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Investigating and transforming resonance (RESet)

Abstract

The article refers to the crisis of democracy and representation. It is going to present how new educational approaches might strengthen the cohesion of modern societies. Looking at the example of socially disadvantaged (deprived) groups (in this case long-term unemployed) we research individually experienced breaks/frictions with the society, which i.a. are reflected in tendencies towards isolation, apathy and radicalization. We assume that (positive) experiences with resonance foster the integration of the individuals within the society and their identity. Succeeding in giving this group the perception of resonance and affiliation might contribute to stabilizing democracy. This contribution will highlight the practical and theoretical implications and illustrate how customized, (digital) tools for educational practice might strengthen societal participation.

keywords: unemployment, social inequality, (political) adult education

Content

- 1.The need for social cohesion and resonance as its precondition3
- 2.Resonance theory.....4
 - 2.1 Resonance as a relationship mode to the world4
 - 2.2 Analysis of social resonance conditions5
 - 2.3 Political attitude as an indicator of societal resonance and alienation tendencies.....6
- 3. The transfer into practical research – understanding and creating resonance7
 - 3.1 Resonance destruction by unemployment7
 - 3.1.1 Jobless and social marginalization processes.....8
 - 3.1.2 Jobless - The need for differentiation9
 - 3.2 Conditions of a Resonance Concept..... 10
- 4.Survey and practical experience 11
 - 4.1 Gaining informations 11
 - 4.2 First empirical experiences..... 12
 - 4.3 First insights..... 15
- 5.Transfer and Outlook 15
- References..... 16

1. The need for social cohesion and resonance as its precondition

In our research project RESet at the Center for Labour and Political Education (zap) at the University of Bremen we look at the current crisis of democracy and representation in Germany. From this we investigate the results of individual and societal frictions as well as experiences of exclusion and marginalization within the society. (Decker 2016; Bofinger et al. 2012) We recognize a strong connection between societal and political exclusion on the one hand and (in-)stability of employment relations on the other. For instances as results from digitalization of work, increase of atypical employment, growing precarization and the lasting risk of unemployment and hence risk of poverty and still the impact of the 2009 financial crisis. (Featherstone 2014; Gies 2018: 263 ff.; Marginson and Welz 2015; Schäfer and Streeck 2013) We analyze the relation of persons towards their unemployment and towards the democratic system in the context of Hartmut Rosas resonance theory. Following the empirical studies we aim to highlight possibilities of (political) adult education to react and change current developments. The concept “resonance“ comprises a certain modus of relation of each individual towards their environment, like political structures, workplace, civil society or simply towards other individuals. It is a reciprocal answer-relation, meaning both sides act with their own voice and reacting to each other. The opposite of resonance thus is alienation. We expect that the postulated political crisis emerges both from a rising alienation - in the sense of the two sides not recognizing and understanding each other - and individually lacking participation of citizens – resulting from an absence of competences and/or missing engagement from institutions. Increasingly both sides do not recognize each other and will not foster the necessary reciprocal answer-relation. (Rosa 2016: 298) We see continuous and stable employment relations as one central factor against alienation within the society. It is - seen as standard employment relation - providing material resources, delivering capabilities, offering interactions and possibly meaningful work activities. Thus, endowing the individual a position and identification within society. The loss of work or even a precarious situation compromises (or even cuts) these possibilities of being part of the resonance relation. (Rosa 2012) Failing to balance the role of work through other social and cultural spheres individuals tend towards isolation, apathy and radicalization against society.

The diverse social status groups are affected differently. Especially unemployed, people in precarious situations and people bound to the low-wage sector bear a higher risk of feeling (and being) excluded and marginalized from society. (Dörre et al. 2013, Bernhard 2016) If we look at personal experiences, we can see that being hardly equipped with material resources, having hardly securities to plan ahead and often without representation, have a huge impact on self-efficacy. One reason could be that precarious work relations won't lead towards the nexus of voice and entitlement – meaning the comprehensible entanglement of articulating ones interest (voice) and gaining on the other hand effective rights and obligations (entitlement) on democratic terms. Without that nexus decisions are

likely not representing one's own interests. And in general societal developments can't be perceptible and acceptable, which would be the core for a functioning relation between individual and society. (Mückenberger 2010)

Thus, I will give in this paper a short overview about the resonance theory, the need to understand alienation and exclusion experiences for long-term unemployed and how RESet aims to gain new perspectives by working with persons affected. Thereby developing educational approaches, especially with regard to the labor market and societal/political participation.

2. Resonance theory

The German sociologist Hartmut Rosa (2016) introduces the concept of resonance (Resonanz) to describe the relationship between subject and world. The world presents itself as an infinite variety of excerpts, which surround the subjects and in which they move. In the following, we describe our understanding of the theory, our interpretation of the world as a political and social system and why it lends itself to the construct of resonance as an analytical instrument of social relations.

2.1 Resonance as a relationship mode to the world

World excerpts convey themselves to subjects through concrete tangible objects as counterpart, for example, they can be other people, but also institutions, objects, nature, the universe or one's own body. The subject thus enters into a resonance relationship with objects that represent a specific world clipping. It is "a form of world relationship formed by affection and emotion, intrinsic interest and self-efficacy expectation, in which the subject and the world touch and at the same time transform each other." (Ibid.: 298, translated by PG) This reciprocity of being affected is a condition for the success of the response, in which both sides communicate and which differs from the mere echo. It is assumed "that the world and the subject are sufficiently 'closed' or consistent to speak with their own voice, and open enough to be affirmed or attained." (Ibid.: translated by PG) The appropriation of the world with successful resonance expresses in encounters or touches where both sides can change each other at the moment and in a sustainable way. (Rosa 2017: 24)

The opposite is alienation (Entfremdung), which describes an indifferent, unconnected or even hostile relationship between world and subject. It arises where a resonance relationship is completely silent, where the transformed world clipping no longer responds or where the subject turns away from it. (Rosa 2016: 317) If individuals maintain no or only inadequate relationships in the social world, they eliminate exchange and confrontation with different perspectives and thus turn towards isolation. For Rosa, this extreme form of alienation even represents an explanation of the mental illnesses of burnout. In this state, the subject is e.g. still part of a family, is engaged in gainful em-

ployment or belongs to an association, but there is no contact in these relationships anymore, it is no longer affected and does not experience self-efficacy. The world and the subject therefore appear equally as pale, dead, and empty. (Ibid.: 316, translated by PG) The consequences of this development are fatal not only for the subjects, but as fractions and alienation processes they structurally find themselves in different social groups with other parts society, social cohesion is ultimately reduced.

2.2 Analysis of social resonance conditions

We assume with Rosa that a modern society in its relevant realms is subject to the process of acceleration. (Rosa 2005: 153 ff.) Which is why it is only able to dynamically stabilize, "it maintains the institutional status the (economic) growth that needs (technical) acceleration and (cultural) innovation". (Rosa 2018: 14 f, translated by PG) Democracy as a central resonance promise of modernity appears to be particularly threatened.

"Democracy is a resonant idea; their promise is to allow everyone to make their voice heard. [....]. That is why democratic processes are inherently time-consuming, and more so, the more pluralistic the societies become and the more complex the problems become. Markets and the media, however, have different, faster speeds of operation and that leads, in particular, to a desynchronisation of the economy and democracy." (Rosa 2017: 21; translated by PG)

A functioning democracy, as the foundation of social cohesion, must enable the subject to express his voice and be able to hear it. In addition, both the contact with (political) world, as well as experiences of self-efficacy in the subject and finally mutual transformation arise. The loyalty to society and the interest to get involved in it increases thereby. (Liebert 2011)

A conscious relationship with the environment (Umwelt) represents a resonance experience for the subject. These experiences are repeated again and again, finally they become a resonance axis. ("Resonanzachsen") (Rosa 2016: 296) These can be individual, but typically form in culturally established resonance spaces of society. Examples are family, politics, paid work, school or religion as typical spaces of our society in which the subjects discover or expand their resonance axes. (Ibid.: 331) The analysis of resonant relationships in these spaces enables us to identify more general barriers to larger social groups that stand in the way of positive experiences. It is one of its central components that the resonance theory looks not only at the individual experiences, but also at the social conditions under which resonance axes form and stabilize.

2.3 Political attitude as an indicator of societal resonance and alienation tendencies

What does it mean when larger subgroups of society experience the political resonance space as blocked? We conclude that the negative experiences and perceived experiences do not only affect the micro-level of individuals - who are no longer able to articulate or enforce their own interests politically. But the exclusion of entire status groups, threatens democracy as a Whole.

At this point our expectations from resonance theory and political cultural research can be brought together. It allows a deeper analytical view of individual development processes, their consequences for the political attitude and thus for the approval or rejection of the current democracy. The lasting stability of a political system is dependent on the support of its citizens, whose attitudes and value orientations are reflected in it. (Pickel and Pickel 2006: 52) At the same time, the performance - the actual functioning of the system - has an effect on the general satisfaction of the subjects and their individual perception of democracy. (Lange 2016: 190) Exclusion experiences, e.g. by educational distance, on the other hand have a negative effect on the consent and participation in democratic processes, as the affected repeatedly perceive this as alienation. (Rosa et al. 2018) Democracy comes under pressure as the biggest resonance promise of our society. With the exploration of the political attitudes and the concrete resonance experiences of individuals we hope to draw conclusions on the cohesion in the society.

3. The transfer into practical research – understanding and creating resonance

Subject-oriented approaches usually identify in decreasing political participation, a misconduct of the individual and an educational and information deficit which can be corrected by conveying corresponding information, e.g. more political education, differentiated media coverage, continuing education or attractive approaches of political education. (Frech and Juchler 2011) System-oriented approaches recognize a failure of the political system and inadequate political and social participation (Arzheimer 2002) and accordingly call for the transformation of the social and political system as well as extended co-determination possibilities, e.g. more referenda or lowering the voting age. (Hurrelmann and Schultz 2014)

The resonance concept focuses on the interaction between the subject and the system on both levels of action and, moreover, can counteract crises practically. Research projects such as RESet seek to link scientific understanding with practical transformation. Our social science investigation aims at the actual state and wants to formulate, with reference to Rosas resonance theory, answers for the practice.

In terms of transfer, we can build on various cross-cutting issues that are related to a crisis of democracy and disenchantment with politics, leading to alienation between politics and citizens. Furthermore, practical answers to our research in several social relationships can also lead to a general feeling of resonance, i.e. a new perspective on shared responsibility for social cohesion. In order to develop as specific measures as possible in practice, we continue to focus on the unemployed.

3.1 Resonance destruction by unemployment

In essence, we rely on the thesis that paid work is the central prerequisite for the ability to autonomy of man. (Negt 2014) The loss of a job, on the other hand, is perceived from the perspective of the subject "as a paradigmatic 'destruction of resonance' in view of the world relationship of subjects in capitalist societies" (Rosa 2012: 417, translated by PG). Anyone who has to accept a loss of gainful employment loses "interaction partners, resonant areas of activity and tasks and thus potentially meaning and position in the world". (Ibid., translated by PG) As a result, in this process individuals also perceive themselves as excluded or de-estranged from other areas of society. In order to understand the functioning of resonance spaces, we focus on the adult unemployed for the investigation, analysis and implementation - primarily taking into account the perspectives of long-term unemployed.

3.1.1 Jobless and social marginalization processes

With the existing resonance destruction, we assume that the unemployed represent a marginalized status group for whom the potential for integration sinks, new risks and precariousness become established, and a stigmatization that is publicly effective. This affects both external and internal forms of marginalization and discrimination.

Particularly in the case of external marginalization effects, it becomes clear that in addition to the devaluation of the unemployed, a homogenization of this group is being undertaken. It leads to an exclusion of social affiliation and participation, which are the social foundations of a democratic society. (Kronauer 2007: 4) Additionally, great effort from the individual is required to leave this group.

Negative internal developments among unemployed individuals reinforce these marginalization effects. For example, the unemployed have less economic capital. (Bernhard 2016) A lack of cultural, symbolic and social capital is also expressed by the lack of self-esteem and low resources for political participation. (Honneth 2011) A further point is that the group of people with low qualifications and people with a migrant background are overrepresented. They are already less involved due to other exclusion mechanisms and who are at an increased risk of becoming "losers of society". (Weber and Weber 2013, translated by PG) As a further component, the experience of social exclusion through unemployment leads to psycho-social and health consequences. (Kieselbach 1998, Paul et al 2006,

Promberger 2008: 10ff.) Thus, the marginalization is already so extensive that the assignment to this group results in a co-construction / self-stigmatization of the status group (Rogge 2018: 99 f.) All this means that receiving unemployment benefits (in Germany called SGB II) is perceived as a stigma. What also shows that with about 34% - 43%, a high proportion of persons entitled to benefits in Germany does not claim at all. (Bruckmeier et al. 2013: 23)

We conclude that unemployed – receiving benefits – experience multiple-layered exclusion processes. They are entering a process of marginalization that undermines social cohesion and impedes a functioning response relationship (Antwortbeziehung) between this group and society. (Dörre et al., 2013: 40ff, Voigtländer 2015: 22; Grimm et al., 2013; Hirsland and Ramos Lobato 2010) In addition to research, practical answers must be given to this social development become.

3.1.2 Jobless - The need for differentiation

Unemployment is a key reason that can lead to a social break. A decoupling of democratic processes may have additional conditional factors. Decisive for our approach is that there is no determined direction of development for a status group, but positive and negative experiences are repeated in parallel processes. Only from this repetition do certain participation / alienation behaviors arise between subject and society. Therefore, the differentiation between different groups of unemployed is necessary. They contrast both in their perspective on gainful employment and in their access to the labor market through social networks. For example, jobless people vary between precarious but promising job prospects and low prospects with a high level of experienced exclusion in the labor market. (Dörre et al., 2013: 131 f.) Differences are also evident in access. Here, Castel distinguishes the situation of subjects between 1. integrable with social network, 2. precarious with uncertain relationship and 3. decoupled with porous social network. (Castel 2000: 360 f.) This classification is based on social and individual factors such as the occupational biography, the social commitment or the family. (Dörre et al 2013: 131 f.)

In summary, the SGB-II, state benefits, manifests itself for the persons affected as a social stigma and an exclusionary experience, as well as a break on an individual-biographical and societal level. (Fuchs 2012: 8) With reference to this, development processes that decide on further social participation opportunities start. Especially in a dysfunctional space, e.g. Resignation on the job market and a porous social network can lead to repetition. It is precisely these experiences and development processes that must be addressed in order to counteract current crises and upheavals with new forms of social participation. A differentiated view on dealing with the (long-term) unemployed and researching breaches with society is necessary.

3.2 Conditions of a Resonance Concept

The alienation and the decoupling of democratic processes is opposed to the concept of resonance in order to get back a constructive view of society. In particular, dysfunctional spaces in which interactions do not work and these groups do not meet are to be transformed. They are opposed to new responses. This is done on the basis that people have the **ability** to participate; it needs an impulse to **want** the exchange, which must be intrinsically given; and society must ensure the openness that changes **can** be made through participation. (Partetzke and Klee 2016, Reutter 2010, Schreiber-Barsch et al 2005, Herrmann 2017);

The "ability" aims at empowering people. Pickel (2012) notes a shift in political participation from representative democracy to civil society, e.g. through increased digital communication about politics, increase in online petitions and more citizen initiatives. These increased digitally supported participation opportunities are mostly used by people who are already participating. (Ibid.) An educational practice should empower "to deal with structural changes and uncertainties, including both creating awareness and generating agency." (Bonna 2016: 40; translated by PG) The starting point could thus lie in an education oriented at political maturity (ibid.: 236; translated by PG), and then embedded more generally, as described by Amartya Sen and Martha Nussbaum in the capability approach, in a capacity for societal skills to create participation and self-efficacy. (Sen and Nussbaum 1993) Due to technical advances, this should logically be done via a digital and analogue format.

Since empowerment cannot be enforced, "wanted" participation plays a central role. Essential factors for this are the family environment, the social milieu and correspondingly experienced frequency of resonance and alienation experiences. This creates for the subject an anticipation of the future, which in turn is crucial for a willingness to learn and to develop. (Holzkamp 1995) Involvement in social engagement can therefore be promoted through shared and common experiences and forms of recognition. Through these activity one experiences collective identities, particularistic relations, solidarity, mutual helpfulness and forms over it close social networks.

In the social environment this means: "Social cohesion in democracy is not a fact and not an attainable end goal, but a political-social process, supported by social-moral, everyday collective attitudes and behaviors." (Jaschke 2009: 7; translated by PG)

Ultimately, the "can" describes the possibility to not only formulate interests and needs within society but to represent and defend these. This is archived in social decision-making processes when one's own interests are perceptible and acceptable to the subject. (Hirschman 2004, Mückenberger 2010: 39 f.) As noted earlier, we consider this as a resonance relationship in which the mutual transformation through reciprocal adaptation is firmly established. (Rosa 2016: 312) This creates social cohesion as a connection between the members of a society and their respective dependent relationships

of loyalty and solidarity. (Durkheim 2016) Currently, the question arises whether the "digitization of the social space is changing social exchange. Thus, communication and interaction in society takes place physically, digitally and as a hybrid mixture. (Meine 2017: 28 ff.; translated by PG) Given this new complexity, it remains unclear how one's own interests are perceptible and acceptable.

4. Survey and practical experience

To verify our assumptions and expectations, we need relevant data from the target group. In particular, to grasp the reasons for breaks and respective experiences of exclusion of the defined group of persons, to classify individual development processes and to be able to refer to social and political participation and, ultimately, social cohesion in the sub-project / system interface.

4.1 Gaining informations

For a standardized questionnaire survey with persons receiving benefits, structurally different regions in north-western Germany were selected in order to collect socio-demographic and biographical data as well as to make a political and social assessment via specific questionnaires (Beierlein et al., 2012). Access to the subjects was through various educational measures funded by the labor administration.

With a subgroup from the quantitative survey, topic-centered interviews are conducted in an open discussion situation (Schorn 2000: 3) in which experiences of biographical and social disruption are worked out and put into relation with resonance experiences.

This serves to identify and analyze specific resonance spaces and individual action patterns. In addition to fractions, already existing competencies and self-efficacy experiences should be emphasized.

4.2 First empirical experiences

A first look at the interview material illustrates that the target group of beneficiaries is very heterogeneous. These differ in particular with regard to their perspectives as well as their future conceptions, their value assessment of gainful employment as a social must and their social environment. This is reflected in particular by very different opinions and attitudes of the respondents on the relevant topics within the framework of our research project. A section of the individual's perceptions and experiences is presented.

From a subject-theoretical point of view, it is often assumed that in the marginalized group of benefit recipients there is more and more political disillusionment. The interviews show that there is an assumption that the behavior of politicians or their protagonists is difficult to understand. However, opinions on influence and self-efficacy in politics are heterogeneous. In part, politics is perceived as a

non-influenceable space that cannot be designed for the "individual": "I can only vote if I know what to choose." (Interview: D1, translated by PG)

In addition, it is emphasized that integration - e.g. of escaped persons - without political action cannot succeed and politics must pursue a socially relevant order of action. "[...] without politics you cannot integrate [...]" If you want to change something, you have to do something. [...] I wish that Germany looks a bit further [...] in the future. "(Interview: D6, translated by PG)

Another component is the question of participation and participation. In this context, both political and social commitment is the focus of the investigation. Are options for change fundamentally perceived and, if necessary, are experiences linked with self-efficacy? Is the resonance theory applicable? Commitment is exercised among the respondents primarily in the family and / or direct social environment, rather than being socially or explicitly politically oriented. The following quote shows that voting behavior can change with the change in the personal network, here the resonance axis family, because an impulse was accepted.

"I: Do you engage in any way?

B: No, I do not want that either, [...] before I met my husband, so the last eight years, I've never voted, because I said, it does not matter anyway, no matter what I choose because they bet Anyway, theirs goes through what we do not want anyway. However, my husband is of the opinion that I should still vote, no matter what I choose, I set a sign with it. At least that's not the direction the AFD should go. So! And he's right about that. "(Interview: D3, translated by PG)

The attitude towards social engagement is changeable, but essentially dependent on the personal environment and socialization. However, the benefits can also be characterized by the fact that one can perceive a direct success of his (personal / social) commitment (self-efficacy), as in the case of interviewee D5, who has created a free artistic leisure program financed by donations.

"Whether it is crafting or painting and they get recognition from us. Too, we have time. We are also very quiet and listen to them. Sometimes, when they know us better, they also tell us things. But that's the recognition, no. Support, how they do that and a bit it is, of course, we also have an order. They'll learn that a bit, our rules. [...] but the most important thing is recognition and to take them as they are. [...] Self-confidence is strengthened. "(Interview: D5, translated by PG)

In addition to these forms of engagement, our assumption is that beneficiaries of benefits are increasingly pushed to the margins of society by complex exclusion processes. In order to be able to verify this hypothesis, the interviewees were asked about incisions and experiences that were of personal relevance to them. Some interviewees cited societal events, such as the "turning point", as a profound experience that rearranged their lives and forced them to leave their old life behind for a variety of motives.

"[...] And I was born and grew up in the former GDR. And that's why the turnaround has been a big turn in my life. Partly positive and some negative. [...] unfortunately it has changed so much that work was in short supply. That's why at the age of 16 I had to take the step into self-employment [...] and started my education. [...] I live here now, I work here. They said, I come from over there. [...] So, you were nowhere at home anymore." (Interview: D3, translated by PG)

Other respondents, on the other hand, strongly reflected family experiences, which in their description lead to a dysfunctionality of a resonance space, to extreme multidimensional breaks and initial situations in individuals.

I: May I ask you very briefly, what sort – so to speak – do you have any form of breaking point? Anything why you retired? Or what was that?

B: No, I was first ... mental problems.

I: Okay.

B: Yes. Strong alcoholic alcoholic by the er loss of my child.

I: Mm okay mm.

B: Then very er... beat up by my ex-husband ... and

I: Okay.

B: two of my ex-men. " (Interview: B2, translated by PG)

In the interviews we thus experience a wide range of resonance experiences covering all areas of life and phases of life. It is difficult now to reduce to a research area. In our first empirical experiences, the focus is on participation opportunities. These are significantly influenced by monetary resources, thus exacerbating the experience of exclusion, as shown in the following quote.

"Yeah well, lots of stuff where you could really do something, a lot of money then [...] of course it also often makes you stay at home, right now in the winter months you cannot even say then you grab the bike and then go on a bike ride, go somewhere and that restricts [...] you." (Interview: C3, translated by PG)

As described, all respondents participate in labor administration measures. The experiences with actors of the labor administration (job center or agency for work) are also perceived very differently as resonant relationship. For example, increased pressure is being exercised to fulfill its obligations as a beneficiary.

"If you want something from them, it always takes a long time. Then you sometimes have the feeling that they push it from one hand to the other hand. But if they want something from someone, then it must be done the day before yesterday." (Interview: C3, translated by PG)

In addition, it is stated that within the labor administration it depends on the respective contact person and that both one's own behavior and behavior are just as important for an answering relation-

ship as that of the opposite. "But in general um. It may also depend on what kind of clerk you just have, how to act. "(Interview: D1)

From these mentioned difficulties and the lack of mutual transformation, the interviews also show approaches to overcoming fractures. This can be done in various ways, if there is a will to change. The following quote shows that a psychotherapy was used as a resonance place, in order to be able to go back into a "response relationship" with the job center and get help.

"At the time, I also had a lot of problems with my life partner, and my physiotherapist saw that there, and he made sure that I, there are also psychologists (I: mh), and then I went there. men (I: mh). Since I have twice a week then talk therapy which has helped me very much, that I just get my self-confidence again, because I felt useless (I: mh). Because I could not do anything (I: yes). Bringing laundry together was hell for me. [...] And the support of my partner was not there at that time either (I: mh) and that was such a very, very, very serious break for me (I: Okay). And then I was here (I: laugh). Got to meet woman [x] and my employment agency which is great (I: Okay) and then sent me here, said: 'Go there, listen to this (I: mh) maybe that's for her.' And then she showed me what I could do. "(Interview: B1, translated by PG)

While psychotherapy emerges here as a creation of individual self-efficacy, upstream resonance education could at the same time begin as a place of knowledge generation about society as well as a place of visual encounter. This means that a constructive-creative view of society and its political contexts is presented through a resonance-education practice and ways of influencing it can be shown.

4.3 First insights

Our first insights reveal personal perceptions and experiences of the target group. For our research and the understanding of the resonance relations different tensions can be taken up. On the one hand, unemployment causes a change in resonance space (Resonanzraum), that is, access to social interactions. At the same time, unemployment is a break that leads to barriers to participation and social access.

From the insights we gained through interviews, we interpret that there is no lack of reference to society. However, some groups enter into exchange with little or with false reservations with other groups of people and institutions. Structural challenges in participation to social access are lack of material resources, low educational opportunities or lack of "family role models". Conversely, most institutions, politicians, social organizations, etc. fail to approach the opinions and fears of allegedly alienated individuals. Dysfunctional resonance spaces are the decisive obstacles here, for the failure of the mutual transformation. The non-participation is an expression of repeated mutual disap-

pointment. Exploring the conditional factors for successful resonance allows an extended perspective. Among other things, it shows social and democratic (resonance) promises.

5. Transfer and Outlook

The goal of our project is, on the one hand, to incorporate the gained insights into educational practice and, on the other hand, to stimulate cooperative knowledge production about society through the initiation of resonance formation processes. Based on the theoretical foundation, our assumptions and the empirical results, exemplary training measures for beneficiaries will be piloted. New educational approaches, forms and educational formats, learning settings and interaction methods as measures and modules can be used to determine (and evaluate) whether the construct 'resonance spaces' opens up new opportunities for participants, their social integration and how to social cohesion is increased by participation. The aim is to strengthen self-empowerment, intrinsic motivation, identity formation and interest articulation of participants for interaction and other social contexts, and to establish them as the reference point for scientific transfer research. In addition to benefit recipients - as the primary target group of the project - the new approaches and formats will also be extended to other groups of participants (such as young people, persons with migration or flight experiences) during the piloting phase. Continuing education should enable a positive experience of resonance spaces and be experienced as an opportunity for (re-) integration into society. Through new or different approaches and the necessary sensitivity (such as mutual appreciation, trust, mutual self-efficacy experience) the repeated negative resonance experience should be interrupted and education of educationally disadvantaged people should not only be experienced as a zone of alienation. (Rosa et al., 2018) At the same time, this approach gives rise to the hope that sociological knowledge can be linked to individual and collective challenges of everyday life and that approaches can be made that strengthen the ability to reflect on society.

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