



Lifelong Learning Programme

DRAFT-VERSION for the conference 26.+27.10.2011

IGIV – Guide

Analysis and Reflection

Name	Intersectional Matrix of Analysis
Time	180 Minutes
Target Group	Pedagogues and other disseminators
Material, space, number of rooms if needed etc.	A movie, e.g. “Dangerous Minds”, or a presentation which shows one exemplary version of the intersectional matrix, and the worksheet
Work Area	Project and organisation
Learning Results	
» <i>Knowledge</i>	Knowledge about different social locations and their significance for pedagogical work dynamics and their content.
» <i>Skills</i>	Analysis of one’s own position; assessing the significance of social positions in relation to the target group of your work.
» <i>Competencies</i>	Pedagogues and other disseminators are familiarised with and enabled to cope with different social positions and their inherent hierarchies. They don’t ignore them but deal with them consciously.
Guide	
» <i>Introduction/ Background information</i>	
» <i>Step by step know-how</i>	The „Intersectional Matrix of Analysis“ needs a detailed introduction which can be adapted to the context of a specific setting. We suggest two possibilities here: 1. Working with the movie „Dangerous Minds“: Show two scenes from the movie. Proposal: First scene from minute



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	<p>3:00 to minute 10:30, second scene from minute 56:30 to 63:00. The first one is the introductory scene up to minute ten thirty. It is about how a white teacher (LouAnn played by Michelle Pfeiffer) starts working in a “special needs” class in Los Angeles. Several different social positions are displayed: gender, class, race. The second scene shows LouAnn having a fancy dinner with one of her students, Raul. The rest of the film is narrated by you. You demonstrate how the matrix works by applying it to the two film characters.</p> <ol style="list-style-type: none"> 2. Alternatively, you can present an exemplary version of the Matrix using yourself as an example. 3. Afterwards, you distribute the worksheets to the participants. The worksheet contains explanations, so that you shouldn't need to introduce it. (see Worksheet) 4. The participants should start with filling in the matrix for themselves (working individually). – 30 min 5. Then the participants should try filling in the matrix for a person they are working with. – 20 min 6. The participants form groups of three and exchange their thoughts on their matrices. They can use the following questions as guidelines: <ul style="list-style-type: none"> • What was easy to fill in, what wasn't? • Do differences and/or similarities emerge when comparing yourself and the representative of you target group / clients? • Do productive tensions emerge from this comparison? Or are these tensions of a more hindering / paralysing nature? • Which commonalities / distinctive features can you identify in the small group? • The small groups now have the task of putting down the results of their discussion (statements and/or questions) on the flipchart. 7. The results are presented to the whole group and discussed.
<p>Variant</p>	<p>You can choose different films. Some are: <i>Entre les murs (2010) (Die Klasse) from Laurant Cantet (you find a Filmheft in German under http://www.bpb.de/files/SUR23M.pdf);</i> <i>Knallhart(2006) from Delev Buck</i></p>
<p>Applicability and Limits</p> <p><i>The following should be pointed out:</i></p>	
<p>» <i>The optimal size of the</i></p>	<p>Between 10 and 20 participants.</p>



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<i>group</i>	
» <i>The point of time in a certain working process when the method can be used</i>	The method is useful for combining it with an introduction to the theory of intersectionality.
» <i>Necessary prerequisites for the trainer</i>	A prerequisite for the trainer is to be really into the intersectional approach also on theoretical level.
» <i>Necessary prerequisites for the participant group</i>	This method is challenging. The group should be capable of self-reflection concerning their own social locations.
Suggestion for continuing work	The matrix can pose a good basis for working on your own (professional) practice. This can for instance be done by means of a collegial consultation.
Comments, experiences and risks	To fill in the matrix is difficult and challenging for the participants. Often they ask for the meaning of the terms. The trainer has to explain them again and again but also to ask the participants for their understanding of term like "identity, representation and structure". But when the people get into work with the matrix, they get some really new comprehension about their relation to the people they work with and the effects of dominance relations in the work.
Useful further information (links, methods/ tools, articles etc.)	IGIV- Handbook Chapter 3
Source	IGIV project



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Intersectional Matrix of Analysis

The „Intersectional Matrix of Analysis“ is a tool for reflecting on your own social location in society in relation to the positions of those you are working with. The underlying thought is that (productive) tensions can result from commonalities as well as from differences, having an impact on the work. We can use these tensions and render them productive when we know about them (acknowledgment of differences, affiliation and dominance relations) and when we can assume a pro-active attitude to them. Pro-active attitude means not to blame people for being in a certain social location (“It is your own fault being poor.”), being open-minded for self-reflection on privileged locations and supportive for empowerment of marginalized positions.

Understanding a person's social location, that is, his/her place in society that is formed by the intersection of social constructions that mark privilege and oppression, is essential to capturing the complexity of that person's experiences, including his/her actions, choices and outcomes. ‘Race’/ethnicity, gender and class all represent simple social locations where individuals (or social actors) are often thought of as being black or white, female or male, and belonging to the working class, middle class, or upper class. An individual's social location usually sets the stage for his/her life. This is not to say that social positions are always fixed and deterministic – of course, mobility exists and conditions can change, for instance your social location might be different in your country of origin than in the country you have moved or immigrated to. But nevertheless, your social location affects how you can lead your life.

Intersectionality argues for the recognition of complex social locations, suggesting that individuals are not a member of a ‘race’, or a particular gender, or of an individual class, but rather they constructed by all three social categorisations simultaneously. Traditionally, the analysis of inequality has been preoccupied with one of these dimensions: ethnicity/ ‘race’, gender and class have been assessed as separate non-interacting categories of oppression. But people do not experience gender or ethnicity or class separately. In essence, ethnicity/‘race’, gender and class represent distinctive yet interlocking structures of oppression. They operate in tandem and result in systems of domination that affect access to power and privileges, influence social relationships, construct meanings, and shape people's everyday experiences.

Categories of ‘race’/ ethnicity, gender, class should not be viewed as demographic characteristics, identities or attributes of diversity only; instead, analysing ‘race’/ ethnicity, gender, class must be about the hierarchies and systems of domination that permeate society. With this matrix we want to figure out relevant dominant relations in your concrete work field.

As a first step, please work out how you are positioned in society by using this worksheet. The pattern you have at your disposal is of course schematic and might confront you with



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difficulties of placing yourself. That has to do with categories in general: they are simplifying. We are providing a small example for help in which we positioned ourselves.¹ Above we mentioned three categories: class, gender and ethnicity. Following Degele/Winker we add the body, and we order these categories into three levels: identity, representation and structure. All these terms need a short explanation because they are not commonly used in everyday language.

Let's start with the **categories**:

Class usually is divided in upper, middle, and low/ under class.

Gender usually is divided into male and female gender. Since a short while the category of transgender has become more and more common too, but is still marginalised.

Ethnicity is usually used for categorizing people on the grounds of their origin, language, nationality, religion, and skin colour.

Body is usually used to describe fit and unfit bodies.

Let's go further with the levels:

Identity you could describe as: how do you see yourself? This level can be characterised by the term self-conception: What constitutes you from your own point of view?

Representation How are you seen in public and/ or by other people? Representation has two aspects. On the quantitative level you can ask if somebody is even represented in public media. The second aspect refers also to the quality of publicity. How do people speak about you or how do the media present you? Are you being confronted with inappropriate images, omissions or fantasies about you? Norms and values are conveyed through the level of symbolic representation, (potentially) making it possible to justify social conditions of inequality.

Structure refers to the conditions you live in. The structure is probably the most difficult to analyse because it is almost the same for all people. But from different social locations you will probably describe different aspect of that same structure. We can call the structures by big names: capitalism, patriarchy or asymmetric gender dichotomy, racism, and for classifying bodies into fit and unfit, meritocracy. But we can also identify institutions like laws or inequalities in schools. These institutions also are expressions of structures, e.g. family law in which a marriage seems to be a relation between a man and a women, as still in many countries is accepted.

In the column to the far right labelled "identity" you can put down more social categorisations you consider important individually. It is evident that a person cannot be described by merely using four or five broad categories.

Once you have filled in the pattern, try and fill it in for the children, youths or other target groups you are working with. This is probably even more difficult than filling it in for yourselves due to the feeling that you have to make assumptions, which is in fact the case.

¹ At this point the participants watch an excerpt of a film, e.g. from „Dangerous Minds“. In that film Michel Pfeifer plays the role of a female teacher in a class of students with "special needs". In the example for our matrix we describe LouAnn (the teacher) and one of her students (Raul). That should give an example of how to fill out the sheet. You have to choose a film or a useful excerpt of this film. A proposal for a short part of the film is from minute 3 to minute 10:30. Later in the film is one scene in which LouAnn and Raul have dinner together in a very pretty restaurant. This scene is helpful to describe their relation also.



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These “categorisations” should not be understood as attributions or definitions, they are an attempt of clarifying existing social differences and hierarchies.

Once you have filled in the pattern for yourselves and your target group and compared them, you can ask yourselves the question: What are the differences, what are the commonalities? Do (productive) tensions arise from this comparison at first sight? Which dynamics uprising from differences or commonalities have you already experienced yourself? Can you explain or understand them better now after using this matrix?

After working individually during the first phase (at least 30min), split up into groups of three and exchange your ideas, work out similarities and differences and record your findings on flipchart paper.

1. Imagine both the commonalities and differences between you and the children or young people you are working with by using the matrices.
2. Come up with examples for the others for clarifying something.
3. Come up with three hypotheses per group about reasons for possible difficulties from comparing your matrices which can then be discussed with the whole group. Name productive tensions.
4. The documentation should be shortly presented for the whole group. Decide first about how personal you want to make it and which aspects of your discussion you want to present to the whole group.



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The intersectional matrix of LouAnn and Raul in „Dangerous Minds“

Level of effect/ social conditions	Structure	Identity	Representation
Social Class	<p>Capitalist/ neo-liberal system characterized by great social inequality; relatively small upper class, bigger middle class and large underprivileged class.</p> <p>Unemployment, welfare dependency and illegal ways to earn money characterize Raul's position in the structure, while LouAnn enjoys the privileged side – higher education, job opportunities, good earnings and possible promotions.</p>	<p>LouAnn is educated and financially secure. She is a dedicated, active citizen, ready to experiment. She has experienced several ruptures in her biography.</p> <p>Raul is uneducated, has no financial resources, and is engaged in half-legal practices. He is interested in education but has little chances of development on socially respected paths. He is oriented towards the rules and language of the street.</p>	<p>Well represented in the media, respected, positive image: successfully performing in your job and career is norm-confirming, rewarded by society</p> <p>Stigmatisation as poor, criminal and violent, characterized by lack of prospects, no positive representation / role models in the media etc.</p>



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Level of effect/ social conditions	Structure	Identity	Representation
Gender and sexuality	<p>A binary male – female gender conception and heterosexuality are the norm.</p> <p>Marriage is an institution of this norm. Conventions are expressions of this norm.</p> <p>Male and female performances are expected.</p>	<p>LouAnn is a feminine, heterosexual woman. She is performance-conscious what mean, she knows to “play with femininity but she also can use male connected attributions. But she is not used to sexualisations; she is not sure how to deal with them (see scene when she first enters the classroom and is approached by Emilio). LouAnn is separated, and as a former marine, used to working in settings with male connotation.</p> <p>Raul represents a sort of marginalised masculinity; he is portrayed as hetero- or asexual, while trying to fulfil heteronormative expectations: wearing a leather jacket, acting polite and gentleman-like towards LouAnn (see scene in the restaurant)</p>	<p>Positive representation in public life. Her kind of gender performance and sexuality is given societal credit and is considered normal / desirable.</p> <p>The “gangster” masculinity of Raul is represented in media and public discourse as a negative stereotype. No or little room is left for nuanced portraits and variations. Raul is conscious of this devaluation and therefore tries to conform to normative expectations (in the restaurant scene).</p>



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Level of effect/ social conditions	Structure	Identity	Representation
Ethnicity	<p>Despite formal equality, Blacks and People of Colour are still discriminated in US society concerning schooling, housing, labour market access etc., while whites are over-represented in privileged positions.</p> <p>The segregation of residential areas in LA, represented in the film by the school that LouAnn starts working at, is an example of how structural factors form people's lives and opportunities.</p>	<p>LouAnn is a member of a white majority. She is an idealist white social worker – in the context of her new class, she is „foreign in her own country“, in a minority position.</p> <p>Raul is a member of an ethnicised minority which is affected by racism. He knows racist barriers, searches for opportunities within the limits of his possibilities. Positions himself implicitly against the majority society / the experience of social exclusionary mechanisms make him angry. In his class at school, he is a member of the majority.</p>	<p>Norm: positive image as “the white social worker caring for Black/People of Colour de-privileged kids”, viewed as charitable and unselfish.</p> <p>Negatively represented or underrepresented; image as “problematic”.</p>



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Level of effect/ social conditions	Structure	Identity	Representation
Body	<p>Social structures that are built on the functionality/ fitness of the body and its features, resulting in the valuation and promotion of certain abilities and features and the de-valuation of less able bodies and certain features.</p> <p>Dominant beauty ideals and images of sexual desirability also play a part here.</p>	<p>LouAnn is healthy, able-bodied, white, and attractive. She fulfils the image of female beauty, bodily self-confidence, no vulnerability to attacks except for sexualisations.</p> <p>Raul is healthy, able-bodied, a Person of Colour and attractive, bodily self-confidence, no vulnerability to attacks.</p>	<p>Represented with positive attributes (desirable, attractive, etc.); sexualisations are common. Established body norm against which all others are measured.</p> <p>Represented in an ethnicising way which creates the “PoC gangster” as simultaneously attractive or exciting and as dangerous and threatening.</p>