



# COURAGE

Discover and Use Your Skills and Civil Courage

A new way of empowerment for young disadvantaged adults in Europe

**Me and my Courage Self Study Manual for Trainers**

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## Introduction

### „HOW WOULD YOU DESCRIBE/RECOGNIZE A CIVIL COURAGED PERSON?“

*A person who intervenes courageously, where others look the other way, a person who has the courage to address injustice directly – in short a person who does not think very long before he reacts.*

*Sarah J. Theaterpädagogin, Dortmund, DE*



*Someone with a clear goal, to stand up for the right thing without being dogmatic, who is respectful but stands up for his convictions.*

*Alessandro C.,  
Birmingham, GB*



*A person who is willing to intervene, protects weaker people, raises his voice when something is wrong, when something is unfair, discriminatory, who speaks up and is not afraid of being publicly exposed.*

*Helmut K., Wien, AT*



*A person, who, in critical situations where, for example, human dignity is not respected, people are oppressed, threatened or discriminated against, intervenes to help and improve a situation, even at the risk that this could have negative consequences for them.*

*Peri T., .... Skien, NO*



*Civil couraged is a person who has the courage to stand up and react (individually and/or collectively) when your core values and beliefs are affected.*

*Theodor P. RO*



*Someone who stands up against injustice and takes sides for the weaker one in publicity.*

*Rosemarie K., Gerhard R., Dortmund, DE*



These were first answers in our partnership to the question when we started to develop the "Me and my courage self-learning manual".

**WHAT WOULD YOUR SPONTANEOUS ANSWER BE?**

## CIVIL COURAGE AS AN ELEMENT OF BASIC SKILLS

*"The liberal secularized state lives on conditions, it can't guarantee itself. That is the great risk it took for the sake of freedom. "*

*(E.-W. Böckenförde , former constitutional judge in GE)*

Democracy as a way of life needs a lot of requirements. Nowadays as populist currents are gaining influence in many European countries, the preservation of democracy requires the courage of citizens to stand up and position themselves. Civil courage becomes a central key competence for European citizens. Civil courage is an expression of responsibility in the matter of 'res publica' and of participation; it requires active citizens to have a lot of competences at an individual and collective level that go beyond knowledge and ability. Not everyone has these necessary competences to the same extent. And some may not find opportunities and ways for political participation. Especially people in precarious, disadvantaged situations often feel that they are not taken seriously as part of society and are therefore not invited to help shape it.<sup>1</sup>

It is a more or less hidden target of basic skills programmes in Europe to stimulate and accompany people's interest in learning democracy. On this the aim of civil courage basic skills is to create the conditions for the idea of human rights and equal social and political participation. Big targets need small beginnings. Our civil courage basic skills idea starts on the practice-oriented level:

*We aim to empower young people to discover and use their skills and civil courage.*

Our Courage Project works on the question of what civil courage as basic skills can look like in order to reach and address young adults in disadvantaged situations. The Courage project is looking for ways to win over this target group through the means of specifically designed offers for civil courage basic skills. The partnership understands – as you will see - basic skills as a bridge for inclusion of target groups and thus contributes to the expansion of the understanding of basic skills.

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<sup>1</sup> competence

"... describes the capacity of the person to act..."

"... includes not only knowledge and skills in terms of content or subject matter, but also competences outside or beyond the subject matter..."", but also competences outside or beyond subject matter..."

"... is the development of a subjective potential for independent action in different areas of society. This subjective capacity to act is not only bound to the acquisition of knowledge, but also includes the acquisition of orientation standards and the further development of personality."

(Arnold 2010, S. 172- 173)

The understanding of what basic skills consists of has fundamentally changed in recent decades in European countries. For a long time, basic skills such as reading and writing have been at the center of basic skills. The concept of basic skills has broadened since and is understood as the mediation of competences for cultural and social participation. The canon of basic skills now also includes basic competences in numeracy, basic competences in IT (computer literacy), health literacy, financial literacy, social literacy and foreign language competences, in particular basic competences in the English language. Basic skills as an element of political education is still in its infancy. A concept for basic political education is not yet available.

With the development of this self-learning manual, the Courage Project aims to help adult educators, counsellors, social workers and others interested in promoting civil courage as an element of basic political education to deal with young adults through a *topic-related didactics of basic political education* and to encourage and enable them to deal with civil courage using methods appropriate to the target group. It is about civil courage in specific everyday situations such as

- verbal und physical violence in everyday life
- public racism
- emergency situations in everyday life
- bullying
- discrimination against groups and individuals

### *Target Groups and Goals of the Manual*

The “Me and my Courage Self Study Manual for Trainers” is aimed at those active in the broad field of adult education: Teachers, lecturers, trainers, coaches and counsellors, social pedagogues and social workers who work or would like to work with young adults (16-25 years old) on the subject of civil courage.

Specifically we think of three target groups that we want to address:

- Educators who come from the various fields of *basic skills for young people* in disadvantaged life contexts and who regard civil courage as an element of political basic skills as an important enrichment of their educational work. They can use their experience and knowledge from basic skills work and use the handbook for getting suggestions on how the topic of civil courage can be conceptualised and implemented in a didactic and methodical way.

- Educators from the field of *political youth and adult education* who want to develop and implement offers for and with young adults in disadvantaged life contexts. They can make use of their experience in political education work and, with the help of the handbook, get suggestions as to how new target groups can be addressed and won using the example of the promotion of civil courage.
- Consultants and coaches who work in the field of *educational counselling or coaching for young adults* and want to prepare themselves better for situations in which they feel challenged to include civil courage as an object of counselling in their practices. They will find useful theoretical knowledge in the handbook and can get suggestions for their counselling practice there.

The manual aims to give readers access to the necessary theoretical knowledge about what civil courage encompasses as a central European basic competence and how it can be promoted in basic skills programmes for young adults. Special attention will be paid to the question of how civil courage can be made adaptable to the needs and interests of young adults, i.e. how learning activities can be stimulated, organised and implemented.

As a trainer you can use the manual to learn how to plan, organise and communicate civil courage as a topic. You can expand your knowledge about civil courage and active empowerment of young adults and further develop your competences through approaches such as biographical and self-reflexive work. You will get to know the approach of situational learning, which does not promote the basic competences of civil courage, based on curricular guidelines, but is based on concrete situations that are as real as possible.

### *Civil Courage can be learned*

The Courage Partners generally assume that civil courage can be learned, i.e. developed and stabilised. Well-intentioned appeals, teachings let alone prohibitions or punishments do not help so much here. The thematisation and promotion of civil courage needs innovative, attractive learning and training opportunities as well as interactive, biographical and reflexive learning activities for the target group. The development of civil courage requires fields of experience that enable young adults to exchange their own critical everyday experiences together and, if necessary, anew. As a Courage partner, we also assume that such learning opportunities not only have their place in educational institutions, but can also be organised in formats of outreach educational work.



### *Civil Courage as a topic of Cooperation*

With our courageous approach, we also encourage the organisation of civil courage as a basic skills offer, i.e. in cooperation with representatives of other disciplines. We assume that the complexity of the subject requires interdisciplinary cooperation. Looking at different and also practical approaches of other disciplines offers opportunities to address civil courage as a topic far from "educational/school" approaches and formats. It is therefore a matter of broadening one's own perspectives in teaching and learning.

### *Basic Skills for Civil Courage needs Professional Trainers*

In social discourse, it is not uncommon to hear complaints that young people have become indifferent to racism, violence, discrimination and bullying in public places. However, there is no empirical evidence to support these complaints. Where such tendencies are evident, experts who have been dealing with the subject of civil courage for some time see this passivity as an expression of feelings of helplessness and resignation. "You can't do anything after all..." or "Others will certainly know better how to intervene..." In the Courage Project we do not assume an unshakable indifference on the part of young adults. It is not unusual for them to be affected themselves. We assume that young adults - like ourselves - often do not trust their own strategies and possibilities for getting up, intervening, taking a stand and are not convinced of their self-efficacy.

Against this background, we rely on trainers who start with positive assumptions in the everyday experience and consciousness of young adults and, even more, who rely on skills and abilities, on competences of young adults. Civil courage needs trainers who give young adults the opportunity to try out their own ideas and strategies - in a protected environment - and to gain security in real situations in such ways.

### *Moral Values Yes, Moralize No*

*"Civil courage is not a "technique" or "method", but a virtue. Therefore, it is not easy to develop social courage. It is always about dealing with the moral values that the individual wants to realize." (Singer, Kurt: Der Mut, aus der Reihe zu tanzen. In: Psychologie heute, 7/2004, S. 65)*

As a Courage Partner, it was and is of particular concern to us, to provide with this handbook an approach that, while based on moral values for the development and stabilization of civil courage, avoids any moralizing in its didactic approach. Moralizing – of this we are very aware through our experience with young adults, would be diametrically opposed to our goal of empowering them, using their abilities and skills as responsible citizens, it would simply patronize the young adults.

After all, moralizing means nothing more than declaring one's own moral standard as the universal standard and thus imposing the foundation of one's own moral ideas on third parties.

### *Structure of the Manual*

You will find two parts in this manual. The first part raises the question of what can be understood by civil courage as an element of basic political education. You will therefore find a definition and classification within the understanding of basic skills and our Courage approach on how civil courage can pedagogically be made concrete in real situations that call for action. There are also a few remarks on the challenges for adult educators. The first part therefore aims to satisfy the cognitive interest in the topic.

The second part deals with the practice of civil courage as an element of political basic skills. You can focus on guiding principles for the development and stabilization of civil courage. In adult education, guiding principles are points of reference for professional action. In this part of the handbook you will also find statements on the learning formats that can be connected to the target groups. The chapters in which you deal with the didactics methodology for the development and stabilisation of civil courage for situations of verbal and physical violence in everyday life, public racism, emergency situations in everyday life, bullying and discrimination of groups and individuals are of central importance.

Each individual chapter invites you to reflect. You will find questions that encourage you to pause, to compare what you have read with your own opinions and experiences or simply to make a few subjective notes.

At the end of each part of the manual you will find some tips on advanced knowledge-based literature (part 1) and practical examples (part 2).

*The partners of the Courage project hope all readers profit from studying the manual and invite everyone to get started now.*

## 1. Understanding of Civil Courage

*"All injustice that happens is not the only the fault of the one who commits it, but also of everyone who won't stop it." (Erich Kästner)*



### 1.1 What is Civil Courage?

Although the term 'civil courage', which is common in Germany and Austria, is not used linguistically in other European countries, there are linguistic equivalents such as "Borgermot" (citizens' courage) in Norway. In Britain, the term "civil courage" is not entirely unusual, but the term "socially responsible behavior" is more widely used. The fact that the term "civil courage" chosen in the Courage Project does not appear in other national languages is however only of marginal importance, because the discussions held about these nationally used terms in media, politics and the education sector overlap strongly.

The German political scientist Gerhard Meyer offered some points for discussion regarding the question of what we think of when we speak of civil courage which are connectable in the Courage-Partnership and which we therefore quote:

*"Most people think of situations that involve violence, may this be threatened or used, on the street, on the bus or the train. We think of bullying at school or work, of sexual harassment. We hear xenophobic, racist utterances, possibly 'among friends'. We see how weaker people or 'foreigners' are discriminated against. We feel challenged by right-wing extremist activities." (Meyer, 2012, p. 201)*

The parts of the term 'Zivilcourage' derive from French roots. Courage - in German this means boldness or bravery - is a derivation from the French cœur (heart). For Gerhard Meyer, civil courage follows "above all an 'ethics of the heart', without forgetting reason". (25) 'Zivil' is derived from civilis, which can be translated as decent, civilian, not official or non-profit. 'Zivilcourage' could thus be translated with civilian courage or with decent courage. It is not a characteristic of a person, but a "certain type of social action". (Mayer, 2012, p. 22) "Civil courage should be understood as public action in everyday life, as social courage in the lives of citizens, as an element of a socially responsible civil society". (ibid. p. 21)

For Meyer civil courage expresses itself in three ways of acting:

- Intervening "in favour of others, mostly in unforeseen situations in which you quickly have to decide what to do".
- To stand up "- usually without any pressure to act - for general values, for the law or for the legitimate interests of others, especially in organised contexts and institutions, such as schools or the workplace".
- To defend oneself "e.g. against physical attacks, bullying or injustice; to be true to oneself and stand up for one's convictions, to stand firm, to assert oneself, to resist, to say no, to refuse obedience 'for good reasons'". (Meyer, 2012, p. 23)

For Meyer, there are four criteria that make civil courage distinguishable from help, altruism or solidarity from courage and bravery.

1. "There is a latent or obvious *conflict* between those who violate these values and norms and those who work for their preservation."
2. "There are not always easily identifiable risks, that is, the success of courageous action is usually uncertain, and the actor is prepared to accept disadvantages."
3. "Civil courageous action is public, i.e. there are usually more than two people present."
4. "There is a real or subjectively perceived *imbalance of power* to the disadvantage of those who want to act courageously, for instance because they find themselves in a minority/majority situation in groups or in a relationship of superordination/subordination or dependency (often associated with pressure to adapt)" (Meyer, 2012, p. 22f).

To show moral courage does not seem to be tied to personal qualities, status or role. "In principle, whether someone shows courage or not does not depend on factors such as age and education (except for right-wing extremism and xenophobia) as well as occupation, income, regional origin, religion or denomination. (Meyer, 2012, p. 32)

The numerous civil courage trainings that have established themselves in recent years, as well as our discussions with experts, provide proof that civil courage can be learned. One of the conceptionists of such trainings expresses himself accordingly: "Civil courage can be learned. This is good news at first, because the rumour persists that civil courage is an innate personality trait and cannot be learned." (Jonas, 2012, p. 213) The scientist Meyer, who has been dealing with the subject for years, puts this assessment into perspective: "Civil courage can only be learned to a limited extent for a deeper reason: the courage to act in this way is ultimately based on a rather emotional-intuitive certainty, a basic trust in one's own actions, a determination of the whole person. (Meyer, 2012, p. 303) (Chapter 1.2 deals in detail with beneficial and hindering factors in the development of civil courage.)

Kant, who granted every human being a rightful claim to respect from his neighbors, assumed that moral knowledge, i.e. knowing what is right and wrong, was given to every human being thanks to the human reason: "However, he was not so sure whether moral action would necessarily follow from this knowledge. (Baumann, 2016, p. 97) A study by Elias and Scotson (1993), who in 1960 analysed living in a completely normal English working class community, shows how justified his scepticism was.

*"They had come across a sharp frontline between a group of old-established residents and a group of new settlers, each living in a clearly separated residential area. Here lived the established, there the outsiders. [...]"*

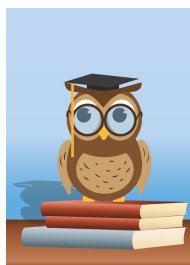
*Contact with those over there is avoided, bad stories about neglected family relationships, brutal children and irresponsible parents are told and these antisocial elements are blocked from access to the circles of the community life like church, associations or the city council. [...]"*

*The social researchers found that the newcomers seemed to accept in confused resignation that they belonged to an inferior, unrespectful and not very resistant group there. [...]"*

*The usual explanations for power differences such as social class, nationality, ethnic origin, religious affiliation or educational level failed in this case. The inhabitants of both districts came from the English working class and in some cases even worked in the same positions in the same company. [...] The established received the feeling of their power, presumption and rank solely from the certainty that they were there first and therefore had the right to ... set the pace for the others." (Norbert Elias and John L. Scotson (1993). Etablierte und Außenseiter. Frankfurt /M. quoted in: Bude 2016, pp. 92-94)*

The newcomers, who would have much occasion to defend themselves against their exclusion with self-confidence and civil courage, show the passivity described at the beginning as an expression of resignation at not being able to change social conditions after all. The often taboo topic of power and impotence ignores a central category of the topic of civil courage.

### ***Take some time for a brief reflection***



Think about your everyday educational life: Which situations come to your mind when you feel challenged to make civil courage a topic? Think of the target groups with whom you work or want to work in the future: Please list which competences your target groups have and in which life contexts these become visible or effective.

## 1.2 What prevents and what promotes Civil Courage?<sup>2</sup>

If one tries to identify factors that promote or prevent civil courage, it becomes clear that there is a wealth of factors and contexts that influence the development of civil courage.

### POLITICAL AND ECONOMIC CONTEXTS

In the political and economic contexts, it is above all the character of the political systems and the political culture lived. In democratic systems with a strong civil society, the conditions are right for showing civil courage; in authoritarian societies with a weak civil society, the conditions are not. However, these are rather ideal comparisons. Current developments in Romania, Poland and Hungary show that increasingly authoritarian political systems can also lead to stronger civil societies. Civil courage is there seen as an expression of civil disobedience and as an act of political action.

### NATIONAL AND CULTURAL TRADITIONS

National and cultural traditions, which are reflected in shared societal values that could be called 'public morality', are also factors. However, in dynamic societies they lose their significance because social dynamics lead to a loss of significance of traditions and because multicultural societies cannot look back on a stock of common traditions. The public discourses and the ideologies conveyed by the media have currently an effect on the development or prevention of civil courage, because the rise of populists has prevented the character of public discourses. Populist movements such as those of the AFD in Germany or the Lega in Italy refuse to engage in discourse and deliberately rely on social division; also by denouncing the mainstream in public discourse as fake news and discrediting the dominant press as the "press of lies". This can promote the formation of civil courage if the silent majority feels provoked and wants to show counter-positions. This requires courage, but the courageous can assume that the majority of society stands behind them. Much more civil courage is required in a social environment where populists have strong support in their immediate vicinity, as is currently the case in some regions of Eastern Germany or in the poorer rural regions of Eastern Poland.

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<sup>2</sup> based on the factor model by Meyer 2011

## SOCIALE CONTEXTS

Of course, social contexts also have an effect on the development or prevention of civil courage.

- Which hierarchical institutional contexts exist?
- How are power and authority distributed and pronounced in the social context?
- How effective are traditional family and kinship structures?
- How is social conformity demanded or nonconformist behaviour sanctioned?

The answers to these questions indicate factors which hinder or promote civil courage. In traditional patriarchally oriented social contexts, showing civil courage, for example by no longer accepting "self-evident" privileges, can lead to social exclusion, which makes it impossible to continue living in this social context. Here, the objective and subjective understanding of the individual's chances of influencing the scope of action plays a role. The lower a person's assessment of their social situation, the less they assume that courageous action or behaviour on their part could have an influence on the social context. If civil courage is to be conceived and realised as a basic skills offer, it seems sensible to deal intensively with the social contexts of the respective target groups and to identify beneficial and obstructive factors on the ground.

## PERSONAL FACTORS

Several levels play together in personal factors:

- motivation and value orientations
- competencies and resources and last but not least
- socialisation und biographical factors.

Since antiquity, older people have tended to deny young people a sense of social responsibility and to assume that they are self-centred. The mass protests in Romania or Poland, the Brexit opponents in Great Britain or the pro-EU campaigns in Central Europe show that it is essentially the younger generation that shows civil courage and develops a sense of community. Their sense of justice seems to be more pronounced than that of the older generation.

The assessment of the competencies and resources of the target groups to be addressed in our Courage project becomes more difficult. The development of self-confidence and self-efficacy, the ability for emotional sensitivity and a productive handling of fear are important personal



prerequisites for the promotion of civil courage, as well as the ability to deal with conflicts and a certain willingness to take risks. Biographical experiences with violence or discrimination, or positive experiences such as solidarity, are also effective factors.

#### SITUATIONAL FACTORS

Naturally, civil courageous behaviour depends strongly on situational factors.

- What are the location and course of action?
- Is the situation clearly manageable?
- What are the risks associated with a civil courageous intervention?

The answers to these questions play a role as well as the number of people present, the assessment of possible help by third parties and the form of communication. This list shows how diverse the factors are that promote or hinder civil courage and that there are a wealth of influencing variables that lie outside the person. In basic skills projects on civil courage, it can be useful to analyse the political, economic and social contexts of the country in which the activities are to start in more detail, also in order to identify starting points for promotion that lie outside the person.

#### *Take some time for a brief reflection*



*How important do you consider the commitment of political leaders to civil courage to be? Does their moral courage influence the public or at least the media discourse? If so, how can you persuade politically relevant actors in your environment to address civil courage as a socially relevant competence in everyday political life?*

### 1.3 Why is Civil Courage becoming more important in our Societies?

#### 1.3.1 Dynamics and Direction of Social Developments

In order to find answers to these questions, it seems necessary to show the dynamics and direction of social change. The dominance of neoliberal ideology can be observed in almost all Central European countries since the 1990s.

*"Neoliberalism is the name of a cult of the strong ego to which social coexistence, respect for the weak and collective property of the welfare state have been sacrificed." (Bude, 2016, p. 13)*

For the strong ego, this results in the principle of aligning one's own actions with cost-benefit considerations.

*"The calculation 'it must be worth it' has spread to situations where it is necessary to intervene bravely." (Prantl, 2012, p. 16)*

Thus civil courage becomes an old-fashioned virtue which is cultivated by those who have not understood the signs of the times.

*"Civil courage breaks out of this cost-benefit calculation; it is selfless, it cares for other persons and things." (Prantl, 2012, p. 17)*

In a situation in which the concept of the "good person" is increasingly negatively connotated, values are traditionally reevaluated.

*"Civil courage or social courage is understood here as a value-bound concept, as a commitment to human and democratic values, to morally and legally legitimate collective concerns." (Meyer, 2012, p. 27)*

Civil courage seems increasingly out of place in the economization of all areas of life with its focus on public spirit.

*"In capitalist systems, moral courage is necessary because the economic spirit, with its dominant claim to the freedom of the market on the rest of the self-realization of the individual, basically abuses precisely the world of personal freedom. The reason for his dominance lies in the neglected civil courage in favour of the common sense." (Czerwalina, 2012, p. 119)*

The dominance of the economic with its cost-benefit calculation also has social-psychological consequences. Hirschmann already diagnosed in 1988 that societies are characterized by two contrary collective moods.

*"At the centre of one mood is the endangered ego, which seeks to stabilise its small world against the impositions of strangers, against the demands of society and against the demands of the state. ... The other mood thrives on the feeling that the distress for one's own self and the circle of life appropriate to it cannot be everything. One sees oneself in an open world in which little is given and much*

*can be done. One feels an inner restlessness that contains both the risk and the hope of being different." (Bude, 2016, p. 76f)*

This second basic mood seems to be a good prerequisite for the development of civil courage. The current social movements such as those in France, the policies in Italy, Poland, Hungary and Austria, which tend to operate on fears rather than hope, tend to reflect the first mood. Then showing moral courage tends to become more risky, because the exclusion of strangers lies in the mainstream. Budde makes it clear that the ego is frightened and silent when it feels left alone. On the other hand, "it flashes up and is appreciated when it can believe that many others think and feel the same way it does". (Budde, 2016, p. 62f) In order to show or not show moral courage, it is thus very important for citizens to determine where the mood of the majority lies. "Whether the ego, together with those who bite their lips, is drawn into the spiral of silence, or whether it dominates the mood, in harmony with those who are ready to speak and make themselves visible. (ibid.)

Populist parties such as the AfD in Germany or the Lega Nord in Italy are successfully suggesting themselves as the mouthpieces of the supposed majority, which also makes it possible to make what was previously impossible expressible and to make discrimination and degradation of others the guiding principle of their policies. Showing civil courage when Nazi ideas can be publicly expressed again requires more courage, but is the "element of a socially responsible civil society". (Meyer, 2017, p. 21)

*"The assumption that there are common superficial criteria for all people that must be respected is outdated. Dealing with diversity is the opportunity of modern democracies, which is reflected at every level, be it in partnership, education, politics or the economy". (Reichert, 2018, p. 14f)*

The speed at which socially binding norms and values erode or disintegrate was not predictable in the forecasts of social research and psychology, because the effects of an accelerant were underestimated: namely the Internet. The dimension of digital networking - social media - plays a major role in European countries (and not only there).

**UK:** The Internet is a source of increasing concern in the UK because of the levels of unsubstantiated statements and extreme views, include trolling. The government is beginning to seek a solution to the matter but there will inevitably be a time lag. Civil Courage offers an educational opportunity to place more balance into society, especially amongst young people. Proecutions are increasing in this area. As a spin-off of civil courage, it would be very useful to have a digital dimensionl in the UK because many instances of discrimination and bullying occure online.

**Germany:** The so-called Netzwerkdurchsetzungsgesetz (NetzDG) (Network Enforcement Act) has been in force in Germany since 1 January 2018. The law is intended to ensure that Hate Speech, i.e. "obviously punishable" content on social networks such as Facebook, is deleted within a period of 24 hours if the companies concerned do not wish to pay a fine of up to 50 million euros - whereby the fine only becomes due in the event of repeated violations of the law.

**Norway:** The internet offers countless opportunity to express one's opinions without any real consequences, even if these opinions violate the Discrimination Act - as is the case in Norway. There is little prosecution of these crimes. Thus in Norway digital competence is needed alongside civil courage, because many instances of discrimination and bullying occur online.

In **Austria**, according to § 283 of the Penal Code, the offense "incitement to hatred" is punishable by up to two years imprisonment. It refers to an explicit incitement of someone in public or in front of a crowd, because of his/her belonging to a particular group and the incitement is formulated in a way that violates human dignity. Its new form that came into force at the beginning of this year includes the factors disability, sexuality and gender, as well as incitement of individuals. However, the demands on public perception are very high and there were hardly any judgments about hate speech in Austria. With the exception of some judgments on the Prohibition Act, there are only individual judgments. There are still no judgments about the modified form. (<https://www.klagsverband.at/info/hate-speech>)

The threats, blackmail and harassment/ bullying are punished by Criminal Code in **Romania** (art 206-208. L. 286/2009) with imprisonment for up to 3 years, while "psychological violence" is also included in the Law no. 174/2018 regarding the modification and completion of the Law no. 217/2003 on the prevention and combating of domestic violence. Provisions are also made for the prevention and protection of victims of such acts. Also, according to the new Criminal Code, which entered into force in February 2014, in the field of cybercrime the offenses of the old Law 161/2003 and other offenses under special laws are taken over and amended. Internet attackers can stay up to 7 years in prison, depending on the seriousness of the offense.

Baumann makes it clear that the Internet is of course not the cause of the growing number of "morally blind and deaf Internet users", but in his view it facilitates and promotes this considerably. (Baumann, 2016, p. 106f) Baumann vividly describes our lives in two worlds: offline and online.

*"In the offline world, I'm under control. I am expected and all too often forced to submit to control by quotas, unpredictable circumstances: to obey, to adapt, to negotiate my place, my role in the relationship between rights and duties - all this guarded and forced by the explicit or presumed sanction of exclusion and expulsion. In the online world, however, I am responsible and in control. Online, I feel I am the master of circumstances and the one who sets goals, rewards the obedient and punishes the unruly, holds the fearsome weapon of exile and exclusion in their hands. I belong to the offline world, while the online world belongs to me." (?)*

Many sociologists and social psychologists see the increasing individualisation of society and the associated loss of orientation knowledge which forces the individual to become a 'biographer of their own life' (Beck-Gernsheim) as a cause for the drifting apart of our societies. For Baumann, "the term individualization is camouflage for the determination of the established powers, which stand for the imagined totality of 'society's' attempt to deal with the problems arising from our existential insecurity, acting according to the principle of subsidiarity and giving them the responsibility of the individual with its extremely inadequate resources (or more precisely: unloading them there and disposing of them in this way). As the late Ulrich Beck put it, the individual is thus faced with the completely unattainable task of finding individual solutions to problems produced by society. (Baumann, 2016, p. 57)

The German historian Wolffsohn presents a completely different view of the value and significance of moral courage. His book "Zivilcourage", subtitled "Wie der Staat seine Bürger im Stich lässt" (How the state lets its citizens down), sold well in Germany and had a significant influence on the discussion about moral courage. It therefore makes sense to briefly outline his considerations. Civil courage is also a virtue for Wolffsohn (p. 7). But for Wolffsohn, appeals for more civil courage, such as that demanded by the former Federal Chancellor Schröder in his call for the "rebellion of the decent", are the expression of state failure. "When the state calls its citizens to civil courage, it wants to tempt them to act morally convincingly". (p. 12) The German verb "verleiten" (induce) is equated in the Duden with "seduce" and thus receives a connotation in the direction of "leading away from the right path". The demand for civil courage thus tends to become illegitimate. For Wolffsohn, the willingness to show moral courage seems almost tantamount to the willingness to commit a crime.

*"Such morally convincing action, however, can ... lead to a breach of state laws and thus to punishment. The state is in fact abandoning its monopoly on the use of force. It allows violence to be atomised, in which everyone ultimately fights everyone. At the same time it formally insists on its monopoly on the use of force and punishes courageous citizens who carry out what the state could not." (S. 13)*

Perhaps the success of the book can be explained by the legitimisation of the renunciation of civil courage. A lack of moral courage no longer appears as a lack of individual courage or cowardice, but as an adequate response to a failure of the state. From this perspective, the call of the state to civil courage of its citizens is an alarm signal because the state acknowledges that state and society have evolved apart and no longer fit together. (cf. *ibid.* p. 84f) The refusal of civil courage is thus quasi ennobled into an act of politically reasonable behaviour.

### 1.3.2 European Societies are getting more brutal (?)

A German political magazine recently published a cover story entitled "Die Enthemmte Gesellschaft" (*Spiegel* 12/16.3.2019), in which it gave thought to the causes of increasing verbal or physical violence, which we regard important in context with our own topic of civil courage.

The first paradox is that we think we are increasingly aware of violence, but at the same time live in the most peaceful period of humanity. In recent publications by Harvard Professor Steven Pinker, "The Better Angels of Our Nature: Why Violence Has Declined", he proves that the probability of death through war, murder or manslaughter is lower than ever before. *Der Spiegel* sums up: "The risk of dying through torture or a hail of bullets is diminishing; the danger of being knocked upside the head by a neighbour for disturbing the peace at night is increasing. The conflict researcher Zick from the University of Bielefeld states that society as a whole is becoming more violent. "This should not surprise us. After all, for years now, all levels of society have been preaching about assertiveness and self-interest. (Zick, 2019) Already in 2011 a ten-year research project at the University of Bielefeld concluded that, especially since the outbreak of the financial crisis in 2008, approval of and willingness to use violence have increased. (Heitmeyer 2019) For him, the reasons are changing competitive and performance pressures, isolation, inequality and the experience of political powerlessness.

The results of a representative survey conducted in Germany are irritating. Every third adult interviewed believes that a society can no longer afford people who are not useful to the general public. The parallels to the justifications used to legitimise the mass murder of disabled people in the Third Reich are frightening. Similarly, many interviewees are convinced that in an economic crisis one can no longer grant the same rights to every individual.

The studies of the sports sociologist Pilz, who visited football matches with his students and recorded speeches of the accompanying parents with hidden microphones, clearly show how the readiness for violence has become a certain normality. At a youth soccer tournament, this is ranged from "Kick him over!" over "Finish'em off!" to the mother of a seven-year-old (!) player saying "Start playing, you fucking ass Mongolian! According to Pilz, the children no longer learn to deal with defeats, but just learn that losing is forbidden.

The already quoted Zick assumes that more and more people understand violence as an alleged right of resistance and therefore experience violence more often to enforce their own interests, especially among people who have lost their ties to the state and society and no longer share basic democratic values.

Already twenty years ago Putnam described in "Bowling Alones" that human coexistence in the USA has drastically decreased on nearly all social levels. Americans are less involved in political parties, trade unions, churches and associations. They go bowling less often, play less poker, go out less often with colleagues for a beer after work, have fewer meals with others and go out less. Putnam labels these developments "anti civilian disease" which is accompanied by a loss of trust in others (Putnam, 2000).

Such trends can also be observed in Germany. In 2018, they were asked about their most important leisure activities. Activities that necessarily require a personal encounter with a fellow human being only reach eighth place (spending time with a partner). The majority of Germans prefer to watch television, listen to the radio, surf the internet or "take it easy" or "do nothing".

Zick assumes that although more and more milieus are emerging, there is no longer any basic social consensus. When everyone thinks of themselves, it is well known that everyone is thought of. This radical individualism inevitably leads to isolation. "The model of individualism, of personal advancement, has done us enormous harm. (Collier 2019)

The development of an ego identity as an interplay of social and personal identity no longer seems to follow the models designed by Erikson, Goffmann or - in the German-speaking world - Krappmann. "I-identity means knowing who you are and how to fit into the surrounding society. It requires putting together everything you've learned about life and yourself, to form a unified self-image, one that the community can recognize as meaningful." (Boeree, 2006, 12) Boeree emphasizes that a number of factors make these tasks easier: "First, we should have a mainstream adult culture that deserves the respect of the adolescent person, a culture with good role models for adults and open lines of communication. (ibid. 13) It would be good to know more precisely how and why these supportive factors have lost importance or are no longer effective. When the distinction between the time as a powerless child without responsibility and the time as a powerful and responsible adult gets blurred, uncertainty arises as to where the place in society and the world is, this is reflected in identity crises, often experienced as rejection (Erikson) or stigmatisation (Goffmann).

When it comes to professional context, corporate culture and working conditions play a large role in stimulating office abuse and enabling bullies. Some companies explicitly reward aggressive behavior by promoting people who bully others. Others indirectly perpetuate abuse by encouraging fierce internal competition which drives better business results or by neglecting to take bullying complaints seriously.

Research has also investigated the impact of the larger organizational context on bullying as well as the group-level processes that impact on the incidence and maintenance of bullying behaviour. Negative effects are not limited to the targeted individuals, and may lead to a decline in people morale and a deterioration of the overall working atmosphere and organizational culture. It can also take place as overbearing supervision, constant criticism, and blocking promotions (WBI).

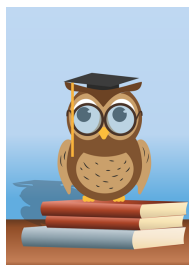
When dealing with professional bullying, most organizations take the compliance and conformity routes of developing conduct rules and procedures which, while they may contain part of the phenomenon expression, they are not resolving the root causes. Potentially higher benefits might be generated by promoting real value driven organizations, where the moral behaviour is assessed and rewarded as much as the other specific professional competences.



### 1.3.3 Consequences for Civil Courage-Basic Education Offers

What do these observations on social change mean for educational offers that aim at encouraging young adults to develop and stabilize civil courage and to accompany them as adult educators? Here are some considerations of the Courage-Partnership.

One way to achieve this could be by focusing on the adolescents and young adults' own experiences: addressing the manifestations of social and personal identity in their own biographies and thus make them sensitive to successful and unsuccessful identity formation.



#### ***Take some time for a brief reflection***

*What social or political developments have contributed to raising your consciousness on this issue?*

### 1.4 Civil Courage as a European Basic Competence

Already in the introduction to this handbook we made it clear that as the Courageous Partnership we classify civil courage as a European basic competence and that we place it in the fields of action of adult education in basic political education. We have also stressed that not all (young) adults have equal access to political education. Basic skills as an educational concept of lifelong learning has proven in recent years that it can reach precisely such target groups.

Basic skills follows the aim of reaching and wanting to reach people in disadvantaged situations - here young adults. These young adults, many of whom have low qualifications, often lack career opportunities and self-determined and reflective lifestyles, and often regard themselves as part of a marginalised social group.

Two aspects are immanent in the educational concept of basic skills:

- The empowerment of young people, in particular with a view to strengthening their willingness and ability to participate actively in social communities, can be promoted by appropriate offers of basic skills focused on civil courage.

- Basic skills as a concept seeks access to target groups that are not sufficiently reached by traditional pedagogy for a variety of reasons. In recent years, basic skills offers in the European Union have proven that they offer concrete answers and solutions for reaching target groups.

In the Courage Partnership, we - based on our own many years of experience with basic skills - believe that this concept enables us to also reach these target groups including the topic of civil courage.

#### 1.4.1 What do we mean by Basic Skills?

##### BASIC SKILLS WANT SUCCESSFUL PARTICIPATION IN SOCIETY

Basic skills is the term for basic competences which are the prerequisite for successful participation in society - in the private environment as well as in everyday professional life. There is no unanimous definition of basic skills.

At the UNESCO World Conference on Adult Learning in 1997 UNESCO defined it as following:

*"Basic skills for everyone means that people, regardless of age, have the opportunity to develop their potential as individuals or in the community. It is not only a right, but also a duty and responsibility towards others and society as a whole. It is important that the recognition of the right to lifelong learning is accompanied by policies that create the conditions for exercising this right".*

The above definition implies that learning is a duty and a responsibility. This must, in our view, be viewed critically because it allows the reverse conclusion to be drawn namely that the undereducated have not sufficiently fulfilled their duty and responsibility and are therefore responsible for their own marginal position. The agreement on a common national strategy for literacy and basic skills for adults in Germany contains the following understanding:

*"The term "basic skills" here describes competences in the basic dimensions of cultural and social participation, such as ... Basic skills is thus oriented towards the application of written language in everyday professional and social life."*

Bundesministerium für Bildung und Forschung (BMBF)/Kultusministerkonferenz (KMK)(Hrsg.) (2012): Vereinbarung über eine gemeinsame nationale Strategie für Alphabetisierung und Grundbildung Erwachsener in Deutschland 2012-2016, p. 1,

available online at: [http://www.bmbf.de/files/NEU\\_strategiepapier\\_nationale\\_alphabetisierung.pdf](http://www.bmbf.de/files/NEU_strategiepapier_nationale_alphabetisierung.pdf)

#### BASIC SKILLS ARE A DYNAMIC CONCEPT

Basic skills refer to the concrete requirements of a society. Basic skills are therefore by their very nature a relative and changing concept because they are highly dependent on (further) social developments. The changes in society and in the world of work require new competence. In recent years, for example, it has been technological development, the greater importance of modern information and communication technologies and structural changes in the world of work. In times like these, when populist trends are gaining influence in many European countries, there is an increasing need for basic political education. We mean in particular civil courage as the courage of citizens to stand up and position themselves for the preservation of democracy (and its values).

#### BASIC SKILLS ARE EDUCATION

Basic skills follow a tradition of educational theory and are a pedagogical concept that include such comprehensive educational goals as the ability to reflect, autonomy and identity. Basic skills are education in the sense of enlightenment. Basic skills have an enlightening and emancipatory character and ask about the conditions for the possibility of self-education and self-determination of adult learners.

#### 1.4.2 Understanding of Basic Skills in Transition

The understanding of which competences are fundamental in European countries to enable participation in society has changed enormously. This has also brought about a fundamental change in what contemporary basic skills consists of. For a long time, especially in Germany, reading and writing, i.e. the classical cultural techniques, were regarded as basic competences and the concept of literacy was the educational offer. In the Anglo-Saxon countries, the technical term was 'literacy'. Literacy, too, originally meant the ability to read printed information. More recent definitions have left the narrow field of pure literacy far behind. It is also no longer a question of levels of literacy. More recent literacy understandings are about skills and behaviour, understanding and using printed

information in everyday use at home, at work and in the community to achieve one's own goals and expand one's knowledge and capacity to act.

It has now become established that literacy and numeracy are not the only prerequisites for participation in social life; communicative skills, critical thinking and the ability to reflect are also part of this. Here the proximity of the literacy term to basic skills becomes clear. Literality and basic skills are understood not only as separate cultural techniques, but "as the ability to use the written word to participate in social life, to achieve one's own goals and to further develop one's own knowledge and potential" (Notter et al. 2006, 11).

The New Literacy Studies have once again set an important impulse for the understanding of basic skills/literality. They understand basic skills/literality as social and context-dependent practice and make it clear that we should speak of "basic skills" or "basic skills practices" in the plural in order to take into account living worlds, systems and milieus. In this understanding, basic skills can only be developed in context. Only then will the subjective, at times stubborn interests and requirements of the subjects "to be educated" be sufficiently taken into account.

#### 1.4.3 Civil Courage Basic Skills expands the Canon of Basic Skills

The concept of basic skills has meanwhile been broadened and is understood as the mediation of competences for cultural and social participation.

The canon of basic skills now also includes

- Numeracy
- Computer Literacy
- Health Literacy
- Financial Literacy
- Social Literacy
- Foreign language skills, in particular basic English skills.

Civil courage as element of basic skills is still in its infancy. It aims to enable people who, for various reasons, have fewer chances of social and political participation to participate better.

### 1.5. Considerations on Civil Courage as a Basic Skills Offer

As the Courage Partnership, we assume that civil courage as a basic competence is not a subject to be dealt with pedagogically, nor is it a knowledge-based subject that can be taught cognitively. From an educational point of view, the development and stabilization of civil courage requires the most internalized thinking possible and the "internalized, behaviorally active impulse" (Posselt 2004, p. 240).

In pedagogical offers, civil courage must refer to concrete situations that are such that civil courage is asked for, demanded, necessary, virtually imposed on them. Particularly suitable are situations that are close to what the young adults have experienced or that are formulated as *authentic situations* by the young adults.

It is about situations in which *more than helping behaviour is required* of the young adults we want to reach. In fact, civil courage differs from helping or courageous behaviour in a number of ways.

- There is a conflict between those who violate values and norms (perpetrators) and those who stand up for them (courageous people).
- The success of the courageous action is not certain. One exposes oneself to risks and is willing to accept disadvantages.
- The civil courage action is public, there are other persons present.
- There is an imbalance of power between the one who acts in a civil courageous manner and the perpetrators, who have something to do with minority/majority or with subordination/superiority. (cf. Meyer 2014, p. 20)

Pedagogical basic skills work for the development and stabilisation of civil courage aims, with the help of the experience and training fields on offer, to enable young adults to find answers to the following questions relevant to their lives:

*"What can I do to behave appropriately and courageously myself in conflict, threatening and violent situations?" (Based on Posselt 2004, p. 240)*

For basic skills offers on civil courage, we propose the following fields, which can be connected to the everyday world and experiences of the target group of young adults and which include occasions to interfere, speak up or show *solidarity*:

Social-psychological research knows three types of motives that promote *solidarity*

*Approval*: I help others, with the (unconscious) goal to receive social approval or to avoid rejection or criticism for failure to provide help.

*Conviction*: I adhere to my own values, convictions and norms. This serves my self-reward, generates positive feelings and leads to increased self-esteem; whereas a deviation from my own values can lead to self-punishment, feelings of fear and guilt as well as to reduced self-esteem.

*Empathy*: The empathy and experiencing of the feelings of others motivates my solidarity.

- *Verbal und physical violence in everyday life*
- *Public racism*
- *Emergency situations in everyday life*
- *Bullying*
- *Discrimination of groups and individuals*

Below, we outline these fields in order to clarify to what extent we assign them to everyday situations requiring civil courage.

### 1.5.1 Verbal and physical violence in everyday life

Situation 1: Lisa and Kai witness two young people insulting a man with darker skin on the subway and bumping into him violently. Lisa gets up and asks the man to sit next to her.

Situation 2: A group of young people stands at the bus stop. They seem irritable and talk badly about others. When an overweight man arrives at the bus stop, one of them says: "Fats should be allowed to be shot". A young woman approaches the young people and expresses clearly and calmly how much this remark disturbs her.

Freely after: Was fördert oder verhindert Zivilcourage? (<https://www.evangelische-aspekte.de/was-foerdert-oder-verhindert-zivilcourage/>; last visit 5.3.2019)

These two stories should serve as examples of the potential situations that can be intended here for the pedagogical treatment and thematization of verbal and physical violence in everyday life. Every day incidents of people being threatened, bullied or beaten up occur on the streets. Fortunately, such arguments do not always end badly. But verbal and physical violence in everyday life are part of everyday life. Violence hurts. Violence hurts and destroys. Violence always occurs when people are mentally or physically harmed in a targeted or negligent manner.

*"Violence as an (hurtful, damaging, destructive) act always raises the question of its justification. Any attempt to legitimize violence degrades other people and denies the equivalence and dignity of the (other, injured) human being". (Posselt 2004, p. 240)*

Within the framework of our pedagogical thematization of violence in situations that require civil courage, we are not concerned with courageous use in the case of major and serious acts of violence, nor are we concerned with an appeal for heroic deeds.

#### *Civil Courage in Everyday Life begins with Small Things.*

- Verbal violence can take the form of bullying, laughing, insulting, humiliation, threats and abuse.
- Physical violence can already express itself by jostling, shoving, pushing into a corner or attacking.

It's always about situations aiming at harming a victim, so it's not about quarreling among friends. For the victim the violent attack is involuntary and assaulting.

Verbal and physical violence often take place in public places with crowds: around football matches or rock concerts, in the train station or in the subway during rush hours. But they also take place in more deserted places, in parks or under bridges, in places where cliques meet and also in private and close places.

The special thing about such situations - and this also applies to other fields in which civil courage is required - is that they often come as a surprise, are unpredictable and trigger quick decision-making questions. Civil courage demands action under difficult conditions. We come back to this in part 2 of our handbook.

### 1.5.2 Public Racism

Let's start with two definitions:

*"A person is exposed to racism if he or she is discriminated against and exposed in everyday life on the basis of skin colour, religion or origin." (from the Racism Report for the Promotion of Integration of the City of Zurich)*

*"Racism means that people are divided into groups according to the colour of their skin, language, origin or religious beliefs, which are associated with negative attributions, prejudices and rejections. ... Racism marks social power relations that disadvantage or privilege people according to their group membership." (Hessischer Jugendringe 2009, p. 21)*

*"Racism attempts to justify violence, thus constructing derogatory characteristics and attributes to ostensibly legitimately harm people." (Posselt 2004, p. 240)*

At this point it is important to emphasize: We are not interested in a pedagogical approach to targeted work with right-wing extremist and racist young adults. Also such approaches exist, even if they are not widespread and not uncontroversial.

Within the framework of civil courage as a basic skill, our aim is to sensitize young adults to group-related misanthropy, everyday racism and images of the enemy as they encounter them every day. The thematisation of public racism thus works with clichés, prejudices and images of the enemy.

- *Prejudices* are preconceived opinions about people or social groups and their culture, religion or way of life. Without being critically reviewed, they are considered true. Like rumours they spread very quickly and are further embellished to prove that they are true.
- *Prejudices can quickly become enemy images*, they become a social problem if they are reinforced by political manipulation and misused to declare minorities scapegoats and thus harm them. (cf. Dorenkamp/Melzer/Nussbaum 2002, p. 187)

Prejudices and images of the enemy have regulating functions. They create a WE as opposed to THE OTHERS. None of us is completely free of prejudices and enemy images. They also have a relieving function. You create a WE in demarcation to THE OTHERS. It is important to be aware of one's own prejudices and images of the enemy, because only an awareness of them enables one to reflect on one's own prejudices and images of the enemy and thus to break them down.



### 1.5.3 Emergency Situations in Everyday Life

When Sebastian Moser arrived at Lambrecht station in May 2003, he saw an elderly gentleman lying on the floor. The man was already slightly blue in the face because he couldn't breathe. He had vomited. First Sebastian tried to turn the man to his side so that he could breathe better. When that didn't work, the then 16-year-old ran into the station bistro and asked a man for help. After a long hesitation he came along. But when the man saw the sick man, he refused to touch him and left again. Sebastian called the police with his mobile phone. A rescue helicopter took the man to the hospital. There the doctors detected a brain tumor. Sebastian saved his life. For his efforts he received the prize for civil courage of the state of Rhineland-Palatinate.

Source: SWR 4 Rheinland-Pfalz, [www.swr4.de](http://www.swr4.de), 17. Mai 2006, quoted after Nur Mut. Zivilcourage lernen. Arbeitsgemeinschaft Jugend und Bildung e.V., 2006.

This example is intended to make it clear that according to our approach civil courage is also required when people due to illness, age or disability are confronted with circumstances from which they can no longer escape without outside help. These include, for example, attempts to steal the handbag from elderly people. There are many everyday emergency situations in which moral courage is required in the sense of getting involved, even if running on or away would be easier, offering concrete help, expressing one's own opinion, even if others around one think differently, acting instead of pondering.

It requires not only courage to intervene in such situations but often also overcoming feelings of disgust, e.g. when confronted with blood, urine or vomit and dealing with the frustration like other people simply refuse the support requested.

### 1.5.4 Mobbing and Bullying

"Mobbing" comes from the English verb to mob and means to molest, to press.

"Bullying" derived from the English "bully" - a brutal guy.

Mobbing and bullying are now mostly used synonymously and are defined as follows:

*A pupil is exposed to violence or is bullied if he is repeatedly exposed to the negative actions of one or more other pupils over a longer period of time (cf. Schubarth, 2010, p. 17). (Stangl, 2019)*

### Definitions / Understandings

There is a wealth of definitions and understandings on mobbing/bullying, some of which we would like to make available, because in our view various important aspects become visible. All definitions have one thing in common: *Not every harassment or dispute is an expression of bullying.*

An early definition of mobbing is given by Heinz Leymann in 1993:

*The term mobbing describes negative communicative actions that are directed at a person (by one or more others) and that occur very often and over a long period of time, thus characterizing the relationship between perpetrator and victim. (Leymann 1993)*

In the following definition "mobbing" is similarly described, the intention of the damage for the bullied one is however stressed and bullying is labelled as systematic harassment:

#### Systematic harassment

- *Through one or more persons*
- *Over a longer period of time*
- *with the aim of harming the victim, excluding them, discriminating against them until they leave the workplace or have to leave it (Rupprecht-Stroell 2000)*

Another definition also emphasises the use of physical and verbal violence:

*Mobbing is to be understood as its specific subset of physical as well as verbal violence. The central characteristic is a permanent and massively unbalanced relationship between victim and perpetrator. (Tillmann et al. 1999)*

In relation to bullying at school, Schallenberg 2000 presents typical characteristics as "structuring the characteristics" of bullying:

- *Bullying can originate both from individual perpetrators and from groups of perpetrators*
- *Bullying is characterized by a systematic, strategic approach.*
- *Bullying takes place regularly over a longer period of time.*
- *Bullying can be both direct and indirect (through open aggression or devious intrigue, physical as well as psychological).*
- *Bullying is a displacement process in several respects.*
- *Bullying victims feel inferior and blame themselves.*
- *Victims of bullying feel discriminated against and socially isolated.*

Here consequences of mobbing and bullying on victims are already addressed, but a disposition of the perpetrators (repression process) is also clearly evident.

### Legal Definitions

It is worth taking a quick look at the *legal definition of mobbing and bullying* in European countries: The legislation regarding bullying, whether in public workplace or school, is highly variable. In some countries - such as Sweden, France, Spain - there are legal provisions to protect against bullying at the workplace. In other countries, there is little or no protection against bullying as long as individual acts do not constitute legal offences. In German

constitutional law, bullying constitutes "an interference with the general right of personality and the right to physical and mental integrity (Articles 1 and 2 of the Basic Law, see box)". Bullying is under labour law "as systematic hostility, harassment or discrimination of employees among themselves or by superiors". According to § 12 of the Allgemeines Gleichbehandlungsgesetz AGG "the employer also bears the responsibility to implement the objective formulated in § 1 of the AGG, the prevention or elimination of discrimination on grounds of race or ethnic origin, sex, religion or belief, disability, age or sexual identity in the world of work". (Source: Scientific Service of the Bundestag, State of affairs WDG-3000 - 016/17)

Article 1: Human dignity is inviolable

Article 2:

1) Everyone has the right to free development of their personality, insofar as they do not violate the rights of others or offend against constitutional order or the moral law.

(2) Everyone has the right to life and physical integrity...

### Suggested definition for Courage

As the Courage Partnership, we propose the following definition for our context and after dealing with bullying:

*Mobbing and Bullying is a systematic, repeated, hostile act over a long period of time. Bullying is a disregard for human dignity. Bullying affects a person or groups.*

### *Acts of Mobbing and Bullying*

The researcher on bullying Leymann divided acts of bullying into five ranges, which we here only point out. We will take them up again in the part 2 of our manual. The five ranges are:

- Attack on social relations
- Attack on the possibilities to express yourself
- Attack on social prestige
- Attack on health
- Attack on the quality of professional and everyday life

For more details see: [http://www.psychokrieg.de/artikel/www.psychokrieg.de-Die\\_45\\_Mobbing-Handlungen\\_nach\\_Leymann.htm](http://www.psychokrieg.de/artikel/www.psychokrieg.de-Die_45_Mobbing-Handlungen_nach_Leymann.htm)

#### 1.5.5 Social Discrimination of Groups and Individuals

Filipp, M. comes back from vacation: At the airport he notices that only men with a beard who look foreign are being checked.

Natalias did an internship in a clothing store: She became ill, called in sick to the boss but forgot to do the same with the teacher in the vocational college. The boss tells the teacher that she is often absent without an excuse, the internship was gone, the grade was bad.

Emirhan in history class: The teacher makes jokes about Greece, the student feels troubled and confronts him, but he denies it.

The term discrimination comes from the Latin verb *discriminare* and means to separate, demarcate, distinguish.

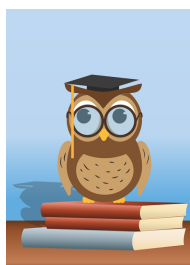
In Courage we speak of the social discrimination, as it is understood in sociology as

*purely categorical discrimination of persons on the basis of a - mostly negative - assessment.*  
([https://de.wikipedia.org/wiki/Diskriminierung#Soziale\\_Diskriminierung\\_\(Soziologie\)](https://de.wikipedia.org/wiki/Diskriminierung#Soziale_Diskriminierung_(Soziologie)))

Discrimination is therefore always based on an assessment of persons on the basis of actual or attributed group-specific characteristics. Examples of this are:

- Origin, ancestry, ethnicity
- Skin colour
- Language
- Education

- Property/financial status
- Sedentariness
- Generation/age (age discrimination)
- Sex (sexism, transphobia)
- Religion (anti-Semitism, Islamophobia)
- Sexual orientation (heterosexism, homophobia)
- Physical or mental abilities (hostility towards handicapped people)
- Physical appearance (beauty, body cleanliness, smell, body shape)
- Life situation (begging, homelessness)



### ***Take some time for a brief reflection***

*Please consider in which situations you yourself run the risk of developing prejudices, following clichés and thus unintentionally contributing to discrimination?*

## **1.6 Civil Courage as an Educational Topic: Challenges for Adult Educators**

Civil courage is not a new topic in youth and adult education, even though there is no conceptual equivalent in many European countries. But the topic is new as a field of basic skills, just as basic political education as a whole has not yet been conceptualised as a component of the canon of basic skills. In youth and adult education, the topic of civil courage is assigned to the field of political youth and adult education and discussed and didactized, for example, in relation to racism or discrimination against persons or groups. This highlights a challenge for adult educators who work in these areas: those are the target groups who they want to reach with basic skills - in this case with basic skills in civil courage. Political youth and adult education essentially reaches (young) adults who are politically interested, often also organised and want to influence the development of social conditions. As a rule, they have higher educational qualifications, are usually materially secure and are located in the middle of society. Anyone who wants to make civil courage a topic in basic skills should therefore take a closer look at their target groups and consciously keep an eye on the differences to the above-mentioned target group. Otherwise he or she runs the risk of adopting approaches from political youth or adult education that are not suitable for the target groups that we want to address and reach. And the differences between the two groups are great. In basic skills,

participants dominate, the majority of whom have low school-leaving qualifications, often no vocational qualification and are often exposed to precarious living and working conditions. When it comes to civil courage their view of society and their understanding of their social status is even more important. It is not only those who have been dependent on state transfer payments for years who define their social status as marginal. In this way, their self-perception also corresponds to that of the majority society's perception of others.

In **Germany**, for example, it can be observed that people, who have lived on "Hartz IV" for many years, develop a specific attitude towards life. They often have the impression of their lives "being governed" by the system rather than themselves being able to decide about and shape their own lives.

In the **UK**, for example, it is a noticeable trend that young people have a particular attitude and view towards life which is more inclusive, generous, less money orientated and more values driven than other generations. This exposes a gap between the 16-24 year old demographic and older demographic groups and as a result young people are concerned that they are not being represented sufficiently or accurately in decision making.

The Education Act provides for refugees in **Norway** to complete a school education within the framework of the compulsory introduction program. Either at the level of a primary or secondary school or college. Social basic skills or social integration are only marginally anchored in these three years. This leads to a high level of isolation of the participants and less participation in society. As a result, Civil Courage is unlikely to be expected.

Recently, the **Austrian** government developed its draft for the new needs-based minimum benefit system that will come into force in October 2019. The changes compared to the current legal provisions that also have an impact on people entitled to asylum include that there will be a nationwide solution, that the full amount of the minimum benefit will be linked to German language skills and that child allowances are cut strongly with increasing number of children (except for single parents). In order to receive the full amount of needs-based minimum benefit, the concerned people need to have completed at least compulsory education and have German language skills on level B1 or English language skills on level C1. Furthermore, they should have completed a vocational qualification or at least an integration agreement and have attended a value course. If a person does not fulfil those new requirements, the minimum benefit is reduced and the remaining amount is used for their language and vocational qualification. In detail, 35% of the benefit will be provided for language and qualification courses, the remaining amount can be paid, e.g. as housing allowance. (see Baldinger, Inge. *Mindestsicherung - volles Geld nur bei Integration*. Salzburger Nachrichten Online. 28.11.2018. <https://www.sn.at/politik/innenpolitik/mindestsicherung-volles-geld-nur-bei-integration-61545514>)

In **Romania**, civil education is a priority in trying to model the youngsters' personality in the spirit of democratic values and principles that govern society's approach. This discipline taught in schools has a major contribution to understanding and appropriating the practices that underpin the community and the whole system we live in. The process of moral-civic education also aims at acquiring skills and attitudes, based on important moral values such as respect, politeness, fairness, decency, etc. However, once a young person comes out of the education system, there are quite a few programs addressing civic education, less on a systemic level.

With such backgrounds, the autonomous subject, as the ideal type of adult education, all too often sees itself as an object of administrative guidelines and sanctions, and estimates the possibilities for shaping its own life as rather small. If one's own willingness to shape one's own life is underestimated, this also results in the disappearance of actual possibilities for shaping one's own life. Due to one's own life experiences and life situations, the idea of being able to influence social developments through one's own behaviour or actions seems rather absurd.

On the other hand, the socially marginal position of this target group also offers opportunities for addressing the issue of civil courage, because exclusion and discrimination are often part of their own life reality and the significance of a lack of civil courage can be understood from their own experience.

For example, a vast majority of **Germans** have been convinced for years that long-term unemployed people are responsible for their own situation.

In the **UK**, for example, there is both a significant "core-periphery" belief (the core being London and the south east of England, the periphery being the north, Scotland and the far west of the UK) and this leads to a sense of marginalisation and attitudes of alienation from one group and a lack of understanding and negativity from others.

In Norway represents an intense volunteer mentality. The authorities rely on voluntary organizations for integration and other social issues.

In **Austria**, the non-profit association "Aktive Arbeitslose" (active unemployed) runs a website (<http://www.aktive-arbeitslose.at/>) that discusses topics related to unemployment, provides information, takes an unequivocal stand regarding political decisions and organises actions to address decision makers.

An important part of the ESF programs in **Romania** in 2014-2020 is the promotion of "social innovation", which is reflected among the population in poor and marginalized areas; Education, empowerment, contributes to increasing the degree of their involvement in the social life of the community. NGOs play an important role in this case.

It can therefore be a suitable, albeit challenging, introduction to the topic to have the participants report on their own experiences with discrimination, exclusion, bullying and violence, as can be seen in some of the didactic approaches to the topic presented in our toolbox. Familiarising oneself with active methods such as biographical narratives, role plays and scenario techniques is a worthwhile undertaking. More school-based forms with strong cognitive connotations or moralizing appeals prove to be more difficult to connect with.

Another challenge is the target group-appropriate 'translation' of the term 'civil courage' or comparable terms. It is important to be careful with the term and to introduce it step by step, or even better, to choose terms related to real life situations and environments. Civil courage is a foreign word, which comes along cognitively, rather frightens and as a term tends not reach the target groups.

**Examples of good terms or titles for civil courage:**

"Why aren't we trusted?"  
 "Empowerment is more powerful if accompanied by enablement"  
 "Why doesn't anyone help?"  
 "Helping instead of gawking"  
 "We shape the future"  
 "There were people around, but nobody helped me."  
 "We can do things differently, too"  
 "Every person is harmed when someone insults him/her "  
 "Helping others feels good"  
 "Give time and attention, without expecting anything in return"  
 "Don't look away"  
 "You can change something"  
 "Do something, because *you* think it's not alright to insult others"

This should also be taken into consideration when using topics, contents and methods on the subject of civil courage from political adult education.

As a rule, this only works if they are linguistically and methodically modified in such a way that they become compatible with the target groups. A further challenge arises from the fact that civil courage cannot be explicitly identified as a topic in basic skills programmes and can be described as a specific learning module. As with the promotion of soft skills in basic skills, civil courage can be addressed if it is appropriate to the situation. A high degree of sensitivity is expected from adult educators in order to recognise the chances of situations in which the topic can be taken up 'subcutaneously'. Hans Tietgens (founder of adult education in Germany) once called it "education assassins".

One challenge, that at the same time can be seen as a relief, is to find out what initiatives, NGOs, associations or self-help groups exist in the municipality or in the region that deal with the topic of civil courage. Through cooperation and networking (see chapter...) it is not only possible to get to know other approaches and strategies and to use them for one's own work, participation in networks can also be a relief because it frees one from the status of adult educator as a lone fighter. Civil courage as a basic skills offer also means leaving the protection of the educational organisation if necessary and seeking contact with the target groups in the places where they are



located. As a rule, streetwork is not the task of adult education. However, it is worth considering how to use places of learning that allow more informal engagement with civil courage.



***Take some time for a brief reflection***

*Think about the places in your local and regional environment where you can find the target groups of young adults. Develop ideas on how to design a local approach.*

## 2. Conceptual Pedagogical Framework Know-How for Adult Educators



### 2.1 What can Basic Skills Offers achieve in Terms of Civil Courage?

We've already lined out: In the discourses on civil courage, there are still voices that consider civil courage to be an innate personality trait. Courageous civil action or non-action would then be the result of genetic dispositions and thus provide the non-action taker with an exonerating explanation if they do not defend themselves against despotism or do not stand up for the dignity of third parties.

There are indeed genetic determinants or personality traits that influence civilly courageous behaviour. (These are currently being researched in a European project coordinated by the University of Zurich). But the experts of the civil courage discourse agree that civil courage can be learned and can refer to a multitude of evaluations (e.g. Lünse, Rohwedder, Beisch, 2001 or Brandstätter, 2007) which prove the effectiveness of the training. Civil courage can be trained, but it

can also be encouraged unsystematically and randomly by certain circumstances. People, who are regularly confronted with conflict situations, be it because they grow up with many siblings or because they grow up in a problematic neighbourhood, often develop a competence based on their experience to assess situations correctly and react adequately. Here, civil courage in a stroke of luck is casually trained through incidental learning. But for the vast majority, courageous action can only be learned independently and from intrinsic motivation. Training and moral courage aim at the training of attitudes and the modification of behaviour. This brings us to the question of the goals of basic civil courage training.

## 2.2 Aims of Civil Courage-Basic Skills Training

If basic skills offers for the development and stabilization of civil courage are to become effective, they need goals and it needs to be verified if these have been attained or not. Setting goals also avoids the emergence of participants' exaggerated or hidden expectations. Frequently offered civil courage training courses in Germany pursue a double objective. Formulated in questions:

*"When and in what contexts is civil courage necessary?*

*– How to intervene?" (Jonas, 2011, p. 165)*

The first question includes the aspect of situational relevance. However, the criteria of situational relevance cannot be defined objectively; they depend strongly on individually different interpretations of a situation. This also applies to the question of when civil courageous action is appropriate. Here, each individual has an individual norm framework that is constructed from their own values, attitudes and life experiences and expresses itself in behavioural competence.

*"This competence must be conveyed on the basis of principles and not on the level of 'cooking recipes', because otherwise the complexity of the civil courage contexts will not be satisfied." (Jonas, 2011, p. 165)*

The training should enable the participants to show civil courage in as many situations as possible without taking too high a risk themselves.

Most training courses on civil courage are short and cover a period of one to two days. Thus they are too short to change attitudes in the long term and to learn behavioural competencies permanently.

*"To learn civil courage is therefore to be understood as a process, which begins with a training and develops then, nearly lifelong in the own experience and interaction with others." (Jonas, 2011, p. 168)*

However, this also requires opportunity structures in which civil courageous action can be practiced, i.e. the positive effects of training only become visible with a delay. This so called „sloper effect“, only leads to awakening when certain contexts are given. Finally, the aims of civil courage offers can be stated:

*"Civil courage training courses do not directly provide civil courageous fellow citizens. Instead, they represent the starting points of a development process that ultimately produces civilly courageous citizens. However, this process is not a guarantee on the basis of a single training, but is dependent on a series of boundary conditions ... Civil courage training as a starting point for development x conducive environment x necessary confrontation with civil courage situations". (Jonas, 2011, p. 170)*

### 2.3 Civil Courage as a Basic Skills Topic: Guiding Principles for Action

Participants with different educational backgrounds and experiences will meet in basic skills courses on the subject of ‘civil courage’; their learning interests, goals, paths and speed will differ. The group will be heterogeneous. Heterogeneity has been and continues to be seen as a problem in adult education, but heterogeneity also means diversity and this diversity also offers opportunities if individual, mutually enriching learning situations are provided. To this end, it is useful to be aware of the didactic principles which guide action and which are regarded as state-of-the-art in adult education, in political education work and also in counselling.

*In adult education, guiding principles for action act as orientation points for pedagogical action. They characterise our view of humanity, reflect values and norms; they guide our ideas on the relationships we offer the participants and how we can design our courses to be effective for learning. Principles describe how we want to encounter our participants in the learning situations.*

#### *Participant orientation instead of subject orientation*

The central principle is that of participant orientation. The interests and needs, the knowledge and competences, the learning paths and learning habits are orientation points for the joint design of the learning process. The learning process takes place in shared responsibility between learners and the experts accompanying the learning process in adult education. The division of responsibility is based

on showing learners the possibilities of their freedom of design, creating transparency and showing them spaces for participation, i.e. possibilities for co-designing and co-determination. The basic skills offer on civil courage lives off the co-decision and co-determination spaces granted to learners.

#### *Interest, living environment and experience orientation instead of syllabus orientation*

We can rely on the fact that the target group of young adults does not reject the topic of civil courage. If the reference to their own environment and experiences is the starting point, they are open to political and social questions. They are willing to deal with the subject of civil courage if their own experience, i.e. what they have experienced in everyday situations, seems sufficient to them, i.e. if they feel they know what they are talking about. At the same time, it must be made clear that it is worthwhile to focus on civil courage because they can deal differently and better with everyday situations involving violence, injustice and discrimination.

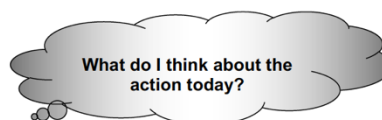
Interest, living environment and experience orientation describes the basic attitude of adult educators to consistently align the topic of civil courage with the interests, needs and experiences of young adults. The young adults, attending classes for the development and stabilization of civil courage, experience that their everyday knowledge, their approaches to the topic, their experiences, their language and their forms of communication are wanted and respected. Instead of offering learning material, the aim is to make the importance of the topic for young adults the pivotal point of the learning offer.




This principle also includes the renunciation of any „lecturing“:

*„Participants in basic political education meet teachers who do not lecture or wish to convert them to an active participation, but who are interested in serious and fair cooperation from the participants' starting point. The participants are addressed... as political subjects supported in the educational situation to exercise their rights“. (Wallentin, A. 2017, p. 9)*

### *Reflection orientation instead of instruction*

The principle of reflection orientation is unusual for many of the target groups whom we would like to reach with civil courage and requires careful guidance, but is indispensable if sustainable learning is to be made possible. Reflection is an important learning tool to make interests, competences, learning progress, beneficial and hindering factors in the learning process not only conscious and visible, but also communicable, i.e. pronounceable and negotiable. Reflection can be practised on one's own, in a group or with the teachers in different forms and methods. A proven instrument of reflection is the learning diary (excerpt see box).



How satisfied am I with today's action?		
		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

⇒ What did I particularly like? What was particularly interesting to me? ⇒ What did I not like so much? What wasn't so interesting for me? ⇒ What did I miss?
---

What else would I like to say to the others here?
---

Basic skills in civil courage are based on concrete everyday situations, i.e. on examples of everyday experiences of young adults. This is based on the knowledge that complex learning material based on social and political phenomena can be derived and processed on the basis of individual, concrete examples. Everyday orientation is fed by examples from the immediate social environment of the young adults, family, friends, neighbours, school, training company, parish, social welfare office, job centre, employment agency, etc. The authentic cases and very concrete questions that are important to the young adults form the starting point. This opens up the opportunity for young adults to understand the reality in which they make their experiences and to make it possible for them to influence and shape them. The young adults experience themselves as experts in their own world. (see Wallentin 2017, p. 9)

### *Competence orientation instead of deficit orientation*

For many classically trained teachers, the view of the learners is rather deficit-oriented. They see it as their task to recognise the learners' deficits and to offer help in overcoming them. This view is also often dominant for learners with rather negative educational biographies, as they have often



experienced in school that they are perceived as a person who is rather in deficit as can be seen in corresponding marks. But those who want to take responsibility for their own learning must be aware of their competences. To this end, it is helpful to deal not only with the competences acquired in formal educational contexts, but above all with the competences acquired informally. These informally acquired competences play a greater role in coping with life and in dealing with civil courage than the competences proven by certificates. Competence profiles are suitable methods for recording individual competences. In basic skills courses on civil courage, this means that young adults experience that their competences, which they demonstrate in everyday situations, are suitable for dealing with situations in which courageous action is required.

**Example: ProfilPASS for young people. Know your strength – use your strength**

English version: [https://www.profilpass-fuer-junge-menschen.de/media/ppj\\_english.pdf](https://www.profilpass-fuer-junge-menschen.de/media/ppj_english.pdf)

German version: <https://www.profilpass-fuer-junge-menschen.de/media/ppj-zum-ausdrucken.pdf>

But a look at one's own learning biography can also provide important clues here and, in addition, offers analyses of learning habits, learning attitudes and learning blockades, which have become solidified in educational biographies.

### *Biographical orientation*

The principle of biographical orientation is relevant for the target groups that we want to reach with civil courage. Each learning process refers to living experiences in one's own biography. An examination of past experiences in which civil courage was lived or in which exactly this was not the case is a more suitable approach to the topic than cognitive-knowledge-based approaches. It may also play a role for the target group to learn about past learning experiences, developed learning attitudes and behaviour and how they are processed into self-concepts of learning. This may be an important prerequisite for the active and self-organized shaping of one's own learning. Biographical orientation also means giving space to discovering hidden resources and potentials of unlived life. Especially in the target groups we want to reach for the development of civil courage, whose young biographies are often characterised by discontinuities and identity changes, biographical orientation also aims at sharpening the awareness of having one's own life in one's hands, of being the subject and not the object of one's own biography.

*Take a look in the Toolbox. There you will find several activities in which biographical reflections are an essential element. Reflection exercises can be very varied and lively.*

### *Process orientation*

It has already been pointed out several times that the topic of civil courage cannot be dealt with by means of closed curricula or fixed curricula, but by working in an open, dialogue based and interactive process. This process can never be regarded as completed, but is not without results. The process is therefore not an arbitrary quantity, but refers to the fact that results from the process arise in a different way than with closed curricula. Process-oriented learning opens up the opportunity for young adults to experience civil courage in small steps. Thus an important step can be to ascertain one's opinion on certain situations and to represent it in the group. Self-efficacy experiences can be made in the process. The young adults experience that they can influence and shape something through their words and actions. The principle of process orientation holds special learning opportunities, because learning fields arising in the social situation can be taken up and worked on. However, this is also accompanied by irritations and insecurities, because the supposed security of closed concepts is no longer given.

## **2.4 Learning Formats: Places and Forms**

### **2.4.1 What can be learned from Empiricism?**

*Empiricism says:* The target groups with basic skills needs are often prematurely labelled as rather lacking in or being unaccustomed to education. This can be explained above all by the fact that they are actually clearly underrepresented in further education institutions in most European countries. If one looks at the empirical studies available, one can rather speak of the fact that the educational offers in further education institutions are "estranged from people" in relation to the target group of the so-called low-skilled (cf. Klein, Reutter, Zisenis, 2011). In a German study, more than 2000 adults were asked what the most important learning context is for them. The following was available for selection:

- formalised learning in educational institutions
- learning with media
- in-service learning
- private learning



Only 9% of the respondents without a qualified education say that formal learning is the most important learning context for them, followed by media learning with 11%. In contrast, 80% of respondents say that the most important learning contexts are in-service and private learning. (see Baethge, Baethge-Kinsky 2004, p. 71) Schiersmann (2006, 36) comes to similar conclusions, with learning in formal contexts doing even worse in this group with 7.3%.

#### *What do these findings mean for our topic?*

One can argue whether these findings suggest that "the assessment of the most important learning context should primarily not be seen as an individual, motivational learning preference, but rather as an expression of current opportunity structures". (Baethge, Baethge-Kinsky *ibid.*) For our topic, the consequence that Schiersmann draws is more relevant. From this perspective, the results call for particular thought to be given to how the formal learning context can be upgraded for this target group and how the informal learning contexts can be didactically designed in such a way that they can be characterised as qualitatively demanding and enable the acquired knowledge to be transferred into other areas of life. (see Schiersmann, 2006, p. 37)

#### 2.4.2 Learning Places for the Development of Civil Courage

If one looks at the practice of basic skills and political education, one can assume that the development and stabilisation of civil courage can take place in many different places. On the basis of the Courage Partners' own experiences, from discussions with our associated partners and from our research on corresponding offers aimed at reaching our target group of young adults, we can pass on the following findings:

*Civil courage can be organised in adult education institutions.* It does not apply per se that our target groups do not find the way there or do not like to cross the threshold into "middle-class educational institutions". Many educational institutions have long since found their way to reach their target groups with invitations, programmes and campaigns that can be followed up. Where informal learning places and opportunities have been created in educational institutions, e.g. learning cafes, there are also target groups who would not attend the parallel IT or language course. Institutions, in Germany such as the municipal adult education centres or the church-run education providers have also become *decentralised* in many cases and branches have been established in city districts, which are used there as meeting places. Educational institutions that have already succeeded in winning

over the target group of young adults through other offers of basic skills that are demonstrably close to life will also be able to win them over to the topic of civil courage.

#### Examples of informal learning places in educational institutions

In **Austria**, there is an initiative called “Jobwerkstatt” (Job workshop; [https://www.ams.at/docs/900\\_ams\\_wien\\_kurskatalog.pdf](https://www.ams.at/docs/900_ams_wien_kurskatalog.pdf), p.14 in DE) that was funded by the Austrian Public Employment Service (AMS) and developed and implemented by educational institutions, e.g. BEST. The approach is related to the model LOT-House. It stands for “learning, orienting, trying-doing” and is an empowering and practical methodology that was developed by BEST. The model was also used as a basis for the Erasmus+ project Lighthouse <http://www.lighthouse-project.eu/>

In **Germany** so called “learning cafés” were set up as models. Learning cafés create a very special access to reach people with basic educational needs. Learning cafés are open to everyone, free of charge, without obligation and there is no need to register. Learning takes place without pressure, without a given learning plan and without conditions. (<https://www.grubinetz.de/was-ist-los-im-grubinetz/>)

In **Norway** more and more social entrepreneurs - such as LoPe - are covering the leak in the public sector of encouraging and empowering programs. There is not one specific for civil courage in particular but many of them have something to do with strengthen young adults to avoid mobbing, aggressive behavior, crimes, and racism.

In **Great Britain**: School Farms; Youth Clubs based on leadership and sport; student led clubs

Although learning usually takes place in a formal context, in **Romania**, much of the learning is done either non-formal or informal. Street, socio-educational animation, socio-drama are used in programs to increase self-esteem and empowerment, unfolding in informal educational settings.

*Civil courage can be organised by adult education institutions as a project or action.* The closeness to life, the connection with one’s own experiences with civil courage can also be organised beyond a course as a project or action, which takes place in non-institutional places in the district or in the region. This can involve excursions to historical sites, explorations or city walks. Projects are usually prepared in the educational institution, conducted outside the institution and finally evaluated outside or inside the institution. Actions are activities in which the young adults themselves stage something publicly, e.g. interviews with passers-by or with selected figures of public life. Actions can also be small performances with which the young adults want to draw attention to critical situations in public space. Actions also means taking part in district initiatives, political actions for civil courage or against racism... These places of learning are specific because in the fact they are institutionally planned, but realised outside of the institution, using places for events or events planned by third parties in places.

In **Austria**, the INTERREG project “CityWalk” puts emphasis on active ways of mobility like walking and biking to support the development of “walkable cities”. The aim is to identify obstacles, improve transport systems while reducing emissions, noise levels and congestions, increasing safety and making cities more liveable places. (<http://www.interreg-danube.eu/approved-projects/citywalk>)

**Norway:** „Hvite busser“(white buses) is a good example: [www.hvitebusser.no](http://www.hvitebusser.no). The Norwegian White Buses Foundation organises excursions to Sachsenhausen and the sites of other concentration camps for school classes, accompanied by first-hand witnesses and survivors.

**Great Britain:** The National Citizenship Service; The Duke of Edinburgh’s Award

In **Romania**, CREFOP Foundation implements informal education programs in marginalised Roma communities, aimed at combating discrimination, with activities taking place in the respective communities, as part of ESF projects.

*Civil courage can be organised at informal learning venues.* In order to be able to identify the relevant informal learning contexts of the target group, adult educators, counsellors, coaches and social workers need knowledge of the living conditions and situations of the target group. It is therefore important to deal with this:

- What are the social reference frameworks of the target group?
- In which associations, youth centres or initiatives are they at home?
- How and where are they involved in their neighbourhoods or districts?

Only the answers to these questions offer indications of which places are suitable as (preferred) places of learning. If such places are used, adult education becomes outreaching educational work. For development and stabilisation, the original places of life of the young adults with the possible learning causes and possibilities of learning organisation there, are then chosen.

#### **Experiences, pros and cons, opportunities and stumbling blocks...**

Youth led activities, services and opportunities and environments have a great strength in delivering relevant and credible opportunities

Practical learning and learning by doing environments often have a greater impact than more static, top down learning

Overly bureaucratic and administered approaches can stifle interest and participation

Informal, but structured, environments tend to have positive responses especially when different stakeholders are weaved into one such environment

Youth centres can be important cooperation partners because they are usually a safe space for young people. The settings are casual and the relationship between them and professionals who work there is often characterised by a friendship-like peer-approach.

### 2.4.3 Choose Informal Forms of Learning

It seems clear that informal learning should be at the forefront of the forms of learning to be chosen. For the thematisation of civil courage, situational learning can be the means of choice. Situated basically means: learning is embedded in the situational context and it is assumed that there is a correlation between the internal person (cognition) and external person

*Situated learning is less a concrete method than a learning claim that draws attention to seeing and using the social, cultural and ecological aspects of the concrete environment. The situational learning does not only mean the external environment, but also the internal, i.e. the social, cultural and ecological patterns internalised by the young adults on the basis of their experiences, which shape their attitude and behaviour. (see Stangl 2019)*

(situation). Social interaction plays a central role in the approach of situational learning. Social interaction is interpreted as a space in which experiences are made and competences can be developed. (see Lave, Wenger 1991)

A topic such as civil courage, where normative orientations, attitudes, the development and stabilisation of courageous behaviour are at stake, cannot therefore be taught frontally in basic skills courses, since this type of teaching produces only „inert knowledge“; inert knowledge can be retained and reproduced, but hardly leads to changed actions or attitudes.

For civil courage as a basic skills offer, more lively forms of learning and methods are recommended.

#### **Learning approaches and learning concepts to promote civil courage**

- Theatre pedagogy and experimental theatre
- Adventure pedagogy: indoor / outdoor activities
- Enabling Didactics - Lively Learning (Arnold 1996; Schüssler & Arnold 2003)
- Betzavta – experimental democracy education
- Feministic approach / objectivation (Nussbaum 2002)
- Problem solving approach
- Group dynamic activities
- Psychodrama and sociodrama
- Campagne (social media or other)
- SLAM! (student leadership)

- LEAP (student led mentoring and leadership)
- Critical inquiry approach
- Projects
- Actions like city walks, excursions
- Study visits
- Direct actions i.e. student led activities which deliver something useful

### **Methods for the development of civil courage**

- business game
- role play
- mind mapping
- brain storming
- collage
- case work
- practical leadership activities
- young person led activities and young person designed activities
- videoanalysis; musicvideoanalysis
- group work / small-group work / work in pairs
- Think-pair-share
- brainstorming
- decision-making-exercises
- exercising body language & body communication
- quiz
- interview
- empowerment-bingo
- learn-map
- speed dating

## **2.5 Networking and Interdisciplinary Cooperation**

Civil courage as a basic skills offer does not have to be realised with the resources and competences of an adult education institution alone. Networking with other actors in the surrounding area, be it the district or the region, is a valuable, perhaps even compelling prerequisite for the success of connected and situated offers of discussion. Especially in urban areas there are often a multitude of initiatives, associations, NGOs or self-help groups that have been active for years in the fields of violence, discrimination, mobbing, racism, xenophobia, anti-Semitism and homophobia. In particular, district centres, neighbourhood homes or even multi-generation houses are often meeting places for young adults in socially disadvantaged situations. These institutions and initiatives have the experience and strategies at their disposal that

- should be put to use
- can be enriched by adult educational competences in the understanding of interdisciplinary cooperation
- can be further developed in line with the goal of increased municipal/regional cooperation as interlock perspectives
- can be made more broadly available through interdisciplinary cooperation.

The intentions of groups already active in urban districts and regions are usually not genuinely educational, but pursue political or socio-political goals. The disciplines of origin of these players are correspondingly colourful: creative artists and artist groups, theatre educators and amateur theatre groups, politically interested people affected/self-help groups, citizens who care about the development of their neighbourhood, but also, for example, the criminal investigation department and others whose experiences and resources need to be used.

Some are tried and tested in the acquisition of public subsidies, are familiar with appropriate support programmes or raise donations, others finance their work themselves.

In **Germany**, for example, there are programmes such as "Socially Integrative City" or "School without Racism", which can be used for the topic of civil courage.

In **Austria**, the association "Fair und Sensibel" (fair and sensitive) unites the cooperation of police officers of the Department of Minority Contacts of the Vienna Police Department with persons with a migrant background working for the association in order to contribute to promotion of internal security intercultural coexistence. (<http://www.fairundsensibel.at/wir-%C3%BCber-uns.html>)

In **Norway**, the Ministry of Health provides a prevention site for bullying at schools. The concrete program is called Zero <http://www.forebygging.no>: Zero tolerance and active work for a bullying-free environment is a key goal for Zero, and both employees, students and parents should work together to achieve this goal. Active involvement and commitment are central, and it is important to the struggle against bullying. Everyone involved must have an ownership relationship with Zero, and bullying must be on the school's agenda continuously.

In **Great Britain**, for example, there are organisations such as The Challenge, whose mission is to build a more integrated society and The Young Foundation. Programmes such as Columba 1400's Young People's Leadership Academy and SLAM! At Penryn College are examples of grass roots activity which can be used with and for civil courage.

In **Romania**, a prevention program against school violence has been implemented within the framework of the Community policing project - Proximity Police in Romania in collaboration with ESD Switzerland, aimed at developing civil courage.

This diversity of facets enables diverse forms of action and also reaches groups that do not usually reach pedagogically founded and institutionally organised projects.

However, this diversity of intentions, goals, procedures and self-understandings often makes cooperation among them more difficult, because networks only function if there is a minimum of shared interests in the goals and the existence of a "spider in the web" is accepted at least for the time of a joint civil courage project. Networks need coordination, only then can collective interests beyond the individual interests be identified and the players involved be able to cooperate with their specific history and culture and only then can the abilities to change perspectives be trained.

In rural areas it is often difficult and time-consuming to find out the multitude of groups in which the topic of civil courage plays a role. Often it is citizens' offices or town halls that know which relevant initiatives exist in the region.

In **Germany**, as a rule, nationwide institutions such as the Arbeiterwohlfahrt, the Diakonisches Werk, the Caritas, the Red Cross and the criminal investigation department have relevant knowledge.

In **Austria**, the situation is similar to Germany. Big organisations, such as Caritas or Diakonie operate nationwide and have locations in different regions in order to address the demand of the target groups also in rural areas.

In **Great Britain**: The Challenge, Duke of Edinburgh's Award, The Prince's Trust, National Citizenship service, the Scouting Movement, NSPCC and Youth Employment UK are examples of organisations who have complementary and parallel experiences to civic courage.

In general, local organisations closely working in rural communities in **Romania**, are rather small and not very easy to be identified. Sometimes, they are part of informal or formal networks in the social services area (eg FONSS).

In large cities it is usually easier to identify potential allies. Especially in so-called problem districts or neighbourhoods, often work district managers who have knowledge of relevant activities and initiatives and make this available.

Adult educators from fields of basic skills who would like to promote basic skills in civil courage and who are interested in getting to know, developing and implementing appropriate offers can benefit enormously from their work if they take part in round tables or other forms of action in which experiences, strategies and methods of civil courage are exchanged. The encouraging experience that others have similar interests and goals is not to be underestimated.

## 2.6 Didactic-Methodical Recommendations for Civil Courage Basic Skills

### 2.6.1 Finding Access to Young Adults

The majority of the target group of young adults who are to be reached do not see themselves as politically interested and see little connection between politics and their own life contexts. Our Courage approach therefore focuses on the target group's environment. Our didactic questions are as follows:

- What are the topics and questions they are interested in?
- What preoccupies them?
- What do they know?
- What does their everyday life look like?
- What experiences have they had with social conflicts of interest and local politics?
- Which of their everyday topics can be taken up in order to interest them for the Courage topic?

*In order to learn more about the target group's environment, the following strategies have proven worthwhile:*

One is the use of statistical reports published regularly by all major cities (in Germany). They contain data for individual city districts, e.g. on income distribution, unemployment, school-leaving qualifications, proportion of migrants, apartment sizes, rent levels.

The other, more profitable strategy is to talk to local experts. These can be employees of youth centres and neighbourhood houses, or district managers, social workers and teachers. They usually know exactly what these young adults are up against and in which problematic situations they live. But they are also aware of the strengths, skills and resources of this target group, which can provide important information on how to address, develop and stabilise civil courage.

*Outreach work* is another proven strategy. The target group (or many of the target groups) do not necessarily react to offers made by traditional educational institutions. "Volkshochschule (adult education centre) is not for me, I am not the type for university", remarked a twenty-year-old when he was approached for an appropriate offer. Educational and especially continuing educational institutions are still perceived as institutions that are geared to the interests and needs of the middle class.

Even though this comes across in general terms and we have taken a differentiated approach to the topic of 'places of learning for civil courage', the following applies: outreach educational work is



definitely suitable if the target group is to be reached. This means visiting the places where the target group spends their free time and talking to the social workers and neighbourhood managers who can act as door openers. These can be church or community meeting points, district meetings or clubs, especially sports clubs.

*"One advantage of this outreach approach is ... that the group of participants meets in their already known rooms, which is conducive to a positive and open atmosphere. In addition, the participants of the fixed group have a kind of host role, they have an active function."*  
(Politische Bildung in der Grundbildung 2018, p. 11f)

It has already been pointed out elsewhere in this handbook that outreach education work cannot do without local cooperation partners. Cooperation thus also becomes key to addressing and reaching the target group.

## 2.6.2 Rules and Instructions for Civil Courage Action

### Civil Courage Action – Rules and Hints

Many of us feel affected and want to help when others are harassed, robbed or threatened. Nevertheless, often no help is given: On the one hand, because there is a lack of knowledge as to whether and – if so – how help can be provided. And secondly, because many people are afraid of the inconveniences that their own commitment could cause. There are simple rules for practical civil courage.

#### **1. I help without putting myself in danger.**

The law obliges every citizen to intervene in a criminal offence – but only within their own means. Endangering oneself is not one of them. Simple measures are enough to at least „slow down“ a crime. Often a decisive word to the perpetrator is enough to calm the situation. The psychological advice of the police: Never use first name terms with the perpetrator, so that the violence is not perceived as a private matter – and thus ignored by other people.

#### **2. I actively and directly invite others to help.**

Joint intervention often prevents worse consequences of crimes. Nevertheless, it happens far too rarely, because many people are reluctant to intervene in public. If you actively ask others to pay attention, the willingness to intervene increases. Nobody can avoid a direct address. Staff on public transport can also be contacted at any time.

#### **3. I observe the perpetrators closely and memorise their characteristics.**

Crimes often happen in the shortest possible time. Even if a direct intervention is not possible, attentive observation can be decisive for the investigation work. Every detail is important: How big is the offender? What hair colour do they have? How were they dressed?

#### **4. I organise help under emergency number 110.**

The police must be informed in a targeted manner and is often in the immediate vicinity. The faster the police are informed, the better the perpetrators can be identified. The questions „Who?“, „What?“, „Where?“, „When?“ should be clarified in a few words, but comprehensively.

#### **5. I take care of victims.**

First aid is the best help. Every victim must be cared for immediately, because often every second (sic!) can be crucial with regards to life or death. Even the recovery position can be decisive. Everybody can help – even if you don't dare to do it at first.

#### **6. I make myself available as a witness.**

Many perpetrators get away without punishment because witnesses do not report to the police. Be it out of fear, lack of time or simply because it is not convenient. Without a precise description of what happened and of the perpetrator, it is very difficult to convict them.

Source: Jonas, Kai J. (2011). Zivilcourage lernen: Was können Zivilcourage-Trainings leisten? (S. 166)  
In: Landeszentrale für Politische Bildung Baden-Württemberg (Hrsg.). Aufrechter Gang: Zivilcourage im Alltag. Der Bürger im Staat, 3-2011, S. 164-170.

### 2.6.3 Basic skills on verbal and physical violence in everyday life

Violence is a hurtful, damaging act that harms and degrades the dignity of other people (cf. Posselt 2004, p. 240)

Types of violence such as threatening, bullying or even physical conflict can occur in everyday situations, in public places or more hidden ones. Civil courage demands action under difficult conditions. Violent situations often come as a surprise, are unpredictable and require quick decision-making.

However, the pedagogical discussion on civil courage with emphasis on of violence do not include risking of own safety.

#### Goals

Educational activities that deal with civil courage to face situations that involve verbal and physical violence should promote the competence of active participation – in class, private and public life and society.

If learners recognise a situation that seems to be critical for them, it is initially required that they observe it carefully and evaluate the situation. Violence has different forms. The goal is to train learners to recognise violent behaviour at different stages, e.g. through observing verbal and non-verbal signs that call for intervention in a critical situation.

In order to be able to respond to violence, it is required that learners acquire a calm, firm and assertive communication. They will have to set boundaries by formulating a clear and confident statement and use non-verbal communication.

Further, it is important that learners know that their own safety is the highest priority. They should know, who to call in a situation that threatens to escalate or is even dangerous for them and how these actions can be reached.

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To discuss the topic of violence in everyday situations as a requirement for civil courage, it is recommended to choose situations that are understandable for learners. These can be situations that are closely linked to their reality, e.g. on social media (verbal violence), as well as certain changes in society or topics that gained attention through media in the country.

The topics/specification of the topic can also be chosen based on interviews/surveys/games or activities in order to identify learners' interests or needs.

#### Preparation and planning of an offer

For the preparation and planning of an educational activity that deals with violence in everyday situations, it is important to take into consideration the following aspects:

The topic: Violence is a sensitive topic. Maybe some of the learners have experience with violent situations.

The target group: The group that will be trained may have negative experiences with "formal" settings in educational institutions. That means that "school learning" elements such as lectures or tests should rather be avoided.

Educational approaches: Instead, the focus should lie on practical approaches. Practical approaches that include methods of experimental learning and active participation require learners to open up and engage in learning activities. Therefore, it is important to gain learners' motivation and clarify the purpose of the training.

The trainer: In view of the above stated issue and the overall requirements of working with a target group that is considered as "disadvantaged", the requirements for the trainer are:

- to have experience with this target group
- to have knowledge of the topic, e.g. legal situation in the country, approaches of conflict management, communication, etc.

Before planning a training on civil courage to face violence in everyday situations, it should be announced to the management of the employer organisation and discussed with supervisors and colleagues. Aspects such as the implementation and resources needed have to be clarified in advance. Also, possible cooperation have to be set up. Other stakeholders such as sponsors, but also parents should be informed. Finally, learners should be informed about the training, either in advance, or in frame of the training. It is important to explain the purpose of the training and to approach learners in order to motivate them to actively participate.

Organisations that deal with the topic, youth centres or other cultural institutions can be important cooperation partners. Examples for cooperation are company visits, workshops, use of facilities or equipment that could be useful to give the training an added value. The type of cooperation that could be useful for a training on civil courage to face violence in everyday situations depends on the focus of the training, the activities planned and available resources.

Regarding the structure, trainings on civil courage to face violence in everyday situations should offer a “low-threshold” access. Low-threshold means to minimise factors that could prevent from participation by setting preconditions as low as possible. These can have different dimension:

- Temporal dimension: Low requirements regarding time structure and time discipline
- Spatial dimension: Choice of location/facility that is easy to reach and not too far away from learners' residential area
- Social dimension: Non-binding nature of training formats or focus on “voluntariness”
- Content/factual dimension: Content should be orientated towards the target group and be flexible (Steiner et al 2014)

### Implementation of the offer

A challenge for the trainer is to motivate young learners, especially if they have a negative attitude towards education. Formats in this area should therefore try to (re-) establish a positive relation to education (Steiner et al 2014). For the topic of violence in everyday situations, it is important to introduce it to learners in a way that doesn't threat them, or to anchor the topic as a sub-topic to another discussion or module that enables the learners to participate without being directly confronted with the topic of “civil courage”. At the methodological level, for example, there is the possibility to build up educational activities on violence in everyday situations as a game. This game is designed in a way that it involves a learning process and learners are required to use different skills. In addition, it is recommended that concepts are adapted accordingly, to avoid technical terms, and to avoid statements that have a moralising effect and are expressed by a “should”.

Besides the methodology, and the selection of activities, the role of the trainer is relevant for the motivation of learners. He or she should be able to build a trustful relationship with learners and create a safe space (for individuals and the whole group) in order to allow learners to speak and act freely and honestly.

In order to create a safe space for learners, it is relevant to have a suitable location to conduct the training. Ideally, it takes place at a location that learners already know and feel comfortable in. Depending on the group size and the activities chosen, enough physical space should be given to conduct activities that require physical activities or work in small groups.

Other (“informal”) educational activities are conducted outside any classroom. The choice of location follows the choice of activity. These can be visits to topic-related organisations, youth centres, theatres, museums or even public places.

When implementing a training on civil courage to face violence in everyday situations, the approach is one main aspect. When choosing a method, the needs and characteristics of the target group should be taken into consideration (see above). It is recommended to use practical and active learning methods. The focus lies on recognising types of violence and trying out approaches to face them. Therefore, methods that involve real-life scenarios, e.g. case studies or simulation can be recommended. The use of visual support or media is recommended because it enhances the attention of learners, but only if the videos, tools or social media sides are used suitable for the context. An important aspect in view of training on the topic of violence is that it should be taken into consideration that no situation escalates. It is the responsibility of the trainer to support group cohesion and maintain control of the situation.

Situations, that were experienced by learners can also be included when discussing the content, but they should be suggested by learners themselves, not the trainer. If they experienced violence themselves, they may not want to discuss the issue in a group. Maybe certain types of violence played a role in an incident among the group. In this case, the trainer can use the training to raise awareness for the issue and eventually contribute to find a solution to the problem.

If there is an immediate follow-up on an activity, like a joint discussion/reflection, learners get an insight into their experience and idea of what is most important and significant in the process. It is important to clarify that there are no correct or wrong answers. The trainer collects important facts and findings from the pedagogical point of view to support the achievement of aims and objectives in each activity.

At the end of the training, the main contents are summarised by the trainer. In addition, expectations that were stated by learners and noted by the trainer at the beginning of the training can be compared with “lessons learnt” that learners indicate in frame of the summary of the training.

## Conclusion

Although learning outcomes are hard to measure for these kinds of trainings, it makes sense to check the achievement of objectives. This can be conducted by providing learners with an evaluation questionnaire which they should fill in and then hand in or a self-assessment for them to evaluate their skills and competences.

If the training is conducted separately and not in frame of basic skills training, it can be announced via newsletter, brochures or social media, depending on the organisation's type, reach (local, regional, national) and communication culture.

#### 2.6.4 Basic skills in public racism

Racism means to divide people into groups according to the colour of their skin, language, origin or religious beliefs, which are associated with negative attributions, prejudices and rejections. This classification disadvantages or privileges people according to their group membership. (cf. Hessischer Jugendringe 2009, p. 21)

Basic skills training, that includes training on civil courage, aims to sensitise young adults for public racism against certain groups or people that takes place in everyday situations. The content of the training therefore deals with clichés, prejudices and images of the enemy.

#### Goals

Educational activities for civil courage to deal with public racism should promote the competence of active participation – in class, private and public life and society.

Racism is a term with a wide range under which many statements and actions can be united. For an effective training, it is required that young learners can recognise and define different aspects of racism. It is not easy to define what racism is, what the difference between racism and other terms such as anti-Semitism is and what impact it has on the everyday lives of people concerned. The confrontation with racism should therefore start with the learner's own world of experience. It should be made clear what it means to be affected by racism and made visible that this is not just about individual actions, but that social conditions also play a part. By clarifying terms and reducing uncertainty about correct behaviour, an active reflection and engagement can take place.

In this context, the clarification of terms is relevant, since influence factors like the media, parents, friends, etc. often use terms differently and without questioning. They are mixed or used congruently. A common understanding in the group is an important basis for further exploration of the topic and creates security in communication with others and in behaviour. However, it should be clarified that there is no agreed definition and that it should always be seen as a (contextual) process (Wladasch 2007).

It can be useful for learners to know the legal situation regarding discrimination. Although the law does not often apply to racist statements or actions, having in-depth knowledge can help learners to

gain confidence and argue neutral, but assertively. Again, taking action is a relevant part for showing civil courage, but a difficult one. When learners reflect on which roles they have already experienced they can develop awareness for what prevents them to do something and what motivates them to help.

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To discuss the topic of racism in everyday situations as a requirement for civil courage, it is recommended to choose situations that are understandable for learners. That means that contents should be closely linked to their social and spatial living environment, e.g. incidents that took place in their region, on local public transport, related to peers or on social media. Certain incidents in society or politics can be topic of discussion, but should not become a debate between different political viewpoints.

### Preparation and planning of an offer

For the preparation and planning of an educational activity that wants to train civil courage to actively deal with public racism, it is important to take into consideration the following aspects:

The topic: The discussion of racism requires the clarification of different terms related to the topic (see above). “Political correctness” should be avoided, but the discussion should always be appreciating.

The target group: To ensure that your training is effective, it may be useful to understand who the learners are and what background and experience they have to create an open atmosphere. Maybe some of the learners have experience with racism (as a victim, offender or observers). This aspect can be included in the training, if the concerned learners want to share their experiences.

Educational approaches: Practice is essential to prepare learners to act courageously in situations that involve racism. Therefore, the focus should lie on practical approaches. Approaches that require assertive communication and the use of voice to speak in public can be recommended as well as activities that demonstrate different types of racism that could take place in everyday life. Group cohesion and open discussion should be strengthened to promote reflection.

The trainer: The trainer should have experience with providing training in anti-racist/discriminatory work. He or she should have background knowledge about intercultural topics/diversity to react to misinformation that may emerge in discussions with learners and question them in a constructive way. He or she should be competent to deal with the target group in basic skills training.

Training on civil courage to face public racism has to be planned in agreement with the management of the trainer’s employer organisation. All people involved should be informed. It can



be useful to discuss practical aspects with colleagues. Aspects such as the implementation and resources needed have to be clarified in advance. Also, possible cooperation has to be set up. Other stakeholders such as sponsors, but also parents should be informed.

Organisations that deal with the topic, youth centres or other cultural institutions can be important cooperation partners. Examples for cooperation are workshops or lectures. Again, the type of cooperation that could be useful for a training on civil courage to deal with public racism depends on the focus of the training, the activities planned and available resources.

Regarding the structure, trainings on civil courage to face public racism should offer a “low-threshold” access (see previous chapter).

#### Implementation of the offer

Learners should be carefully introduced to the topic. The trainer clarifies both the goals and purpose of the training. In this context, the interests and living environment of learners should be taken into consideration in order to motivate them to actively participate.

The trainer should be able to build a trustful relationship with learners and create a safe space (for individuals and the whole group) in order to allow learners to speak and act freely and honestly. This principle applies to the learning environment as well as for the physical learning location. Ideally, it takes place at a location that learners already know and feel comfortable in. It should be big enough for learners to move around and to re-arrange tables and chairs for e.g. group activities or chairs in a circle for reflection. Furthermore, there should be space to conduct activities that allow learners to move.

For training, a combination of cognitive, experiential and activity-based methods should be used. In addition to the self-awareness and knowledge transfer, it is particularly important to develop the activity orientation. The young people should have the space to develop their own options for action in relation to the topic both for everyday situations and for social participation. Action orientation is particularly important so that young people not only perceive themselves as part of society, but also as their active co-designers. The weighting between the methods should be based on the backgrounds of the learners and should be decided individually. A precondition for a useful discussion of the topic is a basic attitude that avoids moralising value judgments towards the learner. (JUGEND für Europa, 2005)

The theoretical background regarding identity construction and the development of prejudices should be discussed as minimal as possible and explained in a way that breaks down complexity of the topic and invites learners for discussion.

A trusted relationship between the trainer and the group, as well as between the group members can support learners' willingness to open up to discuss its own experiences. However, they should make the first step and voluntarily share their experiences. It is easier, when learners' experienced racism as passive, meaning not being directly involved. In this constellation, the incident is not personally linked to him/her, but close enough to make them feel concerned and trigger empathy.

For the discussion of topics related to racism and how civil courage can help to face and handle situations that involve racism, self-awareness and reflection are important parts. Therefore, it is recommended to close the training (selected activities or even each activity) with a reflection round and discussion.

### Conclusion

Results gained in the training can be used in different ways, depending on the output of the training activities. For example, if learners developed posters, these can be pinned in the classroom. If they set up a theatre performance, it can be presented to the public. In any case, learners should agree on what happens with outputs from the training. The organisation the trainer works for should also be informed and agree on what happens with the outputs.

Evaluation of the training helps to measure its effectiveness, which can be an important aspect to decide, what will be done differently next time and if the training will be repeated. It enables to determine, which training elements work well, where there is room for improvement and how future training sessions can perform better.

The concrete implementation of educational activities and methods can vary between trainers. This means that not only learners have benefits from the training, but also the trainer can gain new insights. There are many ways to evaluate training, although it is difficult to measure anti-racist trainings. In this context, it can be helpful to define goals in advance and to compare them with at the end to evaluate, to what extent they were reached. This evaluation should take into consideration the needs of the target group and be flexible, in time and application.

If the training is conducted separately and not in frame of basic skills training, it can be announced via newsletter, brochures or social media, depending on the organisation's type, reach (local, regional, national) and communication culture. In frame of the basic skills training, learners should be informed in advance.

## 2.6.5 Basic skills for emergency situations in everyday life

„An **emergency** is a situation that poses an immediate risk to health, life, property, or environment.<sup>[1]</sup> Most emergencies require urgent intervention to prevent a worsening of the situation, although in some situations, mitigation may not be possible and agencies may only be able to offer palliative care for the aftermath". (<https://en.wikipedia.org/wiki/Emergency>)

Civil courage is asked in both situations: Either to give first aid and call for help or to make sure that the rescue services are not hindered in their work.

### Goals

In this chapter the focus is on real emergency situations like car accidents, fires etc because of the increasing numbers of attacks on rescue teams (police, fire service and ambulance). Also, for many people it seems to be more important to take videos of the victims and the place of accident instead of helping and giving first aid. The pedagogical approach here could be different from the "classical" training for civil courage: the ability to work in a team could also be trained here, as well as first aid skills. All European countries have guidelines and laws on how to behave in emergency situations. This means that practical skills ( i.e. first aid) can be taught here as well as teamwork: In emergencies, the cooperation of several people is often required. Participants should learn how to avoid dangerous situations, or how to use rescue and assistance equipment - i.e. a defibrillator - properly. The competence acquirement should consist of ethical theory, practical exercises and questions: When and how do I give assistance? In addition to that comes the ethical aspect: *To help in an emergency situation is a law - to take pictures and videos of victims is criminal.*

*„The good news for society is (therefore): civil courage can be learned and we are not exclusively dependent on genetic chance. In this learning process, two learning paths have to be distinguished. Civil courage can be conveyed unsystematically and by chance through life circumstances. (...)The second path to learning civil courage is through attitude training and behavior modification, which can be taught in training contexts.“ (Meyer, S. 215, 216)*

Attitude training, as in increasing empathy for the victims and sympathy for the rescuers, functions best in a relevant environment, for example at the fire department premises.

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As a concrete example should be mentioned, the growing concern about attacks on rescue teams and police in many of the European countries. These workers have become victims of violence. They are attacked while on job or deliberately obstructed by onlookers. In England, every third paramedic is attacked during a mission (<https://www.personneltoday.com/hr/ambulance-staff-assaults/>). And even in a country like Norway, with low population, the numbers of these incidents are increasing:

*„Violence and threats to paramedics are becoming more frequent. It is a growing global problem and also affects ambulance personnel in Norway“*  
(<https://www.personneltoday.com/hr/ambulance-staff-assaults/>)

That means it is not only about the *courage to intervene* in an emergency, but also about *ethical values* that have to be communicated together with a basic understanding of the legal guidelines. Failure to provide assistance or obstruct rescue services are crimes.

## Preparation and planning of an offer

In this case, the training should take place directly with the various task forces e.g. Police, fire watchers or Red Cross. They all offer courses in most of the European countries, whether it's in rules of conduct in emergencies, first aid courses, or directly to gain civil courage. Training directly on the spot with trained police officers or paramedics may better meet the relevant interests and needs of young adults instead of traditional frontal teaching.

To learn civil courage it is important to understand the victim's situation:

*„Decisive for civil courage is in any case the personal willingness to take responsibility, especially for others, but also for oneself. Expectations of oneself as well as of others play a role. People are more likely to take responsibility for others if there is closeness, sympathy or compassion (empathy) for the addressee and his problem. Proximity to the problem means: one can put oneself in the position of the other because one knows one's need, one's feelings, one's reactions from one's own experience.“ (Mayer, S.36)*

This is easier realised in a real environment than in a classroom. Idols such as athletes etc. are good icebreakers and can act as a bridge between young adults and coaches.

The following are potential cooperation-partners who are useful for these educational activities: On the one hand, the above mentioned like police, fire and ambulance services, red cross, and on the other hand organisations working with young adults. Also educational institutions, and possibly organisations that work with offenders who have committed crimes in this area. Finally, youth

organisations whose participants have their challenges in life who may tend to exceed one of the guidelines listed above.

### *Implementation of the offer*

When choosing the method, one should bear in mind that the participants will gain empathy for the real victims - those who are in an emergency situation (accident, fire, attack) - and their rescuers. The training can take place in the form of role-plays, films, or even on the spot with real emergency forces. Acting socially and courageously means visibly and actively supporting humane values. Role-plays aim at civil courage through solidarity and social responsibility. These activities want to make people aware of situations where the individual is asked to act courageously to help others beyond their own interests. Police departments, fire brigades and Red Cross all offer practical emergency exercises in which the participants can slip into the roles of victims and rescuers. Here the awareness for dangerous situations is sharpened. Once a certain sensibility has been achieved among the young adults, the ethical principles can be discussed.

- The participants will know that being courageous is about doing what is right. The true courageous person runs strong on integrity and a solid sense of ethics.
- The participants will know that when they adopt the courageous style of communication with balanced emotion they provide others with clear boundaries of what they believe in and what their limits are.

The trainer then internalise together with the participants the practical rules for courageous behavior mentioned in chapter 2.6.2.

In training with young adults you should avoid moralising behavior, be aware of your strengths and weaknesses, communicate them and create a good, complementary cooperation. It is important to convey competences authentically and thereby achieve a learning effect. If the participants see that the trainers are authentic then trust builds up. That has a positive effect of the educational situation.

### *Conclusion*

*„In summary, the goals of civil courage trainings can be described as a modification of attitude and behaviour which should enable the participants to show civil courage in as wide a range of situations as possible without endangering themselves too much.“ (Meyer, 218)*

These educational activities can be finalised with a diploma for the participants, or maybe with the possibility to be a volunteer in one of the institutions. It is always a good pedagogical move to give young adults responsibility. They could get certified to teach their new knowledge to other students.

This anchors the learned knowledge even more. The group can publish its activities via social media. It is also recommended to do a lot of press work so that as many people as possible become aware of the problems and possible solutions.

#### 2.6.6 Basic skills in mobbing and bullying

*A pupil is exposed to violence or is bullied if he is repeatedly exposed to the negative actions of one or more other pupils over a longer period of time (cf. Schubarth, 2010, p. 17). (Stangl, 2019).*

##### Goals

Mobbing and bullying is an ever-increasing problem in the real world, with the most severe of consequences because of the problem. Mobbing and bullying often leads to an individual feeling depressed and can cause a victim to lose their unique identity, and in the worst cases, self harm and even commit suicide. In an ever changing world where technology is at the fore of our daily lives, bullying and mobbing is becoming a bigger problem on the internet, with it frequently occurring on social media and other online platforms. It is important to remember that bullying also occurs in workplaces. For targets of workplace mobbing, a form of group bullying, there are few resources to help them in the real world. Mobbing can have a severe negative effect on ones well-being and career, whilst few mental health professionals are trained to recognize mobbing. This highlights the need for adults with a heightened level of civic courage to stand up for what's morally correct.

When addressing the problem of bullying and mobbing, a variety of competencies are involved. Bullying and mobbing is never an easy problem to deal with, with so many emotional aspects to consider. To help a victim of bullying, it requires numerous skills, in particular a strong need for courage. To tackle the problem, an individual needs to be competent enough to communicate effectively to the bully as to why they are out of order, but an individual's decision making and problem solving skills are also required to be effective and well trained. A victim may need certain help depending on their mental situation, and they may find it hard to open up to somebody who is offering help. This is where an individual needs to choose the right approach to help the victim.

Participants should have a solid, detailed knowledge of the problem, and how it effects the victim. It is also important to understand why the bully is acting the way that they are. By understanding both sides of the issue, a solution is easier to find. Participants will acquire this knowledge, enabling them to better understand the issue. A suitable solution may be to approach the bully rather than the

victim, but this technique will have to be analysed by the learner so that they are aware of the pros and cons and when it is best to apply to a situation.

When educating participants about the topic of mobbing and bullying, emphasis will be placed upon the need to step in and help the victim. Participants need to be motivated to act, rather than be a sheep and watch. Participants should realise that they have a moral responsibility to act and stop a victim from any suffering. Too often in the world do people choose the so called easier option and not help an individual in need. This has to change and will change once the adult learners are educated correctly and when their civic courage has improved.

It is also well documented that victims of mobbing suffer from many psychological and physical effects. Among those most common are a sleep disorder, anger, stress, loss of concentration, digestive system disorders, alcohol and drug abuse, depression, panic attacks, violent tendencies and suicide attempts. Learners will be fully prepared with possible solutions to these problems and will understand the best solutions to combat each issue.

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A variety of situations could be used to develop the topic of bullying and mobbing. There are many very sad and unfortunate situations where a young person has developed mental health issues as a result of the problem, and even committed suicide being as they were unable to deal with the issue alone. As previously mentioned, emphasis needs to be placed on the serious consequences of bullying to ensure that participants completely understand the need to act.

Cases whereby the bully is analysed will also be useful, so that the adult learners can put themselves in the head of the bully and realise what motivates the bully. Engaging in this level of understanding will enable the adult learners to be one step ahead, and fully immerse themselves in the issue and any situation that they see. The perpetrators of bullying often have personality disorders that lead them to this type of behavior, but are known to be charming and convincing which enables them to recruit others to join the mob.

### Preparation and planning of an offer

When planning an offer, it should be considered how the offer is going to be made. The offer needs to be appealing to the participant and they should realise that they are going to gain immensely from it. The contents of the offer should also be disclosed so that the participants realise what the offer will involve. It should be appealing and factual. The relevant needs and interests of the young adults could be identified with the help of a survey or questionnaire. Using an online platform such

as google forms to host the survey would be useful, an online way of gathering information being as young people tend to use technological devices for large swathes of the day. Using technology to gather this information will also be faster and more effective, most young people will find it boring to fill in a paper survey, whereas an emailed version is more appealing and seen as a faster alternative.

Locations where it has been found that the issue of bullying and mobbing is very relevant would be a good location for the realisation of offers. This would most likely mean that the project will have a positive effect by targeting areas effected and most in need. Further education centers that are for young adults aged 16 years and above would also be useful locations being as they have the target group enlisted already, and they also have facilities that could be used. Office spaces and other formal spaces could also be used, to help portray situations of bullying in the workplace.

The announcement of offers should be a personal, private matter, with the announcement being done through private emails and telephone numbers. Calling the successful applicants will feel more personal, and should be the most effective method of announcing the offers. People tend to check their phones for updates regularly and do not tend to miss calls. Sending emails will also be useful, however, some individuals don't check their emails and some people view an email, don't respond instantaneously and then forget to acknowledge that they have seen it. The projects social media channels could also be used as an announcement platform. This would also draw attention to the project, meaning a larger number of people will engage with the project.

### Implementation of the offer

When implementing the offer, different factors should be considered. The group size should be considered being as certain activities require certain group sizes for them to be successful. The resources that are required should also be considered. Certain activities require certain spaces and certain special equipment. Computers may be required for example, so it needs to be determined if this is possible.

For the development and stabilisation of the topic, activities that involve the improvement of key soft skills and hard skills are desired. Activities that will improve a participant's communication and confidence for example will be useful in more way than one. Not only will it improve the participant's civil courage, it will improve other key skills that will improve them personally for the rest of their lives, adding more incentive to accept an offer.



Suitable learning locations depend on the activity in question, however, further education centers such as colleges would be ideal for all activities being as they have a wide range of equipment and a variety of spaces. Community centers and town halls could be of use due to their close ties to the local community, and desire for projects with a positive effect on their community's social cohesion and peace.

The most effective learning time will be during the typical working day, being as this time is when people are used to learning and will therefore be most alert. The only inconvenience with this time is that some adult learners may not be able to have the time off school or work, therefore limiting the offers to the period whereby participants are not scheduled to be in school or work would be desired.

To get the target group to open up about past experiences, an effort must be made to ensure that each participant feels comfortable around the group. It would be useful to select participants who all have similar experiences so that there is a lot in common and people aren't afraid to share their views and thoughts. A warm, welcome environment should be created to ensure a comfortable feeling for all, leading to the sessions being a success and having a positive impact on the participants and their local communities as a result.

Past experiences from individuals who aren't necessarily partaking in the sessions, but rather stories found from the internet and made into case studies will be useful to start with when participants are warming to each other. Once participants have warmed to each other, the use of case studies should no longer be needed being as participants should feel welcome to use their own stories and experiences.

## Conclusion

Offers should be adequately finalised via personal communication such as a telephone call. Partners should choose participants based on their desire to personally develop and desire to help tackle such problems such as bullying and mobbing.

The results of the project should be shared with the public by posting such results on the official social media pages. Partners should also post the project results on their own social media and a newsletter explaining the results should be shared to the relevant people. Having a dedicated and committed group of stakeholders would also be useful to ensure that the project results get properly disseminated and are appropriately used.

Local press should be used in villages and towns where the population within them takes note of the local press more than the wider country press. In some towns, radio and local newspapers are a very effective form of finding out and sharing important information.

An evaluation would be useful to evaluate each activity, and to ensure that participants find the sessions beneficial. This could be done in the form of a simple survey after each session. It should also be recognized that an evaluation should be formulated to effectively check the achievement of the project, for example, have any participants who took part in the bullying sessions since used their new found skills and knowledge to help a victim, or even stop a bully. To gather this information, the contact details of all participants should be gathered and a post session survey should be sent to them.

*Further readings:*

<https://www.psychologytoday.com/gb/blog/beyond-bullying/201303/surviving-workplace-mobbing-identify-the-stages>

<https://www.betterhelp.com/advice/behavior/are-you-suffering-from-workplace-mobbing-heres-how-to-handle-it/>

### 2.6.7 Basic skills on discrimination against groups and individuals

By discrimination is meant " *any distinction, exclusion, restriction or preference, based on race, nationality, ethnicity, language, religion, social category, beliefs, sex, sexual orientation, age, disability, chronic non-contagious disease, HIV infection, a disfavoured category, as well as any other criterion that has the purpose or effect of restricting, removing the recognition, use or exercise on an equal basis of human rights and fundamental freedoms or rights recognized by law in the political, economic, social and cultural or in any other areas of public life.* "

<http://www.unesco.org/new/en/social-and-human-sciences/themes/international-migration/glossary/discrimination/>

### Goals

Within this chapter, we will focus on how adults can acquire civic competences to recognise discriminatory actions on vulnerable groups, normalise their relationship with and support them. They will develop empathic, supportive and interventionary attitudes, as well as competencies that will lead to self-support and self-support for the individuals / groups concerned. Several types of vulnerable groups are defined, with common features and characteristics distinguishing them:

persons with disabilities, victims of domestic violence, refugees, addicts, people living in isolated communities, released persons detention, homeless, etc.

In this broad context, participants will be familiar with the characteristics of each vulnerable group in order to adapt their interventions to the particularities of the group. The range of cases / examples will be one rich and will highlight both the underlying emotional resources, and those of logical-rational order of each of the participant.

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Discrimination of vulnerable groups is increasingly being discussed, and many adult programs contain non-discrimination education sequences, viewed as a transversal competence.

*What should adults be aware of so they can act for non-discrimination purposes?*

A **stereotype** is a simplified and / or standardised concept or image, which is common to people referring to another group and is generalized by its minimal or limited knowledge.

Stereotypes are **detrimental** in the sense that they do wrong through **prejudice** and **discrimination**. Prejudice is not just an opinion or belief, but an attitude that includes feelings such as contempt, repulsion or aversion. By discrimination, one person is treated less favorably than another; treatment can not be justified and is the result of prejudice.

If we talk about people with disabilities, historically, there was a stereotype made in different ways. Some of these stereotypes have been labeling people with disabilities, labeling that still persists in people's minds. Incomplete information, erroneous perceptions, isolation and segregation have perpetuated many stereotypes. Viewing a person with disabilities or a group of people with disabilities considering stereotypical limits makes us see what we can expect and how we can respond.

Stereotypes dehumanise and consider disability as a characteristic definition rather than individuals as they are.

**Prejudices.** The educational community provides an important opportunity to change these negative suppositions at institutional level and to develop a culture that includes recognition and diversity of values.

People with disabilities are different from people without disabilities. Attaching a label such as "blind" or "agoraphobic" to a group of people does not mean that everyone is the same, and many of these suggest that they are not pleasant in the eyes of some people.

Assumptions should not be made to impact the condition of a person. Participants (discriminators, discriminators and observers) should learn about the needs of vulnerable groups, allowing everyone to control their behavior from the start.

Discrimination is the adoption of behavior in accordance with individual stereotypes and prejudices, and requires different treatment for individuals or groups based on their ethnic, racial, religious, sexual, political, class, etc. The term is used to describe the action of a dominant majority with respect to a dominant minority and involves damage to a person or group.

Although in all democratic societies any form of discrimination is forbidden, unfortunately in reality discrimination is practiced by both individuals and institutions: companies, schools, hospitals, city halls, government. This is because, as we have seen, discrimination is based on the stereotypes and prejudices that we have, and they are not always aware.

**Direct discrimination** occurs when a person denies another person a right or restricts access to information, services, access to certain rights based on membership of a particular category.

Examples:

*A student is expelled after being infected with the HIV virus;*

*A child with disabilities is denied access to a mass school, although its intellectual level would allow it to cope with school requirements;*

**Indirect discrimination** occurs when a provision, criterion, apparently neutral practice puts people in a vulnerable group at a disadvantage compared with other members of the majority group. Of course, situations where this provision is justified by a legitimate aim are acceptable, and the measures used to achieve that purpose are appropriate and necessary.

Examples:

*Access to school is only allowed to students who wear school uniform, which could be a problem for underprivileged students who can not afford to purchase the uniform;*

*Assessment of student performance considers criteria such as contribution to the class / school fund or acquisition of certain teaching materials.*

Stereotypes and prejudices about people with disabilities originate from the model of disability promoted and adopted by society (Medical Model versus Social Model).

**The medical model of disability** claims that the incapacity of people with disabilities to integrate into society is the direct result of the disability of the individuals concerned, not the result of the society in which we live and can be changed.

This medical model also affects the way people with disabilities perceive themselves. Thus, they are determined to believe that their deficiencies automatically prevent them from participating in social and economic activities. This way of seeing things makes disabled people less likely to challenge their exclusion from society.

**The social model of disability** makes an important distinction between "affection, incapacity" and "disability".

Disability in this model is caused by "barriers", social and organisational factors that do not take into account or if they keep, do little to meet the needs of people suffering from various diseases.

As we can see, the most important obstacles to integrating people with disabilities into our society continue to be the obstacles caused by attitude, stereotyped thinking, and the assumptions about "what people can and can not do."

We paid more attention to the vulnerable group of people with disabilities, because they attract a lot of attention from society, but similarly the problem of any other group can be approached.

### Preparation and planning of an offer

In the preparation and delivery of programs for non-discrimination it is advisable to take into account the following aspects:

**The topic:** The issue of discrimination and non-discrimination interventions is sensitive and complex and will be addressed as such. It will highlight the specificities of vulnerable groups as well as how they can be supported, without even omitting vulnerable groups as key factors, resource-factors that can act under the dome of civic courage to defend their own rights.

**The target group:** Participants can come from diverse backgrounds with diverse educational needs, in which case examples of non-discrimination in several aspects will be considered, but they can also identify specific needs that will determine the specific approach for different vulnerable groups. Certainly, any group of participants will put together people from vulnerable groups who want to

learn to defend their rights, people with a civic spirit who want to develop their skills, and also people who have discriminated and need to be made aware of the results of their actions and begin the steps for change.

**Educational approaches:** The emphasis will be on getting information about the particularities of the various vulnerable groups and the fundamental rights of individuals, but also on experimenting with situations, finding solutions, co-operation, empowering, self-confidence and motivation for action. The extent to which the two approaches will be within a program will be adjusted according to the needs of the group

**The trainer:** The trainer must be familiar with working with people from various vulnerable groups , have an active role in implementing anti-discrimination programs in various working environments ( public institutions, corporations, non-profit organisations , schools or other educational institutions, etc. ) in order to be able to propose a rich case.

The subject being "fashionable", but with many sensitivities, its approach must be flexible, tailored to the heterogeneity of each group of participants. They can use "resource" participants to highlight their past experiences.

For good planning and good organisation of each program, it is advisable to analyse the group's training needs by interviewing or applying questionnaires and customised delivery design.

### Implementation of the offer

In implementing educational programs for non-discrimination we will take into account that, in any discriminatory action, there are two types of actors and two types of reactions, almost diametrically opposed, with few discriminated individuals who have the ability to provide a response to discriminatory action.

As a result, in civic education for non-discrimination, the trainer will first attempt to raise awareness of such issues, emphasising the emotional side in describing and understanding vulnerabilities. It will increase your empathy through:

- description of the psychosocial peculiarities of the various vulnerable groups,
- reflection,
- recognition of emotions and feelings,
- respecting the rights and freedoms of the person and concepts such as equal opportunities.

In the second stage, it will develop a more rational approach to the issue, bringing into discussion:

- the barriers imposed (often self-imposed) on people in vulnerable groups in terms of access to education, professional and social integration, and which minimise the quality of their lives;
- the resources needed to solve the problem found in every adult witness of discrimination, but also in the discriminated person, who must be educated to have a proper, non-conflictual reaction, to defuse the tensions created.

If in the first stage, a major role was awareness, reflection, acquiring information, at this stage the emphasis is on the development of skills for preparing for action, using a lot of roll-play, sociodrama, simulation, debate and filming, followed by behavioral analysis and feedback provided "Actors". Techniques that put adults into interaction and cooperation are welcome because it is the key word: COOPERATION!

The third step is to acquire ways to identify vulnerable groups / individuals for action. They must not remain in the position of the helpless person, the victim whose interests are to be defended by someone else but must realise their own power to solve things and to act to resolve the situations in which their rights and dignity have been violated. The allegations of others, their support, are elements that must be added to assertive communication skills and techniques of self-confidence. That is why at this stage, adults will practice re-modeling and roll-play ways of assertive communication and emotional support. You can self-administer mini-tests to diagnose self-confidence and conclude on the diversity of typologies, personalities, temperaments and human characters, with different ways of thinking and action, but also on the diversity of solutions to their problems.

## Conclusion

In order to emphasise human uniqueness (and attached to the unique mode of thinking and reaction of each adult) but which can survive only in a diversity of the society to which it belongs, the adult groups must be heterogeneous, and the working groups, within the training programs, must respect the same condition of diversity. In this way, we can have access, in a "laboratory", to a casuistic and quasi-real environment, as only the society as a whole can present.

At the start of the training program, a "start-up" of the group will be carried out as a final milestone in assessing acquired competencies and keeping the evidence to be reported. This can be done, for

example, by: written or filmed statements like "*I consider / I do not often consider myself discriminated because ...* ", Interviews in diadays, plenary statements. We will similarly proceed in the end and compare the results.

*Further readings:*

<https://www.globalmigrationpolicy.org/articles/integration/Anti-Discrimination%20Workplace%20Training%20Europe%20an%20International%20Typology,%20WRE NCH%202001.pdf>

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[http://www.gitanos.org/upload/00/23/Guide\\_NGOs\\_and\\_Roma.pdf](http://www.gitanos.org/upload/00/23/Guide_NGOs_and_Roma.pdf)

## 2.7 Closing remarks or: "If it's not me, who else?"

You have now reached the end of our manual, which we would like to conclude with a quote from Erich Kästner. He said:

*"In all the injustice that happens,  
is not just the guilt that commits it,  
but also the one who won't stop it."*

Kästner thus points out what we wanted to make clear with our remarks as a central theme: Civil courage is our responsibility.

In our toolbox you will find a wealth of suggestions on how activities aimed at developing and encouraging civil courage can look practical in your professional environment.



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[https://www.ams.at/docs/900\\_ams\\_wien\\_kurskatalog.pdf](https://www.ams.at/docs/900_ams_wien_kurskatalog.pdf)

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<https://lexikon.stangl.eu/1066/bullying/>