Australian Government
Quality Teacher
Programme

ILTLP Intercultural Language Teaching and Learning in Practice

ILTLP CLASSROOM-BASED INVESTIGATION REPORT

TEACHER'S NAME	SCHOOL	LANGUAGE	YEAR LEVEL
Susan Newman-Lever	**Rozelle Public School** **02 98102347** www.**rozelle**-p.**school**s.nsw.edu.au/	**French**	**Preschool-Year 6**

CONTEXT

Rozelle Public school is an Inner Sydney Public Primary School of 350 students, pre-school to year 6. Students with a language background other than English make up 21%, with approximately half of these students using a language other than English regularly in their homes. Several language groups are represented, including, Arabic, Indonesian, Italian, Mandarin, Japanese, Korean. The community could be described as predominantly, financially and socially advantaged. There are 13 Indigenous students. The community is well educated and well-informed, with a large number of parents having university degrees. Parents work in a variety of professions as well as in management positions, the media and entertainment fields. The staff of the school, including the principal, is a dedicated and dynamic group who work well together. The school has a strong and well functioning welfare and discipline policy based on Restorative Justice Practices. Due to all of the factors stated above, the school is a community of enthusiastic learners that is socially aware and cares about the welfare of all of its members. Students are listened to when they raise issues that are of concern to them. In other words, Rozelle Public School is a learning environment where everyone feels valued and where everyone, teachers, parents and students care about each other. It is a privilege to work in this school.

My Teaching Context:
I teach **French** 3 days per week to 15 classes for no more than 45 minutes (usually less) per class in an RFF (Relief from face to face) situation. The classes are made up as follows:
- 1 pre-school class of 20 students
- 3 Early Stage 1 classes of 20 students each
- 5 Stage 1 Classes of approximately 23 students each
- 3 Stage 2 Classes of 25 or more students each
- 3 Stage 2 Classes of 25 or more students each

I also teach (ESL) English as a Second Language for two short sessions a week to Newly Arrived students.

Constraints & Considerations inherent in the L.O.T.E. Program as it stands in Semester 2, 2007:
- LOTE is not compulsory in NSW public primary schools and therefore programs like mine attract no DET funding. All funding comes from the school's global budget and parent contributions.
- The program is under constant threat of being cancelled due to "crowded curriculum" issues and the negative attitudes towards LOTE programs by the wider community.
- Fifteen 45 minute lessons, taught back-to-back are in reality 30-35 minute lessons, because time is lost at bell times and when settling children and dealing with students with behaviour issues and special needs.
- Limited classroom space. Although there is a dedicated LOTE classroom, it is too small to hold tables, chairs and students. The students sit on the floor and work on clipboards. This arrangement limits the range of activities, making group work virtually impossible. For this reason the lessons tend to be teacher-centred or focused on audio-visual equipment i.e. CD, DVD, TV. This seems to be the best use of the resources, time and space available.

- On-going assessment is difficult to do, but consists of a series of certificates for spoken French.

Pluses of L.O.T.E. Program:
- Outstanding support from the principal, parents and most of the other members of staff.
- Dedicated classroom with TV, DVD, video, computer, CD player, white board, puppet theatre and lots of authentic French teaching resources.
- An enthusiastic teacher who loves her job.
- Great kids, most of whom enjoy learning French.
- Access to a computer lab. and Internet for each member of the class (though it's difficult to organize due to the constraints already listed above.)

AREA OF INVESTIGATION

My Initial Reflections:
Questions I posed to myself:
- Do I already teach with an "intercultural" slant? What is the evidence?
- How will I go about explicitly building the intercultural into my L.O.T.E. programming?
- How can I build it into my programming in a major way, when the program already suffers from several constraints especially lack of time?
- Is it really necessary to incorporate it into my programming?
- Community expectations are that my students will exit primary school with a good grasp of French i.e.: be able to 1. Understand spoken French, 2. Hold a conversation, 3. Read and write French. The community also expects that the students develop an awareness of the French culture as well as an appreciation for language learning which will form a basis for continued language learning and its appreciation throughout their lives.
- Including the "intercultural" aspect in LOTE teaching requires discussions in English, due to the fact that my students are all beginners and cannot discuss issues in French. Therefore time devoted to the "intercultural" is precious time taken from teaching the language itself.

- **However the over-arching issue that I questioned myself about and which became the rationale for and basis of, my research is:**
                    (RATIONALE)
                         is:
- **Incorporating the "intercultural" into my LOTE teaching is a very ethical thing to do!** We live in an age of fear and mistrust, particularly towards members of the community who are "different" i.e.: behave differently and have different belief systems. I believe that teachers, particularly LOTE teachers, throughout the world, have an opportunity that is available to very few i.e.: to expose their students to languages and cultures that are different from their own and thus show them that fear and mistrust of those who behave differently from themselves is not necessary. In other words, in the LOTE classroom context, we can encourage our students to notice and appreciate what is the same or different about themselves compared with the embedded culture of those who speak the language they are learning. As a result, they may develop more accepting attitudes towards those who are different and approach conflict of ideas with a more open-hearted, open-minded, non-aggressive approach to dealing with members of other racial and cultural groups. At Rozelle Public School, we say "It's all about relationships!" We believe that if we develop respectful relationships with others we are less likely to develop feelings of mistrust, anger and hatred towards them.

 FOCUS:
 With these thoughts in mind, I decided it was highly ethical to include the intercultural in my LOTE teaching and so to critically evaluate my current programming overall, on the basis of the extent to which it promotes intercultural language learning and then to answer the questions that I posed in my initial reflections, with a view to preparing a set of recommendations for change.

CLASSROOM PRACTICE

At the beginning of Term 3, I planned units for each stage, Preschool to Stage 2 (see table below), as I usually do, but with the intention, this time, of being aware of teaching them with an "intercultural stance". I then, specifically planned the unit for Stage 3 with, as I saw it, a "built-in" intercultural stance. I then went on to teach the units, within the aforementioned constraints. I progressively evaluated my teaching as the weeks went by. I decided that it would be just too stressful, for all involved, in view of the back-to-back, tight, RFF situation that I teach within, to set up recording equipment or to ask the students to keep journals etc. My lesson time is too short and there is always another class and their teacher waiting impatiently at my door for the next lesson to begin. I decided that it was best to simply evaluate myself and my programming, because that is the one thing I can have control over and sufficient time for. So, at the end of each teaching day I took a moment to gather data in the form of my reflections on the day's teaching that I hastily wrote in my daybook as well as any written work the children had handed in. I will make a short comment on the data I collected from all stages and then will discuss in greater depth my findings on Stages 2 and 3.
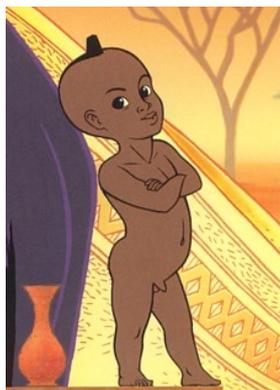
Teaching Programs for Term 3, 2007

Stage	Theme of Planned Units
Pre-school	Colours, numbers, animals, greetings
Early Stage One	Farm Animals
Stage One (Y1 and Y2)	Elephants, Mice & Rabbits
Stage Two (Y3 and Y4)	Kirikou et la Sorcière – a West African folk tale
Stage Three (Y5 and Y6)	Etymology – Origins of English & French words

Stage 2 Unit
"Kirikou et la Sorcière"

FRENCH	Theme/Concept "Kirikou et la Sorcière" – a West African Folktale	Term Term 3 2007	Outcomes*: The students will: ▪ 2MLC1 Explore relationships between languages ▪ 2UL.1 Listen and respond to texts in French in familiar contexts ▪ 2UL.2 Identify and respond to key words and phrases in context in written French ▪ 2UL.3 Interact with others by sharing key points of into in French ▪ 2Ul.4 Write texts to present key points of into in French ▪ 1MBC.2 Identify cultural practices in French-speaking communities. *http://www.boardofstudies.nsw.edu.au/syllabus_sc/pdf_doc/french_k10_syllabus.doc
Text Type:	Narrative	**Week/s**	2-8
Class:	Stage 2	**Teacher**	Susie Newman-Lever
Curriculum Links		**Teaching and Learning Activities**	

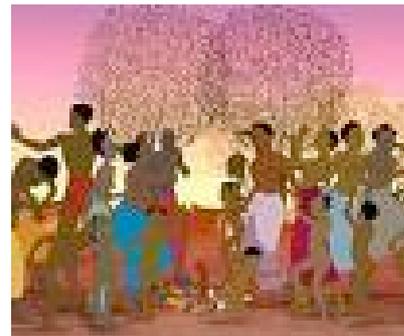| Curriculum Links	Teaching and Learning Activities
Technology skills- internet research, DVD, CD Visual Arts – animation in film, the use of colours HSIE – colonisation, village life in Senegal Music – Senegal Youssn'dour, songs Drama – role-play	**Oral activities**: ▪ Read story from picture-book of "Kirikou", in French with appropriate, non-intrusive translation where necessary. ▪ Class discussion in English of cultural aspects of story e.g. African setting, Senegal, village-life, manner of dressing ▪ Play interactive Matching games involving words, phrases and sentences from the story and pictures from the story.

Literacy Links	▪ Role-play the characters from the story using questions and answers from the text.
Narrative –text type	
Similarities of grammar and syntax English/French	▪ Watch film of "Kirikou" with hearing-impaired sub-titled text below so that students can hear the French and guess the meaning of dialogue by guessing the cognates in the subtitles. Teacher to pause DVD and translate into English where necessary.
Cognate: word that has the same origin, or that is related in some way, to a word in another language	
Song lyrics	▪ Discuss any "intercultural aspects" that occur to teacher or students at appropriate intervals during showing of the film as the film progresses.
Language –Features/Structures/Vocabulary	**Written Activities:**
Specific vocabulary used in story and film	▪ Write a short description of Kirikou and Karaba la Sorcière.
Questions and answers	
Adjectival phrases	▪ Research website of "Kirikou" – make notes in dot-point form about taken from research.
Articles	
Possessive pronouns	▪ Complete Kirikou Quiz worksheet
Socio-Cultural Aspects	▪ Illustrate story in and write dialogue in speech bubbles
Village-life in French-speaking countries of Africa	
Attitude to nudity	▪ Assessment – translation worksheet
Importance of music/song and narrative to this cultural group	
Assessment	
Observation	
Worksheet – translating French to English using language from story.	
Resources	**Evaluation and Follow-on**
Picture book of "Kirikou et la Sorcière"	*The students loved the story of Kirikou, both the picture book and the film. On watching the film the first time some were quite affronted by the nudity of the characters in the story, causing a lively discussion with a definite "intercultural stance".*
DVD of story	
Matching games	*The students also commented on the fact that the villagers burst into song after every event that happened in the story and came to the conclusion that this may very well happen in African villages.*
Worksheets	
Figurines of characters	*They learned a lot of vocabulary as well as improved their listening skills.*
Computer lab – for research	
CD of songs from film	

Proforma adapted from the format used by Pam Boyd, Birrong PS, 1999

Kirikou

Karaba

The Villagers

Stage 3 Unit
Cogs Strand G "History" – "Our Fleeting Past"

	Theme/Concept	Term	Outcomes*: The students will:
FRENCH	**Noticing, comparing and reflecting on the similarities and differences between cultures/languages – to promote Intercultural understanding.**	**Term 3** **2007**	▪ 3MLC.2 Identify patterns and features of French by making comparisons between languages – by noticing, comparing and reflecting on how languages are socially-constructed. ▪ 3MBC.2 Demonstrate awareness of cross-cultural influences on language and culture – by noticing, comparing and reflecting on how cultures and languages evolve.2UL.1 Listen and respond to texts in French in familiar contexts ▪ 2UL.1, 2.3,4 & 2MLC1,2 (ie: using language and making linguistic connections) *http://www.boardofstudies.nsw.edu.au/syllabus_sc/pdf_doc/french_k10_syllabus.doc
Text Type:	Reports, Surveys	**Week/s**	2-8
Class:	Stage 3	**Teacher**	Susie Newman-Lever

French e.g. English/anglais, French/français

- Discuss language backgrounds of students, in English and complete a survey on languages spoken by each student as well as their parents and grandparents. (survey questions asked in French). Collate data and list languages on a chart with tally marks. Discuss family language backgrounds.

- Ask students to list any words they know from any other languages.

- Explain hypothesis to students that "That the English we use today is not a pure language but is made up of many other languages." Ask students why they think this is so.

- Ask students in pairs or group to discuss the following stimulus questions and to present their thoughts to the class.

Why is English our national language? Why isn't French our national language? How many Aboriginal languages were spoken in Australia before 1788? How many Aboriginal languages are still in use? If the Aboriginal people were the first people here, why isn't an Aboriginal Language our national language? Why is English spoken so widely and well in India? Why do the people of New Caledonia and Senegal speak French? Do some of the people of New Caledonia and Senegal speak other languages? Which ones and why? Is the English spoken in America exactly the same as the English we speak in Australia? Why? Why do we call a person's first language, their "mother tongue"?

EXOTIC WORDS

Explain the term "exotic word" (i.e. words that are now in current English usage, but came from other languages, originally), then list some of them on the whiteboard and ask students to guess how the words came to be in English. E.g.; alcohol (Arabic), biscuit (French), bungalow (Hindi), confetti (Italian), mosquito (Spanish),serendipity (Sri Lankan)

- Give students a list of exotic/borrowed words and ask them to find their origins using an English dictionary.

- List all of the list words now in current English usage that came from Aboriginal languages.

LATIN BASED WORDS

Explain how many English words have Latin/Greek bases. Discuss Roman invasions and how they took these languages with them…….into France, Italy, Spain, England, Portugal, Romania. Explain concept of "Romantic Languages"……..and that French is one of the Romantic languages based on Latin. Give examples eg: octo (eight), treis (three), scribo (to write)

WORDS BORROWED FROM FRENCH

- Give students a passage in English from the newspaper or other source and ask them to locate words that may have originally come from French or Latin.

- Ask students to speculate and how these words came to be in English eg: invasion, colonisation, migration, non-existence of word in English, mother-tongue, nannies, international travel, increased internet usage, words relating to food. How language is socially-constructed. Worksheet

- Tell students about words that have been borrowed from English into French – e.g. le hamburger, le teeshirt, le weekend, un parking, le foot. Talk about the Académie française and its purpose.

- Discuss how to recognise French words used in English by prefixes and suffixes e.g. "tion" "ee" "inter". Discuss French parts of speech – nouns, verbs etc.

Literacy Links

Reports and Surveys – to retrieve and report information

Etymology of all languages with the ultimate focus on the effect of French on English as it is spoken today.

How language is socially-constructed

Cognates

Using dictionaries

Questions

Language –Features/Structures/Vocabulary

Cognates

Pronunciation

Nouns, verbs, adjectives, adverbs - Definite and in Recognising part of speech by common prefixes and suffixes

definite articles

Number and gender

Questions

Socio-Cultural Aspects	
How languages are socially-constructed according to the communication need of the speaker, regardless of which language he/she speaks.	
Assessment	
Observation Students' written reflections on what they have learned during unit.	

Resources	Evaluation and Follow-on
Whiteboard	*The students enjoyed the unit, particularly because they could talk about themselves and their families – especially the ESL and indigenous students – in English.*
Clipboards, pencils	
Dictionaries French/English/French & large ones with Etymological information . .roots of words, Latin, Greek, French, Anglo-Saxon	*Not a lot of French was spoken, but what was used was used e.g. the questions on the survey appeared to be retained by most students.*
	They were fascinated by the etymology of words, .e.g. denim, saxophone
Chart paper	*Follow-on:*
"Children's book of Words" Chambers	*Revise family survey questions.*
Various worksheets	

Proforma adapted from the format used by Pam Boyd, Birrong PS, 1999

(Any teachers wishing to teach these units are welcome to the worksheet that I have made. Just contact me through my Rozelle Public School website.)

DATA/ INFORMATION GATHERED

(What happened?)

Preschool: My very young students listen for about 10 minutes before they become inattentive, so I usually do 10 minutes of direct teaching while they are seated on the floor and 10 minutes of a game or drama using the target language. The content tends to be quite repetitive with continual revision of expressions, songs and vocabulary. During these lessons through guided questioning and various pictorial aids I led the children to notice and compared the following "intercultural" aspects:

- French is a language. English is a language. Many people speak different languages.
- Some of the children in the group speak different languages at home with their families.
- French is written in the same script as English.
- French people look the same as us.

Early Stage 1 (Kindergarten): With this very enthusiastic group of learners, I used a lot of games, stories, songs, puppets and the puppet theatre to teach the names of farm animals. They noticed and compared the following "intercultural aspects":

- Lots of farm animals are the same in France as Australia with the exception of rabbits and pigeons - that are feral pests here.
- French people make different animal sounds to represent farm animals. Eg: a duck says "coin, coin" not "quack, quack".
- They also learned that people have different-sounding names to us eg: Violette la vache (the cow), Charles le chat (the cat)
-

Stage 1: I read several different French picture books to the children about mice, elephants and rabbits. We read two books in particular that encouraged thinking in an intercultural manner. One was the story of "Elmer l'éléphant" – a story about looking different. Elmer is a multi-coloured elephant and wants to be grey. The other book was one of a series about a very naughty little French rabbit called "Simon", who in each book does something socially inappropriate, like urinating in the shower or picking his nose or saying rude things about poo – very simple, baby stuff, but the kind of thing that the prudish Anglo-Saxon culture, that underpins our education and social systems, does not approve of talking about. The children were surprised to learn, through these books, that in France it is not so culturally inappropriate to talk about these matters.

Stage 2: I teach 3 Stage 2 classes, one of which has several children with major behaviour and language reception problems and a child with autism. This particular class, with which it is always difficult to maintain discipline, was the most surprising of all. On watching the film of "Kirikou et la Sorcière" (a French/West African story about a baby with powers beyond his age), several students appeared to be offended by the perceived nudity of the animated characters. The other two classes didn't even blink, let alone appear offended. I say "appeared", because their behaviour was really some kind of "look at me, watch me behave as though I'm offended" act, to draw attention to themselves and away from the teacher. They claimed that it was "disgusting" to see the village women's bare breasts and the little baby's penis. At one stage I worried that they would go home and tell their parents that I was exposing them to some kind of "pornography". However, when it all settled down, they were very insightful and I believe learned a great deal about intercultural differences i.e.: like the issues with Stage 1 – what is acceptable and what is not with regards to manner of dress between cultures.

Stage 3: I taught the same Etymology unit to each of the Stage 3 classes. When I explained to the students what the unit we were about to learn was about, many of them thought that it would be a pretty dry subject, but even by the end of the first lesson, they were very much engaged. Talking about yourself when you are in, or approaching your early teens is very interesting. All of the children were very animated when enquiring (in French) about each other's language backgrounds. The students from backgrounds other than English and the

Indigenous students seemed quite proud of telling everyone about their families. They also found the etymology of English words amazing and something that they had never really thought about before. They started to see how language evolves.

FINDINGS

In general I learned that:

- students, particularly the older children love to talk about themselves and compare themselves with their peers in other cultures.

- children find it easy to notice and compare, but have difficulty reflecting on what they have noticed.

- teaching with an intercultural stance fits in perfectly with the Restorative Justice philosophy that underpins our school's welfare and discipline program.

- children still love to make up silly words and use them as a secret language.

- indigenous children and those from backgrounds other than English became very engaged in the lessons.

- when encouraging children to speak about the intercultural, the teacher can hear some quite challenging opinions.

About my programming, I learned that

- opportunities to notice the intercultural are everywhere when teaching LOTE and that often the best teaching moments are the unexpected ones. Children can be taught to notice, compare and reflect on the intercultural no matter how young they are, even 4 years old.

- no matter how experienced you are, or how much you think you have planned your lessons to avoid pitfalls, they will still happen when explicitly drawing the children's attention to the intercultural.

INTERPRETING THE INFORMATION

- As noted above, to teach with an intercultural stance, a teacher needs to be brave and open-minded, because when you ask students to notice, compare and reflect, they often make comments that are totally unexpected and sometimes quite confronting as it can show prejudices that come from their own enculturation.

- Intercultural aspects of language learning need to be taught explicitly. Noticing and comparing is not too difficult, especially for the older students, but the teacher needs to be aware that he/she needs to give them guidance on how to reflect.

- Indigenous students and those from language backgrounds other than English gain a lot of social capital with their friends when participating in these lessons. Some of them for the first time feel that their 'differentness" can be a social advantage.

- When planning units, it is important not to be too rigid and to leave some space so that there enough flexibility to stop and reflect when an opportunity to learn about an unexpected intercultural aspect arises in a lesson.

MATERIALS AND EXEMPLARS

Here are some of the comments made by the Stage 3 students, on the evaluation worksheets that they filled in at the end of the unit about the historical relationship between French and English. I chose these comments because they demonstrate that the children were able to reflect on what we had been noticing in the previous lessons:

- *"Children in other countries speak different languages but I think they feel the same way that we do."*

- *"What's different about English and French is how you pronounce all the words in the language."*

- *"French is complicated, English is easy!"*

- *"We like calling each other nick-names and having a bit of fun and I think French kids do too."*

- *"Kewwe, yawwe, hawwe, yazazamel, hazazamel, lezzazamel – these are all words from my Lardil language".* (an Torres Strait Islander language)

- *French is more complicated than English because accents are used."*

- *"I think children all around the world make up their own words to entertain themselves."*

- *"Everyone has an imagination so you can make up anything."*

- *"Here are some words I made up – tidelly, muju, gonos."*

- *"Britain took over lots of places and heard the different words in different languages and ended up using the words they heard."*

- *"We made up these words so our parents and teachers won't know what we are saying – flocynocky-nehilypilification- means hello, shashahsa- means feeling sassy."*

- *"When people travel and come to Australia, they bring new words."*

- *"My mum taught me some Arabic words, Marhamad – means hello, wahash – means donkey."*

- *"These words came to be, because we didn't have another word to say for it."*

- *"I make silly sounds and then I make up a word."*

- *"it's from Malaysia who speaking hard Indonesian language and Indonesia change it to soft Indonesia language"* (ESL Indonesian speaker when asked how words arrive in your everyday way of speaking.)

- *"French don't say the "t" at the end of the word like in "salut"*

- *"What's the same about French and English? – without the accents on top of the words most of the words are spelt the same."*

- *"English people eat crumpets, French people have cosoints. That's a steriotype*."

EVALUATION

As an evaluation of what I have learned, I thought it most useful to review the questions I posed myself as the outset.

- **Do I already teach with an "intercultural" slant? What is the evidence?** Yes, I do think that I was already teaching in this way. I look at the world around me in an intercultural manner and I teach my students and even my own daughter to do the same. The evidence was in my approach and the authentic resources I choose to use in the classroom.
- **How will I go about explicitly building it into my L.O.T.E. programming?** From now on, I will ensure that the intercultural is one of my focuses when planning my units. I will write teaching ideas for it into the "Social-Cultural" section of my programs.
- **How can I build it into my programming in a major way, when the program already suffers from several constraints especially lack of time?** I will do it in the same way that we incorporate the principles of Restorative Justice into everything we do at our school i.e.: I will ensure that "intercultural principles" are incorporated or underpin everything I program for my LOTE teaching.
- **Is it really necessary to incorporate it into my programming?** Yes! It is an ethically sound idea to do so.
- **Community expectations are that my students will exit primary school with a good grasp of French…therefore time devoted to the "intercultural" is precious time taken from teaching the language itself.** This is still true. Lack of time is still a major constraint on the success of my program, however, I believe that what is most important is that when planning my units, I continue to choose to expose my students to culturally authentic content and resources as they seem stimulate an intercultural response simply by being different from what they are used to in their own culture. As I said previously, the best intercultural teaching moments were the unexpected, unprogrammed ones. I doubt that I will plan a unit again that explicitly focuses on the intercultural. There simple isn't enough time for it as it needs to be discussed in English. I will however write the terms "NOTICE, COMPARE, REFLECT" at the top of each unit I write to remind myself of my aims. I will also make a sign and put it

on the notice board above my desk to remind me each day of the intercultural principles that inform I want to inform my teachings and programming.

RECOMMENDATIONS FOR FUTURE PLANNING:
Questions I could ask myself when planning from now that will help keep my programming on a intercultural track:
- Will the unit I am planning, give the opportunity to present the lessons with an intercultural stance?
- Will the intercultural stance underpin the whole unit or just appear in certain parts of the lesson?
- Will my students have the opportunity to notice, compare and reflect in the target language or English?
- Can I realistically do what I have planned – considering the many constraints of my program – while still managing to teach the target language?
- Will there be an opportunity e.g. during assessment, for students to demonstrate personal reflection?
- Will the unit I am planning make my students curious about the culture of the target language?
- What do I want my students to take away from this unit?
- What message about the French culture do I want them to take away?
- Am I creating a range of content to make their intercultural experiences as broad as possible?
- Am I using authentic resources that promote appropriate intercultural awareness?
- What concepts are best taught explicitly?
- What are the students learning? How do I know?
- Are they analyzing their own experiences?

REFLECTION

I felt that the investigation was a very worthwhile activity to carry out. It is always good for a teacher to stop and reflect on what he/she is doing in the classroom. I did often wish though that there weren't so many constraints on my program, because it limited what I was able to achieve. Still I am satisfied that I did the best that I could within these constraints. As for my findings, there were some surprises e.g. the challenge that I experienced with the Stage 2 class watching "Kirikou". But overall it was what I expected to find - that I "often" teach with an intercultural stance. However now that I have looked more closely at my programming I can see where I can develop this further. During this period of investigation I felt that I had several occasions of "enlightenment" – particularly at the beginning when I was writing my initial reflections. It's good for a teacher to reflect on the ethical reasons for being a teacher. Over the past couple of years I have found it difficult to explain to my non-LOTE colleagues what intercultural means. However now that I have participated in this project I feel that I can finally explain it to them quite clearly.

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