

SKILLS FOR CRISIS

A HANDBOOK

FOR THOSE WHO DON'T BELIEVE THAT
IT WILL GET BETTER... BUT KEEP TRYING!

ON THE TOPICS

Hospicing Modernity

Strengthening Civil Society

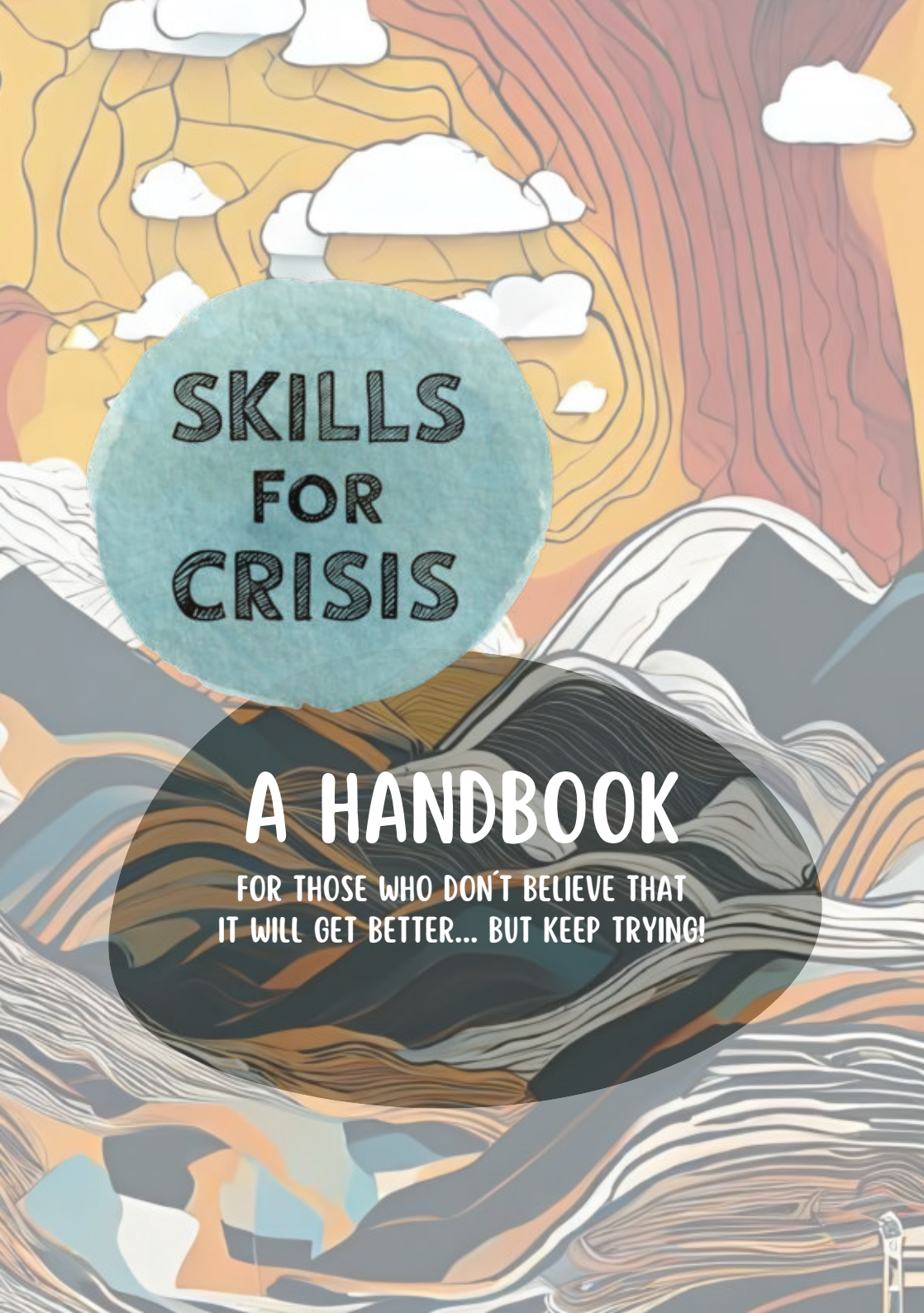
Re-Centering Mental Health

Fighting for Transnational Justice

Solidarity in the Face of
Climate Disasters

Understanding the Path of
People on the Move



The background is a vibrant, stylized illustration. The upper portion features a sky with orange and yellow hues, dotted with white, fluffy clouds. Below the sky, a range of mountains is depicted with bold, wavy lines in shades of brown, orange, and red. The lower half of the image is dominated by a large, dark, swirling shape that resembles a storm or a deep valley, rendered in dark blue, black, and brown tones. A rainbow with distinct bands of color is visible on the right side, arching over the dark swirling area. Two semi-transparent circular shapes are overlaid on the image: a light blue circle in the upper left and a dark blue/black circle in the lower right, both containing text.

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FOR THOSE WHO DON'T BELIEVE THAT
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IMPRINT

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1. WELCOME

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In its most literal sense, a crisis is both a danger and an opportunity. Objectively, it marks a breakdown in how a society reproduces itself — something can no longer “go on” as before. Subjectively and the psychic level, it is a moment of uncertainty, when something new could emerge — for better or worse.

[...] That’s where we are: in a space of disorder and possibility.

Firoozeh Farvadin

”

WELCOME!

This Handbook is an invitation—to **learn from challenges** and forge new paths through collective knowledge from near and far. Inside, you'll find a selection of exercises to do alone or collectively, as well as reflections born from both practice and struggle, exploring the risks, pitfalls, and hopes that arise when facing crises.

This Handbook is the result of our work in the “**Skills for Crisis**” project. **This project recognises that ecological tipping points, social collapse, and multiple crises are not future threats - they are here.** The world as we know it is ending. Facing this reality challenges both individuals and communities to move beyond the familiar ground of “solving” and “saving.”

From this perspective, **we explored what civil society organisations, communities, and social movements need to act in solidarity during crises.**

Our conclusions - and many questions - are shared here, along with materials from our activities in 2025, in this handbook, on our website, and in a podcast.

In this project, we learned from the past, tended to healing in the present, and began shaping the future ahead. This Handbook is our contribution - an invitation to imagine, act, and learn together. Try the exercises alone or with others. Be inspired, provoked, and willing to discuss, share, and continue the work. And sit with the uncomfortable.

BACKGROUND OF CONTRiBUTORS

“We” are members of 3 organisations: **Educat Kollektiv** (Germany), **Humus** (Austria), and **Stowarzyszenie Czasu Kultury** (Poland). We work in organising, education, and publishing within social movements, spanning (queer-)feminism, climate justice, anti-fascism, remembrance, no-border struggles, cultural work and internationalism. Our perspectives are shaped by our positionality: we are *white* women and non-binary people, holding Austrian, Belarusian, German or Polish passports, with Western higher education, varied socio-economic backgrounds, and some (forced) migration experience. We know that our viewpoints are limited and privileged.

To broaden perspectives, **we collaborated with educators, and activists from diverse movements**, whose contributions permeate this handbook. We thank them deeply for their contributions. You can find all people who contributed at the end of the handbook.

Furthermore, we are inspired by the work of countless people from around the world. We aim to acknowledge the roots, labour, and love behind the ideas we work with. Many materials we share come from People of Color—especially Black and Indigenous—thinkers and activists, whom we credit where it’s known to us.

WHO IS THiS FOR?

This handbook is for you if you’ve ever felt overwhelmed by the thought about climate and societal collapse and yet another crisis. It is for you, if you are looking for new perspectives for the future. It is especially for you if you are an activist, organizer, educator or work with social movements in another way and can share some of the inspirations with more people.

WHAT TO EXPECT



The **section “2. Getting Started”** contains definitions which helped us to start navigating the huge topic, followed by collected inputs from different people we invited to work with us.

The **section “3. Diving Deeper”** documents the results of more in-depth conversations with different facilitators, which led to several in- person and online workshops. Each of the 5 Streams of thought includes methods of self-reflexion, methods for group work, a list of skills needed and further resources.

We present five so-called “Dives” which means topics. Sometimes we also call them “Streams of Thought”. Each includes:

- exercises for individual and collective work
- skills that we feel are worth nurturing to prepare and survive upcoming and current crises
- and further resources like books, podcasts, movies.

The **section “4. Outro”** contains short biographical notes on our inspiring facilitators and further resources which are worth having a look at

As many people contributed to this handbook, its parts may complement or even contradict each other. As the project team might phrase some things differently, or place different focus but we want to share diverse opinions and see this practice as an important contribution to the much-needed debate in social movements and civil society.



2. GETTING STARTED



2.1. DEFINITIONS AND CONCEPTS

Crisis: “a time of great difficulty, disagreement, confusion, danger, or suffering” - *Cambridge Dictionary*

Polycrisis: “The idea of polycrisis describes how different, overlapping breakdowns — from climate disasters to pandemics to rising — interact in ways that are more overwhelming than any single cause. Together, these interconnected crises challenge our capacity to cope, think, and act. And importantly, they also make us feel vulnerable, anxious, and fearful.” - *Firoozeh Farvadin, 2025*

Disaster: „A serious disruption of the functioning of a community or a society at any scale due to hazardous events interacting with conditions of exposure, vulnerability and capacity, leading to one or more of the following: human, material, economic and environmental losses and impacts.” - *United Nations Office for Disaster Risk Reduction (UN-DRR)*



NOTE

What is called a disaster and what not is a political decision and informed by society. There are no clear markers.

This definition omits the fact that politicians and companies sometimes allow for disasters to happen, be it by negligence or deliberation!

Collapse (Nr. 1): “Societal collapse means when a complex human society falls apart or breaks down. This can happen because of natural disasters, environmental change, using too many resources, complexity problems, loss of social unity, more inequality, or losing creativity.” - *Wikipedia, simple English*

Collapse (Nr. 2): “the fall of a socio-ecological system characterized by the loss of complexity, structure and order”
- *Just Collaps Plattform*

NOTE

The term collapse literally means “collapse/breakdown”. The corresponding verb “to collapse” is often used also in medical terms. Used in social movements it refers to the breakdown of society – but also mostly said society is not totally gone but something is built anew after the collapse.



“
Vulnerabilities
tell stories about
who is (not)
considered.

Friedrich Gabel

”

Vulnerability: „The conditions determined by physical, social, economic and environmental factors or processes which increase the susceptibility of an individual, a community, assets or systems to the impacts of hazards.” - *United Nations Office for Disaster Risk Reduction / UN-DRR*

SOME THOUGHTS ON IT:

Vulnerability of a specific group of people to a specific event is influenced by many factors:

- individual condition (e.g. diseases, existing impairments)
- living situation (e.g. income, education, social capital)
- structural conditions (e.g. existence of protection measures, social exclusion/discrimination)

This means vulnerability **describes** the likelihood of experiencing the impacts of a hazard.

It **does not mean** that a hazard will definitely be experienced.

Vulnerability means an entity (individual, community, organisation) has lower capacities to deal with the impacts of a hazard. It does not necessarily mean the entity will be harmed.

NOTE

The fact that one might be aware of one's own vulnerability can increase the vulnerability. For example, knowing that you are at high risk for your house being flooded, might increase your vulnerability for mental health issues due to stress.

METHOD FOR SELF-REFLECTION & GROUP DISCUSSION

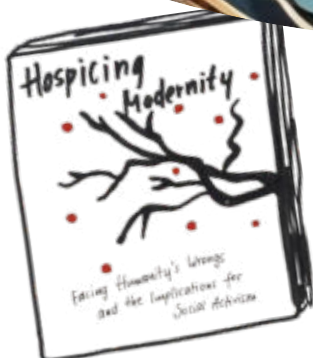
Take some moments to sit back and discuss the following questions with others:

- Why does it matter what terms/definitions are used? And in which way do you use these terms?
- Why is a crisis always a political event in which certain political agendas are negotiated?
- Why does it matter *how* we talk about things, and could this have any political influence/impact? (whether measures are taken or not)
- How can groups see, value and analyse these multi-dimensional aspects?
- What is missing in the definitions above?
- What is interesting to you? What did you not expect?
- In history, states, institutions, NGOs and corporate actors reacted to crises and disasters in ways that left certain people behind. How could you and your community explore our own agencies?

SOURCES

- Just Collapse Plattform (2022): **A #JustCollapse WTF?** justcollapse.org/2022/07/01/a-justcollapse-wtf/
- United Nations Office for Disaster Risk Reduction (2017): **The Sendai Framework Terminology on Disaster Risk Reduction. "Disaster"** www.undrr.org/terminology/disaster.
- Firoozeh Farvadin (2025): **Politics of emotion - from (individual) fears to (collective) cares.** skills4crisis.org/wp-content/uploads/2025/05/Transcript-EN-Firoozeh-Farvadin-Transcript.pdf
- United Nations Office for Disaster Risk Reduction (2017) **The Sendai Framework Terminology on Disaster Risk Reduction. "Vulnerability"**. www.undrr.org/terminology/vulnerability.





2.2. HOSPiCiNG MODERNiTY FACiNG HUMANiTY'S WRONGS AND THE IMPLiCATIONS FOR SOCIAL ACTiViSM

BROUGHT TO US BY ANNA KOLOSSOVA &
KATRINA MCKEE (TIEF TAUCHEN. HOCH FLIEGEN)

"Hospicing Modernity is a book by Vanessa Machado de Oliveira and a concept based on the work of the **Gesturing Towards Decolonial Futures (GTDF)**, a research and art collective of indigenous and non-indigenous people who are located mostly on Turtle Island (colonial name: North America) and Abiyayala (Americas). The book is **explicitly written by Indigenous People for people in "low-intensity struggles" to learn from and use.**

This is how GTDF refers to communities who have benefited the most from modernity, capitalism and colonialism. People in "low-intensity struggles" can usually decide to participate or to withdraw. Whereas the term "high-intensity struggle" refers to communities whose lives are put at risk for the comfort of those in "low-intensity struggles".

The premise of the book is that modernity (the world as we know it today) is dying. And we need to practice hospice care before it dies completely, in order to receive its last teachings. Only then can we start to rebuild a completely new world.

This approach invites us to unlearn unhealthy patterns that have led us to be at the verge of collapse. In doing so, **we have to confront ourselves with our own complicity** in all of it.

The GTDF speaks of “mastery education” that is practiced in western education systems which they compare to the urge to filling a cup or conquering new knowledge. Instead, they invite us to engage in “**depth education**” by “sitting with complexity” and to feel the discomfort - also in our bodies - work through it, and unlearnful harmful patterns from the inside. To them, “Depth education” is more like peeling an onion.



The book *Hospicing Modernity* doesn't tell us how to do this exactly. There is not one right way to unlearn, to decolonise, to hospice modernity. If it did give us an answer, it would be repeating modernity's patterns of „I know best“. What it does is to provide questions and exercises. Each one has to do the work to find possible solutions. Alone and in the collective. This takes time. To take that space and work through is important, especially before a crisis expands, as we do not have time and capacity to think a lot and read a book meanwhile. We need to be able to act differently than we were socialised to do. We need to break the patterns.

FURTHER RESOURCES



Hospicing Modernity: Facing Humanity's Wrongs and the Implications for Social Activism by Vanessa Machado de Oliveira.



Gesturing towards decolonial futures collective
decolonialfutures.net



Tief tauchen. Hoch fliegen. (en. Dive deep. Fly high)
tieftauchen-hochfliegen.org

METHOD FOR SELF-REFLECTION



THE BUS IN US

By Vanessa Machado de Oliveira and the Gesturing Towards Decolonial Futures Collective

BACKGROUND

- Find the original method in their book: Hospicing Modernity.
- It is based on non-western and non-anthropocentric forms of psychoanalysis.

WHAT FOR?

- The exercise helps us to break with a need for coherence, clarity, and simplicity within ourselves.
- In the capitalist modernity, in which we live, we are taught to be rational and always control our emotions and bodies and have an “objective” glance at the world. This hurts our capacity to deal with uncertainty, plurality and the unknown.
- The exercise helps to practice the skills to hold complexity, contradictions, ambiguities in ourselves.

HOW DOES IT WORK?

- The bus is your inside
- there is a driver and many passengers
- the passengers embody events that have shaped your life, including unresolved traumas, childhood events, significant others, etc.
- Everyone has an opinion on a certain topic.
- Some passengers sit in the front and are loud and well-known; some sit in the middle and are only audible on certain occasions; and then there are those who sit in the back and may even be unknown to the driver.



DO IT!

- Think about a topic you want to explore (e.g. the fact that we are reaching critical tipping points in the climate crisis)
- Look at your bus? What does it look like?
- If you want, you can draw it
- Who is driving the bus?
- Do you know the passengers? What are they saying?
- Focus on three different passengers with different reactions. Draw them, if you like!
- Sit next to them and find out what they say and feel.



2.3. INCLUSIVE DISASTER MANAGEMENT

BROUGHT TO US BY FRIEDRICH GABEL

With the increase in natural disasters and extreme weather events due to the climate crisis, governments, institutions and NGOs are thinking more and more about disaster management, making plans for warning systems, evacuation, first aid, food supply, temporary shelters, etc. Often these thoughts have able bodied and white male perspectives at their core. Societal discrimination and exclusion is often mirrored in these plans.

Article 11 of the Convention on Rights for Persons with Disabilities obliges **states to “take [...] all necessary measures to ensure the protection and safety of persons with disabilities in situations of risk”**.

Not surprisingly, there has been little thought put into the inclusion of people with various disabilities in disaster management. This means that people with disabilities are often very vulnerable to natural disasters and extreme weather events.

The KIM study (2024) in Germany has shown that neither risk management institutions, nor disability advocacy and justice organisations are much aware of this issue.

EXAMPLES FOR EXISTING CHALLENGES IN GERMANY:

- warning systems are only partially accessible
- preparedness information is barely accessible
- little support for individual preparedness efforts (eg. a spare battery for an electric wheel chair costs thousands of euros)
- accessibility of shelters is not an obligation
- Aids, such as electric wheelchairs, are seen as “luxury goods” and not automatically evacuated and replaced slowly
- accessibility is little considered in reconstruction

As in many other instances, frontline communities are more advanced in this regard because they have been confronted with the issue for a long time. For example, Indonesia has seen advocacy groups lobby for inclusive disaster management successfully for decades.

Ultimately, the decision about who to include or exclude is an ethical one: How do we want to act in an extreme situation? Who do we value? What should we rebuild, and what should be adjusted?

“

Scrutinizing vulnerabilities means acknowledging a societal power for change.

Friedrich Gabel

”

FURTHER RESOURCES



KIM Study on the status of Disability Inclusive Disaster Risk Reduction in Germany by Friedrich Gabel and Maria Schobert
uni-tuebingen.de/en/54751



Indonesia: Disability-Inclusive Disaster Risk Reduction (DiDRR) Handbook "Promoting Inclusive Disaster Resilience at the Community Level":
apcdfoundation.org



2.4. SHOCK TREATMENTS OF SOCIETIES

IN THE FACE OF CRISIS AND THE CONCEPT OF DARK ENLIGHTENMENT

BROUGHT TO US BY PABLO JIMÉNEZ CEA

The neo-reactionary philosophers Curtis Yarvin and Nick Land described the concept of “Dark Enlightenment”. An anti-democratic, anti-egalitarian vision of the future. It can be argued that it is not just a crazy idea of philosophical geeks. On the contrary, it is an intrinsic trend of the crisis of late capitalism. Today we are in a new historical phase of the crisis of global capitalism.

“

We should reverse the famous quote from “Das Kapital” that says that the most advanced countries show the others their future. Today, it is in the brutalities that occur on the peripheries of the system that advanced nations find the picture of their own future.

Pablo

”

Two images can be used as illustration of the current state:

1. The carpet bombing of Gaza, where technological progress coexists with absolute dehumanization, where drones and algorithms carry out orders of extermination, while the rest of the world watches with indifference or impotence.
2. Elon Musk —the richest capitalist on earth— showing a nazi salute at a rally celebrating the second inauguration of Donald Trump as one of the most powerful politicians on Earth.

The multiple crises we experience every day can be traced back to a structural crisis of capitalism brought on by its own technological development: Automation and artificial intelligence have dramatically reduced the need for (the exploitation of) human labour - the foundation of capitalism.

We need radical movements to go build new futures. In order to build these, we need to thoroughly understand the workings of the late stage capitalist system.

FURTHER RESOURCES



Perverse Possibilities of Capitalist Collapse: Neoreaction and Dark Enlightenment as an Authoritarian Alternative to the Structural Crisis of Global Capitalism

by Pablo Ignacio Jiménez Cea
<https://irgac.org/people/pablo-ignacio-jimenez-cea/>

“

Discussing these things together is already an act of hope!

Pablo

”



A **recording of the presentation** that Pablo Jiménez Cea gave can be found on Youtube: www.youtube.com/watch?v=sOwnn22F5_4



2.5. POLITICS OF EMOTION

FROM (INDIVIDUAL) FEARS TO (COLLECTIVE) CARES

BROUGHT TO US BY FIROOZEH FARVADIN

Since we are living through a moment of crisis, it is important to understand its workings. In the moment of crisis, when systems can no longer deliver stability - but also cannot imagine transformation -, authoritarianism becomes attractive; ideologically, but also emotionally.

Contrary to common thought, authoritarian movements do offer visions of the future - just not ones based on freedom or equality. They promise a purified world where "everything makes sense again." They create utopias - gated utopias. And the danger: these projects aren't just fantasies. They're being built. They are nowtopias!

“

One of the most powerful tactics authoritarian projects use is emotional redirection. (...) Authoritarianism transforms private suffering [...] into collective hatred.

Firoozeh

”

Here's where grassroots autonomous movements particularly from the Global Souths have something powerful to offer: a counter-strategy rooted in the struggles for life. In feminist literature and practices it is called politics of care. Care is not soft or passive; it is not the opposite of resistance. Rather, it is a form of resistance — a way of collectively creating life that rejects abandonment and exclusion. Care is not a one-sided, patronizing act. We do not care for something or someone; we care with something or someone. Many examples of anti-authoritarian strategies can be found in the handbook "Beyond Molotovs", which Firoozeh co-authored.

“

It is (our task) to build another world — one grounded in collective care, emotional resilience, and political imagination. One where the future is not a battleground, but a shared possibility.

Firoozeh

”



FURTHER RESOURCES

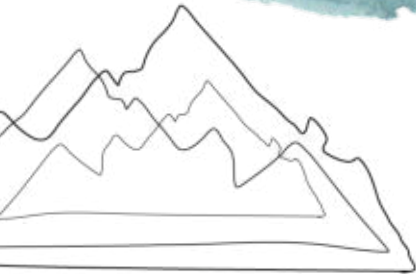


Beyond Molotovs: A Visual Handbook of Anti-Authoritarian Strategies by
International Research Group / kollektiv orangotango (Eds.)



A **recording of the presentation** Firoozeh Farvadin gave, as well as further insights, can be found on our website: <https://skills4crisis.org/#resources>

SKILLS FOR CRISIS



3. DIVING DEEPER

- 3.1. Strengthening Civil Society
- 3.2. Re-Centering Mental Health
- 3.3. Fighting for Transnational Justice
- 3.4. Solidarity in the face of climate disasters
- 3.5. Understanding the Path of People on the Move



OUR FIVE DIVES: STREAMS OF THOUGHT

In each Dive, members of our project team worked together with facilitators from different backgrounds around an aspect we thought was important within the topic of crisis. Their conversations with each other culminated in full-day workshops that were conducted in Germany, Austria and Poland, as well as online in 2025.

The following pages are a documentation of those conversations between us, the facilitators and the participants.

Each Dive has different elements:

- A very brief **summary** of the conversations about the topic
- An **Individual Exercise** for self reflexion or solitary practice
- A **Collective Exercise** to do in your group or when facilitating a workshop
- **Skills to Nurture** which we believe we need in order to be able to act in solidarity in moments of crisis
- **Further resources** for you

Additional **documentation** and **insights** of the workshops as well as inspiration and **concepts** to do own workshops can be found on our website. If you prefer to listen, there is also a **podcast** episode on each Dive available.

You find them here: skills4crisis.org/#resources

3.1. STRENGTHENING CIVIL SOCIETY

MUTUAL AID 101

BROUGHT TO US BY DEAN SPADE
AND TAGVI & ZLATA (ANTI WAR HUB)



In the face of ecological collapse, rising fascism, and expanding war, we need communities that care for one another and resist together. Mutual aid means meeting each other's needs directly—outside of state and NGO control. It's how we practice solidarity, collaboration, and prepare for and address the crises capitalism creates.

Famous examples of mutual aid projects include the Black Panther Party's Free Breakfast Programs, the Young Lords Party's hijacking of New York City's tuberculosis testing mobile unit to bring TB testing to high-risk, medically neglected neighborhoods, and feminist organizing to provide underground abortions in the 1970's. Working on this topic includes studying histories of mutual aid projects, contemporary projects and also theories of mutual aid to learn how movements engage mutual aid strategies to help people survive and to mobilize people toward collective action. We should look at why mutual aid projects are often under-celebrated in liberal narratives of social change, when compared with media advocacy and law and policy reform work.





We should also pay attention to how mutual aid works on the ground, and learn from common obstacles. We should study skills and methods to address common obstacles so that we can work together in ways that build solidarity and strong relationships to support bold action. We have to think about how we see ourselves in the future and how we can use the resources we have now to realize our ideas.

As a community, we need to learn to survive on a personal level, learn to communicate effectively at the group level, understand in advance how autonomous we can be, in what aspects, and what resources we need to achieve this.

We need to think not only about the functioning of alternative medical structures, but also about providing ourselves with food, building materials, means of communication, and everything else necessary for us to exist as a separate, fully-fledged community in the next 10-15 years.

Without this, we will be doomed to hide from the state indefinitely, to integrate into economic and social structures that increasingly atomize and exploit us as a resource. This leads to nothing but growing frustration and a sense of helplessness, both personally and as a group, and this is not what we want to see, at least in relation to our community.

“

Charity is often celebrating the generosity of the rich & blaming poor people for being poor.

Dean Spade

”

There has been too much of this over the last decade, and it is high time to think not only about our personal future, but also about the future of our community.

“

When I feel most victimised, I do most harm. And that's the time I have to look for support.

Dean Spade

”

INDIVIDUAL METHOD

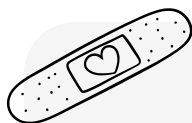
QUALITIES OF ORGANIZATIONAL CULTURES

This is a chart that Dean Spade uses to help his students think about the structures of organizations they have been part of, and to stimulate discussion of how we build organizational culture that benefits the work we are trying to do.

For self-reflection, ask yourself these questions:

- Which challenging qualities have you run into in groups you have been part of (jobs, schools, religious groups, families, friend circles, etc)?
- What of the aspirational qualities on the chart have you encountered in groups you have been part of? What made those qualities possible in that group?
- Are you in any groups now that you'd like to see shift toward a particular aspirational qualities? How do you think that shift could happen?





QUALITIES OF ORGANIZATIONAL CULTURES

ASPIRATIONAL QUALITIES	CHALLENGING QUALITIES
Reliable, responsible, punctual, follows through	Flakey, late, no follow through, no call back
Welcoming to new people	Unwelcoming
Flexible, experimental	Rigid, bureaucratic, formulaic
Collaborative	Isolationist, competitive
Realistic workload, sustainable, real culture of wellness and care	Overworking, martyrdom
Direct feedback and growth	Silence and/or gossip and shit talk
Sticks to values	Sells out, easily bought off
Humble	Grandiose (can include taking credit for others' work)
Sharing work well	A few people do most of the work
Fun, celebratory, appreciate each other	Serious, resentful, stressful
Forgiving	Hold grudges
Able to hold conflict and learn, repair	Conflict avoidant
Clarity about procedures	Confusion
Human pace with clear priorities and realistic expectations	Rushed pace
Transparency	Secrecy
Generous	Scarcity, penny-pinching

COLLECTIVE EXERCISE



TEKMIL – COLLECTIVE REFLECTION & CRITIQUE

Tekmil is a method of collective reflection, critique and self-critique used in revolutionary structures, especially in Kurdistan. Rooted in the Kurdish freedom movement, Tekmil focuses on transforming personality and mentality shaped by capitalism, patriarchy, and individualism.

There are some variations of how Tekmil is done. Here's a breakdown of the process:

1. **Note-taking:** The act of note-taking is essential as it involves a thought process and preparation, allowing participants to continuously reflect on their actions and the feedback they receive. Preparing for Tekmil involves setting aside time for reflection well before the session.
2. **Moderation:** The moderator allows participants to speak in an organized manner and briefly notes the essence of the discussions.
3. **Speaking Order:** Each participant is allowed to speak once about their self-criticism and criticism and once to offer suggestions. This structured speaking order ensures that the session remains orderly and that every participant has an opportunity to contribute.
4. **Discussion of Criticisms and Suggestions:** After everyone has had the chance to express their self-criticism and criticism, the moderator collects the suggestions into a list. These are then discussed one by one, allowing for a focused examination of each proposal.



5. Evaluation: At the end, the moderator summarizes the Tekmil. This summary provides a collective perspective on the issues discussed and refreshes the group on what needs further reflection and work. The moderator may also run through the decisions made regarding the proposals to remind everyone of the tasks undertaken and the collective decisions.



CORE COMPONENTS

- **Self-criticism. Reflecting on Personal Actions and Mentality:** Participants reflect on their own actions, behaviors, and mentalities.
- **Criticism. Constructively Addressing the Actions and Mentalities of Comrades:** This component emphasizes the collective responsibility members have towards each other's growth and development.
- **Suggestions. Offering Actionable Insights for Improvement:** These suggestions are meant to be practical, achievable, and directly related to the critiques discussed.
- **Evaluation. Summarizing Discussions and Outlining Steps Forward:** The evaluation helps to ensure that the Tekmil results in concrete actions and commitments from individuals and the collective.

SKILLS TO NURTURE

GET COMFORTABLE BREAKING RULES

The systems we live under want us to think that if we follow the rules and make reasonable arguments we can convince our oppressors to stop their harmful actions. In reality, we have to directly challenge them, and we have to help people get by however we can. We stand on the shoulders of generations of people who broke laws and rules to get people abortions, escape slavery, throw off colonizers, prevent deportations, stop cops from taking people, and so much more. It's easier to have the courage to break rules when we do it with others, so find your people!

“

An increase in the capacity to affect and be affected - joy - means being more in touch with a world that is bleeding, burning, screaming. . . . Freedom [is] not the absence of constraint or a do-what-you-like individualism but an emergent capacity to work on relationships, shift desires, and undo ingrained habits.

carla bergman and Nick Montgomery

”

FURTHER RESOURCES



A visual history of mutual aid by Ariel Aberg-Riger
www.arielabergriger.com/mutual-aid



Joyful Militancy: Building Thriving Resistance in Toxic Times by carla bergman and Nick Montgomery



Online workshop series on different aspects of Mutual Aid (incl. American Sign language translation) by Dean Spade
www.deanspade.net/2021/12/20/workshop-series-building-capacity-for-mutual-aid-groups



Adye, a self-organized hospital in the Exarchate, Athens:
adye.espivblogs.net/



Solidarity Apothecary (herbalism): solidarityapothecary.org/



Mobile Herbal Clinic in Calais: mobileherbalclinic.org/



Collaps Curriculum on Tekmil // collapsecurriculum.substack.com/p/the-internal-revolution-necessary



3.2. RE-CENTERING MENTAL HEALTH

IN TIMES OF OF SOCIAL COLLAPSE AND MULTIPLE CRISES

BROUGHT TO US BY ALICE PRIORI,
GIULIA ORLANDI, ALEKSANDRA
KULESZA (COLLECTIVE CARE BERLIN /
CITIZENSLAB)



In times of multiple crises, be it fighting climate change, opposing structural inequalities rooted in racism, patriarchy, and class, witnessing an ongoing genocide, and fighting the rise of right-wing politics, the injustices and oppressions we face can be deeply traumatizing. Thus, we need regenerative practices and collective care more than ever.

Centering mental health in a way that is informed by intersectionality is essential for continuing to fight for justice and creating new worlds we affirm. Rather than offering quick fixes or individual coping strategies, we believe that mental health should be addressed on both an individual and collective dimension, understanding that our mental health is not an isolated personal issue, but something deeply shaped by collective trauma, systemic collapse, and the grief of living in a world marked by violence, genocide, and ecological destruction.





We can allow ourselves the space to be in discomfort that honors the reality of structural harm while building emotional and collective resilience. Through different practices that center our mental health and wellbeing we can begin to heal, become more resilient, and continue to fight for just futures.

“

So when we talk about mental health, especially in this time of climate collapse, war, and economic injustice—we can't just ask 'what's wrong with me?' We must ask: what happened to us? And what's happening to the world we're living in? In this lens, anxiety and depression might be seen as the nervous system's intelligent response to an unjust world. Not pathology—but a signal of rupture, calling for repair.

Dr. Rupa Marya & Raj Patel

”

METHODS FOR SELF-REFLECTION

An effective method for self-reflection is journaling. Feel free to put on some background music, make yourself a tea, and get anything else that may make you feel a bit more comfortable. Before you start writing, take a moment to stand and fully arrive where you currently are.

5 THINGS

Feel the connection you have with your feet on the ground.

- *What are five things you can see? Choose something you wouldn't ordinarily pay attention to, like a shadow or a small crack in the concrete.*
- *What are four things you can feel?*
- *Notice three things you can hear? Try to tune in to the sounds of your surroundings. What can you hear in the background?*
- *What are two things that you can smell?*
- *What is one thing you can taste?*



JOURNALING

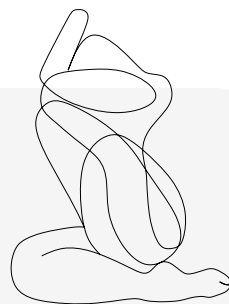
Now take 5-10 minutes to reflect and write about each of the following questions:

- What do times of crisis mean to you?
- How do you feel right now at this moment in your life?
- Do you notice trauma living in your body? What needs to speak, or be released, or rest?
- What might healing look like if we understood it as both personal and political?
- How do you care for yourself and your community in a world that's unraveling?



METHODS FOR GROUPS

AUTHENTIC MOVEMENT



Authentic Movement is a self-directed practice in which individuals discover a movement pathway that offers a bridge between the conscious and the unconscious and gives space to express ourselves in a free way. Moreover, it explores the relationship between a mover and a witness, being seen and seeing.

One person begins as the mover, and the other as the witness. For 10 minutes, the mover is invited to close their eyes or have a soft gaze and listen to their internal impulses, allowing any movement to arise from within. It may be subtle or expressive, there's no right or wrong here. The witness can observe without analysis or judgment, and also make sure the mover remains safe at all times.

After 10 minutes, switch roles. Once you have both been the mover and witness, have a brief exchange sharing what you noticed, felt, sensed, or witnessed during the exercise.

“

We are not here to
learn more but to
learn deeper.

Aleksandra

”

SELF-REGULATION THROUGH BREATHING

Find a comfortable seated position or come to lie on your back with your feet standing. Begin to notice the breath. Slowly begin to lengthen the breath. See if you can make your exhales slightly longer than your inhales, without forcing anything. You can also gently hum or sigh if you like, as you exhale.

If you're interested, you can also explore straw breathing, alternate nostril breathing, and square breathing.



SKILLS TO NURTURE

SELF-REGULATION

When we talk about mental health, trauma, and systems of oppression, we're also talking about how our bodies respond to safety and danger. Polyvagal theory explains this by showing how our nervous system shifts between states of safety and connection, fight or flight, and shutting down. These states aren't wrong—they're adaptive. Self-regulation practices can help us pause, breathe, and re-center ourselves. Breathwork is one such practice that can support our sense of safety and connection.



“

Play helps co-regulate but it
's not invited very often in
our daily lives.

Aleksandra

”

COLLECTIVE JOY

Through practice, we start recognizing our truths, not as fixed identities, but as lived experiences. We learn to listen deeply, beyond words, and to witness each other without judgment. We stay with discomfort, allowing it to shift, to compost into something new and fertile.

These skills lead us to new possibilities: breaking old rules, trusting the wisdom of our bodies, and following nature's cycles. In doing so, we can reconnect to our interdependence and the wild intelligence of play. Clowning, through playful games and collective activities, invites us to embrace vulnerability and humor. It fosters joy, sparks spontaneity, and strengthens bonds, creating a collective lightness.

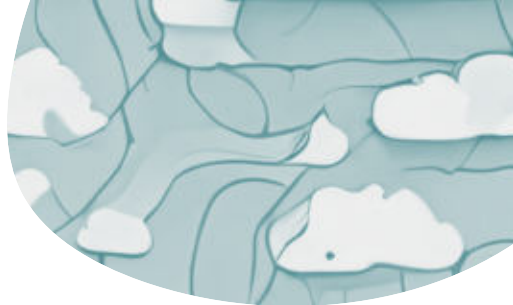
Play is an effective tool for co-regulation: it opens our bodies to curiosity and connection. Shared laughter and movement tune our nervous systems, supporting emotional resilience and flexibility. In times of crisis, our collective joy—our ability to laugh and play together—can sustain and refuel us.

“

Joy can be a revolutionary act
in the face of despair.

James Baldwin

”



FURTHER RESOURCES



Inflamed: The Body as a Site of Injustice

by Dr. Rupa Marya & Raj Patel



Herbalism and State Violence: Practical herbal medicine for surviving by Nicole Rose



The Politics of Trauma: Somatics, Healing and Social Justice by Staci Haines



Work that reconnects by Joanna Macy workthatreconnects.org



Rest is resistance by Tricia Hersey thenapministry.wordpress.com



Polyvagal Theory and Techniques by Trauma Therapy Institute: [www.traumatherapistinstitute.com/blog/ Polyvagal-Techniques-for-Nervous-System-Regulation](http://www.traumatherapistinstitute.com/blog/Polyvagal-Techniques-for-Nervous-System-Regulation)



3.3. FIGHTING FOR TRANSNATIONAL JUSTICE

HOW TO STRUGGLE TOGETHER?

BROUGHT TO US BY ADAMA DICKO,
CAMILA SCHMID IGLESIAS & LAURA GROSSMANN

With continuing crises and even more strain on the world's resources, the exploitation of certain countries by others will keep increasing. In this climate it is important to strengthen our abilities to struggle together for transnational justice.

We wanted to explore which skills we need in order to better understand each other and fight for justice together, because only a common language is not enough. Therefore we started with the following questions: How can we understand each other's point of view, respect each other's values, build trust and community? How can we cooperate when the ways we organize don't match? How can we bridge cultural differences and how to stick together, despite our differences? How do we balance respecting each other's opinions, without compromising our own values?

“

People without convictions do and vote for what seems best/most comfortable for themselves.

Adama

”





There is no easy answer for these questions, but one way of increasing trust and understanding is spending time together, listening and learning. That is an unavoidable step. So we invite you to get in touch with people in other regions of the world, be it with locals when you are guest in a different country, or at home - at events of first generation migrants or with people from (other) diaspora communities.

“

Preparing a workshop on transnationalism in a transnational team is already an exercise in transnational cooperation.

Laura

”

INDIVIDUAL METHOD



YES, AND...

The words we say can have a great influence on the atmosphere in a room. Sometimes, even small changes can make a world of a difference. One example is using **“yes, and” instead of “yes, but”**.

“Yes, but” looks like an agreement. But it is immediately followed by a negation, a contradiction, a disagreement or even a conflict.



→ Take a look at these examples and notice how they make you feel, what associations arise when you imagine someone saying them to you. Especially a person with more power.

- “**Yes**, I see your point, **but** I think ...”
- “**Yes**, your solution could help, **but** it can also create this other problem.”
- “**Yes**, that action is good, **but** it’s not enough.”

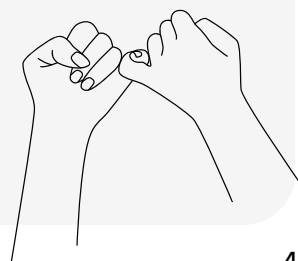
→ Sit with the feeling for a while. Think about how often you use “yes, but” in conversation with friends, parents, partners, comrades, ...

→ Now, take a look at these “**Yes, and**” examples and see how they make you feel:

- “**Yes**, I see your point, **and** in my experience it is ...”
- “**Yes**, your solution could help, **and** I have a friend who could help us avoid”
- “**Yes**, that action is good, **and** I think we can do even more.”

“Yes, and” appreciates the other’s point of view and adds your own. It opens the door to creative thinking, innovative solutions and holds space for the differences of our experiences.

→ Try it!



METHODS FOR GROUPS

DIVERSITY WELCOME

When working with a diverse group of people (and most groups will be diverse in their own way!) it is important to make everyone feel safe and welcomed. Only then will people open up and contribute their perspectives. It is a ritual, so don't be bothered by the repetitive phrasing. Take your time with it!

At the very beginning of a training, meeting, etc. read / recite the diversity welcome:

"I'd like to welcome ...

- People of all genders (this may include people who identify as women, men, cis, trans, nonbinary, gender-queer, or others) (name them all!)
- People of African descent, Black, African American, Asian descent, Arab descent, European descent. Those who identify as Hispanic, Latinx, people Indigenous to this land, and people of mixed, multiple descents.
- Languages spoken here (try to know as many ahead of time or ask people to name them)
- People of different class backgrounds (working class, middle class, owning class, or who aren't sure where they fit on the class spectrum)
- People with disabilities, visible or invisible
- Your bodies and the different ways you experience yours (this may include chronic pain, strength, tension, etc.)
- People who identify as activists, and people who don't
- Those in their 20s, 50s, etc. (depending on group)
- Those who have made it possible for you to be here, be it because they shaped your path, encouraged you, are taking over tasks at work, or are taking care of your children.
- People with different faiths, religious traditions, practices, agnostics, atheists, seekers.
- Those dear to us who have died
- Our elders: Those here in this room, in our lives, and those who have passed away
- Finally I'd like to welcome the ancestors who lived and live in this land where we are now... [opportunity to include an Indigenous land acknowledgement, if appropriate]. Welcome."

TIPPS

- Add or subtract based on what margins are important for the group.
- Prepare some notes so as to not forget important aspects.
- If you know about the background of the people present, mention them explicitly, e.g. if you know the countries people have traveled from
- Keep looking at the participants while you welcome them.
- Add a genuine **“Welcome!”** to each group.

Taken from:

www.trainingforchange.org/training_tools/diversity-welcome

SKILLS TO NURTURE

SPENDING TIME TOGETHER

The simplest way to increase understanding is to get to know each other on a personal level. It may sound simple, but don't underestimate the power of a communal evening with good food, music, chats and games. Or a day out together in the mountains or by a body of water. Challenge yourself to bring together a group with mixed backgrounds, make an effort to speak to someone you don't know much yet, or deepen the conversation with an acquaintance. Maybe the conversation will go differently than with your best friend who thinks just like you, but you might learn something new. Building trust is like a bridge, it needs to be built. Then it can help us connect despite differences.



SPEAK TRUTH TO POWER!

While crises deepen, injustice deepens too! Demanding transnational justice has always included a dismantling of existing privileges. In a time where resources are getting more and more scarce, the privileged already feel like they are about to lose. A demand for transnational justice might easily add to this fear.

So we need to get better at communicating our demand for justice.

In some contexts this may mean we need to find new narratives that focus on common liberation and are inviting to people not previously aware of the extent of global injustices.

However, in the face of our active opponents we will need to stay firm, continue to speak truth to power and keep unmasking capitalism's exploitative structures. **Let our values of justice, equity and accountability not get blurry in the face of crisis!**

“

Autochthon* activists and organizers in Europe, like me, need to build strong links to different diaspora communities. Obviously, they know their respective contexts best and can help us to see the world with different lenses.

Workshop Participant

”

* The word is used in Austria to refer to locals with no recent migration biography.

FURTHER RESOURCES



Activism across Borders since 1870. Causes, Campaigns and Conflicts in and beyond Europe by Daniel Laqua



Transnational Social Movements and the Globalization Agenda: A Methodological Approach Based on the Analysis of the World Social Forum by Carlos r. S. Milani and Ruthy Nadia Laniado



Diasporas and transitional justice: transnational activism from local to global levels of engagement by Maria Koinova and Dženeta Kaarabegović



Diaspora and Social Movements: How a Distant Issue becomes Embedded in the Local Milieu of Activism by Joan Coma Roura and Joan Coma Roura



AfriqueEuropeInteract: <https://afrique-europe-interact.net/>



MAï, deux marris by SAVANE FILMS: youtu.be/CYyBcSJ97JU?feature=shared



Das Fest des Huhns by Walter Wippersberg: youtu.be/Hy2PAdzMd-0?feature=shared

“

“Don't make fun of the crocodile
if your feet are still in the water.”

Proverb from Burkina Faso

”



3.4. SOLIDARITY IN THE FACE OF CLIMATE DISASTERS

MUTUAL AID AS AN ANTIDOTE

BROUGHT TO US BY PAYAL PAREKH & JAYDA SAUSENG



We would be fooling ourselves if we didn't acknowledge that extreme weather is on the rise. While we must continue to campaign against the drivers of climate change, we have to simultaneously respond to the ongoing impacts. This is especially important because the impacts are felt unevenly, with the most vulnerable most adversely affected.

While capitalism and individualism got us into this malaise, we can center our resistance to the root causes of the climate crisis by responding with solidarity and communalism.

What does this look like? It means we prioritise the most vulnerable in our communities - those with disabilities, the elderly and children, to name a few. Like a good scout, we are prepared.





We are aware of the emotions that the climate crisis stirs up in us and we understand how we react in tense moments. We make plans in advance that play to our strengths. We don't take on tasks that we lack the skills for because we want to do good, not cause harm. When we centre our values through the crisis, we don't only sow seeds of resilience, but of alternatives, as well.

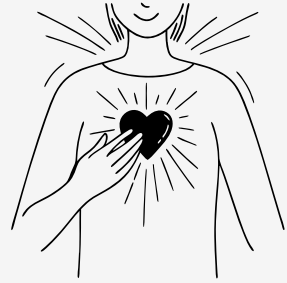
“ Mutual aid is about cooperating to serve community members. Mutual aid creates networks of care and generosity to meet the immediate needs of our neighbors. It also addresses the root causes of challenges we face and demands transformative change.

Victoria Mendez, Disaster Response Fellow at Global Giving

”

INDIVIDUAL METHOD

MOVING THROUGH FEELINGS



This exercise is designed to help participants explore and process feelings about the climate catastrophe (or any crisis/disaster) through movement, writing, or drawing.

Important Notes

- **Wellbeing Comes First:** Only do this exercise if you feel emotionally safe and comfortable. If at any point you feel overwhelmed, you can pause or stop the exercise.
- **Intensity Warning:** This exercise may bring up strong emotions. It's normal to feel things you don't usually notice. Please be gentle with yourself.
- **Ask for support:** if that feels more safe, ask a trusted person to stick around in case you want support.



STEP-BY-STEP INSTRUCTIONS

1. Prepare Your Space (1-2 minutes)

- Find a quiet, comfortable area where you can move freely or sit to write/draw.
- Gather any materials you might need: paper, pen, markers, or just clear some space for movement.

2. Set Your Intention (1 minute)

- Take a deep breath.
- Remind yourself that you are here to gently explore your feelings, not to judge or fix them.

3. Begin the Exercise (10 minutes)

- Choose Your Mode of Expression: Decide if you want to write, draw, move, dance, or combine these methods.
- Lower Your Barriers: Try to relax and let your guard down, as much as you feel comfortable doing so.
- Ask Yourself:
 - What do I feel regarding the climate catastrophe (or crisis/disaster)?
 - Where do I feel this in my body?
 - When do these feelings appear?
- Express Freely: Let your body, pen, or movements express whatever comes up. There's no right or wrong way to do this.

4. Dialogue With Your Feelings (2-3 minutes)

- If you can identify a particular feeling, ask yourself:
 - Is there anything I want to say to this feeling?
 - For example: "I hear you," "You are welcome here," "I will take care of you," etc.
- You can say it aloud, write it down, or express it through movement.





METHOD FOR GROUPS

CASE STUDY ANALYSIS

1. **Form Groups:** Split into working groups of 4-5 people.
2. **Select a Case Study:** Each group chooses one of the prepared case studies to work on.
3. **Read and Review:** Take 5 minutes to read your chosen case study thoroughly.
4. **Group Discussion and fill out the table below**

Discussion Question	Notes
Who were the main actors?	
Who was most adversely affected?	
Who failed in their role?	
Who stepped in to fill gaps?	

5. Analyze by Phase using this chart

Phase	What went well?	What went poorly?
Preparation Phase		
During the Disaster		
In the Aftermath		

6. Prepare to share

Two Case Studies of recent extreme weather events are available on our website: www.skills4crisis.org/#resources



Case Study: Flooding in Ahrtal, Germany, July 2021
Case Study: Typhoon Haiyan, Philippines,
November 2013

“

No one should carry these feelings alone—collective support is not just important, it is essential.

Workshop participant

”

HAVE A PLAN!

In the heat of the moment, it is difficult to make a coherent plan and take complex decisions within a group. You can be most effective when you have taken the time beforehand to define your group's focus and priorities, as well as how you will make decisions. By doing this beforehand you can anticipate possible difficulties that might arise and plan for it. Your plan is like a sturdy frame, supporting you to be adaptable in the moment.



ADAPTABILITY

Often when we are in challenging situations, we tend to fall back on what we know, when what is actually needed is to learn and change quickly. Adaptability is just that; the ability to learn with agility, to be flexible, curious and open, viewing challenges as opportunities. How can we train ourselves to adapt and respond to a new situation as required?

ADAPTABILITY PRACTICE

Whenever you face a challenging situation, see if you can approach it with a “beginner’s mind,” developing as many possible solutions to the situation. Afterward keep track of how you felt during such moments:

- How easy or hard was it to look at the situation from a new perspective?
- How did you cope with uncertainty?
- What helped you to generate and evaluate possible solutions?

Keep track of what worked and keep doing it. With practice it gets easier!

FURTHER RESOURCES



Building Power While the Lights Are Out: Disasters, Mutual Aid, and Dual Power by Various authors



How we could survive in a post-collapse world, Vol.:
(0123456789) by Rost, Stephanie
<https://link.springer.com/content/pdf/10.1007/s44282-025-00160-1>



Just Collapse Activist Platform
justcollapse.org/2022/07/01/a-justcollapse-wtf



Mutual AID Chart:
www.deanspade.net/2019/12/04/mutual-aid-chart



Build Your Own Disaster-Prep Kit by New York Times
www.nytimes.com/wirecutter/interactives/emergency-preparedness-kit-builder



3.5. UNDERSTANDING THE PATH OF PEOPLE ON THE MOVE

SUPPORTING PEOPLE WITH REFUGEE EXPERIENCE IN TIMES OF CRISIS OF SOLIDARITY

BROUGHT TO US BY PAULINA PIÓRKOWSKA
& SANJAR HOSHIMI

Solidarity with people on the move means going beyond charity to build relationships based on dignity, agency, and mutual respect. Drawing from the experiences of the Intervention Shelter of the Kuchnia Konfliktu Foundation and personal refugee perspectives, this approach combines practical support—like housing, casework, and skill development—with the deeper work of dismantling stereotypes, addressing systemic inequalities, and nurturing empathy. In times of shrinking social solidarity, rising anti-immigrant rhetoric, and institutional gaps, it is crucial to center lived experience, listen actively, and co-create solutions. This is both a human rights imperative and a community-strengthening practice, offering safety, belonging, and shared responsibility for the future.

“

There is no ready-made formula for respecting the process of agency and self-determination of the people we support. However, there are proven tools we can draw on.

Paulina

”





INDIVIDUAL METHOD

CHANGING FEELINGS

- Take a moment to think about the past few years in Poland.
 - You may think about the humanitarian crises at the Belarusian border and the war in Ukraine,
 - the initial wave of solidarity,
 - and the gradual rise of anti-immigrant rhetoric.
- Take some notes before you continue to reflect.
 - How have attitudes towards so called “others” shifted,
 - and how do double standards affect different groups of refugees.
- Ask yourself:
 - What emotions do these changes bring up for me —pride, frustration, fatigue, hope?
 - Have these shifts influenced your own readiness to act in solidarity?

NOTE

Apply and change this exercise according to your geographical contexts by changing major events and narratives.

COLLECTIVE METHOD

SAME - SAME. BUT DIFFERENT?



1. **Gather with your group**, organisation and close comrades. Prepare a flipchart and draw a timeline of the last years.
2. **Think back** to the first months of 2022, when a wave of solidarity swept through Poland and parts of Europe towards people fleeing the war in Ukraine.
3. **Recall your own actions, feelings, and observations** at that time. Insert actions, milestones, successes and failures on the timeline. Also recap, how did other actors respond at that time?
4. **Then compare them** with your experiences and the public opinion today. Insert important facts, dates and events which shaped the status quo.
5. **Ask yourself:** What has changed—in you, in your community, in public discourse?
6. **Then write down** three factors that strengthened solidarity back then, and three that may have weakened it since.
7. **Reflect** on what could help rebuild or sustain such openness in the future and what concrete steps your structure can take on. What can you do now?





SKILLS TO NURTURE

CULTURAL HUMILITY

Cultural humility begins with the gentle but radical act of admitting we cannot fully know another person's lived experience. It asks us to stay awake to the vastness of what we do not know, and to approach every interaction with openness, curiosity, and respect. We learn to listen not only to words, but also to silence, gestures, and the spaces between. It is not a destination or a checklist to complete, but a practice we return to again and again—one shaped by reflection, by moments of discomfort, and by the courage to stay with what is unfamiliar. Over time, this humility becomes a bridge: a way to meet others without presumption, to hold their stories as sacred, and to let their truths shift our understanding. It invites us to shed the urge to categorize, and instead to dwell in relationships, where mutual transformation is possible.

PARTNERSHIP MINDSET

A partnership mindset invites us to shift from “helping” to “working with”—from being the sole driver to walking side by side. This means recognizing the wisdom, needs, and visions of those most directly affected, and allowing their voices to lead the way. We move away from a top-down model that imposes solutions, toward one of co-creation, where plans emerge from shared dialogue and mutual trust.

In this space, expertise is not held by one party but emerges from the weaving together of many perspectives. We slow down to listen, to question our assumptions, and to find the solutions that root themselves in lived realities. Partnership Mindset asks us to give up the illusion of control, to honor reciprocity, and to understand that meaningful change comes not from acting for others, but from building with them. Here, collaboration is not a tactic, but a way of being—one that seeds resilience, dignity, and collective power.

“

It's important to use a language of support, not mercy.

Sanjar

”

FURTHER RESOURCES



- **The Crisis Caravan: What's Wrong with Humanitarian Aid?** (2011) by Linda Polman



- **The Human Cost of Fortress Europe: Human Rights Violations Against Migrants and Refugees at Europe's Borders** (2022) by Amnesty International, www.amnesty.org/en/documents/EUR05/001/2014/en/



- **A Tale of Two Borders. Double Humanitarian Standards in Refugee Reception: The Case of Poland** (2025) by Humanitarian Leadership Academy, Konsorcjum Migracyjne, www.konsorcjum.org.pl/wp-content/uploads/2025/05/TALE_of_TWO_BORDERS_DEF_B.pdf



- **Wir Zukunftslosen.** Für eine Bewegung der Zukunftslosen: Bündnisse schließen statt Grenzen! by Johannes Siegmund (German only)



- **Shelter. Home. Community. Toolbox from the Conflict Kitchen** (2025) by Fundacja Kuchnia Konfliktu, www.kuchniakonfliktu.pl/lib/z9flq9/Shelter--Home--Community-mbj7oicu.pdf



- **Nie tylko chronić. Intersekcjonalna odpowiedź humanitarna dla osób uchodźczych LGBTQI+ w Polsce** (2025) by Humanitarian Leadership Academy, Save the Children, Queer Without Borders, Fundacja Kuchnia Konfliktu, www.kuchniakonfliktu.pl/nie-tylko-chronic-intersekcjonalna-odpowiedz-humanitarna-dla-osob-uchodzacych-lgbtqi-w-polsce



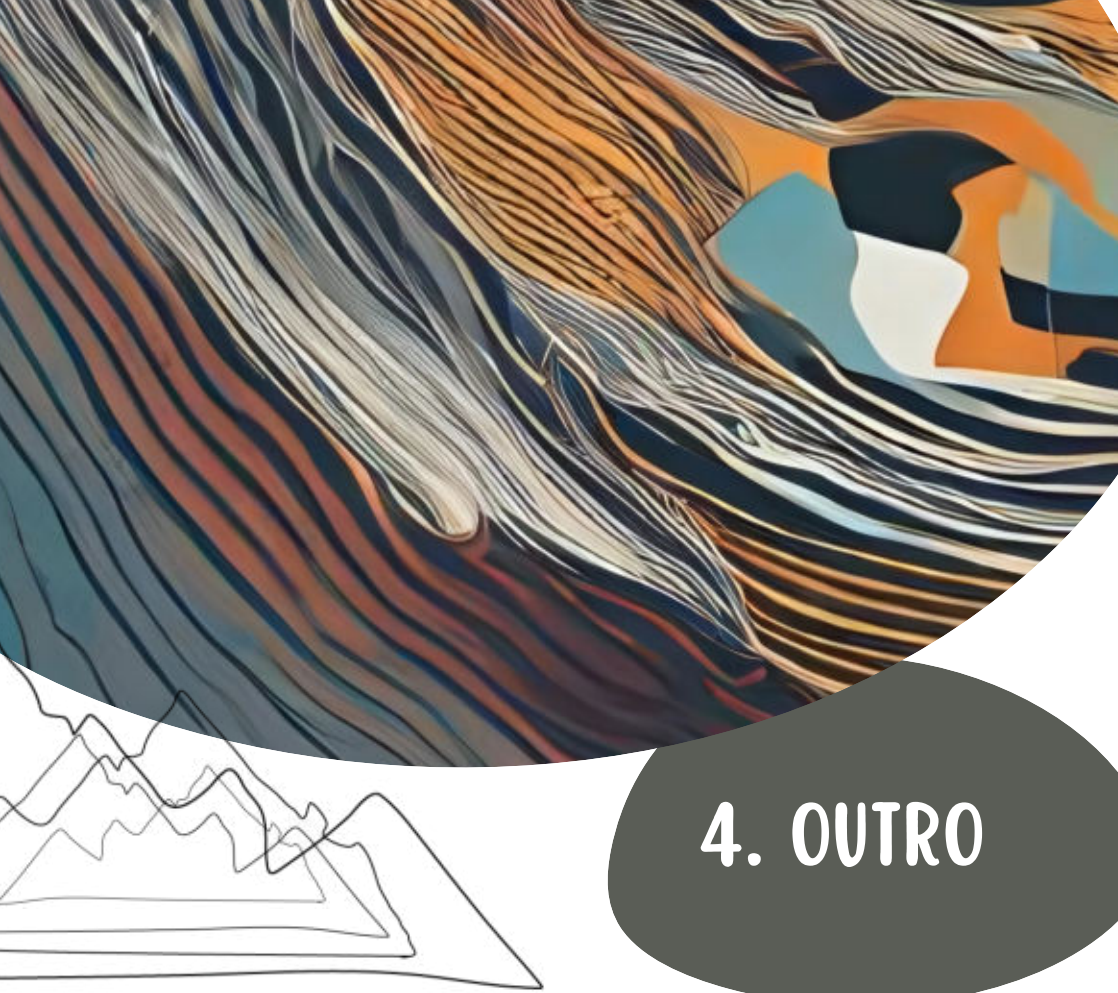
- **Europe Situation: Regional Overview** by UNHCR, www.unhcr.org/where-we-work/regions/europe



Living in uncertainty and legal chaos affects well-being, mental health, and contributes to social inequality.

Paulina





4. OUTRO

It's great that you took your precious time to read or handbook and nurture collective skills together.

You are invited to:

- Listen to our **podcasts** and look on our **website** for further materials and methods: skills4crisis.org/#resources
- And let us know your feedback. Is this workbook useful for you somehow?

4.1. BIOGRAPHIES

These people contribute to this handbook and the project by giving inputs, as facilitators of workshops or as team members. The texts are self-descriptions.

Thank you all for your contribution and collaboration!

Adama Dicko is a musician from Burkina Faso, now based in Austria, whose work channels the rhythms and spirit of the Sahel region. His travels across West Africa shaped a unique style blending blues and reggae into a soulful, personal sound. Through his music, he shares stories of his journey, the landscapes he's seen, and the people who inspire him.

Agata Rosochacka has been working for Stowarzyszenie Czasu Kultury [Time of Culture Association] since 2010, serving as its board chair for the past few years. She also engages in social dialogue and strengthens third-sector organizations and grassroots initiatives. She is active in the areas of refugee and women's rights advocacy.

Aleksandra Kulesza is a political scientist and academic who has researched civil society, the crisis of democracy, and direct democracy. She now works as an educator, social change facilitator, and clown, combining social justice, trauma, and play with healing justice and liberation.

Alice Priori is a community and process facilitator, Art of Hosting practitioner, activist, and dancer. She is the co-founder and coordinator of CitizensLab e.V., a Berlin-based organization driving deep systemic change across Europe.

Anna Kolossova studied ecology and works as a freelance nature educator and in political education. Her main areas of focus are climate justice, criticism of environmental racism, and the prevention of right-wing extremism in nature conservation. Anna is interested in decolonial approaches around nature, climate and land connection.

Barbara Sarnowska is a cultural animator and editor. She is a co-founder of Stowarzyszenie Kuratorów Literatury [Literature Curators Association] and co-editor of *Common Ground: Literature Between the Private and the Public* (2023). She works as the editorial secretary for the quarterly *Czas Kultury* and the biweekly *CzasKultury.pl*.

Camila Schmid Iglesias is an activist, political educator, content creator, and scholar focused on anti-racism, feminism, intersectionality, decoloniality, social movements, diaspora, and Cuba. She produces educational content, gives lectures, facilitates workshops, and supports anti-discrimination work both online (@camelanin) and through organizations like Re-Define Racism and D!SRUPT.

Dean Spade is a professor at Seattle University School of Law who has worked for over two decades to advance queer and trans liberation grounded in racial and economic justice. He is the author of several books including *Normal Life: Administrative Violence*, *Critical Trans Politics* and *the Limits of Law* and *Mutual Aid: Building Solidarity During This Crisis (and the next)*, and he produced the documentary *Pinkwashing Exposed: Seattle Fights Back!*

Fine is part of Educat Kollektiv and works from Berlin. They hold workshops and seminars that combine methods of group pedagogy and team building with topics from critical political education and anti-discrimination. Fine is a certified trainer for Youth education and experiential outdoor education. Furthermore, they are active for the liberation of Western Sahara.

Firoozeh Farvardin is a feminist scholar and activist based in Berlin and Vienna. She was born and raised in Iran before moving to Europe. She studied sociology in both Iran and Germany and has actively participated in grassroots movements and initiatives primarily related to feminist and refugee struggles. Currently, her research and activism concentrate on gender and sexual (counter)strategies and feminist utopianism under authoritarian neoliberalism, particularly focusing on the Global South(s).

Friedrich Gabel is a research associate and project manager at the International Center for Ethics in the Sciences and Humanities (IZEW) and is team leader in the field of ethics and civil protection. He studied philosophy, educational science as well as applied ethics and conflict management at the Friedrich-Schiller-University in Jena.

Giulia Orlandi is an urban planner focused on urban sociology, is deeply involved in social-political processes and regenerative activism. As a part of CitizensLab and in Collective Care Berlin, they explore alternative learning through unlearning.

Jayda Sauseng is part of the Skills4Crisis project team. They grew up in Austria, are white, and have an academic background. Their main task is networking and establishing international cooperation for the partner organisation Humus, as well as organizing the skills share event Tipping Points.

Katrina McKee grew up in Germany and the US. She became politically active at the age of 14, first in climate justice groups in Cologne, later in anti-racism work, especially in anti-deportation struggles. Katrina is involved in abolitionism and decolonial practice and gives workshops on these topics. She is a gardener, has founded an urban agriculture project in Cologne, and is the mother of a young son. Katrina is *white* and female.

Laura Grossmann is an activist for anti-fascism and climate justice who offers trainings, facilitation, and consulting for political groups through “Humus – fertile soil for change.” Raised in Austria, she has lived, worked, and studied there as well as in the UK and Madagascar, and also works as an organization developer and in education.

Maria studied something related to media, journalism and marketing and has been committed to queer feminism, solidarity economy, grassroots revolution, transnational remembrance work and self-administration for many years. Her main areas of work at Educat Kolektiv since 2022 include everything related to money, Think Big, public relations and, most recently, digital accessibility.

Masha moved to Germany in July 2023 and joined our collective in the fall. In Belarus and Georgia, she is involved in informal education, human rights activities, and remembrance work. She is now active in the collective in Dresden and has accompanied two of our major projects on remembrance work, “Cultures of Remembrance” and “Queer Identities in Darkest Times.

Pablo Jiménez Cea has a Master’s Degree in Sociology and is a teacher of History and Social Sciences. His main research interests are related to radical social criticism, new readings of Marx and the critical analysis of contemporary social struggles in the context of the capitalist crisis.

Paulina Piórkowska is a street outreach worker and board member of the Kuchnia Konflikty Foundation, which supports people on the move in Warsaw through humanitarian aid, integration programs, and education. She speaks on the migration context in Poland, the changing role of NGOs, and the daily challenges migrants face.

Payal Parekh gave up her scientific career as a climate scientist in 2008 to focus on climate activism. She has developed winning campaigns across the globe, having worked with global NGOs to local grassroots movements from her native India to Switzerland, where she now resides. Payal is an expert on campaigning, mobilising and organising. She writes articles and leads trainings on how to create the necessary conditions for social change from a decolonial perspective.

Sanjar Hoshimi, a refugee from Tajikistan, is an IT mentor, educator, and digital marketing specialist who founded CodeYourPath and Digiteria to empower migrants and refugees through technology and digital skills.

Tagvi is a translator, editor, and conflicts researcher based in Germany, fluent in Russian and English, with extensive experience in activist and academic translation and interpreting. Valuing autonomy, they teach themselves essential medical and survival skills and share this knowledge with others.

Zlata previously worked in harm reduction and coordinated an AIDS service organization for children and teenagers in Russia, while also engaging in animal rescue and collective restaurant projects. After fleeing to Georgia, she has lived in a rural commune focused on autonomous living, food growing, animal rescue, community support, and teaching permaculture, while advocating for developing survival and health skills in preparation for future crises.

4.2. FURTHER RESOURCES

DIVING EVEN DEEPER



TO READ

- **Emergent Strategy: Shaping Change, Shaping Worlds**, By Adrienne Maree Brown
- **Friedliche Sabotage**. steady.page/de/friedlichesabotage/posts
- **Hope and Vision in the Face of Collapse – The 4th R of Deep Adaptation** by Jim Blendel. jembendell.com/2019/01/09/hope-and-vision-in-the-face-of-collapse-the-4th-r-of-deep-adaptation
- **Loosen the rope. Climate collapse & rise of the far right; what can go wrong? A zine for the European Climate Justice Movement** by Gastivists Collective. drive.google.com/file/d/1DoL1g4f7sQ5tAutMqagUb7qnQ7f-NlKR/view
- **Organizing in Crisis: A curriculum for community organizers** by ECON and others drive.google.com/file/d/1-YEwvwrO8g86HhOSu5trTaA6X4yZSdJ5/view
- **Solidarisches Preppen: Zusammenbruch und Zusammenhalt** by Johannes Siegmund (German Only) nd-aktuell.de/artikel/1191723.klimabewegung-solidarisches-preppen-zusammenbruch-und-zusammenhalt.html
- **Welcome to the age of collapse culture** by Richard Hames crudefutures.substack.com/p/welcome-to-the-age-of-collapse-culture
- **What is societal collapse and why does it matter?** By Dr. Daniel Steel, Dr. Amanda Giang and Dr. Kian Mintz-Woo beyond.ubc.ca/what-is-societal-collapse-and-why-does-it-matter
- **Zwischen friedlicher Sabotage und Kollaps. Wie ich lernte, die Zukunft wieder zu lieben** by Tadzio Book (German only)
- **КУЛЬТУРА Отменить ЗАБОТЫ (Culture of Care)**. A zine about abolition and restorative justice based on the ideas of “Fuck the Police Means We Don't Act Like Cops to Each Other” (Russian only) cryptpad.fr/file/#/2/file/BQgg4LITaaUR1uSemKdYvoit



TO WATCH

- **Critical Collapsology - Theory and the Ends of Worlds 1/4** by Richard Hames & The New Centre for Research & Practice youtube.com/watch?v=nGcm2mwUDEc
- **Rette sich, wer kann - wie der Katastrophenschutz für Menschen mit Behinderungen versagt.** By andererseits (German only) youtube.com/watch?v=DHJ2CHSBzXw



WEBSITES

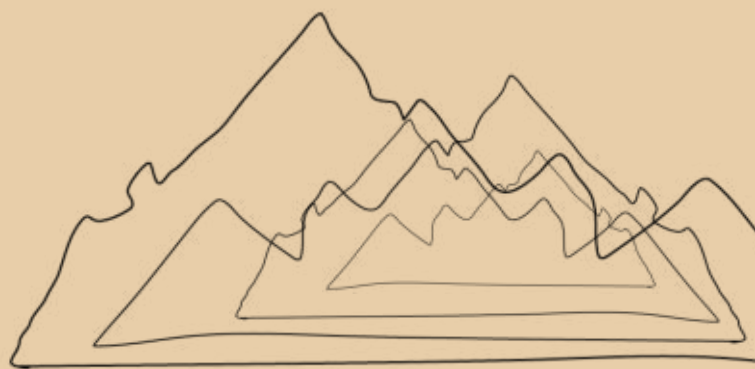
- **Teia das 5 Curas Latin American Indigenous Network:** t5c.com.br
- **South American Indigenous Network Emergency Fund:** gofundme.com/f/south-american-indigenous-network-emergency-fund
- **Tekosin Anarchist**, anarchist collective in the northeast of Syria tekosinaanarsist.noblogs.org
- **Burnout From Humans:** burnoutfromhumans.net
- **The Undergrowth:** undergrowth.world
- **Partnership for Inclusive Disaster Strategies:** disasterstrategies.org



FEEDBACK FOR US

If you have questions, ideas, or criticism on our work, please feel free to reach out and let us know!

Reach us through: skills4crisis@protonmail.com



SKILLS FOR CRISIS



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