The Autobiography of Intercultural Encounters

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What is the Autobiography of Intercultural Encounters?

• The Autobiography of Intercultural Encounters (AIE) is an educational tool which a multidisciplinary team of researchers has recently developed for the Council of Europe.

• The AIE originated in previous research on foreign language learning and teaching, and the Council of Europe’s European Language Portfolio (ELP), but it has much wider applicability than the context of language learning.

• The AIE has been designed to be used by teachers to support and encourage the development of the intercultural competences which are necessary for engaging in effective intercultural dialogue.
The underlying theoretical model

• The design of the AIE is based on a particular theoretical model of interculturality.

• This model proposes that interculturality involves both tolerance and respect for cultural others, but goes well beyond them.

• The term ‘tolerance’ literally means enduring, or putting up with, other people who are judged to be different from oneself.

• This means that it is possible to be both tolerant and prejudiced simultaneously.

• The term ‘respect’ refers to a more positive attitude, where an individual does not simply tolerate difference, but regards it as having a positive value.

• Respect can therefore be seen as a way of positively appreciating another person and his or her differences from the self.

• In our analysis, both tolerance and respect are necessary for interculturality, but they are not sufficient.
Interculturality

• In addition to tolerance and respect, we argue that interculturality also involves:
  – being open to, interested in and curious about other cultures
  – being empathetic towards people from other cultures
  – being willing to use the awareness of cultural otherness to evaluate your own cultural perspectives and everyday patterns of perception, thought, feeling and behaviour in order to develop greater self-knowledge and self-understanding
• In other words, we would argue that interculturality is as much about individuals’ attitudes towards and understanding of their own cultural positioning as it is about their attitudes towards and understanding of people from other cultural backgrounds.
• If interculturality is defined in this way, what are the underlying competences which are required to engage in effective intercultural dialogue?
The model of intercultural competences

The model of intercultural competences underlying the AIE was derived from ideas originally put forward by Byram (1997), who argued for five categories of intercultural competences:

• Attitudes
• Knowledge
• Skills of discovery and interaction
• Skills of interpreting and relating
• Critical cultural awareness

The theoretical model underlying the AIE expands and unpacks these five categories, identifying 11 intercultural competences.
1. Attitudes: Respect for otherness

• Firstly, interculturality requires a willingness to suspend your own values, beliefs and behaviours, not to assume that they are the only possible and naturally correct ones.
• Interculturality also requires a willingness to accept that people from other cultures have different sets of values, beliefs and behaviours.
• Interculturality therefore requires an attitude of respect for otherness.
• This respect is exhibited in a readiness to suspend belief about the ‘naturalness’ of your own culture and a readiness to accept that the members of other cultures may view their own culture as ‘natural’.
• Respect for otherness is also exhibited in being interested in and curious about people from other cultures.
2. Attitudes: Empathy

- Interculturality also involves understanding other people’s perspectives, and being able to project yourself imaginatively into the beliefs, values, thoughts and feelings of people from other cultures.

- In other words, interculturality involves empathy.

- Understanding people from other cultures is not easy, because they have different beliefs, different values and different behaviours from ourselves.

- Success in understanding people from other cultures therefore depends on:
  - being able to ‘decentre’ from our own cultural presuppositions, that is, becoming aware of what is usually unconscious
  - being able to adopt other people’s perspective, and accepting that their ways also seem ‘natural’ to them
3. Attitudes: Acknowledgement of identities

- A further important aspect of interculturality, linked to empathy, is the ability to acknowledge the identities which people from other cultures ascribe to themselves, and to acknowledge the meanings which they themselves associate with those identities.
- This is not always easy because there is a tendency to assimilate other people’s identities to the ones which we know from our own cultural perspective.
- Hence, interculturality also involves the ability to acknowledge other people’s identities and to recognise the meanings which people from other cultures associate with their own identities.
4. Attitudes: Tolerance of ambiguity

- Because people who belong to different cultures have different beliefs, different values and different behaviours, interculturality also involves recognising that there can be multiple perspectives on, and interpretations of, any given situation.
- Hence, interculturality requires multiperspectivity, that is, the ability and willingness to take others’ perspectives on events, practices, products and documents into account, in addition to our own.
- This means that interculturality also involves the willingness to tolerate ambiguity.
5. Knowledge: Specific and general knowledge

- Knowledge about our own culture, and of its practices and products, is acquired mainly through socialisation within the family and the school.
- However, in order to be able to understand the perspective of a person from another culture, we also need to have some knowledge about the specific culture of that other person and of its practices and products.
- In addition, if we wish to engage in dialogue with a person from another culture, it is also important to have more general knowledge of communication and interaction processes and of how these processes are shaped by cultural factors.
- Interculturality therefore requires both specific and general forms of knowledge.
6. Skills of discovery and interaction

- Novelty is often encountered in intercultural exchanges, and nobody can anticipate all of their knowledge needs in advance.
- For this reason, it is important to be able to find out new knowledge about the other culture, either by asking other people who are more knowledgeable than ourselves about the other culture, or by consulting authoritative documentary sources to obtain information about the other culture.
- In addition, we also need to know how to ask people from other cultures about their beliefs, values and behaviours, so that we can learn about their culture directly from them.
- So intercultural dialogue requires skills of discovery and interaction.
7. Behavioural flexibility

- Furthermore, because new cultural knowledge may be acquired during the course of interacting with a person from another culture, interculturality requires behavioural flexibility, that is, the ability to adjust and adapt your behaviour as new knowledge about the other culture is acquired.
- Alternatively, if new cultural knowledge is acquired from documentary sources, this new knowledge may also require us to adjust our behaviour on the next occasion we encounter somebody from that other culture.
- Hence, interculturality involves behavioural flexibility.
8. Communicative awareness

- Problems in intercultural communication often occur because the communication partners follow different linguistic conventions.
- This is because people from different cultures:
  - associate different meanings with specific words
  - express their intentions using different linguistic forms
  - follow different conventions concerning how a conversation should take place
  - attribute different meanings to gestures, pauses, intonations, etc.
- These problems are made more difficult by the use of foreign languages, when people are often not able to formulate or interpret intentions appropriately in particular contexts.
• Successful intercultural dialogue therefore also entails communicative awareness.
• Communicative awareness is the ability to recognise:
  – different linguistic conventions
  – different non-verbal communicative conventions
  – the effects of these different conventions on discourse processes
  – and the ability to negotiate rules appropriate for intercultural communication under these conditions
9. Skills of interpreting and relating (seeing similarities and differences)

- A further important aspect of interculturality is the ability to interpret and to explain the perspectives, practices and products of another culture.
- Interpretation and explanation require specific knowledge of the other culture, as well as empathy, multiperspectivity and more general knowledge of cultural practices, products and identities.
- Interpretation and explanation also involve relating and comparing the perspectives, practices and products of the other culture to corresponding things in one’s own culture, and the ability to see the similarities and the differences between them.
10. Critical cultural awareness

- In our model, a further crucial component of intercultural competence is ‘critical cultural awareness’.
- This is the ability to evaluate perspectives, practices and products both in one’s own culture and in other cultures, using explicit criteria in order to do so.
- It involves:
  - becoming aware of your own preconceptions, stereotypes and prejudices
  - identifying the assumptions and values underlying the perspectives, practices and products of your own culture
  - identifying the assumptions and values underlying the perspectives, practices and products of other cultures
  - making an evaluative analysis of the perspectives, practices and products of all of these cultures (including your own culture), using an explicit set of criteria in order to do so
• Critical cultural awareness therefore involves a critical awareness of yourself and of your own cultural situation and values (not only those of the cultural other).
• It is for this reason that we argue that interculturality involves using the awareness of cultural otherness to re-evaluate your own everyday patterns of perception, thought, feeling and behaviour.
• The result of this process is greater self-knowledge and self-understanding.
11. Action orientation

- The final competence identified in our work is action orientation.
- The actions which an intercultural individual can take can be of many forms, for example:
  - grasping and taking seriously the opinions and arguments of others, according personal recognition to people of other opinions, putting oneself in the situation of others
  - accepting variety, divergence and difference, recognising conflicts, finding harmony where possible
  - regulating issues in a socially acceptable fashion, finding compromises, seeking consensus, accepting majority decisions
  - weighing rights and responsibilities, emphasising group responsibilities, developing fair norms and common interests and needs
• Action orientation is the willingness to undertake action, either alone or with other people, with the aim of making a contribution to the common good.

• Action orientation is therefore the crucial link between interculturality and what we would term ‘intercultural citizenship’.
Intercultural competences: a summary

Our analysis therefore suggests that all of the following competences are required for effective intercultural dialogue:

1. Respect for otherness
2. Empathy
3. Acknowledgement of identities
4. Tolerance of ambiguity
5. Knowledge
6. Skills of discovery and interaction
7. Behavioural flexibility
8. Communicative awareness
9. Skills of interpreting and relating (seeing similarities and differences)
10. Critical cultural awareness
11. Action orientation
The general goals of the AIE

- The AIE is an educational tool which has been designed to support and encourage the development of these 11 intercultural competences.
- The AIE helps learners to analyse one specific intercultural encounter which they themselves have experienced, by answering a structured sequence of questions about that encounter.
- Through the process of answering these questions in this sequence, the learner is encouraged to think much more deeply about the encounter.
- And through this deeper thinking, the learner is encouraged to develop new intercultural competences which can then be used in future intercultural encounters.
- The AIE is intended to be used repeatedly over an extended period of time, through the course of which the 11 intercultural competences will be further strengthened and consolidated.
What is an intercultural encounter?

• An intercultural encounter is an encounter with another person from a different cultural background.
• The other person may be someone:
  – from another country
  – from a different ethnic group in the same country
  – from a different religious group in the same country
  – from a different region of the same country
  – who speaks a different language
• Or the other person may be someone who goes to a different school, belongs to a different sports team, is a different gender, etc.
• The important thing is that the encounter which is chosen was a significant experience for the learner in which they encountered someone who had a different cultural background from themselves.
• The purpose of the Autobiography is to help the learner to think about the chosen encounter in a structured manner.
The two versions of the Autobiography

• There are two versions of the Autobiography:
  – The **standard version**, which is intended for use by older learners aged 10-12 years and older. This version requires some reading and writing skills. The learners can write their answers to the various questions directly onto a copy of the AIE form.
  – A **version for younger learners**, where the language has been simplified and some of the more complex issues have been omitted. This simpler version is intended for use by children aged between 5 years and 10-12 years old. It can be administered as an interview, and so it does not require any reading or writing skills.
• The decision about which version to use is a matter for teachers’ judgements of their learners.
Autobiography of Intercultural Encounters: The Standard Version
The opening of the Standard Version

• The Standard Version begins by explaining what an intercultural encounter is.
• The learner is then asked to choose an intercultural encounter which they themselves have had which was important to them in some way.
• The learner is then given the opportunity to describe themselves and their own identities.
• The aim here is to help them think about their own cultural position before they start to analyse the encounter.
Who I am (optional)

How would you define yourself? Think about things that are especially important to you in how you think about yourself and how you like others to see you.*

*Here are some elements you may wish to include if you find them to be an important part of your identity: your name, age, gender, nationality, ethnic group, country, region or community where you live or come from, religion, languages, etc. Or you could include being a son/daughter, brother/sister, school student, member of a sports team, member of any other type of club, etc.
Section 1
Describing the encounter

Title
Give the encounter a name which says something about it.

Description
What happened when you met this person/these people?

Location
Where did it happen? What were you doing there?
Was it... (please tick one or more)...
  study –
  leisure –
  on holiday –
  at work –
  at school –
  other –
Describing the encounter

Importance
Why have you chosen this experience?

Was it because… (please tick one or more)
It made me think about something I had not thought about before
It was the first time I had had this kind of experience
It was the most recent experience of that kind

It surprised me
It disappointed me
It pleased me
It angered me
It changed me

Add any other reactions in your own words and say what you think caused your reaction
Section 2
The other person or people

Who else was involved?

Give the name of the person or people if you know .. ….. …

Write something about them …

What was the first thing you noticed about them? What did they look like? What clothes were they wearing?

Were they were male/female OR older/younger than you OR did they belong to a different nationality or religion or region or any other thing you think is important about them?

THEORY: ACKNOWLEDGEMENT OF IDENTITIES, KNOWLEDGE
Section 3
Your feelings

Describe how you felt at the time by completing these sentences?

My feelings or emotions at the time were ..... 

My thoughts at the time were ..... 

What I did at the time was ..... (for example: Did you pretend you had not noticed something that was strange? Did you change the subject of the conversation which had become embarrassing? Did you ask questions about what you found strange?) ..... 

THEORY: TOLERANCE OF AMBIGUITY, RESPECT FOR OTHERNESS
Section 4
The other person’s feelings

Imagine yourself in their position. How do you think the other people felt in the situation at the time? This can be difficult but try and imagine what they felt at the time. Happy or upset/stressed, or what? How did you know?

What do you think they were thinking when all this happened? Do you think they found it strange, or interesting, or what?

Choose one or more of these or add your own and say why you have chosen it
For them it was an everyday experience / an unusual experience / a surprising experience / a shocking experience / because …..

THEORY: EMPATHY, TOLERANCE OF AMBIGUITY, RESPECT FOR OTHERNESS
The other person’s feelings

Choose one or more of the options below and complete the sentence or add your own ideas

The other people involved in the experience appeared to have the following feelings - surprise / shock / delight / no special feelings / …

I noticed this because of what they did / said and/or how they looked, for example they ….. (say what you noticed)

I am not sure because they seemed to hide their feelings

THEORY: EMPATHY, TOLERANCE OF AMBIGUITY, RESPECT FOR OTHERNESS
Section 5
Same and different

Thinking about the similarities and differences between the ways in which you thought and felt about the situation and the ways in which they thought and felt about it ...

were you aware at the time of any similarities and, if so, what were they?

were you aware at the time of any differences and, if so, what were they?

Looking back at the situation ...

are you aware now of any other similarities, and if so what are they?
are you aware now of any other differences, and if so what are they?

THEORY: SKILLS OF INTERPRETING AND RELATING (SEEING SIMILARITIES AND DIFFERENCES)
Same and different

*How do you see your own thoughts, feelings and actions now?*

First thoughts

*Choose one or more of the following and complete the sentence OR invent your own*

The way I acted in the experience was appropriate because what I did was ….
I think I could have acted differently by doing the following ….
I think the best reaction from me would have been ….
My reaction was good because ….
I hid my emotions by ….

**THEORY: CRITICAL CULTURAL AWARENESS, BEHAVIOURAL FLEXIBILITY**
Section 6
Talking to each other

When you think about how you spoke to or communicated with the other people, do you remember that you made adjustments in how you talked or wrote to them?

First thoughts

Further ideas – for example:
I was talking to them in my own language and I noticed I needed to make adjustments to help them understand me, for example ....
I was not speaking in my own language and I had to make adjustments to make myself understood - to simplify / to explain using gestures, by explaining a word, by ....
I noticed things about how they spoke – that they simplified, that they used gestures, that they spoke more slowly .....  

THEORY: COMMUNICATIVE AWARENESS, BEHAVIOURAL FLEXIBILITY
Talking to each other

*Did you already have any knowledge or previous experience which helped you to communicate better?*

First thoughts

Further ideas – for example:
I already knew things about how people communicate and behave in other groups which helped me to understand the experience and communicate better – I knew for example that …..
I knew that other people involved in the experience thought and acted differently because of what they had learnt as children, for example ….

**THEORY: KNOWLEDGE**
There may have been things in the experience which puzzled you and you tried to find out more at the time. If you did so, how did you do it?

If you have found out an answer since, how did you do it?

For example:
There were things I did not understand, so I tried to find out by asking questions at the time / reading about it / looking on the internet / asking questions …..
I used the following sources for information …. When finding new information I noticed the following similarities and differences with things I know from my own society ….
The following things still puzzle me….

THEORY: SKILLS OF DISCOVERY AND INTERACTION
Section 8
Using comparisons to understand

*People often compare things in other groups or cultures with similar things in their own. Did you do this? Did it help you to understand what was happening?*

*For example:*
The experience involved some things which were similar to what I know in my own group and these are the things I noticed ……
There were some things which were different from my own group …

*THEORY: SKILLS OF INTERPRETING AND RELATING (SEEING SIMILARITIES AND DIFFERENCES)*
Section 9
Thinking back and looking forward

*If, when you look back, you draw conclusions about the experience, what are they?*

Complete as many of these as you can…

I *liked* the experience for the following reasons ….

I *disliked* the experience for the following reasons ….

There were some things which I *approve of* and these are my reasons ….

There were some things which I *disapprove of* and these are my reasons ….

*THEORY: CRITICAL CULTURAL AWARENESS*
Thinking back and looking forward

Try to imagine that you are telling someone you know well about all this. It could be your brother or sister for example. Do you think they would have the same opinions as you? Would they approve and disapprove of the same things for the same reasons?

Try to think about why people you know well and who belong to the same group(s) as you (same family, same religion, same country, same region, etc.) might have the same reactions and write your explanation here:

THEORY: CRITICAL CULTURAL AWARENESS
Thinking back and looking forward

*Did the experience change you? How?*

*Did you decide to do something as a result of this experience? What did you do?*

*Will you decide to do something as a result of doing this Autobiography? If so what?*

**THEORY: ACTION ORIENTATION**
Summary of the overall structure

Section 1
Reflection on the relevance of the encounter: Describing the encounter

Section 2
Facing issues of identity: The other person or people

Section 3
Self-exploration: Your feelings

Section 4
Change of perspective: The other person’s feelings

Section 5
Bridging the gap: Same and different
Summary of the overall structure

Section 6
Awareness of intercultural communication processes: Talking to each other

Section 7
Skills of discovery and interaction: Finding out more

Section 8
Skills of interpreting and relating: Using comparisons to understand

Section 9
Critical cultural awareness and action orientation: Thinking back and looking forward
Summary of the overall structure

- The structure and sequencing of the AIE therefore enables the learner to engage in a personal exploration of the self, via the analysis of a particular intercultural encounter.

- The AIE supports and scaffolds self-reflection on those particular intercultural encounters which have been especially meaningful to the individual learner.

- Through these means, the AIE aims to encourage and foster the development of the intercultural competences which are required to engage in effective intercultural dialogue.
Autobiography of Intercultural Encounters: Version for Younger Learners
Why a version for younger learners?

- Because of limited reading and writing skills in children aged less than 10-12 years, the Standard Version would be too difficult for them to complete.
- We therefore developed an alternative version for younger learners, in which the language has been simplified and some of the more complex issues have been omitted.
- In the case of younger learners, the intention is that an adult (either a teacher or a classroom assistant) should interview the child individually on a one-to-one basis.
- The person interviewing the child could take notes on what the child says during the interview, or could tape-record the interview for transcription later.
Instructions for interviewers

The interviewer is told that:

• Not all of the questions which are included in the AIE need to be asked – only those questions which are helpful or relevant to the particular encounter which is being discussed.

• In addition, the precise wording of individual questions can be varied and adapted in order to make the questions sound natural in the language which is being used.

• Additional follow-up questions can also be asked if they are appropriate for the particular encounter which is being discussed.
**Other features of the AIE for Younger Learners: Text cards**

- Text cards are provided for use with the younger learners’ version of the AIE.
- These cards display words that describe the successive sections of the AIE.
- The cards help to structure the conversation into its various parts, and are displayed in front of the child while he or she is being interviewed.
- The text cards provided are:
  - The meeting
  - The other person
  - Talking to each other
  - Your feelings
  - The other person’s feelings
  - Same and different
  - Thinking a bit more
Other features of the AIE for Younger Learners: The introductory exercise

• An introductory exercise is also provided which can be used to explain the notion of an intercultural encounter to a child before the Autobiography is used for the first time.
• The exercise does not have to be used if the teacher has alternative ways of explaining the notion of an intercultural encounter to the child, or if the child has already completed the AIE on a previous occasion and so already understands what is involved.
• The introductory exercise uses a set of pictures, each of which depicts an intercultural encounter.
• If the pictures provided with the AIE are inappropriate for use in the child’s own country or locale, the interviewer can choose or create their own pictures instead.
• The following four pictures are examples of the ones which were used in the piloting of the AIE (pictures drawn by a professional artist will be provided with the published version of the AIE).
Example picture used in the piloting of the AIE - 1
Example picture used in the piloting of the AIE - 2
Example picture used in the piloting of the AIE - 3
Example picture used in the piloting of the AIE - 4
The introductory exercise

How many people have you met and spoken to today? Were you meeting any of these people for the first time? If you haven’t met anyone new today, you probably will tomorrow because, if you think about it, you are meeting new people all the time. These people may be adults, a new teacher, a friend of your parents, or someone serving you in a shop. Or they may be children like yourself, a new child in the class, someone you meet in a playground, or a friend you make on holiday.

When you meet new people you probably start to notice things about them straightaway: What do they look like? What do they sound like? Where do they come from? Do you like them or not? Are they people you can trust or are you afraid of them? Are they like you or different from you? Are they like anyone else you know? Are they easy to talk to? Would you like to get to know them better or not? These people will also start to notice things about you.
The introductory exercise continued ....

Here are some examples of people meeting for the first time.

SHOW PICTURES HERE

Choose one or two of these pictures and think about the following questions:

What do you think will be the first thing they notice about each other?

Do you think they will notice something different about each other or something the same?

Do you think they are happy to meet each other or not? Why do you think that?

Are they going to find each other easy to talk to? What might they talk about?

Do you think they will make friends or not? Why do you think that?
The introductory exercise concluded

Now it’s your turn to remember a time when you met someone who was different from yourself in some way. Think carefully about the meeting, where you met, what happened, what you thought and what your feelings were.

OK, have you thought of a time when you met someone who was different from yourself?
Introductory wording to use if the introductory exercise has *not* been used

Can you remember a time when you met someone who was different from yourself in some way? This could be someone from another country, or someone from another place in ... [the child’s country]. Or it could be someone who has a different religion from you, or someone who speaks a different language. Think carefully about the meeting, where you met and what happened.

OK, have you thought of a time when you met someone who was different from yourself?
DISPLAY TEXT CARD: The meeting

Description of the encounter

*I’m really interested in hearing all about what happened when you met this person/these people. Tell me everything that happened.*

If the child only gives a short answer or gets stuck, encourage her/him by using one or more of the following prompts:

*What else can you tell me?*

*Tell me a little bit more.*

*And then what happened?*

*Where did this happen?*

*What were you doing there?*
DISPLAY TEXT CARD: The other person

Description of the other person

*Can you tell me more about ... [the other person/people]? Who were they?*

*What was the first thing you noticed about them? What else did you notice about them?*

*Can you tell me anything else about them?*

*What was her name? / What was his name? / What were their names?*

*THEORY: ACKNOWLEDGEMENT OF IDENTITIES, KNOWLEDGE*
The other person

*What did they look like?*

*What clothes were they wearing?*

*Were they wearing anything else like jewellery?*  
If yes: *What sort of things?*

*Have you seen other people like her/him/them before?*  
If yes: *Where?*

If yes: *In what ways were they like her/him/them?*

*THERORY: ACKNOWLEDGEMENT OF IDENTITIES, KNOWLEDGE*
DISPLAY TEXT CARD: Talking to each other

Communicative aspects of the encounter

*How did they talk to you?*

*Was it easy for you to understand them?*
If yes: *How come?*
If no: *Why not?*

*How did you talk to them?*

*Was it easy for them to understand you?*
If yes: *How come?*
If no: *Why not?*

*THEORY: COMMUNICATIVE AWARENESS*
Talking to each other

Did you have to change the way you usually talk?
If yes: How did you change the way you talk?

Did you find any other way, like signing to them with your hands, to help them understand you?
If yes: What did you do?

Did they do any signing to you with their hands, to help you understand them?
If yes: What did they do?

THEORY: COMMUNICATIVE AWARENESS, BEHAVIOURAL FLEXIBILITY
DISPLAY TEXT CARD: Your feelings

The child’s own reactions

What did you think when all this happened?
Prompt if necessary: Did you find it strange, or interesting, or what?

Why? / What makes you say that?

How did you feel at the time?
Prompt if necessary: Did you enjoy it, or feel at all upset, or what?

Why? / What makes you say that?

THEORY: TOLERANCE OF AMBIGUITY, RESPECT FOR OTHERNESS
Your feelings

How did you feel about … [the other person/people]?
Prompt if necessary: Did you like them, or not like them, or what?

Why? / What makes you say that?

Would you like to see … [the other person/people] again?
If yes: Why would you like to see them again?
If no: Why wouldn’t you like to see them again?

THEORY: RESPECT FOR OTHERNESS
DISPLAY TEXT CARD: The other person’s feelings

The child’s perceptions of the other person’s reactions

*How do you think … [the other person/people] felt at the time?*

Prompt if necessary: *Do you think she/he/they felt happy, or at all upset, or what?*

*Why? / What makes you say that?*

*What do you think they were thinking when all this happened?*

Prompt if necessary: *Do you think they found it strange, or interesting, or what?*

*Why? / What makes you say that?*

*THEORY: EMPATHY, RESPECT FOR OTHERNESS*
The other person’s feelings

*What do you think they felt about you?*
Prompt if necessary: *Do you think they liked you, or didn’t like you, or what?*

*Why? / What makes you say that?*

*Do you think they would ever like to see you again?*
*Why? / Why not?*

**THEORY: EMPATHY, RESPECT FOR OTHERNESS**
DISPLAY TEXT CARD: Same and different

Comparing perspectives of self and other

[Omit question if answer is obvious from preceding questions] Do you think that you and ... [the other person/people] felt the same way when you met?

Why? / What makes you say that?

[Omit question if answer is obvious from preceding questions] Do you think that you and ... [the other person/people] felt differently about anything when you met?

Why? / What makes you say that?

THEORY: EMPATHY, RESPECT FOR OTHERNESS, INTERPRETING AND RELATING (SEEING SIMILARITIES AND DIFFERENCES), TOLERANCE OF AMBIGUITY
Same and different

Do you think there is anything that you could learn from them?
If yes: *What sort of things?*
Prompt if necessary: *What about the way they speak, the way they dress, or something else about themselves?*

Do you think there is anything that they could learn from you?
If yes: *What sort of things?*
Prompt if necessary: *What about the way you speak, the things you do, or something else about yourself?*

**THEORY: EMPATHY, RESPECT FOR OTHERNESS, TOLERANCE OF AMBIGUITY, SKILLS OF DISCOVERY AND INTERACTION**
DISPLAY TEXT CARD: Thinking a bit more

Reflecting on the experience of the meeting as a whole

If you had to tell a friend about your meeting with ... [the other person/people], what would you say?

What do you think you have learnt or discovered from meeting ... [the other person/people]?

If you met them again, and you had to spend an afternoon together, what sort of things do you think you would do together?

THEORY: CRITICAL CULTURAL AWARENESS, SKILLS OF DISCOVERY AND INTERACTION
Thinking a bit more

*If you met them again, is there anything that you would like to tell them about yourself?*

*If you met them again, would you do anything different from last time?*
  - If yes: *What sort of things would you do differently?*
  - If no: *Why wouldn’t you do anything differently?*

**THEORY: ACTION ORIENTATION, BEHAVIOURAL FLEXIBILITY**
Thinking a bit more

If you met them again, is there anything you would like to ask them?
If yes: What sort of things would you like to ask them?

If you wanted to find out more about them in the meantime, what would you do?

If they say they would ask someone for information: Who would you ask? What sort of questions would you ask?

THEORY: ACTION ORIENTATION, SKILLS OF DISCOVERY AND INTERACTION
Thinking a bit more

Do you think meeting … [the other person/people] has changed you in any way?
If yes: How has it changed you?
If no: Are you sure?

Do you think meeting … [the other person/people] has made you do anything which you wouldn’t have done if you hadn’t met them?
If yes: What did it make you do?
If no: Are you sure?

Do you think you will do anything as a result of you and me having this talk?

THEORY: ACTION ORIENTATION, CRITICAL CULTURAL AWARENESS
The AIE for Younger Learners: Conclusions

• Just like the Standard Version of the AIE, the structure and sequencing of the Younger Learners’ Version enables the learner to engage in a personal exploration of the self, via the analysis of a particular intercultural encounter.

• The Younger Learners’ Version also supports and scaffolds self-reflection on those particular intercultural encounters which are especially meaningful to the individual learner.

• Through these means, the Younger Learners’ Version similarly aims to encourage and foster the development of those intercultural competences which are required to engage in effective intercultural dialogue.
The AIE Pack

• The full AIE pack contains the following items:
  – Introduction and Acknowledgments
  – The Standard Version of the AIE
  – Notes for Facilitators using the Standard Version of the AIE
  – The Younger Learners’ Version of the AIE
  – Younger Learners’ Version Pictures
  – Younger Learners’ Version Text Cards
  – Notes for Facilitators using the Younger Learners’ Version of the AIE
  – Concepts for Discussion
• All of these materials are being produced in both French and English.
• The materials will shortly be placed on the Council of Europe web site for anybody to access, download and use.
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