EDUCATIONAL PROCESSES

EDUCATIONAL MATERIALS
FROM THE ROSA-LUXEMBURG-
STIFTUNG

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FOREWORD TO THE EDITION – ELEMENT

> "People can only maintain and develop their livelihood by participating or changing their own social conditions."
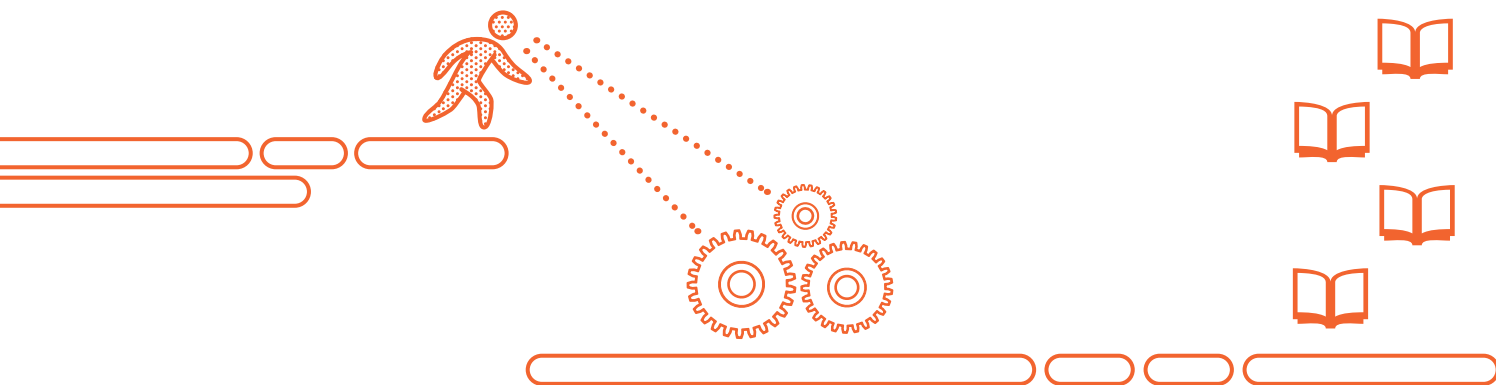
As a result of working on diverse projects and formats for political education, and at the request of colleagues for further training, for exchange and for reflection formats, the idea emerged of including educational material as a methodological cornerstone, and integral part of our offer at the RLS. Part of the need addressed to us is that there are few explicit materials for critical and emancipatory education that establish a direct link to praxis. Drawing from critical psychology and pedagogy, the foundational materials are often directed toward fundamental questions and considerations, written in a very academic language, and only partially address the challenges of praxis. Although we consider these references and lines of tradition important and wish to preserve them, it seemed sensible to us to describe the insights we gained from them in relation to practical questions of action. This was accompanied by the desire to capture the current state of discussions on educational processes and to thus make them available for collective reflection with colleagues. The present booklet should thus be understood, at the time of publication,

· We have added footnotes where it seemed particularly relevant to us as editors to clarify our everyday praxis (contrary to an assumed universality).

as a context-specific snapshot of considerations concerning political education within the RLS, as well as its immediate networks. It in no way claims to be complete or of general validity.

The booklet engages with aspects of self-conception and assumptions from the perspective of persons working in education, as well as questions related to the development, planning, and the realization and follow-up work of educational offerings. Our frame of reference here is primarily educational opportunities offered at, or through, the RLS, in the form of weekend seminars, one-day workshops, or more long-term offers such as further education courses or networking processes. The topics of these events, as well as the people to whom they are addressed, are diverse. Nevertheless, we must also note that gaps in our practice continue to exist, and that the full range of participants, topics, forms and formats to which we aspire, has not yet been reached. It is thus clear to us that in terms of an emancipatory educational praxis, there is still much to be interrogated, discovered and further developed. With the translation of this booklet, we hope to

contribute both to a broader, dialogical exchange of experiences with emancipatory educational practices, and to its furthering with a global perspective. Concerning "culture" and context: when looking at the suggestions for thought and praxis that have been brought together in this book in relation to a globally-conceptualized educational work, we must bear in mind that the reflections and references presented here are to be understood in context-specific terms. The thoughts presented here emerged from an inspiring, but still limited working context, in a locally and historically-specific moment. Although it is difficult, or even impossible, to include all of the specificities of our approaches and experiences here, we would nevertheless like to begin by presenting a few such considerations.

In considering the particular features and limitations of one's own actions and approaches, people often fall back on the conceptual lens of "culture". Many understand "culture" to mean that a group, organization, community or other collective is characterized by specific fundamental assumptions, values and—as a result—shared approaches to knowledge, communication, learning or the division of labour for example. In international educational work, we often observe a narrowing down of culture to nationality and/or religion, and subsequently concepts developed in Western Europe are revised in such a way that they will also work for "Czechs", or "Chinese". Such an approach does not take into account other spaces and realities influencing the experience and habits of learners (e.g., as workers, women, activists, academics, parents, urban/rural dwellers), which might be more relevant for the intended educational processes. It quickly becomes clear that in such limited understandings of culture there is an inherent openness to, among other things, racist homogenizations and devaluations. In contrast to this, in our reflections on specificities of the individual's actions and approaches—including towards education and learning, we refer to an everyday praxis, and associated underlying world-views, in terms of habits with regards to knowledge, interpretation and action, and which appear to a person as normal and plausible in their specific social context.

We understand these world-views and their components—in our everyday praxis expressed both as deliberate and spontaneous ways of thinking, feeling and acting—as equally a result of our specific social and communal circumstances, our contexts and our experiences. Our pedagogical practice is significantly shaped by the languages, terms and concepts with which we work. Indeed, how we understand and interpret the world at all, our ideas of humanity, our understandings of justice and the utopias we carry within us, consciously and unconsciously, all contribute. Pertaining to this educational material, our working assumption is that already within the limited geographical scope of political educational work here in Germany, the world-views and everyday practices of individuals involved in educational processes differ significantly. They will differ all the more in global experiences and considerations of educational processes.

We would be very happy if this booklet can contribute to a transfer of useful and helpful approaches, as well as to an exploratory dialogue on comparability, recognition and fundamentally different considerations and strategies. Overall, the translation of this booklet is also part of our hope to enter into discussions, with even more colleagues, about understandings of education, traditions and methodological approaches.

A BOOKLET ON THE EDUCATIONAL PRO
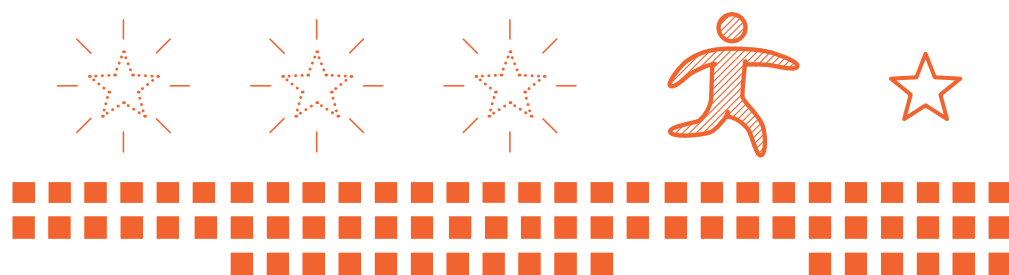
This educational booklet is devoted to designing learning processes in political education. The focus is on planning a sequence of steps and interventions that make good learning plannable for educators and participants of educational events, but at the same time do not prescribe too much. Different types of interventions are possible for this purpose: Depending on the aim of the educational event as well as preliminary considerations of the setting and target group, they can be used and varied in different ways—for example, in their sequence, intensity and design. This is what we understand as the meaning of designing educational processes. With this booklet, we add a meta-level to the goal > content > method - planning approach widely known in Germany. This meta-level consists of clarifying the political purpose of the respective educational event. Clearly, political education should address the topic of refugee policy, for example. But with what purpose?

Is it about the networking of actors or should encounters take place, including with refugees? Is the aim to build a foundation of knowledge or to share experiences? Should political activities be trained or is the goal to develop political demands? Should people be won over to participate or is it a matter of initiating one's own projects? Depending on the purpose, a different sequence of process steps will prove to be suitable within the temporal and spatial framework of political education.

With this booklet, we want to create a basis with which the perceived need for political education can be supported with an encouragement to act. It is aimed both at actors who are not confident in certain event formats as well as those who are looking for new inspiration. We invite colleagues from throughout the field of political education to joyfully face the challenges of political education, to question their doubts and to give something new a

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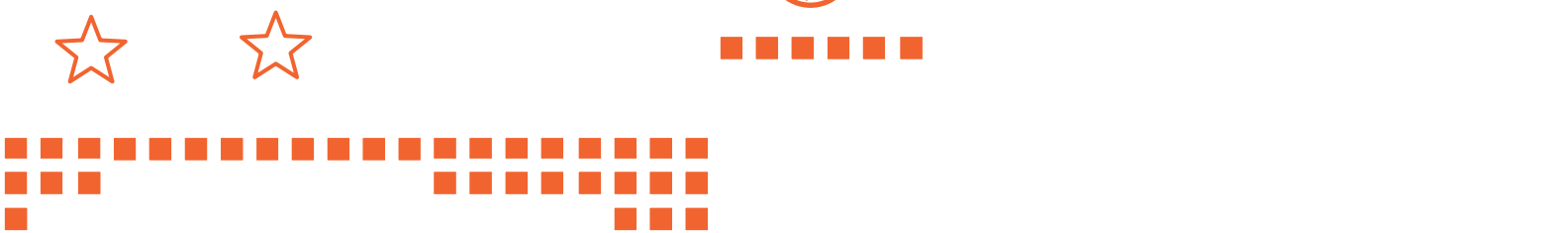
try. We have dedicated one section to four central challenges. As left-wing educators, we justifiably ask ourselves what exactly constitutes a left-wing understanding of education and how this differs theoretically and in practice from other conceptions of political education (p. 8). A second section brings together the building blocks that make up a "good" educational process (p. 12). The third section approaches the dialectic of conceptual pairs such as form and content or theory and practice, and sides on having the courage to be inadequate (p. 18). Finally, in a fourth section, we address the growing challenge of not only becoming more competent in dealing with heterogeneous target groups in educational work, but also that of dealing with the shaping of heterogeneity as a social reality in political education (p. 22). In the second part of this booklet, we put theory into practice, so to speak. We asked colleagues to write down their experiences in designing

learning processes for typical learning purposes. The result is ten examples of process designs that, as a kind of best practices guide, arrange and comment on the individual building blocks. We want to understand this as encouragement, as an invitation to test out, reject and reinvent. The ten process designs are congealed experiential knowledge. No more, but also no less (p. 27 to p. 57). Of course, no one event is limited to a single purpose. Instead, each process design has a longer and shorter variant of a concrete process planning attached to it, the idea being that these can be combined. At the end of the booklet, we have compiled recommendations for further reading and commented on them (p. 63). Those expecting rehashed content, standardized methods, and plug-and-play answers in this booklet will probably be disappointed. Those who are looking for inspiration to translate content into (learning) processes will find what they are looking for.

Last but not least, with this booklet we express our wish to understand political education as the "place" where theory, practice, society, and individual meet— and which encourages changes necessary for this world and the people in it.

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* Educational process refers to the interplay between the learning and teaching actions of participating persons within an educational event in a concrete setting.

WHAT CONCEPTION DO WE WORK WITH

We regularly encounter the explicit or implicit assumption that educators on the left work with the same principles (theories, assumptions, values, approaches). Our repeated practical experiences have shown us however (and understandably, considering the different references in relation to content and experiences) that this is often not the case. We are of the opinion that it can be productive, and—with a view to an emancipatory educational practice—oftentimes necessary to examine one's own conceptions of education as well as one's own attitude as an educator. Even within the RLS itself, different conceptions of education come into contact—such as, for example, how an emancipatory learning process should be designed.

In the Academy for Political Education or in critical further education, we follow the approaches of Paolo Freire and Klaus Holzkamp (and other figures from critical psychology), among others.

These authors assign a key role to subject orientation in educational processes. They assume that, in learning processes, the learner will recognize and follow up on their own concerns and their problems regarding action, and that unlearning and learning anew are only productive and sustainable if they are applied to the experiences and learning concerns of the learner themselves. The task of the educator is not to determine the learning goals for the learner, but above all to provide a kind of facilitation of learning. One can find similar considerations on emancipatory learning processes in the work of authors such as bell hooks and Gayatri Chakravorty Spivak. In this context, the present text tries to encourage an engagement with one's own conceptions as an educator on a meta-level, and advocates making one's own attitudes and self-conceptions an explicit, discussable part of educational processes among colleagues, and with participants.
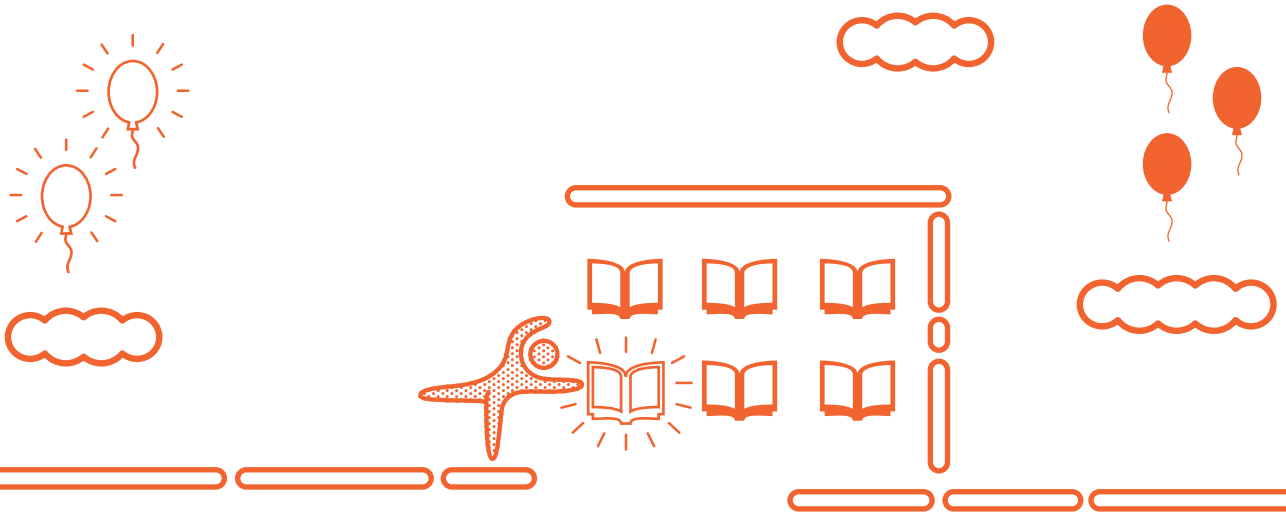
Why is it sensible to make a rather theoretical inquiry into the question of a leftist, emancipatory, and critical understanding of education in a practice-oriented booklet on the topic of educational processes? Hasn't this already been sufficiently dealt with by discussion groups and highly-educated experts, who have worked out a "common sense"?

Within the context of political education, we often experience that such a consensus is actually an assumption. It is only in the practice of working together that it usually becomes clear (and sometimes it's very shocking) that the implicit ideas of successful educational processes are obviously very different "when one gets into the details". These are, for example, questions about the idea of how (social) learning "works" or about the demands involved in the selection of topics, which in practice are sometimes responded to very differently.

In reflecting on personal understandings of education, we are not concerned with making differences disappear, but rather with making our own understanding of education an active, communicable part of one's own practice. In the best case, this includes dealing with homo- and heterogeneous ideas of education on an equal footing.

Truly collective educational work is difficult to imagine without confronting one's own assumptions and those of others. Not agreement, but the willingness to disclose one's own perspective is, in our view, a necessary prerequisite for an activity that involves so much (shared) responsibility. Only in this way, for example, can satisfactory decisions be made when actual difficulties arise in the process. Only if I know "where you are coming from mentally," can I understand you as an equal and support you effectively.

In this spirit, an understanding of education always simultaneously remains an individual matter—yet in the sense of shared values and ideas, it can also be embedded in a collective, left-wing context.

For these reasons, we would like to provide an incentive for raising the question of understanding or attitude in a booklet on the praxis of political education. This is because the way we understand education and the relationships it contains as well as which approach we take, has—whether formed actively or assumed implicitly—a direct impact on how we shape concrete educational processes.

In dealing with this topic, one can also rightly ask what such an understanding of education in a left-wing context must actually contain in order to be able to, in the best case, guide action. In order to better answer this question, we have attempted to provide a schematic representation below:

Figure 1:

Reciprocal circle of reference in the "wrestling" for an understanding of education

Me	The participants
… and the learning objectives	… and the learning objectives
… and the group	… and the educator
… and the topic	… and the topic
… and the framework	… and the framework
… and the means/ methods	… and the means/ methods
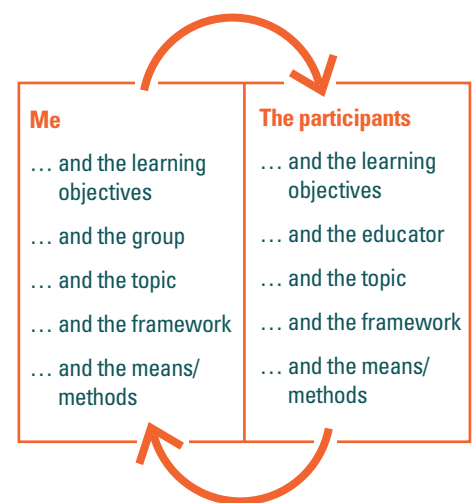
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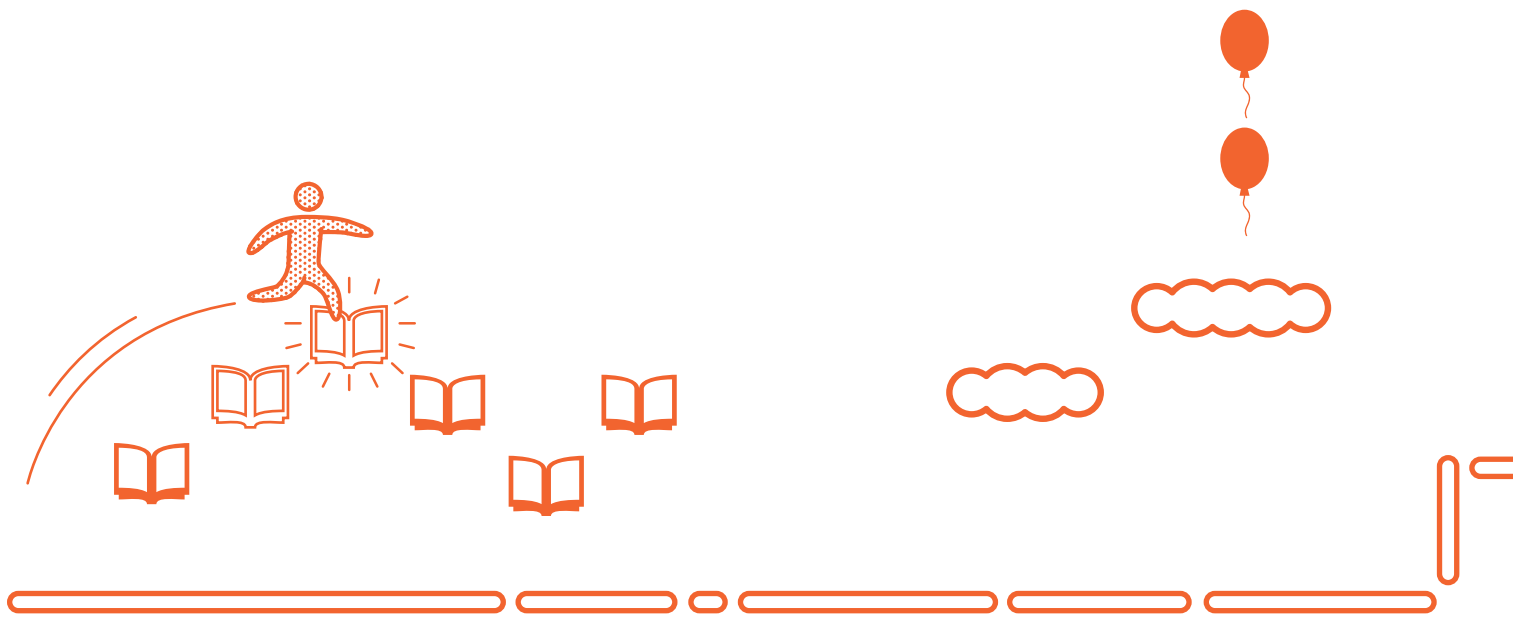
The reference circle lists the essential aspects which, in our experience, need to be considered in practical educational work. On the side of the educator[2], it is primarily about the very basic understanding of (social) learning and learning processes (e.g., learning theory, the idea of group dynamics, etc.), of didactics, and of access to methods. The conception of positioning myself as an educator in relation to the group and the participants, or how I would like to position myself, also plays a role.

In addition, reflecting on individual integration into prevailing conditions, such as personal positioning within social relations, the relationship to institutional and self-organized political education, or dealing with different target groups (subsumed here under "framework") are relevant components of the respective understanding of education.

The understanding of personal missions with regard to existing learning objectives and purposes is also an important aspect. Depending on the context, these learning objectives can be imposed both externally and by the participants themselves. This also involves the relationship to one's own aspirations with regard to (specific and general) topic(-al fields) and how they are conveyed. The understanding arising from these factors can be characterized by both theoretical and experiential knowledge.

The right side of figure 1 pertains to the possible positioning of the participants—as individuals and as a group—or of my personal perspective on it: What can or do I need to know about the participants in order to be able to design an educational process according to the external specifications and my own demands? For example, what do I know about their individual or group learning objectives, or their idea of how to achieve these objectives? What demands, attitudes, and habits do the participants have with regard to certain methods, topics, and frameworks? For example, participants who are in a relationship of dependency with the convenor of an educational event can only behave and learn within certain limits. Methods can cause significant insecurities or be particularly suitable

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2 In this booklet, we use the terms educator and trainer in part synonymously. We understand "educator" as a more general umbrella term for those acting in the context of political education (at an event) as a host, facilitator or teacher. In Germany, the term "trainer" traditionally has no relation to political education, but to a conception of teaching-learning involved with the goal of changing individual behaviour, often aiming at the adaptation of individuals to the requirements of companies. Hence, the use of the term is not without difficulties. It has, however, been appropriated in a critical understanding of education with the goal of an emancipatory expansion of action.
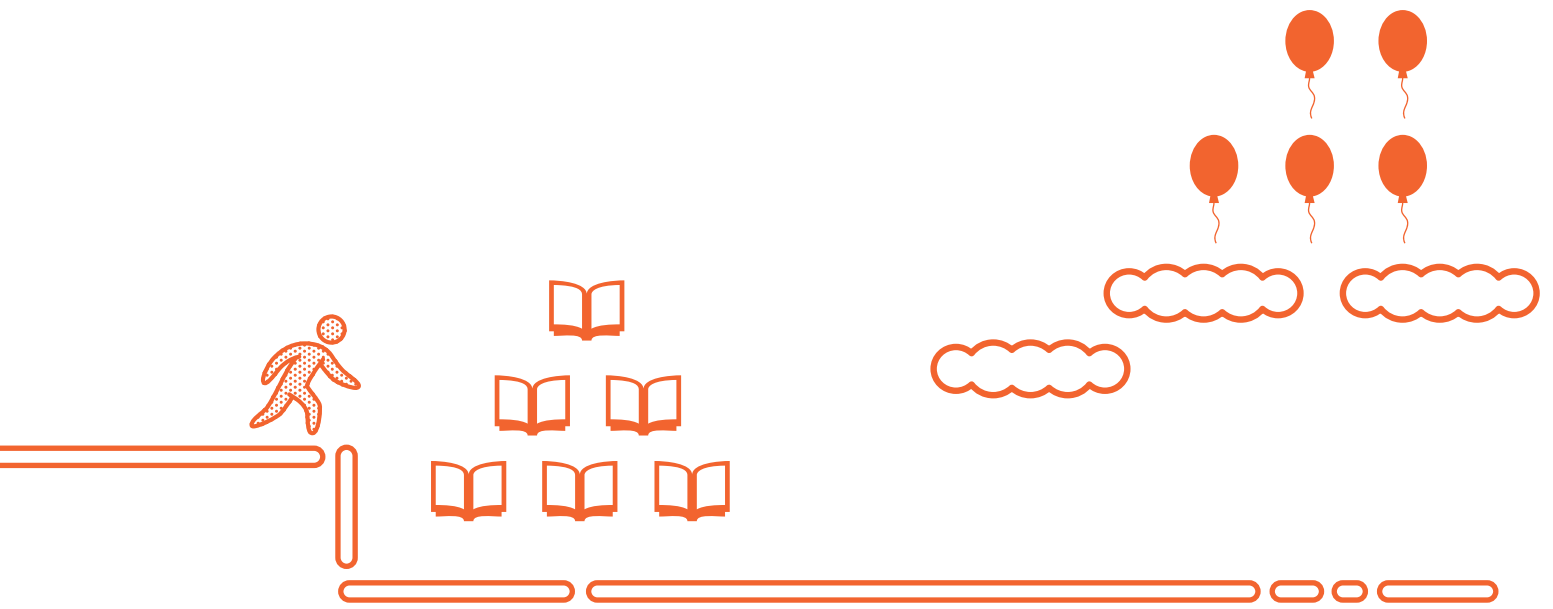
for participants in terms of enabling learning. Furthermore, the participants also have an idea of me as an educator—depending on their own experiences, expectations, and demands. I have to deal with all these aspects—in principle, in a way that "precedes" a specific learning group and the planning of a concrete process.

In our view, this does not represent an absolute positioning that is prepared for all eventualities, but rather one that is based both on one's own intentions and experiences as well as on the examination of one's own role and the suitability of process design and use of methods. Because the respective understandings of education—that of the participants and of the educator—relate to each other and enter into an exchange with each other, this positioning is dynamic. That is why we speak of a "reciprocal circle of reference". Through repeated practice and reflection, personal understandings of education gradually become more concrete, so that, for example, open questions and inner contradictions related to the educator's activity can be grasped and shaped.

In the case of political education, there should also be a focus on the surrounding network of structures of influence. In contrast to other forms of youth or adult education (such as vocational education), political education absolutely requires a deliberate confrontation with the prevailing social conditions. These can play a role explicitly as a learning topic or "en passant" in the sense of a lived counter-model. For the self-conception of those working in education, it is essential to address the transformation of prevailing conditions (variously understood as a transformation of society, of classes, of certain power structures, or in concrete political decisions for example)—after all, this change is always the overriding objective. All previously-considered elements must always be examined for their suitability for (also) achieving this objective. In some cases, the participants' learning objectives are very concretely linked to this objective. Sometimes it first requires a joint foray into the idea of transformation. How this can succeed—i.e. which framework and which means make sense—must be examined just as much as the question of how to define one's own role.

In our opinion, despite the importance of and all aspiration towards consciousness, an understanding of education cannot and does not have to be formulated in some "finished" sense in the hearts and minds of educators. The advantage of dealing with the aspects mentioned, however, is that one's own ideas become communicable. The willingness to make one's own approach transparent and to enter into an exchange with colleagues and, possibly, with the learning group as well, is in our opinion an integral part of the idea of a leftist, emancipatory, and critical educational practice. Only in this way can empowerment and the appropriation of learning processes really take place, only in this way does subject orientation have a chance—and only in this way can true collegiality be achieved among educators.

SHAPING EDUCATION PROCESSES
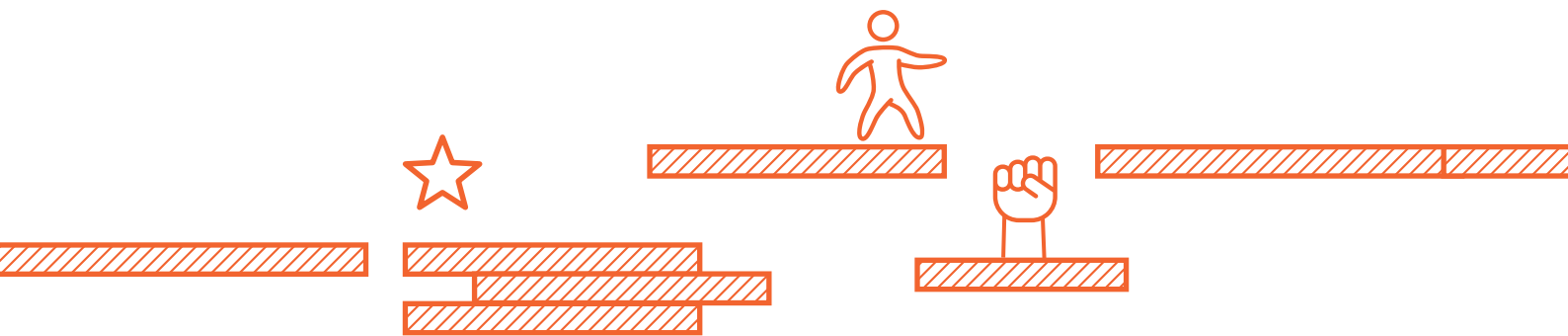
The frame of reference for our thinking about educational processes are the seminars, workshops, evening events or conference formats in which the participants have taken an interest in our offer based on an announcement or a recommendation. Often, participants do not know one another and have diverging political commitments (party, union, social movements, volunteer work…). As described in the last chapter, the expectations of the participants as well as the goals of the team leaders (hosts), and the occasion itself, will determine which concrete form the event will take. While seminars in Germany are traditionally characterized mainly by knowledge transfer (inputs, presentations etc.), primarily determined by team leaders, it has long been pointed out from a critical perspective that learning can only occur effectively when participants are actively involved in the overall process. In practice, this is not always easy to implement: Above all, the

time pressure felt by conveners and educators during events—as measured against the many important topics to be conveyed and discussed—coupled with a continued hegemonic understanding of education as a knowledge transfer, often leads to "more content" being prioritized during planning, to the detriment of the "process". In light of our experience of how important good process design is for effective emancipatory educational processes, this text strongly advocates that in balancing the relationship between "content" and "form" during planning, one should ideally not think of it as one versus the other. Instead, the focus should be on "how" process orientation and transfer of content and knowledge can best be combined with one another—entirely in keeping with the knowledge that emancipation cannot be achieved by quietly sitting through presentations.
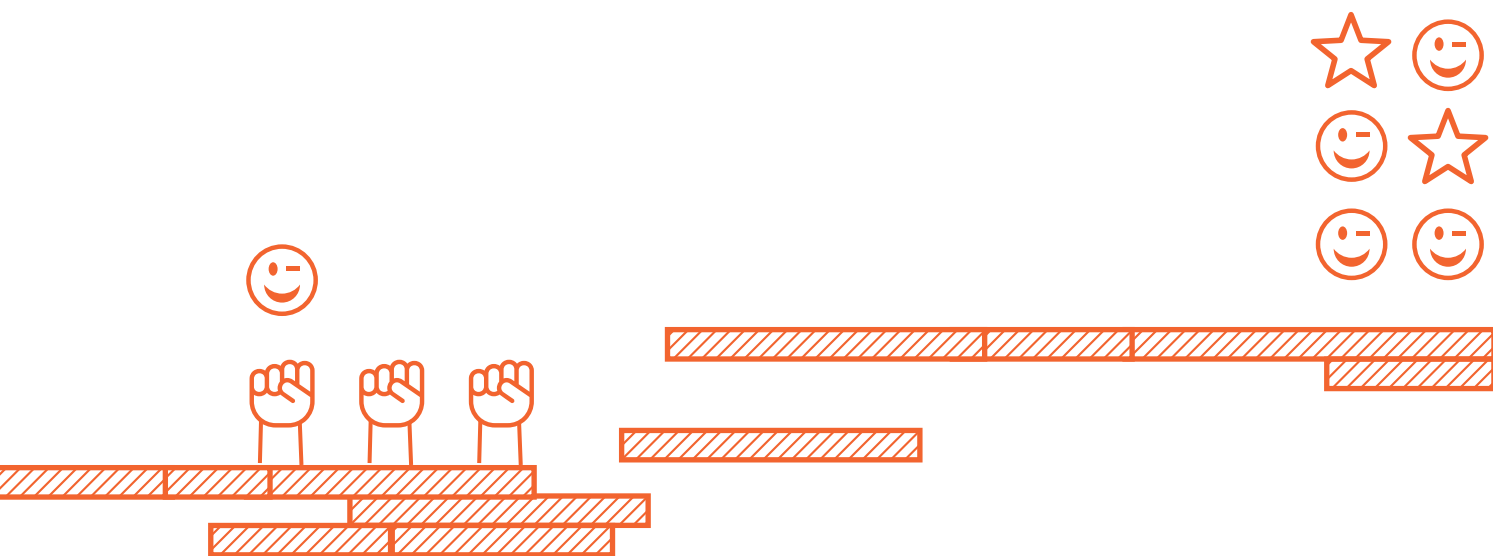
Processes Can't *Not* Be Designed

The field of political education has struggled with the relationship between "form" and "content" for years. Many of those who are working on new concepts have been pointing out for a long time that forms are significant in political education. They believe that the forms themselves must be an expression of emancipatory critical-left objectives. On the other hand, many "traditional" actors maintain that it is ultimately about conveying relevant content needed for political action, and that form is therefore secondary.

From our perspective, this discussion can only be productive if we leave this (truncated and far too artificial) duality behind and ask how educational processes can and must be designed so that the learning objectives can be achieved in the best possible way for all participants. What elements should be used to plan a concrete process —while also forming part of the latter—in order to meet the learning needs of the participants? Due to the fact that political education, as conceived of here, is always a social process, a design must also take into account the dynamics of the "social learning system".

But how is that supposed to work in light of limited time resources? Shouldn't we concentrate on the contents instead and not overdo the process of getting to know one another? In terms of process design, the focus is therefore on the question of how a group can best explore a topic in a time-limited framework or even acquire the frameworks for action this topic contains.

However, since everyone who works with groups knows that dynamics occasionally arise that seem neither plannable nor designable, one could argue that it may be better to unburden the participants by applying frontal measures. This is certainly a decision that, in the specific case, has to be made according to the learning needs of the participants, – and according to the motto: "You can't not design processes".

In this question, our view of emancipatory political education through process design aims first and foremost to encourage an active and cooperative approach, i.e., in collaboration with the group as well. Design that does not regard itself as controlling of processes can, in our view, plan for a lot and foresee some things, while at the same time always "keeping an ear on the group". How this can succeed and which aspects have to be taken into account is described in the following section. It offers the perspective of a practicing educator, without claiming to be exhaustive.

The central challenge: Simultaneously designing individual and social learning processes

Elements of Individual Learning Processes

When designing educational processes, we as educators can concentrate on various elements in order to support individual learning processes[3]. But what exactly are common elements of a learning process—and what exactly justifies their specific presence?

Input: New information relevant to the topic is introduced into the educational process through input. Typically, this takes the form of a presentation by the educators or the participants. Reading, listening, and seeing information are also possible forms. This information can be immediately useful, it can substantiate actions, clarify contexts, and answer or provoke questions. Input allows relative control over what information is fed into the educational process and what is not.

However, the processing of information can fail for various reasons: frontal impartation may be perceived as unbearable, the type of communication may be unsuitable, or the discrepancy between the needs of the participants, on the one hand, and the requirements of the learning format, on the other hand, may be too great.

Discussion: The purpose of a discussion is the exchange of differing answers to the same question. For example, it can be about different approaches to solving a problem, about different reasons for a political position or about taking opposing perspectives. Through discussion sequences, participants get acquainted with other opinions and views on an equal footing. This gives them the opportunity to consolidate, modify, or even reject their own positions in a

self-determined manner. When facilitating or accompanying discussions, it is often necessary to circle back to the initial question in order to accompany the growing complexity with a focus on results and not exceed the time constraints.

Reflection: Reflective educational sequences are about questioning the unquestioned or bringing to mind implicit assumptions or assessments. Beyond true/false, elements of topics—such as values, practicability, consequences or impacts—are tapped into. Typical forms of reflection include summarizing as a group, systemic questions[4], changes of perspective or concrete descriptions of a future. Reflection ensures the quality of results, focuses on essentials, and sometimes even protects against overes-

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3   In our own contexts, those interested often sign up individually for educational events. Less frequently, we accompany existing groups in a learning process for a particular "course" (learning interest) formulated by the group itself. In both cases, however, we understand the learning process as a collective (learning) movement, which can build on the different positioning, motives and experiences of the individuals in the group. Through an exchange on commonalities and differences as well as on dynamics within the group, learning can take place on very different levels, and can form new qualities beyond individual interests.
One may encounter obstacles to be overcome while on the path toward this goal, such as dominant or competitive behaviour in the group, which initially blocks the learning movement. In order to accompany learning processes, one needs to keep an eye on the group and its dynamics, allowing these to become productive for the collective learning movements. At the same time, one cannot lose sight of the individual and their learning processes. As such, we alternate our calls both for reflections and for feedback on an individual and group level—during preparation, and in the events themselves.

4   We are referring here to the methods and questioning techniques from the systemic counselling and organizational development context, which builds on Niklas Luhmann's sociological systems theory. For years now, approaches and methods from systemic theory and counselling have been finding their way into leftist educational spaces in practice, as they are seen to be promising for the consideration and inclusion of individual and structural (systemic) levels. In the appropriation and adaptation of approaches and methods such as these, we are careful to critically reflect on the context of origin in each case, and to adapt them for our own emancipatory, leftist context.

timating oneself and losing sight of the big picture.

Sharing experiences: Learning processes can tie in with individual approaches and perceptions through sharing experiences related to a topic. Experience represents accumulated practical knowledge. It arises in the context of society that connects individual experiences to each other. In this way, social structures become recognizable and positionality can be experienced. For educators, care is required in the "raising"[5] of experiences, as they are entrances to deep-seated memory and emotion. Practice: knowing isn't the same as implementing. There is much that we understand and yet cannot apply immediately. With this in mind, learning processes include practice time that allows putting practice to test and providing solidary feedback[6]. In the course of this trying out, reflection on the practicality of certain actions is also made possible. An exercise sequence should both slightly stretch and strengthen one's

feeling of confidence; it should never be embarrassing.

Transfer: Because learning is about changing a practice, it is important to prepare for its implementation, to visualize the difficulties, and to look forward to the successes. The element of transfer should, therefore, repeatedly be given sufficient space during an educational event. If reflections on the transfer are shared in the group, an additional level of learning is created. Some individuals at this point only experience all that there is to transfer, independent of contents already imparted.

Elements of Social Learning Processes
Depending on the objective, different elements and learning formats within the group can be distinguished from each other, which can be made productive for the individual learning process.
Individual work: Formats for individual learning can also be found within a group's framework. Sequences with direct input, silent work with texts or

self-learning environments are examples of this form. Individual engagements with a subject matter can be particularly useful when there is little or very different prior knowledge of a topic.

Working in tandem: Tandem formats have several purposes and are the next largest group unit after individual learning. A tandem (with two people) can be self-selected or assigned, not structured at all or highly structured. It is usually used to compare what has been learned, to reflect on different positions, or to engage with another person. When work is repeatedly done in a tandem, trust will grow, which in turn will enable more in-depth conversations.

Working in small groups: Small group formats divide a group into a sensible number of smaller subgroups. The design forms are versatile—depending on the objective, for example, small groups can work in a self-regulated manner or with a specific task, in parallel or on different tasks divided up among

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5   This term comes from a pedagogical approach proposed by Oskar Negt, which in the tradition of a critical trade union workers' education focuses on taking the individual and, above all, collective experiences of participants as a point of departure for further reflection and understanding of the (capitalist) social order. The goal, among other things, is to awaken an interest in shaping one's own social reality and thus to have a direct organizing effect through an education based on concretely lived experiences of the learners.

6   With feedback, we refer to an attitude as well as to a pool of methods based on discussion techniques that make it possible in social learning contexts to give feedback on the effects of behaviour and actions. Particularly in contexts in which the focus is on transforming attitudes and practices, the learning situation is a safe space, in which different types of behaviour can be tried out and practiced. In our experience, trusting feedback generally has an important role in political contexts (in all forms of organizing, collaboration and joint learning).
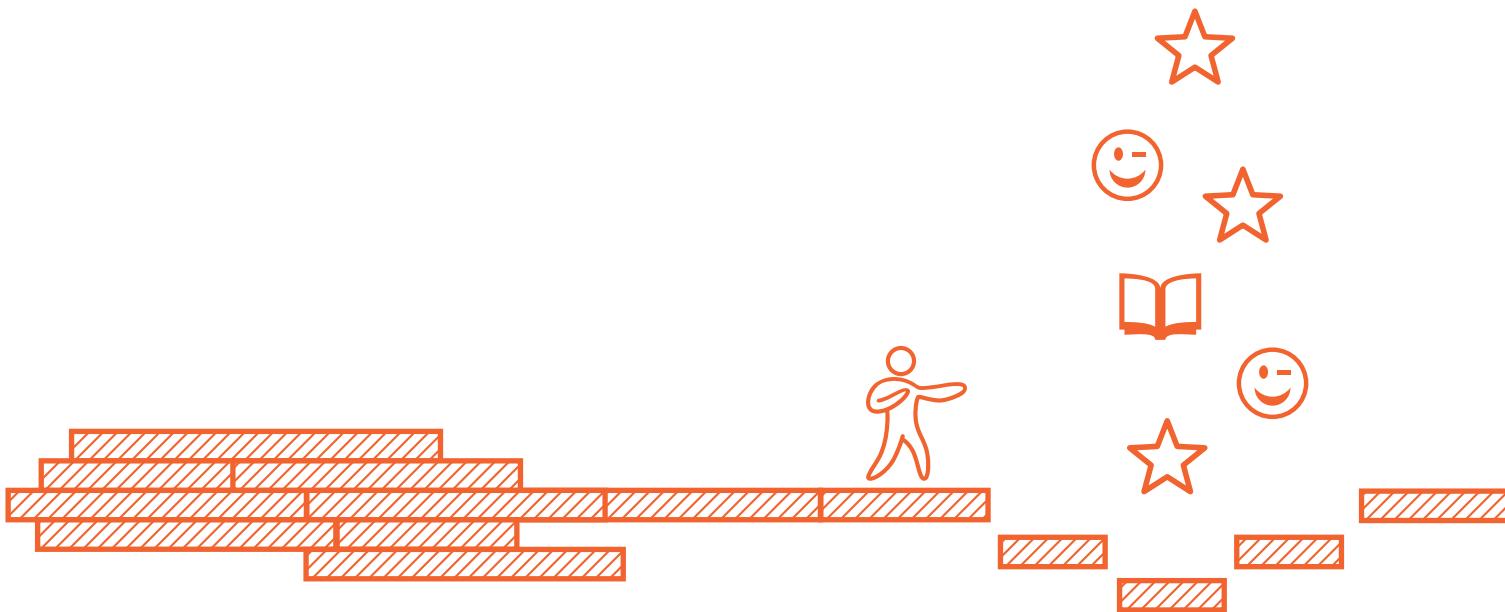
the groups, be assembled random- ly or according to inclination. Small groups offer the possibility to break up the plenum along different interests, heterogeneity characteristics or knowl- edge. In most cases, a phase of work in small groups requires "feedback" to the plenary session afterwards in order to inform the whole group about learning progress, thoughts or results.

Working in the plenum: In the plenum, a group works together as a whole on a topic, a question or a concrete task. In this form, the self-facilitated plenary sequence[7] can be distinguished from one moderated by an external facilita- tor. Self-facilitated plenaries require an established group structure, reliable rules, and an appropriate basis of trust among the participants. Good self-mod- eration pays attention to the speaking parts of the different participants as well as goal-oriented work on the topic. If a plenary session is moderated by the facilitators, these tasks largely fall to them. The group can then concentrate more on the topic; existing dynamics may have to be 'mirrored' to the group by the facilitators.

In each of the listed forms of learning there are advantages and disadvantages, risks and opportunities, which depend not least on the (in the best case trans- parent or negotiated) learning needs of the participants. An active process shaping always relates these formats to the phases of the individual learning process, and in this way makes them productive.

Catalysts in the Learning Process
In addition to the elements of process design already described, three building blocks (at minimum) can be identified that accelerate the process of individual and social learning, or even make it possible in the first place. The appropri- ateness and intensity of their use must be decided according to the learning objectives, the occasion for learning and the needs of the participants.

Getting to know each other: At the beginning, getting to know each other meets the basic need for orientation. Willingness to get involved with a con- tent only arises by clarifying questions such as who is actually there besides me, where do I fit in within the group,

or whom do I find pleasant. The degree of acquaintance can be further deepened later on in the process. Methods such as positioning in space, working with a timeline or small groups are suitable for revealing and bringing into use simi- larities and differences with regard to values, visions or experiences.

The lightning round: This refers to a short exchange on a specific question in which everyone has their say. A light- ning round makes sense in difficult learning situations as well as prior to a next work step. The goal is to ensure that needs, thoughts, and moods are made known. This gives the individuals in the group the opportunity to position themselves in the group based on their own thoughts, and gives the facilitators a basis for deciding how to proceed.

Breaks: Breaks are not just for rest or attending to physical needs. More than anything, they are spaces for individu- al and collective reflection outside the predefined structure and for getting to know each other better. In the best-case scenario, breaks promote trust, clarify irritations, and strengthen the group's negotiating position. However, breaks

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7   Facilitation, in this context, refers to the organisation of negotiation and discussion processes in groups. This includes specific technical tasks such as timekeeping, securing results/documentation and moderating discussions. Beyond this, however, in the more nuanced aspects of the work, it is also a question of how the group reflects on, and manages, its own patterns of discussion. How, for example, does one deal with repetitive contributions and with "silent" positions in the group, against the backdrop of social power dynamics? The role of the facilitator may explicitly be given to an individual. In other situations, facilitation may be conducted by the group as a collective. All in all, we concentrate a great deal on approaches and questions of attitude as regards facilitation in our training for multipliers. We see this as a key point for a successful and, as far as possible, non-discriminatory joint work.
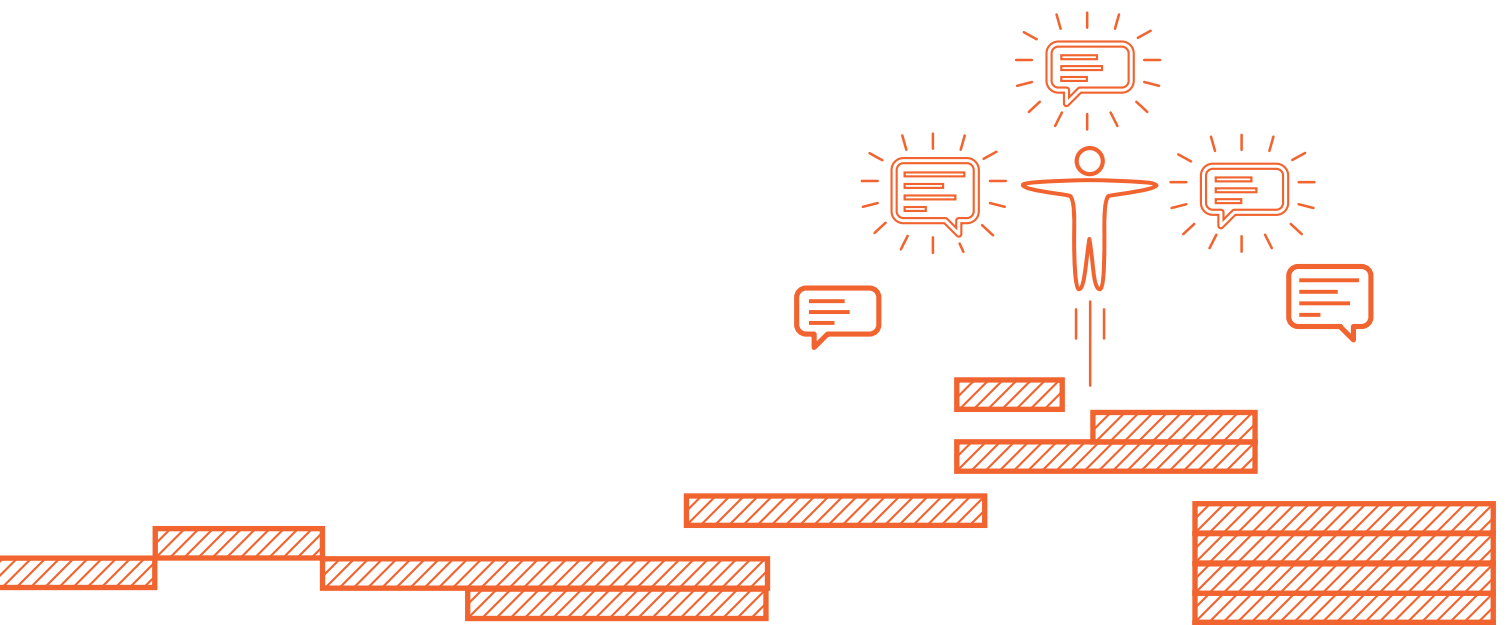
can also reproduce negative dynamics and reinforce frustration when lacking informal exchanges about issues that are relevant to the group.

Instructions for Constructing an Educational Process

The concept of an educational event determines which elements of a learning process are combined and how. The criteria for success are the learning objectives of the participants, the implementation of which must take place in the here and now of the process. This is easier said than done. In addition to selecting the specific content and methods, it is also a matter of wisely interlocking the individual phases, keeping an eye on methodological variety, and remaining open to the process for what is required in the specific situation. All these considerations lead to design decisions that steer the learning process in one direction or another. Let's take advantage of them! Let's start with what we are comfortable with and rely on the fact that the participants themselves want to take responsibility for their learning success. The countless possibilities to combine the described process elements, methods, and learning contents form the pool from which participant-oriented education emerges. As political educators, we pursue a specific goal with our educational activities.

At the same time, the participants also have a reason why they want to learn. These "learning goals" rarely coincide completely. It is crucial for left-wing educational processes to make this difference negotiable, not to use the power of the hard facts, and to avoid the trap of knowing exactly what participants need. Such a logic may make sense for school education, but not for leftist political education. The educational process should be an experience of the concrete utopia toward which learning is directed. In this process, many paths lead to the goal, and not infrequently we will also end up achieving "other" goals. Sometimes these are much more significant than the ones that were originally set. In the best-case scenario, the experiences flow into the next design process. In this way, the difference in learning goals becomes smaller, and we become more confident in making each educational event unique. Our conception of professionalism is not focused on methodological and technical expertise or on optimizing concepts. Because optimum implies stasis and we are interested in movement!

As already mentioned in the introduction of this booklet, in our praxis of political education within the RLS and its network we are time and again experiencing disputes over the relevance or the prioritizing of contents vs. forms of specific educational events. Often, tried and tested formats and settings such as conferences and panel discussions are planned for "concrete topics". These give little room for emancipatory processes and largely turn the participants into silent listeners. Regarding other offers for further education generally perceived as "technical" (like visualization trainings), we are also frequently asked what exactly makes them "political" or "leftist". From our perspective, other disagreements and conflicts (over political traditions and organizing) are also negotiated here, as well as the legitimacy of individual actors to be active in the field. Indeed, it seems that especially new didactic concepts and methodological approaches borrowed from other contexts are expected to continuously prove their emancipatory worth. Above all, this is frustrating for educators who have set them-

selves the goal of shaping the "form" of educational events—as far as they can—as a lived emancipatory reality. We consider these debates on conceptions of, for example, goals and ideas of political influence, action itself, and the relevant accumulations of knowledge of praxis as integral parts of a strategy debate, one which must be conducted and further developed in the mosaic of leftist politics.

That said, we do not consider it useful to reduce these debates down to confrontations between ascriptions of content and form—leftist education requires both relevant topics and appropriate forms. Equally, emancipatory learning processes are not realized through the impartation and acquisition of knowledge alone. Rather, they must also take place on the learning levels of attitude and practice. What we are calling for in this booklet is to approach the responsibility for educational processes with an explorative attitude towards one's own objectives as well as towards the life and learning problems of the learners.
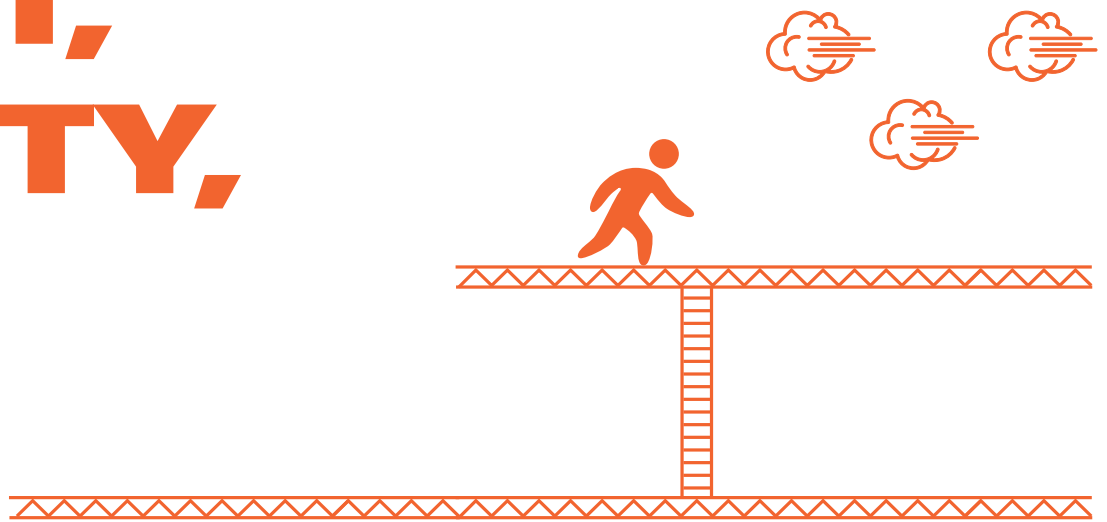
For generations, these pairs of terms have been the subject of passionate debates about how political education should be practiced, what purpose it serves, and what constitutes the "leftist character" of this education. It seems likely that only a small number of these debates are actually concerned with clarification and concrete political education. Rather, they deal with interpretive sovereignty, the defence of educational background, control, intra-organizational rivalries, or generational conflicts. Understandably so—education is dangerous, educators are potentially revolutionary in their actions. If we ascribe to education the power to challenge capitalism, it has all the more power to change leftist thought and action. This must be debated thoughtfully and passionately.

There is no intention here to add another fundamental contribution to the debate on concepts. However, we cannot do without conceptual debate if we want to talk about shaping political education for the purpose of changing society. In the following, this purpose will be approached from the different directions of the three pairs of terms, without thereby satisfying the idea of a comprehensive text.

Form and Content

We make numerous decisions in preparation for a specific educational event. "Let's do a seminar on topic X." It is not uncommon for plans for educational events to begin this way or in a similar fashion. The topic initially only in broad terms names the political field, but the first decision has already been made, namely about investing resources into this topic and not into another. An approximate group of addressees is already in sight. The topic is then further underpinned with content. It may be about current processes, actors and distribution of power, interests, historical aspects, debates, demands, interactions or dilemmas. Against this background, the contents are specified and elaborated in relation to the framework's possibilities, concrete needs of the prospective participants as well as one's own demands. Relevant and useful information, experiences or theories are assigned to the respective contents, and a main theme emerges. At this point at the latest, questions of form come into view: Determining the framework (time, place, participation fees, etc.), the way the setting is designed (room furnishings, materials, seminar culture) or methodological issues.

This is perhaps the heart of the issue. So much time is already spent on the planning process that in the end not quite as much importance is attached to questions of form. Consequently, they are merely negotiated as the result of the decisions that have already been made with regard to content. The linkage and interdependence between content and form issues are underestimated. It is clear that neither a seminar atmosphere—however pleasant—nor good visualizations, perfect organization or fun in learning are by themselves sufficient for a leftist seminar if nothing is achieved in terms of content. It is just as clear, however, that neglecting the formal aspects not only diminishes the learning success, it can also sometimes simply prevent it from happening in the first place. Imagine a 40-minute monologue, during which the transfer section is omitted due to a lack of time. Imagine a future planning workshop taking place in a room that is too small and dark. All in all, the educational experience would be the same in all these cases: the world would remain unchanged, only the reasons for complaint would be different. Content and form are two sides of the same coin. Ideally, educators have both sides in mind anyways. Otherwise, it is important to give equal weight to questions of form during preparation. This could be expressed in considerations on time budgets, in the selection of invited experts, in the weighting of feedback from participants, and the distribution of appreciation.
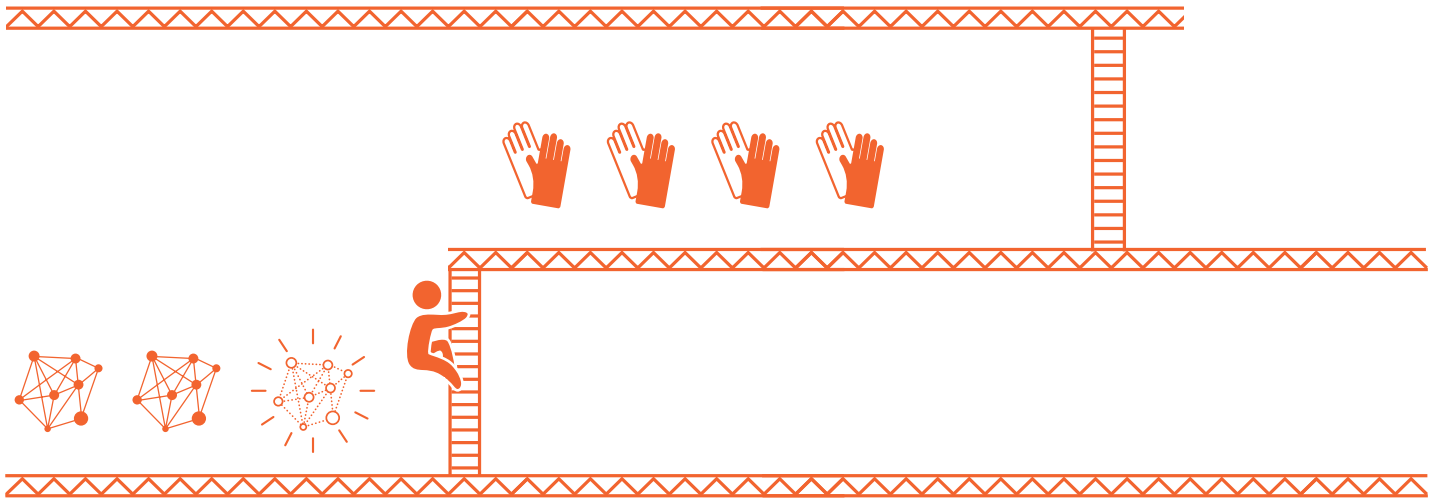
Knowledge and Ability (and Action)

Content does not equal knowledge, knowledge does not equal ability, and ability does not equal action. Knowledge can mean, for example, useful information (I know that...), the experiences of others (I believe that...), learned skills (I know how to do that...), the results of reflection (I realized that...), or theories (this explains that...). We act on the basis of our knowledge. Acting means planned, deliberate action. However, ability needed in order for knowledge to become purposeful action. This is not a state, but a process of practicing, learning, and trying things out. If the path to action is not successful, knowledge remains inconsequential. That is why political education is well advised to take seriously, and actively support, the arduous path from knowledge to action, which must lead through ability along the way.

It is a typical requirement for us as educators to convey concrete knowledge in seminars. This already puts us in the middle of an area of conflict: What kind of knowledge is suitable for making a topic understandable? What prior knowledge will the participants bring with them? What should they think and do better or differently after the event? What is the basis of my decision to include certain things in the event and to omit so many others? There are many answers to these questions, and the more we look into them, the more questions arise.
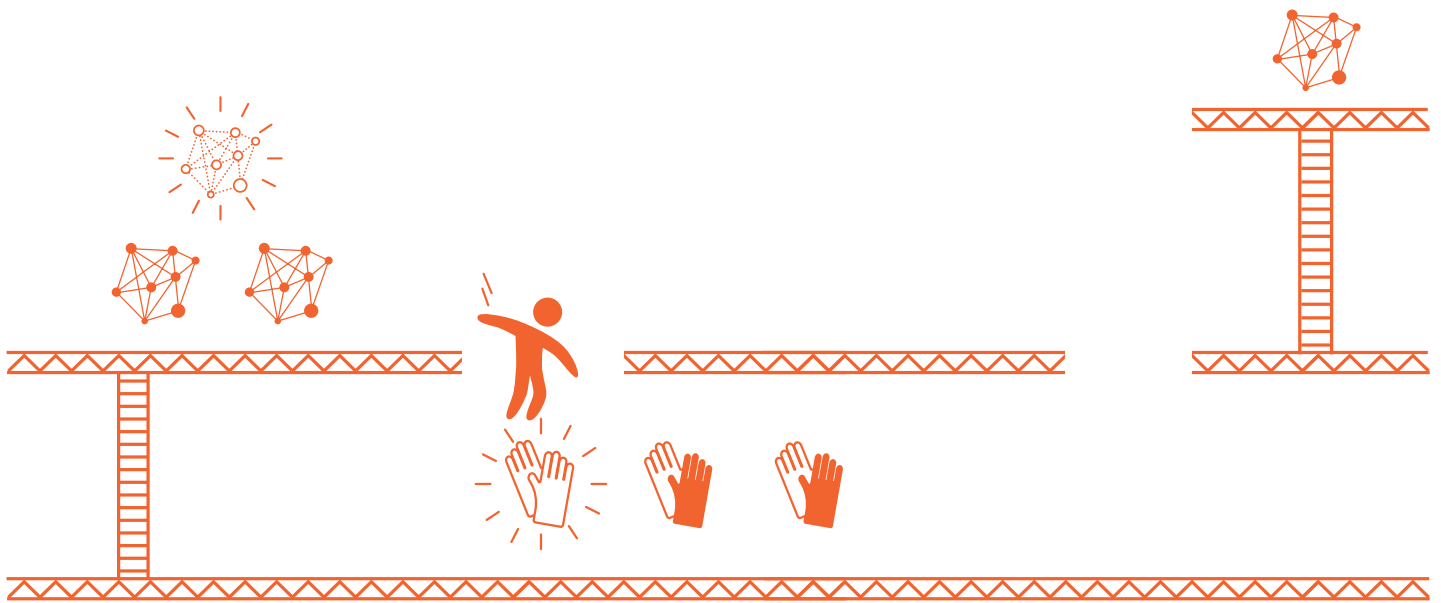
In order to maintain the desire for personal (educational) action, we promote a relaxed approach to this highly-sensitive point of leftist educational work. Here, relaxed means, on the one hand, a necessary measure of critical questioning and, on the other hand, allowing for inadequacies—mental reflection and listening to your heart!

Doubt, scepticism, and the discovery of connections and structures are cornerstones of left-wing education. They are just as useful and suitable for the analysis of society as they are for one's own knowledge. Even leftist knowledge is not objective, it is not always true, and needs to be questioned. The idea of wanting to teach correct knowledge instead of false knowledge falls short. It of course does change the result of learning processes, but not the learning process itself. If we set knowledge from the left as learning material and only think of methods for imparting it, we stick with learning techniques that reproduce the hierarchical nature of knowledge transmission and subject relations. Apart from the fact that the effectiveness of such a knowledge transfer is to be questioned anyway, we lose exactly the utopian potential that is connected with left-wing education that goes beyond knowledge.

If the process of knowledge transfer itself is to be critically changed, it is necessary to involve participants with their specific experiences in the production of knowledge, to make it possible to question knowledge, and to allow an understanding of which interests and perspectives are connected with a specific knowledge.

When knowledge is the result of a shared and equal learning process, the best conditions for an effective transfer into practice are created. Furthermore, participants then are well-prepared for questions about their ideas for action. How will they use what they have learned, what actions will they change and how? If this happens in the seminar, additional levels of social learning open up, and participants receive tips, encouragement, and criticism so that related questions can be clarified. In the best-case scenario, participants leave the event with a sound plan of action. However, this does not protect them from disappointment and failure. There is a risk that learned knowledge will not pass the test in reality and will be discarded as unsuitable and forgotten, or deliberately not applied. It is therefore important to strengthen the transfer by starting the process from knowledge to skill. When knowledge is already applied for the first time in the seminar, there is more space for it to be uncomfortable, difficult, or cause irritation. Depending on the type of knowledge, "applying" means, for example, application to a concrete individual case, utilization in a practical simulation, working out a concrete plan, or a reflective exchange on obstacles to practical implementation. In this way, participants arm themselves in the protective space of the educational event for the ar-

duous process of translating knowledge into goal-oriented action. Knowledge, ability, and action constitute a mutually dependent cycle. In political education, this cycle should begin and end with action, so that learning successes result in expanded power to act.

Theory and Practice

Hardly any other pairing of words is so intensely and passionately contested in the political debate. It seems presumptuous to want to discuss these terms briefly in an educational booklet. But this reverence should be courageously confronted. "Theory is: everyone knowing how to do it, and nothing works! Practice is: everything works, and no one knows why!" This saying certainly does not claim to be philosophically profound, but it does open one's view towards the dialectical relationship between theory and practice: By using theory to understand practice, actors are empowered to change (political) practice. Through the analysis of the changed practice, theory in turn emerges or changes.

We make use of this causal connection in our educational processes. Starting from the practice of the participants and the current state of individual explanatory patterns, we enrich the analytical tools with appropriate theory, through which practice appears more differentiated or certain aspects are illuminated more strongly. Ideally, options come into view to change the practice with regard to more effectiveness, leftist

utopia or other aspects. A comparison of the general theory with the specific practice forces participants to mentally adapt. Not everything is adopted one-to-one: previous convictions are integrated, exceptions are added, the theory changes, and each participant renders the theory somewhat differently. At first glance, this may sound like "dangerous half-knowledge". However, the purpose of emancipatory political education is not so much to strive for completeness and ultimate truth, but to change the world. According to this understanding, starting with action has priority over "correctness" when it comes to grasping theories. For scholars, this relationship is probably the other way around.

But what about theories that claim to justify leftist thought and action, such as Marxism, postmodernism, or queer theory? Some leftist theories currently have very little standing in academic curricula. Political education has become an alternative site for communicating these theories. For a long time, courses on Marx's Capital (Das Kapital) took place at universities or adult education centres. Today, they take place primarily in the context of political education. Political education has long since been the only refuge for Gramsci or Luxemburg. Foucault, Luhmann or Weber, on the other hand, are still represented in academia. This relativizes the initial question, because these theories can be seen as exceptions that confirm the described rule. For them, the transfer of knowledge and understanding is

initially in the foreground; the reference to action is secondary here.

If one subscribes to this view, much of the passion is lost to arguments among educators about the appropriate way to convey theory. It is no longer necessary to pit a political education against an academic logic of education and learning. They both have their justification. A "Capital" course consistently conceived as political education would fail to have its desired effect, but so would an academic course on organizing.

An Attempted Synthesis

Leftist political education is directed towards changing the world—the world of personal views, assumptions, and patterns, the world of social and political environments or the world of the local up to the global. In order for this ambitious aspiration to be fulfilled, there needs to be an idea of how it can be done, the skills that are necessary to do it, and a concept of the goal towards which the change is to be directed.

All three pairs of discussed concepts revolve, each having a different focus, around the question of the relationship between the how and the what. Instead of investing energy into the question of the meaning and weighting of the respective parts of the concept pair, we recommend that educators consider the idea of a dialectical "yes, and", and work on the practical implementation of content and form, of knowledge and action as well as theory and practice.

ADDRESSING HETE
IN EDUCATIONAL
PROCESSES
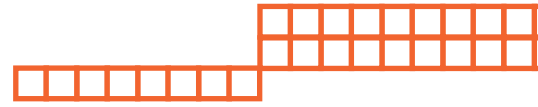
Since the publication of this booklet in 2016, we have continued to develop our political educational work in line with intersectional approaches. Given that in its educational offer, the RLS is perceived as a rather institutionalized provider of education, the composition of those participating at events is still frequently not as heterogeneous as would be necessary for a truly multi-perspective engagement with a variety of topics. It is in this context that we, as those responsible for educational processes, reflect on and examine the venues for events, the composition of the teams, the language and character of the announcements, the choice of contents, and the overall processes leading to events. A further part of our educational praxis is to engage in more extensive explorations and discussions with actors and network partners from groups and communities, for which our offers do not yet seem open, safe or helpful. We then work together with them to reduce barriers to entry and make our offers more open and adapted. For us as educators, this also implies continued reflection on joint learning in heterogeneous learning groups. Such joint learning can be rendered a challenge for participants and educators by different positions in hierarchical social relations, the corresponding unequally-distributed risk of violence and discrimination, the probability of a privileged treatment and the resulting various social experiences. Add to this the significant interdependence of institutionalized educational practices and class relations that persist in Germany to this day. Beyond this, it is also the case that people with similar social positions are themselves diverse, for example in their willingness to recognize and ex-

amine their own privileged position, and to find an active emancipatory way to deal with it (power-sharing). This is similarly applicable to varying strategies for coping with and withstanding experiences of discrimination. It is thus no surprise that despite the use of meaningful approaches—developed and hard-won by social movements and communities—such as empowerment, power sharing, safer spaces and trigger warnings, relevant actors for emancipatory education, and the mosaic of leftist actors overall, are still trying to find and improve ways how to appropriately deal with heterogeneity in educational spaces and elsewhere. In the knowledge that we can neither leave social power dynamics and contradictions (entirely) at the door of our events, nor temporarily put them on hold over the course of a weekend for example, we consider the development of a common intersectional praxis and a capacity for alliance-building as an important task for emancipatory education. In own experience, this necessitates learning spaces that are critical of discrimination, in which the risk of getting harmed is as much as possible reduced, which establish trust, welcome mistakes, and in which new experiences can be had together. A consistently intersectional attitude, and capacity for action on the part of educators at events—during which a culture and praxis of this type can emerge—is a field of development that guides us today and that will continue to do so in the future. For a more in-depth examination of the topic, we summarized our current considerations in the educational booklet "Intersectionality" (the booklet also appeared in 2016 but is, as of yet, only available in German).

EROGENEITY
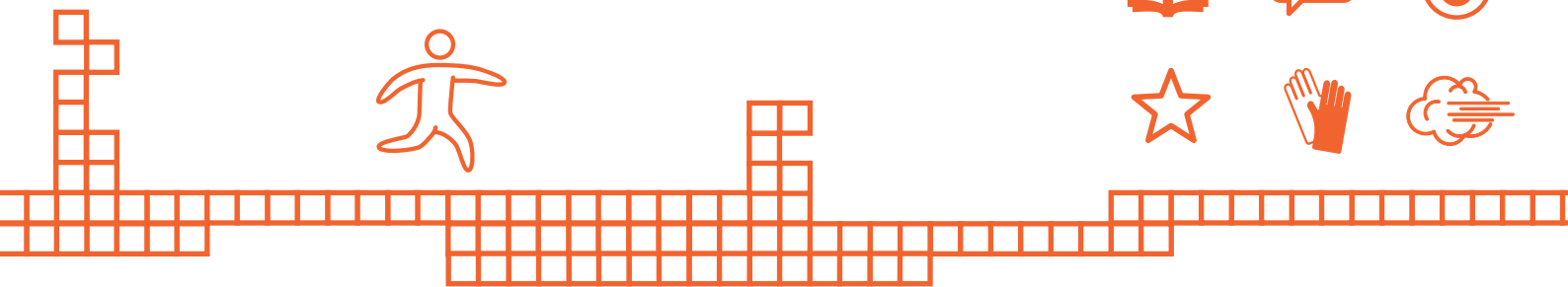
Multi-perspectivity, the interweaving of perspectives, and the development of empathy are considered central goals that are repeatedly targeted in the various contexts of political education for adults and young people. Workshops and seminars as well as other formats of social learning should enable people with different experiences and backgrounds to encounter one another, which allows all participants to become familiar with other perspectives, to learn from each other, and to discover commonalities in this process. At the same time, the topic of heterogeneity of learning groups is also about the question of how the existing exclusion of structurally-disadvantaged (potential) participants can be overcome, and how educational offers can be designed in such a way that they have a (more) inclusive character. This is all the more important because the right to education is a guaranteed human right from which derives the social mandate to provide access to education for all. In this sense, the most heterogeneous and diverse composition possible of a seminar group and/or the targeted outreach towards structurally-disadvantaged groups is considered a desirable goal in the planning and implementation of educational events.

In order for a productive approach to heterogeneity to be possible, it must be remembered that education does not take place in a vacuum. Social relations of power and domination such as racism, sexism or classism do not stop at the seminar door, but contin-
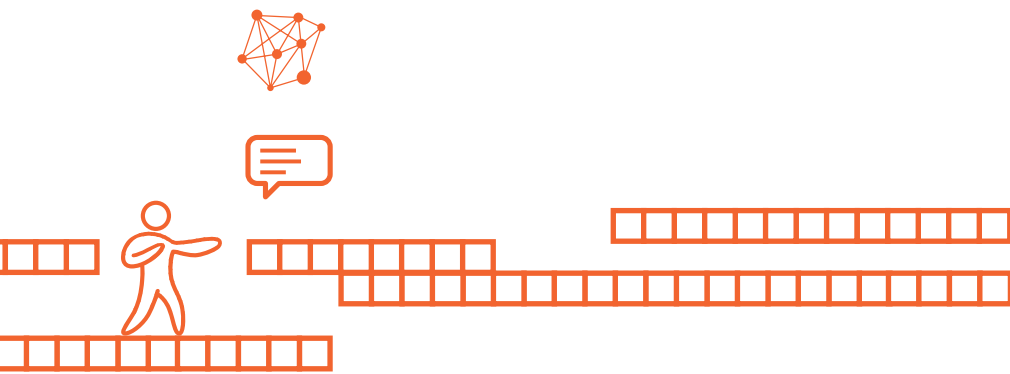
ue to have an effect here as well. That is why dealing with heterogeneities and working with them productively in teaching-learning processes poses great challenges for educators. This also applies especially to left-wing education given its claim to not only address social inequalities, but in doing so to also derive collective avenues for action that have social and political transformation as their objective. What do these considerations mean for the design of emancipatory teaching-learning processes? How can heterogeneity be consciously created in the sense of education for all? What can educators pay attention to when they accompany heterogeneous learning groups? The following are some reflections derived from practice.

Dealing with Heterogeneity in the Planning Process of Educational Events.

The question of the heterogeneity of the participants already plays an important role in the planning of events. If I am aiming for a group in a seminar or a course that is heterogeneous in its composition and in which different experiences, perspectives and approaches to a topic are represented, the workshop description must be written accordingly. Furthermore, information and advertising channels should be chosen in such a way that the intended participants are also reached. Both in the formulation of the workshop topic and in the event description, reference should be made to the lifeworld of the potential participants in a way that shows how the topic relates to them.

The framework and setting of a seminar or workshop offers further levers for deliberately creating heterogeneity: Where does the seminar take place—in an (educational) institution or in the neighbourhood or community centre around the corner? When will it take place and for how long—is it a two-day workshop or five Thursday evenings? Which are the potential cooperation partners through whom certain intended participants would feel addressed—a trade union, immigrant organization or tenants' association? Who will manage the seminar? Will it be one or more persons, will they represent different origins? Will the team makeup have gender-identity parity? Is childcare provided, is translation or an interpreter at hand, is language used that is easily understood by participants with different educational backgrounds? Are people with visual, hearing, walking, or other impairments also addressed and to what degree is that part of the planning? Will the announcement include information about relevant accessibility options, and the availability of sign language interpreters, as well as an offer to assist?

As educators, it is important to constantly reflect on one's own role and position as a component of a creative self-understanding. On the one hand, educators are concrete persons with their respective specific experiences and positions in society—and associated limitations of perspectives. At the same time, educators have a special responsibility to examine and reflect on their individual ideas and tenets. For exam-

ple, how do I think and speak about refugees, which characteristic patterns have I internalized, which attributions do I make, which types of knowledge do I refer to? Am I aware that I only have a limited and perhaps exclusively Western European understanding and that there is still a great deal that is unknown to me? This is not meant in the sense of a deficit, but it does have an impact on the treatment of topics in educational events and the joint thematic discussion with the learning group. An educational attitude that reflects on these questions and always understands the role of an educator as that of a learner—which also includes the right to fail—always opens up new perspectives, thus enabling a more productive approach to heterogeneity.

During the Educational Event

In general, getting to know each other and formulating participants' expectations for the seminar are an important part of the introductory phase of an educational process. This is especially true when the heterogeneity of the group suggests different approaches to the topic, and making approaches visible can offer specific learning opportunities. In the introductory phase, targeted questions can be used to formulate and make visible the different experiences, perspectives, competencies and, if applicable, also the learning motivations associated with the seminar topic. In the case of groups that are very diverse, it can also be useful to ask what the participants have in common (e.g., hobbies, travel routes, breakfast). In any case, it is important to ensure that making heterogeneity visible does not have a stigmatizing effect, but rather reflects

society's already existing plurality within the smaller framework of the group.

Even in the case of short workshops, it is advisable not to leave out this step, but to shorten it if necessary by already in the workshop description asking the participants to think about two or three short questions in advance, which are then taken up in the introductory sequence.

Participants' agreeing on certain rules of interaction and behaviour represents a second important step in the introductory phase of an educational process. Using the question "How do we want to learn together without hurting someone?" participants can make a list of the points that are important to them and then find common agreements. In this process, the seminar leaders can also introduce standards that are important to them for dealing productively with heterogeneity.

A necessary amount of time should definitely be scheduled for this step. If time is limited, for example, in the case of very short seminars or workshops, appropriate rules can be prepared that could include the following points: appreciative interaction; "I-messages"; feedback rules; no hurtful remarks or personal attacks; clarification of how to deal with disruptions, such as whether they should be addressed in the large group or among participants themselves instead; discomfort has priority; a quota-based speaking list; and joint responsibility of all to ensure adherence to the rules. The list can be supplemented or modified by the participants. Finally, they should also jointly come to an understanding on the arrangements.

In the course of a seminar or workshop, different social and working forms should be alternated, i.e., work should not be done exclusively in plenary sessions or in small groups, nor should content be developed solely through text work. Especially with regard to a heterogeneous group with different educational backgrounds, non-cognitive methods should also be used in order to accommodate different learning habits. These can include forms for the ice-breaking that are not only based on language (and at the same time make the experience much more tangible): facial expressions, gestures, introducing oneself based on an object, or drawing central biographical events and turning points.

When working with texts, it can also be useful to offer different methods of understanding. In small groups, texts of different degrees of complexity could be read and developed together (individual reading, joint or reciprocal reading) or audio/video contributions could be used.

When selecting and compiling the seminar material, there should always be reflection on the question of which authors and perspectives are being selected and provided (e.g., authors from other continents, queer-feminist perspectives, immigrant insights). In addition, the way of working in the seminar should be characterized by mutual trust and respectful interaction, and thus offer protected spaces so that the participants can contribute their own experiences and biographies without fear. Also, for this it is important that working methods and social forms alternate and that there is sufficient space for practical reflection and exchange.
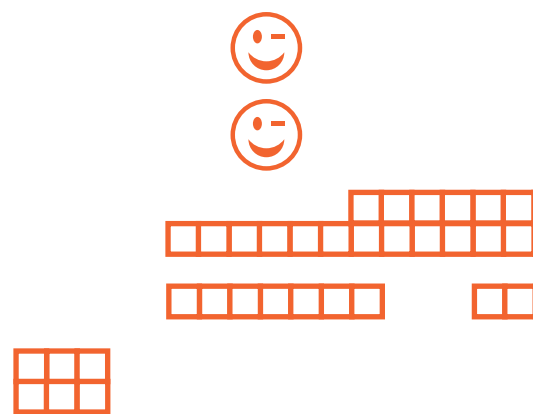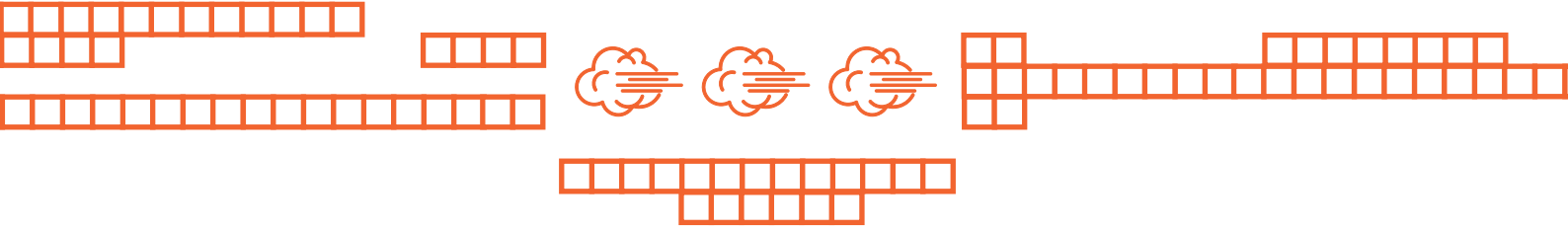
The possibility of self-expression and self-definition is fundamental to many participants' experience, enabling heterogeneity to be positively explored.

Heterogeneity can even be discovered in seemingly homogeneous groups. For certain seminar topics or objectives—such as raising awareness of racism in groups in which all the participants define themselves as being of German origin—it can be useful to make differences visible between them in order to be able to work with them further. In order to reveal them, opinion and positioning exercises are particularly suitable. Through these, different attitudes, values, preferences, affiliations, and self-understandings of the participants come to light, which can then be worked with over the course of the seminar.

Another point that educators should reflect on when dealing with heterogeneity in educational processes is how to deal with discrimination. It is important to note that working on discrimination touches on levels that require special protection, attention, empathy, and time. If discriminatory statements are made by participants during an educational event, we as educators should not duck the issue and gloss over the situation, but face it and deal with it. However, there is no one-size-fits-all solution. Every event is different and can be seen as a new learning opportunity. How can I, as an educator, ensure that a situation or a statement and its implications can be reflected and processed? Based on the agreements for interaction in the seminar (see above), space should be provided with reference to the rule "discomfort has priority" in order to address the discrimination. It is important that

all participants are willing to address the expressed needs or criticism: The trainer must consider all perspectives and have the confidence to frame and shape the process. The participant who named the issue must be willing to open up, and the other participants must agree to engage in the clarification process. Based on the seminar agreements, it must be decided together whether the processing should take place in the large group or in a smaller setting. If necessary, it may make sense to work on the topic in separate rooms and groups. With relation to the topic of racism, for example, there are again and again situations in learning groups in which the learning processes of white participants take place at the cost of the emotions and learning of People of Color. This can for example happen when People of Color are faced with on-going denials by white participants that even when a statement or action was not intended to be racist, it still can have racist implications. In order to be able to work in separate groups, however, the team would have to consist of at least two people. The following box contains an example structure for dealing with a discriminatory statement or action in the seminar.

After the Educational Event

In a final feedback session or seminar evaluation, participants should be given the opportunity to evaluate the learning and educational process and compare it to their expectations: What was good? What came up short? What was surprising? What new things will I take with me? Where was I able to contribute? What was unnecessary? What changes

in the event would help me learn even better?

As an educator, I should also reflect on the educational process.

The following guiding questions can be helpful for this:

- How did the process go?
- What feedbacks did the participants give in the seminar evaluation?
- Were all participants able to contribute equally?
- Which settings, methods or materials supported this?

What did not work (so well)? What was the reason for that?

What new or important areas of learning emerged in the course of the educational process?

The results of the feedback round as well as personal reflection on the educational process should be passed on to the organizing institution or the provider so that the insights that have been gained are not lost but can contribute to improvements in the long run. In addition, one should review whether the goals associated with the planning and announcement of the educational event have been achieved.

METHODS
PROCESS DESIGN

At the request of our colleagues and network partners, the present booklet on educational processes is laid out as practically as possible. A significant part of the material thus concentrates on practical considerations and concrete examples on how to design educational sequences with different goals/focuses. With a global perspective on methods and practical design in mind, we would at this point once again like to emphasize context. For us, methods should be understood as structured offerings for learning situations. Whether or not they will have an effect (i.e. whether a certain sequence can succeed as planned) certainly depends on the relevant general conditions like the setting, resources, and time, and the competencies and attitudes of the trainers, but also significantly relies on the participants' habits in terms of learning and taking action. Here, a (rough) distinction can be made between more cognitive-analytical methodological approaches and those based on experience and action. These will be accessible to participants to different degrees according to their learning habits. Whether a method can be effectively adapted and used by individual participants or groups depends on the everyday praxis occurring inside and outside of the pedagogical space. These include, for example, the prevalent culture of communication, how one deals with hierarchies or with corporality and (physical) movement in a concrete context. As such, we encourage you to understand the examples included here as tried and tested, but still only exemplary approaches that should always be adapted to the specificities of a concrete group of learners. Every method, every modular ("readymade") sequence in learning processes is realized in a mixture of setting/framework and communication. And these elements can be changed by us, at least in parts, and allow for creativity and further development. The efficacy and usefulness will in each case only unfold in a concrete moment, with a specifically composed, concrete group. It should, in our opinion, also be evaluated as such. We hope that in the future we will be able to engage in a collegial exchange on methods with an increasingly global perspective.

① CONVEYING CONTENTS

Ann-Katrin Lebuhn

Describing the Challenge

People come together at an education event because they want to know more about a certain topic. Some come out of pure curiosity, others already have prior knowledge and want to deepen their insights. Still others want to develop content for their own political strategies. In other words, the motivation to participate can differ greatly.

Different levels of knowledge can lead to a hierarchy of knowledge in the seminar. In addition, participants may represent very different positions and will rub up against each other politically. These differences can serve as a resource for elaborating content.

The participants expect me as a trainer to be familiar with the topic and to guide the group in such a way that everyone is involved and learns something new. The participants want an "aha!" effect.

Practical Examples: topic-oriented seminar for people from different contexts (university, adult education, initiatives) | thematic seminar for a political group

Phase 0: Topic Choice and Group Make-up

I have to choose what I prepare, for whom I prepare it and how much time I have available. I cannot prepare "pure facts" without thinking about what relationships the participants have to that content. In other words, content or knowledge is not a resource that stands apart from the individual. Knowledge is constantly produced anew by subjects. In order to organize this process of knowledge production, it is best to start from the (knowledge) producers—the participants: What content do they want to acquire and for what purpose? In fixed and ongoing work groups, this can be asked beforehand. In open seminars, the interests of the participants are only noted at the beginning of the seminar, for example, in the form of a questionnaire about expectations. Based on expectations and wishes, I can make a selection of concrete contents.

The content must be accessible to the participants, must tie in with their levels of knowledge, must be presented in an interesting and comprehensible way and, as much as possible, must be clearly structured so that the participants can follow it (keyword: red thread).

In order to do justice to different types of learners, it is helpful to prepare the content for communication through different senses.

As an educator, I take responsibility for the contents I prepare within the framework described above. I do this by positioning them. What are my sources and what is the original context? How can I situate content politically and historically? Why do I consider it suitable? A possible additional question to consider: Who are its strongest opponents?

I can start once I have organized the content, methods, and sources and developed a common thread.

Phase 1: Getting Acquainted

In order to overcome prejudices and build trust, getting well acquainted within the group is the basis for both learning together and the collective acquisition of content. It is also important to find out who has what prior knowledge and experience.

Phase 2: Developing Content

As early as the introduction to the topic, clarity must be established regarding the question of the perspective from which the content is to be accessed. If this is comprehensible to everyone, I can unwind my thread and work on the content I have prepared with the group. This can be done with a short presentation. A nice interactive method is collecting knowledge from the group, depending on how prior knowledge is distributed within it.

Phase 3: Arguing in Solidarity

The content should be subject to controversial debate (if possible and appropriate) so that arguments can be tested and opinions exchanged. This also increases memorization. In overly harmonious discussions, I am also occasionally called upon to be the devil's advocate and provide provocative and divergent arguments.

Even if individual participants have different starting points due to their prior knowledge, the aim should be to argue in solidarity and not to be "right". Facilitation plays an important role here. If "knock-out arguments" are used, the facilitator can point them out and make them visible. If a discussion becomes

bogged down in one argument, the facilitator can ask additional questions or suggest a change of perspective. The facilitator should pay particular attention to participation: Are there frequent speakers? Who has not yet said anything? Are always the same people speaking up? Accordingly, the facilitator can also change the method and shift the discussion to small groups, for example, so that more participants can have their say. In this phase, a great deal of space is given to the exchanges between one another.

Phase 4: Is a Connection to Practice Desirable?

The group has reasons for dealing with the "topic". The discussion phase should be followed by a transfer phase in which the group clarifies the relationship of the content to their practice. If there is a common practice, the contents can have an impact here.

The transfer does not necessarily have to lead to a practice. In rather abstract theory seminars, it is nevertheless often interesting to ask: What does this actually have to do with me/us? In which moments do these theories play a role in my everyday life?

Phase 5: Outlook

The imparting of content, facts, and outlines of history can be followed by the participants' additional needs, such as political networking.

Suitable methods

- small texts and excerpts (newspaper articles) to read and underline
- visualization through pictures (prepared flipcharts)
- films
- use of audio files
- exercise involving a physical experience (positioning in the room, standing on chairs)
- PowerPoint presentation (with statistics, photos)
- oral presentation: here again I can choose different styles to convey the content in an interesting way: I can work with vivid examples, quote experiential knowledge or include appropriate anecdotes, I can link to current debates or draw attention to contradictions and "sticking points"

Tips

A note on Phase 0: You don't have to know everything. I can consult experts to find good texts, for example. In the seminar itself, it may also be that participants know more than I do at certain points. This is not a cause for personal shame, but a resource for the whole seminar. In phase 3, it often becomes clear who already knows more about the topic. These participants should also be given the opportunity to take something away for themselves. This can happen, for example, by forming a small group with participants who have similar prior knowledge or by integrating them through their own input. This is often an effective way to prevent the phenomenon of "talking a lot".

Pitfalls

Certain subjects are politically heavily loaded, so the degree to which one is affected by them can vary widely. For example, if I am working with a mixed-gender group on the topic of "Sexism in Everyday Life", I should keep in mind that the contributions are each associated with the participants' social position as a man, woman, or other gender. This cannot simply be left aside. The danger would be to reproduce power relations instead of reflecting on them in a way that is productive. Sometimes, one solution is to temporarily separate participants along a line of difference: for example, white participants and People of Colour in an anti-racism seminar. In Phase 3, it is important to maintain communication with the group members and assess how much information can be absorbed by the participants. If it is not possible to methodically "loosen up" the content, only breaks will help. Sample event designs for Communicating Content

Exemplary event designs – Conveying Content

4-hour format

Getting acquainted	15 min
Exploring prior knowledge & motivations	20 min
Knowledge input	45 min
Integration through controversial discussion	45 min
Break	15 min
Establishing connections to practice in small groups	45 min
Summarizing & outlook on the next steps	45 min
Concluding discussion	10 min

7-hour format

Getting acquainted	20 min
Exploring prior knowledge & motivations	30 min
Summarizing prior knowledge within the group	45 min
Additional input by educators	30 min
Break	15 min
Integration through controversial discussion	50 min
Summarizing	25 min
Lunch break	45 min
Energizer	15 min
Establishing connections to practice in small groups	45 min
Summary and discussion	45 min
Break	15 min
Transfer to tandems or small groups	20 min
Concluding discussion	20 min

Key:

Framework
Input
Individual work
Group work
Plenary phase

❷ DEBATING

Karin Walther

Describing the Challenge

This brings together people who have a strong interest in the topic and are looking for a clearer position. The participants bring different positions and levels of prior knowledge, and either already know each other or are coming together for the first time. Therefore, their motivation for participating can vary greatly.
A lively discussion is fed by information that is differently weighted and evaluated by the participants. The trick is to give the animated and often emotional debate a structure in which individual aspects can be clarified one after another with the involvement of all participants, and where commonalities and differences can be worked out so that a transparent common result can be achieved.
As facilitators, it is important to identify and name information and facts, assessments and interests as such, and to distinguish them from one another in the debate.
Other challenges include dealing with people who strongly represent already very firm opinions, and who have a tendency to dominate the discussion, as well as integrating those who find it difficult to engage confidently in contentious debates. This is where "democratizing" and balancing methods involving all participants can help everyone equally.

Practical examples: publicly-announced evening discussion (e.g., "150 New Refugees—What Kind of Welcome Culture Do We Want for Our Town?") | seminar unit (e.g., "Social-Ecological Transformation—With or Without Capitalism?")

Phase 1: Getting Acquainted and Building Trust

In order to be able to contribute their own values and positions as individuals within a group context, participants need social orientation in the group and trust within the safe learning space. In the getting acquainted phase, they exchange information about their relationship to the topic, their own political commitments, their motivations, their own involvement, and their wishes and concerns.

It is helpful to formulate the basis for a reliable working framework at the end of this phase, for example, in the form of "principles for working together".

Phase 2: Clarifying the Question and the Goal

The invitation should already contain a clear question that guides the discussion and makes it possible to derive individual aspects and sub-questions. Since participants often associate a variety of questions and interests with a topic, or current events introduce new aspects, it makes sense to restate or reformulate the question guiding the discussion. Appropriate visualization on a flipchart, for example, makes it easier for all participants to keep returning to it and to focus the discussion.

Phase 3: Making Transparent the Different Starting Points, the Common Ground, and Information Needs

In order to be able to build on what the participants bring with them to the later discussion with respect to knowledge, questions, and interests, these aspects must be transparent.

To this end, methods are suitable that create a balance and enable everyone to participate safely and on equal footing, such as written individual work on a question, jotting down questions on moderation cards, card clustering, buzz groups, silent discussions, a round with visualization provided by the leaders—in each case there should be a short (!) overview and summary for all.

Phase 4: Bringing into the Room New Information, Inspirations, Evaluations and Assessments, Interests, and Values.

This phase is the liveliest, because now the discussion starts and with it the struggle and search for answers. It is important to use the guiding question to steer the debate in a focused, structured, and results-oriented direction. Small groups, constantly remixed "expert groups" on individual aspects, or a fishbowl conversation, can leverage the knowledge that is available in the group and process it into arguments for everyone. These are then brought together and jointly evaluated. It is often also worth handing over the reins in favour of a truly open discussion, which structures itself surprisingly often. The facilitator then has the task of making sure that the red thread is not lost and, if necessary, that the list of speakers is followed.

Phase 5: (Jointly or Individually) Evaluate and Rate the Results of the Debate, Make Decisions

After initial tendencies for common and divisive issues have emerged, it makes sense to record these before the debate "dies down". It is important to wait for the right moment when everything essential for forming an opinion has been said. The art of leadership is to bring the results together and "agree" on them with the group. A common method for doing this is to summarize verbally, followed by the question: "My impression is that there is agreement on this topic. Am I understanding that correctly?"

Phase 6: Record the Results

The debate does not end until the results have been recorded in some form. This can be in the form of minutes or a flipchart produced together. It is important to make sure that these results are shared.

If the goal was for participants to hone their individual positions, silent independent work can help to secure the individual results. Then, in pairs or groups of three, participants can share any changes that have occurred as a result of the debate.

Phase 7: What to Do with the Results?

A debate rarely is an end in itself, but constitutes the basis for goals and actions. At the end, it can be a matter of clarifying how and where to continue working with the results.

Suitable methods

- Literature/prepared materials that contain inspiration, information, aspects for position changes
- Silent work and reflection, exchanges in pairs or in groups of threes (buzz groups) in order to approach one's own avenues for change in a small, safe framework
- Debate/controversy: open, facilitated discussion based on a question in order to collect arguments and compare them with one's own position
- Facilitation techniques: piece by piece separation of different steps through visualization, oral summary, and transition
- Spatial activity, "wandering" between different positions
- Sociograms ("positioning barometers") with scales on which the participants can position themselves, asking for positioning at the beginning and at the end of the process
- Fishbowl conversation
- World café
- Open space
- Visualization of positions on flipchart, use of moderation cards
- Snap polls with sticky dots or dashes for different positions
- Lightning rounds or rounds for an opinion poll

Tips

New positions emerge based on new information, assessments or evaluations. Everyone has to understand these in their meaning and the various types of previous knowledge must be balanced. When it comes to working out a common position in an existing group, it is important to create space for all interests, while also gradually working out the consensus and clarifying differences.

Positions and values have an identity-forming character. Exploring these in a considerate manner is the prerequisite for opening up an individual to further development. If this willingness is missing, the clarification process comes to a standstill. A step-by-step approach also helps here.

Pitfalls

A lively discussion with many intelligent, interrelated contributions has been a valuable cultural asset since antiquity and is a core element in the formation of social opinion. Debating, however, is often associated with loud and unruly talking and the power of the loudest. With their choice of methods, the trainer has the ability to create a lively, integrating, and result-oriented process.

Stimulated debates often lead to partial aspects. It is an important task of the moderator to keep an eye on when these digressions are productive. In debates in existing groups, it is not uncommon for "older" group dynamic processes to be negotiated beneath the surface. These cannot be resolved at the substantive level. What is needed here is sensitivity and the courage to account for such disturbances, and to give them space and time.

Exemplary event designs – Debating

4-hour format

Who's here?	15 min
Formulating goals	10 min
Expectations	15 min
Clarifying procedure	5 min
Input / new information	30 min
Working on questions in small groups or plenum, e.g., World Café	75 min
Break	20 min
Summarizing results (naming areas of consensus & dissent) &	50 min
formulating crucial points	50 min
Next steps	10 min
Wrap-up	10 min

7-hour format

Opening words & becoming acquainted	25 min
Formulating goals	10 min
Prior knowledge & motivations	20 min
Clarifying procedure	5 min
Gathering current positions, identifying open questions	40 min
Preparing input, specific questions	20 min
Break	15 min
Input (from expert)	30 min
Discussion with expert regarding input	30 min
Lunch break	45 min
Refining one's personal position	90 min
Break	15 min
Gathering and summarizing results	40 min
Next steps	20 min
Concluding discussion	15 min

Key:

Framework
Input
Individual work
Group work
Plenary phase

❸ DEVELOPING A UTOPIA

Moritz Blanke

Describing the Challenge

People who come together for events on utopia development or future planning generally know each other a little better than those in other types of seminars/workshops, or at least share a motivation or a goal. Often these processes take place in rather homogeneous political and social milieus, but it does not have to be that way. This can result in the challenge that the trainers face plenty of pressure due to the participants' very high expectations, since the desire to achieve something together is probably quite strong in all of them. However, the ways of reaching this goal can also produce divisive and contradictory results, i.e., short-term results that are diametrically opposed in every sense.

The central methodological task for the trainers is therefore to collect all the ideas and to bring together the "letting every participant have a say" in such a way that there is some kind of consensus. The task here is to "filter" and "funnel" so that everyone is able to move together into the next phases of the process.

This group process will probably involve high emotions. Over the course of the process, there may be desires that have to be abandoned. In the end, the exercise aims to develop a concept for action and a strategy that makes it possible to pursue many of the utopias within a realistic framework. From a political left perspective, however, it is also possible to maintain the tension between lasting utopias and reachable solutions. In such cases, utopia as a reference point is the "left anchor" that makes "dreaming with eyes wide open" possible in the first place.

Practical examples: Organizational or group development in a context that offers space for utopias or creativity and its/their implementation | Assembly of people planning a project (e.g., a cooperative) | Generally, also as a problem-solving tool for citizen initiatives, trade unions, political parties, general meetings or therapy groups.

Phase 1: Getting Acquainted

Although the group will already be somewhat acquainted, this phase is still a very central prerequisite for a productive process to get underway. If the "forming" and especially the "norming" of the group takes place with too much damage, the ability to act later on may be jeopardized. So allow time and take

breaks. If necessary, communication rules can be visually recorded as a reminder.

Phase 2: Complaint and Criticism Phase

Things really get going in the second phase. The following three steps can also be described as thesis, antithesis, synthesis or as analyses of the actual state, the target state and the solutions.

The complaint and criticism phase serves to establish theses, which are elaborated using the classic methods of "criticism of the current state". Alternating between small and large groups can be beneficial and more productive. It is advisable to homogenize the groups according to hierarchies, e.g., to separate persons in positions of authority from other participants in order to allow them to speak more freely.

For the moderation, the guiding "image" in all phases is the "filter". It is about filtering after collecting, narrowing down topics, and deciding which ones to keep.

Phase 3: Fantasy and Utopia Phase

In this phase it is helpful to work with an instructing text. Pictorial descriptions also help to break the ice. The idea is for the participants to use their imagination in as relaxed an atmosphere as possible in order to remove everything problematic: "What if…" (antithesis or target state). Methodically, a variety of methods is appropriate, ranging from painting

pictures to brainstorming to visualized pre-sentations of the (small) groups. Here, too, a new funnel should then be set up so that work only continues with ideas that the group opts for. It is fundamental for the process to allow time and to encourage an atmosphere that allows for fun imagining without losing the connection to the topic.

Phase 4: Realization and Practice Phase

In this phase, the focus is on making things more precise at all levels. In utopia and future workshops, it is ultimately crucial to leave the dream phase at this point and to arrive in the limitations of reality, i.e., to arrive purposeful-ly at one's initial intentions for action.

The phase elements at this point consist of "translating" the dreams in order to trans-form them into demands and project outlines. Since the work has been in small groups and everything has been visualized, it makes sense to "go through the results step by step". The demands are thus present for everyone, and on this basis, the group can develop projects. In these, the people who take on tasks switch again and can certainly come from other groups.

The process is rounded off at this point and through binding agreements leads to project management.

Phase 5: From Project to Project

If time permits, this phase should be given space in the event itself. In this context, 30 minutes in self-selected small groups are also very productive. Alternatively, a mini-mum agreement can be made about how and when necessary appointments and specifica-tions are to be made and, above all, who will take care of them.

Suitable methods

- all methods for future planning workshops

- open space

- Future Search (future conference)

- Walt Disney strategy

- for strategy development (phase 4+5): stakeholder models, etc.

Tipp zum Weiterlesen

● *Kuhnt, Beate/Müllert, Norbert R.:* Moderationsfibel Zukunftswerkstätten: verstehen – anleiten – einsetzen. Das Praxisbuch zur sozialen Problem-lösungsmethode Zukunftswerkstatt, Münster 2000.
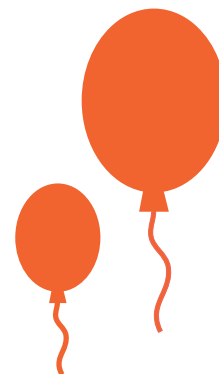
Tips

It can be useful to limit the length of contribu-tions so that everyone has a chance to speak.
Rules of communication can be discussed as so-called reminders and hung up around the room.
Visualizations help to structure the process.
Wall newspapers, pastel oil crayons, and col-ourful moderation pens are suitable, as well as petition forms and thematic references on large paper sheets.
The self-conception in the style of facilitation should be addressed throughout the process.
At an early stage, addressing the fact that un-expected things may occur can protect against frustration. You can use "parking lots" on which to take note of "unexpected things" and deal with them later without losing focus.

Pitfalls

Especially during the gathering phase, it is im-portant for the moderator to record all points without allowing lengthy discussions over prin-ciples. A truly politically left future planning workshop requires rather more than less excla-mation points and statements of need.
Overall, there is a danger of losing people and groups with their related concerns in the process.
Good time management is important. Atten-tion should always be paid to concrete contribu-tions and examples, and always with reference to the topic.

Exemplary event designs - Developing a Utopia
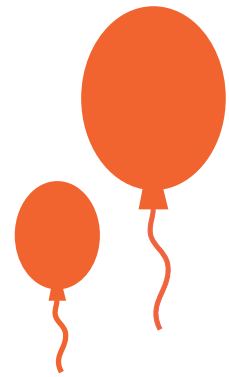
4-hour format

Getting acquainted	30 min
Introduction to concept	10 min
Complaint and criticism phase	45 min
Fantasy and utopia phase	45 min
Break	30 min
Realization and practice phase	45 min
Presentation and agreement	35 min

7-hour format

Getting acquainted	30 min
Introduction to concept	20 min
Complaint and criticism phase	90 min
Break	30 min
Fantasy and utopia phase	45 min
Break	15 min
Realization and practice phase	90 min
Break	15 min
Presentation, demands, project outlines	40 min
Planning subsequent work	15 min
Concluding discussion	30 min

Key:

Framework
Input
Individual work
Group work
Plenary phase

④ THEORY APPROPRIATION

Ronald Höhner

Describing the Challenge

First of all, we must clarify what is meant by theory appropriation. If it is about understanding a theory, for example by Antonio Gramsci, Klaus Holzkamp or Judith Butler, then the theory itself becomes the object of learning, the purpose of education. Then process shaping tends to be oriented toward the process design described for "conveying content" (see p. 28).

In our case, we are concerned with something else, with appropriating theory as a means to an end, as a building block in the educational process. Theories can support us in our search for answers in the here and now, they explain phenomena, describe alternative courses of action or give us an analytical grid for our reality. Understood this way, theory does not serve an end in itself in left-wing educational processes. In my view, it must rather meet three descriptive requirements:

- the pedagogical question of suitability in relation to the learning objective
- the political question about the contribution toward the development of a left utopia
- the pedagogical theoretical question about the approaches to its instruction.

If one of the three questions falls short, then the educational effort either remains ineffective (lack of practical utility), arbitrary (lack of directionality), or stuck in an inherent teaching logic (lack of appropriation by the learners). The challenge of using theory sequences in political education events is to facilitate a process of doubting and creative appropriation that encourages people to use their own minds (Kant). Only in this way can the power of theory be unleashed to give actions a direction, analysis a foundation, and utopia a shape.

Practical Examples: Seminar on non-violent communication | theory sequence in a seminar on racism | text reading (e.g. Gramsci, Luxemburg) in a seminar on political strategy.

Phase 1: Getting Acquainted

A sequence with the goal of theory acquisition differs from individual reading in terms of the contribution that a collective learning process can make in the appropriation. This collectivity requires a minimum of trust and knowledge about the point of view and the professional background of the participants.

Enough space should be given to the process of getting to know each other.

Suitable methods

- Getting acquainted (e.g. "What do I expect from this event?")
- "Barometer" on prior knowledge

Phase 2: Guiding Questions

In a first step, those questions from the participants' practice are formulated, which theory should provide answers for. On the one hand, these questions provide information about the contexts and the intentions of the participants. On the other hand, they function, so to speak, like a "pair of glasses" in the appropriation process and are ultimately the basis for the transfer into practice. This phase requires time, because for all participants it is about nothing less than the disclosure of individual learning desires and fields of application.

Suitable methods

- small group interviews
- mind map

Phase 3: Conveying

Depending on the theory in question, the methods for conveying theory can be very different. I find it important to make the guiding questions the starting point and thus strengthen openness and curiosity in the participants.

Personally, I like to convey theory through "myself", as a "medium", I present, draw, explain and interact. However, this is in no way meant to devalue other ways of conveying knowledge; there are great YouTube videos, excellent texts, and also exciting forms of collaborative knowledge transfer. However, what external media do not achieve in the appropriation process is that they do not provide a (left-wing) personality as a direct projection surface or role model, for identification or also differentiation as an emotional and reinforcing component.

It is important in this phase to give space to the temporal, local, professional, social and biographical context in which theories are respectively embedded in. It is crucial to know, for example, that communication models originated in critical therapy work, that the

idea of green growth entered the debate as a campaign strategy, or that popular education has its roots in literacy work in Latin America. On the one hand, this prevents transfer processes from being shallow; on the other hand, this disclosure enables the reflected use of a theory.

Phase 4: Appropriation

The participants now have many things going through their heads, aspects are not yet understood, some are struggling with the transferability and others are linking the new knowledge with existing knowledge to form their own theory variant. It would be a waste of learning potential to leave these thoughts spiralling in people's heads. Therefore, this phase serves the structured exchange and the possibility of reformulating and formulating anew. This is where the process design of "theory appropriation" differs most from that of "conveying content". The goal is not to develop a correct understanding or a model solution, but rather to use theory as an impetus to change practice. And this practice is as concrete as it is different; not everything about the theory is appropriate, and not everything about the previous knowledge is useless.

Suitable methods

- small group work with guiding questions

- self-organized plenum

Phase 5: Transfer

In this phase, the participants can gain some clarity as to what the things they have learned mean for their future: what consequences do they have, what do the participants want to start with tomorrow, what do they reject or what will they continue to do? It is important to put this into words, otherwise all that remains is a vague feeling that can hardly have any consequences in reality. If there is enough time, it is worthwhile to voice the words found, to exchange with others and to receive feedback. This increases the commitment to one's own plans enormously.

Suitable methods

- Walk and talk

- Learning diary/letter to self

Phase 6: Conclusion

At the end, emotions are given space and can protectively encase the rational determination that has been gained. I've had good experiences following up here with a lightning round containing open-ended questions, for example, "What would you like to share with the others at the end of this session?" or "What are you taking with you from this sequence?"

Tips

Especially in heterogeneous groups or those with diverse prior knowledge, it makes sense to offer different and also competing theories. These can be introduced into the educational process one after the other or in parallel. I favour self-directed learning stations. In this case, the acquisition phase is of particular importance, as it challenges the participants to find their own conclusive approach on the basis of the various lines of thinking they encountered. Nothing is likely to have a more lasting effect than having enough time to do just that. It is often very exciting for participants to find out which processes of appropriation connects the team members themselves with a theory, with which question they came to the theory, and with which modifications it found its way into their thinking.

Pitfalls

After phase 2, it can occur that another theory seems more suitable than the one selected. Sometimes it is possible to switch, but most of the time this fails due to lack of preparation. This is also okay. Such a case should be made transparent and discussed with the group. On the one hand, it is a valuable recommendation for the participants to continue learning, and on the other hand, it is more likely to increase the appreciation of the trainers. Individual participants are often already familiar with some theories. Including them makes sense because it prevents boredom and disruptions and at the same time varies the ways of teaching. However, "knowing" a theory rarely means that one can explain it. The inclusion must not become a "demonstration" and additions by the trainer must not have the character of a "correction". I myself prefer working with the following approach: I am happy about the previous knowledge as enrichment, get permission to first present it to the others in my own words, and then ask what is important for the participants to add.

Exemplary event designs – Theory Appropriation

4-hour format

Getting acquainted	*15 min*
Prior knowledge & expectations	*20 min*
Development of main questions from the participants' practice	*40 min*
Input	*30 min*
Break	*15 min*
Appropriation through critical discussion	*60 min*
Summary	*15 min*
Practice transfer	*35 min*
Concluding discussion	*10 min*

7-hour format

Getting acquainted	*20 min*
Prior knowledge & expectations	*20 min*
Development of main questions from the participants' practice	*45 min*
Merging	*20 min*
Break	*15 min*
Input	*50 min*
Appropriation	*60 min*
Lunch break	*45 min*
Energizer	*15 min*
Bringing together	*20 min*
Reformulation & additions	*30 min*
Individual transfer	*20 min*
Exchanging thoughts	*20 min*
Conclusion	*20 min*
Concluding discussion	*20 min*

⑤ TRAINING

Julia Lehnhof

Describing the Challenge

Whenever political education aims to expand people's agency, the question arises of how, when, and in which educational formats it can emerge in a practical sense. The most obvious format is (behavioural) training. However, this has fallen into disrepute, and unfortunately rightly so. Moreover, it is obvious that "blindly" training and practicing predefined behaviours does not do justice to a leftist political education, neither in terms of content nor in terms of aspirations.

If, on the one hand, real capacity for action is to emerge and, on the other, a claim to emancipation is to be fulfilled, trainings must provide space for self-determined development and critical appropriation. New behaviours or possibilities for action must be placed in the context of social conditions, organizational constraints and norms, as well as one's own values and visions. This space for reflection also makes it possible to draw courageously on tried and tested methods—whether on the subject of conflict management, campaign design or facilitation of working groups—copying, repurposing and further development are permitted!

More than in other formats, the training focuses on the issue of doing things voluntarily. Only those who participate without coercion and with self-determined interest can consciously deal with the (behavioural) offers of a training. Any form of external or internal pressure quickly turns a behavioural opportunity into a code of conduct. This reproduces exactly what should be overcome: the idea of adapting one's own behaviour to an externally-determined framework.

Suitable methods

- Working with metaphors (my counterpart as a film, book, picture)

- Silent conversation about expectations and fears

Phase 2: Problematizing/Gathering Experiences/Learning Objective Definition

This phase is about visualizing the path that can and should be followed at the event. Starting from a certain point, for example, a skill level, an individual and/or collective goal is defined, for example a new skill or certain target behaviour. To do this, it is helpful to first visualize the advantages and disadvantages or problems of the initial behaviour. This includes describing previous experiences and one's own level of knowledge and skills. The trainers can help the participants with their self-assessment by using narrative or ranking methods. Participants can then develop a vision or target state that they would like to move towards. It is important to on the one hand give this development work enough space, and to on the other pay attention to feasibility.

Sharing learning goals and self-assessments within the group helps participants to locate themselves in the group. In individual cases, this can mean a relief from excessively high demands or also encouragement for more confidence in one's own abilities.

At any rate, the careful and timely organization of this phase is a prerequisite for self-directed and emancipatory learning to become possible at all.

Phase 1: Getting Acquainted and Clarifying Expectations

For a training, the first phase of getting to know each other is all about exploring the setting and the people. The participants build trust and orient themselves in the group, and the trainers can read between the lines to learn more about the participants' experiences and contexts in relation to the topic.

The initial phase should be designed in such a way that participants can get to know each other along topic-relevant information (previous experiences, ideas, wishes, expectations). In order to introduce into the atmosphere of a training, it is advisable to use interactive methods right from the beginning.

The collecting of expectations should occur on different levels. In addition to the learning content, it is also a question of expectations regarding certain methods, the interactions within the group and the readiness for self-exploration. Especially if the training includes behavioural areas concerned with problematic experiences, shame or fears, it is essential for all sides to develop a feeling for the needs and worries that exist in the group. Ideally, an agreement can be reached at the beginning on how to deal with any irritations that arise further along.

Phase 3: Targeted input/new suggestions/ proposals for solutions

Once clarity regarding problems and criteria for possible improvement have been established in the second phase, the search for suitable alternatives can now begin. At this point, (new) information is usually introduced for participants to appropriate. This can be input in the form of an exchange of experiences, an expert lecture or self-directed acquisition of content.

Suitable methods

• Role-playing demonstration

• Media use and media analysis

Phase 4: Exercise/Training/Acquisition

Once possible alternatives have been worked out, training provides space and incentive to try them out and practice what is considered positive behaviour. Depending on how appreciative and trusting the participants are of each other, this can take place in self-directed small groups or in plenary sessions that allow more control. Dealing with feedback as a central possibility of self-observation and observation by others and agreeing on rules for this are absolutely necessary in this exercise phase.

Participation in exercises observable by others must remain voluntary. This presents the trainer with the challenge of, on the one hand, being sensitive to the needs of the participants, protecting them if necessary, but also encouraging and "empowering" people with fears. The greatest possible transparency about the methods used and their modes of action is helpful here.

Phase 5: Transfer and Planning of Application

To ensure that the new approaches can be transferred to the participants' everyday lives, sufficient time should be planned for transfer work following the exercise sequence(s). This can be achieved, for example, in the form of exchanges about anticipated problems with the application or the explanation of open questions. The participants can also plan and agree on concrete projects for applying what they have learned in their own praxis. Structuring questions and planning aids by the trainers are often desired and welcome.

Suitable methods

• letter to myself

• rational and emotional verbalization of the future situation

Tips

Typical training methods such as camera work or exercises in front of an audience often trigger defensive reactions. This is usually due to fear of failure and embarrassment or bad previous experiences. It is helpful to start such sequences encouragingly (pre-framing). The same applies to refusals in training. A questioning in a group setting here easily leads to embarrassment. It is better to accept the refusal at first and then ask about it later in a one-on-one situation, offer support and encourage a second attempt.

Pitfalls

The trainers themselves are under close scrutiny as to how far they implement the offered behaviour themselves. Sometimes this is also actively tested. Both extremes are a trap: failure in a situation could deprive participants of an encouraging example or even confidence in the meaning of the effort. Acting too confidently may elevate trainers to heights that seem unattainable. It is advisable to be careful in the presentation of one's own behavioural competence, to demonstrate practicality where necessary, and otherwise to value the participants' progress. Everyone had to start somewhere, even the trainers.

Exemplary event designs – Training

4-hour format

Greeting & getting acquainted	*15 min*
Raising experiences	*20 min*
Expectations & ideas	*15 min*
Problematization phase	*30 min*
Input—introduction of helpful information / models	*45 min*
Break	*20 min*
Application, e.g. role-playing in plenum setting	*50 min*
Individual transfer and exchange in tandem	*30 min*
Concluding discussion	*15 min*

7-hour format

Greeting & getting acquainted	*15 min*
Raising experiences	*30 min*
Expectations & ideas	*15 min*
Problematization phase	*30 min*
Input—introduction of helpful information / models	*45 min*
Break	*30 min*
Energizer	*10 min*
Application, e.g. role-playing in plenum setting	*60 min*
Discussion on transferring experiences	*40 min*
Break	*15 min*
Enriching exercise, e.g. process a real case	*60 min*
Individual transfer	*10 min*
Concluding discussion	*30 min*

Key:

Framework
Input
Individual work
Group work
Plenary phase

❻ PRACTICE REFLECTION

Julia Lehnhof

Describing the Challenge

Traditionally, offers for practice reflection are mainly provided for people in pedagogical or social occupational fields, for example for teachers or social workers.

Why is practical reflection considered necessary, especially in these fields of work? Here, the actors are faced with the challenge of applying the knowledge acquired in their own training in many different interactions and contexts, and with different people. Once learned, knowledge can at most be an aid in this process. For many people working in these fields, there is a corresponding need to compare their own practice—such as decision-making, dealing with problem situations, or processing content—with that of other people. This concern has parallels to collegial or peer-to-peer consultation (p. 55), but for many it goes beyond "just" wanting to work on a concrete practical problem.

An event for practical reflection must therefore overcome various challenges: it must bring together people from the same field of practice and enable differentiated exchange, it must deal with (at least) one topic relevant to this field on the basis of which the exchange can take place. It must offer structure and free space in equal measure so that participants can fully concentrate on the group, and at the same time contribute their own experiences. Finally, it must make methodological offers for the collective and individual reflection process.

Phase 0: Topic Choice and Group Make-Up

The first step in developing an offer for practice reflection is to take up a topic that is relevant in this field and to which the exchange in the group should refer. This is especially important if the group is not exclusively concerned with dealing with a concrete problem from practice, as would be the case in peer-to-peer consultation. For political educators, for example, these are often questions of didactic procedure or how to deal with group dynamics.

After specifying the topic, we recommend paying heightened attention to the composition of the group if the event is to be successful. This is not about selection to control group dynamics, but about making sure that potential participants actually share a relevant practice about which they can exchange ideas. In addition, it is desirable that the participants represent as many different manifestations of a field of practice as possible—for educators, for example, these are criteria such as freelance/employed, full-time/volunteer, or academically trained/autodidact.

In my experience, the make-up of a group also includes asking about the expectations of the event, not least to make it clear that it is not a classically conveying of knowledge or a training.

At the end of this phase, it can be useful to inform those who have registered for the event about the composition of the group (participants and, if applicable, their field of practice).

Phase 1.1: Introductions and Getting Acquainted

Trust is an absolute prerequisite for a successful exchange about personal practice. Even if the focus is not on working through individual cases of practice, an event with the aim of reflecting on practice nevertheless relies on the disclosure of typical cases and phenomena of practice. In the best-case scenario, getting acquainted extends over different sequences of the event and can thus be further deepened in each of the individual phases.

In the first phase of getting acquainted, participants should be given space to present various aspects of themselves that are relevant to the topic. In most cases, this includes information about current activities, but also biographical facts that make the relationship to the topic understandable. The methods chosen should stimulate this diversity, but should not tempt the participants into unwanted disclosures.

Suitable methods

- partner interviews
- representational imagination methods (drawing, playing, using objects)
- biographical questionnaires/issues

Phase 1.2: Expectations, Ideas, Fears

In addition to getting to know each other, the beginning of a successful reflection process should also include an open exchange about the expectations (and fears) of the participants. Ideas and associations on the topic should also be asked about and openly discussed, so that the possible differences in existing approaches to a topic become

clear right from the start and a tolerant and appreciative interaction with each other is possible. Corresponding agreements should be made in the group if necessary.

Suitable methods

- quiet discussion, response on moderation cards and card clustering

Phase 2: Introduction to the Topic and Illumination of Different Approaches

In order to make reflection on personal practice accessible to the participants, it is a good idea to first introduce the unifying theme of the event. Here, the focus is briefly on the respective trainers. The aim of this phase is to establish a common level of knowledge as a basis for exchange between participants with quite divergent kinds of knowledge and experience.

Phase 3: Deepening the Topic/Elaborating Relevant Aspects of Practice

In this phase, the topic is examined and discussed by the participants with regard to practice-relevant aspects. Basic questions here are, for example, to what extent certain aspects have been applied so far, what problems of attitude are associated with this topic in practice, and what helpful approaches to practice look like. Depending on previous experience and the group's existing degree of self-organization, the facilitator must, or should, make accordingly more or less structured offers for discussion toward this goal. This phase becomes more productive the more aspects of a topic can be "opened up". At any rate, it is advisable to let the group decide about the aspects of a topic to be discussed in depth.

Suitable methods

- World café

- Association exercises based on objects/ images/terms

- Fishbowl conversation

Phase 4: Transferring Discussion Threads

Following the discussion, there should be time for a transfer of the different discussion strands. The more intensive phase 3 has been, the more open aspects and insights are "in the room". In order to relate these back to personal practice and to find approaches for concrete possibilities for action, a step of consolidation and of rendering utilizable must now follow. This can be, for example, the summary of "practical tips". In some cases, simulation exercises can also be used, in which a possible course of action is tested by proxy. Alternatively, practical exercises can be worked on and feedback can be given in the plenum on the basis of previously-determined criteria.

Suitable methods

- Simulation exercises

- Work in small groups

Phase 5: Final Review of the Status Quo

An event that aims to really change individual (or collective) practice should after the group work provide time and space for individual reflection and development of intentions for practice. This is the only way to translate ideas for action into concrete plans and measures. To this end, participants need time and, if necessary, structured guidance.

Suitable methods

- philosophical walk

- use of a learning diary

- methods that create "informal" spaces for exchange

Tips

Asking the participants exactly about their interests and informing them in advance about the group composition protects everyone from misjudgements and disappointments. A meeting location that is outside of the daily routine makes it much easier to look at one's own personal practice from a helpful distance.

Pitfalls

Experience has shown that groups that are perceived by participants as too heterogeneous make it difficult to reflect on "one" practice. The interested parties should already be informed about a possible heterogeneity during the group formation process.

Exemplary event designs – Practice Reflection

4-hour format

Greeting & getting acquainted	30 min
Expectations & ideas	15 min
Introduction of the topic	30 min
Working out relevant practice aspects	90 min
(with 15 min break)	90 min
Transfer of discussion threads	30 min
Individual examination followed by lightning round	30 min
Concluding Discussion	15 min

7-hour format

Greeting & getting acquainted	30 min
Expectations & ideas	30 min
Introduction into the topic	30 min
Break	15 min
Working out relevant practice aspects	60 min
Discussion of aspects in small groups	45 min
Lunch break	45 min
Enriching topics & reference to relevant practice aspects (two small-group phases)	90 min
Transfer of discussion threads	45 min
Individual examination followed by lightning round	30 min

Key:

Framework
Input
Individual work
Group work
Plenary phase

❼ ORGANISING

Miriam Pieschke

Describing the Challenge

More and more people are outraged by current social conditions, for example that gainful employment and living conditions are becoming so precarious. And the increasing isolation and lack of solidarity is also a problem for many. But what can resistance look like? How can we organize? When people come together as a group, for example, because they are affected by a concrete problem, the focus is usually on exchange. Knowledge is shared and, if necessary, comfort is offered. But unfortunately, moving from individual complaints to collective action rarely happens automatically. The chances of becoming capable of acting as a group increase the more systematically the process of becoming an actor is approached. The approach proposed here is based on a three-step process typical of organising: anger–hope–action. Getting active requires several things: a shared analysis ("What bothers us? What makes us angry?"), the feeling of wanting to do something together ("I'm not alone with my anger. We can do something about it!"), and, after a realistic assessment of personal resources and possibilities, a well-thought-out strategy for next steps ("What do we want to agree on concretely? Who does what? By when?").

At the end of the event, participants should have as concrete a roadmap as possible for how they want to proceed.

Practical examples: Meeting of people who are affected by a problem and want to exchange ideas about it | strategic seminar for groups who want to become active on a concrete topic | people who have accepted the invitation of an institution or organization that wants to support those affected by a concrete problem.

Phase 1: Settling In, Organisational Matters, Getting Acquainted

At the beginning of the event, regardless of whether the group already knows each other, participants must be able to settle in, orient themselves, leave their everyday lives behind. A group must always emerge anew. Therefore, the focus should not be on content at this stage. Instead, it is a matter of perceiving each other and building trust in order to be able to get involved.

This phase also includes an inquiry into expectations, clarification of organizational issues, agreement on rules for dealing with one another, and an agreement on the agenda.

Phase 2: Anger

Being affected by a problem can trigger a wide variety of feelings: Hurt, frustration, shock, resignation, acceptance, outrage, anger, sadness, and more. Most participants probably feel a mix of these feelings. The second phase of the event is to make shared anger productive.

To this end, the situation or problem to be addressed is analysed together. This can be done, for example, in a plenary discussion or by collecting experiences. Afterwards, we work out what exactly it is about the situation that makes people angry. What do the participants want to change?

Phase 3: Hope

By learning that they are not alone in being affected by a situation and that there are structural causes behind their concrete experiences, participants are hopefully encouraged to become active together. This means that the analysis begun in the previous phase is now focused. On the one hand, this is done by researching the reasons ("Where does this actually come from? Who else is affected? What are the underlying reasons?") and, on the other hand, the question of what the different experiences have in common ("What connects us to each other and to others? What are the commonalities?").

Methodically, this can be done with a prepared presentation, which is discussed afterwards, or in targeted team or small group work on the raised partial aspects or backgrounds.

Phase 4: Action

To ensure that the planned activities are as targeted as possible and are able to succeed, this phase involves systematically planning what needs to be done. In terms of methodology, a plan of action can be drawn up here: After collecting and subsequent prioritization, a common goal is first defined. Intermediate steps, so-called milestones, are then defined for this goal: What needs to happen for the goal to be achieved? Very specific work assignments are then assigned to the milestones. Broken down in this way, they can then be divided up among those who want to

participate. We also note deadlines for the completion of these tasks should be completed and how control can be carried out.

For this phase, it is essential that all participants give a realistic assessment of how much they want to contribute. In this way, it also quickly becomes clear whether the goal set together is achievable. With the action plan, the participants have a concrete result at hand, with which they can continue to work.

Phase 5: Evaluation and Farewell

As the event draws to a close, there should be room for as detailed an evaluation as possible and for joint agreements, for example on dates and documentation. This ensures the productive transfer of what has been worked on into decisive practice.

Suitable methods

- Buzz groups (phase 1-4)

- Card clustering (phase 1-4)

- Call-out response / response on moderation cards (phase 1-4)

- Plenary discussions (phase 1-5)

- Input (phase 2+3)

- Small group work (phase 2-4)

- Text work (phase 2-4)

- Plan of action (phase 4)

- Lightning round (all phases)

Pitfalls

It is usually good to have a detailed exchange about personal experiences. However, it can occur that groups get stuck at this point. The need to get everything out all at once is so great that the group is not yet unable prepared to take the next step. In this case, it must be jointly decided whether a second meeting is needed or whether getting active can already be started today. It can help to agree on a time when the exchange should end at the latest, so that the next phase of the event can take place.

Participants bring a wide variety of ideas about what actions and activities they can imagine, and have differing degrees of courage or desire to choose a confrontational or a more cooperative strategy. Since joint action is the goal, there should be enough room in the process for discussion, doubts, and questions. Only if everyone supports the decisions made will they want to implement them. On the other hand, those who cannot express their scepticism without fear will probably drop out at some point. Successful action also depends on the goal being as realistic as possible. An undertaking that is too big can overwhelm and paralyze. If the result is too small, it often leaves people disappointed as well. Especially when setting the goal in phase 4, it is therefore advisable to more than once raise the question how likely it is that the project can succeed in this way.

Exemplary event designs – Organising

4-hour format

Getting acquainted / expectations / orientation	*30 min*
Anger—analysis of situation and impact	*40 min*
Break	*15 min*
Hope—overview & classification	*30 min*
Buzz groups	*10 min*
Break	*15 min*
Action—goals & plan of action	*75 min*
Reassurance	*10 min*
Concluding Discussion	*15 min*

7-hour format

Organisation / getting acquainted / expectations / schedule	*45 min*
Anger—analysis of situation and impact	*45 min*
Break	*15 min*
Hope—overview & classification	*20 min*
Buzz groups	*20 min*
Hope—is there resistance?	*20 min*
Research: what are activists doing?	*50 min*
Preliminary results	*5 min*
Lunch break	*45 min*
Energizer	*15 min*
Action—goals & plan of action	*80 min*
Reassurance	*15 min*
Break	*15 min*
Evaluation / Conclusion	*30 min*

Key:

Framework

Input

Individual work

Group work

Plenary phase

⑧ NETWORKING

Ronald Höhner

Describing the Challenge

In educational events focused on networking, political actors come together because they are affected by the subject or topic of the event in common and want to do something. The intention is easier than the realisation. For some, this "something" to be done is unclear, others already have concrete ideas in mind. Some expect sound input, others bring prior knowledge and want to debate. Some already know one another, others are participating for the first time. Finally, the motivations for networking can also be very different:

• Expertise—interest in the subject matter and topic

• Social education—finding a social and political space

• Self-efficacy—being able to contribute one's own skills and resources.

It can be assumed that the evaluations of the current political situation in the subject area and the ideas about meaningful steps that need to be taken diverge widely, are partly contradictory, and that some ideas, positions and actors have emotional effects. And as if that were not enough, those involved do not necessarily want to burden themselves with additional or unpleasant work. In essence, it is a matter of moving from "one should actually ..." to "this is what I'm going to do ...".

As an educator, I can only meet these challenges if I take the essence of networking at its word and say goodbye to the idea that there is a common analysis, goals derived from it and a correspondingly logical strategy. After all, the participants are not founding a new political group, but merely temporarily networking their activities for mutual benefit. The goal of the event can only be to formulate an "umbrella" for joint action under which those activities fit, on which everyone can agree and for which there is enough energy.

Practical examples: thematic seminar for local activists in a political field | stakeholder meeting on a community issue | activist meeting on a campaign issue
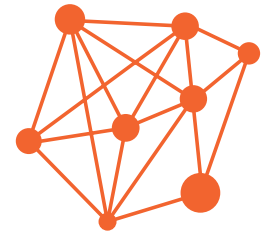
Phase 1: Warm-up

A prerequisite for subsequent networking as a basis for cooperation is getting acquainted personally, breaking down prejudices and building trust. In addition to personal aspects, this is primarily about getting to know each other as actors in the political field. Helpful questions are those about the type and intensity of the concerns, about current activities, about involvements and the motivation to participate in the event.

Suitable methods

• Pairs or small group interviews

• Plan for longer breaks (breaks are used to strengthen network relations, clarify understandings and motivations established)

Phase 2: Common Ground

After the interpersonal foundations for a working relationship have been laid, the task is to create a common starting point for future cooperation. This includes, in particular, factual knowledge and/or the presentation of previous developments in the political field. This can be done through input or by gathering knowledge in the group, depending on how prior knowledge is distributed.

Suitable methods

• PowerPoint

• Timeline or mind map as methods of bringing knowledge together.

Phase 3: Analysis of Meaning

The facts and presentation of the current situation are evaluated and interpreted very differently. This results in controversial ideas about what needs to be done. In this phase, much space is given to personal exchange. In random or self-selected small groups, people talk about what the state of affairs means for each person and what consequences can be derived. In the small groups, overlaps and separations become visible through this exchange. On the basis of the common ground, ideas for cooperation can then emerge with which all participants can identify. "Ideas" here does not necessarily just mean projects.

Central points are communicated in the plenary setting. The ideas for action are collected in a value-free manner. The result is not a joint assessment or evaluation, but a pool of possibilities for networked action.

This is the second element of the common starting point.

In most cases, concrete ideas are already envisioned or even already planned for practice (such as a political action, a communication platform or a concrete place to participate). In order to include these, they are made transparent before Phase 3. In this way, they are on an equal footing with the newly developed ideas for the further course.

Suitable methods

- Use moderation cards for the ideas

Phase 4: Focus on Common Ground

The ideas are first rated and then reduced in number. It does not make sense to discuss this, because there is no common basis for this. It is a good idea to evaluate on the basis of two criteria: effectiveness and practicality. Both criteria take into account the individual motivation of the participants as well as their strategic ideas. In the following, we will only continue to work on those ideas for which there is broad support at both levels, or at least no contradiction.

Suitable methods

- Point polling with adhesive dots or dashes on the cards

Phase 5: Inventing Pilot Projects

According to preference and possibility of contribution, groups or individual participants each continue to work on one of the remaining ideas and consider how the idea can be translated into political practice. What is the goal? What are the necessary prerequisites? How can it work concretely? What are the difficulties? Who will take responsibility? It is possible to extend this phase with a second round so that participants can collaborate on different ideas.

Suitable methods

- prepared & standardized planning flipcharts

Phase 6: Empowerment to Start

The results of this development phase are revealed. Participants then decide which activities they want to committedly be involved in. It is worthwhile looking at the distribution together to reflect on and correct any misallocations. If there is enough time, the respective participants can be given the opportunity to make concrete arrangements for further action.

At the end, all agreements are compiled once again and acknowledged as a collective result of the networking. All participants are given the opportunity to comment on the results and to compare them with the expectations they had going into the event.

Suitable methods

- Lightning round with three questions

- Dialogue round (especially for larger groups)

Tips

In order to avoid participants trying to take home as little work as possible at the end and thereby jeopardizing what they have worked on in the event, it should be made clear from the beginning that the aim is to develop cooperation and division of labour. Depending on the participants' resources, different intensities of participation should be made possible, from supplying information and passing on contacts, to participating in a specific task, to taking responsibility for a project.

Pitfalls

The greatest danger of an educational sequence for the purpose of networking is a lack of commitment. This is often unrelated to a lack of motivation, but to a lack of confidence that the individual contribution will be worthwhile. It is therefore essential to make concrete agreements while the event is still in progress. This refers to the six elements of the question "What will be done by whom, where, when, how and what for?". It is also helpful to ask what is most likely to cause the collaboration to fail. These practical obstacles can then be worked on.
A second pitfall lies in group dynamics. Successful networking sequences produce many ideas and a sense of inspiring strength. The group is then no longer able to make a realistic assessment. Here, provocations ("Why do you think you'll be able to do this?") or specifications ("How much in percent will actually be implemented in three months?") are helpful.

Exemplary event designs – Networking
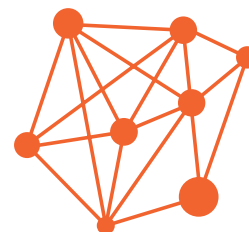
4-hour format

Getting acquainted	25 min
Introduction and possible input	max.30 min
Small group work for interpretation and finding ideas	45 min
Gathering & rating of ideas	30 min
Break	20 min
Small group work for developing specific activities	45 min
Presentation and agreement	30 min
Wrap-up	15 min

Key:

Framework
Input
Individual work
Group work
Plenary phase

7-hour format

Getting acquainted	40 min
Introduction and possible input	max. 30 min
Break	15 min
Small group work for interpretation and finding ideas	50 min
Gathering & rating of ideas	45 min
Break	45 min
Energizer	15 min
Small groups on individual ideas (1st round 40 min, 2nd round 20 min) sketching plan	60 min
Break	10 min
Presentation, feedback, additions	40 min
Agreements	15 min
Wrap-up	25 min

⑨ DISCUSSING VALUES

Alexandra Bielecke

Describing the Challenge

The event brings together individuals who want to support people from various countries of origin with different basic needs and values in coping with the current situation. The participants bring experiences from working or living together with people from different countries and/or crisis areas.
In order to enable the participants to help others and to remain capable of acting themselves, the following learning objectives are of primary importance.
Learning goals in the forefront:
- perceiving one's own and other people's needs/values
- revealing backgrounds
- changing attitude patterns
- reflecting on practice
- developing strategies
- enabling political positioning and
- promoting self-help (empowerment).

People act against the background of their own socialization and on the basis of values and attitudes without always being aware of these inner "guiding rails". That is why self-reflection is in the foreground of the event. It can be assumed that the respective views will differ and be evaluated unequally. It must be expected that an exchange can trigger emotionality, even if it is not about the classification into "right" and "wrong", but about getting to know a variety of perspectives.

Practical examples: Seminar for full-time and voluntary workers involved in work with refugees also conceivable for people working in different organizations/networks with varying basic assumptions and values.

Phase 1

The prerequisites for an accepting approach to oneself and others are that the participants get to know each other personally and that an atmosphere characterized by openness is created. Since self-reflection will be a significant part of the event, this first phase is especially important.

A round of introductions can facilitate a good start by establishing a connection to the topic (e.g. by asking about a challenge that has been overcome and the competence that has been learned as a result, or about experiences of foreignness/integration). It is supportive if the trainer begins with an introduction in the manner described.

In addition, participants should be asked about their expectations for the seminar in order to be able to respond to their needs and counteract their worries at an early stage. This phase is framed by an agenda to provide orientation in terms of content.

Suitable methods

- Introductory round with prepared questions

- Collecting of expectations/worries e.g. on moderation cards.

Phase 2

After establishing contact with one another, the next step is to raise respectful awareness of the differences between people and to recognize the diversity of needs and values. This is most easily achieved through direct exchange. On the basis of various questions (e.g. with regard to communication, cooperation, rules, tasks, fundamental issues), the participants examine their basic assumptions, interaction patterns and evaluation standards. The goal is to identify one's own attitudes and to work out commonalities and differences with others.

In addition to the assumptions that connect, the ones that separate are most interesting. They can (un)consciously be the cause of misunderstandings and misinterpretations in living together. The more clearly the meaning of values and concepts is worked out, the more understandable they become for a counterpart and the more the likelihood of broadening perspectives is increased. Alternatively, a simulation game can help people directly experience differences in communication, interaction or values and engage in an exchange on these.

In both approaches, the encounter with the self-evident and unusual ideas and their mutual convergence are the focus of the discussion. The goal is to develop empathic tolerance for points of view and values.

Suitable methods

- Work in small groups

- Simulation for experiential learning

Phase 3

After the experiential introduction, model-based explanations can be offered for discussion. The learning-theoretical function of models is important. They should not serve to classify people into fixed categories, but rather help to perceive different needs and values and to bring them into communication. Models can provide an orientation framework against which an exchange can take place without valorising one's own assumptions as "right" and devaluing the unfamiliar ones as "wrong".

Suitable methods

- Theory inputs to convey information, classification of what has been experienced

- Discussion in the plenum to situate the experience in a larger space of experience

Phase 4

On the basis of the experience and its theory-based classification, specific situations are examined in a next step. The participants are understood as experts who support each other in the sense of "peer-to-peer". In small groups, they analyse challenging examples from their full-time or voluntary work (questions they have brought with them or given situations), exchange their assumptions about them, and then develop a variety of suitable options for future action.

Options for action can relate to

- how differences in needs and values are perceived and

- addressed appropriately and

- how solutions can be negotiated that take differences into account.

The results from the small groups can be briefly presented in plenary session.

Suitable methods

- collegial consultation

Phase 5

The last phase is all about reflection. Depending on the time available, a walk in tandems is a good way to specify the findings and derive personal development steps. The plenary session can be used as a common resonance space for comparing findings and expectations as well as for a conclusion and feedback on the event.

Suitable methods

- Transfer walk in tandems, reflection and anchoring in everyday life

- Final round (for large groups also as target evaluation)

Suitable methods

- Breaks for deepening personal contact and exchange

- Learning diary (for events lasting several days)

Tips

The educator can exemplify an appreciative attitude that includes an acceptance of individual needs (without being arbitrary). At the same time, they can serve as a model for empathy.

Pitfalls

As indicated, values and basic assumptions are not always amenable to conscious exchange in a seminar. In some contexts, the principle that "all people are equal" is seen as a core value that cloaks a discussion of inter-individual differences as an additional debate about values.

Exemplary event designs – Discussing Values

4-hour format

Getting acquainted with relation to the topic	*30 min*
Short introduction and presentation of agenda	*max. 20 min*
Reflection in small groups (1 topic) max.	*40 min*
Gathering and exchange in plenary session	*40 min*
Break	*20 min*
Theory input and exchange	*40 min*
Peer-to-peer consultation in small groups (predefined situations)	*20 min*
Short presentation of insights in plenary session	*15 min*
Concluding discussion	*15 min*

7-hour format

Getting acquainted in relation to the topic	*45 min*
Short introduction and presentation of agenda	*20 min*
Break	*15 min*
Reflection in small groups (2 thematic areas)	*50 min*
Gathering and exchange in plenary session	*45 min*
Break	*45 min*
Energizer	*15 min*
Theory input and exchange	*40 min*
Peer-to-peer consultation in two rounds	*60 min*
(personal example or designated situation)	*60 min*
Break	*10 min*
Short presentation of insights in plenary session	*25 min*
Tandem conversation	*20 min*
Concluding discussion	*30 min*

Key:

Framework
Input
Individual work
Group work
Plenary phase

Process Design

⑩ COLLEGIAL CONSULTATION

Frauke Postel

Describing the Challenge

A good culture of working together often emerges organically at the beginning of a shared process. However, experience shows that this culture needs to be nurtured if it is not to be lost in everyday life. In many contexts, participants miss a "culture of togetherness". In the dynamics of events, it is not uncommon for the view of solidarity in overcoming common challenges to recede into the background. This can lead to participants increasingly losing touch with each other as peers, while those who are more active feel more and more left alone and perceive the exchange with others as an additional burden. Perspectives drift apart, common concerns become less clear. Knowledge is no longer shared and then becomes exclusive. The group's resources are no longer made explicit, and the available energy is taken up by internal conflicts. In short, the group's possibilities diminish.

The process of collegial or peer-to-peer consultation is a way to ensure a culture of solidarity in cooperating groups. The focus of mutual consultation is on the solution of tasks and projects.

Practical examples: Seminar for learning a procedure of collegial consultation | Seminar for in-depth discussion of peer-to-peer or collegial practice | Seminar for introducing peer-to-peer consultation in an existing context or one that is to be created

Phase 1: Warming Up

Getting to know each other is already the first step towards a collegial way of working in the seminar. Care should be taken to state the respective interests with regard to collegiality. A guiding question is helpful here.

Phase 2: Our Understanding of Collegiality

The basis for a productive practice of peer-to-peer or collegial consultation is a communicated understanding of collegiality. That is why it makes sense to facilitate an exchange about understanding as well as experiences and expectations of collegiality at the beginning of the seminar. Clear questions can be helpful in this process.

In order to ensure active participation of all participants at this point, it is a good idea to have ideas exchanged in very small groups (e.g. buzz groups, tandems). If the small group phase is to be followed by joint reflection and discussion in the plenary session, the trainer should visualize the groups' reports (e.g. mind map, notes on cards). This helps to structure the discussion.

This phase in the seminar supports the participants in developing or clarifying their own understanding of collegiality. Here it can be experienced that collegiality can be interpreted specifically in different contexts and depending on the tasks, i.e. it is not a static entity. A collegial attitude grows: respect for the perspective of others. This is not only important for working and learning together in the seminar, but is the basis for a common collegial practice beyond that.

Phase 3: Initial Experience

Collegial contexts benefit from bringing diversity and different perspectives to a common concern. The process of collegial consultation takes advantage of this by having participants intentionally take on different roles during the consultation and, when possible, secure an observation of the consultation that can provide feedback.

A consultation in a group of three with different roles (consultant, observer, example provider) offers a good opportunity to get different perspectives on a case and to practice this. This triad exercise sharpens one's own ability, and the ability of the group, to see that our perspectives are also influenced by the respective functions and positions, and that a diversity of perspectives (consciously assumed) is an important resource for the common context.

Phase 4: Introduction to Collegial Consultation

After the experience with the triad exercise, the introduction to the method of collegial consultation is easy. Nevertheless, a precise introduction to the roles, their tasks and to the process phases is needed (e.g. with a PowerPoint presentation). The participants also have a basis for the subsequent exercise and later practice if they receive a corresponding handout.

Phase 5: Consulting Practice

Following the introduction, collegial consultation can be conducted in small groups. Here, questions concerning the solution of tasks or task-related problems are discussed specifically. These groups usually work in a self-organized manner. Before starting, moderators should be chosen for the small groups. A round of consultation lasts at least 50 minutes.

In the introductory phase, familiar consultation methods should be chosen (e.g. brainstorming, feedback round, conversation). Groups that are already practiced can choose more complex methods. If collegial consultation can only be carried out once due to time constraints, the participants will get a first impression of its effectiveness. However, two to three consultations should be conducted for better appropriation.

Phase 6 (only for 1.5-day format): Trying Out New Things

Various consultation methods can be applied within the framework of the method of collegial consultation, methods within the method, so to speak. For example, methods for collecting ideas, for dealing with uncertainties, for planning projects or for exploring possible consequences. Especially if the seminar is intended to contribute to the emergence of a common collegial or peer-to-peer practice, it is a good idea to introduce more complex consulting methods (e.g. role play, hypothesis formation, inner team, circular questioning). These methods can then be tried out in further collegial consultations.

Phase 7: Reflection

Finally, it is important to reflect on the method of collegial consultation and, if sufficient time is available, to relate it to the practice of the participants.

If participants would like to introduce collegial consultation into their practical contexts, further support for the process of introduction is advisable.

Suitable methods

- personal introduction in the plenum according to a leading question (phase 1)

- buzz groups/philosophical walk/world café (phase 2)

- triad (phase 3)

- PowerPoint with handout (phase 4)

- collegial consultation (phase 5)

- small group work with presentations (phase 6)

- lightning round (phase 7)

Additional suggested reading tip

- *Tietze, Kim-Oliver:* Kollegiale Beratung. Problemlösungen gemeinsam entwickeln, Reinbek bei Hamburg 2003.

Tips

Not everyone finds it easy to assume a role and to speak from the perspective of this role. This is especially true for the position of the observer in the triad and in collegial consultation. Therefore, a clear role definition by the facilitator is helpful. The process of collegial consultation is particularly suitable when the group can organize itself free of hierarchical pressure. Hierarchies should "stay outside".

Exemplary event designs – Collegial Consultation

4-hour format

Getting acquainted	20 min
Exchanging ideas of collegiality and being peers in small groups	20 min
Introduction to the triad	10 min
Working in small groups: case consultation in the triad	30 min
Facilitated reflection	15 min
Break	15 min
Introduction and input	50 min
Collegial consultation in small groups	50 min
Facilitated reflection	15 min
Concluding discussion	15 min

7-hour format

Getting acquainted	20 min
Exchanging ideas of collegiality and being peers in small groups	20 min
Discussion in plenary session	15 min
Break	15 min
Introduction to the triad	10 min
Working in small groups: case consultation in the triad	30 min
Facilitated reflection	15 min
Break	30 min
Energizer	10 min
Introduction and input	50 min
Collegial consultation in small groups	50 min
Facilitated reflection	15 min
Break	15 min
Acquisition and presentation of consultation methods	45 min
Collegial consultation in small groups	50 min
Reflection on methods	15 min
Concluding discussion	10 min

Key:

Framework	
Input	
Individual work	
Group work	
Plenary phase	
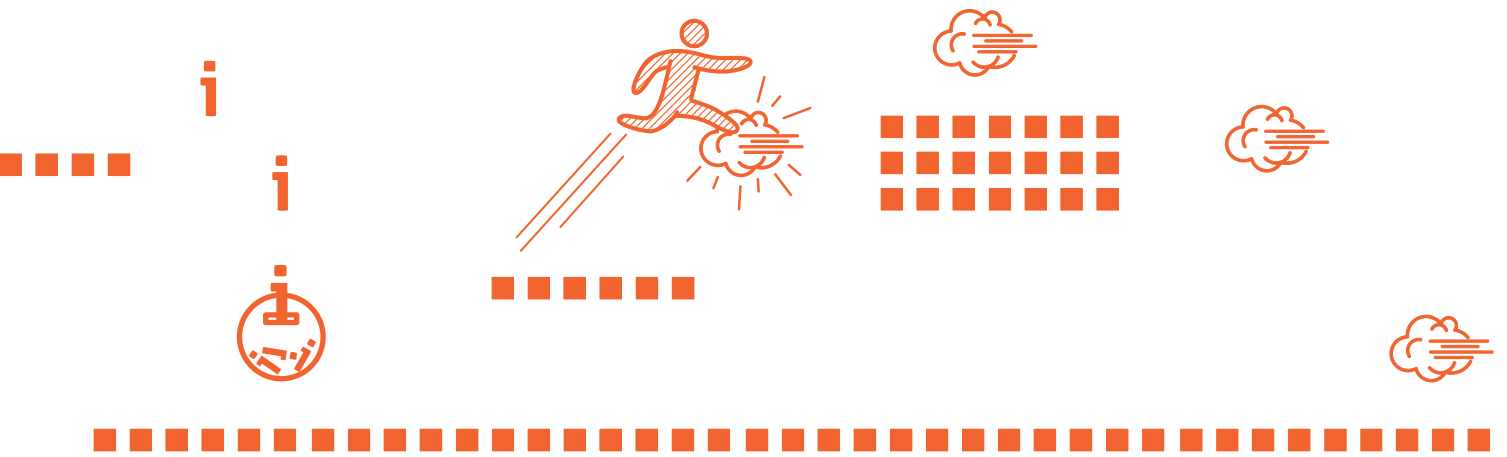
Why this chapter?

Above all, the original authors hoped to use Educational Processes to provide practically-applicable tools and approaches to accompany emancipatory educational practices. In terms of the current translations of the text into other languages, we have been consistent with this wish, and made only changes or amendments, which would render the text more understandable and useful for educational work outside of Germany. And we could have left it at that.

As our comments and remarks in the preceding texts have shown, however, examining educational work from a global perspective has encouraged us to reflect more clearly on the specifics of our own educational work, i.e. on that work which is located in our own social and political contexts. For interested readers, this chapter seeks to render some of these reflections on the conditions, influences, and references of our own educational work more transparent, and thus to contribute to its provincialization, in the sense of both historicizing and contextualizing it.

**Our historical references for political education**

In order to understand the concepts and approaches of educational praxis in the German context, we need to examine the origins and orientations of institutions for political education in Germany from 1945 on. Although we cannot provide a comprehensive overview of this process here, we would like to give a brief outline of it in this chapter, with a view to making the praxis of contemporary political education in Germany more understandable.

With the conclusion of the Second World War, and thus the formal end of the fascist regime, the Allies—followed by actors from academia and activism—tried to ensure that any repetition of fascism and the Holocaust be made impossible. In subsequent efforts for "denazification" and the development of democracy-oriented educational programs lie the cornerstones of the "landscape" largely consisting of institutions outside of the formal school system, which took up the mission of political education in Germany.

Beyond the demand for a "development of skills for basic democratic understanding and action" partially imposed from above, the peace, feminist, environmental and anti-capitalist movements of the 1960s and 1970s formed the backdrop for a significant shift toward the critical and emancipatory potentials of political education.

Approaches developed during this time, for example by the Frankfurt School (Adorno, Horkheimer) as well as by critical psychology—which developed as a counterpoint to mainstream psychology and which produces its own terminology —are still important reference points for emancipatory education from a leftist perspective. Emerging from a combination of politics and pedagogy, various concepts of political (youth) education develop, today as in the past, alongside contemporary political discourses and as such, engage with current social issues and global transformation processes. In recent years, this has increasingly occurred in conjunction with approaches for socio-ecological transformation as well as anti-discrimination movements and (self-)organi-

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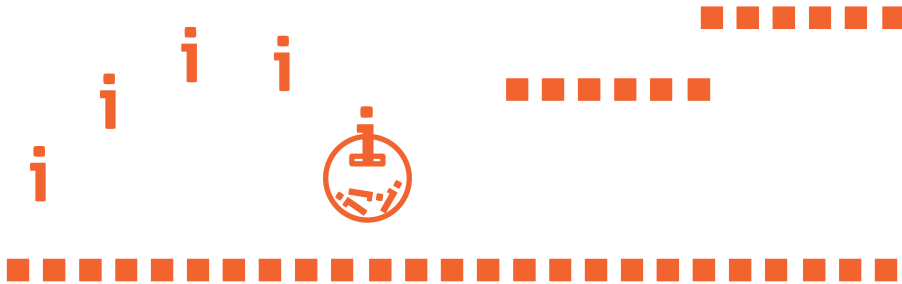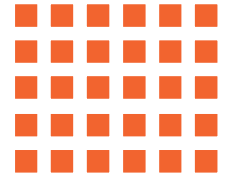
zations against, among others, racism, antisemitism, sexism, classism and discrimination against LGBTQI+.

At the same time, foundational topics such as anti-fascism and the fundamental principles of democracy continue to be pursued, while co-determination and political action continue to form part of their praxis.

As a result of youth welfare and political education centres outside of the formal school system established in the post-war period, the German Federal Republic has since come to host an interconnected structure of independent providers and self-organizations, which aim to provide political education from a broad range of political positions. During the "reunification" of the two Germanys, the political education that was previously organized by schools and state youth organizations in the federal states of the former GDR, was shifted to a comparable structure of independent providers, churches and youth centres. The centres are financed through various funding programmes at the level of state governments in the individual fed-eral states, as well as through funding provided by the federal government and partially also by the European Union.

Additionally, the education provided by unions and political foundations[8] play an equally important part. The publicly funded political foundations affiliated with every political party represented in the German parliament have an explicit legal mandate for political education in order to strengthen a plural democracy with diverse political currents. Just how each of these foundations precisely de-fines and carries out their mandate de-pends on their respective core political orientations. Unions in Germany have a tradition of "workers' education" as an important element of the self-empow-erment and organizing of the working classes, and which dates back to the beginning of the 19th century. In this context, trade union educational pro-grammes until today consist of provid-ing tools for both co-determination by workers' councils and for union-based organizing, as well as strengthening the capacities for political action and social analysis.

Our current educational work is the result, and continuation, of the above-described developments and anchor points. On the left, we draw on diverse traditions of workers' education and (learning) theoretical approaches from critical social sciences and eman-cipatory educational practice. Evidently, what influences our work nowadays also originates from beyond the German context and also includes approaches from multiple, global perspectives.

Structurally, the mosaic of leftist activ-ism and emancipatory educational work in Germany still consists of organiza-tions whose existence is strongly tied to the funding structures described above. However, an increasing political shift to the right, the "reform" of funding guide-lines, and the introduction of stipula-tions against "extremism" are increas-ingly narrowing available spaces for political education, and have exposed it to increasing precarity in recent years.

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8 Political foundations in Germany consist of publicly-funded foundations with close affiliations to political parties or foundations with general (cross-party) political interests and educational mandates.
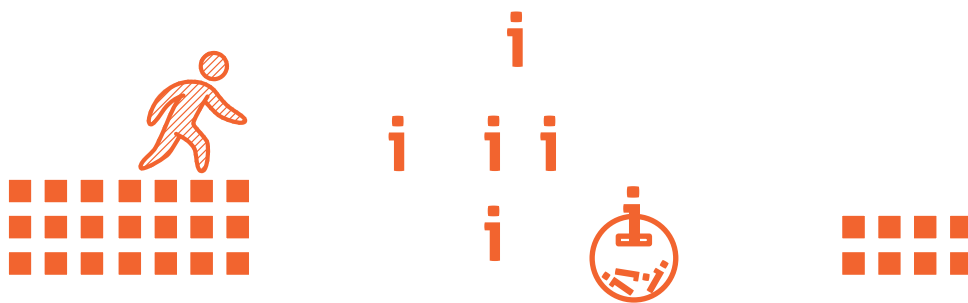
Our core motivations and attitude as political educators

From a critical, leftist perspective, the central aim of political educational is to establish and expand individual and collective political agency. In contrast to the programmes of state providers of political education (who generally struggle to orientate themselves toward such goals), political praxis and action therefore are an explicit element and goal of leftist education.

In our view, to have agency, the subject should not only be able to analyse their social conditions, but also find opportunities to expand the scope of their participation in society. Political education, in this sense, should put itself at the service of an expanded agency and therefore contribute to creating spaces in which it can be strengthened.

In contrast to numerous pedagogical/didactic approaches that focus on the educator—in the sense of teacher—as the provider of core skills, we are convinced (in light of the concepts of critical psychology described above, among others) that only the learning subject can determine how an expansion of their agency can meaningfully be achieved. In the sense of political education as an emancipatory moment, educators can only create offers and frameworks that enable learners to determine their own learning interests and concerns. Within this framework, the role of the educator is not teaching in the classical sense, but rather to accompany and provide learning impulses in a way that allows the learner to develop and follow their own learning interest. Understood as

facilitation of learning processes, this education requires a constant co-learning by the educator. This facilitation contributes to the development and elaboration of a subject matter by supporting the learning subject through structured reflection and balanced exchange. Additionally, it can help provide an impulse for reflection of and changes in attitudes, as well as facilitating the elaboration of any knowledge that may be necessary. Depending on the concerns of the learner, it can indicate approaches and methods that may provide alternative courses of action. Finally, it can support and facilitate the trying out and implementation of a newly acquired capacity for action in everyday life.

Concepts we work with

Dimensions of learning processes - knowledge, attitudes, praxis

The main starting point for our work is that education—understood as an emancipatory process of change—can only be effective and complete if, among other things, reinvention, as well as new learning, occur on a variety of connected levels: concerning the knowledge we use to designate and understand things such as the world, our society and ourselves; concerning the attitudes and orientations on the basis of which we for example interact with nature and other people, as well as issues related to the future of humanity and ourselves personally; and, finally, concerning approaches to—and experiences of—praxis, through which people, both for themselves and together with others, achieve more emancipation. Consequently, emancipatory educational

processes should to us always also aim at (self-)organization and a change in praxis.

What follows are some of the approaches we draw on in our engagement with knowledge, attitudes, and praxis...

...Critical psychology and pedagogy

Of the fundamental conviction that participants should be the subject and not the object of (political) learning processes, and that learning should occur along the lines of the difficulties and obstacles the subject faces in their agency. The pedagogical attitude and the didactic planning of proposals should be bound to this idea. The explication of learning interests and learning subjects should be methodologically accompanied and encouraged.

...Concepts of trade union education

Focusses on people's everyday experience as a starting point for social analysis and critique, and aims to map out the recognizable patterns between the different experiences of the learners. By establishing the connection between personal experience and larger social structures, political education can offer concepts for an understanding and further analysis of power relations in society, and subsequently bring into discussion the possibility of and approaches to social change

... Approaches to emancipatory education emanating from social movements in the Global South and throughout the globe.

Belief that local and global emancipatory educational approaches and praxis

may differ in their specific outlooks on liberation and emancipation, as well as their origins and background experiences, but that nonetheless, by engaging in mutual learning and exchange on a global level, they stand to gain a great deal from one another. In terms of the aims, attitudes, power and responsibility of educational processes, the considerations of Paolo Freire, Gayatri Spivak und bell hooks, as well as many others, have come to represent fundamental cornerstones of our work.

... Approaches to anti-discrimination, intersectionality and de-/post-colonialism.

Based on the view that educational praxis and knowledge, including the language and methods it uses, are characterized by local and global relations of power and discrimination, such as sexism and racism. Such conditions of educational work should be considered and dealt with in order to realize the emancipatory potential of education for all learners regardless of their social positions. Addresses the perspectives and demands of those affected by discrimination, not only in the content, but also in relation to the methods and personnel in educational processes.

Our experiences with this work in the global context

Our past experiences with educational work in the global context have shown us that solidary learning relationships require a high degree of transparency in terms of motives, concepts, and the contexts of one's own political action. Mutual getting-to-know-each-other and

trust-building are fundamental requirements for situations in which references and experiences are significantly different, and where the challenges of translation can amplify perceived differences (much more so than in local, familiar situations). Our experiences have also shown that transparency regarding one's own motives (why am I here as an educator? What do I want?) and attitude (self-awareness and role) has a central part to play.

From a post-colonial perspective, when working globally we feel it is our responsibility as a team of trainers from the German context to take a self-reflective attitude with regard to the knowledge and approaches we "bring" and to be clear and transparent about our social positions. In order to make joint educational work in the global context possible, this framework accordingly requires the necessary resources, in terms of time, in order to facilitate this trust-building, as well as the negotiation of different positions and repertoires of knowledge.

As described in the above section, we understand our actions as educators predominantly as aimed at accompanying learners. Our focus is on the interests and experiences of the learners who are, as such, at the centre of the educational processes we facilitate. In many contexts—including in German-speaking ones—this approach can present serious challenges for learners accustomed to other learning practices. In many contexts, elaborating and articulating one's own interests is either not, or only very rarely, a part of educational

praxis and can, as such, feel new and unusual.

Self-reflection, something to which we regularly invite learners, can seem strange and cause frustration, particularly if it contrasts with, for example, existing expectations of efficiency linked to input-learning. Self-reflective praxis can be equally challenging in contexts where people are expected to be confident and keep up certain appearances. Identifying these difficulties and providing transparent justification as to why we still opt for such methods, should be part of open and joint reflections in such cases— and our approaches should generally be up for discussion. In our experience, it is precisely in this meta-reflection that the real (emancipatory) gem is often to be found: an exchange concerning learning spaces, learning experiences, and the reciprocal roles of learners and educators.

The translation of this educational booklet is part of our hope to contribute to a continued exchange and concept development with our colleagues throughout the globe. Our utopian desire is to further free emancipatory political education from its national perspectives. A political education encompassing perspectives, knowledges, and approaches from throughout the world, stands to make a fundamental contribution toward the development of global solidarity.

RESOURCES

ADDITIONAL AUTHORS OF THE SECTION METHODS

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Furthermore, we would like to thank Žaklina Mamutovič and Stefan Kalmring for constructive criticism and professional expertise on significant individual issues.

SUGGESTED READING AND MATERIAL[1]

• Adorno, Theodor W.: Education after Auschwitz. Chapter in Critical Models: Interventions and Catchwords, New York 1998 [1969]. *"The premier demand upon all education is that Auschwitz not happen again." Adorno's insistent reflections on the Holocaust's consequences for educational practice.*

• Giroux, Henry A.: Rethinking Education as the Practice of Freedom: Paulo Freire and the promise of critical pedagogy. In: Policy Futures in Education Vol 8(6), 2010. https://journals.sagepub.com/doi/pdf/10.2304/pfie.2010.8.6.715. *An introduction to elements of Paulo Freire's Pedagogy of the Oppressed and their ongoing relevance in the 21st century.*

• Haug, Frigga: Teaching how to learn and learning how to teach. In: Theory & Psychology Vol 19(2), 2009. http://www.inkrit.de/frigga/documents/theoryandpsychology.pdf. *An introduction and critical reflection on main aspects of a subject-oriented learning theory inspired by Klaus Holzkamp's Critical Psychology.*

• hooks, bell: Engaged Pedagogy. Chapter 1 in Teaching to Transgress: Education as the practice of freedom, 1994. *Inspiring reflections on educators' self-conceptions and their consequences on possibilities to create truly transgressive and liberatory educational relations and practices with learners.*

• Laloux, Frederic: Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness, 2014. *Despite its focus on organizations and organizational development, this books contains important insights, advice and practical tips also relevant for political education.*

• Lipmanowitz, Henri and Keith McCandless: Liberating Structures. https://www.liberatingstructures.com. *A set of 33 structures (methods) to facilitate cooperative learning and change processes in groups and organisations.*

• Seeds for Change: Facilitation tools for meetings and workshops. h*ttps://seedsforchange.org.uk/tools.pdf. A compilation of tools and techniques for working in groups and facilitating meetings or workshops compiled by the facilitation and education worker's cooperative Seeds for Change.*

• Skills for Action: Handbook for action trainings, revised translation, 2021. https://skillsforaction.blackblogs.org/en/material-2/. *A process-oriented manual including tools and methods for trainings in political and social movement contexts.*

• Training for Change: Tools. https://www.trainingforchange.org/tools/. *A selection of tools helpful for a broad range of activities related to social change, including trainings, meeting facilitation and conflict resolution. Many tools are also available in Spanish!*

1 In this section, we only provide direct links (URLs) where we expect them to be stable and reliable over at a reasonable amount of time. As we have tried to only include material easily and freely available online, the material without links should be accessible through an internet search with the author's name and title of the material/text, possibly with "pdf" added as search term.

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