

HERA JOINT RESEARCH PROGRAMME – CULTURAL ENCOUNTERS

FINAL PROGRESS REPORT 2013 – 2016

COLLABORATIVE RESEARCH PROJECT (CRP) DETAILS	
CRP Number	12-HERA-JRP-CE-FP-058
CRP Acronym	CEINAV
CRP Title	Cultural Encounters in Intervention against Violence
CRP Start Date	01. Sept. 2013
CRP Website¹	http://ceinav-jrp.blogspot.de/ http://tinyurl.com/ceinavproject

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¹ The home page of the website should contain the generic European flag and the FP7 logo which are available in electronic format at the Europa website

logo of the European flag: http://europa.eu/abc/symbols/emblem/index_en.htm ;

logo of the 7th FP: http://ec.europa.eu/research/fp7/index_en.cfm?pg=logos).

The home page of the website should also contain the HERA logo available in electronic format at the HERA website at www.heranet.info

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CHANGES OF INSTITUTION	
Detail if there have been any PL or PI institution changes.	No changes

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The work of CEINAV was only possible through the support of the twelve **Non-academic Associate partners** and their networks of practitioners:

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Final Report

1. Summary

The project *“Cultural Encounters in Intervention Against Violence” (CEINAV)* has taken a dual approach to cultural encounters as they play out in ethics, justice, and citizenship, through a focus on the fundamental rights of women and of children to safety from violence. It considered both national legal and institutional cultures as they affect practices of intervention, and the growing diversity within European countries, where symbolic boundaries of cultural belonging can define social exclusion and inclusion. Four EU countries – Germany, Portugal, Slovenia and the United Kingdom – were studied, and differing institutional structures and traditions of law, policing, and social welfare intervention were contextualized in the history of colonialism, democracy, migration, and diversity.

CEINAV has explored on the one hand why, despite an explicit European consensus on stopping violence against women and protecting children from harm, the practices of intervention and the rationales behind them differ between countries, and on the other hand, how policies and institutional practices, despite the common intention to ensure the “best interests of the child” and the freedom and safety of women from violence, may have quite different effects for disadvantaged minorities within each country.

In consultation with 12 associate partners who represent networks of practitioners and stakeholders the project focused on three forms of violence for which state responsibility is well established: intimate partner violence, physical child abuse and neglect, and trafficking for sexual exploitation. The project aimed to:

- contribute to dialogue among the discourses on multiculturalism and diversity in the different European languages and disciplines;
- clarify the implications of European norms, national legislation and practices of protection and prevention for cultural encounters, taking account of multiple and intersecting structures of power and oppression;
- analyse the ethical issues of rights and discrimination arising from interpretations of the state’s duty to protect as embedded in policies and intervention procedures within four European countries;
- frame an intersectional approach to intervention that recognises the voice and agency of diverse victims;
- build a transnational foundation for ethical guidelines for good practice.

The objectives were pursued in five streams of theoretical, empirical and creative work. The five partners developed a common comparative methodology, including detailed guidelines for each task, ensuring that data collection follow the same structured path in each country, while remaining open to the diversity of context.



The kick-off meeting in Osnabrück was attended by all researchers and all associate partners representing networks of practitioners in the four countries; it also included a public event. During the first 6 months, eight “country context papers” were written (stream one). One comprised an overview of the sociocultural background of majority/minority patterns (colonial experience, cultural diversity, and migration), economic inequality, and data on prevalence of the three forms of violence. The second described the legal-institutional context of intervention against violence, which differs considerably among countries. In depth discussion of these papers found no

definition of the concept “minorities” that would apply across the four countries. It was thus agreed to work with categories meaningful in the context of each country; this remained a challenge. Further working papers reviewed theoretical discourses on cultural differences and positional inequalities as well as ethical theories as they relate to intervention against violence, and discussed competing theories of gender, diversity and inequality.

A common methodology was then developed for studying the perspectives of professionals on intervention (stream two, empirical exploration of the cultural premises of intervention). A total of 24 multi-professional workshops were carried out, two per country on each form of violence. The workshops were designed to explore the implicit cultural premises of intervention, both with respect to its institutional regulation and to the practices of implementation generally and with minorities or disempowered groups. A further goal was to discover what ethical issues and dilemmas the practitioners experience, and what grounds they adduce for dealing with such challenges.

The workshops used focus group methodology and paradigmatic narratives over two half-days. Participants were practitioners directly involved in casework from a wide range of professional roles, but not engaged with the same cases; professions whose intervention roles tend to intersect were typically sought from different districts. The workshop idea proved very attractive, and in all countries nearly all of the “categories” foreseen could be filled, usually in both workshops. The opportunity to reflect on practice in a cross-cutting context was gratefully received by the participants, many of whom kept track of the project development from there on.

The main impulse for discussion was a fictional “case story” aimed to capture how situations of violence enter into the intervention system, as well as the subsequent pathways. The stories were developed in discussion with cooperating practitioners to be realistic in all four countries, then translated and if necessary adapted to fit the institutional framework of the country. While the stories differed by form of violence, there was an agreed “narrative arc” across the three sequences within all the stories; and an agreed set of “core questions” that were asked in the same way, as nearly verbatim as possible, in all 24 workshops. The discussions were transcribed for closer study.

An inductive frame analysis in the language of the country (to capture nuances of meaning) aimed to uncover how practitioners think about intervention against violence, and about minority groups, and also sought to identify what practitioners experience as a dilemma or practical difficulty with ethical implications. For each form of violence in each country, a working paper in English identified the discursive constructions and normative representations, with translated citations from the transcripts. These papers describe the process structure of intervention (within which some things require conscious decisions and some go without saying), the way in which the form of violence and the duties, rights and norms of intervention were framed in the workshops, their framing of culture, cultural difference, and minority situations, and the ethical issues and dilemmas that the professionals raised.

All the research teams met for a five-day working seminar in Porto. The associate partners took part for two days, as did four artist-researchers. This seminar in beautiful Porto was a high point of the project, and an opportunity to discuss intersections, diversity, and overarching ideas among researchers, artists and practitioners. Since the working papers were richly informative, they were prepared for online publication on the project website and blog. Three cross-national comparative analysis papers were written, one for each form of violence, with two prepared for submission to peer-review journals and the third for inclusion in a book.

Parallel to completion of the working papers, the theoretical work continued. A paper on salient ethical issues combined the fruits of the systematic compilation of potentially relevant ethical theories with the issues that had emerged during the workshops. The paper concluded that, to build an ethical foundation for good practice, it is necessary to draw on more than one strand of ethical theory, and to focus on how good practice can work, rather than on ultimate moral decisions.

The next stream of work aimed to give space to the voices of women and children who have travelled through a personal history of violence and of social intervention, and to include their perspectives in the overall analysis. At the Porto meeting, an important discussion with the associate partners concerned ethically responsible ways to ask women and children to tell us their stories of experiencing intervention (or the lack thereof). A protocol for the methodology and selection of interview partners who are in contact with support services was developed, as well as guides for the qualitative interview for each form of violence, including both an open narrative phase and a set of cross-cutting questions to be asked in all interviews where feasible. With the help of the associate partners, interviewees were sought with attention to diversity of context and to cultural minorities or migration, as factors that may impede access to protection or support. While it was

sometimes difficult to reach the planned number of interviews for some forms of violence (especially trafficking), a total of 78 interviews (across four countries) with women and young people were carried out, transcribed, and analysed within each country by form of violence.

The fourth stream in 2015 was based on stories extracted from the interviews. Artist-researchers in the four countries each developed a concept for leading participatory art workshops with interviewees while ensuring their anonymity and safety. All four artists met in London in March 2015, and to encourage collaboration, CEINAV set up an artists' blog where the artists exchanged ideas. The creative process for each country was documented in an "art process logbook", and the art work produced was shared through photo documentation. Some presentations of the art work (with the participation of the artists, but without showing their faces) were videotaped. Collecting stories and working in a creative art process aimed to uncover the potential both of narrative and of visual art to stimulate the imagination needed to hear different voices and to recognise the agency of victims. In each of the four countries, creative art and aesthetic education have been explored as potential resources that can be used in change processes; to this end, the art work was presented at a "creative dialogue meeting" with associate partners and stakeholders in each country.

Experience with using a common methodology confirmed the expectation that emerging differences would point to cultural differences among the countries and their intervention systems. This worked smoothly with the focus group discussions with professionals. The year 2015 saw a shift towards differentiation. Meeting the criteria for contacting interviewees depended strongly on the associate partners, the context of their work, and the perceptions of what constitutes a minority in each country. Comparison was also limited because the interviews gathered highly personal, experiential data, and the goal of listening to voices that are often not heard precluded imposing a common structure.

Embedding participatory creative art in research was conceptualised as experimental in the proposal, and in fact the four artists had all worked in different media and differed in their experience with regard to participatory art. While all teams successfully implemented art workshops with participants from the interviews, the timing, the way the workshops were led, the kind of art produced and the follow-up all differed. The rich and varied outcomes represent an interesting range of possibilities rather than a set of comparable results. Each team reflected on the inclusion of creative art in the research both from the artist's perspective and from the viewpoint of a researcher taking part as a participant observer. Holding a creative dialogue workshop to exhibit the art and bring together the women or young people who had created it, the associate partners, and several practitioners from the workshops also had to be handled differently in the four countries. Across these differences it can be said that the participants in the art workshops found this experience empowering and very meaningful for their own process of overcoming victimisation. Many of the practitioners also saw the art work as a way to reach emotional dimensions that would not be verbalised easily, while questions on how art by survivors of violence can be used in intervention practice remained open.

In 2016 the focus of the work was integration of the knowledge and insights gained from analysis of the data and theoretical reflection as well as on broadening knowledge exchange. One approach to this goal was to organise "reflective dialogue" meetings with professionals, associate partners, and in some cases with interviewees as well. They were offered preliminary results concerning differences and commonalities among the countries as well as a selection of stories based on the interviews. Discussions at these meetings or in direct interchange with associate partners or with experts were valuable for thinking about approaches to improving practice.

A four-day working seminar with all five research teams in Ljubljana in April 2016 provided space for in-depth discussion of the conclusions to be drawn about commonalities and differences and about ethical practice. Engaging profoundly and intensely with the different pieces of work underway, the collaborating teams sounded out the depth of an epistemic community within which specific issues could be debated passionately until arriving at good solutions to which all could agree.

Integrating the results of very different sources of knowledge has called for a triangulation approach, working with the ethical dimensions emerging from how professionals discussed their practice in workshops, the implications from the personal experiences of the women and young people in a minority position who

experienced intervention, and the knowledge that the project has gained from surveying the context of intervention systems as well as from systematising theoretical frameworks and ethical theories. Several papers have been drafted and discussed with this approach.

A major goal of CEINAV was to develop ethical foundations for respectful and responsible intervention, drawing on a synthesis of the understanding gained across four countries and three forms of violence; a first draft was discussed in detail in Ljubljana. The paper was also discussed with stakeholders and further suggestions were exchanged by e-mail. The resulting paper aims to offer an understanding of violence and of intervention growing from the knowledge gained in CEINAV, while respecting the diversity of context within which professionals in each country have to frame their decisions and actions. After presentation at national closing events the paper has been published online.

A first version of the project documentary video was also screened and discussed in Ljubljana. It was developed from videotaped statements made by professionals at the end of the workshops in the four countries, and stories from women and young people about their intervention experiences; this was supplemented by statements of three principle investigators on key insights from the project. Thereafter, the video was shown to stakeholders in the different countries, comments and suggestions from all partners were collected and the script revised more than once in response to the comments. The final version was presented at the Prague HERA closing event in September and will be shown at film festivals and later made available open access online. Additionally, three short videos have been created by artist-researchers or by researchers on the responses of practitioners to the art work.

A third main outcome is a multilingual anthology of stories (each story in the original language and in English translation) in which women and young people describe when and how intervention failed them or helped them. An artistic design frames the stories face to face with the translation; the preface and the afterword explain the context in all four languages. The project teams were able to extract and condense from almost all interviews carefully anonymised stories that convey a message in the space of two-pages. Partial pre-prints were shown to participants at the national closing events and met with strong interest. The resulting book (356 pages) has been published by Barbara Budrich Publishers both as a print edition and in direct open access, so that practitioners, trainers, and teachers can download selected stories or the whole. The finished book was presented at the WAVE conference in Berlin (430 participants from throughout Europe) in October 2016. Print versions were given to the associate partners and to professionals and survivors who have engaged with CEINAV.

An edited book is in planning on the results of the research on the different forms of violence and the ethical issues that emerge, on intervention cultures in the four countries, on the theoretical frameworks that were found useful both for understanding diversity and in ethics in the context of intervention, and explaining the considerations and principles that could guide frameworks for intervention. The book will also be both print and direct open access. Further outcomes will be publications in academic journals and in journals/online sites read by practitioners and policymakers.

A project blog <http://ceinav-jrp.blogspot.de/> provides information on the work being done, as does the project website (<http://tinyurl.com/ceinavproject>). Working papers and outcomes of CEINAV are posted at both locations.

In March 2016 the project was presented online at

<http://www.internationalinnovation.com/interventions-against-gender-violence-and-child-abuse/>

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2. CRP objectives

Objectives of the CRL were to:

1. contribute to dialogue among the discourses on multiculturalism and diversity in the different European languages and disciplines. Specifically, the first work stream aimed
 - to review and contextualize the discourses on cultural hegemony, cultural differences and positional inequalities in the four countries,
 - to discuss in depth competing theories of gender, diversity and inequality in order to develop a cross-disciplinary web of shared concepts, and
 - to review ethical theories and their relevance for intervention against violence.
2. clarify the implications of European norms, national legislation and practices of protection and prevention for cultural encounters specifically, this empirical work stream sought
 - through multi-professional focus groups discussing case studies, to explore in depth and reflect on the cultural values and norms embedded in the professional practices of intervention actors in the four countries, as well as
 - the challenges that practitioners encounter and the norms and representations of culture that shape their interactions with cultural, ethnic, or other minorities.
3. analyse the ethical issues of rights and discrimination arising from interpretations of the duty to protect as embedded in policies and procedures in the four countries; to this end
 - interview women and young people about their intervention histories in order to understand when and how practices of dealing with violence do or do not recognise and respond to complex inequalities and needs,
 - identify further ethical issues suggested by listening to the voices of the recipients of intervention.
4. frame an intersectional approach to intervention that recognizes the voice and agency of diverse victims
 - by integrating creative art into the research process, using narrative interviewing, visual art and storytelling to open up avenues enabling the voices of marginalized victims of violence and their experiences of intervention to be heard,
5. build a transnational foundation for ethical guidelines for good practice based what was learned from practitioners and survivors and drawing on the work done on theory.

In order to build the knowledge base for these goals, comparative qualitative empirical work in four EU countries and close cooperation with practitioners as associate partners were needed. From this the further objectives followed:

- Develop a shared methodology for comparative empirical study that includes and respects cultural differences between the countries rather than abstracting from them;
- Build a process of communication between researchers, professionals and survivors, enabling co-production of knowledge through close and sustained cooperation
- Listen to the voices of professionals and explore the cultural premises underlying their intervention practices and the ethical dilemmas they experience;
- integrate different forms of art and media into the research process and the project as a whole, resulting in products that speak to those involved in or affected by intervention;
- Create a conversation between philosophical ethical theory and practical ethics;
- Create spaces for the voices of survivors to be heard in the discourse on intervention.

3. Achievements of the CRP

The CEINAV project was conceptualized as close collaboration of five partners in a shared work plan, doing parallel and interlocking empirical and theoretical work in the four countries. CEINAV sought to explore the encounters between national cultures as well as the cultural encounters within countries when intervention systems respond to victims belonging to, or associated with minorities. Separate “individual” projects would have stood in the way of the project goal of a deeper understanding of diversity in Europe and how it plays out in responses to violence. Thus, it is not possible to separate the achievements at the CRP level from the achievements of the partners, who worked together cross-nationally on all of the outputs.

The most original contribution to the field of research was the context-sensitive, three-fold comparative approach (four countries, three forms of violence, majority and minority positions), listening to the voices of victims as well as the voices of intervention professionals and integrating creative art into the research process. In this process of “bridging” across and between three different forms of violence that are rarely studied together, CEINAV was able to identify and articulate commonalities as well as differences, allowing us to reach overarching conclusions on ethical intervention while learning more about the connections between structural and interpersonal violence.

The achievement most relevant to the HERA Call is the concluding paper, offering “Transnational Foundations for Ethical Practice in Interventions Against Violence Against Women and Child Abuse”. It is grounded in a thorough and systematic review of ethical theories and their relevance to the challenges of intervention, refined over the course of the project through discussions of the dilemmas that professionals face; this culminated in a paper written to speak to practitioners and a wider public, This was made possible by understanding the different systems and cultures of intervention in the four countries, and by integrating the perspectives of the child protection and the violence against women discourses based on in-depth mutual understanding of the different perspectives and the commonalities of the ethical issues they pose.

3.1. List of all completed outputs Table 1.

TABLE 1. ALL COMPLETED CRP OUTPUTS			
Output nr.	Output name	Lead partner	Delivery date
1	Project Blog	PL	September 2013
2	Kickoff with all partners and AP and public event	PL	October 2013
3	Guidelines for country context papers	P3 with P4 and P5	October 2013
4	Four socio-cultural country context papers	P1, P2, P3, P4	February 2014
5	Four legal-institutional context papers	P2, P3, P4, P5	February 2014
6	Working paper ethical theory	P1 and P3	February 2014
7	Guidelines for methodology of workshops	P3 and P1	April 2014
8	Working paper on theorising complex inequalities	P2	May 2014
4 & 5	All country context papers completed 1st MILESTONE		March 2014
9	Frame analysis paper	P2	July 2014
10	24 workshops completed and transcribed & 12 working papers 2nd MILESTONE	ALL	September 2014
11	WORKING SEMINAR in Porto	ALL plus all AP	October 2014
12	Working papers revised and published online	ALL teams	February 2015
13	Paper on salient ethical issues	P1	February 2015
14	Guidelines and protocols for interviews	P3	December 2014
15	Three cross-national comparative papers written	P3, P4, P5	July 2015

16	Guidance for art creation process	P1	March 2015
17	Guidelines for analysing interviews	P1, P2	May 2015
18	4 x 21 = 84 Interviews with survivors on intervention	ALL	June 2015
19	Stories extracted and ethical issues identified 3rd MILESTONE	ALL	September 2015
20	Country-specific analysis of interviews	ALL	February 2016
21	Participatory art implemented, creative dialogue organised 4th MILESTONE	ALL	September 2015
22	Meeting with AP and creative dialogue	ALL	October 2015
23	Artists and researchers write reflective papers art and research	ALL	January 2016
24	Analysis of intervention cultures	P1	February 2016
25	Anthology stories translated and edited	ALL; edit: P1	August 2016
26	Cross-country triangulation of interim results	P3, P4, P5	January 2017
27	Draft design for anthology	P4	May 2016
28	Reflective AP dialogue 4 countries 5th MILESTONE	ALL	March 2016
29	Working paper on subaltern voices drafted	P4	June 2016
30	WORKING SEMINAR 4-day working seminar in Ljubljana	ALL	April 2016
31	Transnational ethical foundations paper ready	P3, P5	August 2016
32	Paper on theories of multiple inequalities	P2	August 2016
33	Paper on ethical theories	P1	July 2016
34	Anthology of stories ready for printing	P1, P4	September 2016
35	Scripted video ready for use	P2	September 2016
36	4 national closing events	ALL	August 2016
37	Synthesis and final report	ALL	November 2016

4. Achievements of the collaborating Individual Projects

4.1. MULTIDIMENSIONAL "DEEP" COLLABORATION

A major achievement of the five CEINAV partners was the development of our concept of closely collaborative research, working together in depth, across countries and disciplines in a very productive but challenging way, handling differences and irritations without diminishing commitment to the common project. While doing this, we were able to remain in dialogue with associate partners and practitioners within each country, engaging in a continuing process of sharing and translating ideas, concepts and understandings and debating different perspectives and opinions.

Such collaboration could grow because all participants understood from the beginning that the goals of the project could not be reached without it. Furthermore, we came to the project with in-depth knowledge of how violence is understood and addressed in our respective countries and in the different and often separate discourses about violence against women, human trafficking and child abuse and neglect. As the member states, institutions and professionals seek to fulfil the obligations of international agreements on intervention against violence, their approaches are also shaped by the sociocultural and legal-institutional context within which this is done. Thus, while on the surface it can appear that responses to violence against women, human trafficking, and violence against children are becoming more similar across Europe, different conventions apply to each of these, and a closer look at what is happening "on the ground" reveals significant differences. One major aim of CEINAV was to understand these differences and to frame an alternative approach to the idea of "standard-setting".

Working in the framework of the HERA humanities programme encouraged us to think of "good practice" in terms of ethical principles and culturally sensitive approaches, rather than prescriptive norms for what should

be done in every country and in every case. Norms are indeed crucial for confronting and overcoming violence, but they are always mediated by culture, and by the intentionalities, resistances and interpretations that the individual actors and the institutions within which they act bring to them. The same is true as well for the persons towards whom intervention (legitimated by norms) is directed: their aims, needs and interpretations mediate their understanding of norms that may restrict or expand their space for action. Thus, dialogue is central to successful intervention. What CEINAV achieved was to understand and clarify that intervention strategies have to be developed from thinking, not from 'standards' to uniform procedures, but the other way around: that is, thinking about the aim of the intervention first, and then about the norms that can best serve that aim. By choosing a methodological design that involved listening to both professionals and survivors of violence in the language and context of each country, the project was able to frame an approach to intervention that is based on hearing and responding to diverse voices. This was supported and made possible by the engagement of all partners with giving space to and understanding the diversity within their own debates.

4.2. INNOVATIVE METHODOLOGY

The key to successful collaboration in practical terms was a rigorous but flexible qualitative methodology for collecting comparable data. While comparative study of social systems tends to be located in political science, our methodology needed an interdisciplinary approach to capture the cultural underpinnings of differing policies and practices. The purpose was not to generalize about how professionals think and what they do, nor to create a typology of countries or systems, but indeed to understand cultural encounters within Europe, and how institutions meet the expectations of (trans)national norms.

There were few models for our research approach. Despite a substantial body of gender theory and feminist methodology highlighting the importance of context in analysing gender relations, comparative study on gender inequality as well as the smaller body of comparative research on intervention against violence is marked by practices of "context stripping". For example, one "objective measure" used to compare state policies on violence against women has been to ask if and when the national government passed a specific law against domestic violence, thus setting aside the different legal systems, levels of governmental responsibility and definitions of "domestic". From the knowledge we have gained in CEINAV we would underline that often it is not only *what* intervention comprises but *how* it is done that makes the difference in whether it brings about real change and makes a child or a woman safer from the threat of further harm and more able to take control of their lives.

Thus, the most **innovative** achievement of CEINAV was perhaps the development and successful implementation of a comparative qualitative methodology to uncover commonalities and differences among the four countries and the three fields of violence intervention, by focusing on the ethical dimensions of practice. We needed, first, to share knowledge about our countries and their intervention systems, and to this end wrote working papers for internal reference on the socio-cultural and the legal-institutional context for each of the four countries. With this background, we developed our method of multi-professional workshops and our approach to hearing the voices of those who experience intervention in their own lives. For each step of our work, guidelines were drafted, discussed among the partners, and revised until the way forward made good sense to all. This iterative process enabled the project to achieve the dual goals of comparability between countries and fields of intervention on the one hand, and sensitivity in responding to context and to the nuances of meaning in the four languages and cultures on the other.

The practice of circulating drafts to reach a shared understanding was continued during analysis of the data from the workshops and after the interviews. Comparative papers were drafted by the designated "task leader" for each form of violence, and the authors of the working papers responded with context information and suggestions concerning the conclusions, so that each paper represents a joint effort of the five teams. By proceeding in this way, the analysis could uncover both great similarities and important differences in how professionals think and act across countries and across forms of violence. While striking similarities appear in their reflection on ethical issues, the constraints and resources of practice differ considerably. Methodologically, the experiences of survivors with intervention cannot be placed in direct comparison either to the discussions among professionals or transnationally, but they offer a wealth of insights into the meaning that intervention action or inaction can have for them and the possible impact of how they were treated on

their lives. Here, too, there are striking similarities across countries and across forms of violence.

4.3. ILLUMINATING CULTURES OF INTERVENTION

To understand the practices and cultural premises of professional intervention in the four countries, each partner carried out two multi-professional workshops for each form of violence, 24 in all, using focus group methodology to explore how decisions are made in difficult situations. The collaborative preparation involved agreeing on the criteria for participation, the case story and how it is presented, and the questions to be discussed. The core research team identified the professions and institutions that could be involved with each of the forms of violence, including equivalent positions where the systems differ, so as to invite a comparable range of experienced professionals. In discussions with our associate partners, we then developed a case story for each form of violence, modifying the drafts until one was found to fit the intervention pathways in all four countries. Each story began with indications of possible violence, before intervention has begun, and then proceeded in two stages to present an increasingly clear and recognisable risk of harm. The participants were asked to think about and discuss how a professional or organisation would, could, or should act to prevent further violence, and what dilemmas might arise in practice.

A main goal of CEINAV was to explore cultural encounters as they occur when intervention actors meet with women, children, or families from minorities. Our initial review of the sociocultural background had found no common criteria for minorities across the four countries, as their histories are too different. In consequence, it was decided not to present a specific minority case study in the second of two workshops, but to invite the practitioners in both workshops, in the second half of each, to consider what might be different if the women or the family had a migration or minority background, and in the case of trafficking, if the woman came from an EU member state. Thus, the professionals could describe when and how they encounter minority groups in their work.

All participants were engaged at the operational level with violence intervention, and were recommended by services both for their intervention experience and as individuals open to reflection. They varied in coming from different professions and /or locations and would not deal with the same cases. The purpose was not to “represent” the field of possibilities, rather it was hoped that common dimensions of the socio-cultural world they inhabit would emerge through discussion. While the search for the desired variety of participants was time-consuming, it was a source of great satisfaction to the research teams to discover how many practitioners found the idea and aims of the workshops convincing; this indicated that the project was pursuing objectives that resonate with felt needs and concerns from practice.

In total, between 45 and 75 professionals took part in each country. The methodology was highly successful in stimulating discussion among experienced practitioners directly involved in casework from a wide range of professional roles. The fictional “case story” proved well suited to capture how situations of violence enter into the intervention system, as well as the subsequent pathways that may (or may not) ensue. The dialogue among different professionals, and in the follow-up with the researchers, also gave rise to some tensions, especially when participants felt that the quality and commitment of their work might be called into question, but the outcome of such debates was productive. Many participants continued to follow the further work of CEINAV with lively interest.

The transcripts were analysed in the original language to identify how violence, the tasks of intervention, and the situation of minorities were framed, which framings were shared or contested, and what practical difficulties and ethical dilemmas the professionals faced. Frame analysis has been most often been used in political science for discerning patterns in social movements and in policy through public documents such as laws, parliamentary debates or newspapers. Such documents can be taken to reflect an influential or authoritative discourse. In focus group discussions, both personal experience and socialization into the professional role can also be presumed to shape the frames; in CEINAV frames were a means of uncovering (unspoken) cultural premises.

An extended discussion among the researchers was needed to reach an understanding of what should be considered a “frame”. Here, a frame meant a cognitive ordering of experiences and ideas that defines the nature of a problem and (perhaps implicitly) the nature of the actions (and responsibilities to act) that could solve or appropriately respond to it. Thus, framing trafficking as sexual exploitation of vulnerable women has

different implications in the priority of intervention and even on decisions about prosecution or in immigration law than does framing it first and foremost as a crime against the state and the welfare of society as a whole. Making frames visible is crucial to understanding the quite considerable differences in conceptual frameworks and practices across the four countries. In addition, a variety of practical and ethical dilemmas or points of conflict experienced by professionals were identified. After discussion with the associate partners (within-country) and in a four-day joint working seminar (across countries) the working papers were revised and published online. Comparative analysis followed, enriched through further discussions with the associate partners and through reflective dialogue meetings with participating professionals.

A common understanding of all three forms of violence as unlawful acts causing serious harm and calling for intervention emerged across professions and in all four countries, but there were also interesting differences that can be seen in the context of the cultural traditions. While in England and Wales and in Portugal, norms for intervention procedures are often explicit in policy or laws, these steer the actual intervention process more strongly in the UK, while in Slovenia there is less regulation by guidelines, and in Germany the professional judgement of the experienced practitioner has considerable leeway to decide on how to act. Germany is also characterised by the great importance attached to data protection, confidentiality and self-determination, so that information sharing between institutions and agencies mostly requires consent of the person affected, while in the other three countries information sharing is considered necessary to effective intervention, at least when there is a high risk of harm; it is taken for granted and consent is hardly an issue in Portugal and Slovenia, both of which have mandatory reporting of suspicions of domestic violence as well as child abuse. Notification duties have a similar effect in England and Wales. Overall the legal frameworks and the patterns of practice have come to focus very much on criminal prosecution in England and Wales and in Slovenia, while in Germany all professionals, including those from the criminal justice system, prioritised protecting the victim from further harm. In Portugal reporting all family violence as a criminal offence is expected, while in Slovenia there is a threshold of severity for this step. In both countries there is relatively little prosecution. Only Portugal has no legal framework for immediate police protection or for court protection orders. Some of these differences can be traced back to the relatively recent experience of dictatorial regimes in Germany and Portugal, but exploring the cultural underpinnings of these and other differences has been an ongoing discussion within the project.

4.4. LISTENING TO EXPERIENCES OF INTERVENTION AFTER VIOLENCE

After gaining an understanding of how the professionals frame the issues around violence and intervention, CEINAV sought to hear the voices and the experiences of intervention from women who had been trafficked for sexual exploitation or had lived in an abusive relationship of domestic violence, and from young people who had been taken into care during childhood due to physical abuse or neglect. These interviews differed from much of what has been done in existing studies in three ways:

- we searched for women and young people from a migration or a minority background, as being likely to encounter more obstacles to finding appropriate help, so that their stories could cast light on how intervention models might not meet the needs of disempowered groups;
- The focus was not on telling the story of the violence, but on the story of intervention as they had experienced it (for the women: beginning when you first thought of seeking help; for the young people: how it came about that they were taken into care, and what happened then);
- while for reasons of research ethics, the interviewees should be in contact with a specialized service where they could find support, the interview did not aim at evaluation of any specific service, but encouraged the interviewees to reflect on the various experiences they had over time. These included (among others) social welfare agencies, police, lawyers and courts, health care professionals, immigration authorities, youth welfare agencies, specialized support and refuge services, and often important informal third parties.

Again, guidelines for the criteria, the preparatory and consent protocols and the interview schedules were drafted, discussed, modified and agreed on. Core questions were translated and back-translated to be cross-culturally meaningful. In each country, the support of the associate partners was also sought to identify and contact suitable interview partners, aiming at 7 interviews for each form of violence (21 per country), with a total of 84 interviews. This part of the research was much more dependent on imponderables and varying

context than the first phase. In all countries, finding and meeting with interviewees who fit the criteria required a prolonged effort.

The situation in the four countries was very different, beginning with the concept of a minority, and influenced necessarily by the support services through which the women and young people were contacted. In London and Cardiff established specialised services for black, minority and ethnic women and young people made the contact. In Germany, which does not officially recognize minorities but only “migration background”, the associated partners were national networks of local services, and services for women, as well as centres of residential care for young people in a number of different towns provided the contacts, but many services were reluctant to do so. In Portugal, the concept of minority is not accepted, but services provided contacts to women with a Roma or Brazilian background, while the contacts to young people were more diverse; and in Slovenia, Roma women and women from other parts of from Yugoslavia could be interviewed. Neither Portugal nor Slovenia has a well-developed support service network for trafficked women, and hardly any such women could be interviewed there; in Slovenia, there was also a lack of NGOs willing to mediate contact to young people. In the end, however, a total of 78 interviews could be carried out.

The CEINAV proposal framed intervention with minority groups as a “magnifying glass”. This implied that barriers to finding the help that met their needs would not be unique to minorities, but appear in that context in a sharper light, because they have structurally fewer resources for challenging institutional definitions and decisions than do members of the majority population. Analysing the interviews sought to explore (1) in what ways potential sources of help or actual responses are experienced as helpful or unhelpful (2) when and how cultural encounters during intervention affected the extent to which the process promised or provided the victim greater safety and more freedom of initiative and action, and (3) what meanings were attached to professional actions or inaction by the interviewees. In each team, the researchers developed their coding of the interview transcripts inductively (and in the language that was spoken), but against the background of a systematic overview of the salient ethical issues that had emerged in a conversation between working on ethical theory and analysing the multi-professional workshops. Thus, the main aim of the data analysis was to identify and explore (further) ethical issues for intervention, and especially to tease out (often implicit) ethical issues that had not already come to light. The results were written up with illustrative quotations in English.

A synthesis across the different sets of data and kinds of knowledge gained during the project could not aim at direct comparison. Our methodology was aimed at uncovering cultural premises, unreflected shared assumptions about normality in each country. Our groups were selective, composed of professionals who were attracted to the idea of giving deeper reflection to their practice. By asking them to think about difficult decisions, for example when conflicting rights or needs appear, or when the general rules laid down in laws or guidelines do not seem to fit well with reality, we hoped to find “lines of fracture” in their routines which would lead them to articulate assumptions that they don’t usually talk or think about. Nor could the interviews be used to assess the quality and sensitivity of intervention practice; the experiences of the women and young people referred to a variety of different times and places and agencies. The significance of their narratives lay in showing what it can be like and what effect on further action it can have to feel oneself treated in a particular way. Thus, while the focus group method yielded insight into professional discourses, the interviews offered very personal experiential data.

Thus, the methodology of choice for a synthesis was triangulation, bringing together different kinds of data to look at research questions from several angles, allowing for recognition of multiple realities. One paper for each of the three forms of violence undertakes to identify the issues that appear from the different perspectives and consider how they might be related. From the interviews and experiences of survivors, different key themes emerge in the different forms of violence, for example, with trafficking and for children, the theme of waiting for others’ decisions and permissions and of lost years emerged, with domestic violence it was more about having decisions forced on them or taken without their consent, but sometimes about inaction of key agencies when action was urgently needed. An important theme for all three forms of violence was the experience of being not taken seriously or “brushed off” when they asked for help or attempted to handle their own affairs, and only listened to when they returned to the agency with an accompanying support worker.

4.5. INTEGRATING NARRATIVE AND VISUAL ART WITH RESEARCH

To discover how the experiences of marginalized victims of violence could reach the awareness of those who design or implement intervention, the potential of art was explored. In each country an artist-researcher was engaged to design and carry out two creative art workshops with those interviewees who were willing (and could arrange) to participate. This undertaking, to offer those who had been interviewed participation in a creative art workshop as an additional way of “telling” their stories, was innovative, and there were many debates about how art can be integrated into research. Because the creative artists who joined the teams in the four countries each had a different repertoire of media and creative methods, they could not collaborate cross-nationally as closely as did the research teams, but after meeting for two days in London at the outset of this phase, they exchanged ideas in a dedicated “artists’ blog”. This part of CEINAV must be seen as an experiment using diverse approaches, both in the manner of enabling women and young people to express their experiences through art, and with regard to how the subsequent reflection and dialogue was organized. All artists as well as the researchers who were participant observers at the art workshops wrote reflective papers on the experience of integrating art into research.

The further step, presenting the art work to professionals in a creative dialogue meeting where the interviewees could converse with professionals as equals, was a challenge, requiring skilled facilitation. Strategies were also needed to encourage and enable the women and young people to take part, and each team needed to develop ways of presenting the resulting art and of creating a “level playing field” for victims of violence and intervention professionals to enter into dialogue. All partners successfully implemented art workshops as well as creative dialogue meetings with practitioners (the two German partners did this in cooperation). Especially in the two countries with a larger geographical spread, organizing the workshops and the dialogue meetings with participants in difficult life situations required a good deal of effort. Some partners included practitioners from the 2014 workshops in their creative dialogue meeting; others included interviewees, or invited both. The timing for this part of the work diverged as well, because of the practical conditions in the different countries. In Portugal and the UK, the artists remained in touch with the participants and worked with the pictures from the workshops to develop a video presentation; while in Slovenia the art creation process was videotaped during the workshop and the footage used for a short art video.

In Germany, videotapes of the response of professionals to the art work of interviewees, both in the creative dialogue meeting and in the later reflective dialogue, were used to create a short video showing the interaction of practitioners with the art. Professionals reflected on the experience, emphasizing the more immediate access to emotional dimensions and themes as opposed to talking, and they described a reversal of roles: Where during intervention, the victim of violence is asking for information and help, and the professional is positioned as having knowledge, with the art exhibition at the dialogue meeting the reverse was true: the professionals asked questions, and the artist explained what her art meant to her. Visual art makes it possible to express feelings more fully because it allows the viewer to see not only the problem, but also the subject, the person. Thus, some of the art in Portugal expressed a state of resignation, of being suspended in time with no past and no future, for which the survivors had not been able to describe in the interviews. Both in Slovenia and in England and Wales, visual art working with words/phrases (for example on a collage) highlighted how powerfully a single sentence or statement in the intervention process can impact the person seeking help. In all four countries the opportunity to create art in a supportive workshop and to see that art work exhibited and discussed by professionals, was experienced as empowering by the women and young people involved.

Already in 2015 when art workshops with survivors of violence and intervention were being prepared, the artist-researcher in Germany created two sculptural installations and a 3-D animation as her own (professional) art work, based on themes (such as a tension between safety and insecurity) that she perceived emerging in the stories, and these were presented and discussed at the creative dialogue meeting as well. In the other three countries, the artist-researcher met with the participants to identify common themes and develop ways to present the art work. In the UK, the artist and the workshop participants developed a video “This is us” and an online booklet with drawings and quotations of things that had been said to them called “Farasha Stories” (expressing the unifying theme of butterflies). In Portugal, the artist worked with the

participants to develop their drawings and paintings into a visual narrative, and then wrote a journal article on visual narratives in the research context.

From the CEINAV experience we conclude that integrating art into research is very demanding with regard to time and resources and to the additional efforts of communication between very different styles of working and thinking; this was clearly underestimated in the project planning. At the same time, it offers significant rewards. The language of art can reduce the power differential between intervention professionals *and* survivors of violence *and* researchers. However, this can be achieved only to the extent that art, research and practice undertake what they do from the perspective of hearing and seeing those who have been silenced or made invisible, and with a commitment to creating and preserving space for the voices of the others. With this perspective, art languages enable a dialogue in which each part is able to “stand in the shoes of the other”.

4.6. THE ART OF STORYTELLING

Alongside coding and analysis of the interviews for insights into analytical research questions, they were also approached from the viewpoint of the art of storytelling. The partners discussed how best to construct and shape “stories” from the interviews that are both authentic with regard to the “voices” of interview partners and the key messages that they wanted to convey, as well as ensuring that the person who told the story is not identifiable. As these stories were intended for publication and for use in education and awareness-raising, they needed to be focused, and coherent, and to be told in a way that makes a point; thus, they differ from the classical summary of a case in research. All five partners compiled stories and the interviewees were invited to review the narratives extracted from their interviews. In three countries, the stories also had to be translated into English for comparative study; it was quite challenging both to maintain the expressive style of the women and young people while transposing this into “natural” spoken English.

“Extracting” stories from the interviews posed a range of questions: How to preserve an authentic voice when both language barriers of migrants and emotional barriers disrupted any simple “telling”? The stories needed to be readable and coherent in a different way from the usual format in research reports where summaries are interspersed with quotes. The resulting stories are thus the product of both the voice of the woman or young person experiencing intervention, and of the selective and creative contribution of the research teams. Without the solid empirical and theoretical work done before, it would not have been possible to craft stories that convey key elements of the intervention experience in all their diversity, but with an underlying consistency of focus.

As the idea of an anthology of stories took shape, it was decided to frame them in an artistic design that could support their appeal to a wider audience. A format was developed that offers the stories face to face with the English translation, while the design indicates the country where the story happened. The project grew and became broader and richer over time, as well as presenting challenges of translation and (after insertion into the design frame) proofreading. The project teams were able to extract and condense from almost all interviews carefully anonymised stories that convey a message in the space of two pages. Additionally, in cases where a project team could not interview as many women or young people in their country as planned, they selected stories from other countries that they thought could “speak” to practitioners or survivors in their own country and translated those. As a result, any reader in each of the four countries can read at least 18 stories in their language.

With a preface and an afterword (in all four languages) the book comprises 356 pages, and was published by Barbara Budrich Publishers, the leading publisher of research and practical materials on issues of gender and gender violence in Germany with a strong European orientation. It appears both as a print edition and in direct open access, so that practitioners, trainers, and teachers can download the stories they choose to work with. Partial pre-prints were offered to participants at the national closing events and met with lively interest. The completed anthology was first presented to a wider public at the WAVE conference in Berlin (430 participants from throughout Europe registered) Oct. 19-21, 2016. Print versions are being given to the associate partners and to professionals and survivors who have engaged with CEINAV as a “thank-you” as well as a form of knowledge exchange.

4.7. MAPPING THEORY AND ASSESSING ITS RELEVANCE

Three theoretical working papers were written at the beginning of the project, exploring the potential usefulness for CEINAV of postcolonial theory, intersectionality, and multiculturalism respectively. These equipped the project with sharper analytical tools with which to seek overarching understandings of difference, inequality, and culture, and took an important step towards the goal of contributing to dialogue among the discourses on multiculturalism and diversity. The main ideas from these papers and a first mapping of ethical theories in their possible relevance to CEINAV were presented for discussion at the first working seminar in Porto one year after the project started. The associate partners made a very valuable contribution as they explained which concepts and theoretical perspectives are predominant in the field. It became clear that the practitioners from different countries draw on different theoretical approaches regarding minorities and their historical and cultural background.

Mapping ethical theories continued in a second overview paper after the data from the workshops had been analysed. Drawing on the ethical dilemmas that had emerged as significant in the working papers, and building on a heuristic clustering of the frames and dilemmas across all countries and forms of violence, it was possible to begin systematising where and how ethical theories can decipher the conflicting demands and the normative and practical dimensions of intervening against violence. A systematic overview of salient ethical issues, using examples raised by professionals from the working papers was drafted and discussed with all partners, and an outline then prepared for use in analysing the interviews. It soon emerged that ethical issues from the perspective of the recipients of intervention do not correspond well to the framing of issues in most ethical theory, which concentrates on the person deciding how to act, and not the person acted upon. However, the experiences of the interviewees, both good and bad, had ethical implications many of which could be linked analytically to relevant theoretical positions and also to dilemmas that professionals described.

Discussion and a full re-working of the earlier papers on theorizing intervention against violence across the lines of difference and inequality was undertaken after the interviews had been analysed, and the four-day working seminar in Ljubljana in April 2016 had identified the main issues that had emerged. The compilation of salient ethical theories was also reworked to produce a paper that relates the ethical theory background gained during the project to the main issues discussed in the “transnational foundations for ethical practice”. During this process of “theory work” over the course of three years, CEINAV achieved the goal of creating a fruitful conversation between theories of complex inequalities, different philosophical streams of ethical theory, and the practical concerns and orienting frames that can contribute to reflections and responsiveness in practical intervention. These papers are now planned to be chapters in an edited book of the main results of CEINAV.

4.8. EXPLORING THE CHALLENGES OF CULTURAL ENCOUNTERS

In all four countries, the professionals in the workshops were committed to stopping violence and protecting women and/or children facing abuse as effectively as possible. Regardless of ethnicity or migration background, they were agreed that all women and children have the same rights to a life free from violence. At the same time, when encountering cultural minorities professionals were often uncertain about how to best approach them and enable them to engage with intervention. They often described struggling to overcome barriers, and were sometimes baffled as to how they could proceed when women, families or community leaders resisted involvement of the responsible agencies. A common theme across countries and forms of violence were descriptions and references to ways in which certain minority groups are “different” from “us”. On the one hand, there were reflections on whether, and how, respect for the other culture should be shown by using different approaches or adapting the measures (such as placement in a foster family) to the background. Some specialised agencies, such as police units dealing with trafficking or dedicated support services for BME women and children or for migrant women or children, had accumulated knowledge of the larger or locally most frequent minority groups; others could draw on staff that had the necessary language skills. On the other hand, in all of the workshops difference was described as impeding or sometimes preventing intervention. Recurring cultural barriers attributed to minorities were

- male dominance within the culture of the group and beliefs in entitlement that allowed men in authority positions to openly refuse to recognize the laws of the country or the legitimate authority of police, courts, or welfare institutions,
- women and children accepting the power and abuse of power by dominant males as “normal” and as “part of their culture”,
- victims unable to recognize the violence as such, and the importance to them of belonging to the family or community being a barrier to seeking protection from outside or accepting help when it is offered.

Such essentialist notions of culture and difference were also contested by participants in the professional workshops, identifying them as stereotypes, and noting that that women and children in minority groups face discrimination and social exclusion that also prevent them from seeking help. Some pointed to the existence of similar phenomena in the majority population, such as beliefs in male entitlement, parental disciplinary rights, and the use of physical violence or coercion as methods of coercion and control, as well as uncertainty on the part of women and children as to when hurtful or intimidating actions could be called violence.

In the interviews with women and young people, many did not identify themselves as belonging to a *culture*, but spoke of where they grew up or came from, and of encountering prejudice or racism. Those who did speak of “our culture” tended to criticize it for enabling family networks, husbands, fathers and mothers, or traffickers to use violence. The women and children themselves often expressed very clearly that they knew the abuse they had experienced was wrong, but they had not seen a way to escape it, especially since structures and resources for protection and effective support did not exist in their country of origin. Another theme in the interviews, especially with recent migrants, was the need for intervention actors to “understand the culture” the victims of violence come from – on the one hand, as a condition enabling trust, and with understanding often signalled in a material way through food and language, for example, but on the other hand, as crucial knowledge about the constraints that limit the options a woman or a child may have. This suggests a different, more personal concept of culture than the one that professionals draw on when they spoke of women or families as being trapped in a culture.

In listening to the voices of professionals and of survivors of violence, CEINAV gained new insights on processes of “othering” that do not necessarily arise out of discriminatory attitudes and beliefs, but nonetheless create distance and prevent responsive communication. Even the attempt to be sensitive to differences may be based on assumptions that lead to less or less effective intervention against violence. The integration of art with research in CEINAV, both in the visual art and in distilling stories out of interviews (in different ways), threw additional light on the experience of feeling diminished, treated as less than a full person, worth less than others that can come about when agencies and actors simply pursue routines and fail to recognize vulnerability or potential harm.

4.9. REACHING A WIDER PUBLIC THROUGH ART

In the words of one partner, “the process of intertwining research with creative work was very productive and surpassed the researchers’ expectations”, and for another: “Through the art process we captured the specific experience which cannot be expressed in the language of scientific or research knowledge”. Creative art was an increasingly independent branch of work within CEINAV in the project’s third year. The artist-researcher in Portugal produced a short animated film “Sendas / Paths” on her own experience of working in a project on intervention against violence. The film is being shown at festivals for one year and will then be available online via the project website.

Artistic design and the creative construction and translation of stories were also key elements of producing the anthology. The visual design and the writing style (to be easily readable while firmly grounded in the voice of the woman or young person whose story it was) soon made it clear that this would not just be a virtual anthology of selected stories, but a book that included the experiences of all of the interviewees in the four countries, and we were fortunate in finding a publisher eager to produce the book and to do so quickly, so it could be presented at the end of the project while also being available open access online. Pre-prints were shown to the associate partners in reflective dialogue and at the closing events, and the response was enthusiastic, not only because the stories themselves could be valuable in teaching, training and awareness-

raising, but just as much because the artistic framing and presentation invite reading.

Finally, our methodological framework enabled us to create a **documentary** video about intervention that makes the insights from our research accessible to a wider public; the video follows the research process (without needing to describe it), and uses the stories of survivors and statements of professionals to express key dilemmas that come to the fore in the intervention process. It was developed from videotaped statements made by professionals at the end of the workshops in the four countries, and stories from women and young people about their intervention experiences. All partners contributed statements and stories with translations into English for subtitles, and joined in a discussion on which should be used, and what the video might communicate. This material was then supplemented by statements of three principle investigators on key insights from the project. The video was shown at the HERA Cultural Encounters closing event and was highly praised, with suggestions for wider dissemination voiced.

4.10. BUILDING AN ETHICAL FOUNDATION FOR GOOD PRACTICE

The final goal of CEINAV, the culminations of all the different sources of insight and understanding from the collaborative and comparative research, was building transnational foundations for ethical practice in interventions. A first draft was written shared with associate partners and experts, and circulated to all of the project teams. The resulting paper “Transnational Foundations for Ethical Practice in Interventions Against Violence Against Women and Child Abuse” was discussed in depth and section by section by all participants in the Ljubljana seminar. Further suggestions, such as ways to improve the balance of the references to experiences in the four countries as well as conceptual issues, were exchanged by e-mail.

A particularly important achievement of CEINAV that comes across in this final paper most clearly was the integration of the perspectives of the child protection and the violence against women discourses based on in-depth mutual understanding of the different perspectives and the commonalities of the ethical issues they pose. This was by no means easy to achieve, and needed the three-year research process with its recurring discussions about how ideas, interpretations and frameworks could or should be applicable in all three domains of violence intervention to reach this point.

The partners were acutely aware that any claim to set forth guidelines for good practice across four countries, with all their differences in the conditions and frameworks of intervention, and across three forms of violence, must seem and would indeed be presumptuous. Based on our deepened awareness of the importance of cultural context, we concluded that ethical principles have a greater potential for cross-national agreement on “essentials” than prescriptive directive norms. CEINAV thus undertook to begin building foundations for ethical practice. The approach taken was to suggest an understanding of violence and of intervention growing from the knowledge gained in CEINAV, while respecting the diversity of context within which professionals in each country have to frame their decisions and actions. Considerable effort was expended to create translations that are faithful to the original, but in their language and the connotations of concepts could enter easily and comfortably into the discourses of professionals in the respective country.

Weaving together the perspectives of visual art, narrative art, philosophical theory and empirical findings was central to this final phase of CEINAV, and was only successful because each partner took responsibility for the success of the whole, including interventions to help negotiate such differences as necessarily arose during this process.

5. CRP management

5.1. Evaluation of collaboration and communication among the partners in this CRP:

Collaboration among the research partners: The design of the CRP foresaw five equal partners implementing parallel and closely coordinated empirical research in four countries. In this spirit, collaboration and communication among the principal investigators have been very close and regular. There were also three meetings of all partners and their teams in October 2013, October 2014 and April 2016, and the researchers working on parallel tasks discussed these with each other as well as with their PI. All teams brought one or more research assistants or colleagues to the Osnabrück kick-off meeting, where ample time was provided for meeting in groups to discuss the different research areas and tasks ahead with counterparts from the other

partners as well as with the associate partners, who were all present. A year later, a five-day working seminar in Porto with all researchers, almost all associate partners and four artists, made it possible to discuss in depth the results of the multi-professional workshops and the planning for the next phase of the project. Finally, a four-day working seminar in Ljubljana with the five full research teams from April 15 to April 18 gave us the space to discuss the emerging final products of the project in detail and with time for each participant to contribute ideas and suggestions.

Collaboration was the key to developing our methodology. For each aspect an agreement needed to be reached on how much uniformity and how much diversity would yield comparable qualitative data and at the same time capture the underlying cultural premises of institutions and practices. All PIs contributed with the preparation of papers, methodological and interview guides and protocols, which were circulated through dropbox for comment by other researchers. Guidance papers were also developed in this way for the in-country data analysis of the workshops and the interviews and for their comparative analysis, for the structure of working papers, for the art work stream and the reflective papers on art in research, and for editing stories for the anthology. At the same time, the guidance had to be, and was, applied flexibly when appropriate for the research context, often after consulting the coordinator. Throughout the project we also had numerous conversations about the meanings and implications of concepts in the different languages.

With regard to the main results of CEINAV, all of these were conceptually developed in a discursive process and with substantive contributions from all five teams, and jointly produced by two or more of the partners with contributions from the other teams. This applies, in particular to

- the Anthology of stories of women and young people “Experiences of Intervention”, responsible for editing C. Hagemann-White & B. Grafe (P1), for artistic design M.J. Magalhães (P4)
- the documentary film “Everything I told them”, directing and production V. Jalušič (P2)
- the paper “Transnational Foundations for Ethical Practice in Interventions Against Violence Against Women and Child Abuse” responsible authors L. Kelly (P3) and Th. Meysen (P5).

Collaboration with associate partners was an essential part of the CEINAV project, and was extremely important in developing the research so that the empirical work, especially the workshops with professionals and the interviews with survivors, could have a good “fit” with the institutional and practical intervention structures and be meaningful in the language and culture of the country. In addition to their assistance in arrangements for workshops and interviews, the associate partners took time to meet with the researchers, most of them several times; for some, this had to be by Email and telephone contact, while on other occasions they brought in further experts from the field of practice. Communication with the respective associate partners served to develop ideas for a paradigmatic narrative, consult about and decide how to select participants for the 2014 workshops. Their cooperation was equally vital to finding women and young people to interview about their intervention experiences. The AP were given excerpts from the transcripts and/or first drafts of working papers, as well as interview protocols, and asked to comment. The feedback they have provided has resulted in important amendments to these documents which have greatly contributed to our empirical work.

5.2. European-added value and value of trans-national collaboration within CEINAV

The international nature of the project in working within and across four European countries has provided invaluable opportunities for ‘cultural encounters’ within the project itself and allowed a better understanding of how professionals in other countries think about and formulate intervention strategies within national law and policy. Through workshops and cooperation with associate partners a much wider group of professionals has been reached than is usually possible with such research. We were also able to extend the scope of our study through the interviews with survivors and our analyses of their experiences of intervention. By centering our data analysis on ethical issues and linking this to current debates in ethical philosophy we developed an innovative approach in comparative study. The art work in particular has provided a focal point of interest that would not have been possible in the national funding of policy-oriented or disciplinary defined research.

There is no other funding source that would enable us to undertake a three-year project with five equal partners jointly doing foundational research on societally important issues. National Science Foundations at

most accept binational projects and are often still uncomfortable with interdisciplinary approaches, EU-programmes work on shorter time periods and tend to emphasise utility, with many deliverables and a quick turnaround. Experience has taught us that the really important questions that surface in such comparative projects are never worked through, but soon put aside in order to meet the “production plan”. Yet without research that explores cultural diversity and cultural encounters in depth, taking the necessary time and thoughtfulness to understand the multiple levels of commonalities and diversities in Europe, we must expect an increasing trend towards alienation and “EU-skepticism”. Europe needs the humanities to understand its own diversity and to draw on its richness.

5.3. CRP consortium management tasks and achievements.

The task and methods of consortium management were anticipated in the proposal itself, and designating “task leaders” and responsibilities proved a very effective approach. Explicit agreement on coordination procedures that involved all five partners in the project management and a memorandum of understanding with the associate partners were put in writing during the first two months and defined clear pathways through a very ambitious project. Throughout the project, tracking implementation with an elaborated output table kept goals and tasks in view. Additionally, for the empirical work, field notes and memos were written after each workshop and interview and made available to all team members through the shared dropbox, enabling all researchers to see how the work was being carried out by their counterparts in the other countries. This flow of information helped to keep all members of the project well informed and to coordinate the activities.

During the first project year, a great deal of discussion was needed to develop the project methodology and ensure consistency in its application. Since the five PI come from different disciplines as well as different countries and academic traditions, it was by no means simple to reach an agreement not only on the surface of the work plan, but also in more depth about just how the workshops, for example, would be run. This management task was helped by the willingness of all partners to contribute from their specific area of expertise towards the goal of a common process. Acknowledging our different backgrounds as contributing to the richness of the project, all researchers were willing to ask for advice throughout the project, and the coordinator both offered suggestions, when asked, as well as encouraging local problem-solving as appropriate to the context and conditions. Deviations from the methodological planning were documented and explained.

In the first year, it was a significant achievement of the collaborative management in combination with support by the coordinator that all workshops were successfully implemented with the targeted professional groups well represented and the analysis generated 12 publishable working papers. The work in the second year was more strongly influenced by diversity, since it depended on the ability of associate partners to arrange interview contacts and of those interviewed to take part in an art workshop. The research teams often had to deal with cancellations or delays. Thus, the main challenge to consortium management consisted in adjusting the work process to context and circumstances while maintaining the overall approach to meet the project objectives. This involved, for example

- Ensuring comparable approaches to the interviews, the implementation of storytelling and of creative art work, and the in-country meetings with practitioners,
- Tracking implementation, with regular review, and where needed reconsideration of the original timeline for outputs,
- Where needed, giving coordinator support to the designated task leaders.

Integrating a two-fold creative process (visual art by the interviewees and storytelling based on the interviews) into the research was particularly difficult to coordinate. From the outset all teams were faced with the dilemma of how to recognize the participants’ ownership of the creative process and its outcomes while ensuring confidentiality and anonymity, so as not to put any one of them at risk. The Heidelberg institute provided initial legal expertise on EU copyright law and its application to art work, and each team then had to develop consent forms or agreements on the right of use (that might be signed with a pseudonym) conforming to national rules.

Inevitably, the detailing planning set up when the proposal was written had to undergo a number of adjustments by the time the project was in its third year of work. The Core Research Team was able to draw on a sustained foundation of mutual respect and understanding to agree on fine-tuning or changing plans in a way that ensured completion of the work and meeting the CEINAV goals.

6. CRP Impact: Dissemination, Networking and Knowledge Exchange

6.1. Networking activities highlighting the most important ones for CEINAV

Since a core element of CEINAV is knowledge exchange with practitioners and stakeholders, it is difficult to separate *networking* from *dissemination*. Without networks of knowledgeable and reflective practitioners, both on the national and the European level, this research and the understanding of cultural encounters would not have been possible. All partners met with their associate partners regularly, and also had meetings, consultations and interviews with external experts. A major part in both networking and knowledge transfer was played by the workshops: Dozens of professionals and experts in each country were contacted with information about CEINAV during the search for suitable participants. In the 24 workshops the total number of participants was 75 (DE), 44(SI), 61 (UK) and 73 (PT), or 253 in all. This network, and additionally the participants of the reflective and creative dialogues and the closing events, created a broad foundation for understanding and later disseminating the results.

Events at which two or more PI participated were especially important with regard to impact and synergy, both because of the range of possibilities for collaboration and because CEINAVers appearing together gave a greater weight to what was said and automatically underlined the European context of the research. Occasions for this were a panel with all five P1 presenting CEINAV at University of Porto in Oct 2014, or the annual Women Against Violence Europe (WAVE) conferences in 2014 and in 2016, at which Prof. Hagemann-White and Prof. Kelly both spoke, highlighting ethical issues in intervention and exploring possible cooperation with CEINAV. All five PI are members of the European Network on Gender Violence; several team members each of the Osnabrück and the Porto teams attended the meeting of that network in Lisbon, May 2015; this activity was of great relevance in that it was a moment of sharing among researchers of a wide range of countries in the field of gender violence and offered an opportunity to develop future collaborations. In the field of research on child protection international exchanges on ethical issues were set up, results were presented and discussed in conferences or were on the agenda in expert various meetings (see below).

A highlight for both networking and dissemination was the CEINAV symposium at the first European Conference on Domestic Violence in Belfast, September 2015, with papers from four partners. Prof. Jalušič (P2) coordinated the symposium, presentations were by M.A. Bianca Grafe (P1), Prof. Kelly (P3), and Prof. Magalhães (with Dr. Rita Lopez and Raquel Felgueiras) (P4). The aim was initially to disseminate initial CEINAV results on domestic violence (IPV) among academics and practitioners, but the presence of four partners as a group created the possibility to think about continuing the collaborative work; the project Bystanders was elaborated in consequence. A further outcome of CEINAV presence was that the second European conference will be held in Porto in 2017.

Meeting with related projects outside the HERA program provided further networking opportunities. One was the COST action 'Femicide Across Europe' of which Prof. Magalhães (P4) is a member and Prof. Jalušič (P2) the keynote speaker in the Ljubljana conference in 2016, while Bianca Grafe (P1) was selected for their training seminar on the prevention of femicide in Rome in July 2015. Prof. Hagemann-White (P1) has been internal evaluator for the Daphne project "GEAR (Gender Equality Awareness Raising Against Intimate Partner Violence)" developing prevention work in schools; she was keynote speaker and Prof. Magalhães (P3) an invited expert at the closing conference in Athens in Sept 2016, attended by professionals from 31 countries as well as by policy-makers and a wider interested public with an audience of over 300. Bianca Grafe attended the closing meeting of the Daphne Project SNaP (Special Needs and Protection Orders) in Berlin, Sep 2016.

All five PI have shared information about CEINAV and invited cooperation at numerous conferences and with both national and international networks. Important occasions for the Osnabrück team to attend international network meetings were the European Network on Work with Perpetrators, Berlin, 2013, and the StOP conference on community-based prevention, Hamburg, 2015.

Conferences and meetings with experts were also the main networking activity of P2. Prof. Jalušič spoke at five international conferences: at three as a keynote speaker (Autonomous University of Madrid - Gender based violence, Scenarios and Challenges in 2014, University of Brighton - Ontologies of Conflict in 2014, and the COST conference in Ljubljana 2016) and at two as paper giver and symposium organizer (University of Zagreb – Violence, Arts and Politics in 2014 and Belfast in 2015). These conferences were an excellent opportunities for exchange with the researchers and experts on (gender based) violence from several EU countries, and created opportunities for synergy in working on the topic. Two of them resulted in cooperation with new research projects on violence against women and sexual harassment, whereby in one of them three partners from CEINAV and one Slovenian AP participate.

Prof. Kelly and the staff of P2 spoke at numerous conferences: In 2014 these included the Women's Aid Federation England conference in London (2014) attended by 150 practitioners; the Autonomous Women's Shelters conference on in Berlin (2014); attended by 100 NGO workers; and the RISE conference on 14 November 2014 in Brighton; attended by 100 practitioners and two parliamentarians. These conferences presented an important opportunity to discuss the CEINAV project; the Berlin conference in particular provided an excellent chance for transnational collaboration and discussion of other international initiatives.

In addition, from Sept 2015 to Nov 2016 the CWASU staff has made use of lessons learned in CEINAV from survivors in supporting the 63 NGOs funded by the Big Lottery Women and Girls fund in relation to evaluation and learning.

International networking was a focus for the Portuguese team, the most important events were

- the 1st International Congress of CIEG – the Interdisciplinary Centre for Gender Studies with two presentations, June 2016 which had participants from a wide range of countries, including some participants from Latin American and African countries.
- the First International Congress on Social Policy and Social Work, State University of Londrina, Paraná, Brazil, June, 9th to 12th, 2015 - the relevance of this Congress was to extend the impact of our research to an audience of other continent – Latin America, mainly Brazil, but also some researchers and practitioners from other Latin American countries.

On the national level in Portugal, networking with the health care system was important, including meeting with experts to discuss and review together protocols for intervention in DV in the Health system, and collaboration with the Hospital of Póvoa do Varzim.

The DIJuF (P5) as a forum for expert debates runs, facilitates and participates in a multitude of national and international networks with practice, politics, and academia, within and between stakeholder groups. Not least because of the refugee inflow, cultural encounters and ethics moved to the top of priorities for professional and policy makers since 2014. Nationally, the DIJuF introduced CEINAV and its outcomes to the various research networks on child protection, to policy makers and key persons for the development of practice. From 2014 to 2016 DIJuF researchers were invited to a variety of conferences (23) or training seminars (14), discussion rounds (6), symposiums (4), committees (7), and hearings (2) to present and/or discuss ethical and cultural issues in interventions against violence against children and women. Internationally, the existing networks were broadened to connect with other researchers around the world who work on ethics and cultural issues in the field of child protection. ISPCAN and BASPCAN conferences as well as meetings in France, Norway, Estonia, the Netherlands and the UK served as basis for a vivid exchange during the project and afterwards. Networking highlights were:

- presentation and participation at the ISPCAN International Conference, Dublin, Sept. 2013;
- a visit for discussion with Prof. Marit Skivenes in Bergen (NO) in June 2014;
- presentation and discussion at ONED's International Conference and its interlude, Paris, 2014
- participation at the BASPCAN Congress in Edinburgh in April 2015;
- input and discussion at a symposium for researchers in Koblenz in May 2015;
- two meetings with an interdisciplinary group of researchers (Universities Ulm and Bremen, Project Petra Research, DIJuF) to initiate research on out-of-home placements in May and July 2016.

6.2. List of all publications - see annex

6.3. Main dissemination and knowledge exchange activities of CEINAV

The CEINAV blog (opened Sept. 2, 2013) fulfils both the function of a newsletter and that of public dissemination; links to the blog are on the websites of the partners and associate partners and on the HERA website. Project working papers and links to the main results are available on the CEINAV webpage hosted by London Metropolitan University (<http://tinyurl.com/ceinavproject>) as well. This use of internet dissemination was amplified in March 2016 by an interview-cum-article by Prof. Hagemann-White and Prof. Magalhães in the online publication “international innovation” that aims to disseminate new research to policy and industry.

The internet sites of CEINAV give the links to the main results of the project. In addition, paper copies of the “Transnational Foundations for Ethical Practice” paper and of the book “Experiences of Intervention” (both available online open access) have been sent to practitioners and interview partners who made the project work possible, and to key “multipliers” who can be expected to share this with others, and the publisher is actively marketing the book. The ethical practice paper was distributed at a conference in Berlin on protecting woman refugees from violence on Dec. 1, 2016.

A highlight of knowledge exchange and dissemination were the four national closing events to discuss the results of CEINAV with the participation of political decision makers, associate partners and other professionals, researchers, and others. Leading up to this, reflective dialogue meetings at the beginning of 2016 enabled knowledge exchange by discussing preliminary results with the AP and other professionals and experts. At all closing events the transnational ethical foundations paper and a pre-print of the anthology of stories were presented and part of the documentary video shown. (P1+P5 with Prof. Thiersch, Dr. Kindler, Prof. Magalhães (PT), and Dr. Turner (UK) as external speakers, Berlin, June 2016; P2 with panels of both researchers and professionals, Ljubljana, Aug 2016; P3 with Dr. Meysen (DE), NGO partners and practitioners, London, June 2016; P4 with the participation of key political decision makers and Prof. Hagemann-White (DE) and Prof. Kelly (UK) as keynote speakers, Porto, June 2016). These events presented the work and the results of CEINAV in the language of the country, thus facilitating knowledge exchange grounded in practical experience, but at the same time, participants were keen to hear comparative insights and to learn how and why intervention differs among countries. All partners have been very active in speaking at conferences and meetings of professionals and of stakeholders. CEINAV project information has been very well received, as has the overarching approach across fields of violence intervention. Thus, Dr. Meysen and Prof. Hagemann-White will both speak at the expert hearing “Successful Child Protection” of the Kronberger Kreis in Stuttgart in March, 2017. Practitioners are interested and keen to learn of the research, in particular how this might assist them in their own practice in due course and the ways in which they will benefit from knowledge of practices in our partner countries. (See also the networking activities listed above.)

P1: Prof. Hagemann-White was a keynote speaker in November 2015 at the conference of the German association of women’s counselling agencies celebrating the 10th anniversary of their national network (ca. 300 participants), presenting outcomes of the CEINAV research (a video was disseminated online afterwards). In 2015 both the bff Association (AP) and the national coordination centre of shelters in Germany placed articles contributed by the Osnabrück team about the creative dialogue event and the art stream of CEINAV with high visibility on their online newsletters, which together reach over 700 specialised services, practitioners and stakeholders. Articles on the project results were disseminated through newsletters again in 2016; the coordinator of specialized support for trafficked women (AP) distributed articles and CEINAV PowerPoints to its members in both years.

Further speaking events making CEINAV known were an international conference on “Public Sociology”, Jena, Jan. 2015, and other well-attended events in Freiburg, Graz, Brixen, and Kiev. Bianca Grafe spoke at “Social sciences and the contemporary challenges”, Oradea (Romania), June 2016, and at the Section ‘Gender and Society’ at the ISA conference in Vienna, July 2016.

P2: The Peace Institute team has regularly contacted the media and informed them about the project activities, and events and activities were regularly publicised via the PI website. There were several

appearances in the media both printed and electronic. Vlasta Jalušič participated in discussions about violence, women and power at the Slovenian Sociological Association, in a Slovenian TV debate show Panoptikum, and in the Austrian Parliament in 2014, and in two main newspaper articles in 2015 and 2016 – presenting the project and its outcomes. The documentary film “Everything I told them” which was directed by Lana Zdravković and Vlasta Jalušič was also announced publicly and has been screened publicly - once at the national closing event in August 2016, and at the HERA closing event in Prague in September 2016. It has been additionally sent to the several documentary film festivals (decisions pending). Several segments of the public have shown specific interest in the project results, among them – besides journalists – particularly experts such as judges (requesting additional training sessions) and police. On the basis of the acquaintance with the CEINAV project the PI team was asked to participate in four new project applications.

P3: Prof. Kelly and Dr. Coy have given 12 keynotes at practitioner conferences across the UK, thereby integrating CEINAV findings into dissemination events.

P4: Highlights of dissemination for the Portuguese team were

- Participation in the 1st International Congress of CIEG – the Interdisciplinary Centre for Gender Studies with two presentations, June 2016. - this activity was very important because the Congress had participants for a wide range of countries, including some participants from Latin American and African countries.
- Participation in the First Visual Culture Encounter of the University of Coimbra, Coimbra, November 2015 - the relevance of this activity allow us to send an article to Vista — Journal of Cultural Studies (an open access journal) and to Ethnography and Education, which will have international audience in academic community.
- Participation in the VI Congress of the Portuguese Association of Anthropology with two presentations, June 2016.
- Participation in the workshop in Bucharest, in the International Research Workshop “Homicide: Incidence, Risk Factors and Prevention”, 24-25 September 2015.

P5: For the Heidelberg team (P5) dissemination highlights were (or will be)

- two presentations at the ISPCAN Regional Conference in Bucharest on Sept. 26th to 30th, 2015;
- a half-day session on CEINAV results with academics and students from different countries at the international week of the Bochum University of applied science on Nov. 3rd, 2015;
- a key note at a Conference on Participation, Coercion, Parental Responsibility, and Self-determination in Child and Youth Psychiatry in Berlin on Nov. 5th, 2015;
- a presentation at the ISPCAN International Congress in Calgary on Aug. 28th to 31st, 2016;
- a key note at the congress on children’s rights “Aspiration meets Reality” in Dresden on Sept. 22nd, 2016;
- two presentations at the DIJuF Biennial Congress in Bonn on Nov. 22nd to 23rd, 2016;
- a presentation at the German Youth Welfare Congress in Duesseldorf on Mar. 28th to 30th, 2017.

6.4. Training activities undertaken in the framework of this CRP

The CWASU research unit runs a MA course on violence against women and provides training on research methods. The final papers of CEINAV are being made available to students via a Weblearn site and they are being integrated in the teaching.

The findings, discussions and conclusions of CEINAV were included in numerous trainings held by members of the DIJuF-Team, which now coordinates the MAPChiPP project (see 1.6.10 below). In its training program with modules and tool box, the results of transnational foundations for ethical practice are transformed into training material for child protection work across Europe.

6.5. CRP contribution to the HERA JRP visibility:

All partners have actively promoted this programme within their institutions and externally, nationally and internationally, at the aforementioned conferences and meetings and in more informal discussions. Outcome and impact of the dissemination activities are, by their nature (comprising insight and understanding) not easy to assess short-term. All presentations highlight the HERA funding and show the logo.

Prof. Hagemann-White and Dr. Meysen both took part in the “Status Meeting” organized by the German ministry for all HERA-CE projects with a German partner, Berlin, April 2016, and jointly contributed to the ensuing brochure that appeared in German in November 2016 and will also be available in English. The brochure had space for only a few of the testimonial to the importance of the programme and the project that we received, and they will be published in the blog and the website.

6.6. One example of a key contribution of this CRP to the HERA JRP Programme:

CEINAV has contributed to discussions at meetings of the Programme. The film “Everything I told them” ran in a loop all day during the closing and launching event in Prague, Sept. 2016, and was very well received. Both this video and the animation film “Sendas” produced in Porto are being submitted to appropriate film festivals, so that they cannot be put online open access for one year, but will be a valuable input for HERA after the embargo period ends. The films show how results gained with methods of social research can be “translated” into visual art and reach a wider audience and a greater depth of emotional experience than written reports alone. Together with the short videos made with the art work from survivors of violence, they demonstrate the power of the humanities to raise challenging issues.

6.7. Key contribution of the Programme to the CEINAV CRP: influence on our research:

By making the project possible, the Programme enriched and broadened the scope of our research and paved the way to new collaborations. See 1.5.3 “European added value” and 1.6.10 “New initiatives”.

6.8. Details of the most important new initiatives (either within a national or an international context) that have been or will be developed as a result of the collaboration of this CRP and the HERA JRP

DIJuF leads the EU funded project Multi-disciplinary Assessment and Participation of Children in Child Protection Proceedings (MAPChiPP) (2016-2017) which will include sessions on CEINAV results in 13 training seminars, 4 national and 1 international conference in 8 EU Member States (DE, EE, FI, HU, NL, PT, RO, UK) and create an international network of trainers on the issues.

After a CEINAV symposium in Belfast, three partners with a new partner from Malta initiated the DAPHNE project “Bystanders: Developing responses to sexual harassment among young people” with Prof. Magalhães as Coordinator, running from 1 Sept 2016 to 31 August 2018.

Annex - Outcomes of CEINAV:

A) Videos

“Everything I told them”

CEINAV Documentary including statements of professionals, stories of survivors and input of the CEINAV partners.

Available upon request

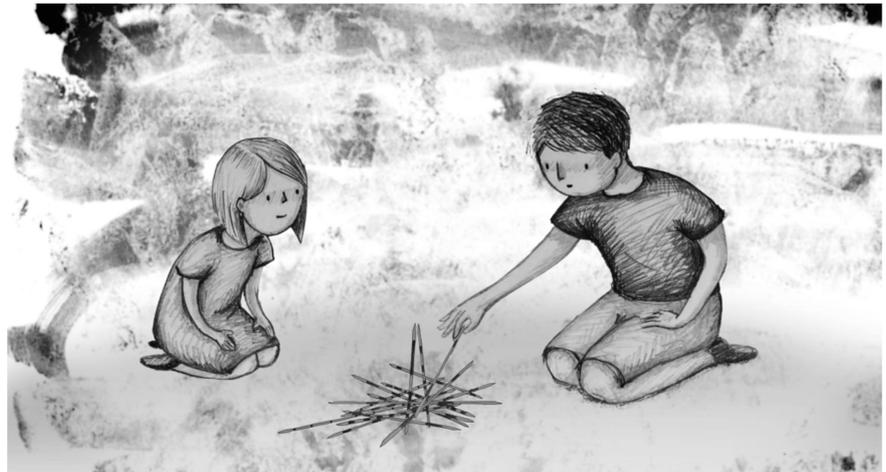
Publicly available on the project website as of 2018 under <http://tinyurl.com/ceinavproject>



“Sendas / Paths”

Animation film

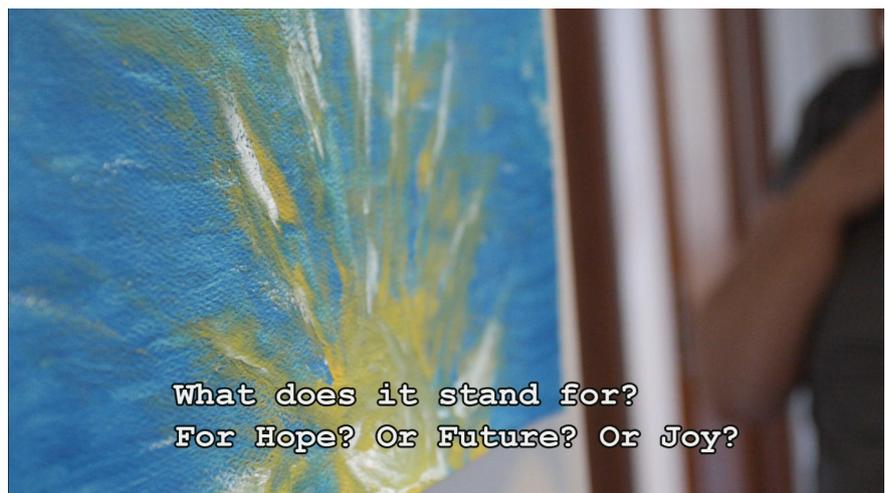
Publicly available on the project website as of 2018 under <http://tinyurl.com/ceinavproject>



Cultural Encounters in Intervention against violence – Creative Dialogue

Documentary of the CEINAV creative dialogue meeting.

Publicly available on the project website under <http://tinyurl.com/ceinavproject>



B) Publications

2014

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2015

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Coy, M.: Working Paper on Intervention Against Domestic Violence in England and Wales, CEINAV Working papers, CEINAV Project website, 2015, 18 pp., <http://tinyurl.com/ceinavproject>

Grafe, B. & Hagemann-White, C.: Working Paper on Intervention Against Domestic Violence in Germany, CEINAV Working papers, CEINAV Project website, 2015, 25 pp., <http://tinyurl.com/ceinavproject>

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Hagemann-White, C.: Salient ethical issues for intervention against violence, CEINAV Working papers, CEINAV Project website, 2015, 25 pp., <http://tinyurl.com/ceinavproject>

Hagemann-White, C.: Working Paper on Intervention Against Trafficking for Sexual Exploitation in Germany, CEINAV Working papers, CEINAV Project website, 2015, 23 pp., <http://tinyurl.com/ceinavproject>

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antirasističnih politik v luči teze o rasizmu brez rase. (Racism, ideology, hatred: an attempt to understand the contemporary racism in EU anti-racist policies in the light of the thesis of racism without race), Časopis za kritiko znanosti, domišljijo in novo antropologij, Vol. 43, No 260, 2015, pp. 28-43, ISSN 0351-4285

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