



GOOD PRACTICES

Project:

Talking about taboos: Website to help adult trainers address racism, xenophobia and other prejudices in their classrooms

GRUNDTVIG Learning Partnerships. LLP 2007-2013 - N. 2013-1-FR1-GRU06-49587

Organization	Fundacja Citizen Project
Theme	Identity versus ethnicity

#	Name/Field theme of the good practice	Source (f.i. literature)	Method and short description	Owner, place and time of the implementation	Actual impact
1	Think and talk (Tat)	Douglas Stone & Sheila Heen – Thanks for the feedback. 2014.	Stone & Heen interpret – in line with A.Giddens (see below) and others – an identity as a narration by ourselves on ourselves. This narration makes use of identity labels like smart in “I am smart” or dumb in “I am dumb”. The less broad these identity labels are defined, the more we have to defend ourselves against the outside world and the less we are open to feedback and	FCP, EF. TAT workshops in Poland on (perceived) social exclusion – together with partner EF in Gdynia, UM WIS: 21.11.2014: with senior citizens, 2 groups: 11:30 - 13:30 (8 participants, 6 trainers); 14:00 – 16:00 (8 participants, 6 trainers); with	During the workshops and meetings the sentences were repeated and were talked about after the workshop for quite a bit. In non-related sessions the impact of the sentences was discussed and many participants were surprised that one could create a

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			<p>learning.</p> <p>Stone & Heen describe a method to widen our identity label. Basically, it consists of accepting three sentences:</p> <ul style="list-style-type: none"> - Sometimes I make mistakes - Sometimes my motivation is egoistic - I am part of the problem <p>The first sentence makes sure that we understand that we are not infallible. Thus, we cannot claim to be right every time, or even this time.</p> <p>The second sentence implies that we are not morally superior. We cut corners. This might be the case now too.</p> <p>The third sentence ensures we cannot blame a “them” versus an innocent “us”. There is no “we” and “they”. We have to solve problems together.</p> <p>The three sentences should open us up to the words and nonverbal communication of others.</p>	<p>young adult trainers: 17:00 – 19:00 (7 participants, 6 trainers) and in Gdynia, Wymiennikownia: 30.1.2015 with teachers and students (23 participants, 5 trainers). One trainer works at GCPU as therapist and was also trained at the workshops. Two Gdynia local government adult trainers were also trained at the workshops.</p> <p>Implementation of the good practices at own meetings:</p> <ul style="list-style-type: none"> - Conference E-LAB to train teachers and school staff: Gdansk, Ateneum, 9.10.2014, 12:00 – 16:00 (87 participants, 6 trainers – also training of GCPU staff); - Teacher training: Gdansk, GCPU, 17.3.2014, 8:30 – 17:30 (9 participants, 2 trainers – also training of GCPU and UM staff); Gdansk, STO, 	<p>frame for a non-aggressive discussion just with three simple sentences.</p> <p>Some teachers admitted that they would find it hard to say these sentences to their young students. Adult trainers did not express similar sentiments.</p> <p>No participant said to disagree or refused to repeat the sentences.</p> <p>During a discussion with journalist Pawel Sulik at the Polish national radio station TOK FM the sentences did start a major discussion. The topic was a previous guest on the radio, an ultranationalist youngster. The journalist felt he had maybe given him free air-time to disseminate</p>
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			<p>The good practice here is to have instructors say the sentences out aloud, one-by-one, have the participants repeat them and ask after every sentence who disagrees.</p> <p>The aim of the good practice is to open the field for a dialogue on (perceived) social exclusion without any of the participants getting defensive at once.</p> <p>The repeating of the sentences and the discussion is followed up by an analysis by the instructor. This analysis is based upon the discussion, in particular how hard it is for some participants to say one or more of the sentences and to agree with them or not.</p> <p>The harder it is to say a certain sentence or the less a participant agrees with a sentence, the more likely the sentence indicates a strategy of the participant to not have to listen to feedback (infallibility, moral superiority or no responsibility).</p>	<p>24.04.2014, 13:30 – 17:00 (9 participants, 2 trainers – also training of GCPU staff); Gdansk, GCPU, 6.10.2014, 10:00 – 15:30 (9 participants, 3 trainers); 7.10.2014, 10:00 – 15:30 (9 participants, 3 trainers – also training of GCPU staff); Gdansk, UM: 30.3, 13:00 – 15:00 (13 participants, 4 trainers); Gdansk, UM: 31.3, 13:00 – 15:00 (19 participants, 4 trainers – also training of GCPU staff); - Parent training concerning social exclusion: Gdansk, GCPU: 19.6.2015, 17:00 – 19:00 (17 participants, 3 trainers – also training of GCPU staff)</p> <p>Training and discussing the good practice with FCP's primary target groups: GCPU (adult trainers and therapists);</p>	<p>propaganda. Representatives of FCP and EF suggested that using the three sentences before any interview might help. The journalist thought that this would be too simple an instrument to use, but after a long discussion promised to reconsider.</p> <p>During the Rugby meeting two individuals did not agree with one or more sentences. Interestingly enough, they were project teachers rather than local participants. The two who objected against the sentences defined their identities in terms more explicit in terms of ethnicity than the other participants. Maybe there is a correlation here.</p>
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			<p>The instructor should then ask participants who find it hard to say a certain sentence or who disagree with a sentence to what identity label this applies most. They specifically ask whether this applies to ethnic identity labels. This way ethnic exclusiveness can be measured.</p>	<p>UM Gdansk (local government responsible for civil society and education); schools to train teachers and staff in parent contacts (IX LO, Gimnazjum nr.2 w Gdansku, STO, ZSO nr 2); WIS Gdynia (local government responsible for social innovation, especially concerning the activation of elderly citizens); journalists (to engage the general audience).</p> <p>Implementation of the good practices at conferences to which FCP delegated instructors:</p> <ul style="list-style-type: none"> - The local Gdansk government requested FCP and EF to implement good practices – among which Tat - at workshops to train PT teachers: Gdansk, PGE Arena (GCPU), 20.10: 8:30 – 12:50, 21.10.2014: 9:00 – 13:30 (120 	<p>The Polish good practice outcomes show that a minimum of group trust needs to be present for the sentences to be effective. Either the trust is there from the outset – and then the sentences seem an adequate instrument to establish which negative strategies are present and how ethnically exclusive participants define themselves, or trust needs to be created after which the sentences trigger discussions in which the strategies and the measure of ethnic exclusivity bubble up.</p>
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				<p>participants); Gdansk (UM), PGE Arena, 15.12.2014, 9:00 – 15:00 (120 participants); Gdansk (UM), PGE Arena, 18.5.2015, 9:00 – 15:00 (88 participants);</p> <ul style="list-style-type: none"> - Cracow University requested FCP and EF to implement good practices – among which Tat: 25.9/ 26.9.2014: 9:00 – 15:00 (7 participants, 2 trainers); - EF TAT conference in Amsterdam, de Waag, 4.12.2014, 20:00 – 22:00 (38 present); - Rugby TAT conference, Warwickshire College, 15.5.2015, 13:00 – 16:00 2 workshops, in total (ar. 40 present). 	
2	Who are you until now?	<p>Anthony Giddens – Modernity and Self-Identity. 1991. Zygmunt Bauman. Identity. 2004. Zygmunt Bauman.</p>	<p>The good practice is simple. An instructor asks a participant face to face the question: Who are you until now. The question is asked by an instructor who gives full attention (see C2C). When the question is answered the</p>	<p>FCP, EF.</p> <p>TAT workshops in Poland on (perceived) social exclusion – together with partner EF in Gdynia, UM WIS: 21.11.2014:</p>	<p>Adults in Poland and the Netherlands always in great majority followed the mold of the first participant. Typically a first Polish adult would state their age and</p>

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		<p>Liquid life. 2005. Zygmunt Bauman. Liquid times. 2007. Erving Goffman. The presentation of Self in everyday life. 1959. Erving Goffman. Frame analysis. 1975. Adrian Hart. That's racism. 2014. Dynamiczna Tozsamosc project. 2012. Dynamic Identity. 2012-2015.</p>	<p>instructor moves to the next participant and asks the same question.</p> <p>Full attention means that no references to the previous Q&A are made. Nor any other references. The instructor implements intense listening, patience, good will, honesty and respect.</p> <p>The theory behind this question is that, according to A.Giddens, we all have a default narration about ourselves available. This narration should be internally consistent and should exclude other narrations about one's self.</p> <p>As we found in the project Dynamiczna Tozsamosc and later on in the project Dynamic Identity participants do not have a default narration prepared to answer our question: Who are you until now? Rather, participants seem to construct a narration semi-spontaneously on the spot, weighing what is being asked from them and</p>	<p>with senior citizens, 2 groups: 11:30 - 13:30 (8 participants, 6 trainers); 14:00 – 16:00 (8 participants, 6 trainers); with young adult trainers: 17:00 – 19:00 (7 participants, 6 trainers) and in Gdynia, Wymiennikownia: 30.1.2015 with teachers and students (23 participants, 5 trainers). One trainer works at GCPU as therapist and was also trained at the workshops. Two Gdynia local government adult trainers were also trained at the workshops.</p> <p>Implementation of the good practices at own meetings: - Conference E-LAB to train teachers and school staff: Gdansk, Ateneum, 9.10.2014, 12:00 – 16:00 (87 participants, 6 trainers – also training of GCPU staff); - Teacher training: Gdansk,</p>	<p>profession, after which the vast majority of following participants would use this frame to answer the question.</p> <p>This correlates with the fact that group pressure in Poland is high. There is a high degree of social control, a low level of trust and a high level of hierarchy present in Polish society. The good practice provided a great opportunity to reflect on these features as a first step to possibly overcome them. Therefore, it made sense to first implement this good practice and only later the Tat good practice and then the C2C good practice.</p> <p>In Rotterdam and Rugby</p>
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			<p>how earlier participants framed their answer. This is in line with the theories of Z.Bauman who states that in our times we do not try to build one, definite narration out of the puzzle pieces that make up who we are, but that we all the time reconfigure the puzzle pieces and fit them to the circumstances.</p> <p>The aim of this good practice is to show that our identity narrations are constructs and thus are open to change. Our ethnic identities are constructs too.</p> <p>After all participants have answered the same question individually, the instructor shows patterns in the answering. Mostly it will be the case that the first person takes the longest to answer. Applying Goffman's insights this would be because there is no apparent frame ready for this participant to build upon. There is no ready-made mould to model the</p>	<p>GCPU, 17.3.2014, 8:30 – 17:30 (9 participants, 2 trainers – also training of GCPU and UM staff); Gdansk, STO, 24.04.2014, 13:30 – 17:00 (9 participants, 2 trainers – also training of GCPU staff); Gdansk, GCPU, 6.10.2014, 10:00 – 15:30 (9 participants, 3 trainers); 7.10.2014, 10:00 – 15:30 (9 participants, 3 trainers – also training of GCPU staff); Gdansk, UM: 30.3, 13:00 – 15:00 (13 participants, 4 trainers); Gdansk, UM: 31.3, 13:00 – 15:00 (19 participants, 4 trainers – also training of GCPU staff); - Parent training concerning social exclusion: Gdansk, UM, 31.3, 16:30-18:30 (8 participants, 4 trainers – also training of GCPU staff); Gdansk, GCPU: 19.6.2015, 17:00 – 19:00 (17 participants,</p>	<p>less people followed the mold of the first participant answering. This enhances the conclusion that the good practice is a usable measurement to measure the strength of group pressure in a group of participants.</p> <p>Ethnic identity labels were mentioned by a minority of adults in general and in Poland they were not mentioned at all. This is no surprise since in Poland a vast majority is ethnically Polish.</p> <p>As could have been predicted – see f.i. A.Hart - ethnicity was more often mentioned by British citizens than in Poland and the Netherlands. The reason for this probably being that in the UK</p>
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			<p>answer after. The second and following participants typically answer quicker. For them a mold does exist – the one created by the first participant.</p> <p>If the participants have mostly or exclusively used the frame that was created by the first participant, it can be concluded that the participants are highly open to peer pressure.</p> <p>A second element of analysis is self-reporting by the participants. Why did they select some identity characteristics (for instance: age, hobbies or roles they fulfill in life) and not others (for instance: ethnicity, current mood or occupation). By discussing why certain elements were selected and others weren't the importance of ethnic identity labels for the participants present can be established.</p>	<p>3 trainers – also training of GCPU staff)</p> <p>Training and discussing the good practice with FCP's primary target groups: GCPU (adult trainers and therapists); UM Gdansk (local government responsible for civil society and education); schools to train teachers and staff in parent contacts (IX LO, Gimnazjum nr.2 w Gdansku, STO, ZSO nr 2); WIS Gdynia (local government responsible for social innovation, especially concerning the activation of elderly citizens); journalists (to engage the general audience).</p> <p>Implementation of the good practices at conferences to which FCP delegated instructors: - The local Gdansk government</p>	<p>ethnicity is highly political while in Poland and the Netherlands ethnicity is left to civil society. This means that the good practice could probably be considered to be a reliable instrument to establish the importance of ethnicity labels for the participants.</p> <p>Self-reporting by the participants after the implementation of the good practice indicated that many considered this simple instrument to be very useful and very interesting although also confrontational.</p>
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				<p>requested FCP and EF to implement good practices – among which Tat - at workshops to train PT teachers: Gdansk, PGE Arena (GCPU), 20.10: 8:30 – 12:50, 21.10.2014: 9:00 – 13:30 (120 participants); Gdansk (UM), PGE Arena, 15.12.2014, 9:00 – 15:00 (120 participants); Gdansk (UM), PGE Arena, 18.5.2015, 9:00 – 15:00 (88 participants);</p> <p>- Cracow University requested FCP and EF to implement good practices – among which Tat: 25.9/ 26.9.2014: 9:00 – 15:00 (7 participants, 2 trainers);</p> <p>- EF TAT conference in Amsterdam, de Waag, 4.12.2014, 20:00 – 22:00 (38 present);</p> <p>- Rugby TAT conference, Warwickshire College, 15.5.2015, 13:00 – 16:00 2 workshops, in total (ar. 40</p>	
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				present).	
3	C2C (citizen to citizen)/ full attention	<p>Emmanuel Levinas. Totalite et Infini. 1961. Joshua Greene. Moral tribes. 2013. Leonard Mlodinow. Subliminal. 2012. Timothy Wilson. Strangers to ourselves. 2002. Dynamiczna Tozsamosc project. 2013.</p>	<p>From a group of participants pairs are formed. Each pair consists of two participants. The pairs will engage in a 90 seconds dialogue. The subject of the dialogue is to be decided by the instructors. Next, the entire group is asked whether 90 seconds is a short or a long time. Then, the group is asked to stay silent and do nothing during 90 seconds to experience 90 seconds intensively. The framework of the dialogue is then explained. One participant will ask the other participant about the established theme. This is not an interview. The goal is to establish what the two participants have in common and what they do not have in common within 90 seconds. Ten seconds before the end of the 90 seconds the asking participant receives a sign by the instructors that it is time to wrap up. The instruments that are to be used in the dialogue are: intense listening, patience, good will, honesty, respect.</p>	<p>FCP, EF. TAT workshops in Poland on (perceived) social exclusion – together with partner EF in Gdynia, UM WIS: 21.11.2014: with senior citizens, 2 groups: 11:30 - 13:30 (8 participants, 6 trainers); 14:00 – 16:00 (8 participants, 6 trainers); with young adult trainers: 17:00 – 19:00 (7 participants, 6 trainers) and in Gdynia, Wymiennikownia: 30.1.2015 with teachers and students (23 participants, 5 trainers). One trainer works at GCPU as therapist and was also trained at the workshops. Two Gdynia local government adult trainers were also trained at the workshops. Implementation of the good practices at own meetings:</p>	<p>This good practice led to very interesting results in Poland. While most participants talked very general about the subject of (perceived) social exclusion before the good practice, during they became very personal, open and honest. This is a rare phenomenon in Polish social life. Participants, be they young adult trainers, senior citizens or older adult trainers – most of them engaged in intensive listening while showing patience, respect, good will and honesty. None of the participants referred to earlier conversations in the group or earlier C2C dialogues. The main exception to this</p>

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			<p>The two participants draw straws – to decide who will ask and who will answer.</p> <p>The participants are seated on chairs, facing each other. The other participants watch them from the side.</p> <p>The good practice is based on E.Levinas assumption that when we open up to another person all external definitions disappear and a transcendent communication remains.</p> <p>According to T.Wilson and L.Mlodinow our unconsciousness is the gathering place of prejudices. Wilson goes so far as to call the unconsciousness a second personality. According to J.Greene racism is a prejudice that has come late in the evolution of men. In the good practice it is tested how easy or hard it is to overcome prejudices during a dialogue with a stranger in a Levinasian setting.</p> <p>To measure this ideally a therapist</p>	<p>- Conference E-LAB to train teachers and school staff: Gdansk, Ateneum, 9.10.2014, 12:00 – 16:00 (87 participants, 6 trainers – also training of GCPU staff);</p> <p>- Teacher training: Gdansk, GCPU, 17.3.2014, 8:30 – 17:30 (9 participants, 2 trainers – also training of GCPU and UM staff); Gdansk, STO, 24.04.2014, 13:30 – 17:00 (9 participants, 2 trainers – also training of GCPU staff); Gdansk, GCPU, 6.10.2014, 10:00 – 15:30 (9 participants, 3 trainers); 7.10.2014, 10:00 – 15:30 (9 participants, 3 trainers – also training of GCPU staff); Gdansk, UM: 30.3, 13:00 – 15:00 (13 participants, 4 trainers); Gdansk, UM: 31.3, 13:00 – 15:00 (19 participants, 4 trainers – also training of GCPU staff);</p>	<p>outcome were two academics, a university student and his teacher talking together and two boys actively engaged in a debating club. They all used professional tricks to keep a distance and posture themselves as professionals rather than as engaged private individuals.</p> <p>Therefore, it might be the case that this good practice works less effective, if at all, in case of hierarchical relationships or professional communicators.</p> <p>C2C sessions between parents and their children who were perceived to be gaming too much – ranging in age from 6 to 21 – led to the realization by many parents that they did not</p>
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			<p>instructor is present who analyzes the verbal but also the nonverbal communication of the two participants forming a dialogue pair for 90 seconds. In line with Mlodinow f.i. it is assumed that the vast majority of human meaning is constituted by nonverbal communication. The more the participants assume an open posture, engage in eye contact and bow towards each other the more open they are assumed to be. For verbal communication the criteria are: asking open questions rather than closed questions, asking neutral questions rather than leading questions, waiting for the other participant to finish their sentences, answering personally rather than generally, speaking in a thoughtful tone of voice, referring to the words of the other participant – all these are signs of assumed openness.</p> <p>An additional way of assessing the effectiveness of the good practice is by asking participants to self-report.</p>	<p>- Parent training concerning social exclusion: Gdansk, UM, 31.3, 16:30-18:30 (8 participants, 4 trainers – also training of GCPU staff, light version); Gdansk, GCPU: 19.6.2015, 17:00 – 19:00 (17 participants, 3 trainers – also training of GCPU staff)</p> <p>Training and discussing the good practice with FCP’s primary target groups: GCPU (adult trainers and therapists); UM Gdansk (local government responsible for civil society and education); schools to train teachers and staff in parent contacts (IX LO, Gimnazjum nr.2 w Gdansku, STO, ZSO nr 2); WIS Gdynia (local government responsible for social innovation, especially concerning the activation of elderly citizens); journalists (to engage the</p>	<p>understand the motivation of their children – and other children gaming – and that they never were really interested in the games the children played. One parent summarized the outcome for him as follows: “I am not entirely satisfied. I had expect to get instruments during the meeting to curb the gaming time of my children. And now I have to reflect on my behavior and on their behavior. But although this is not what I expected I very much want to do a next session with you all.”</p>
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			<p>An alternative, smaller version of this good practice is giving one's partner in communication full attention: intense listening, patience, good will, honesty, respect and no references to others.</p> <p>The aim of the good practice is to show how to start a dialogue on (perceived) social exclusion.</p>	<p>general audience).</p> <p>Implementation of the good practices at conferences to which FCP delegated instructors:</p> <ul style="list-style-type: none"> - The local Gdansk government requested FCP and EF to implement good practices – among which Tat - at workshops to train PT teachers: Gdansk, PGE Arena (GCPU), 20.10: 8:30 – 12:50, 21.10.2014: 9:00 – 13:30 (120 participants); Gdansk (UM), PGE Arena, 15.12.2014, 9:00 – 15:00 (120 participants); Gdansk (UM), PGE Arena, 18.5.2015, 9:00 – 15:00 (88 participants); - Cracow University requested FCP and EF to implement good practices – among which Tat: 25.9/ 26.9.2014: 9:00 – 15:00 (7 participants, 2 trainers); - EF TAT conference in 	
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4	B.E.L.S. (Brain Essential Learning Steps)	A child's world: http://www.achildsworldcenters.com/curriculum.html ; Edudemic: http://www.edudemic.com/brain-essential-learning-steps/ ; Project Dynamiczna Tozsamosc 2014-2016.	The good practice is a method to learn by experience. It is an interactive method designed to test out ideas. Originally B.E.L.S. consists of four steps: - Introduction - Brainstorming - Creation of a plan - Implementation of a plan. FCP and EF have added a fifth step to this method: evaluation. The following lifelong learning skills are developed by means of B.E.L.S.:	FCP, EF. The good practice was implemented at conferences and meetings: - Gdansk, GCPU, 6.10.2014, 10:00 – 15:30 (9 participants, 3 trainers); 7.10.2014, 10:00 – 15:30 (9 participants, 3 trainers – also training of GCPU staff) - 20.10.2014, 8:30-12:50/ 21.10.2014: 9:00-13:30, Gdansk, PGE Arena: (120 attendees); - 28.1.2015, Gdansk, Gimnazjum nr 2: 13:35-15:15; - 24.4.2015, Gdansk: 11:45-	B.E.L.S. is a good practice to not just talk about a subject but to actively engage in creating a frame to experience a subject. Teachers and younger students were invited in Poland to create lesson plans for talking about (perceived) social exclusion, both for their target groups and among themselves. And to create lesson plans on other subjects too. What was interesting in comparing both age groups

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			<ul style="list-style-type: none"> • Cognitive Responsibility Systems <p>B.E.L.S. can be used as a method to think out new ways to talk about or experience (perceived) social exclusions, implement these new ways and evaluate them.</p> <p>FCP has organized several sessions with adults training adults and within setting where adults were trained using this good practice to discuss the subject of (perceived) social exclusion.</p>	<p>12:30, Gimnazjum nr 2: - 18.5.2015, Gdansk, PGE Arena: 9:00 – 15:00 (88 attendees);</p>	<p>is that youngsters wanted to create a lesson plan for a particular interest or challenge they had themselves while teachers, working in groups, tried to establish who had already implemented a policy that was effective to intervene in a situation of (perceived) social exclusion and then took this policy as their common central theme to which they added their expertise. Whereas youngsters tended to use general and abstract ideas, teachers – both adult and teaching youngsters – only referred to concrete situation with concrete individuals involved.</p> <p>An interesting side effect of the good practice at Gimnazjum nr. 2 was that</p>
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					<p>after the implementation students started to really open up.</p> <p>The good practice was also used during an intervention to talk about conflicting social roles and conflict stemming from these that might lead to social exclusion. The collectively drafted lesson plan was to have a lesson analyzing the school regulation to understand school expectations of their students. The lesson is to lead to the drafting of a frame for a discussion with the school directors.</p>
5	(Online) questionnaires		<p>An online questionnaire was created to establish a frame for the Polish TAT subject: the discussion on the Rainbow installation in Warsaw, Poland.</p> <p>Indications of success are:</p>	<p>FCP</p> <p>The online questionnaire was published on May 5, 2014 on SurveyMonkey: https://www.surveymonkey.c</p>	<p>112 individuals filled out the questionnaire. That is a disappointing amount when compared to earlier FCP surveys and to the amount of distribution that had</p>

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			<ul style="list-style-type: none"> - Amount of people who filled it out - Amount of reactions - Type of reactions (least interesting: likes; most interesting: long reflections) <p>Offline questionnaires were used to collect insights by PT teachers on how to improve their situation of feeling socially excluded.</p>	<p>om/r/VNWMTHV</p> <p>Offline: Gdansk (UM), PGE Arena, 15.12.2014, 9:00 – 15:00 (120 participants); Gdansk (UM), PGE Arena, 18.5.2015, 9:00 – 15:00 (88 participants);</p>	<p>taken place to promote the survey: the city of Gdansk had promoted the survey, as well as GCPU and the overarching facilitating organization for Polish NGO's, ngo.pl and – naturally – FCP itself.</p> <p>No discussions took place online about the subject and there were no reactions.</p> <p>It might be concluded that this good practice is ineffective when concerning a sensitive subject (the subject polarizes Poland vehemently). The typical lack of trust in society probably does not promote sharing one's reflections on sensitive subjects. Rather do people comment</p>
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					<p>aggressively on news articles or among themselves on social media. It is not quite clear how to react to these kinds of online discussions, taking the outcome of the Dutch good practice on online intervention into account.</p> <p>The offline questionnaires worked very well. All teachers present at the two sessions filled them out at two levels: individually and in groups. The questionnaires are a grave instrument for Gdansk city hall to collect grievances that are to steer them in creating better communication conditions with their target group.</p>
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