# Intersectional Mainstreaming

Elli Scambor & Mart Busche (2009)

With this document, we propose a first concept of how to implement an intersectional approach into practical 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, intersectionality is a core issue in all processes of decision making and work procedures and subject to each individual's responsibility.

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 illustrate this by the means of an example of institutional political education.
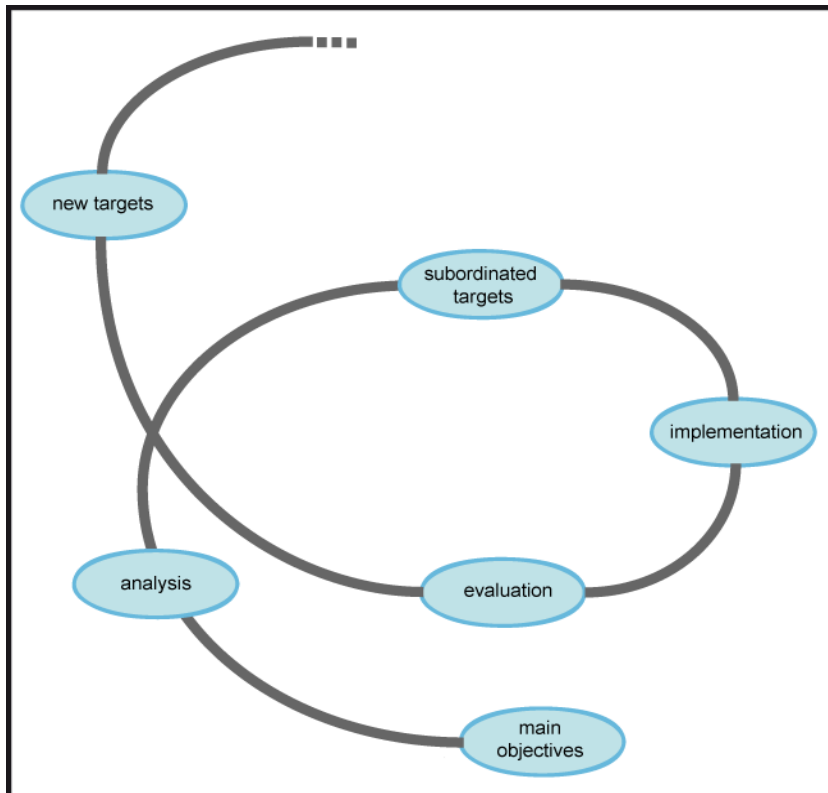
Source: Scambor & Krabel (2008)[3]

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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

2   Bergmann, Nadja/Pimminger, Irene (2004). Praxishandbuch Gender Mainstreaming. Konzept Umsetzung Erfahrung. GeM – Koordinationsstelle für Gender Mainstreaming im ESF. On order: L&R Sozialforschung. Wien.

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

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] The underlying concept seems to rely on heteronormativity, an approach that generally accepts two very clear definable sexes in combination with heterosexual desire.[6]

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"[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]

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

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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

5   http://www.coe.int/t/e/human_rights/equality/02._gender_mainstreaming/EG-S-MS(1998)2rev +1.asp#TopOfPage

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.

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]:

-*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."[13] This approach gives the possibility to focus on specific social groups at points of intersection which are neglected.

-The *intercategorical approach* – at the end of the continuum – requires to adopt on existing social and analytical categories to compare and document inequalities among social groups as well as "changing configurations" of inequality.

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.[14] www.peerthink.eu

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 handsome.

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

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. 1773
13 ibid., p. 1773
14 http://www.peerthink.eu/peerthink/content/view/12/30/lang,en/

The mainstreaming of intersectionality must be thought of as a process: a process in which an organisation (a programme, module etc.) with a 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 pedagogic work should be paid, intersectional concept development and administration should be provided, supervision should be offered if possible.

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). 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?

If there is a process of *organisational development* 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 content. 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 are 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; the pedagogues offer different positions, from where they can speak ("Sprechpositionen"). 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).

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: All participants learn ways of actions, 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. Such an approach has a certain concept concerning *identity*, it is identity-critical: Identity is seen as a strategic option and not as a consistent truth. This helps to avoid stereotyping. This is also important concerning certain *self-presentations*; modes of understanding are more helpful than moral devaluations. This understanding is attended by attempts to decode paradoxical practices, 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. 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 production of social hierarchies. 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).

4. Content and methods

The content of seminars or training courses should partly be based on the *participants' interests*, because they should 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 difficult topics of racism, sexism, homophobia, migration, global biographies, postcolonial histories, etc. can be accessed every normal day.

In the PeerThink project we didn't find intersectional methods par excellence, because it is rather the cautious way of conducting and a non-stereotyping manner that makes the difference. And it depends very much on the aims which shall be reached.

III. Formulation of intersectional aims[15]

Based on the intersectional analysis results, 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

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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.

conclusion that the categories *gender, migration/ethnicity* and *class* have a special impact on peer violence, because a basic societal and political pattern is shaped by these categories,[16] as the following example shows.

PeerThink Example
M.IK.E – Migration.Interculture.Empowerment a project that focuses empowerment as a main approach in the field of work with young migrant people in Austria, developed project aims with reference to the political and social basic structure in society: Politically, the conditions for social and political participation for migrants should be strengthened through empowerment and inclusion, ghettoisation should be avoided and the ability to communication and conflict solving should be fostered. On the social level M.IK.E contributes to the process of inclusion of young people with migrant background through raising the awareness for the needs of young people, support communication and mediation among young people as well as cooperation and networking of institutions dealing with peer violence prevention.
The 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.

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) represent 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" works with 14 to 17 years old school students, 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 that means that even e.g. youths with Turkish background (second generation) are still seen as non-German and therefore excluded from social participation (education, work, politics).

In the everyday work, "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 like 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 background regarding cultural, gender and sexual backgrounds. Each little team (e.g. a two women team for a girl group) at least is mixed by a person with a migrant background and a non migrant background.
In terms of the intersectional approach of McCall[17] respect works on all three level of intersectional analysis:

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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.

Respect works *anti-categorical* in the sense that they offer open, flexible identities to the students and don't refer on essential 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-categorical* because it shows the power relation between groups like in the dichotomy of gender system.

Reducing power relations

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

Walgenbach (2007) describes structural dominance 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). Power 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 subject (for example identity, autonomy, social-psychological processes).[18]

PeerThink Example

The following example illustrates power relations as structural dominance relations, historically and socially contextualized. Prevention of the risk-taking behavior *(PCR)* is a project led by *Addap 13* in various districts of Marseille (France). The basic methodology remains the specialized prevention based on a triptych of individual follow-up, educational accompaniment and collective project led in support to the other actions. Every project is established in a specific territory where the educators circulate and in the long term become established. Districts with strong urban concentrations of socioeconomic difficulties and phenomena of incivility, often around big cities, are named "banlieues" in France. Some of these districts present common characteristics of multiethnic concentrations, with an environment in a very bad state, zones of poverty and degradation. We note a disintegration of the social and cultural forms present in these territories, a deficiency of social integration, transformation of relations between the genders and the categories of age mines the patriarchal family from the inside by affecting the authority of the adults and the male domination, which engenders an important family and social violence which takes very diverse and unstable forms.

The suburb is a dynamic urban and social constellation in constant transformation, several plans are set up to facilitate equal opportunities in these districts. Equality remains nevertheless a fictitious term according to most of the young people. Addap identifies risks in 6 domains for these territories: loss of references concerning social codes, rules and laws; risks of violence, breaking up of family links; changing of social relations; degradation of the physical and psychic health of the young people; risk of exclusion. The purpose of PCR is especially to disintegrate the present levels of power usually present in the district via the

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

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.

collective activity. The power on the daily territory is acquired and represented by various manners, maybe by the links of family subordination, by the rules of power within the illicit networks, by the hierarchical organization of the forces and the degree of respect, etc. These various strata are decomposed during PCR workshops which allows for the entrance into dialogue and raise a more intense comment about oneself and on the basis of equality. The activity (sport, dance, theater, etc.) allows for another leveling of the positions in the group and an expression of the feelings which is released from then on from these constraints. The multiple intersections between several variables lead to conflicts between the social practice and the theoretical speech. These conflicts must be understood, and are updated thanks to the method of this project, which allows for diffusion of these conflicting urban dynamics and for the work with young people with a different relational base.

Framing processes

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 destabilizes identity categories:

> 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)

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 in comparison 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

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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.

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: expand the circle of employees towards more diversity (more non-white, non-christian and non-heterosexual, male members), sensitise all employees regarding approaches of critical whiteness, offer more further education seminars with anti-racist topics and indicate 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 get access to 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 not to reproduce them. Therefore the announcement was read from another person's perspective. 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]

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 are evaluated (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). Classifactions 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

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

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 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 external evaluation strategy. The main features of this approach are the following:

- 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]

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 handsome 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

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

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.

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. 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.

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[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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