France 2 Television News for Cultural Learning, Critical Thinking, and Language Practice: Steps Toward Intercultural Capability

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Abstract

This article describes a modular set of activities based on television news for teaching French language, cultural knowledge, and intercultural capability. The latter term echoes Lantolf and Poehner's symbolic capability (2007), a teaching and learning goal that the author considers more holistic and feasible than the more commonly used term Intercultural Competence (or IC). Generally speaking, the instructional strategies described here are best used to produce supplementary or complementary modules or lessons in courses whose principal focus is not news or current events. This modular strategy can offer significant opportunities for language practice, cultural learning, and culturally-focused critical thinking. In the modular lesson, a carefully-chosen but authentic, unedited, and non-subtitled news report, typically two to five minutes long, forms the basis for a fifty- to seventy-five-minute session, with follow-up activities. The lesson's structured sequence of viewing, listening, discussion, and debate exercises with follow-up speaking, research, or writing activities is presented in this article, which comments on ways in which this approach supports intercultural models like Bennett's Developmental Model of Intercultural Sensitivity (1993), Byram's Intercultural Communicative Competence (1997), and the culture components of the *World-Readiness Standards for Language Learning* (National Standards Collaborative Board, 2015). It also evokes challenges inherent in models of intercultural learning and conceptual and practical shortcomings that shape assessment of intercultural capabilities. Finally, it suggests that this television news-based approach, used

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jointly with a model of intercultural learning that is informed by cognitive science and an attitude of intellectual humility, may offer a productive approach for promoting the intercultural capability in the language classroom and in students' lifelong learning.

Introduction

There are many challenges for teachers of foreign languages in the early twenty-first century. They face what might seem like a virtual obstacle course made up of a long string of tasks and obligations. In fact, language teachers must do far more than teach language. They must weave together and harmonize divergent criteria informing their teaching, varying pedagogical models, and sometimes imposed methods or approaches, all in the expectation of developing students' target language skills, cultural knowledge, open-mindedness, and curiosity about other cultures. Finally, they must develop their students' ability to navigate L2 encounters in the target culture. Foreign language teachers seek to align their work with the *World-Readiness Standards for Learning Languages* (W-RSFLL) (National Standards Collaborative Board, 2015), including "Culture," while keeping an eye on the American Council for the Teaching of Foreign Languages [ACTFL] Proficiency Guidelines (2012). Many are also called upon to meet Common Core State Standards and other state requirements. Additionally, language teachers often feel a deep need to meet personal criteria for teaching. Some want to ignite students' enthusiasm for learning about other languages and cultures and most want to prepare them for life and work as competent global citizens in a complex, multilingual, multicultural world.

In this complex mix, the broadly used and generally accepted notion of Intercultural Competence [IC] sounds like a helpful and powerful umbrella concept for doing many, if not all, of these things. While it may seem easy or obvious to promote and development intercultural competence in language learning, actually attaining IC can be a slippery endeavor when it is a term with multiple understandings, dimensions, and aspects. It can also take on the appearance of a nearly impossible-to-meet challenge. For this reason, it may be helpful instead for teachers to think in terms of fostering students' intercultural capability. The teaching approach evoked in this article may provide teachers with a general model, a set of strategies, and a few insights into helpful ways that they might foster the development of intercultural capability in their students.

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Developing Students' Intercultural Capability: A Strategy Using News Media

The strategy described here has been developed and classroom tested over time by two teachers at different universities seeking to implement learning activities that would help students develop speaking, listening, and writing

skills while integrating substantive cultural learning and fostering cross-cultural understanding. The approach was developed parallel to, but not necessarily explicitly informed by, the IC models referenced here. In brief, the strategy is to use well-selected recent television news reports for intensive language work, for communicating cultural information, for promoting critical thinking about media and news-based representations of the contemporary world, and for developing students' understanding of target culture perspectives. This strategy is best used in an iterative fashion, giving both teachers and learners multiple opportunities to practice the approach using a variety of thematic content. While it does require significant preparation on the part of the teacher in order to be effective, it stands to yield quite positive results. Teachers should be comfortable with both the target culture and students' native culture(s). They should also be attentive to students' motivation and learning needs and hold expectations that include preparing students for working with intellectually and linguistically challenging content. When students first encounter activities based on television news, it can be frustrating because they are interacting with authentic cultural artifacts and native speakers of the language; however, with regular practice, lessons created using the approach described here lead to significant learning outcomes.

One of the advantages of this instructional strategy is that it generally avoids one of the pitfalls of early implementations of the culture standards—what Fox and Diaz-Greenburg (2006), following Sleeter and Grant (2002) and Banks (2002), call the "Four F's" (that is, offering little more than a superficial treatment of discrete kinds of knowledge about target-culture: Food, Fashion, Festivals, and Folklore). The strategy evoked here draws on information-rich authentic content that has been crafted for target-culture consumers. Using authentic documents drawn from mainstream, high-quality news media, in this case, the France 2 evening newscast, allows teachers and students to engage with readily available, significant, and up-to-date linguistic and cultural content that can be structured in a way that facilitates meaningful, effective communication and learning. It is, in effect, a strategy for "drinking from the fire hose" by carefully capturing and processing manageable doses of news that may be chosen to fit the thematic focus of a course in which the modular lessons are used. This approach has demonstrated itself to be effective for the teachers who use it somewhat differently, at different institutions, in multiple courses that have varying content and learning objectives. This suggests that this approach may be viable for adaptation to a variety of instructional needs.

It is an instructional strategy that emerged organically and has proven effective and sustainable, although its efficacy has not yet been formally measured. Our view of its effectiveness derives from anecdotal evidence, subjective student responses, and a perceived general pattern of student success in subsequent courses. This article provides a practical description of the instructional strategy, with some theoretical considerations and comments on implications for IC standards and for teacher training.

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Before proceeding to a description of the concrete steps for creating and using these kinds of news media anchored lessons, there are some provisos. A teacher's ability to teach current events content and to foster cross-cultural reflection is crucial. This strategy may be most appropriate for teachers who have significant knowledge of the target culture, who are in the habit of following target-language news, and who know how to foster and sustain student engagement with challenging materials. Finally, like most new practices involving technology, while it requires a significant investment of time and energy at the outset, over multiple iterations, it becomes easier to integrate as a systematic building block of instruction.

What is important in this approach is the way in which it treats language skills, cultural knowledge, cultural perspective, and news literacy in a holistic manner, rather than treating culture as a simple adjunct to language instruction or assuming that literacy is an automatic consequence of it. This instructional strategy echoes other holistic approaches that treat language, culture, and literacy as aspects of a single integral phenomenon, such as Lantolf and Poehner's symbolic capability (2007), Warford and White's (2012) Second Symbolic Competencies model or Liddicoat and Scarino's (2013) Intercultural Language Learning. What is more, by teaching from contemporary authentic documents—recent television news reports—this strategy assures that the lexical and conceptual elements that students actively process, along with the general patterns of verbal language that they sample multiple times to extract both denotative meaning and contextual clues, are drawn directly from the target culture. This approach is optimized for helping students develop intercultural understanding not only in the form of explicit knowledge, but also in the form of increasing awareness of the conscious and unconscious cognitive interpretive underpinnings that are shaped by one's native cultural experience. The approach is well-suited for developing intercultural capability, drawing on authentic language inputs to develop sensitivity and understanding and authentic content and context to inform student language production and reflection. Students have the potential to realize, through hearing a variety of speech samples, that there exists in any target language (French, in this case) a range of acceptable speaking styles and accents. Additionally, because the approach uses authentic documents to provide information about events, perspectives, practices, and products in French society, it aligns with the Culture objectives of the W-RSFLL, It aligns fully with the Knowledge element of the International Learning Outcomes that the American Council on Education [ACE] originally articulated in 2008 (see the list adapted in Deardorff 2017, p. 113, table 9.1, also available as a downloadable worksheet on the ACE website).

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The use of an authentic news document, processed and interpreted through work in a quasi-anthropological and comparative stance, supports the development of what Byram (1997) calls "knowledge of rules," "skills of interpreting and

relating," and "critical cultural awareness" (p. 88-90), It contributes to Byram's attitude factors, particularly the ability to decenter oneself and to be open to difference (pp. 42, 83). Furthermore, in combination with extension exercises and sustained practice in investigating France and French culture through its media, this instructional strategy contributes to the development of what Byram (1997) calls "skills of discovery and interaction" (pp. 34, 35-37). In short, this modular way of teaching from television news video aligns quite well with Byram's Intercultural Communicative Competence model.

It is compatible, as well, with Bennett's Developmental Model of Intercultural Sensitivity [DMIS] (1993), a descriptive set of socio-cognitive stages that people generally experience during intercultural learning or kinds of encounters with other cultures. Although Bennet's model does not incorporate world languages specifically, it does provide a framework that ranges from Denial of Difference, where one believes one's native culture to be the sole valid one; to Minimization or Acceptance, which is the equivalent of disregarding differences to find common ground or accepting multiple cultural perspectives as valid and valuable; to Adaptation and Integration, offering expanded worldviews in which other cultural perspectives and practices are valued and employed. In this phase, one's sense of self is not centered on any single culture, and but one can adjust readily and smoothly to diverse cultural contexts. By asking students to note differences and to explore perspectives on current events within the target culture, this strategy seeks to foster the development of the more expansive worldviews of the DMIS.

The strategy supports the Culture standards articulated in the W-RSFLL (2.1, relating practices to perspectives and 2.2, relating products to perspectives). When successfully employed, the approach can contribute to all of the ACE 2008 intercultural learning outcomes as represented in Garrett-Rucks (2016): *Knowledge* (understanding culture in a global and comparative context; knowledge of global issues, trends and systems; knowledge of other cultures, values, perspectives, practices, products); *Skills* (using cultural frames of reference to think critically and solve problems, communicating and connecting with others with both productive and receptive language skills, using L2 to access information and increase understanding); and *Attitudes* (appreciation of language, art, religion, philosophy, and material culture; accepting cultural differences; tolerating cultural ambiguity; demonstrating willingness to seek out international or intercultural opportunities).

When this way of teaching is employed in a consistent, skillful, and sustained way to inform language classes, it can help students make progress of increasing intercultural capability. While this configuration of content and activities was originally conceived and shaped by pedagogical concerns and teaching imperatives that were independent of (and parallel to) the models devised and promulgated by Bennett, Byram, the American Council on Education, and ACTFL (as well as other language specific organizations), this teaching practice has, over time, been influenced by and converged with these different models of intercultural learning. Like them, it seeks to facilitate what Byram refers to as decentering (1997, p. 42).

This strategy, or model, can help students realize that their attitudes and values are shaped by their socio-cultural and linguistic background and begin to see that there are other valid perspectives that exist beyond their own. It helps students better understand the world as complex and varied. It inculcates intellectual openness and curiosity, while providing knowledge and frameworks for developing a fuller and more complex understanding of the target culture(s). While research remains to be done to document the efficacy of this kind of modular approach using television news, there is, nonetheless, grounding for this approach in the context of current standards for teaching French as a foreign language in the United States, particularly at the intermediate (third and fourth semesters of college French) and the conversation (fifth or sixth semester of college French) levels. This approach has the potential for adaptation to other languages and levels if appropriate news media are available to support it.

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Creating the Lesson

In this section, the strategy under discussion is presented in broad terms. It will be followed by an example from a conversation course. The steps for creating a lesson are relatively straightforward and with practice and experience they become easier to carry out. The first step is to select a news document on which to base the lesson. In this case, choosing an appropriate news report is facilitated by the availability of the France 2 and France Info websites, which include indexes and descriptions of most of the news video content, including segmentation of complete newscasts into individual news reports. The selection criteria we used in devising this approach sought to identify short reports on events or trends that have obvious social impacts, that evoke target-culture values, or that raise questions about national character or social identity. Additionally, we believed that such news reports should include some sort of debatable or controversial aspect in order to elicit conversation, questioning, and points for comparison.. Themes that we have found to be fruitful include art (e.g.,, the exhibition of work by Jeff Koontz at the Versailles Palace), cultural heritage (e.g., UNESCO's choosing the French gastronomic meal to be placed on its list of humanity's immaterial cultural heritage), ethical debates (e.g., laws allowing euthanasia in other countries), general anxiety about sweeping social change or innovations (e.g., French ambivalence about automation in workplaces, marketplaces and public services).

Once a news report that seems likely to generate reflection, dialogue, and debate has been chosen, screen-capture software can be used to record the streamed news video. (A movie file can be archived and is easier to use in class than a streamed video.) After creating this digital artifact, it is helpful for the teacher to transcribe all spoken language in the report. The transcription is not intended to be shared with students; rather, it helps the teacher prepare the lesson. The transcription allows the teacher to more readily note the vocabulary, background information,

and concepts that students are likely to need help understanding. Taking the time to do a full transcription makes the job of preparing certain activities (e.g., generating a quasi-Cloze listening exercise) easier.

With the transcription, the teacher can then prepare learning activities in the form of a document for students' use. This document typically includes a list of vocabulary that may offer explanations, illustrations, or synonyms (or in some cases, glosses in English). Generally, it also offers at least one priming or pre-listening exercise in which students might be asked to anticipate content based on the vocabulary list, to summon their own conceptual or linguistic resources relative to a particular facet of the report, or to imagine themselves in a particular situation related to the report. In-class activities might include a focused listening exercise (e.g., a Cloze-like passage based on the transcription, preferably featuring a person-on-the-street interview, testimony from a witness or a comment from an expert, or someone else whose voice is different from the reporters'). Other kinds of comprehension checks may be added to the document or be evoked via oral prompts (e.g., asking for students to provide a gist, eliciting details, asking students to characterize the sociolinguistic register of certain speakers or asking them to identify particular vocabulary items or language features).

The heart of in-class work is discussion or debate activities, which may be explained in the document or framed via oral prompts, as will be described in the following section. Finally, the lesson ought to include some sort of follow-up exercise, such as a reflective journal prompt, a research question, a group project that would allow students to explore the matters mentioned in the report more fully, or another kind of extension exercise that seems appropriate for the students, the course focus, and the course level. Following in-class work in interpretive and interpersonal modes in class, extension exercises can also give students practice in the presentational mode and encourage deeper reflection. Moreover, this approach can incorporate writing opportunities, with brief writing tasks in class being followed by long-form writing assignments and reflective journals outside of class. Other potential sorts of follow-up that might build on the strengths of the in-class work for developing both L2 skills and intercultural capability include, for example, blogging (Elola & Oskoz, 2008), student-produced digital news stories (Lee, 2014), forming communities of inquiry or pursuing project-based learning (Wu, Hsieh & Yang, 2017; Garrett-Rucks, 2013; Yang, 2013), ethnographic interviews (Bateman 2004), and email exchanges with native speakers (Bohinski & Leventhal, 2015). Generally speaking, this approach is relatively flexible and can be combined with many other strategies. Further examples and suggestions appear in the following section and in the Appendix.

A Sample Lesson

A unit prepared and used in April 2015 offers one illustration of how this approach works. This section evokes a lesson used in a fifth-semester college conversation course (with seven students enrolled), drawing on a series of news reports about a presumed terrorist who was allegedly planning to attack two churches in Villejuif, in the southern part of greater Paris, with guns and explosives.

Those plans were foiled on April 19, 2015, and the incident was revealed to the public three days later. A series of reports about the plot and about the suspect aired on France 2's evening news on Wednesday, April 22, 2015. The lesson, which took one seventy-five-minute period and about half of another, was based largely on the following two-minute report about Sid Ahmed Glahm, the man arrested and interrogated about his terrorist intentions, and about police surveillance of this Algerian immigrant for approximately two years before the planned attack (Boisseau et al., 2015). An archived copy of the news video may be found here:

https://www.francetvinfo.fr/faits-divers/terrorisme/video-qui-est-sid-ahmed-ghlam-suspecte-d-avoir-projete-de-commettre-un-attentat-a-paris_884047.html

In the following four sections, a description of how the module was created and taught appears, illustrating the instructional strategy. Comments on learning outcomes and student engagement concludes the description of this specific lesson.

1. Selecting the news report

In this case, major aspects of this report that made it seem appropriate were its immediacy and its pertinence. It referred to an emerging current event that echoed another incident already treated in class, the terrorist attack on the offices of *Charlie Hebdo* on 7 January 2015. It also invited students to delve further into a significant minority religious identity and community in France (Muslims). It allowed the teacher to contrast the French experience with the Muslim world with that of the United States, as well as differences in law enforcement and domestic intelligence.[1] The report raised questions about tensions between the protection of privacy versus police surveillance, and about the efficacy of domestic surveillance for assuring state security.

In short, the events and the report about Glahm raised debatable issues in which there were likely to be noticeable differences between French and American points of view. The piece also presented three distinct voices (a reporter, a witness, and an expert). What is more, the visual style of the piece seemed likely to draw student attention. It was clear at the outset that a significant portion of the vocabulary would be challenging for students in the course. In general, however, the language and the gist of the report seemed sufficiently straightforward that students could understand them with some lexical support and guided listening. For all of these reasons, it was a good choice for creating a modular lesson created with this instructional strategy.

2. Transcription

After selecting the news report, I completed a transcription of the spoken language of the report. This textual version of the report facilitated the preparation of a lexical list to support student comprehension and vocabulary acquisition. It also helped me prepare focused listening activities. In general, transcriptions serve as a first step toward creating materials and activities based on the news report but are not themselves intended for consumption by students. In the following, the transcription is presented, accompanied by screen shots to help readers of this

article understand visual clues that helped shape the student listening and viewing experience. The reporter's voice is in a boldface and italics and the voices of the brother-in-law and of the police representative, the witness, and the expert whose testimony the journalist incorporates into his report, are in italics. A translation of the transcribed French language appears in brackets.

Transcript (with images and translations)

La maison des parents de Sid Ahmed Glahm. C'est ici à Saint-Dizier
[Sid Ahmed Glahm's parents house. It is
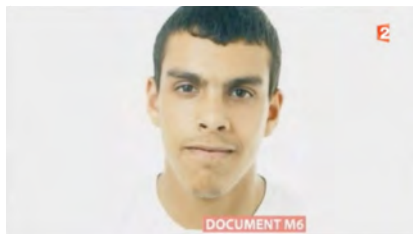
que le jeune homme suspecté de préparer un attentat
[that the young man suspected of planning

avait ses attaches, sa famille, et qu'il évoquait parfois sa vision radicale de l'Islam, selon son beau-frère:
[had his attachments, his family, and where he sometimes evoked a radical vision of Islam, according to his brother-in-law:]

Moi, il me considérait pas comme un musulman parce que… pour lui j'étais pas un bon musulman, euh,
[*He didn't consider me to be a Muslim because … for him, I was not a good Muslim, um,*]

voilà quoi, parce que j'suis pratiquant normal. Je désavoue totalement ce qu'il a fait.
[*yeah, well, because I'm just a regular practicing Muslim. I totally disavow what he did.*]

Selon nos informations, la compagne du suspect habite également à Saint-Dizier.
[According to our sources, the suspect's girlfriend/partner also lives in Saint-Dizier.]

Elle a été placée en garde à vue ce matin, et son domicile perquisitionné, comme le montre cette image.
[She was placed in detention this morning, and her home searched, as this image shows.]

Sid Ahmed Glahm est né en Algérie il y a vingt-quatre ans,
[Sid Ahmed Glahm was born in Algeria twenty-four years ago,]

un pays qu'il quitte en 2001 avec sa mère, pour la France.
[a country that he left in 2001 with his mother, moving to France.]

À Saint-Dizier il rejoint son père. Une procédure de regroupement familial.
[In Saint-Dizier, he joins his father. A process of family regrouping.]

En 2011 le jeune homme commence des études d'électronique
[In 2011, the young man begins studying electronics]

dans cette école de la Tour Montparnasse à Paris, une formation qu'il abandonne deux ans plus tard.
[at this school in the Montparnasse Tower in Paris, training that he abandons two years later.]

France 2 Television News

C'est en 2014 que Sid Ahmed Glahm est repéré par les services de renseignement français.
[It's in 2014 that Sid Ahmed Glahm comes to the attention of French intelligence services.]

Il se rend en Turquie. Les enquêteurs le soupçonne d'avoir rencontré des islamistes radicaux,
[He goes to Turkey. The investigators suspect that he met Islamic radicals]

et le placent en garde à vue à son retour pendant quatre jours.
[and place him in detention for four days on his return.]

Durant son interrogatoire, le jeune homme affirme s'être rendu en Syrie. Les policiers décident alors d'établir une fiche de renseignement à son égard,
[While being questioned, he admitted that he had traveled to Syria. At that time, the police decide to set up an intelligence file about him,]

une fiche "S" comme on l'appelle.
[a *fiche* "S" as it is called (a file for gathering information about a person considered to be a security risk).]


Lorsque vous faites l'objet d'une fiche "S", et bien, cela permet lorsque vous êtes contrôlé dans un aéroport ou lorque vous êtes contrôlé dans un véhicule, par exemple, de savoir avec qui vous êtes, ce que vous faites, et là où vous allez, et ce qui permet en fait de vous pister.
[When you are the focus of a *fiche* "S," it means that when you go through an identity check at the airport or in a vehicle, it allows (the police) to know who you are, what you are doing, where you are going, and it allows (the police) to track you.]
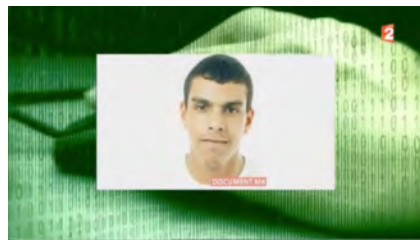
Sid Ahmed Glahm est surveillé,
[Sid Ahmed Glahm is placed under surveillance,]
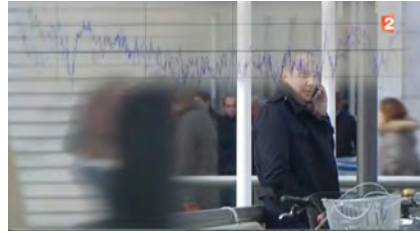
mais les enquêteurs ne relève aucun élément laissant présager un acte terroriste.
[but the investigators detect nothing allowing them to foresee a terrorist act.]

En 2015 le jeune homme effectue un deuxième séjour en Turquie.
[In 2015, the young man travels a second time to Turkey.]

Au retour, il est une nouvelle fois placé sous surveillance. Là encore, rien ne justifiait son interpellation.
[On his return, he is once more placed under surveillance. Yet again, there was nothing justifying detention or interrogation.]

Working from the transcription, with an awareness of students' linguistic abilities, cultural knowledge, needs and limits, I prepared a *fiche lexicale*, two focused listening activities, and multiple comprehension questions and reflection prompts, as follows.

3. Creating materials for students

The materials for this lesson included the following, which follows: vocabulary list *(fiche lexicale)*; focused listening and comprehension exercises; broader comprehension prompts; debate and reflection prompts; follow-up activities.

Fiche lexicale

un attentat = une attaque terroriste, un acte de violence inattendu et, en général, massif et choquant

u*ne attache, des attaches* = une relation, un lien avec des personnes, des lieux ou des objets

un beau-frère = le mari de la soeur ou le frère de l'épouse. (Jean-François, qui est le frère de ma femme, est mon beau-frère. Je me suis marié avec sa soeur. Je suis donc son beau-frère.)

un musulman, une musulmane = un ou une personne qui croit aux doctrines de l'islam, une personne qui pratique cette religion

un pratiquant, une pratiquante = une personne qui pratique une religion, qui participe régulièrement aux cérémonies religieuses

désavouer = dire publiquement qu'on n'est pas d'accord, qu'on désapprouve [quelqu'un ou les actions de quelqu'un], prendre une distance avec quelqu'un, couper les relations avec quelqu'un.

une compagne = une femme avec qui un homme habite, sans qu'ils soient mariés

un domicile = une maison, un logement où l'on réside, où l'on vit

perquisitionner = entrer dans une maison, avec une autorisation légale, pour chercher des traces ou des preuves d'actes criminels ou pour obtenir des information pendant une enquête (une investigation) policière

Une procédure de regroupement familial = procédure pour remettre ensemble des membres d'une famille qui ont été séparés (souvent pendant une migration ou un départ en exil)

une formation = un ensemble d'expériences éducatives pour préparer une carrière ou un métier

repérer; se faire repérer, être repéré = remarquer, voir quelque chose qui est caché; attirer l'attention, surtout des policiers ou des surveillants

les services de renseignement = service de police qui obtient et qui garde dans des archives des renseignements (informations) sur des citoyens qui sont soupçonnés d'être capables de commettre un crime, service de police qui surveille tout le monde.

soupçonner = avoir des suspicions, croire que quelqu'un a fait quelque chose de destructif ou de criminel

un islamiste, des islamistes = quelqu'un qui est musulman et qui croit à une version très politicisée et extrême de l'Islam; quelqu'un qui veut imposer aux autres personnes sa version extrême de l'Islam ou qui veut provoquer une révolution en faveur de cette version de l'islam. (Souvent, les islamistes détestent la culture européenne, la tolérance religieuse et la démocratie.)

radical, radicaux = quelqu'un qui a des idées extrémistes et qui veut faire des actions en faveur de ses idées extrêmes

placer en garde à vue = garder dans une station de police pendant un temps limité une personne qui est soupçonnée d'être un criminel ou de connaître les détails d'un acte criminel et pendant cette période, les policiers questionnent la personne qui est détenue.

un interrogatoire = processus formel de questionnement, en général par des policiers ou les autorités légales

se rendre [dans un pays] = y aller

une fiche de renseignement = un dossier d'information sur une personne qui est considérée comme suspecte ou potentiellement dangereuse

une fiche "S" = un dossier d'information spécifiquement pour les personnes que l'on soupçonne de tendances islamistes ou terroristes

à l'égard de [quelqu'un] = relative à [quelqu'un] , ou bien au sujet de [quelqu'un]

syndicat de police = organisation qui représente les policiers en tant qu'employés et en tant que professionnels

lorsque = synonyme de "quand"

contrôler; se faire contrôler, être contrôlé = vérifier l'identité, le statut légal ou les documents de quelqu'un, vérifier la légalité de la voiture que l'on conduit, interroger brièvement quelqu'un; avoir l'expérience d'être confronté par des policiers qui demandent les papiers d'identité et posent des questions

pister; se faire pister, être pisté = traquer, suivre, faire une enquête sur; être pisté, c'est être sous surveillance, être observé et suivi [par les policiers]

un enquêteur = quelqu'un qui fait une enquête, professionnel qui fait une recherche sous l'autorité judiciaire

placer [quelqu'un] sous surveillance = décider de suivre et d'observer [quelqu'un] systématiquement mais discrètement

interpellation = questionnement ou interrogatoire par un policier, souvent lors d'un contrôle, qui mène potentiellement à une arrestation

Réflexions avant de visionner

- Dans quelles sortes de circonstances la surveillance systématique d'un citoyen est-elle justifiée?
- Après l'attentat aux bureaux de *Charlie Hebdo* en janvier 2015, les musulmans en France doivent-ils avoir moins de droits à une protection de la vie privée qu'avant l'attentat? Doit-on soupçonner ou surveiller tous les musulmans de France? Est-ce possible de surveiller tous les musulmans qui vivent en France?
- Qu'est-ce que la "radicalisation"? Quelles sortes de personnes sont susceptibles d'être radicalisées? Comment peut-on détecter les signes de radicalisation?
- Quelles sont les ex-colonies française où l'Islam est la religion la plus importante?

A l'écoute

Écoutez les extraits de la vidéo, puis complétez les deux passages

A. témoin (le beau-frère)

Moi, il me _____ pas comme un _____ parce que… pour lui j'étais pas un _____ musulman, euh, voilà quoi, parce que j'suis _____ normal. Je _____ totalement ce qu'il a fait.

B. expert (le policier)

_____ vous faites l'objet d'une fiche "S", et bien, cela permet, lorsque vous êtes _____ dans un aéroport ou lorque vous êtes _____ dans un véhicule, par exemple, de savoir avec qui vous _____, ce que vous faites, et là où vous allez, et ce qui permet en fait de vous _____.

Comprenez-vous?

- Où est né le suspect?
- Quand est-il arrivé en France?
- Quelles sortes d'études a-t-il faites?
- Pourquoi les policiers ont-ils décidé de le classifier fiche "S"?
- Quelles sont les autres personnes affectées par l'arrestation de Sid Ahmed Glahm?

France 2 Television News

A discuter

- La surveillance de Sid Ahmed Glahm était-elle justifiée? Pourquoi?
- En notant que la surveillance de Sid Ahmed Glahm n'a pas permis de découvrir son projet d'attentat, le statut de fiché "S" était-ce justifié? Etait-ce efficace?
- Si vous appreniez que vous étiez l'object d'une fiche "S", que feriez-vous? Comment réagiriez-vous?
- Que pensez-vous du témoignage du beau-frère de Sid Ahmed Glahm?
- Quelles autres choses remarquez-vous? Qu'est-ce qui vous frappe ou vous étonne?
- Quelles question avez-vous?

Débat

- Faut-il surveiller tous les musulmans résidant en France qui voyagent en Turquie? Pourquoi?
- Est-ce que la radicalisation doit être considérée comme criminelle? (NB: La radicalisation peut exister au niveau de la pensée, au niveau de la communication ou du discours, au niveau du recrutement ou au niveau des actes ou des intentions terroristes.)

Pour aller plus loin

- Recherche: Combien de musulmans y a-t-il en France? Quelle pourcentage de la population s'identifie comme musulman?
- Recherche: Combien de musulmans français sont partis en Turquie? Combien se sont installés en Syrie avec le groupe Daech (État Islamique)?
- Réflexion: Pourquoi tant de jeunes musulmans sont-ils susceptibles d'être recrutés par les groupes islamistes? Pourquoi sont-ils tellement désenchantés de leur vie en France? Que faut-il que l'état français essaie de faire pour lutter contre le recrutement des jeunes musulmans?

4. Teaching the lesson

This lesson was lively, with a high level of student engagement over one-and-a-half class periods. Students completed the comprehension exercises successfully during the first class period, viewing the report multiple times, asking and answering questions. As part of the listening exercises, I invited students to identify language features that seemed irregular or puzzling. Students noted that the language of the brother-in-law was quite different from the rest of the speech in the report. They particularly noted the lack of a *ne* in the negative, the contraction of *je* and *suis* (*j'suis* or *ch'suis*) and the interjection of *euh* and *voilà quoi*. They recognized these features as informal speech, generally not considered careful or polished ways of speaking. They noted the contrast with the police representative's somewhat more careful speech and sociolinguistic register. (Students cited the use of *lorsque* rather than *quand* and said that his speech seemed to most students to be more precisely articulated.)

On completing the initial listening and comprehension exercises, the lesson did not proceed smoothly through the pre-planned debate and reflection prompts. Nor did students focus as much on the visuals in the latter part of the video as I had anticipated. They accepted, largely without comment, the superposition of voice waveforms over an image of a man speaking on a cell phone and an animated background including changing strings of binary code and a pair of hands typing at a keyboard in the background behind a photo of Sid Ahmed Glahm. Instead, students interrupted the planned flow of the lesson to ask their own questions, mostly along two major lines of inquiry. First, they were particularly interested getting me to speculate about Sid Ahmed Glahm's motivations. (I demurred and told them that one of their reflection activities would be to investigate and to think about that question.) The other major focal point of students' questions were shots of a police representative, shown in civilian clothes, walking down the street, followed by the interview of the policeman in the street, clearly in front of a bar. Those shots, which students contrasted with the mostly static shot of Glahm's brother-in-law's legs, and with typical presentations of policemen in US news reports, excited their interest and presented an opportunity to shift the thrust of the lesson.

What struck the students was what they perceived as a surprising contrast between the intellectual content of the police representative's speech, which seemed appropriate for a police expert, and his clothing, which did not seem police-like to the students. They were surprised by the visual style of the presentation of the policeman, showing him walking down the street in a scene that some students thought looked cinematic. They were also astonished that the interview took place in the street, in front of what was very clearly a bar. It led to a speculative discussion about the journalists' and news producers' thinking about police officers and their contexts. Students collectively arrived at the conclusion that the French must consider police officers as social human beings first and foremost. For French journalists, they said, representing police expertise or a police perspective does not eclipse a policeman's personal sense of style. Nor does it overshadow his social presence as a person with a certain taste in clothing. In US news, on the other hand, students suggested, police representatives are almost always depicted in a uniform (or, more rarely, in a suit and tie), almost always at a crime scene or in some sort of controlled or official environment (at a podium, in a police station or other public area). They suggested that French news professionals recognize a level of personal identity and social presence in police officers, whereas US news tends to reduce police to their professional roles, symbolized by the uniform. Students recognized at the same time that the discourse of the police representative in this report was similar to what police or intelligence service spokespersons might say in a report on American television. Students recognized that their own expectations had been shaped by US news practices, acknowledging that French journalists and news consumers have expectations and criteria that diverge from those of their American counterparts. They concluded that the French, generally speaking, see and present individual police experts as human beings who happen to work for the police, rather than as a dispassionate and largely depersonalized incarnation of police expertise or information-dispensing authority.

France 2 Television News

Students also noticed that Glahm's brother-in-law was presented in a very different manner. A majority of the students said that they believed that the journalist was protecting his privacy by hiding his identity, which is why viewers see only his hands, torso, legs, shoes and other clothing. That, they hypothesized, was the principal reason he was not presented as an individual with distinct taste and style. Other students suggested that there might be a degree of bias in the representation of the brother-in-law, where he seems reduced to a somewhat stereotypical representation of a Muslim as dressing in traditional white clothing, including a tunic. Other students pointed out that he was also wearing more typical French or Western clothing (his coat, his athletic shoes). Two students also suggested that he might be less educated. They argued this point based on clues in his verbal expression (*voilà quoi,* the lack of a *ne* in *Moi, il me considérait pas*), signs that some students took to mean that his education level and his socioeconomic class were different from the journalist's and the policeman's. For that reason, students thought, the journalist might not have much consideration for his taste in general or for his sartorial presentation, and therefore not present him in the same visual manner as Patrice Ribeiro, the policeman, whose clothes and status may have seemed more interesting or worthy of attention to the journalist. I conceded that there were differences in the speech of Glahm's brother-in-law, and that those differences might signify a difference of social class; I avowed that it might have influenced the way the journalist viewed and represented him. However, I also reminded students that they did not have a sufficient basis for judging the brother-in-law's social class or taste or for evaluating the journalist's presentation of the man's words. Students agreed that the policeman, as an expert, probably had greater status as a part of the story than someone who was a bystander witness, and therefore received more careful and favorable attention from the journalists. At any rate, students also noted that the mix of what seemed to be traditional Muslim garb and Western clothing (coat, athletic shoes), which they thought sent a mixed message about the status of the brother-in-law. His presentation by the journalist might have been informed by stereotyping, they though, but did not seem to be purely stereotypical, the students concluded.

As time ran out, students were tasked with investigating the Muslim population of France as a percentage of the total population, and instructed to seek information about how many Muslims had been arrested for presumed terrorism, how many seem to have traveled to Turkey or Syria, and how many had been designated as *fiche* 'S.' Most students did Internet searches about the Muslim population of France and about the number or proportion of Muslims assumed to have acted in ways that identified them as radicalized. A few also investigated causes of resentment or disenchantment with French society that may have contributed to radicalization among Muslim youth, particularly young men like Glahm.

The next class period began with student expressions of surprise at the relative size of the Muslim population of France, estimated between approximately five and seven million in of a total national population of sixty-five million, or approximately 7% to 11%, which contrasts with the state of affairs in the United States, where there are approximately three million Muslim citizens or permanent

residents, comprising about 1% of the total population (Central Intelligence Agency, 2017). They were also surprised that proportionately more French citizens or residents are believed to have joined or attempted to join Islamic State in Syria. The variation in estimates found by different students led them to the conclusion that such figures may not be reliable, but that the phenomenon is significantly more common in France than in the US It is clear that there have been many hundreds of ISIS recruits who traveled from France to Syria, as many as 1500 as of April 2015, as reported by *Le Parisien* in a web article, "Le nombre de Français partis faire le jihad." This contrasts with only approximately one hundred Muslim citizens or residents of the United States who were radicalized and presumed to have been recruited by ISIS (Goldman, Yang and Muskens, 2017). Students were initially astonished at the relatively large number of French residents whose chose to travel to Turkey or Syria or to join jihadist organizations elsewhere. On further reflection, they realized that the larger Muslim population of France and that country's proximity to the Middle East partially explained the difference with the US.

At this point, I refocused the reflection on possible grievances among Muslims in France that might inspire some to join terrorist organizations. Students shared whatever information they had gathered and came to a few conclusions. First, some students said that their reading and research suggested that some young Muslims in France were convinced that they were the victims of racism and exclusion. Other students evoked high unemployment in immigrant neighborhoods and the absence of compelling, optimistic, and inclusive visions for the future of such neighborhoods or of the youth who live there. Still others spoke about difficult relations between Muslim youth in many neighborhoods and the police. Students generally agreed that it was not clear why, in the case of Sid Ahmed Glahm, he turned to radical Islamist ideologies. While the conversation could easily have continued along these lines, there were other priorities to address in the class, so I brought the activity based on France 2's news report on Sid Ahmed Glahm to a close, acknowledging that a general sense of alienation or exclusion may have influenced Glahm, but that it was not clear from the news report. Indeed, I admitted that the true reasons might never be known, since Glahm was refusing to talk to police. I then refocused student attention on a different activity, while inviting students to continue following the story of Glahm and to write about it in their reflective journals.

The learning outcomes sought and generally attained through this lesson included high interest and enthusiasm and significant student use of the target language. Most student spoke robustly in the interpersonal mode. They also developed and articulated a clear awareness of a divergence between French and American news representations of police spokespersons. They developed reasonable hypotheses to explain at least part of that particular cultural difference. Students became more acutely aware of Islam as an important socio-cultural force in France, and discovered that it contrasts significantly with the relative weight and place of Islam in US culture. Students gained some insight into historical and socio-cultural reasons for the emergence of resentment among a small but significant part of the Muslim community in France. Finally, students gained

greater insight into police powers and security standards in France, learning what a *fiche 'S'* was. The results of this lesson included not only increases in student knowledge of culturally important practices and products, but also new insights into their own perspectives and the ways in which their expectations obviously diverged from those of French journalists, news producers and news consumers. One might consider each of these results as part of a series of steps in the direction of increased intercultural capability.

Intercultural Capability and Assessment (Concerns, the Need for Humility)

It is appropriate to adopt an attitude of humility not unlike the decentering of Byram's model, so that we step away from the notion that we can fully, directly, and precisely teach, perform, and accurately measure intercultural capability. Intercultural capability can be observed, however, measured only to a certain degree, and certainly not with the kind of precision that would generate a precise numerical score.

Deardorff points out that developing intercultural perspectives and dispositions is a matter of lifelong learning (2009, p. xiii), which is tantamount to acknowledging that it is a progressive individual developmental pathway with no real terminus (Fox, 2017, p. 7-8). It is difficult, therefore, to establish precise timetables or, for that matter, concrete performance markers like those in the ACTFL Proficiency Guidelines. What is more, as Deardorff (2017), Hoyt and Garrett-Rucks (2014), K. Byram (2011), Byram and Kramsch (2008), and Fox and Diaz-Greenburg have noted, there are ways in which the challenge of incorporating culture standards, the complexity of IC, or confusing divergences between different intercultural models can discourage teachers and make them feel obligated to pursue complex and multipartite assessments, which can become excessively burdensome in the absence of robust institutional support.

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More pointedly, at some institutions, there seems to be a clash between the imperative of what one might call "spreadsheet-reportable" assessment and that of preparing students to pursue a long-term goal of developing habits of open-mindedness and cross-cultural understanding, supported by intercultural dispositions. The former is a mostly reductive and straightforward enterprise of verifying or validating skills and knowledge acquisition. The latter is a far more expansive process. Common institutional approaches to assessment, including the assessment of intercultural capability, diverge in significant ways from the greater imperative of "deep and meaningful implement of the 'cultural standard'" (following Fox & Diaz-Greenburg, 2006, p. 407). For many teachers, the gulf that exists between assessment reporting about intercultural capability and the greater goal of effective integration of intercultural capability as a long-term goal in curricular design, teaching, learning, and assessment practices can be very frustrating. The latter kinds of full, deep, and meaningful implementation of intercultural capability are complex, resonant, long-term enterprises that seek

to enact sweeping, profound cognitive and socio-professional change in students and teachers. Such a project seems to have little overlap with semester-to-semester reports of numerical values on spreadsheets or with the presumption that we can easily discern well-defined stages of intercultural capability.

A "Humble" Proposal

I posit that invoking humility as a necessary attitude for understanding and assessing intercultural capability is an approach that teachers should take when considering how to measure IC. Such an approach would not be tantamount to abdication in the face of challenge and complexity. Rather, it amounts to a recognition that facilitating the development of intercultural capability requires a lifelong commitment to discovery, self-reflection, and self-critique on the part of all learners, including teachers and assessors. To claim achievement of a significant level of competence or of mastery in the intercultural realm, particularly in only one, or only a few semesters of study, is, on the face of it, ludicrous. Assessing college students for clear markers of progress toward developing significant competence in the intercultural realm seems rather impossible. Assessment is especially a challenge in the case of students taking only one or two language courses to satisfy a language requirement, but the circumstance may also apply to students completing a minor or a major. Attaining true intercultural competence requires significantly more work than can be achieved in a few courses that meet a few times per week for a quarter or a semester. At best, most learners can demonstrate signs of engagement in a process of development, but little or no measurable changes in skill. Perhaps a better approach may be found in another model of intercultural development, the cognitive-science-informed approach that Shaules (2015) proposes in *The Intercultural Mind*, which is helpful for understanding the need for humility and the need for intellectual and social engagement in the process of developing our own and others' intercultural capability.

An important aspect of Shaules's strategy is a recognition of the role of unconscious cognition. Recent research and emerging theories in cognitive neuroscience make clear that most human beings have not one mind or one kind of cognition, but two (Wilson, 2002; Evans & Frankish, 2009; Evans, 2010; Kahneman, 2011; Mlodinow, 2012; Shaules, 2015; Hayles 2017). As many cognitive scientists now realize, what we had been thinking of as the unitary human mind, which gives us self-awareness, conscious thought, perception, conscious learning and so forth, truly comprises a very small part of the cognitive work that our brains do. The vast majority of our brain activity is devoted to a second kind of mind—unconscious cognition—whose neural patterns tend to be very persistent and are not particularly amenable to modification through conscious thought or conscious learning. As it turns out, unconscious cognition or, in an alternative formulation, the intuitive mind (Shaules, 2015, pp. 40-41) underlies and informs nearly all of our cultural perceptions, attitudes, reactions, judgments, and decisions. Much of what

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he calls deep culture (Shaules, 2015, pp. 31-32) or, to evoke the widely-used iceberg metaphor from Hall (1976, 1979), much of the submerged part of the cultural iceberg, amounts to unconscious cognition. That is, much of what we think of as hidden or implicit culture is indeed hidden, not only from outside observers, but also from the cultural actor her- or himself. Those deep or submerged aspects of one's cultural conditioning lie within the ongoing patterns of neurocognitive function that allow us to navigate and to manage in the natural and social world without being aware of the ways in which our brain is engaging in these processes. Such unconscious patterns of brain activity are persistent and extremely difficult to change, largely because they are formed and reinforced by a long and vast experience in immersive cultural environments and persistent exposure to patterns of sensory and emotional inputs. These often-repeated patterns of thought and response become an integral and highly stable part of our high-functioning neural configuration. In this view, much of what we think of as intercultural competence is an effect of unconscious cognition, i.e., it derives from intuitive feelings, sentiments, unconscious perceptions, attitudes, split-second decision-making, and behavioral dispositions over which we are able to exert very little conscious control. At best, we can use cognitive and metacognitive approaches to facilitate the formation and reinforcement of new neural patterns that may overlay and, with sustained iteration, have a moderating influence on previously developed patterns of unconscious cognition.

> ...much of what we think of as hidden or implicit culture is indeed hidden, not only from outside observers, but also from the cultural actor her- or himself.

This "two mind" cognitive model is important. Once we acknowledge that intercultural capacity resides mostly in the preponderant nonconscious part of our mind whose functions we do not control, and when we know, furthermore, that our conscious thought is molded, undergirded, and framed and even, to some degree, managed by unconscious cognition, the necessity of humility and circumspection become more apparent.

There is another way in which this model can impact the ways in which we think about the culture standards and intercultural capability. It helps us recognize that culture is not a semi-static object or phenomenon. It is a dynamic pattern of practices and products that emerge from social and cognitive engagement. Culture comprises the resonant, mutually reinforcing cognitive patterns shared by many individuals who form a relatively cohesive community. Group cohesion and cultural belonging are identified by markers like shared language, similar habits, adherence to sets of values or codes of conduct, and common material culture. Those shared or overlapping patterns of cognition are largely unconscious, like most of the work of the brain. It is true that shared patterns of unconscious cognition can ultimately manifest themselves in products and practices that may be objectively identified, described, and consciously analyzed. However, perspectives tend to remain within unconscious cognitive patterns of perception, conceptualization, interpretation, meaning-creation, and feeling. These are patterns that tend to be shared and normalized within a community through a process that involves relatively little explicit deliberation or attention. Implicit learning and cultural norms acquired by

habitual exposure inform the basic structures of unconscious cognition. In turn, those underlying mental models tend to shape or reaffirm the cultural milieu, often without fully emerging into conscious thought. Because perspectives are largely submerged and because they tend to rise to the level of conscious thought only on occasion, it is in the implementation and assessment of the perspectives part of ACTFL culture standards or other measures of intercultural capability that we must be most humble, recognizing the limits of conscious investigation or explanation.

Rather than thinking in terms of making progress toward a goal of ostensible competence that we claim to discern, track and document, we would be better advised simply to monitor the quantity and quality of engagement in a process of critical reflection. At best, we can capture occasional insights as we notice our own and others' perspectives when they reveal themselves in a process of open-minded cultural comparison, informed by metacognition. It is when we take a comparative stance that cultural perspectives are most likely to rise to consciousness, particularly in those instances where we notice particular manners, expressions, gestures, or other practices or products that seem strange or unusual. Surprise can lead to conscious awareness when we encounter unexpected instances of behavior, objects, or expressions, understanding that the unconscious mind interprets them as odd or threatening, and therefore worthy of attention. Developing metacognitive awareness of these reactions and understanding that they are the result of unconscious cognition can be helpful critical tools. Reflection and self-reflection that focus on cultural shocks, surprises, or similar reactions and that are tempered by cultural humility, can help us acquire new awareness of our own perspectives and can help develop and reinforce new cognitive patterns relative to the cultural phenomenon that surprised us. Habitually cultivating new patterns of awareness and thought, inflected by cultural humility, helps nudge learners toward increased intercultural capability. In Shaules's approach, these moments of surprise tend to lead to one of three broad categories of reaction: resistance, acceptance, and adaptation. By gently guiding students, interculturally capable teachers may be able to bring students more readily to the latter kind of reaction.

Combining metacognitive awareness with critical and imaginative inquiries into target cultures, accessed via current events, shifts our interpretive stance and gives us insight into our own mental filters. Over time, we hypothesize, the teaching and learning practices described here can reconfigure our neural patterns away from a defensive and culturally closed reaction like resistance toward a more open and flexible reaction like adaptation, which is to say, toward an increased intercultural capability. This is not a process that can be verified or assessed in the same way as, for example, checking whether or not a student is capable of narrating in the past or in the future in a sustained way. This approach is more nebulous, tentative, and subjective than seeking to attain level-specific markers of language proficiency. Its results are, therefore, more discernible through qualitative means like self-reflective writing, discussion boards, extensive conversations, or formal interviews than through quantitative or ostensibly objective forms of assessment.

A cognitive science-informed view of intercultural capability combined with teaching with video news reports can be highly effective. Anecdotal evidence from

students suggests that in combination with a modest amount of follow-up research and writing, it is highly effective in a number of ways. It motivates students and gives them a strong impression that they are learning in impactful and meaningful ways about contemporary France and the wider Francophone community, an effect that is not negligible. Students who have extensive experience with this teaching strategy generally believe that they make significant progress in developing listening and speaking skills. Additionally, students returning from study abroad in France typically report that their systematic work with televised news reports before departure bolstered their confidence to engage in substantive conversations overseas and gave them insight into French attitudes and manners, making their adaptation to daily life and study in France smoother than it was for other students. Some students report that they regularly make connections between the information and insights that they gather from news reports in French and their intellectual work in other courses, whether in French or in other disciplines. Finally, a small number of students have reported that the forced habit of viewing a France 2 news report weekly or bi-weekly as part of a class eventually affirmed for them the value of monitoring news regularly and paying attention to current events. Some reported that after completing our courses, they continued to view France 2 newscasts and to sample other news sources regularly. In brief, the value of this general approach lies elsewhere than in its ability to deliver assessment results documenting or verifying a discernable increase in cultural capability, movement along the DMIS spectrum, or progress within Byram's or others' models of competence in the intercultural realm. Rather, this strategy's greatest contribution is in the conscious and unconscious cognitive work of uncovering and reflecting on perspectives. Its merit resides in the way it promotes most students' precognitive dispositions for openness, curiosity, discerning patterns of connections, meaning-making, cultural humility and self-aware cultural-critical reflection. It is these latter results that best align with the potential and actual development of intercultural capability as a part of lifelong learning.

Note

1. Over the last fifty years or so, domestic intelligence-gathering has consistently been more robust and less restricted in France than in the US, most of it conducted by the police, rather than by intelligence agencies.

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APPENDIX (generic lesson plan)

Phase 1: Pre-viewing / Viewing (15 to 20 minutes)

- Elicit student knowledge about the general subject area (and/or context) of the news report
- Give title or a brief evocation, asking students to imagine what the report is likely to present
- First viewing (no pauses)
- Ask "who understood everything?" (Students typically laugh and shake their heads.)
- Ask "Who understood *something*?" and begin eliciting information.
- Ask framing questions: What is the report truly about? Why report on this? What's the point? What are the implications? What conclusions are drawn? Who are the witnesses or experts cited? Why did the reporter(s) talk to them? Where else did the reporter get information? Did the reporter talk about facts or offer opinions or present a mix of the two? etc. Brief discussion.
- Second viewing (no pauses). Ask for a comprehensive summary or explanation of the report, eliciting additional details. Ask what aspects of the video seemed surprising or particularly interesting.
- If there is time, do a third showing of the video (pausing periodically at students' request, answering questions, commenting, pointing out anomalies or visually interesting features, contextualizing)

At this point, a two-minute news video played two or three times, with some follow-up questions and discussion will have taken approximately 20 minutes of class time.

Phase 2: Focused Listening (five to ten minutes)

- Play a pre-selected brief excerpt twice while students complete a "quasi-Cloze" exercise (usually a 30- to 45-second excerpt)
- Check and debrief
- Questions and answers, brief discussion

Phase 3: Debate or In-Depth Discussion (20-30 minutes or more; the activities may be continued during the subsequent class periods)

France 2 Television News

- Form small groups, distribute tasks (e.g., explore a controversy, develop arguments pro or con; write brief scenario for a follow-up report extending or deepening investigation of the issue or phenomenon; write a role play presenting the same story from a different angle; identify a witness or a point of view that seems particularly cogent, collectively explain why; identify a witness or point of view that seems confusing, collectively explain why; speculate as to why a French news producer believed that this subject was interesting or worthwhile to present, comment on features of the newscast, its visual style, its tone, its orientation; note surprises and seek to discern which divergent cultural expectations are at play; other discussion activities may be planned as teachers think appropriate; in the classrooms of teachers who are comfortable with a measure of instructional improvisation, fruitful lines of discussion or ideas for additional activities may arise impromptu in class.)
- Work in small groups for 10 to 15 minutes
- Report out, summarize or otherwise perform or present the group work

Phase 4: Post-class follow-up

- Write a reflective journal entry (in the target language). Prompts may include the following: detail any cultural surprises you noticed and reflect on the cultural differences that your reaction seems to reveal; think about the style of this news report, then compare it to a typical news report in the US or in your own culture and explain the major differences and what they suggest about the two cultures; answer these questions: Would this news subject or a similar report occur in a newscast in your native culture? Why or why not? In some cases, the prompt might elicit creativity, for example by formulating an imaginative response to the report, or to writing a short piece where one imagines being in the place of one of the witnesses or of one of the reporters.
- Another possibility: do a modest research project, gathering additional contextual information or further investigating an issue or question raised by the report.