AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS THROUGH THE INTERNET

COUNCIL OF EUROPE
CONSEIL DE L'EUROPE

AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS THROUGH THE INTERNET

Council of Europe

The opinions expressed in this work are the responsibility of the author(s) and do not necessarily reflect the official policy of the Council of Europe.

The reproduction of extracts (up to 500 words) is authorised, except for commercial purposes, as long as the integrity of the text is preserved, the excerpt is not used out of context, does not provide incomplete information or does not otherwise mislead the reader as to the nature, scope or content of the text. The source text must always be acknowledged as follows: "© Council of Europe, 2022". All other requests concerning the reproduction/ translation of all or part of the document should be addressed to the Directorate of Communications, Council of Europe (F-67075 Strasbourg Cedex or publishing@coe.int).

All other correspondence concerning this document should be addressed to the Council of Europe DGII Democracy and Human Dignity Education Department
F-67075 Strasbourg Cedex France
E-mail: education@coe.int

Cover design:
Documents and Publications Production Department (SPDP), Council of Europe

Layout: Jouve, Paris

Photo: Shutterstock

Council of Europe Publishing
F-67075 Strasbourg Cedex
http://book.coe.int

ISBN 978-92-871-9213-4
ISBN 978-92-871- 9297-4 (PDF)
© Council of Europe, November 2022
Printed at the Council of Europe

The first edition of the *Autobiography of intercultural encounters through the internet* (AIETI) was developed by the Education Department of the Council of Europe. It was a concrete response to the recommendations of the Council of Europe's White Paper on Intercultural Dialogue "Living together as equals in dignity", which recommended that new educational tools should be developed to encourage learners to reflect critically on their own responses and attitudes to experiences of other cultures.

The reference for the first edition is:

> Byram M., Barrett M., Davcheva L., Gomez Mejia G., Ipgrave J., Lindner R. and Seurrat A. (2018), "Autobiography of intercultural encounters through the internet", unpublished document, Education Department, Council of Europe, Strasbourg.

The AIETI is complemented by two further tools, the *Autobiography of intercultural encounters* (AIE) and the *Autobiography of intercultural encounters through visual media* (AIEVM).

The current volume contains updated and revised versions of the two original versions of the AIETI: the "*Autobiography of intercultural encounters through the internet – Standard version*" and the "*Autobiography of intercultural encounters through the internet – Version for younger learners*". In this revision, both versions have been aligned with the Council of Europe's *Reference Framework of Competences for Democratic Culture* (www.coe.int/competences) which was published in 2018.

The AIETI was developed for the Council of Europe by:

Michael Byram, Martyn Barrett, Leah Davcheva,
Gustavo Gomez Mejia, Julia Ipgrave, Rachel Lindner
and Aude Seurrat,

with contributions from:

Keith Ansell and Ken Orish.

This revised 2nd edition of the AIETI was prepared by:

Martyn Barrett and Michael Byram.

Piloting

Piloting of the AIETI was conducted from April to August 2018. The authoring team is grateful to all those who provided valuable feedback in the piloting process.

Bulgaria	Leah Davcheva
China	Zheng Xiaohong
Germany	Catherine Jaeger, Rachel Lindner
Hungary	Irina Golubeva
Italy	Fiora Biagi
Spain	Marta García Alamán, Olga Isabel Dí Velasco

Contents

INTRODUCTION	7
AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS THROUGH THE INTERNET – STANDARD VERSION	9
AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS THROUGH THE INTERNET – STANDARD VERSION – NOTES FOR FACILITATORS	27
AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS THROUGH THE INTERNET – VERSION FOR YOUNGER LEARNERS	41
AUTOBIOGRAPHY OF INTERCULTURAL ENCOUNTERS THROUGH THE INTERNET – VERSION FOR YOUNGER LEARNERS – NOTES FOR FACILITATORS	47

Autobiography of intercultural encounters through the internet

Introduction

It has become commonplace to say that the world has changed, that globalisation and internationalisation make everything different, that intercultural experience is the experience of everyone. This is indeed true for many people who encounter people from other countries in their daily lives, for these are obviously "intercultural" experiences. The freedom of movement in Europe has been a particular case in recent decades and the need for intercultural dialogue is well recognised.

On the other hand, there are many parts of Europe and beyond where such experiences are, in fact, not so common, where people may feel that change has not affected their immediate surroundings even if they see the effects of globalisation and internationalisation in the daily news on television.

These two views are based on the idea that "culture" is what is found in distant places, what might be experienced on a holiday in another country, for example, and that "intercultural" applies only to experiences with people from distant places. "Culture" is, however, a complex concept which is used – and sometimes over-used – to refer to many dimensions of our experience with other people. Indeed, "other people" is also a deceptively simple term used to refer to those who are "not like us".

People who are "not like us" and who have a different "culture" may in fact be far more varied than just those from other countries, people we may or may not meet as a result of globalisation and internationalisation. Boys may say girls are "not like us" and have their own "culture", and vice versa. People who live in the city may say the same of those who live in the countryside, and vice versa. People of one religion/age group/ethnicity/nationality, or other social category, may say it of those of another religion/age group/ethnicity/nationality/, or other social category, and vice versa.

One of the effects of globalisation and the development of technologies of various kinds is to bring people "not like us" into our lives through social media, through "24-hour news" on television and the internet, through globally-orientated advertising, through the more traditional media of newspapers and magazines in their traditional and their internet formats, and also through the materials offered for all kinds of learning throughout life in formal, non-formal and informal settings.

It soon becomes clear that intercultural encounters are part of our everyday lives with or without globalisation and internationalisation, sometimes on a face-to-face basis and often mediated through the internet and social media, sometimes in visual form and sometimes as text. Some encounters go unnoticed because they are so common and seem natural. Others stick out as special and sometimes demanding and difficult experiences because they are unusual and are the cause of joy or fear or both. Even the ordinary becomes unusual as a particular event or image that has been encountered through the internet suddenly causes us to stop and wonder.

Joy and fear – and other emotions in between – are often best understood through a little reflection and analysis, and can then be a better basis for future intercultural encounters. Before this AIETI was produced, the AIE and the AIEVM were developed as a means of helping us to think about our face-to-face experiences of "other people" with other "cultures" and then about how visual media bring us into contact with others in a different and specific way. This present AIETI is based on the previous AIEs but is substantially different because the ways in which our experience of others is affected by the interactions which we may have through the internet and social media have to be taken into account. Like the AIE and the AIEVM, however, it is a means of helping us to decide how we can and should learn from an intercultural encounter, what we should do, what action we might take, how we can find out more about and benefit from the event which has been important to us, and how we can make it part of our understanding of "others" and their "cultures".

The AIETI is essentially a series of questions about an online interaction, often one which has been particularly striking and left an impression. The questions help us to reflect on the encounter, how we responded, how we thought and felt about it then and now, and what conclusions we can draw from it for the future. The questions follow a careful sequence which is based on scientific research but are written in a way which makes it easy for anyone to follow. In the "Standard version", those who use the AIETI can do it alone or with others – with the help of a friend or teacher for example – whereas the "Version for younger learners" is intended for children who need help from an adult in reading and writing and in thinking about an online encounter.

The AIETI is accompanied by notes for facilitators in both versions, where a more detailed explanation of its purpose and origins is given.

There is also a text, "Context, concepts and theories", which deals in some depth with some of the concepts which underlie the AIETI, such as what we mean by "culture" and many other concepts which help to clarify a complex area for facilitators. Finally, there is a shorter and simplified version of this explanatory text, entitled "Concepts for discussion", which can be used with people who complete the "Standard version" of the AIETI and who themselves might want to understand more about how disciplines such as psychology and sociology help us to analyse intercultural encounters in a scientific way. These two texts may be found in a separate volume which accompanies the present one.

It is hoped that the AIETI will be a means of helping anyone who has had a significant intercultural experience of any kind through the internet to benefit from it, make it part of their way of seeing the world around them and decide how to take a full part in the intercultural world to which they belong.

Autobiography of intercultural encounters through the internet

Standard version

What is the Autobiography of intercultural encounters through the internet?

This AIETI has been designed to help you analyse a specific encounter which you have had with one or more people from another culture through an online interaction (for example, in a social network, a forum or a blog). You do this by answering a sequence of questions about various aspects of that online encounter.

Choose an online encounter which has made a positive or negative impact on you – it made you think, it surprised you, you enjoyed it, you found it difficult to believe, or similar.

The encounter that you choose should involve at least one other person from another culture. This could be someone from another country, someone from a different region of the same country or someone from a different ethnic group who lives nearby – geographical distance is not always a factor. It could be someone who practises another religion, who speaks a different language, is from another level in society or some combination of all of these and more.

The online encounter could have been unidirectional, bidirectional or multidirectional. A unidirectional encounter is one where you have simply read the views expressed by a blogger, a forum member or a "friend" on a specific theme – it is unidirectional because it has not involved you responding to this person. A bidirectional encounter would be one where you have responded and had an online exchange with the blogger, forum member or "friend". A multidirectional encounter is one where you interacted with other readers of the same blog or content. What is important is that the encounter you choose was one which involved one or more people who you think had a different cultural background from yourself.

Here are some examples which other people have chosen:

- receiving a viral image or meme from a "friend" on Facebook who is a member of a world peace organisation, asking you to endorse a position, for example "If you believe in peace for all mankind, share this with your friends";
- Argentinian and UK students working together through Skype and discovering things about each other's countries that they did not previously know;
- discovering something on League of Legends (via avatars) about someone you thought you knew;
- reading an article on an online newspaper and finding racist or homophobic hate speech in the comment section;
- spending 10 hours on a game and meeting people from other countries, talking to them and learning something unexpected about them;
- reading a blog post or checking galleries following someone's travel experience abroad and realising that they have built a stereotyped narrative of the people living in another country.

This AIETI helps you to think about the encounter by asking you questions about it. You may find that some questions do not apply to the encounter you have chosen. You will benefit most by working your way through to the end.

Who I am (optional)

In this first section of the AIETI, you are asked to describe yourself.

You can either do this now, or after answering some or all of the following questions.

In describing yourself, think about things that are especially important to you in how you think about yourself and how you like others to see you. You may also wish to include how you present yourself on the internet.*

*Here are some things you may wish to include if you find them to be an important part of your identity: your name, age, gender, nationality, the country, region or community where you live or come from, your religion, languages, and so forth. Or you could include being a son/daughter, a brother/sister or a best friend to someone. Alternatively, you could describe yourself as being a school student, a blogger, a tweeter, or a member of an orchestra, a drama group, a sports team, a gaming community, an online campaign or a volunteer organisation.

Encounter number ..... **Today's date** .....

1. The online encounter

Please give the online encounter a title which says something about it.

What sort of encounter was it? For example, was it through a social network, a forum or a blog? Was it a unidirectional, bidirectional or multidirectional encounter?

Why have you chosen this particular encounter?

Is it because … (please tick one or more of the following reasons, or add your own reason if it is different from the ones listed below):

- ► it made me think about something I had not thought about before?
- ► it was the first time I had experienced this kind of encounter online?
- ► it was the most recent encounter of this kind that I have experienced?

Add any other reactions in your own words and say what you think caused your reaction.

Please describe what happened in this encounter.

2. The other person or people

What was the first thing that you noticed about the person who posted the online content?

Were they male/female, older/younger than you or do they belong to a different country, language group, religion or region from yourself? Is there any other thing which you think is important about them?

If other people were also involved in the encounter because it was multidirectional, what were the first things that you noticed about them?

3. Your thoughts, feelings and actions

What were your immediate thoughts and feelings when you first encountered this online content?

What do you think caused these thoughts and feelings?

Did you do anything at the time because of your thoughts or feelings? For example, did you respond to the content by adding an online comment? Did you ask questions about something that you found strange in the content? Did you click on any links to find out more? Did you post, share, like or tweet about it?

Did you do anything afterwards (after reflecting on the content)? For example, did you respond to the content at a later point in time by adding an online comment or by asking a question? Did you comment, post, share, like or tweet about it?

4. The thoughts and feelings of the other people involved

What do you think that the person who posted the online content had in mind when they posted it? This can be difficult, but try and imagine what they were thinking at the time.

And how do you think they were feeling at the time: happy, upset, stressed, or what?

If other people were involved in the encounter because it was multidirectional, what thoughts or feelings do you think they had about the online content? For example, do you think they were surprised/shocked/delighted/had no special feelings?

5. Same and different

Thinking about the person who posted the online content and yourself, what do you think are the main similarities between them and yourself?

What do you think are the main differences between them and yourself?

Are they like anyone that you know in your offline life? If so, in what ways do they resemble them (for example, in the way they behave, the way they think, the way they express themselves)?

People often compare things in other groups or cultures with similar things in their own groups or cultures. When thinking about the person who posted the online content, did you think about his/her culture and compare it with your own culture?

Similarities I noticed …

Differences I noticed …

Looking back at the situation, are you aware now of any other similarities/differences and, if so, what are they?

How do you see your own thoughts and feelings now?

Now that you have answered the questions in this section, you could go back to the answers which you gave in the "Who I am" section of this AIETI and see if you want to make any changes.

6. Thinking about communication

In the online content, did the person use language to communicate their message? If so, which language did they use?

What type of language was it? For example, was it formal, informal, slang?

Did they use pictures, emojis, audio clips, videos, links, or similar, in the content? If so, which pictures, emojis, audio clips, videos, links, or similar, did they use? Please describe all details that are relevant to your reactions.

Did you have difficulty understanding the message which they were trying to communicate? If so, what do you think the person could have done to make it easier for you to understand his/her message?

Do you think you interpreted the content in the way which was intended?

If you responded to the online content, how do you think the person who posted the content felt about your response and about you?

If you responded to the online content, do you think now that you could have responded differently, for example in a more sensitive or appropriate way?

7. Thinking further about the content that was posted

Do you think that the particular website, social networking site or app on which you encountered the content from this person affected the way that the online content was expressed? For example, did they have to make a short and clear statement because tweets are limited to 280 characters?

Do you think that the particular website, social networking site or app on which you encountered the content from this person (follower, "friend", creator) affected the way that you were able to respond to the content? For example, were you unable to "dislike" a racist post because there is no "dislike" button on Instagram?

Do you think that the content posted by this person would have been expressed in a different way if he/she had been using a different website, social networking site or app?

Do you think that the content posted by this person would have been expressed in a different way if you had met them in person and you were talking to them face to face?

How do you think that the particular website, social networking site or app on which you encountered the content posted by this person will influence or affect the spread of the content to other people? For example, does the website, social networking site or app allow people to find the most shared posts, popular images, trending topics, viral videos, controversies, fads, buzzes, memes)?

8. Thinking further about the person who posted the online content and the people who saw it

Thinking further about the person who posted the online content

What do you think was their reason for doing this (for example, to inform, to entertain, to spread hatred, to incite racism, to express their feelings?

Was the impression that you had of this person influenced by the website, social networking site or app format?

Do you think they were playing around with or disguising their true identity when they posted the content? If so, why do you think they did this?

Do you think they were deliberately trying to change your attitudes or feelings about someone or something? If so, how were they trying to change your attitudes or feelings, and how did they try to achieve this?

If they used stereotypes in the content which they posted, do you think they used them deliberately or not? Give reasons for your answer.

Do you think their intentions were to spread a specific message for political, religious, commercial or other purposes?

Who do you think was the main audience that the content was intended for?

Why do you think this audience looks at this kind of content?

What attitude do you think this audience usually adopts towards this kind of content? For example, do you think that they always believe in this kind of content/are sceptical about it/enjoy it/learn from it/allow their behaviour to be affected by it?

Do you think this content will make those who saw it think or behave differently? Give reasons for your answer.

9. Finding out more

Did you try to find out more about who posted the content, and why and how they did it? If so, how did you do it, and what information sources did you use?

10. Thinking back and looking forward

Having answered the previous questions and thought about the online content and the encounter:

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 …

Try to imagine that you are telling someone you know well about the online content and encounter that you have been describing. Do you think they would have the same opinions as you? Would they approve and disapprove of the same things for the same reasons?

Why might people you know well and who belong to the same group/culture as you have the same reactions as you?

Do you think this online content and encounter has made you think, feel or behave differently in any way? Give reasons for your answer.

Did you or will you do something as a result of having experienced this online encounter? If so, what?

For example, did you or will you:

- talk about the effects of the online content with someone?
- talk to people like those described in the online content about how they feel when they see such content?
- comment, post, share, like or tweet about the content in the future?
- e-mail or message the person who posted the content to tell them about your own thoughts and feelings about the content?

Has doing this AIETI changed you in any way? If so, how?

For example, will you:

- now think differently about online content that you encounter in your daily life?
- respond in a different way to the online content that you encounter in the future?
- behave differently towards the people who post online content in the future?

Will you do something as a result of completing this AIETI? If so, what will you do?

For example, will you:

- post or tweet about the AIETI?
- comment, post, share, like or tweet, or similar, about the online content which you have been describing?
- do something to complain about the online content or to congratulate the person responsible for it?
- produce similar online content on the same theme?

Autobiography of intercultural encounters through the internet

Standard version
Notes for facilitators

Introduction

The AIETI is the third in a series of autobiographies that have been designed to facilitate structured and critical reflection on encounters with people from different cultural backgrounds. The principal idea behind all three autobiographies is that an educational tool that encourages reflection on intercultural encounters can help the user develop values, attitudes, skills, knowledge and critical understanding that constitute intercultural competence.

The first in the series, the AIE, was devised to help users reflect on a specific face-to-face intercultural encounter that they have personally experienced. However, perceptions of cultural difference are not only shaped by face-to-face intercultural encounters but also by mediated encounters, which are very different in nature. That is why two companion tools to the AIE have been developed to address mediated encounters. The AIEVM assists individuals in critically analysing mediated encounters with a person or people in a specific image, encountered for example in a newspaper, magazine, television programme or film. The AIETI, on the other hand, helps the user reflect on mediated encounters that involve online interaction, for example in a social network, forum, blog or through an app.

There are two versions of the AIETI: this standard version, which is intended for use by older learners, and a version for younger learners, where modifications are made to make it appropriate for a younger age group.

The rationale behind the AIETI

Whether face to face or mediated, intercultural encounters can happen almost anywhere; geographical distance does not always play a role. They can take place with someone from another country, someone from a different region of the same country or someone from a different ethnic group who lives nearby. They can be with someone who practises another religion, who speaks a different language, who is from another level, class or stratum in society, a different age group, or some combination of all of these and more.

In today's globalised, networked societies, intercultural encounters frequently take place through online interaction. The internet impacts on the nature of intercultural encounters in several key ways.

The internet increases opportunities for intercultural encounters

Time and space are collapsed, making it easier to meet and connect with people who are significantly different in terms of cultural identities, world views and practices. However, ease of communication with people from other cultural groups does not automatically foster intercultural understanding. Indeed, it is equally easy to spread racism and hatred via the web. The AIETI can help sensitise users to both the opportunities for and threats to intercultural dialogue that are posed by the web.

The motivations of internet users are diverse

Users' intentions may be playful, creative, serious, commercial, political, religious or even sinister. These intentions may not always be immediately obvious. The AIETI helps users to notice and reflect on these issues.

Interactions between people on the internet are more fluid than in face-to-face interactions

One encounter on the internet easily expands into several more as the user follows hyperlinks, reads online feeds and streams, and participates in different discussions in different channels. The user can

therefore easily lose track of the person or persons and their content in the original encounter as they become blurred with other persons and content. The AIETI helps the user to consider more consciously the individual encounters that take place on the internet by focusing on and analysing one specific online intercultural encounter.

The internet can change perceptions of self and otherness

In many online contexts, the lack of cues, such as facial expression, tone of voice or any other physical expression, makes it easier for some people not to reveal their identity and the cultural group(s) to which they belong. This may facilitate interaction between people at an interpersonal rather than an intercultural level. However, ignoring, avoiding or denying difference does not necessarily engender tolerance between people; it may simply serve to perpetuate a fear of cultural otherness. In other cases, the constraints imposed by the formats of social networks and other internet sites oblige users to reveal personal details, including aspects of cultural identity (for example religion, ethnicity, gender), or they encourage the construction of fictional details. In both cases, a template will only display a partial representation of an individual's identity. By drawing the user's attention to the circumstances of the encounter, the AIETI can help them make better sense of identity-play in encounters and how people's perceptions of each other are affected by it.

The "culture" of an online space impacts on intercultural encounters

Intercultural encounters on the internet take place within the specific cultural context of an online space. One aspect of this cultural context is when a template or website format is influenced by the cultural background(s) of its makers (for example a social network asking subscribers to disclose criteria such as "religious views", "political views" or "relationship status"). Another aspect is that the nature of an online space may be defined by the practices of its users, for example liking, retweeting or other practices that are commonly used within an online community. The AIETI can help users to become aware of how online spaces have their own particular cultural characteristics and may shape an intercultural encounter.

The internet frees people from some interactional norms that they need to observe in face-to-face encounters

One example is that, with less obvious visibility, the risk attached to acting in a culturally insensitive way is reduced. Another example of the way the internet impacts on interactional norms is that people may reduce their commitment or involvement in a community or in an online relationship without being perceived as being "absent", less active or less responsible. Non-committal online behaviour of this kind may sometimes lead to an experience of isolation and alienation. Working with the AIETI helps users bring such experiences into consciousness.

Choosing an online intercultural encounter

The user of the AIETI should choose for analysis one specific instance in which they have encountered content from one or more persons from another culture through online interaction (for example a post, photo, video, status, comment). If they take a blog or a social network site, the encounter can be unidirectional, bidirectional or multidirectional. A unidirectional encounter is one in which the user of the AIETI has simply read the views expressed by a "friend", a blogger, or a forum member on a specific theme. It is unidirectional because it has not involved any response from the other person. A bidirectional encounter would be one in which the user has responded and had an online exchange with the blogger, forum member or "friend". A multidirectional encounter is one in which the user has interacted with other readers of the same blog or content. What is important is that the chosen encounter should be with one or more persons whom the user perceives to be culturally different from themselves.

Each online encounter that the user analyses needs a new copy of the AIETI.

Intercultural competence framework

The questions and prompts that make up the AIETI are based on a theoretical framework which views intercultural competence as consisting of a number of identifiable elements. The framework also specifies some of the key digital literacy competences which are required to understand online interactions. With

or without reference to the technical terms, users of the AIETI are encouraged to think about their own intercultural and digital literacy competences in relation to the elements specified by this framework.

Teachers and facilitators will be able to help users if they know which theoretical elements of the intercultural competence framework underpin each question. These elements are summarised in the following section and, at the end of these notes, there is a copy of the AIETI which shows how the various questions within it are linked to the theoretical elements.

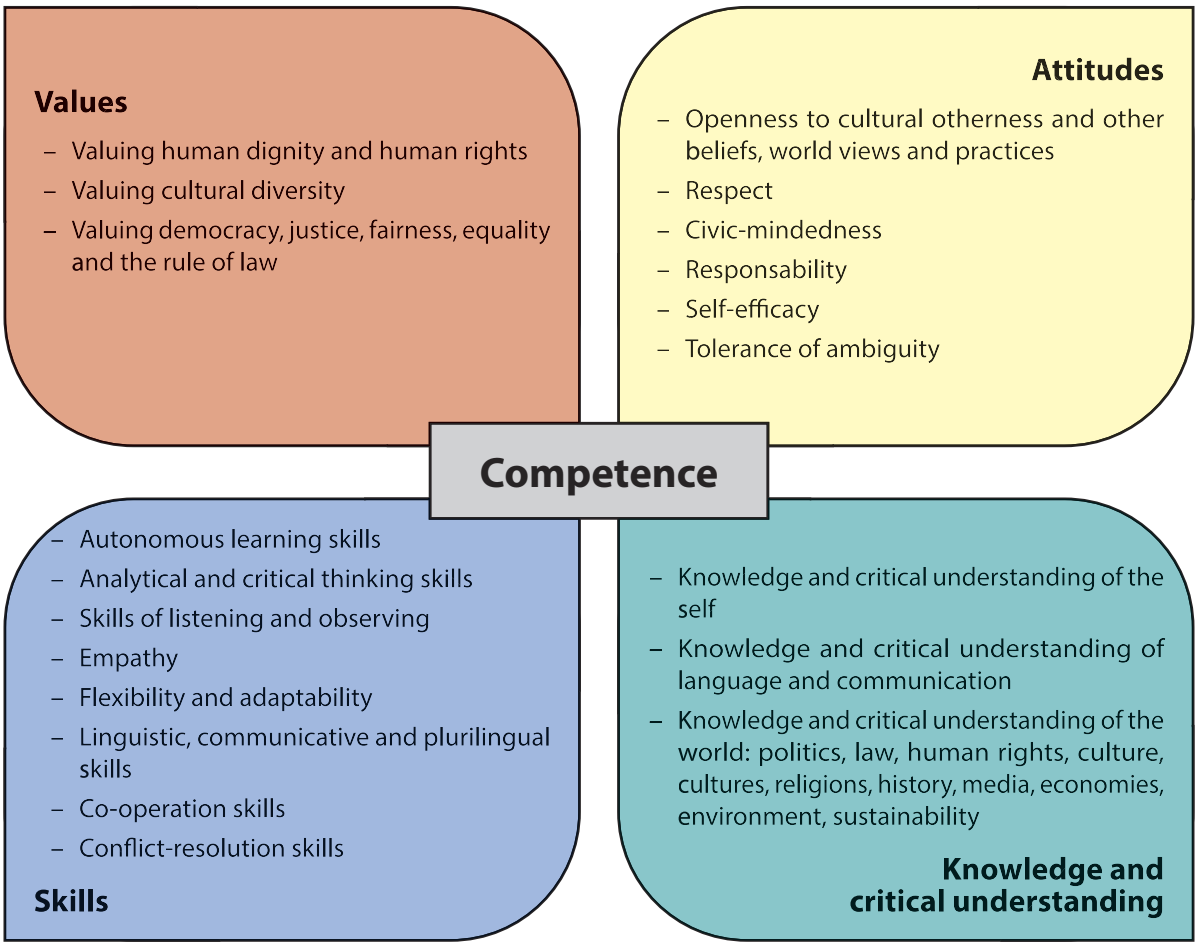
The model of intercultural competence

The Council of Europe's *Reference Framework of Competences for Democratic Culture* (RFCDC) provides a comprehensive description of the competences that an individual needs in order to:

- promote and protect human rights;
- act as a responsible democratic citizen;
- comprehend and appreciate the perspectives and world views of those who have different cultural affiliations from themselves;
- engage in respectful intercultural dialogue.

The third and fourth purposes are, of course, directly relevant to participating successfully in intercultural encounters. The full set of competences required for all four purposes are shown in Figure 1.

Figure 1: The full set of competences specified by the RFCDC



Fifteen of the 20 competences in Figure 1 are required to respond appropriately, effectively and respectfully to people with other cultural affiliations who are encountered through the internet. These are as follows.

Values

Valuing human dignity and human rights

This value is based on the belief that every human being is of equal worth, has equal dignity, is entitled to equal respect and is entitled to the same set of human rights.

Valuing cultural diversity

This value is based on the belief that other cultural affiliations and cultural diversity, as well as pluralism of perspectives and practices, ought to be positively regarded, appreciated and cherished.

Attitudes

Openness to cultural otherness and other beliefs, world views and practices

This attitude involves sensitivity towards, curiosity about and willingness to engage with people who are perceived to have different cultural affiliations from oneself or with beliefs, world views and practices which differ from one's own.

Respect

Respect means positive regard and esteem for someone or something based on the judgment that they have intrinsic importance, worth or value.

Civic-mindedness

This is an attitude towards a community to which one belongs that is larger than one's immediate circle of family and friends, involving a sense of belonging and solidarity, and a willingness to undertake action with the aim of making a contribution to the common good.

Tolerance of ambiguity

This is an attitude towards situations that are uncertain and subject to multiple conflicting interpretations, which involves evaluating such situations positively and dealing with them constructively.

Skills

Autonomous learning skills

These are the skills required to pursue, organise and evaluate one's own learning in accordance with one's own needs in a self-directed manner.

Analytical and critical thinking skills

These are the skills required to analyse and evaluate materials of any kind (e.g. texts, arguments, interpretations, issues, events, experiences) in a systematic and logical manner.

Skills of listening and observing

These are the skills required to notice and understand what is being said and how it is being said, and to notice and understand other people's non-verbal behaviour, including in online communications.

Empathy

These are the skills required to understand and relate to other people's thoughts, beliefs and feelings, and to see the world from other people's perspectives.

Flexibility and adaptability

These are the skills required to adjust one's thoughts, feelings or online behaviours so that one can respond effectively and appropriately to new contexts and situations, including when further online encounters with cultural others take place.

Linguistic, communicative and plurilingual skills

These are the skills required to communicate effectively and appropriately with people who speak the same or another language, including through the use of digital media.

Knowledge and critical understanding

Knowledge and critical understanding of the self

This refers to knowledge and critical understanding of one's own thoughts, beliefs, feelings and motivations, and of one's own cultural affiliations and perspective on the world.

Knowledge and critical understanding of language and communication

This is knowledge and critical understanding of the socially appropriate verbal and non-verbal communicative conventions that operate in the language(s) which one uses and of the effects that different communication styles can have on other people. It also includes knowledge and critical understanding of how online interactions differ from face-to-face interactions, of how the meanings associated with linguistic forms, conversational conventions and audiovisual content vary from one internet culture to another, and of how online posts can be interpreted differently depending on the audience (e.g. friends, family, colleagues, "everybody").

Knowledge and critical understanding of the world (culture, cultures and media)

This is knowledge and critical understanding of how people's cultural affiliations shape their world views, perceptions, beliefs and behaviours, of how all cultural groups are internally heterogeneous and contain individuals who dispute traditional cultural beliefs and practices, and of the specific beliefs, practices and products that may be used by people who have particular cultural affiliations. This also includes knowledge and critical understanding of how online content, images and messages are produced and constrained by the templates provided by the particular website, social networking site or app being used; of how websites, social networking sites and apps frame online social relationships as positive metaphors ("communities" or "friendships"); of the different types of online social interaction (posting, commenting, sharing, liking, tweeting); of how shared materials may have different interpretations depending on whether they are "most shared" articles, viral videos, trending topics, controversies, fads, buzzes, memes, or similar, which may also have commercial implications (creating traffic between websites, collecting personal data, selling advertisements); of how online content often transmits social, cultural and political messages about cultural groups; and of the possible motives, intentions and purposes that the producers of online content may have.

Versions of the AIETI

There are two versions of the AIETI:

- the "Version for younger learners" – for those approximately up to the age range 10 to 12, in which the language has been simplified and some complex issues have been omitted;
- the "Standard version" – for all other users, but here too users can make their own choice about which questions they use for their reflections.

The decision about which version to offer to learners in the 10 to 12 age range is a matter of the facilitator's judgment of their abilities and what is appropriate in each concrete situation.

Who can use the AIETI?

The AIETI can be used in different ways. It can be used in formal and non-formal educational scenarios as a teaching or coaching instrument in which teachers, youth trainers or other educators implement it to stimulate reflection and analysis. It can be used, for example, in a single lesson or in a series of online lessons, in a blended-learning class or in an online exchange project. Alternatively, it can be used privately, at a time and place of the individual user's own choice, as a kind of diary which may remain confidential or shown only to people the owner chooses.

The use will depend on one or more factors:

- the intention of the teacher/facilitator to introduce the AIETI to a class or other group of people;
- the wishes of the user about confidentiality;
- the age of the user and whether they need help with the AIETI.

The crucial point is that, through repeated reflection on online intercultural encounters over an extended period of time, the user will develop awareness of their behaviour in online intercultural contexts, which can be powerful in supporting the development of intercultural competence.

Scenarios in which the AIETI might be used

The following scenarios serve as examples for when the AIETI might be used.

At different points during a student project group

A university project group sets up a public Facebook page about initiatives to support refugees in the town in which they live and produces a short film about volunteer opportunities for helping refugees in their town which they embed in the page. The leader of the project asks the members of the student project group to complete the AIETI before the project starts, during the semester and at the end of the semester and uses this as the basis for discussion of the project experience.

In the course of a project developed by high school students

Students from two schools – one located in a rural area and the other in a multicultural urban district – set out to establish and develop personal relationships with elderly people in their respective neighbourhoods. Those participating in the initiative set up a mailing list to communicate their project experience, share ways to be creative in their explorations and distil from their online discussions the progress they are making. They might be encouraged to use the AIETI half-way through the project in order to reflect on their participation in the online community, covering things like their level of commitment, their sensitivity towards any issues they discuss, and respecting the privacy boundaries of those who provide any information used in the project.

Enhancing an online intercultural citizenship project

The project is designed for and with university students from two different countries. The focus is on a topic of mutual interest – a controversial issue between the two countries about which the project participants and fellow citizens feel strongly. The students meet online to share their views and discuss ways to engage in social and civic activity locally in order to mitigate the ways people on both sides experience the issue. Some of the students create blogs and Facebook pages. Following each of the key stages in the project, the students can use the AIETI to reflect on their interactions with their counterparts and the new possibilities this online community of action opens for them.

Built into the explorations of the members of a high school literature circle

Encouraged by their teachers of literature, foreign languages, geography and global citizenship, the students of a high school literature circle make a decision to study global contemporary writing. In the course of the academic year they follow the blogs of poets and novelists from around the world and engage in the blog interactions. They can use the AIETI to reflect on the ways their ongoing interactions enhance their sense of belonging and being citizens of the world.

As an addition to a language portfolio

A university language centre decides to introduce the AIETI as part of a portfolio that users keep of their language learning. They use the AIETI as a companion tool to the original AIE and the AIEVM. By reflecting on specific exchanges with people from other cultures, they can be encouraged to think further about the huge diversity of people with whom they have communicated from different societies and to reflect upon online intercultural communication as an aspect of language communication.

Helping educators to work with a media passport

Intercultural citizenship teachers use the AIETI to add value to the work their school does with a media passport, which is an educational tool for teachers and students that outlines the media skills pupils should master at different levels of the school curriculum. Similar to the language portfolio in the previous scenario, the AIETI is used to highlight the intercultural dimension of media skills. Because the media passport is applicable for all school levels, teachers working with younger classes can use the younger learners' version of the AIETI.

At different intervals in a course about gaming initiated by a youth club

Social workers and youth activists decide to organise a three-month course for young people who take an interest in gaming. As part of their non-formal educational activities, they include the AIETI to encourage the course participants to be curious about and engage with the real persons behind the avatars.

To support an initiative defusing a conflict situation

An extremist right-wing group has been distributing anti-immigration literature in an urban neighbourhood. A page on Facebook is created to voice protests against this act of racism and hate. Teachers across the curriculum in the local school decide to use the AIETI with their classes to help develop their critical awareness and ability to respond to hate speech on the internet.

At the time of a major news event

One particular teacher – the class teacher or tutor – helps and encourages a class to use the AIETI in relation to a news event in another country or closer to home. The news event could be about something positive such as an arts festival or a sporting competition. It could also be about a major disaster such as an earthquake or a flood. The AIETI is used as a tool through which users articulate their reactions to the ways in which people contributing to online forums or bloggers and their followers discuss the event. This could happen in the classroom led by the teacher; it could equally happen at home, encouraged by the teacher and/or parents, with the options of keeping users' reflections confidential or showing them to others.

Expanding the horizons of teacher education

Teacher educators make frequent use of the AIETI to encourage trainee teachers to reflect critically on leading voices in educational websites and blogs. Working with the AIETI helps teachers to differentiate between diverse views and to make decisions about their appropriateness for their own teaching contexts.

In support of education professionals participating in an online community of practice

Some of the members of an online community of practice decide to use the AIETI to make better sense of the discussions and the diversity of viewpoints within the community. The structured reflection process that the AIETI supports helps members of the community to engage critically with educational practices that may seem either culturally different or culturally similar. They can thus better appreciate the contributions of fellow professionals from diverse cultural backgrounds and themselves develop a voice with which they can contribute.

But it can also be used in any other scenarios in which users may have participated online.

Answering the questions in the AIETI

The AIETI consists of a series of questions which users answer about the encounter they have chosen. The aim of the questions is to develop the users' competence in analysing online exchanges and engaging with people from other cultural groups. The order of these questions gives structure to the process of analysis, taking the user from description to interpretation and then to evaluation of the encounter.

The online intercultural encounter which some users choose to discuss might have been strikingly unusual and unique, leading to an awakening of their awareness of cultural difference and how it plays out on the internet. Some of the more complex questions in the AIETI have been designed with this possibility in mind. However, other users may choose a much more mundane interaction, such as one event from an ongoing online group in which they regularly meet the same people from another cultural group.

Depending upon the encounter that is chosen, some questions in the AIETI may be redundant and may therefore be left unanswered. Users only have to respond to those questions which are useful or relevant to the content which is being analysed.

Facilitators can decide according to the circumstances and ways in which the AIETI is used whether they give this advice in advance or while users are completing the AIETI.

In addition, facilitators can help the learner by paraphrasing, interpreting and explaining the questions. They can also change the formulation of the questions under a heading to make them more appropriate to an age group, to the previous experience of users or to the particular type of online content which is being considered.

The only things which should not be changed are: (i) the headings and introductions for each section; and (ii) the order in which the sections are presented. This is because the AIETI has been designed in a carefully structured sequence which progressively scaffolds users' thinking about the online interaction as they work their way through it.

Although flexibility of use is possible, it is recommended to do all the sections of the AIETI and not to drop the later ones for lack of time because these later sections are significant for fostering the development of intercultural competence in users.

How to record the responses to the AIETI

There are two main approaches (but others can also be used).

- Individuals write – by hand or computer – in their own words what they want to say (either completely privately or during/after discussion with a teacher or other facilitator).
- Users and facilitators (a teacher or another learner who may be of the same age or older) discuss the online encounter and make an audio-recording of the conversation, or make an audio-recording at home (perhaps with the help of parents).

Helping users to use the AIETI

Initial training in using the AIETI is recommended to (i) raise the user's awareness of the nature of online intercultural encounters and (ii) familiarise the user with the tool.

For example, a group of users could look at a single website together that has been selected by the facilitator. The group could then systematically work through the AIETI to record each group member's responses to the website. As they work through the AIETI, the facilitator can explain the questions and use them to draw attention to the features of the website that are culturally significant. The group could analyse a couple of further websites, social network platforms, apps, blogs, forums, or similar, in the same way. As they do so, the facilitator could introduce discussion of the group's own experiences of online intercultural encounters. When the facilitator feels the group is ready, individuals can then complete the AIETI on their own.

The extent and type of preparation will naturally depend on the group. A teacher trainer working with a group of trainees, for example, would probably want to explain the theoretical underpinning of the questions. This would not be necessary with a group of less advanced users, who simply need to be familiar with the questions and the overall structure of the AIETI in order to work with it.

Depending on the context in which the AIETI is being used, the learning process may be significantly enriched through feedback in class and continued mentoring if the AIETI is being used on a regular basis or within a longer project.

The "Who I am" task

The AIETI materials contain an additional task which may be given to users for them to complete before they start to work on the AIETI itself. This is the "Who I am" task, in which the user is asked to reflect on how they define themselves in terms of their own identity.

The footnote at the bottom of the "Who I am" task makes it clear that users may use either large-scale social categories (such as age, gender, nationality, ethnic group, country, region, community, religion or languages), interpersonal relationships (son/daughter, brother/sister, best friend), membership of local groups (school student, member of a sports team, member of any other type of club) or membership of an online community (blogger, tweeter) to define themselves.

The intention behind this initial use of the "Who I am" task is to encourage users to focus their gaze on themselves and their own cultural positioning as a preliminary to completing the AIETI. However, the initial use of

this task is optional and facilitators may decide not to use it at all or replace it with an introductory activity of their own. Alternatively, they may ask users to do it after the AIETI has been completed. Or they could ask them to do it at the outset, but to return to it and possibly revise their original "Who I am" text after they have responded to the questions in the AIETI.

Another possibility is to use the "Who I am" task independently of the AIETI itself. The decision is entirely for facilitators to make in tune with what they want to achieve within the available time.

Ethics and responsibilities

The AIETI encourages users to reflect on their experience of intercultural encounters on the internet. In some circumstances facilitators may wish to directly draw their attention to the attitudes, knowledge, skills and behaviours that constitute the intercultural competence needed for successful dialogue. They can use the questions to stimulate users to think more deeply and critically about specific online intercultural encounters.

They may, in particular, wish to stimulate users to become involved with others in making changes in their environment or the society in which they are living – and, as a consequence, in making changes in themselves. For example, they may wish to encourage them to use either formal or informal channels to challenge the assumptions and viewpoints of producers of web content which contain stereotypes and distorted representations of other cultures. The questions towards the end of the AIETI, which ask explicitly about the actions they might take as a consequence of completing the AIETI, are particularly important in this regard.

Teachers and other facilitators need to consider if and how they should actively encourage users to engage in some activity. There are ethical issues here about whether teachers should take this responsibility or not and, if they do, how much help and direction they give.

The decision will be for each teacher/facilitator, or group of these, to make; alternatively, a policy for the institution as a whole could be made. The decision will vary from teacher to teacher, from institution to institution and from one education system to another, depending on the traditions and responsibilities which teachers and others usually take.

It is also important to recognise that the AIETI is the property of the learner and can be a very private document. This creates some special conditions for teachers who use it in the following ways:

- when teachers/facilitators act as "mentors", reading and discussing the AIETI with individuals;
- when teachers/facilitators encourage pairs of users to act as "mentors" for each other;
- when the AIETI is completed by a whole class of users in connection with a specific event.

The ethical point here is that in all of these and in many other circumstances, it is important to assure confidentiality if users wish. If teachers intend that users should share their experiences and what they write in the AIETI, then users need to be told this in advance.

Ethical issues may also arise if a user expresses negativity or hostility towards the person or people in the online encounter that they choose to reflect on in the AIETI. Extreme negativity will need to be followed up on. However, milder negative reactions may eventually assist the user to learn to welcome intercultural differences (or at least to accept them).

There are also ethical issues entailed in the selection of the online encounter to be analysed. Teachers and other facilitators should be aware of the nature of online exchange and how it can impact on individuals. A very negative experience of another culture in an online context might produce negative feelings about that culture in users' perceptions even after the issues of bias and falsification have been discussed. For this reason, if teachers and facilitators are providing online content for analysis by users, they should avoid selecting content that shocks, disgusts or terrifies. Exceptions to this rule are instances where users have already been exposed to such extreme content. In such cases, the AIETI could be a useful tool for countering some of the damage that might already have been done to the users' perceptions.

Teachers and facilitators should also be very careful about selecting content relating to minority groups represented in the class. They should think carefully about this and usually consult with colleagues and head teachers in advance, making sure that positive images are used to counteract the impact of any difficult images. An example would be the case of a teacher who wants to use the AIETI to address a problem of Islamophobia in a school where there are also Muslim students. Discussion with the parents and children from the minority group beforehand is recommended.

Finally, it is possible that, on rare occasions, discussion of online content might prompt a learner to share a disturbing experience of their own. The teacher or facilitator should act according to the child protection or data privacy procedures of their organisation, if the learner reveals something that requires action. These procedures should also be activated if the learner's description of their online encounter raises concerns in the teacher's or facilitator's mind about their safety (see earlier section in these notes on online safety issues).

A more detailed treatment of the ethical issues which could arise is beyond the scope of these notes. However, it may be useful for facilitators to be aware of the following resources for dealing with racism and intolerance towards others.

- Byram M., Porto M. and Wagner M. (2021), "Ethical issues in teaching for intercultural citizenship in world/foreign language education", *TESOL Quarterly* 55 (1), 308-321, doi: 10.1002/tesq.3008.
- Council of Europe (2004), *DOmino – A manual to use peer group education as a means to fight racism, xenophobia, antisemitism and intolerance* (3rd edn), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/16807023ce.
- Council of Europe (2008), *Living in democracy: EDC/HRE lesson plans for lower secondary level* (EDC/HRE Volume III), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=09000016802f7304.
- Council of Europe (2009), *COMPASITO – Manual on human rights education for children* (2nd edn), Council of Europe Publishing, Strasbourg, available at: http://www.eycb.coe.int/compasito/pdf/Compasito%20EN.pdf.
- Council of Europe (2016), *All different, all equal – Education pack: Ideas, resources, methods and activities for informal intercultural education with young people and adults* (3rd edn), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/1680700aac.
- Council of Europe (2020), *COMPASS – Manual for human rights education with young people* (2nd edn), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/compass-eng-rev-2020-web/1680a08e40.

Autobiography of intercultural encounters through the internet (including theoretical indicators but excluding the "Who I am" task)

The theoretical indicators are the competences which may be required for answering the questions and which may be promoted by answering them.

1. The online encounter

Please give the online encounter a title which says something about it.

What sort of encounter was it? For example, was it through a social network, a forum or a blog? Was it a unidirectional, bidirectional or multidirectional encounter?

Competences: analytical and critical thinking skills; knowledge and critical understanding of the self; openness

Why have you chosen this particular encounter?

Is it because … (please tick one or more of the following reasons, or add your own reason if it is different from the ones listed below):

- ► it made me think about something I had not thought about before?
- ► it was the first time I had experienced this kind of encounter online?
- ► it was the most recent encounter of this kind that I have experienced?

Add any other reactions in your own words and say what you think caused your reaction.

Please describe what happened in this encounter.

2. The other person or people

Competences: skills of listening and observing; knowledge and critical understanding of the world (culture and cultures); respect

What was the first thing that you noticed about the person who posted the online content?

Were they male/female, older/younger than you or do they belong to a different country, language group, religion or region from yourself? Is there any other thing which you think is important about them?

If other people were also involved in the encounter because it was multidirectional, what were the first things that you noticed about them?

3. Your thoughts, feelings and actions

Competences: knowledge and critical understanding of the self; respect; civic-mindedness

What were your immediate thoughts and feelings when you first encountered this online content?

What do you think caused these thoughts and feelings?

Did you do anything at the time because of your thoughts or feelings? For example, did you respond to the content by adding an online comment? Did you ask questions about something that you found strange in the content? Did you click on any links to find out more? Did you post, share, like or tweet about it?

Did you do anything afterwards (after reflecting on the content)? For example, did you respond to the content at a later point in time by adding an online comment or by asking a question? Did you comment, post, share, like or tweet about it?

4. The thoughts and feelings of the other people involved

Competences: empathy; tolerance of ambiguity

What do you think that the person who posted the online content had in mind when they posted it? This can be difficult, but try and imagine what they were thinking at the time.

And how do you think they were feeling at the time: happy, upset, stressed, or?

If other people were involved in the encounter because it was multidirectional, what thoughts or feelings do you think they had about the online content? For example, do you think they were surprised/shocked/delighted/had no special feelings?

5. Same and different

Competences: analytical and critical thinking skills; empathy; tolerance of ambiguity; knowledge and critical understanding of the world (culture and cultures); knowledge and critical understanding of the self

Thinking about the person who posted the online content and yourself, what do you think are the main similarities between them and yourself?

What do you think are the main differences between them and yourself?

Are they like anyone that you know in your offline life? If so, in what ways do they resemble them (for example, in the way they behave, the way they think, the way they express themselves)?

People often compare things in other groups or cultures with similar things in their own groups or cultures. When thinking about the person who posted the online content, did you think about his/her culture and compare it with your own culture?

Similarities I noticed …

Differences I noticed …

Looking back at the situation, are you aware now of any other similarities/differences and, if so, what are they?

How do you see your own thoughts and feelings now?

Now that you have answered the questions in this section, you could go back to the answers which you gave in the "Who I am" section of this AIETI and see if you want to make any changes.

6. Thinking about communication

Competences: knowledge and critical understanding of language and communication; skills of listening and observation; knowledge and critical understanding of the world (media); empathy; linguistic, communicative and plurilingual skills

In the online content, did the person use language to communicate their message? If so, which language did they use?

What type of language was it? For example, was it formal, informal, slang?

Did they use pictures, emojis, audio clips, videos, links, or similar, in the content? If so, which pictures, emojis, audio clips, videos, links, or similar, did they use? Please describe all details that are relevant to your reactions.

Did you have difficulty understanding the message which they were trying to communicate?

If so, what do you think the person could have done to make it easier for you to understand his/her message?

Do you think you interpreted the content in the way which was intended?

If you responded to the online content, how do you think the person who posted the content felt about your response and about you?

If you responded to the online content, do you think now that you could have responded differently, for example in a more sensitive or appropriate way?

7. Thinking further about the content that was posted

Competences: knowledge and critical understanding of the world (media); knowledge and critical understanding of language and communication

Do you think that the particular website, social networking site or app on which you encountered the content from this person affected the way that the online content was expressed? For example, did they have to make a short and clear statement because tweets are limited to 280 characters?

Do you think that the particular website, social networking site or app on which you encountered the content from this person (contact, "friend", creator) affected the way that you were able to respond to the content? For example, were you unable to "dislike" a racist post because there is no "dislike" button on Instagram?

Do you think that the content posted by this person would have been expressed in a different way if he/she had been using a different website, social networking site or app?

Do you think that the content posted by this person would have been expressed in a different way if you had met them in person and you were talking to them face to face?

How do you think that the particular website, social networking site or app on which you encountered the content posted by this person will influence or affect the spread of the content to other people? For example, does the website, social networking site or app allow people to find the most shared posts, popular images, trending topics, viral videos, controversies, fads, buzzes, memes?

8. Thinking further about the person who posted the online content and the people who saw it

Competences: empathy; knowledge and critical understanding of language and communication; knowledge and critical understanding of the world (media, culture and cultures)

Thinking further about the person who posted the online content:

What do you think was their reason for doing this (for example, to inform, to entertain, to spread hatred, to incite racism, to express their feelings)?

Was the impression that you had of this person influenced by the website, social networking site or app format?

Do you think they were playing around with or disguising their true identity when they posted the content? If so, why do you think they did this?

Do you think they were deliberately trying to change your attitudes or feelings about someone or something? If so, how were they trying to change your attitudes or feelings, and how did they try to achieve this?

If they used stereotypes in the content which they posted, do you think they used them deliberately or not? Give reasons for your answer.

Do you think their intentions were to spread a specific message for political, religious commercial or other purposes?

Who do you think was the main audience that the content was intended for?

Why do you think this audience looks at this kind of content?

What attitude do you think this audience usually adopts towards this kind of content? For example, do you think that they always believe in this kind of content/are sceptical about it/enjoy it/learn from it/allow their behaviour to be affected by it?

Do you think this content will make those who saw it think or behave differently? Give reasons for your answer.

9. Finding out more

Competences: autonomous learning skills

Did you try to find out more about who posted the content, and why and how they did it?

If so, how did you do it and what information sources did you use?

10. Thinking back and looking forward

Competences: valuing human dignity and human rights; valuing cultural diversity; analytical and critical thinking skills

Having answered the previous questions and thought about the online content and the encounter:

- 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 …

Competences: empathy; tolerance of ambiguity

Try to imagine that you are telling someone you know well about the online content and encounter that you have been describing. Do you think they would have the same opinions as you? Would they approve and disapprove of the same things for the same reasons?

Why might people you know well and who belong to the same group/culture as you have the same reactions as you?

Do you think this online content and encounter has made you think, feel or behave differently in any way? Give reasons for your answer.

Competences: civic-mindedness

Did you or will you do something as a result of having experienced this online encounter? If so, what?

For example did you or will you:

- talk about the effects of the online content with someone?
- talk to people like those described in the online content about how they feel when they see such content?
- comment, post, share, like or tweet about the content in the future?
- e-mail or message the person who posted the content to tell them about your own thoughts and feelings about the content?

Competences: flexibility and adaptability

Has doing this AIETI changed you in any way? If so, how?

For example, will you:

- now think differently about online content that you encounter in your daily life?
- respond in a different way to the online content that you encounter in the future?
- behave differently towards the people who post online content in the future?

Competences: civic-mindedness

Will you do something as a result of completing this AIETI? If so, what will you do?

For example, will you:

- post or tweet about the AIETI?
- comment, post, share, like or tweet about the online content which you have been describing?
- do something to complain about the online content or to congratulate the person responsible for it?
- produce similar online content on the same theme?

Autobiography of intercultural encounters through the internet

Version for younger learners

Introductory exercise

The following text may be used to introduce the young learner to the idea of online communication. It can be paraphrased rather than read verbatim and adapted to what the teacher/facilitator already knows about the young learner's use of communication technology.

> Tell me about two different people you met this week/over the weekend/over the school holiday? They may be people you have met before or they may be new people. Who are they?
>
> [If the young learner does not mention online encounters] I think the people you mention are all people you met face to face in real life. Can you think of other ways of meeting people without meeting face to face? Have you met anyone through the internet this week/over the weekend/over the school holiday? Who are they?
>
> So you can meet people face to face in real life like when you met [example], or you can meet people though the internet like when you met [example].What are the differences between meeting someone face to face and meeting someone online?
>
> Modern technology (like the internet or mobile phone networks) helps us to communicate with each other in many ways without meeting face to face. Sometimes people use this technology to get in touch with people they often see in real life, for example when friends use [a current example of popular social media such as an app or social website] to talk to each other after school, or when a teenager sends a text to her mother to say what time she will be home that day. But sometimes we use technology to get in touch with people it is difficult to meet in real life. Maybe we are keeping in touch with a friend or family member who lives a long way away from us. Maybe we are contacting someone we have never met before, someone we would not meet if they did not have the technology.
>
> Technology can help us to meet people who live a long way from us and to get to know people whose lives are different from our own in many ways.
>
> Now it's your turn to talk about a time when you used technology to communicate through the internet with someone you don't normally meet in your everyday life. It needs to be someone who is different from yourself in some way. I am going to ask you questions to help you think carefully about the meeting, how you met, what happened, what you thought and what your feelings were, what their feelings might have been. OK, are you ready to talk about your online meeting?

1. Description of the online encounter

Display text card: "Meeting someone on the internet"

Competences: skills of listening and observing

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

What technology did you use? Was it, for example, a phone, a computer?

Where were you?

Who was with you?

Did the person/people you met contact you or did you contact them first? Did somebody else arrange for you to meet online?

Where were they?

What happened when you met them?

[If the child only gives a short answer or gets stuck, encourage him/her 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?

2. Description of the other person

Display text card: "The other person"

[Keeping safe: this could be an opportunity to check or remind the young learners that people they communicate with online should be people they already know, someone their parents or carers know or someone who a trusted adult (such as a teacher or youth leader) knows and introduces to them.]

Tell me about the person/people you met.

How do you know this person/these people?

What is their name – what do you call them?

[The facilitator may wish to substitute the name given for "the person" in the questions that follow.]

Competences: knowledge and critical understanding of the self; skills of listening and observing; knowledge and critical understanding of the world (culture, cultures and media)

What did you know about [this person] before the online meeting?

What else did you find out about them during the online meeting?

Do you know anyone else who is like [this person]?

Could you see them online (for example on a video link or posted photograph)? When you saw them online what was the first thing you noticed about them? What did they look like? What were they wearing? Could you see anyone or anything else in the picture with them? Could you see where they were? What can you tell me about the place?

[If relevant to the social media used] Sometimes people communicating online don't use photographs of themselves but they use other pictures and photographs instead. Did the person/people you met use pictures in this way? Can you describe the picture? What did they want to say about themselves when they posted that picture?

3. Communicative aspects of the encounter

Display text card: "Talking to each other"

Competences: skills of listening and observing; knowledge and critical understanding of language and communication; linguistic, communicative and plurilingual skills; openness; respect; flexibility and adaptability

Tell me how you communicated with each other.

How did they communicate with you (for example, written words, spoken words, your main language or another language, pictures, gestures, video)?

Were they talking (or writing) just to you or to other people at the same time? Who?

What did they talk about?

Was it easy for you to understand them? Why was it easy/not easy? If not, how could he/she have made it easier for you to understand?

Did they show you anything (or post a photo, video or other link for you)? What was it? What did you think about it? Did you like it or not like it? Why?

Did you communicate with them? How (for example, written words, spoken words, your main language or another language, pictures, gestures, video)?

Do you think it was easy for them to understand you online? How come? If not, why not? How could you have made it easier for him/her?

Competences: knowledge and critical understanding of the self; linguistic, communicative and plurilingual skills; empathy; flexibility and adaptability; knowledge and critical understanding of language and communication

What did you talk about?

Why did you tell them about this?

Did you show them anything, or [if relevant to the medium being used] post a photo, a video or other link for them? What? Why did you show/post this? Did they like it? How do you know?

Did you behave and talk differently in this online meeting from the way you usually behave and talk when you meet people in real life? If so, what was different?

If you met/when you meet this particular person/people in real life [the person's name could be used here] is there anything else you would do to greet them that you cannot do online (for example, shaking hands, greeting with a kiss, greeting with a hug)? Do you think it made a difference to your meeting that you could not do this?

4. The young learner's own reactions

Display text card: "Your feelings"

Competences: knowledge and critical understanding of the self; valuing human dignity and human rights; valuing cultural diversity; openness; respect

Tell me how you felt about the meeting.

What did you feel about the meeting? Was it strange, interesting, fun, uncomfortable or what? Why? What makes you say that?

How did you feel about the other person/people? Did you feel shy or confident talking (writing) to them? Did you like them? What makes you say that?

Was there anything about them that you found especially interesting? What was it?

Would you like to meet [this person] again? Online? In real life? Why?/Why not?

5. The young learner's perceptions of the other person's reactions

Display text card: "The other person's feelings"

Competences: empathy; respect

Tell me what you think about how the other person was feeling.

How do you think the other person was feeling at the time of the meeting or [if the meeting was not in real time] when they heard from you? Was [name] glad to meet you? How do you know? Was he/she shy or confident? What makes you think that? Why did he/she feel this way (for example, glad, shy) about meeting you, do you think?

What did [name] want to know about you?

Is there anything else about you that you think they would find especially interesting? What?

Do you think they would like to talk to you again? Why?/Why not?

6. Comparing perspectives of self and other, and comparing people online and offline

Display text card: "Same and different"

Competences: analytical and critical thinking skills; knowledge and critical understanding of the world (culture and cultures); knowledge and critical understanding of the self; empathy; tolerance of ambiguity

Let's think about the differences and similarities between you and the person you met online?

In what ways is the person you met online/[name] like you?

In what ways is [name] different from you (the place he/she lives, what he/she looks like, his/her religion, his/her age, his/her interests, the things [name] does, the way he/she lives)?

Competences: analytical and critical thinking skills; knowledge and critical understanding of the world (media); tolerance of ambiguity; knowledge and critical understanding of the self

Let's think about the way people are when they are online and the way they are in real life?

[If they have met the person before face to face] Does [name] seem the same or different when you met them online from when you met him/her in real life? Why do you think this? If you think [name] is different, in what way is he/she different? Do you like them better online or offline?

[If the young learner has only met the other person online] You have only met this person/[name] online. Do you think they would seem the same or different if you met them in real life? Why do you think this?

Do you think you are the same in real life from the way you are online? Why do you think this? Do you think the person you met would like you better online or in real life? Why do you think this?

7. Reflecting on the experience of the meeting as a whole

Display text card: "Thinking a bit more"

Competences: analytical and critical thinking skills; respect; knowledge and critical understanding of the world (culture and cultures); knowledge and critical understanding of the self; empathy; openness; civic-mindedness

Let's think a bit more about your online meeting.

If you were telling a friend about meeting [name] online what would you say?

Did you learn anything new from your online meeting with [name]?

What do you think [name] might tell his/her friends about the meeting?

Would you like to meet [name] again online?

Would you like to meet them in real life? If not, why not? If so, what sort of things might you do together?

Competences: autonomous learning skills

If you meet [name] again online is there anything else you would like to ask them?

Where else could you go or who could you ask to find out more about [name] (for example about the country where they live/their family history/their religion/the language they speak)?

Competences: flexibility and adaptability; knowledge and critical understanding of the world (media); civic-mindedness

Is there anything else you would like to tell them? Is there anything you would not want to tell them? Why?

If you met [name] again online would you do anything differently from last time? What would you do differently?

Would you use different technology or the same technology? Would you use the technology in a different way?

Do you think talking to [name] online has made you do anything which you wouldn't have done if you hadn't talked to them?

If yes: What did it make you do?

If no: Do you think you will do anything as a result of talking to them?

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

Competences: flexibility and adaptability

Has doing this exercise (answering these questions) made you think differently about meeting people online? If so, in what way?

Autobiography of intercultural encounters through the internet

Version for younger learners Notes for facilitators

What is the *Autobiography of intercultural encounters through the internet*?

The AIETI is the third in a series of autobiographies that have been designed to facilitate structured and critical reflection on encounters with people from different cultural backgrounds. The principal idea behind all three autobiographies is that an educational tool that encourages reflection on intercultural encounters can help the user develop values, attitudes, skills, knowledge and critical understanding that constitute intercultural competence.

The first in the series, the AIE, was devised to help users reflect on a specific face-to-face intercultural encounter that they have personally experienced. However, perceptions of cultural difference are not only shaped by face-to-face intercultural encounters, but also by mediated encounters, which are very different in nature. That is why two companion tools to the AIE have been developed to address mediated encounters. The AIEVM assists individuals in critically analysing mediated encounters with a person or people in a specific image, encountered, for example, in a newspaper, magazine, television programme or film. The AIETI, on the other hand, helps the user reflect on mediated encounters that involve online interaction, for example in a social network, a forum or blog, or an app.

There are two versions of the AIETI: the present "Version for younger learners", where the language has been simplified, some of the more complex issues have been omitted and where online contexts appropriate to a younger age group are the focus; and the "Standard version", which is intended for use by older learners.

The rationale behind the AIETI

Whether face to face or mediated, intercultural encounters can happen almost anywhere; geographical distance does not always play a role. They can take place with someone from another country, someone from a different region of the same country or someone from a different ethnic group who lives nearby. They can be with someone who practises another religion, who speaks a different language, who is from another level, class or stratum in society, a different age group, or some combination of all of these and more.

In today's globalised, networked societies, intercultural encounters frequently take place through online interaction. The internet impacts on the nature of intercultural encounters in six key ways.

The internet increases opportunities for intercultural encounters

Time and space are collapsed, making it easier to meet and connect with people who are significantly different in terms of cultural identities, world views and practices. However, ease of communication with people from other cultural groups does not automatically foster intercultural understanding. The AIETI can help sensitise users to both the opportunities for and threats to intercultural dialogue that are posed by the web.

The motivations of internet users are diverse

Users' intentions may be playful, creative, serious, commercial, political, religious or even sinister. These intentions may not always be immediately obvious. The AIETI helps users to notice and reflect on these issues.

Interactions between people on the internet are more fluid than in face-to-face interactions

One encounter on the internet easily expands into several more as the user follows hyperlinks, reads online feeds and streams, and participates in different discussions in different channels. The user can therefore easily lose track of the person or persons and their content in the original encounter as they become blurred with other persons and content. The AIETI helps the user to consider more consciously the individual encounters that take place on the internet by focusing on and analysing one specific online intercultural encounter.

The internet can change perceptions of self and otherness

Many online contexts make it easier for some people not to reveal their identity and the cultural group(s) to which they belong. This may facilitate interaction between people at an interpersonal rather than an intercultural level. However, ignoring, avoiding or denying difference does not necessarily engender tolerance between people. In other cases, online communication tools and the formats of social networks and other internet sites enable or oblige users to reveal personal details, including aspects of cultural identity (for example religion, ethnicity, gender), or they encourage the construction of fictional details. By drawing the user's attention to the circumstances of the encounter, the AIETI can help them make better sense of identity-play in encounters and how people's perceptions of each other are affected by it.

The "culture" of an online space impacts on intercultural encounters

Intercultural encounters on the internet take place within the specific cultural context of an online space. A template or website format may be influenced by the cultural background(s) of its makers, or the nature of an online space may be defined by the practices of its users, for example liking, thanking, retweeting. The AIETI can help users to become aware of how online spaces have their own particular cultural characteristics and may shape an intercultural encounter.

The internet frees people from some interactional norms that they need to observe in face-to-face encounters

For example, there is less obvious visibility in many forms of online communication and an absence of the (culturally informed) modes of physical contact that often accompany meeting and greeting. While the risk attached to acting in a culturally insensitive way is reduced, participants might feel their freedom to express relationships is restricted. Working with the AIETI helps users bring such experiences into consciousness.

Versions of the AIETI

There are two versions of the AIETI:

- the "Version for younger learners" – for learners who are aged up to approximately 10-12 years old, in which the language has been simplified and some complex issues have been omitted;
- the "Standard version" – for all other learners but, here too, learners can make their own choice about which questions they use for their reflections.

The decision about which version to offer learners of approximately 10-12 years of age is a matter of the facilitator's assessment of their learners and judgment of what is appropriate in each concrete situation.

The rationale behind the young learners' version of the AIETI

A number of considerations to do with age and online safety mean that the AIETI version for younger learners covers slightly different ground from that covered by the standard version. It deals with online communication situations appropriate for the younger age group while introducing its users to some of the critical skills they can later develop and apply to a wider range of internet activity.

With younger learners, the AIETI aims to:

- increase awareness of the potential value of internet communication for learning about and relating to other people;
- encourage them to consider the impact of encounters through the internet on their perceptions of others and of self;

- guide their analysis of internet exchanges and reflection on instances of online communication so as to increase their intercultural skills;
- promote the safe use of online communication tools.

Online safety issues for younger internet users

There is some tension between the promotion of openness towards, and respect for, people with other cultural affiliations that is an aim of the tools produced for the AIE series, and the need to ensure the safety of young people by encouraging them to be suspicious of the motives of those they encounter online. Safeguarding issues involved in young people's internet use include the commercial targeting of children, internet access to unsuitable and upsetting material, and the use of social networks for cyberbullying and for grooming by predatory adults. While the AIEs generally favour people getting to know each other across cultural differences, children can make themselves vulnerable online by making public too much information about themselves.

With these considerations in mind, the AIETI for younger learners promotes safe use of online communication tools by recommending the use of social networking sites that are specifically designed for children and by stressing the importance of communicating either with people they already know and can trust or with people they have been introduced to by a trusted and trustworthy adult (for example a parent, teacher or youth leader).

The AIETI exercise should be used after younger learners have received guidance on keeping safe online. This is already part of IT education programmes in many schools and a number of sites offer guidance on internet safety for children, including:

- Childnet International: http://www.childnet.com;
- Internet Matters: http://www.internetmatters.org/;
- Get Safe Online: https://www.getsafeonline.org/;
- Kids Define the Line: http://kidsdefinetheline.ca;
- Digital Parenting Coach: https://www.digitalparentingcoach.com/.

If the facilitator has any misgivings about the particular online encounter the child chooses to describe or if the child gives indications of having been upset in some way by the encounter, then they should inform the appropriate person (teacher, parent, person responsible for safeguarding children in an institution) so that the case can be investigated more fully.

Selection of online encounters for use with the AIETI

While the standard version of the AIETI is designed for application to a wide variety of online interactions, the AIETI for younger learners has a narrower application, being designed specifically for children's reflections on their online encounters with people they already know or online encounters arranged for them by trusted adults. The encounter selected should involve an attempt at interactive communication (whether using visual, audio or written methods) between the other person and the child. The exercise will be most effective if the encounters are with people whom the children do not meet face to face on an everyday basis and with people who are culturally different from themselves in some significant ways (for example in terms of their nationality, ethnicity, language, religion, age, geographic location or life circumstances).

Younger learners may need some guidance or direction on which encounter to select for use with the AIETI. They could share a few examples of their online encounters with the facilitator and agree together which would be most interesting and fruitful for this treatment.

The online encounter selected for consideration may be one that takes place outside the schoolroom in the learner's home. The child may have friends or family members who live a distance away and use electronic communication to keep in touch. For example, in many families, Skype or WhatsApp or other similar apps are used for children to communicate with grandparents who live in different countries. In these cases, age differences, as well as geographic location, become points of cultural difference.

The encounter may be one that is organised through a school or other organisation working with young people. In some schools, teachers use electronic communication (for example video tools, online forums or e-mail) to build links between their pupils and people of different cultural backgrounds as a way of enhancing pupils' academic learning, developing language skills and promoting positive intercultural relations. In such cases the members of the class might be directed to use the AIETI to reflect individually on their perceptions and interpretations of the encounter.

Examples of online encounters

Here are some examples that can be shared with younger learners of people meeting with other people online instead of face to face.

- A class of children in an Italian school are all learning French. Their teacher arranges a Zoom session with a young French woman, Camille, in Paris, France. The Italian students use French to ask Camille about her life in Paris and she answers their questions in French.
- Aryeh is a Jewish boy. He goes to a Jewish school and most of his friends are Jewish. Through his school he joined an interfaith dialogue online community and now he regularly sends messages to Sanjay, a Hindu boy, and Alisha, a Buddhist girl, whom he has met online.
- Kolya lives in Moscow, the very large and busy Russian capital city, but his grandparents live a long way away in a village in Siberia in another part of the Russian Federation. Every weekend Kolya and his grandparents talk to each other on Skype.
- Yolanthe has to go into hospital for an operation. She will be in hospital for a few weeks while she gets better and so she will not be able to go to school. Yolanthe's teacher arranges an online forum so that Yolanthe can keep in touch with her classmates and share some lessons with her classmates.
- Emiola was born in London, England, and has always lived there. She often uses a social networking site to communicate with her cousin who lives in Nigeria, in Africa.

These examples could be used as an introductory exercise for children in a class to familiarise themselves with different forms of online encounter. For each of these examples, children could be asked what the benefits of such an encounter might be for those taking part, what the differences are between those involved in the encounter and what the participants might learn about and from each other. Discussion could then lead into children sharing their own experiences of online encounters.

Guidelines for using the younger learners version

There are no fixed rules about how and where the AIETI for younger learners should be used. It can be used by the teacher, a classroom assistant or another responsible adult to interview children individually about a specific intercultural encounter which they have experienced. The wording that has been used for the questions in the younger learners' version has been designed to facilitate the use of oral interviewing as a method of administering the AIETI to younger learners. Alternatively, children could discuss their answers to the various questions with each other in pairs or small groups. With older children who are 9 or 10 years old, this version can also be used privately as a kind of diary or self-evaluation tool.

The tool can be adapted and used in whatever way is judged to be the most helpful and appropriate for the learners who are going to use it.

For example:

- it is not always necessary to ask all of the questions and suggestions which have been included in the AIETI – only those questions and suggestions which are helpful or relevant to the particular encounter which is being discussed need be asked;
- 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;
- the style of the questions can also be adjusted to make them sound closer to the spontaneous language of the child who is being interviewed;
- additional follow-up questions can also be asked if they are appropriate for the particular encounter which is being discussed.

In other words, the precise wording of individual questions may be varied according to the specific needs of the child. However, the most important feature of the AIETI, which should not be changed, is the sequencing of the section headings and of the main questions within each section.

Text cards (displaying the words that describe the successive sections of the AIETI) may be used to structure the conversation into its various sections for the child.

Facilitators might be interested to audio-record conversations with younger learners in order to create a record of what has been said and to document the course of children's development over time. However, where such

recordings are made, it is important to take note of the ethics and the responsibilities of the facilitator (see the later section in these notes on "Ethics and responsibilities").

Intercultural competence framework

The questions and prompts that make up the AIETI are based on a theoretical framework which views intercultural competence as consisting of a number of identifiable elements. The framework also specifies some of the key digital literacy competences which are required to understand online interactions. With or without reference to the technical terms, users of the AIETI are encouraged to think about their own intercultural and digital literacy competences in relation to the elements specified by this framework.

Teachers and facilitators will be able to help users if they know which theoretical elements of the intercultural competence framework underpin each question. These elements are summarised in the following section and, at the end of these notes, there is a copy of the AIETI which shows how the various questions within it are linked to the theoretical elements.

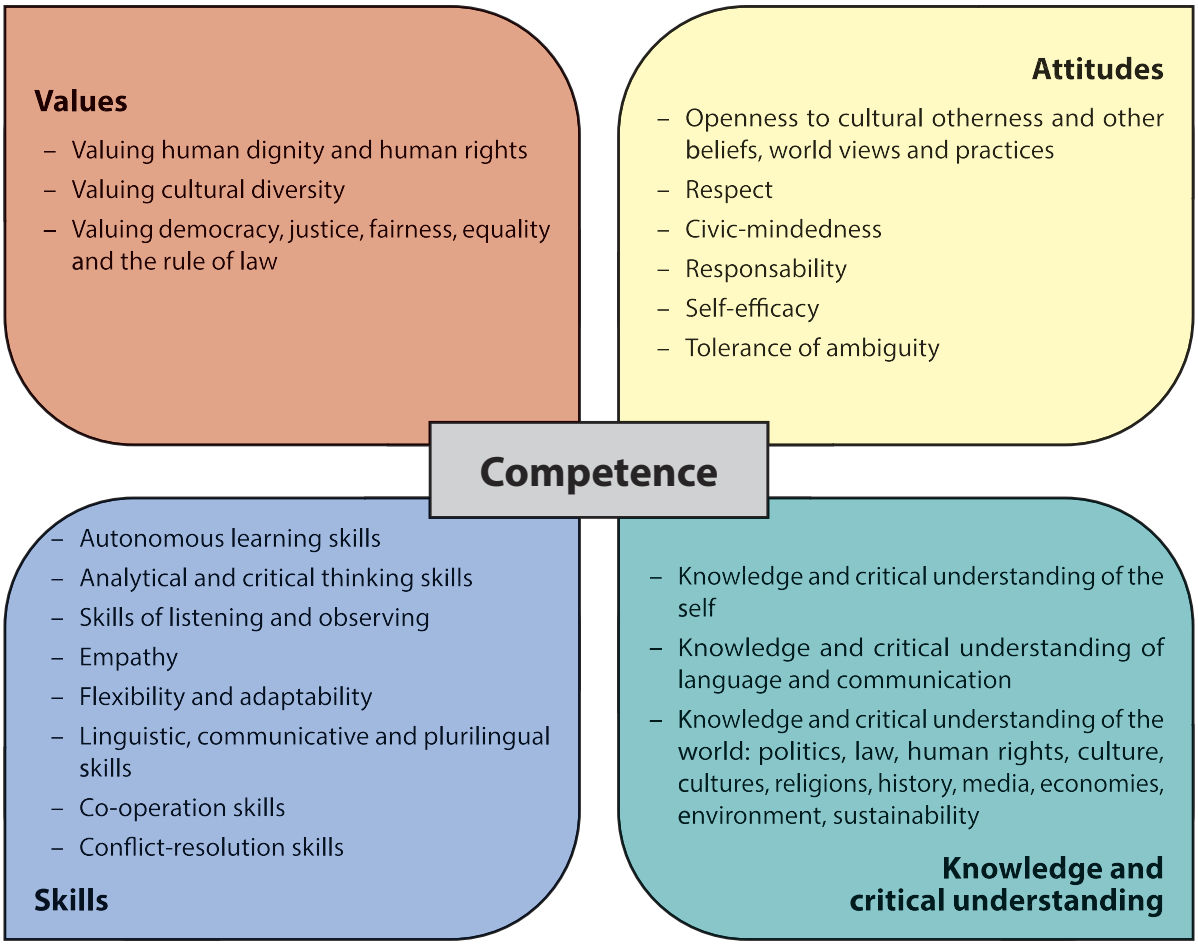
The model of intercultural competence

The Council of Europe's RFCDC provides a comprehensive description of the competences that an individual needs in order to:

- promote and protect human rights;
- act as a responsible democratic citizen;
- comprehend and appreciate the perspectives and world views of those who have different cultural affiliations from themselves;
- engage in respectful intercultural dialogue.

The third and fourth purposes are, of course, directly relevant to participating successfully in intercultural encounters. The full set of competences required for all four purposes are shown in Figure 1.

Figure 1: The full set of competences specified by the RFCDC



Fifteen of the 20 competences in Figure 1 are required to respond appropriately, effectively and respectfully to people who have other cultural affiliations who are encountered through the internet. These are as follows.

Values

Valuing human dignity and human rights

This value is based on the belief that every human being is of equal worth, has equal dignity, is entitled to equal respect and is entitled to the same set of human rights.

Valuing cultural diversity

This value is based on the belief that other cultural affiliations and cultural diversity, as well as pluralism of perspectives and practices, ought to be positively regarded, appreciated and cherished.

Attitudes

Openness to cultural otherness and other beliefs, world views and practices

This attitude involves sensitivity towards, curiosity about and willingness to engage with people who are perceived to have different cultural affiliations from oneself or with beliefs, world views and practices which differ from one's own.

Respect

Respect means positive regard and esteem for someone or something based on the judgment that they have intrinsic importance, worth or value.

Civic-mindedness

This is an attitude towards a community to which one belongs that is larger than one's immediate circle of family and friends, involving a sense of belonging and solidarity, and a willingness to undertake action with the aim of making a contribution to the common good.

Tolerance of ambiguity

This is an attitude towards situations that are uncertain and subject to multiple conflicting interpretations, which involves evaluating such situations positively and dealing with them constructively.

Skills

Autonomous learning skills

These are the skills required to pursue, organise and evaluate one's own learning in accordance with one's own needs in a self-directed manner.

Analytical and critical thinking skills

These are the skills required to analyse and evaluate materials of any kind (e.g. texts, arguments, interpretations, issues, events or experiences) in a systematic and logical manner.

Skills of listening and observing

These are the skills required to notice and understand what is being said and how it is being said, and to notice and understand other people's non-verbal behaviour, including in online communications.

Empathy

These are the skills required to understand and relate to other people's thoughts, beliefs and feelings, and to see the world from other people's perspectives.

Flexibility and adaptability

These are the skills required to adjust one's thoughts, feelings or online behaviours so that one can respond effectively and appropriately to new contexts and situations, including when further online encounters with cultural others take place.

Linguistic, communicative and plurilingual skills

These are the skills required to communicate effectively and appropriately with people who speak the same or another language, including through the use of digital media.

Knowledge and critical understanding

Knowledge and critical understanding of the self

This refers to knowledge and critical understanding of one's own thoughts, beliefs, feelings and motivations, and of one's own cultural affiliations and perspective on the world.

Knowledge and critical understanding of language and communication

This is knowledge and critical understanding of the socially appropriate verbal and non-verbal communicative conventions that operate in the language(s) which one uses and of the effects that different communication styles can have on other people. It also includes knowledge and critical understanding of how online interactions differ from face-to-face interactions, of how the meanings associated with linguistic forms, conversational conventions and audiovisual content vary from one internet culture to another, and of how online posts can be interpreted differently depending on the audience (e.g. friends, family, colleagues, "everybody").

Knowledge and critical understanding of the world (culture, cultures and media)

This is knowledge and critical understanding of how people's cultural affiliations shape their world views, perceptions, beliefs and behaviours, of how all cultural groups are internally heterogeneous and contain individuals who dispute traditional cultural beliefs and practices, and of the specific beliefs, practices and products that may be used by people who have particular cultural affiliations. It also includes knowledge and critical understanding of how online content, images and messages are produced and constrained by the templates provided by the particular website, social networking site or app being used; of how websites, social networking sites and apps frame online social relationships as positive metaphors ("communities" or "friendships"); of the different types of online social interaction (posting, commenting, sharing, liking, tweeting); of how shared materials may have different interpretations depending on whether they are "most shared" articles, viral videos, trending topics, controversies, fads, buzzes, memes, or similar; of how online content often transmits social, cultural and political messages about cultural groups; and of the possible motives, intentions and purposes that the producers of online content may have.

Ethics and responsibilities

The AIETI encourages learners to reflect on their experience of intercultural encounters on the internet. In some circumstances, facilitators may wish to directly draw learners' attention to the values, attitudes, skills, knowledge and critical understanding that constitute the intercultural competence needed for successful dialogue. They can use the questions to stimulate learners to think more deeply and critically about specific online intercultural encounters.

Teachers and other facilitators need to consider if and how they should actively encourage learners to engage in some online activity. There are ethical issues here about teacher responsibility, how much help and direction they give and how to fulfil their duty to ensure the safety of the young children they are responsible for.

When the AIETI takes the form of an oral interview, the facilitator's role is to encourage learners to describe their experience and articulate the feelings it evokes without prying into personal information beyond what is appropriate for an outsider to know (for example, detailed information about family members and circumstances).

It is also important to recognise that where the AIETI takes a written form it is the property of the learner and can be a very private document. This creates some special conditions for facilitators when they act as "mentors", reading and discussing the AIETI with individual learners, when they encourage pairs of learners to act as "mentors" for each other, or when the AIETI is completed by a whole class of learners in connection with a specific event.

The ethical point here is that in all of these and in many other circumstances, it is important to assure confidentiality if learners wish. If teachers and other facilitators intend that learners should share their experiences more widely and what they say or write in the AIETI, then learners need to be told this in advance.

Ethical issues may also arise if a user expresses negativity or hostility towards the person or people in the online encounter that they choose to reflect on in the AIETI. Extreme negativity will need to be followed up. However, milder negative reactions may eventually assist the user to learn to welcome intercultural differences (or at least to accept them).

There are also ethical issues entailed in the selection of the online encounter to be analysed. Teachers and other facilitators should be aware of the nature of online exchange and how it can impact on individuals. A very negative experience of another culture in an online context might produce negative feelings about that culture in learners' perceptions even after the issues of bias and falsification have been discussed. For this reason, if teachers and facilitators are providing online content for analysis by learners, they should avoid selecting content that shocks, disgusts or terrifies. Exceptions to this rule are instances where learners have already been exposed to such extreme content. In such cases, the AIETI could be a useful tool for countering some of the damage that might already have been done to the learners' perceptions.

Teachers and facilitators should also be very careful about selecting content relating to minority groups represented in the class. They should think carefully about this and usually consult with colleagues and head teachers in advance, and make sure that positive images are used to counteract the impact of any difficult images. An example would be the case of a teacher who wants to use the AIETI to address a problem of Islamophobia in a school where there are also Muslim students. Discussion with the parents and children from the minority group beforehand is recommended.

It is possible that, on rare occasions, discussion of online content might prompt a learner to share a disturbing experience of their own. The teacher or facilitator should act according to the child protection or data privacy procedures of their organisation, if the learner reveals something that requires action. These procedures should also be activated if the young learner's description of their online encounter raises concerns in the teacher or facilitator's mind about the safety of that child (see earlier section in these notes on online safety issues).

A more detailed treatment of the ethical issues which could arise is beyond the scope of these notes. However, it may be useful for teachers and facilitators to be aware of the following resources for dealing with racism and intolerance towards others.

- Byram M., Porto M. and Wagner M. (2021), "Ethical issues in teaching for intercultural citizenship in world/foreign language education", *TESOL Quarterly* 55 (1), 308-321, doi: 10.1002/tesq.3008.
- Council of Europe (2004), *DOmino – A manual to use peer group education as a means to fight racism, xenophobia, antisemitism and intolerance* (3rd edn), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/16807023ce.
- Council of Europe (2009), COMPASITO – Manual on human rights education for children (2nd edn), Council of Europe Publishing, Strasbourg, available at: http://www.eycb.coe.int/compasito/pdf/Compasito%20EN.pdf.
- Council of Europe (2010), *Growing up in democracy – Lesson plans for primary level on democratic citizenship and human rights* (EDC/HRE Volume II), Council of Europe Publishing, Strasbourg.
- Council of Europe (2016), *All different, all equal – Education pack: Ideas, resources, methods and activities for informal intercultural education with young people and adults* (3rd edn), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/1680700aac.
- Council of Europe (2020), *COMPASS – Manual for human rights education with young people* (2nd edn), Council of Europe Publishing, Strasbourg, available at: https://rm.coe.int/compass-eng-rev-2020-web/1680a08e40.

Autobiography of intercultural encounters through the internet
Version for younger learners (including theoretical indicators)

The theoretical indicators are the competences which may be required for answering the questions and which may be promoted by answering them.

1. Description of the online encounter

Display text card: "Meeting someone on the internet"

Competences: skills of listening and observing

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

What technology did you use? Was it, for example, a phone, a computer?

Where were you?

Who was with you?

Did the person/people you met contact you or did you contact them first? Did somebody else arrange for you to meet online?

Where were they?

What happened when you met them?

[If the child only gives a short answer or gets stuck, encourage him/her 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?

2. Description of the other person

Display text card: "The other person"

[Keeping safe: this could be an opportunity to check or remind the young learners that people they communicate with online should be people they already know, someone their parents or carers know, or someone who a trusted adult (such as a teacher or youth leader) knows and introduces to them.]

Tell me about the person/people you met.

How do you know this person/these people?

What is their name – what do you call them?

[The facilitator may wish to substitute the name given for "the person" in the questions that follow.]

Competences: knowledge and critical understanding of the self; skills of listening and observing; knowledge and critical understanding of the world (culture, cultures and media)

What did you know about [this person] before the online meeting?

What else did you find out about them during the online meeting?

Do you know anyone else who is like [this person]?

Could you see them online (for example on a video link or posted photograph)? When you saw them online what was the first thing you noticed about them? What did they look like? What were they wearing?

Could you see anyone or anything else in the picture with them? Could you see where they were? What can you tell me about the place?

[If relevant to the social media used] Sometimes people communicating online don't use photographs of themselves but they use other pictures and photographs instead. Did the person/people you met use pictures in this way? Can you describe the picture? What did they want to say about themselves when they posted that picture?

3. Communicative aspects of the encounter

Display text card: "Talking to each other"

Competences: skills of listening and observing; knowledge and critical understanding of language and communication; linguistic, communicative and plurilingual skills; openness; respect; flexibility and adaptability

Tell me how you communicated with each other.

How did they communicate with you (for example, written words, spoken words, your main language or another language, pictures, gestures or video)?

Were they talking (or writing) just to you or to other people at the same time? Who?

What did they talk about?

Was it easy for you to understand them? Why was it easy/not easy? If not, how could he/she have made it easier for you to understand?

Did they show you anything (or post a photo, video or other link for you)? What was it? What did you think about it? Did you like it or not like it? Why?

Did you communicate with them? How (for example, written words, spoken words, your main language or another language, pictures, gestures or video)?

Do you think it was easy for them to understand you online? How come? If not, why not? How could you have made it easier for him/her?

Competences: knowledge and critical understanding of the self; linguistic, communicative and plurilingual skills; empathy; flexibility and adaptability; knowledge and critical understanding of language and communication

What did you talk about?

Why did you tell them about this?

Did you show them anything, or [if relevant to the medium being used] post a photo, a video or other link for them? What? Why did you show/post this? Did they like it? How do you know?

Did you behave and talk differently in this online meeting from the way you usually behave and talk when you meet people in real life? If so, what was different?

If you met/when you meet this particular person/people in real life [the person's name could be used here], is there anything else you would do to greet them that you cannot do online (for example, shaking hands, greeting with a kiss, greeting with a hug)? Do you think it made a difference to your meeting that you could not do this?

4. The young learner's own reactions

Display text card: "Your feelings"

Competences: knowledge and critical understanding of the self; valuing human dignity and human rights; valuing cultural diversity; openness; respect

Tell me how you felt about the meeting.

What did you feel about the meeting? Was it strange, interesting, fun, uncomfortable or what? Why? What makes you say that?

How did you feel about the other person/people? Did you feel shy or confident talking (writing) to them? Did you like them? What makes you say that?

Was there anything about them that you found especially interesting? What was it?

Would you like to meet [this person] again? Online? In real life? Why?/Why not?

5. The young learner's perceptions of the other person's reactions

Display text card: "The other person's feelings"

Competences: empathy; respect

Tell me what you think about how the other person was feeling.

How do you think the other person was feeling at the time of the meeting or [if the meeting was not in real time] when they heard from you? Was [name] glad to meet you? How do you know? Was he/she shy or confident? What makes you think that? Why did he/she feel this way (for example, glad, shy) about meeting you, do you think?

What did [name] want to know about you?

Is there anything else about you that you think they would find especially interesting? What?

Do you think they would like to talk to you again? Why?/Why not?

6. Comparing perspectives of self and other, and comparing people online and offline

Display text card: "Same and different"

Competences: analytical and critical thinking skills; knowledge and critical understanding of the world (culture and cultures); knowledge and critical understanding of the self; empathy; tolerance of ambiguity

Let's think about the differences and similarities between you and the person you met online?

In what ways is the person you met online/[name] like you?

In what ways is [name] different from you (the place he/she lives, what he/she looks like, his/her religion, his/her age, his/her interests, the things [name] does, the way he/she lives)?

Competences: analytical and critical thinking skills; knowledge and critical understanding of the world (media); tolerance of ambiguity; knowledge and critical understanding of the self

Let's think about the way people are when they are online and the way they are in real life?

[If they have met the person before face to face] Does [name] seem the same or different when you met them online from when you met him/her in real life? Why do you think this? If you think [name] is different, in what way is he/she different? Do you like them better online or offline?

[If the young learner has only met the other person online] You have only met this person/[name] online. Do you think they would seem the same or different if you met them in real life? Why do you think this?

Do you think you are the same in real life from the way you are online? Why do you think this? Do you think the person you met would like you better online or in real life? Why do you think this?

7. Reflecting on the experience of the meeting as a whole

Display text card: "Thinking a bit more"

Competences analytical and critical thinking skills; respect; knowledge and critical understanding of the world (culture and cultures); knowledge and critical understanding of the self; empathy; openness; civic-mindedness

Let's think a bit more about your online meeting.

If you were telling a friend about meeting [name] online, what would you say?

Did you learn anything new from your online meeting with [name]?

What do you think [name] might tell his/her friends about the meeting?

Would you like to meet [name] again online?

Would you like to meet them in real life? If not, why not? If so, what sort of things might you do together?

Competences: autonomous learning skills

If you meet [name] again online is there anything else you would like to ask them?

Where else could you go or who could you ask to find out more about [name] (for example about the country where they live/their family history/their religion/the language they speak)?

Competences: flexibility and adaptability; knowledge and critical understanding of the world (media); civic-mindedness

Is there anything else you would like to tell them? Is there anything you would not want to tell them? Why?

If you met [name] again online would you do anything differently from last time? What would you do differently?

Would you use different technology or the same technology? Would you use the technology in a different way?

Do you think talking to [name] online has made you do anything which you wouldn't have done if you hadn't talked to them?

If yes: What did it make you do?

If no: Do you think you will do anything as a result of talking to them?

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

Competences: flexibility and adaptability

Has doing this exercise (answering these questions) made you think differently about meeting people online? If so, in what way?

Sales agents for publications of the Council of Europe
Agents de vente des publications du Conseil de l'Europe

BELGIUM/BELGIQUE
La Librairie Européenne -
The European Bookshop
Rue de l'Orme, 1
BE-1040 BRUXELLES
Tel.: + 32 (0)2 231 04 35
Fax: + 32 (0)2 735 08 60
E-mail: info@libeurop.eu
http://www.libeurop.be

Jean De Lannoy/DL Services
c/o Michot Warehouses
Bergense steenweg 77
Chaussée de Mons
BE-1600 SINT PIETERS LEEUW
Fax: + 32 (0)2 706 52 27
E-mail: jean.de.lannoy@dl-servi.com
http://www.jean-de-lannoy.be

CANADA
Renouf Publishing Co. Ltd.
22-1010 Polytek Street
CDN-OTTAWA, ONT K1J 9J1
Tel.: + 1 613 745 2665
Fax: + 1 613 745 7660
Toll-Free Tel.: (866) 767-6766
E-mail: order.dept@renoufbooks.com
http://www.renoufbooks.com

CROATIA/CROATIE
Robert's Plus d.o.o.
Marasoviçeva 67
HR-21000 SPLIT
Tel.: + 385 21 315 800, 801, 802, 803
Fax: + 385 21 315 804
E-mail: robertsplus@robertsplus.hr

CZECH REPUBLIC/
RÉPUBLIQUE TCHÈQUE
Suweco CZ, s.r.o.
Klecakova 347
CZ-180 21 PRAHA 9
Tel.: + 420 2 424 59 204
Fax: + 420 2 848 21 646
E-mail: import@suweco.cz
http://www.suweco.cz

DENMARK/DANEMARK
GAD
Vimmelskaftet 32
DK-1161 KØBENHAVN K
Tel.: + 45 77 66 60 00
Fax: + 45 77 66 60 01
E-mail: reception@gad.dk
http://www.gad.dk

FINLAND/FINLANDE
Akateeminen Kirjakauppa
PO Box 128
Keskuskatu 1
FI-00100 HELSINKI
Tel.: + 358 (0)9 121 4430
Fax: + 358 (0)9 121 4242
E-mail: akatilaus@akateeminen.com
http://www.akateeminen.com

FRANCE
Please contact directly /
Merci de contacter directement
Council of Europe Publishing
Éditions du Conseil de l'Europe
F-67075 STRASBOURG Cedex
Tel.: + 33 (0)3 88 41 25 81
Fax: + 33 (0)3 88 41 39 10
E-mail: publishing@coe.int
http://book.coe.int

Librairie Kléber
1, rue des Francs-Bourgeois
F-67000 STRASBOURG
Tel.: + 33 (0)3 88 15 78 88
Fax: + 33 (0)3 88 15 78 80
E-mail: librairie-kleber@coe.int
http://www.librairie-kleber.com

NORWAY/NORVÈGE
Akademika
Postboks 84 Blindern
NO-0314 OSLO
Tel.: + 47 2 218 8100
Fax: + 47 2 218 8103
E-mail: support@akademika.no
http://www.akademika.no

POLAND/POLOGNE
Ars Polona JSC
25 Obroncow Street
PL-03-933 WARSZAWA
Tel.: + 48 (0)22 509 86 00
Fax: + 48 (0)22 509 86 10
E-mail: arspolona@arspolona.com.pl
http://www.arspolona.com.pl

PORTUGAL
Marka Lda
Rua dos Correeiros 61-3
PT-1100-162 LISBOA
Tel: 351 21 3224040
Fax: 351 21 3224044
E mail: apoio.clientes@marka.pt
www.marka.pt

RUSSIAN FEDERATION/
FÉDÉRATION DE RUSSIE
Ves Mir
17b, Butlerova ul. - Office 338
RU-117342 MOSCOW
Tel.: + 7 495 739 0971
Fax: + 7 495 739 0971
E-mail: orders@vesmirbooks.ru
http://www.vesmirbooks.ru

SWITZERLAND/SUISSE
Planetis Sàrl
16, chemin des Pins
CH-1273 ARZIER
Tel.: + 41 22 366 51 77
Fax: + 41 22 366 51 78
E-mail: info@planetis.ch

TAIWAN
Tycoon Information Inc.
5th Floor, No. 500, Chang-Chun Road
Taipei, Taiwan
Tel.: 886-2-8712 8886
Fax: 886-2-8712 4747, 8712 4777
E-mail: info@tycoon-info.com.tw
orders@tycoon-info.com.tw

UNITED KINGDOM/ROYAUME-UNI
The Stationery Office Ltd
PO Box 29
GB-NORWICH NR3 1GN
Tel.: + 44 (0)870 600 5522
Fax: + 44 (0)870 600 5533
E-mail: book.enquiries@tso.co.uk
http://www.tsoshop.co.uk

UNITED STATES and CANADA/
ÉTATS-UNIS et CANADA
Manhattan Publishing Co
670 White Plains Road
USA-10583 SCARSDALE, NY
Tel: + 1 914 472 4650
Fax: + 1 914 472 4316
E-mail: coe@manhattanpublishing.com
http://www.manhattanpublishing.com

Council of Europe Publishing/Éditions du Conseil de l'Europe
F-67075 STRASBOURG Cedex
Tel.: + 33 (0)3 88 41 25 81 – Fax: + 33 (0)3 88 41 39 10 – E-mail: publishing@coe.int – Website: http://book.coe.int

In the contemporary world, encounters with people from other cultural backgrounds have become part of our everyday lives. These intercultural encounters may be used as an opportunity to learn about other cultures, to develop our capacities for effective and respectful communication, to think about our own cultural affiliations and to reflect on ways in which we might take action for the common good.

The *Autobiography of intercultural encounters* (AIE) is an educational resource that can be used by learners to achieve all of these outcomes. It supports learners in thinking about and learning from intercultural encounters that they have experienced either face to face, through visual media (such as television, films, magazines), or through the internet.

The present volume contains an updated and revised edition of the original *Autobiography of intercultural encounters through the internet* (AIETI), which supports learners' reflections on intercultural encounters that take place through the internet. There are two versions of the AIETI: a standard version for those who can complete it on their own and a younger learners' version for use by children who need support from an adult in thinking about intercultural encounters. Both versions are accompanied by notes for facilitators which explain in detail how the AIETI may be used. These new editions have been fully updated and aligned with the Council of Europe's *Reference Framework of Competences for Democratic Culture* and may be used by educators and learners in primary, secondary and higher education and in non-formal and informal education.

PREMS 041322

ENG

www.coe.int

The Council of Europe is the continent's leading human rights organisation. It comprises 46 member states, including all members of the European Union. All Council of Europe member states have signed up to the European Convention on Human Rights, a treaty designed to protect human rights, democracy and the rule of law. The European Court of Human Rights oversees the implementation of the Convention in the member states.

http://book.coe.int
978-92-871-9213-4
€29/US$58

COUNCIL OF EUROPE
CONSEIL DE L'EUROPE