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LTP1 ‘A sustainable Europe’

Unit 4: Linguistic and cultural diversity for sustainability

# Unit learning objectives

**Theme 1: Personal and social identities**

* Critically reflect on personal identities
* Explore shared and divergent identities to build community and encourage empathy
* Consider how assumed and ascribed identities support and/or undermine sustainability
* Identify individual and collective strategies for minimising prejudice and its impacts

**Theme 2: Diverse and inclusive communities for sustainability**

* Critically reflect on how privilege operates to normalize some identities over others
* Explore the connection between diverse and inclusive schools and communities and sustainability
* Envision a diverse, inclusive and sustainable community, taking into account multiple perspectives

Theme 3: Multilingualism and me

Theme 4: Multilingualism and learning

# Notes for educators

Welcome to the fourth and final unit of LTP 1 ‘a sustainable Europe’. In this unit, participants explore linguistic and cultural diversity and sustainability, in relation to themselves and their communities, including schools. The unit is intended for use with secondary-level students, student teachers and teachers. It is divided into four main sections:

Theme 1: Identity and community

Theme 2: Diversity and inclusion for sustainability

Theme 3: Multilingualism and me

Theme 4: Multilingualism and learning

Each section includes start-up, development, consolidation and follow-up activities linked to learning objectives. To aid facilitators, ‘key messages’ or learning points are presented in textboxes and additional links and resources are listed at the end of the unit. The activities are intended as suggestions and starting points, and we invite (and expect) that teachers will select, adapt and supplement these with their own activities, which can be shared with the TAP-TS community of practice more widely over the platform.

# Personal and social identities

## Learning objectives:

* Critically reflect on personal identities
* Explore shared and divergent identities to build community and encourage empathy
* Consider how assumed and ascribed identities support and/or undermine sustainability
* Identify individual and collective strategies for minimising prejudice and its impacts

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| **GreenComp Link**1. *Embodying sustainability values*1.2 **Supporting fairness**To support equity and justice for current and future generations and learn from previous generations for sustainability.2. *Embracing complexity in sustainability*2.2 **Critical thinking**To assess information and arguments, identify assumptions, challenge the status quo, and reflect on how personal, social and cultural backgrounds influence thinking and conclusions. |

**Materials**

## Activities

### Start-up

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| **Facilitator notes**Learning about different aspects of people’s identities can help build stronger relationships within groups, as people find things in common with each other and learn to respect differences. Make sure that participants know they are in control of choosing what to share. |

#### Individual task

* Participants complete the following sentence-stems, to be true for them:

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| 1. Three adjectives which describe me are ……………,………………,…………
2. I believe ………………………….is good for you.
3. I am really good at…………., I want to be better at …………………..
4. I dream of ……………………………………………..
5. I feel angry about ……………………………………………..
6. I book or film that has influenced me is……………………………..
7. I really enjoy ………………..
8. I get very angry about ……………………
9. A place I love to be is ……………………………………..
10. Three guiding values for me are ……………,………………,…………

**Identity sentence stems** |

* Once finished, participants cut each sentence stem out separately.
* Collect the pieces of paper from all students, and mix them around, in a bag or on a table.

#### Whole group task

* Next, each participant should collect ten pieces of paper, swapping any which are their own.
* The task is for participants to reunite the paper slips with the person who wrote them, by asking questions. Once they have found the author of the statement, they should ask the follow up question ‘why?’.

#### Plenary - Feedback/reflection questions

Ask the group the following questions:

* What things do we have in common?
* What things are different?
* What are some of the reasons for this?

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| **Reflection tips**Reasons for difference include our different family and community backgrounds; our life experiences; different skills and preferences; and our different opportunities, resources and constraints. It is also worth noting how aspects of personal identity change over time. To what extent are we the same people we were as toddlers? Some people see themselves as remaining basically the same over their life-span, while others think they change significantly. There is no correct answer here, but it is interesting to note the impact of how we see ourselves on our personal identity. (for further reflection, read or listen to this New Yorker article [‘Are you the same person you used to be?’](https://www.newyorker.com/magazine/2022/10/10/are-you-the-same-person-you-used-to-be-life-is-hard-the-origins-of-you)) |

### Development

**Social identity groups**

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| **Notes for educators:**Social identity is a highly sensitive issue, but this should not stop us from engaging, sensitively and with humility. There are often differences between the terms people use to describe themselves and the communities they are part of, and the terms used by others. Terms can be used to proudly claim membership of a social group, or to dehumanise people by limiting their unique complexity to a single (assumed) characteristic. At root, it is important to recognise that there is no simple single definition for these categories, precisely because they are social categories. A commitment to social justice involves recognising how certain terms have been historically used and/or are used in systems of oppression such as colonialism, apartheid, and patriarchy. A further, vital principle is to listen to and learn from the terms which people use to describe themselves. It is important that we as educators explore our own individual and social identities and educate ourselves about identity before we begin work with our learners. There are links to [further resources](#_Resources_and_links) at the end of this chapter. It may be particularly useful to explore these issues with colleagues, perhaps starting with a workshop led by experienced educators, to gain a broader range of perspectives and develop shared understandings and practices. |

#### Whole group task

* Display the following terms on pieces of paper in different parts of the room

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| Ethnicity /national affiliations | Gender | Sexual orientation  | Nation-state/s of origin and/or citizenship  |
| Race  | Sex | Religion | Age |
| Socio-economic status  | Physical, emotional, cognitive (dis)ability | Main language/s |  |

* Ask participants to ‘think, pair, share’ definitions for each term. Elicit examples, and discuss definitions, and related issues for each term (using the notes below, and additional resources to inform the discussion). Allow time for this!

**Examples**

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| Gender | Woman, Man, Transgender, Post-Gender |
| Sex | Intersex, Female, Male |
| Race | Black, Brown, White, Bi/Multiracial, Indigenous, Asian Pacific Islander, Native American, Latin@ |
| Ethnicity/ national affiliation/s | Irish, Chinese, Puerto Rican, Italian, Mohawk, Jewish, Guatemalan, Lebanese, European, Malay,  |
| Nation-states of origin and/or citizenship  | Nigeria, Lebanon, Iran, Italy, Malaysia  |
| Sexual Orientation | Lesbian, Gay, Bisexual, Pan-Attractional, Heterosexual, Queer, Attractionality, Questioning |
| Religion/Spirituality | Hindu, Muslim, Buddhist, Jewish, Christian, Pagan, Agnostic, Faith/Meaning, Atheist, Secular Humanist |
| Age | Child, Teenager, Young Adult, Middle-Age Adult, Senior Person |
| Physical, emotional, cognitive (dis)ability | temporarily disabled, severely disabled, able-bodied, neuro-divergent,  |
| Socio-economic status  | Poor, average, rich;working class, middle class, upper class, elite; low-income, middle-income, high-income,  |
| Main language/s | Arabic, German, Kiswahili,  |

* Next, read out each question cue in turn. Participants should move toward the identity markers which best answer the question for them. Once in place, they can discuss their answers with others nearby.

**Prompts:**

* + Identities you think about most often at school
	+ Identities you think about most often out of school
	+ Identities you think about least often at school
	+ Identities you think about least often out of school
	+ Your own identities you would like to learn more about
	+ Identities that most impact how you see yourself
	+ Identities that most impact how others see you
* Finally, debrief through a whole group discussion, with chairs arranged in a circle.

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| **Feedback points**Note differences between how people see and describe themselves, and how others may see them. Also note the differences in different social contexts e.g., at school, at home, outside with a group of friends, in a shop, at the doctor, travelling outside your home country etc. Social identity groups are connected to physical, social and psychological characteristics of individuals. Sometimes these are claimed by the individual themselves, and sometimes these are used by others to describe the individual. For example, race may be self-claimed and/or ascribed. Sometimes characteristics are easily visible, such as sex or age. Other social identities are personally claimed, but not obvious to others, such as religion, disability status or sexual orientation. The terms used to describe social identity groups differ between individuals and groups and are often debated. For example, ‘race’ does not exist as a biological category, but was invented as a means to distinguish between and discriminate against people based on physical characteristics such as skin colour. Thus, the idea of race is a result of racism. At the same time, many people of colour proudly identify as Black or Brown. The term white, is helpful to identify and discuss privileges associated with whiteness, which are often invisible to white people. Moreover, the boundaries between some terms and definitions is unclear, for example Jewishness can be used to describe a religion, a culture, and/or an ethnicity or race. The term German can describe an ethnic affiliation and/or citizenship of the German nation-state. The term sex is used to describe biological/physical characteristics, while gender is a social identity claimed, or assigned to an individual. It is important to acknowledge the historical and particular meanings of the terms we use to describe social groups, to acknowledge that there is no single ‘right’ term, and to listen to and respect the terms that people self-identify with.  |

### Consolidation

“While education cannot bear the sole responsibility for ending racism and discrimination, it can teach young people the importance of challenging cultural biases and stereotypes”. (OECD, 2018 p.5)

#### Whole group task

**Identity icebergs**

* Draw a simple triangle to represent an iceberg, with a water line somewhere near the top
* Ask participants to list items of an individuals’ identity above the water-line which are visible to others, and aspects of identity under the waterline which are invisible.

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| **Reflection points** Just because something is visible, doesn’t mean that the meaning is clear or even that there is a single, simple meaning. Visible aspects of identity may say very little about the person in question, and be interpreted to mean different things by different people, and in different cultures. For example, being heavy is seen as a sign of power in many countries, whilst being skinny is a sign of power in others. For some people having darker skin is a sign of wealth, while for others the opposite is true. Glasses may be interpreted as a sign of intelligence, wealth or weakness by different people and communities. The same can be true for behaviour. In some cultures, being assertive is seen as a positive sign of someone who is honest and capable, whilst in other cultures it makes the person seem rude and even childlike. These assumptions, or stereotypes, are oversimplified ideas which do not accurately represent complex, unique individuals in reality.Identity is complex. Myriad, different aspects of your physical, emotional, cognitive and spiritual being somehow combine to make you you– a unique whole. Identity is also dynamic: aspects of your identity change over time and in interaction with other people and environments, and this changes the whole you in subtle or not so subtle ways. No one is an island, we are all connected to other people, communities and places and we shape them, as they shape us. Like an iceberg, some aspects of your identity are visible to others but most are hidden, some are hidden even from yourself. Even those aspects which are visible may be interpreted differently by different people e.g., what do a tattoo, a head scarf or glasses say about you, actually?Engaging with people and communities who are different from you can be challenging and inspiring and helps you to grow and learn. You also have power to influence other people, and the communities and environments you are part of. Learning about your complex and dynamic identity is one way to ensure that you have a positive and not a negative impact on the world around you.Human beings have a unique super-power to think about, challenge and expand our identities for example, by observing our own beliefs, values and practices and engaging with other individuals and communities. |

* Write the word ‘prejudice’ on the board. Elicit and consolidate a definition of prejudice, highlighting the difference between implicit and conscious bias – use our [definition of prejudice](#_Prejudice) to guide you.

#### Small groups

**Discussion and recommendations**

* In small groups ask students to discuss the following point and question, and to write a list of practical suggestions for themselves and others.

“Only a fraction of peoples’ complex identities are visible, and we are likely to misinterpret, oversimplify or stereotype what we see. So, what can we do to move beyond stereotypes, and get to know people?”

#### Plenary – adopting guidelines for our class

* Ask each group to present one recommendation each, moving around each group until all recommendations have been heard. After each recommendation, invite further questions or discussion.
* Once you have a list of all possible recommendations on the board, the class can vote to adopt or reject the recommendation.
* The list can be compiled into a set of recommendations for the class to sign and adopt, on a poster, or using a digital tool.

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| **Example recommendations:** * We can recognise that our assumptions are simplistic and may be false
* We can question where our assumptions come from
* We can question when people voice simplistic assumptions about other people
* We can avoid jumping to conclusions about what a particular behaviour or visible sign means
* We can actively listen and learn from others
* We can use our power to make space for marginalised people to talk and participate
* If/when we represent people who differ from ourselves in some aspects of their identities, we can critically consider how we do this. Are we reinforcing or challenging stereotypical assumptions? Can we make space for people to represent themselves?
* We can share hidden aspects of our own identity, discuss conflicts and tensions we experience between different aspects of our identities, and how we are changing over time
* We can express respect, wonder and curiosity for ourselves and for others
* We can express humility about our limited capacity to understand others
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### Follow-up

Learn with and from diverse Europeans discussing their identity

<https://www.youtube.com/watch?v=s2sGB_i2mxc&list=PL0i55_U4aP2KN5Yg7q4S6u6YUqaCw8tkW&index=5>

**Debate question /deliberative discussion**

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| **Key terms**Assumed identity Ascribed identity Sustainability |

Divide the class into two groups. One group should identity the ways in which assuming or being ascribed identities can support sustainability. The other group should consider how assuming, or being ascribed identities can undermine sustainability.

“How can assumed or ascribed identities support or undermine sustainability?”

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| **Identities can support sustainability when we:** * Identify as human beings, on planet earth
* Join communities such as Fridays for future
* Identify with and for social justice and environmental protection
* Question parts of our identities which may be invisible –choose who we want to be
* Highlight historical injustices and how these unequally impact present day lives
* Feel pride, empathy and belonging
* Build communities to learn from each other and act together

**Identities can undermine sustainability when…*** People use identity markers to simplify, dehumanise, devalue or oppress others
* People trap themselves in their identities, in ways which inhibit their curiosity, empathy and opportunities to grow e.g., I am a city person, I am no good at maths, sport,
* Identities can be used as the basis for conflicts e.g., when people exaggerate and isolate differences between communities and hide complexities and commonalities
* Identities are seen as simple, objective and fixed
* When identities are used to exclude people who do not fit a certain model from participating and thriving in communities.
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# Diverse and inclusive communities for sustainability

“Twenty-first century students live in an interconnected, diverse and rapidly changing world. Emerging economic, digital, cultural, demographic and environmental forces are shaping young people’s lives around the planet, and increasing their intercultural encounters on a daily basis. This complex environment presents an opportunity and a challenge. Young people today must not only learn to participate in a more interconnected world but also appreciate and benefit from cultural differences. Developing a global and intercultural outlook is a process – a lifelong process – that education can shape” (OECD, 2018 p.4)

“Contemporary societies call for complex forms of belonging and citizenship where individuals must interact with distant regions, people and ideas while also deepening their understanding of their local environment and the diversity within their own communities. By appreciating the differences in the communities to which they belong - the nation, the region, the city, the neighbourhood, the school – young people can learn to live together as global citizens (Delors et al., 1996; UNESCO, 2014b). While education cannot bear the sole responsibility for ending racism and discrimination, it can teach young people the importance of challenging cultural biases and stereotypes”. (OECD, 2018 p.5)

## Learning objectives

* To illuminate how privilege operates to normalize some identities over others.
* To critically consider the relationship between inclusion, diversity and sustainability in schools and other communities

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| **GreenComp Link**1. *Embodying sustainability values*1.2 **Supporting fairness**To support equity and justice for current and future generations and learn from previous generations for sustainability.2. *Embracing complexity in sustainability*2.2 **Critical thinking**To assess information and arguments, identify assumptions, challenge the status quo, and reflect on how personal, social and cultural backgrounds influence thinking and conclusions. |

### Start-up

#### Whole group task

**Privilege walk**

* Include for disability as well

<https://www.theantiracisteducator.com/post/the-anti-racist-educator-white-privilege-test>

* Another example, focused specifically on race

#### Plenary - Feedback/reflection

* Give participants opportunity to reflect on share their response to this activity, for example through ‘think, pair, share’ or by sitting in a whole-group circle, and using a talking stick or ball to give everyone the chance to say something (but not fording anyone to talk)

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| We are each a unique (and emerging) composition of characteristics, developed through our life span through interactions with people, human-made and naturally occurring physical objects and places. As a result, we experience the world differently, and this influences the opportunities we have in our education, work and social lives. People experience different forms of privilege and disadvantage because of how aspects of their identities are interpreted and reflected (denied, or hidden) by others, and the institutions we study, work and socialize in. For example, a student who speaks the official language of education as their first language may rarely think about language as an aspect of their identity while for some of their peers, language may be the aspect of their identity they feel most keenly in the classroom. In schools where only the official medium of instruction is allowed to be used, learners with other out of school languages are at a disadvantage compared to monolingual peers.  |

### Development – Role play, an inclusive and sustainable city

#### Whole group task

* Set the scene of the role play for the group. “Today we are going to work together to design an inclusive and sustainable city. First we need to identify the different activities, systems, places and resources which make up a city.”
* Elicit a list of these from the group e.g., transport, housing, education, shops, waste management, roads, green spaces, community centres, sports clubs, places of worship, health care, law enforcement, libraries
* “It is essential to make all aspects of the city as inclusive and sustainable as possible. Why?”

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| **Possible answers*** Everyone has an equal right to participate and thrive in our city
* Including diverse communities and perspectives enriches what we are able to do, and how we can understand and act in the world
* We need to protect and not undermine the ecosystems and planetary systems (such as climate) on which we depend
 |

#### Think, pair, share

* In order to make our city inclusive and sustainable, we have been asked to include the interests and perspectives of [marginalised](#_Marginalisation) groups and communities. Which groups and communities could we include? Make a list …

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| **Possible answers*** Children
* The elderly
* People with disabilities
* People with a migration background
* People of colour
* Women
* People with low socio-economic status
* Neuro-diverse people
* Non gender binary people
 |

#### Small groups

In pairs, or small groups, participants choose a marginalised group to represent in the role play. In their groups, participants discuss:

* What are the interests of this group?
* What barriers to participation are experienced by members of this group?
* What are the causes of these barriers?
* What action can be taken to overcome these barriers?
* What would an inclusive city look like for members of this community?

**Strategy groups – jigsaw activity**

* Business and industry
* Education (including schools, universities and libraries)
* Food production and distribution
* Waste management
* Transportation
* Public spaces (including parks, roads,
* Natural environment and habitats (including beaches, rivers, woodland)

In groups, participants come up with inclusion and sustainability plans

They then form larger groups to identify synergies and conflicts

<https://www.choices.edu/resources-for-teachers/tools-options-role-play/>

(Link to serious game, for climate crisis resilience LTP)

**Role play: Sustainable cities** - <https://sustainablecities.eu/home/>

* Include the Basque charter – to set the scene and return back to
* Mayors plus advisory groups including special interest groups, research phase

Role play from multiple perspectives

### Consolidation

In mixed groups, build a map of your ideal, inclusive and sustainable city

### Follow-up

**Global citizenship investigators**

In teams, learners try and identify links with other cultures/communities in the room.

e.g., clothing, furniture, language, ideas, room layout, tastes (music, books) etc.

Our identities are formed in interaction with diverse communities we are part of

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| "Rather than the manufactured clash of civilizations, we need to concentrate on the slow working together of cultures that overlap, borrow from each other, and live together in far more interesting ways than any abridged or inauthentic mode of understanding can allow." - Edward Said |

[Why is my curriculum white?](https://www.youtube.com/watch?v=BqRHVdChZMQ)

(University College London, 2014)

The idea that certain people and communities are the most developed is reproduced, often unthinkingly, in schools through what and who we learn about.

Choose a subject or topic area you are particularly interested in, e.g., mathematics, micro-biology, literature

* What knowledge is included
* Which people are presented as the creators of that knowledge
* What perspectives are missing?

## Glossary

### Anti-racism

Anti-racism here means knowing and accepting that the system is unjust and actively choosing to dismantle, overcome and rethink a racist system, instead of accepting it as a reality that simply is as it is. (Farukuoye, 2021 p.37)

“Being anti-racist is about being active in challenging racism within all areas of society. There are many things adults can do to create an anti-racist environment for young people. You can present positive role models from diverse backgrounds in all areas of your life. You can champion a more diverse curriculum for your children and students by emailing curriculum setters. You can support friends, family and colleagues through their experiences of racism and amplify diverse voices.” (British Red Cross 2020, p.2)

### Community

### Culture

###  Discrimination

### Disability

### Ethnicity

### Gender

### Identity

#### Assumed identity

These are aspects of ourselves we recognise, including our membership of certain communities. For example, I recognise myself as a creative, female, white British-German, European.

#### Ascribed identity

These are aspects of our identity we people put on us, often based on how they interpret what we look like or how we behave. For example, people often see me as a non-German i.e. foreigner

### Language

### Marginalisation

Marginalized Group: social identity groups that are disenfranchised and exploited

Privileged Group: social identity groups that hold unearned privileged in society

### Orientalism

This matters when it comes to teaching and education for a few reasons. Principally, we should resist against any essentializing of cultures and peoples and jettisoning of notions of complexity and hybridity between them. Educators should instead maintain that blanket statements about cultures may lead to pernicious stereotyping and resultant discrimination. If we say we can measure and define a people we then deny them their humanity. We can see this in the most mundane of representations like celebrating minority festivals, or teaching about religion.

### Prejudice

“Prejudice is often understood as an unfavourable or unreasonable opinion, feeling or attitude especially of a hostile nature, regarding an ethnic, racial, social or religious group”.

(…) it can be useful to break down prejudice into two categories:

* **Unconscious/implicit bias**

Implicitly or unconsciously internalised perceptions about certain groups of people.

Internalised racism is a form of implicit bias that is normal and endemic as people are socialised in a racialised way, often without knowing it. For example, if you go to school or any educational institution in Scotland and the only black people you see are the cleaners, it is inevitable that you will internalise the erroneous idea that black people can’t be teachers or academics. However, just as racism is internalised and learned, becoming aware of such implicit biases allows individuals to challenge racist stereotypes and racist narratives that they themselves may have spread by accident. (…)

* **Conscious bias**

Conscious bias involves preconceived opinions that a person is aware of, comfortable with and/or has no intention of altering or rectifying. In a lot of cases, people are comfortable with their conscious bias when it is deemed acceptable in dominant narratives or in the eyes of the law. As current equality legislation in the UK tends to focus on racism as a matter of intentional harm, it is easy for people to be comfortable with their internalised racism as long as they claim to follow good intentions.”

<https://www.theantiracisteducator.com/prejudice>

### Privilege

“Simply put, privilege is an advantage that a person or a group of people has. Generally speaking, privilege tends to be associated to wealth and social class (class privilege). If you are rich, from a higher social class – the elite – you are privileged. Privilege allows us to gain access to better jobs, better opportunities in life, more contacts, better homes, and so on.

Just because you are privileged does not necessarily mean you are lazy and you did not work hard for your success. However, you would have had to work twice (if not thrice and more) as hard to achieve the same success without your privilege.

Most importantly, privilege does not only come from wealth. A closer look at society and its structures will soon reveal multiple forms of privilege that make certain groups of people’s lives easier. If we look at any social hierarchy, those at the bottom would be classified as the “oppressed” and those at the top of the pyramid would be the “privileged”. Those privileged people at the top often contribute to and perpetuate, intentionally or not, the oppression of those at the bottom.” <https://www.theantiracisteducator.com/privilege>

### Race

Race is a social construct, which was invented to justify the murder, exploitation and brutalisation of the peoples, lands and resources of the Global South for centuries. Race is a theory constructed and upheld by a white European elite who used the narrative to further and justify the West’s accumulation of wealth and power, by the means of continuous centuries long crimes. These crimes against humanity were committed against indigenous, African and Asian populations, and form a system upon which our world structures are built to this day. Race is the effect of racism. (Farukuoye, 2021 p.42, see also the antiracist educator glossary)

### Values

## Resources and links

British Council (2014) Active Global Citizens. Facilitators’ Toolkit.

Sharma, Namrata (2020) *Value-Creating Global Citizenship Education for Sustainable Development. Strategies and Approaches.* Palgrave MacMillan.

<https://www.canr.msu.edu/news/environmental-problems-require-a-diversity-of-insights>

Antic-racist education

<https://www.natre.org.uk/about-natre/projects/anti-racist-re/secondary-classroom-resources/>

<https://ggie.berkeley.edu/school-challenges/anti-racist-resources-for-educators/#tab__2>

<https://www.pbs.org/education/blog/tools-for-anti-racist-teaching>

Farukuoye, T. (2021) A' ADAMS' BAIRNS? An Introductory Self-Learning Tool on Anti-racist praxis for teachers and educators. ScotDec <https://scotdec.org.uk/resources/anti-racist-toolkit-for-teachers/>

<https://www.gew-sachsen.de/aktuelles/detailseite/lehrkraefte-mit-migrationshintergrund-in-sachsen-immer-noch-selten>

<https://www.theantiracisteducator.com/glossary>

<https://www.theantiracisteducator.com/school-resources>

<https://www.redcross.org.uk/get-involved/teaching-resources/talking-with-children-and-young-people-about-race-and-racism>

Includes helpful guidance for educators around discussing race and discrimination with learners, and crating safe environments to do so.

The social identity wheel

<https://sites.lsa.umich.edu/inclusive-teaching/social-identity-wheel/>

OECD (2018) *Preparing our youth for an inclusive and sustainable world. The OECD PISA competence framework*. <https://www.oecd.org/pisa/Preparing-youth-inclusive-sustainable-world.pdf>

**Keep cool**

<https://www.climate-game.net/en/keep-cool-mobil-2/>

In the first mobile multiplayer game about climate politics, young people take control of global metropolises. They decide which path their economies will take, their climate protection strategy and exert influence on an international scale. It will require skilled diplomacy, a sense of responsibility and an engaging communication style to gain that competitive edge and achieve victory. With up to 50 players per game, KEEP COOL mobil is a very dynamic experience. It isn’t easy to find a suitable pathway between economic success and climate protection together.

As a browser game, KEEP COOL mobil can be played **on Smartphones, Tablets and Desktops** (Firefox, Chrome or Safari are recommended). It was developed to convey an impression of the multiple conflicts of interest climate politics have to deal with. Players enter negotiations about limited ressources on different levels and have to find their own positions and strategies. Through this process a change of perspectives is possible.

Rothman, J. (2022) Are You the Same Person You Used to Be? *The New Yorker.* October 10, 2022 Issue. <https://www.newyorker.com/magazine/2022/10/10/are-you-the-same-person-you-used-to-be-life-is-hard-the-origins-of-you>