own stereotypes in order to not reproduce them. Therefore, reading the announcement it was tried to put oneself in the position of somebody else The staff met regularly and controlled the progress, different modes of self-evaluation were tested.

After a certain period the 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.

V. Evaluation[20]

[20] Contribution by Christian Scambor, Men's Counselling Center Graz

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 realize **Intersectional Mainstreaming.** All these steps are connected with each another: 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.

Evaluation research is basically the application of scientific methodology to describe and assess a concept, process, product, or other evaluation object. Referring to literature, there are many classifications of evaluation (see e.g. Wottawa & Thierau, 2003; Stufflebeam, 2001; Rossi, Lipsey & Freeman, 2004). Classifications of evaluation refer e.g. to the object under consideration (concept-, process-, product evaluation), to the **role** that evaluation plays within a change process (formative or summative evaluation), or to the **methods** that are used (qualitative, quantitative, mixed models). In general, evaluation consists of two main components: a descriptive part and an evaluative part, referring to the "evaluation object". Consequently, the criteria which are used to assess the evaluation object play a central role. 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 participants" in a learning group can be such a criterion). Once these criteria are defined, they can be specified in terms of **indicators** (e.g. "The participants should come from at least three different national groups"). Within the evaluation, these indicators are used to assess if the evaluation object has these defined features, respectively, to what extent the criterion is met (e.g. "The learning group that was installed consisted of five different national groups"). As far as intersectionality is concerned, criteria and indicators must be defined in a multi-dimensional way (e.g. national background x gender x religion x ...), in order to take various aspects into account.

The following model of evaluation has been chosen as an example for its special use in the field of project evaluation.
The concept of "Qualitative evaluation" (Mayring, 2002)[21] can be used within an internal as well as an external evaluation strategy. The main features of this approach are the following:

[21] Mayring, Philipp (2002). Einführung in die qualitative Sozialforschung: Weinheim und Basel.

- Qualitative evaluation is not only assessing the results/outcomes of the project ex post, but also tries to establish connections to process descriptions referring to single cases.
- Based on the experiences within these processes, new goals/ evaluation criteria/ indicators can always be defined. Reasons and arguments are given why these changes were considered as meaningful.
- Practitioners need to participate in the evaluation.
- The practitioners give an open, integral final assessment, to summarize the impression of the changes that have occurred in practice.

- Process descriptions, any changes together with their grounds, and the final assessment are integrated to a final qualitative evaluation by the evaluator. The initial objectives and goals are compared to the final outcomes, taking into account all necessary changes.

As can be seen, this approach is appropriate for an evaluation of diverse teams. The objectives can be specified to country aims, or organisational aims etc. The approach is applicable to multi-professional teams, researchers and practitioners. It is flexible, taking into account that the detailed aims can vary (but not the overall objective), due to various circumstances.

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.[22] The connection of action and reflection enables educators to go for new educational activities.[23]

22) Altrichter, Herbert & Posch, Peter (2007). *Lehrerinnen und Lehrer erforschen ihren Unterricht* (4. Aufl.). Bad Heilbrunn.

23) Mühlegger, Gerda (1999). *Aktionsforschung im Rahmen von Fortbildungen zum Thema „Geschlechtssensible Pädagogik"*. Wien.

Conclusion

With the open spiral of an implementation process of **Intersectional Mainstreaming,** including the formulation of main objectives, intersectional analysis, formulation of aims, implementation of measures, and evaluation, we tried to break down a complex theoretical model into a manageable practical model with clearly arranged steps. Since the practical realisation of intersectional analysis is still in its infancy – which is also true for the mainstreaming of intersectional perspectives in all scientific fields – this is not more than a first approach towards a stage where we find out "that will do". In this, pedagogical institutions can be regarded as learning institutions, because they offer space to act, reflect, and evaluate in critical, process-related and creative ways (Schanz 2006, 113, in Leiprecht 2008, 96).[24]
With reference to Gender Mainstreaming as a top down approach which keeps the employees at the bottom from holding the entire responsibility for an organisational change, we would like to open such a perspective to put a multidimensional approach like intersectionality into the mainstream. A person's commitment is valuable but it needs more than that to change a whole (organisational) system. Thus, all decision takers should integrate the perspective of intersectionality as one lens through which to analyse a decision's possible outcome before enacting it. Equality approaches like Gender Mainstreaming or Managing Diversity can offer promising connection points for a more complex approach which tries to capture the multi-complex realities of different people concerned. The European regulations on anti-discrimination are another important milestone which strengthen our backs on the way towards more social justice.

24) Leiprecht, Rudolf (2008): Von Gender Mainstreaming und Interkultureller Öffnung zu Managing Diversity. Auf dem Weg zu einem gerechten Umgang mit sozialer Herkunft als Normalfall in der Schule. In: Seemann, Malwine (Hrsg.): Ethnische Diversitäten Gender und Schule. Geschlechterverhältnisse in Theorie und schulischer Praxis. Beiträge zur Geschlechterforschung. Oldenburg: BIS. 95-112

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LINKS

- http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/EG-S-MS(1998)2rev+1.asp#TopOfPage
- http://www.peerthink.eu/peerthink/content/view/12/30/lang,en/

SUGGESTIONS FOR ONE-DAY-SEMINARS

One-day-seminar I:
Intersectional gender reflected work in girls and boys groups

Something is wrong when we talk about **the** girls or **the** boys. The boy and the girl don't exist. Always we have to consider different social categories even if we mention gender relations as main topic. Thus sexuality, social class, racist everyday life experiences, religion, city or rural context etcetera affects the gender constructions. For this reason we work on the intersectional enhancement of the gender reflected work in girls and boys groups.

The first step is too sensitive for different social categories: To which social groups I do belong? What makes the different between different belongings?
The second step is too reflecting what different belonging to social groups (depending on sexualities, social class, cultural majority or minorities, religion etcetera) does affect to the girls and boys.
The third step is to work on consequences for the practical work with young people. In the seminar that will mean to reflect on strategies for how to deal with the complexity of everyday life of young people. What does it mean to reflect that talking about the girls and the boys always has to be wrong?

Suggestion for a 6 h seminar schedule

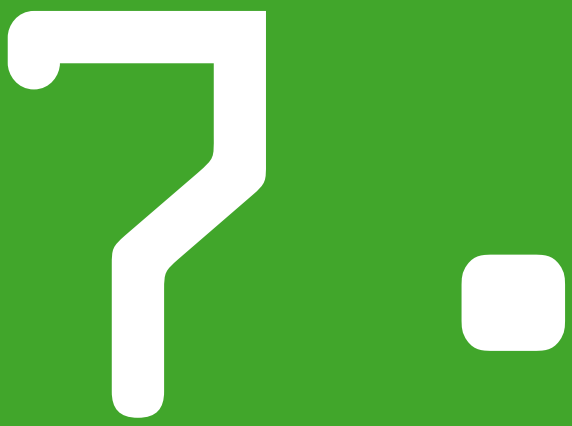
Time	Content and method	Comment
09:30	Welcome and first method: "Bingo"	The "Bingo" – method is one to get in touch with each other during reflecting different social belongings in an easy way.
10:00	Presentation of the program and asking for the expectations	
10:30	Me – Not me	
11:15	BREAK	
11:35	In Put: Differentiation of life realities of girls and boys No homogenization Strategy of heterogenization	
13:00	LUNCH BREAK	
14:00	WARM UP, Fruit salad	Recognition of multilingual competencies
14:20	Examples from practice: How to deal with complexity? Testing Strategies. Part I	
15:30	BREAK	
15:45	Part II	
17:00	END	

One-day-seminar II:
Theoretical approach on an intersectional prevention of peer violence

Violent prevention mostly addresses personal violence.

Possible 6 h seminar schedule

Time	Content and method	Comment
09:30	Welcome and first method: "Bingo"	The "Bingo" – method is one to get in touch with each other during reflecting different social belongings in an easy way.
10:00	Presentation of the program and asking for the expectations	
10:30	What does intersectionality mean in my work life? Method: Barometer	
11:15	BREAK	
11:35	In Put: Differentiation of life realities of girls and boys No homogenization Strategy of heterogenization	
13:00	LUNCH BREAK	
14:00	WARM UP, Fruit salad	Recognition of multilingual competencies
14:20	Examples from practice: How to deal with complexity? Testing Strategies. Part I	
15:30	BREAK	
15:45	Part II	
17:00	END	



>> Peer Think Glossary

7. PEERTHINK GLOSSARY

This glossary maps out which terms and concepts are central to the "PeerThink" approach of intersectional violence prevention. In the process of developing the projects content, the partners involved had to discuss their different understandings of central terms. These outcomes cover the fields of social categories, violence, education and social theory.
This glossary draws the PeerThink understanding of the following terms and was a work in progress: it was modified and enlarged over time (first version August 2008, updated November 2008, revised March 2009).

Class
In a traditional Marxist sense, classes refer to the groups of owners of means of production on the one hand side and owners of the own workforce on the other.
Due to post-Fordist and neoliberal developments, which foster multiple social and economic inequalities, today social classes are determined largely by occupation, education and qualifications, income (personal, household and per capita), wealth or net worth (including the ownership of land, property, means of production etc.). Classes with more power usually subordinate classes with less power, while attempting to cement their own power positions in society. Social classes with a great deal of power are usually viewed as elites, at least within their own societies.
There are many ways in which race, gender, class and sexual orientation are combined to determine a person's fate and economic status. Even class can have different meanings, for example in urban or rural areas; it matters differently for different people.

Critical Whiteness
With the approach of critical whiteness, to be white is not a colour, it is a concept. Many privileges are tied to whiteness, due to European expansion, colonialism, slavery and fascism.
From the PeerThink point of view, the approach of critical whiteness wants to sensitise for affiliation to the dominant white majority, the construction of whiteness as norm and normal, and it also aims at uncovering white privileges.

Discourse
The concept of discoursivity is closely linked with the work of French post-structuralist Michel Foucault and his idea that language develops and generates meaning under specific material and historical conditions. Foucault explored how, through the operation of power in social practice, meanings are temporarily stabilised or regulated into a discourse. Discourses operate as a form of language working through various institutional settings to lay down the grounds upon which we make sense of the world. Discourses are ways of referring to or constructing knowledge about particular topics of practice: a formation of ideas, images and practices, which provide ways of talking about forms of knowledge and conduct associated with a particular topic, social activity or institutional site in society. These discursive formations define what is and is not appropriate in our formulation of, and our practices in relation to a particular subject or site of social activity. What knowledge is considered useful, relevant and "true" in

that context; and what sorts of persons or "subjects" embody its characteristics. Discourses are associated with "regimes of truth", working within fields such as science and government to authorise what can be judged as true or untrue. They can be analysed at various levels, from their basic constituents, statements, to accumulated discursive formations, which provide the basis for the way in which people make sense of the world in certain times in certain places.
Foucault, M. (1972): Archeology of knowledge, New York

Doing Gender
"[...] to 'do' gender [...] is to engage in behavior at the risk of gender assessment." (West/Zimmerman 1991, 23). It is a situational interaction process, in which gender is performed and perceived. Therefore gender is not static.
West, C./Zimmerman, D. H. (1991): Doing Gender, in: Lorber, J./Farrell, S. A. (Eds.): The Social Construction of Gender, Newbury Park, 13-37

Dominance relations
Dominance - the ability to exert control and influence - is the underlying thread common to all social categories. Everybody is shaped by the culture around. We learn about social categories directly and indirectly and store these messages and experiences as presumed shared values and thus stereotypes. Many of these stereotypes are accepted as the norm and all others are defined in relationship to that norm (not only by members of the dominant group). This internalised dominance is an assumption made by those with power that everyone shares their reality; they then operate as if their perspective were universal. Internalised oppression is the way in which individuals from non-dominant groups internalise the positive messages about the dominant group and the negative messages about non-dominant groups; they then operate in accordance with those alleged "natural" feelings as a member of their group.
Dominance relations are dynamic. The fluid nature of social identities may place us as either the target or the agent of oppression depending on the circumstance - what is being challenged, fought for, or at risk of being won or lost. Intersectional approaches help to analyse these combinations on subjective and structural levels.

Education
Institutional education of children and adolescents happens in different places. According to the national settings, the institutions are different forms of schools, but there are also forms of extra-curricular education like civic education, political education (e.g. by trade unions), human rights education, social work, intercultural learning and mixed forms.
Schools or other educational institutions are very important as institutions where children and adolescents spent a lot of time and where socialisation happens. In our experience, children and adolescents who exhibit challenging behaviours are given labels such as "severe behaviour", "troubled" or "violent" and that these negative labels have often repercussions on them. Root causes of negative behaviour are seldom addressed. It is important to use self-reports to note the negative effects of labelling and repressive practices on children and youth, and discuss the implications for society as a whole. A careful consideration of the systemic sources of the behaviour can be made with intersectional approaches.

Ethnic Identity
Ethnic Identity categories are a subset of identity categories in which eligibility for membership is created by descent-based attributes.

Ethnicity
Ethnicity is based on a myth of collective ancestry, which usually carries with it traits believed to be innate.

Ethnisation
Ethnisation is the process in which a person or a group of persons is attributed to a group which appears as homogeneous. This happens mostly because of outer appearance or certain habits, which are connected to place of birth, religion or cultural practices. In the majority of cases, ethnisation is done by a social majority concerning minorities.

Gender
As far as we are concerned, gender is the social und cultural construction of sexual identity. In a culture of gender dichotomy, this is mostly male or female, even though other genders exist (hermaphrodites, transgender people, etc.). Gender identity is an individual's self-conception as being male or female (or any other gender), but can also be used to refer to the gender that other people attribute to the individual, often based on bodily appearance, socialisation processes and cultural values. For more information check the self learn tool on the Peerthink website www.peerthink.eu.

Gender Diversity
"**Masculinity** is a behavioural response to particular conditions and situations in which men participate, different types of masculinity exist in school, the youth group, the street, the family and the workplace. In other words, men do masculinity according to the social situation in which they find themselves." (Messerschmidt 1993: 81, 83, in Spindler 2006: 83/84). **Hegemonic masculinity** (R. Connell, 1995) is the normative ideal of masculinity that men are supposed to aim for and women are supposed to want. Characteristics associated with hegemonic masculinity are aggressiveness, strength, drive, ambition, and self-reliance as well as whiteness, health, heterosexuality. Hegemonic and marginalised forms of masculinity are generated by competition and cause each other.
Femininity refers to qualities and behaviors judged by a particular culture to be ideally associated with or especially appropriate to women and girls. Femininity principally refers to social acquired traits and secondary sex characteritics. In Western culture femininity has traditionally included features such as gentleness and patience. In patriarchal cultures femininity and women are regarded as "the other" and subordinate, while male values define the norms.
From our point of view, the perpetual existence of intersexuals/hermaphrodites or societies with more genders than only men and women show that gender binarity is a social construction and gender itself is a field of permanent changes and fights.

- Connell, R.W. (1995): Masculinities, Cambridge
- Messerschmidt, J. W. (1993): Masculinities and Crime. Maryland
- Spindler, S. (2006): Corpus delicti. Männlichkeit, Rassismus und Kriminalisierung im Alltag von jugendlichen Migranten, Münster

Heteronormativity
Heteronormativity describes a gender system, where exactly two genders (male and female) exist and where heterosexuality is seen as normal. From our point of view, heterosexuality functions as social order and structures the social life of everybody (family life, socialisation etc., and thinking in dualism as general approach), regardless of which sexual orientation or gender a person is. Heterosexuality is the norm; everything else is seen as an abnormality.

Hegemony
Referring to Antonio Gramsci, hegemony is a concept in which a class or group rules over others by defining their own interests as common sense. Therefore this domination works often without the usage of direct violence, but by a successfully performed claim for authority (of course violence is applied to realise and stabilise this).

Identity and Performance
To dress and behave in a certain way often happens in order to be something: a man, a woman, heterosexual, butch, etc. As far as we know, this is possible because these actions refer to a system of officially approved signs, on the base of which people generate their sexual, gendered, ethnicised, etc. identity. But "[t]here is no gender identity behind the expressions of gender; ... identity is performatively constituted by the very "expressions" that are said to be its results.' (Butler 1990: 25). In other words, gender, sexuality, ethnicity, etc. are performances; it's what people do at particular times, rather than a universal who they are.
Seen in this way, identities, gendered and otherwise, do not express some authentic inner "core" self but are the dramatic effect (rather than the cause) of performances.
Butler, J. (1990): Gender Trouble, London, New York

Intersectionality
Intersectionality is a paradigmatic approach to social sciences and social work. In the PeerThink understanding of Intersectionality , it holds the idea that forms of oppression within a society, such as those based on race/ethnicity, gender, religion, sexuality, class, disability and other markers of difference, interrelate and dispose for individual lives. For more information check the little self learn tool on the PeerThink website www.peerthink.eu.

Migration
Migration has always been there, regardless of which ways of travelling people had available to them. Today, in times of struggles for (economic) resources, migration especially from south to north is regarded as a problem from a north-western perspective. A system of borders and control was established, which should regulate and where applicable even block streams of migration. Groups of good migrants (e.g. flexible, cheap and skilled workers) and problematic migrants (e.g. refugees) are created.
Within the context of migration, different groups and individuals can experience individual and social inequalities simultaneously – this is particularly true of groups and individuals who are refugees and asylum seekers. The change of

environment mostly means to adjust one's identity to the new surrounding, e. g. by processes of self-ethnicising and external ethnicising.
Cases of intrastate migration have also to be taken into account as causes for far-reaching changes in one's life and as processes with impact on identity constructions.

PeerThink
PeerThink is a project on intersectional violence prevention. It is financed by the European Programme Daphne and runs from May 2007 until April 2009. It is a project for people from the field of education and social work and all other persons who work with peers and care for the reduction of different forms of violence – in terms of intersectionality. In PeerThink, people **think** and work on the realisation of such an approach.

Peer violence
Peer violence is violence of children and youngsters against other children and youngsters, often of the same age (peer group).

Religion
We can define a Religion as a set of common beliefs and practices generally held by a group of people, which are related to one god or several gods. Religion encompasses ancestral or cultural traditions, writings, history, and mythology, as well as personal faith and mystic experience, which can morally influence human behaviour, mindsets and concepts.
In northern, western and some eastern[1] European Societies, the meaning of religion has decreased in the course of time. Presently, religion is treated as a private matter of choice and is therefore interesting on a political level as well as a fact of personal positioning in a setting of different cultural values.

1) E.g. Estonia.

Social justice
Social justice is a demand and a vision which is sometimes raised by social movements and in political conflicts. It means to create social equality concerning resources and perspectives in a society and at the same time to deal with social and personal differences.

Violence
In the first World Report on Violence and Health (2002), the WHO defines violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation."
Another definition stresses the victim's perspective: "Interpersonal violence is every action of another person that causes me harm and of which I can assume that it should cause me harm or at least injuries are accepted with wilful blindness." (from German pilot study "Violence against men"; BMFSFJ 2004: 16)
A very different meaning of violence is when the word is used to denote the use of (legal) political force, such as executed by a policy force or military force. For more information, you can check the self-learn tool on violence on the website www.peerthink.eu.
The PeerThink perspective on violence tries to combine and reflect all forms

of violence a person is affected by. Since intersectionality is an approach which takes into account individual social affiliations and structural conditions in their overlappings, an analysis of combinations of different forms of violence is an important issue in the project.

WHO (2002): World report on violence and health, http://www.who.int/violence_injury_prevention/violence/world_report/en/
BMFSFJ (2004): Gewalt gegen Männer (Violence against men). Personale Gewaltwiderfahrnisse von Männern in Deutschland, http://www.bmfsfj.de/Kategorien/Forschungsnetz/forschungsberichte,did=20558.html

Violence prevention
Violence prevention encompasses actions which should help to decrease or obviate violent conflicts between persons and groups. In our experience, there are very general actions which aim at changing one's personal, communication and/or interactive behaviour before any violence has happened in order to be able to solve conflicts without violence or to strengthen one's self-esteem. Other actions work rather concretely with particular (groups of) perpetrators or victims in order to prevent violent situations in the future.

Youth
Youth is the phase between childhood und adultness. The youth is a time of orientating for a new identification.
The age in which a person is considered a "youth," and thus eligible for special treatment under the law and throughout society varies around the world.
PeerThink focuses on children and adolescents between 12 and 21.

Youth work
Youth work is the process of creating an environment where young people can engage in informal educational activities. Different varieties of youth work include centre-based work, detached work and school-based work.