

The humble linguist: Interdisciplinary perspectives on teaching intercultural citizenship

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ABSTRACT Current worldwide events necessitate educational approaches which prepare students to engage in purposeful and successful intercultural dialogue. In this chapter, we discuss how theories of *Intercultural Communicative Competence* (ICC), *Intercultural Citizenship* (ICit), and *Intellectual Humility* (IH) can inform each other and provide a basis for further developments in foreign language education and beyond. To examine how education for intercultural citizenship and intellectual humility can be mutually enriching, we pose three research questions: 1) How can we operationalize Intellectual Humility (IH) by drawing from Intercultural Competence (IComp), ICC, and ICit theories? 2) How can IH enrich ICit education? 3) What is the role of world/foreign language education in fostering IH education? Our analysis demonstrates that there is considerable overlap between the theories of IH and ICit (which includes IComp and ICC). We then show how combining aspects of both theories can support the implementation of ICit pedagogy by strengthening overlapping concepts or adding components from IH into the different dimensions of ICC, and explain how ICit can operationalize theories of IH. We conclude that theory in ICC/ICit provides a foundation for a

pedagogy which is competence-based and which makes IH accessible and feasible for teachers in schools and other educational institutions by creating a combined model of ICit/IH for pedagogical purposes. Finally, we briefly discuss additional opportunities of applying theories of IH to better understand the benefits of language education.

KEYWORDS foreign/world language education, intellectual humility, intercultural citizenship education, public discourse

1 INTRODUCTION

We live in times of *hypermobility* (e.g., Cohen & Gössling, 2015) and *super-diversity* (Vertovec, 2007). Some types of the mobility are voluntary while others are caused by war and economic crises, which have in recent years made increased numbers of people refugees and asylum-seekers or pushed them into migration (BBC, 2016). At the same time, more and more societies are engaged in divisive dialogue instead of uniting to address problems together (e.g., Johnson, Gunn, Lynch, & Sheff, 2017). Acknowledging that we live in challenging times with a number of global problems, 193 world leaders committed to 17 *Global Goals for Sustainable Development* (UN General Assembly, 2015) as “a plan of action for people, planet and prosperity” (p. 1).

In our view, citizens too need to become engaged, and future generations need to develop strategies to overcome these challenges. The impact of these worldwide changes and challenges on education is, and has already become, inevitable. One consequence is that global citizenship has become a prominent goal in education (e.g., UNESCO, 2015; P21, 2014). In Europe, where mobility of all kinds has become a major political concern, this way of thinking is also mirrored in a focus on democratic citizenship and intercultural dialogue (Council of Europe, 2008). The *Council of Europe*, which comprises 47 countries, including the 28 countries of the EU, and whose purpose is to promote democracy, human rights and the rule of law, has responded to the current situation by developing a *Reference Framework of Competences for Democratic Culture* (RFCDC). The Framework includes a model of twenty competences re-

quired for democratic culture and intercultural dialogue, each of which has a number of descriptors formulated in terms of learning outcomes. The *Framework* is inspired by the *Common European Framework of Reference for Languages* (CEFR; Council of Europe, 2001), which has been used by foreign language educators in Europe and beyond to improve curricula, teaching, and assessment (Byram & Parmenter, 2012). Foreign language education has to an extent anticipated this Council of Europe RFCDC initiative, and should take a leading role in the teaching of the knowledge, skills, and attitudes students need to pursue important global and local challenges (Yulita, 2017).

Concurrently in the USA, researchers in philosophy, psychology and education are in the process of investigating and using the concept of *Intellectual Humility* (IH) in the analysis of societal changes and as a basis for educational response. As Johnson et al. (2017) say:

We are becoming increasingly aware of the ways in which our discourse is hampered by prejudice, dogmatism, and cognitive biases. One exciting hypothesis is that cultivating intellectual humility or even just being aware of the concept of intellectual humility might help agents to overcome these difficulties. If this is the case then intellectual humility may help us with a variety of educational goals, and also improve public and political discourse (para. 1).

This same awareness of prejudice, dogmatism and cognitive biases is part of our interest in the theories of *intercultural (communicative) competence* (ICC/IComp) and *intercultural citizenship* (ICit) in conjunction with the theory of IH as a promising foundation to build the needed educational opportunities. Our work on ICC and ICit began in foreign/world language education, and has been extended to other subjects in combination with language education (see Cardetti, Wagner, & Byram, 2015; Wagner, Cardetti, & Byram, 2016; Cardetti, Wagner, & Byram, in press). In this chapter we discuss how theories of ICC, ICit and IH can enrich each other and provide a basis for further developments in foreign language education and beyond. Furthermore, as we shall see, there are some crucial corollaries of cognitive advantages from language learning supported by research on bilingualism and cognition (for an overview see Marian & Shook, 2012).

In order to address our overarching question, about how we can enrich education for intercultural citizenship and intellectual humility, we pose three research questions:

1. How can we operationalize IH by drawing from IComp, ICC, and ICit theories?
2. How can IH enrich ICit education?
3. What is the role of world/foreign language education in fostering IH education?

2 **INTERCULTURAL COMMUNICATIVE COMPETENCE AND INTERCULTURAL CITIZENSHIP**

The model of ICC/IComp (Byram, 1997) was originally created primarily for foreign language education. ICC combines the linguistic skills of communicative competence with *Intercultural Competence* (IComp). The linguistic dimensions, familiar to language teachers, are defined as follows:

1. *Linguistic competence*: the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language;
2. *Sociolinguistic competence*: the ability to give to the language produced by the interlocutor¹ – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor;
3. *Discourse competence*: the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes (Byram, 1997, p. 48).
4. To these were added the elements of IComp as presented in Figure 1.

¹ A person who is part of a dialogue or a conversation.

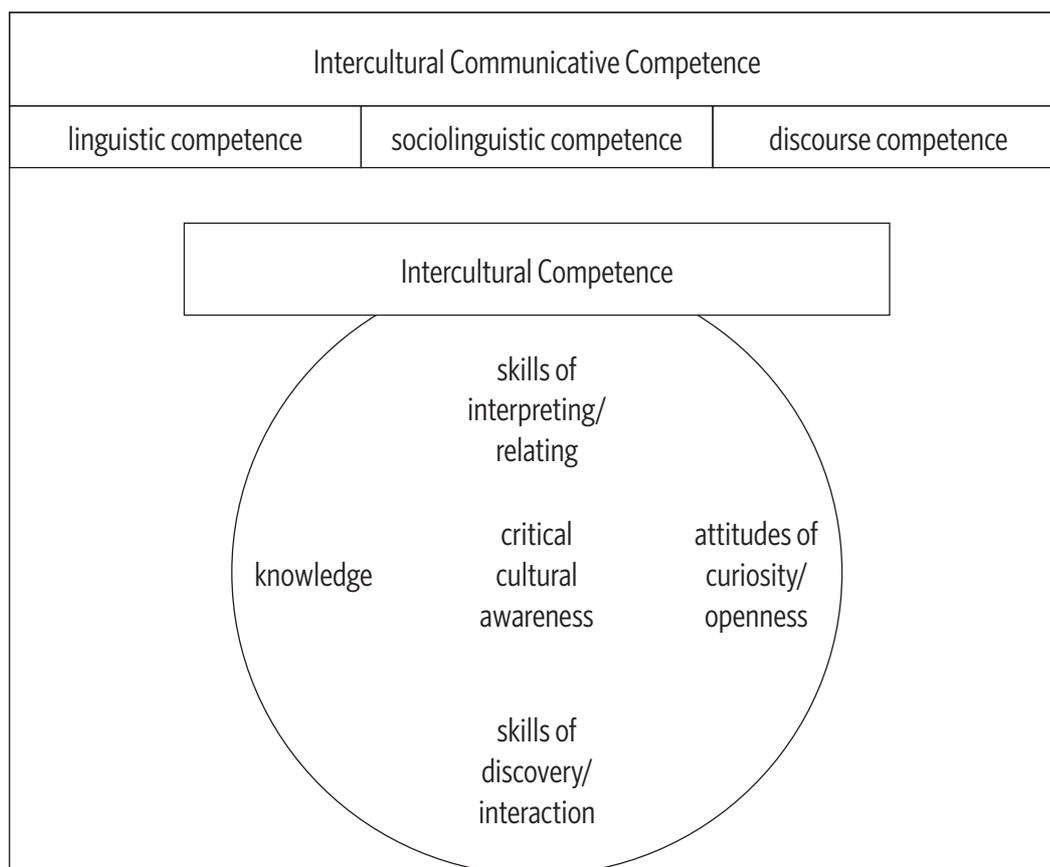


Figure 1. Intercultural Communicative Competence, consisting of linguistic competences and Intercultural Competence (adapted from Byram, 1997).

As can be seen in Figure 1, the dimensions of IComp consist of skills and attitudes in addition to knowledge. Understandably, knowledge might be the dimension that is most often emphasized as it can be taught and assessed fairly easily. However, knowledge about other social groups with whom one might interact in a different language and the bases of those interactions, “knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country or region, and of the general processes of societal and individual interaction” (Byram, 1997, p. 51) are not sufficient for students to become interculturally competent. If students do not reflect on what they consider to be facts, knowledge may even lead to the development or reinforcement of stereotypes. Therefore, the comparative element of *skills of interpreting and relating*, the “ability to interpret a document or event from another culture, to explain it and

relate it to documents or events from one's own" (p. 52) is crucial in fostering students' awareness of linguistic and cultural differences, thereby developing their critical language awareness as well as their critical cultural awareness (Byram, 2012). Scaffolding activities in which students apply their *skills of discovery and interaction*, "the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (p. 52) is another important aspect of education for intercultural competence. In the foreign language classroom, students use their skills to *discover* in the target language in real time. This requires them to negotiate meaning, which also sustains language acquisition (Foster & Ohta, 2005; Long, 1983). In order for students to compare and contrast and to contemplate a topic from a variety of perspectives they need to be open and curious and ready "to suspend disbelief about other cultures and belief about one's own" (Byram, 1997, p. 50). This *attitude* dimension is also a crucial aspect of IH as we shall see in our later discussion under *Operationalizing IH through ICit*. Finally, if students acquire the knowledge and the skills and attitudes, this should lead to the "ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram, 1997, p. 53). This *critical cultural awareness* is at the center of intercultural competence and can be seen as a goal in all activities in education. Although developed for language teaching, it is important to note the transferability of this model of IComp which can also be taught in other subject areas (see Cardetti et al. 2015; Wagner et al. 2016; Cardetti et al. in press).

When IComp is pursued in language education, it is combined with the linguistic competences mentioned above and becomes ICC. The purpose of teaching ICC, in foreign/world languages is to enable students to become *intercultural speakers* or *mediators* (Byram, 2009; Wilkinson, 2012), and, when this is combined with ideas from citizenship education, the purpose becomes to enable students to engage in social action and be active as an intercultural speaker or mediator. In order to do so they must first learn to interpret and understand the cultural contexts of their interlocutors – whether native speakers or people using the language as a lingua franca – second, learn to interact with them accordingly, and third learn to act as mediators between two groups with mutually incom-

prehensible languages (and cultures). This is in part dependent on their understanding of the relationships between the two (or more) languages involved, their linguistic competences, and their critical language awareness (Fairclough, 1993, 2013).

Intercultural citizenship in foreign language education (Byram, 2008) is a development of the theory of the intercultural speaker and mediator and involves the preparation of students to act in a multicultural and international community which comprises more than one set of cultural values, beliefs, and behaviors. ICit consists of the components of ICC and adds the acquisition and implementation of skills of *active citizenship* or *political and civic engagement* (Barrett & Zani, 2015). This goes beyond ICC in that it requires students to apply what they learn in the classroom to intercultural interactions outside the classroom with people of another culture in another language. In essence, intercultural citizenship education involves:

- Causing/facilitating intercultural citizenship experience, which includes activities of working with others to achieve an agreed end;
- Analysis and reflection on the experience and on the possibility of further social and/or political activity;
- Thereby creating learning, that is cognitive, attitudinal, behavioral change in the individual;
- And a change in self-perception, in relationships with people of different social groups.

Intercultural citizenship is, furthermore, related to initiatives to teach languages (and other subjects) for social justice (Glynn, Wesely, & Waskell, 2014; Osborn, 2006), since students' development of *critical cultural awareness* as part of intercultural citizenship (Byram, 2008) goes hand in hand with their understanding of social justice issues. By fostering our students' curiosity and a questioning attitude, we help them pose important questions about the world in which they live. More importantly, we provide tools for learners to judge events critically, based on specific evidence, and to take *action in the world*, which means tools to promote peaceful resolutions for growing conflicts around the world, as we have shown in recent projects (for an overview see Byram, Golubeva, Han, & Wagner, 2016; Wagner, Perugini, & Byram, 2017). In developing such

projects further, we now see connections between education for ICit and educational applications of IH.

3 **INTELLECTUAL HUMILITY**

The conceptualization of IH draws on philosophical and psychological research literature on virtue epistemology, specifically the study of intellectual virtues that include IH. The definition and theoretical underpinnings of IH are still being developed and analyzed (see, e.g., Hazlett 2012; Kidd, 2016a; Whitcomb, Battaly, Baehr, & Howard-Snyder, 2017). According to Johnson et al. (2017), the current philosophical literature on IH can be separated into two different perspectives. One considers intellectual humility as one unified trait, while the other regards it as a collection of related traits. For example, on the one hand, Whitcomb et al. (2017) argue that intellectual humility consists in owning one's intellectual limitations. On the other hand, Tanesini (2016) discusses intellectual modesty and intellectual self-acceptance as the dimensions of IH and argues that IH is a cluster of different attitudes. However, in order to analyze the potential benefits of combining IH and ICit we use the following definition that comes from work of researchers at the University of Connecticut and is focused specifically on IH in public discourse:

Intellectual humility can be understood as involving the owning of one's cognitive limitations, a healthy recognition of one's intellectual debts to others, and low concern for intellectual domination and certain kinds of social status. It is closely allied with traits such as open-mindedness, a sense of one's fallibility, and being responsive to reasons. Philosophers from Locke to Rawls have seen these traits as being crucial to the kind of meaningful public deliberation that we associate with democracy. Such deliberation is rational: it responds to reasons, not force or manipulation ("What is intellectual humility," 2017, para. 1).

Research in the area of public discourse and deliberation looks into how IH (among other virtues) affects political and classroom discussions of controversial issues. Garcia and King (2016) explore patterns of thought

that hinder the quality of arguments in the classroom. They offer pedagogical approaches that foster IH (and other virtues) to support “genuine self-understanding, mutual understanding, and healthy civic discourse” (p. 219). In relation to this, one specific aspect that has received attention is the empathetic consideration of others’ perspectives to foster dialogue across disagreement. On the importance of empathy for productive conversations around differences, Johnson (2017) contends that one way to develop empathy is to be intellectually humble and to realize the gaps and limitations of our own experiences. Psychologists are also conducting studies that consider IH as a subdomain of general humility and relate it with negotiation of ideas. For example, Davis et al. have found that IH is associated with fair and inoffensive ways of negotiating (2016).

The link with education can be found, for example, in part of a compendium put together by Baehr (2016) on intellectual virtues and education dealing specifically with the role of IH in addressing educational concerns. In particular, Hazlett (2016) elaborates on the centrality of IH in education and Kidd (2016b) argues for the importance of finding ways to foster IH in the classroom.

IH development has also been linked to education that fosters critical thinking. In his extensive work on this, Paul made a crucial distinction between strong-sense and weak-sense critical thinkers (1990). The latter refers to critical thinking that is manipulative, selfish, and unethical. In contrast, Paul and Elder (2002) explain that the former strive to be fair-minded thinkers who consider the rights and needs of others who might hold differing points of view. Their presentation of the crucial components of critical thinking places IH at the core of good critical thinking practice, based on the notion that “[s]tudents who think critically routinely strive to apply intellectual humility. To develop intellectual humility, one must learn to actively distinguish what one knows from what one does not know” (Elder & Paul, 2012, p. 30). They formulated the following educational outcomes for IH (pp. 30–31):

1. Students demonstrate initial understanding of intellectual humility by stating, elaborating, and exemplifying the concept in numerous ways.

2. Students discover their own false beliefs, misconceptions, prejudices, illusions, and myths. They use this knowledge to gain better command of their minds.
3. Students suspend judgment about matters of which they are ignorant.
4. Students accurately distinguish what they understand about a subject from what they do not.
5. Students accurately articulate the extent of their ignorance.
6. Students avoid claiming to know what they have no defensible reason for claiming.
7. Students admit mistakes and change their views (when faced with reasoning superior to their own).
8. Students demonstrate awareness of and concern for the fact that they have been socially conditioned into the belief systems and worldview of their culture and nation (and naturally see their culture and nation as *correct* in its views). Students actively seek and carefully study the viewpoints of other cultures to gain new knowledge and insights.
9. Students demonstrate understanding of the importance of intellectual humility in thinking at a high level within any discipline and profession.

Thus, cultivating IH has an impact on two of today's crucial educational goals, namely, improving classroom discourse for productive conversations, and supporting critical thinking.

So far, we have shown how the two threads in our argument, namely theories of IH and theories of ICC and ICit, have developed independently of each other, with ICC and ICit perhaps more advanced in terms of operationalization in classrooms. In the following, we explore the relationships between the two, uncover the ways in which the theories presented thus far complement one another and show how this can be leveraged to enhance education for ICit and IH.

4 **MUTUAL ENRICHMENT OF EDUCATION FOR INTERCULTURAL CITIZENSHIP AND INTELLECTUAL HUMILITY**

4.1 **How can we operationalize IH by drawing from IComp, ICC, and ICit theories?**

As pointed out earlier, IH theory is evolving. As a consequence, operationalization and applications in the practice of education are less developed than those of ICit. In this section, we address our first research question regarding how ICit can be a locus of operationalizing IH through ICit education. For example, while both ICit and IH are concepts which are based on rationality and reasoning, the models of ICC and ICit include the operationalization of the dimension *attitudes* and *openness* and *curiosity*. In ICit this means that students are “willing to seek out or take up opportunities to engage with otherness in a relation of equality”, that they have an “interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one’s own and in other cultures and cultural practices”, and that they have a “willingness to question the values and presuppositions in cultural practices and products in one’s own environment” (Byram, 2008, p. 238), which correspond closely with points 3, 4 and 5 of Paul and Elder’s list above.

The pedagogical activities resulting from these particular aspects of ICC and ICit theory have been implemented successfully in a number of transnational collaborative projects (e.g., Byram et al. 2016) as well as in foreign language education projects in compulsory schooling in the US (e.g., Wagner et al. 2017). In the projects described in these publications students applied the knowledge, attitudes and skills that are part of ICC and ICit in a variety of contexts. For example, students in elementary and middle school in Connecticut, USA, became curious about, and then critically examined, various means of transportation in Puerto Rico (Perrugini, 2017), daily routines in Peru (Despoteris & Ananda, 2017), and houses around the world (Silvey & Gräfnitz, 2017). Examples of transnational projects reported in Byram et al. (2016) include middle school students in Denmark and Argentina applying their ICit knowledge, skills, and attitudes to collaboratively solve environmental problems (Porto, Daryai-Hansen, Arcuri, & Schifler, 2016), or university students in South Korea and the USA collaborating to discuss issues of language teaching

(Peck & Wagner, 2016). A retrospective analysis of those projects would show how elements of IH were being operationalized *avant la lettre* as we will show briefly below. At the same time such analysis would also show how the projects could have included concepts from IH enriching the focus on the objectives of ICit.

Additionally, the comparative element of ICit through which students are asked to interpret and relate information from another language and culture to their own language(s) and culture(s) requires them to take a step back and assume that they do not know everything they need to know. This entails discovering “their own false beliefs, misconceptions, prejudices, illusions and myths”, point 2 in Paul and Elder’s list above. In ICit, students are asked to “a) identify ethnocentric perspectives in a document or event and explain their origins, b) identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present, and c) mediate between conflicting interpretations of phenomena” (Byram, 2008, p. 239). By emphasizing these interpersonal skills related to interpreting and relating in the model of ICit, students acquire skills necessary to (further) develop their IH as described in points 6 and 7 of Paul and Elder’s list.

Another important part of the comparative orientation of the ICit model is comparing and contrasting rhetorical devices and meanings of apparently equivalent words and phrases in different languages; this is more than just being aware of what is an objective *fact* and what is not. In this sense, point 8 above is relevant but also needs refining to include *the viewpoints of other cultures and languages*. For example, abstract concepts such as *democracy* (English) have different connotations in the USA than *Demokratie* (German) in Germany, just as concrete terms such as colors are not the simple equivalents one might find in bilingual dictionaries; *brun* (French) is not the same as *brown* (English). Thus, in comparing and contrasting as required for ICit, students learn to regulate in this intellectually humble way. Additionally, when students discover that there are different interpretations and connotations of apparently equivalent words in two languages, such understanding requires and fosters tolerance of ambiguity *without taking offence, even when confronted with alternative viewpoints*. A monolingual project can only offer glimpses into this aspect of IH. In order for students to apply their sociolinguistic and discourse competence they need to have a certain awareness of their

knowledge of similarities and differences between sociolinguistic and discourse-related aspects of communication in different cultural contexts in their language. For example, in taking turns in a conversation, what might be felt to be *interrupting* by one participant from one sociolinguistic background, will be experienced as *normal engaged interaction* by a participant from another. Similarly, where we include pertinent information in a conversation (at the beginning or at the end) might differ in various cultural contexts (see Scollon, Scollon, & Jones, 2011). Learning that there is considerable ambiguity due to linguistic and cultural differences may cultivate a more questioning and open attitude in general.

Finally, and most importantly, we suggest that the action component of the ICit model shows the biggest promise for enriching the implementation of IH in education as well as for ICit pedagogy to be enriched by focusing on aspects of IH theories. In the action orientation in ICit, students are asked to a) elicit from an interlocutor the concepts, values of documents or events and develop an explanatory system susceptible of applications to other phenomena, b) identify significant references within and across cultures and elicit their significance and connotation, and c) take *action in the world* which means in their ‘here and now’, in their local and/or international environment as an extension of their work in the classroom (Rauschert & Byram, 2017). At the same time, the work on IH in public discourse offers a refinement for ICit teaching. In the projects we have developed in classrooms, students are often led to engage with the public, for example in presenting their analyses of social issues done in the classroom to people in their community (Byram, Perugini, & Wagner, 2013; Porto & Yulita, 2016). The work of IH scholars on public discourse in the classroom needs to be applied also to such *actions in the world*, and this takes us to the enrichment in the opposite direction.

4.2 **How can IH enrich ICit education?**

Turning now to our second research question, we shall in this section give an overview in the form of a table, of how indicators from ICit can be enriched by indicators from IH, and then use an example from a research and curriculum development project to show how this might impinge on practice.

As discussed before, ICit education is developed and already includes many indicators corresponding to IH. Perhaps the most important contribution of IH in ICit education could be a conscious and more articulated focus on the students' development and awareness of the importance of IH. While there are a number of studies investigating the effects of IH on attitudes and skills, such as negotiations skills (Davis et al., 2016), the emphasis here is on connections with attributes of IH and how they can enrich ICit education. The main points of this section are summarized in Tables 1 through 5. The tables show different IComp, ICC, and ICit indicators and corresponding IH indicators. Following each table, we offer suggestions for the foci of intentional educational experiences that leverage from these associations. Due to space limitations, elaborating on these suggestions is impossible; however, in the example we strive to provide significant details on particular ways in which IH can enrich ICit education.

Table 1: Overview of IH indicators that enrich ICit linguistic competences

Indicators: IComp, ICC, ICit	Associated IH Indicators
<i>linguistic competence</i>	"The humble person will seek to engage in regular disciplined argumentation with others to honor their recognition that good conduct requires the contributions of other people" (Kidd, 2016a, p. 401)
<i>sociolinguistic competence</i>	
<i>discourse competence</i>	"The intellectually humble is associated with being a fair negotiator of ideas, objective, and willing to submit to a process for evaluating assumptions and limitations in one's ideas to correct for biases" (Davis et al., 2016, p. 3)

Note. IComp, ICC (Byram, 1997), ICit (Byram, 2008).

4.2.1 Suggested foci for enrichment opportunities

To foster the linguistic aspects of intercultural communicative competence, educators can purposefully craft opportunities for students to use linguistic and communicative skills to engage in conversations with others who hold ideas that differ from their own. It will be important to provide students with specific scaffolding, for example to differentiate their own opinions from *facts*, they use phrases such as *in my opinion, I believe,*

etc., and to practice *empathy by analogy* to encourage dialogue (Johnson, 2017). Another skill students can learn in this context is to evaluate their own assumptions and those of others in fair-minded ways. In order to be able to do so in a language that is not their L1 they need to acquire communicative tools to intentionally seek or ask for sources that support their ideas, possible limitations of information, sources, etc. and potential biases they or their informants might hold.

Table 2: Overview of IH indicators that enrich ICit knowledge and attitudes dimensions

Indicators: IComp, ICC, ICit	Associated IH Indicators
<i>knowledge</i>	IH Outcome 5 (Elder & Paul, 2012, p. 30) (see above) Those high in IH may readily put themselves in situations that challenge their thinking, including challenging dialogs that require high cognitive effort (Davis et al., 2016)
<i>attitudes</i>	IH appears to predict openness to experiencing different ideas and greater capacity to tolerate disagreement (Davis et al., 2016) The intellectually humble is aware of “the rights and needs of others who might hold differing points of view” (Paul & Elder, 2002, p. 40)

Note. IComp, ICC (Byram, 1997), ICit (Byram, 2008).

4.2.2 Suggested foci for enrichment opportunities

The knowledge dimension of ICit can be enriched with learning activities that allow students to challenge their own knowledge and that of others (Elder & Paul, 2012). Educators need to purposefully incorporate opportunities for students to productively criticize the extent of their knowledge of a certain topic and identify missing perspectives or gaps (Davis et al., 2016). These experiences should involve students doing this on their own as well as with their peers since such exposure has the potential to promote knowledge growth at individual and group levels.

To support the development of intercultural communicative competence skills, it would be important that educators intentionally expose students to ideas that differ from their own, providing opportunities to ease anxiety and/or overcome resistance to exploring contentious or sen-

sitive topics and develop a capacity for dealing with disagreement (Davis et al., 2016). Students need opportunities to become aware of their tendencies to prejudge and have biases towards views different from their own, and to be able to recognize the rights and needs of those whose perspectives might rival their own (Paul & Elder, 2002). Students should be guided to reflect on how those tendencies affect their learning processes and ways these can be handled positively.

Table 3: Overview of IH indicators that enrich ICit skills

Indicators: <i>IComp</i> , <i>ICC</i> , <i>ICit</i>	Associated IH Indicators
<i>skills of interpreting and relating</i>	IH Outcome 4 (Elder & Paul, 2012, p. 30) (see above) “People who are high in intellectual humility are attentive to limitations in the evidence for their beliefs and are aware that their ability to obtain and evaluate relevant information is limited” (Deffler, Leary, & Hoyle, 2016, p. 255)
<i>skills of discovery and interaction</i>	IH Outcome 2 (Elder & Paul, 2012, p. 30) “People high in intellectual humility are higher in epistemic curiosity, openness, and need for cognition, characteristics that are associated with the motivation to seek information and think deeply about topics. Such an epistemic approach should expose intellectually humble people to information that demonstrates the complexity and ambiguity of many issues and encourage them to question the veracity of their beliefs” (Deffler et al., 2016, p. 255)

Note. *IComp*, *ICC* (Byram, 1997), *ICit* (Byram, 2008).

4.2.3 *Suggested foci for enrichment opportunities*

Students’ *ICit* skills of interpreting and relating can be strengthened through IH by creating opportunities that encourage them to disentangle what is clear and what still needs further exploration (Elder & Paul, 2012). Learning activities should call for students to recognize and identify the risks in finding and assessing information (Deffler et al. 2016). With this understanding, students should be further encouraged to reflect on how these considerations impact their ability to interpret and relate the topic at hand.

Building on these considerations, educators can foster the skills of discovery and interaction by helping students to evaluate their knowledge limitations (Elder & Paul, 2012) to recognize how weaknesses that stem from biases and prejudices etc. affect the quality of a product, and by motivating them to seek further information (Deffler et al., 2016). Students should be led to identify potential weaknesses in their work and that of others. Here again, students should be encouraged to reflect on how this impacts their ability to make new discoveries and/or interactions.

Table 4: Overview of IH indicators that enrich ICit critical cultural awareness

Indicators: <i>IComp</i> , <i>ICC</i> , <i>ICit</i>	Associated IH Indicators
<i>critical cultural awareness</i>	IH appears to predict one's preference to sharpen the quality of ideas and base decisions on empirical information or reasoning rather than intuition (Davis et al., 2016) "A critical thinker does not blindly accept what he or she thinks or believes but cannot prove as true. A critical thinker realizes how easily we confuse intuitions and prejudices. Critical thinkers may follow their inner sense that something is so, but only with a healthy sense of intellectual humility" (Paul & Elder, 2002, p. 390)

Note. *IComp*, *ICC* (Byram, 1997), *ICit* (Byram, 2008).

4.2.4 Suggested foci for enrichment opportunities

In supporting critical cultural awareness, educators can help students by offering opportunities to identify potentially unfounded *intuitions* used as evidence in support of arguments and to reflect on how these intuitions affect the quality of the work at hand (Davis et al., 2016). These experiences should involve students in thinking critically about their own intuitions as well as those of their peers, and using this to revise work that may contain sub-optimal treatment of evidence, to sharpen the quality of ideas and/or to acknowledge places in their work where there might be potential for improvement.

Table 5: Overview of IH indicators that enrich ICit action component

Indicators: IComp, ICC, ICit	Associated IH Indicators
<i>ICit sample indicators with action orientation: grasp and take seriously the opinions and arguments of others, accord personal recognition to people of other opinions, put oneself in the situation of others, accept criticism, listen</i>	<p>IH Outcome 8 (Elder & Paul, 2012, p. 30)</p> <p>The IH person considers standpoints other than their own, extend and apply their knowledge with strong reasons and supports for their claims that are informed by thoughtful questions (Baehr, 2013)</p> <p>Coming full circle with IH means “[w]e also must be motivated by an intellectual sense of justice. We must recognize an intellectual responsibility to be fair to views we oppose. We must feel obliged to hear them in their strongest form to ensure that we are not condemning them out of ignorance or bias on our part” (Paul & Elder, 2002, p. 56)</p> <p>“society accepts among its social practices any form of slavery, torture, sexism, racism, persecution, murder, assault, rape, fraud, deceit, or intimidation, it is subject to ethical criticism. The question ceases to be one of social preference and relativity” (Paul & Elder, 2002, p. 264)</p>

Note. IComp, ICC (Byram, 1997), ICit (Byram, 2008).

4.2.5 Suggested foci for enrichment opportunities

Educators can reinforce the action component of ICit by helping their students become ambassadors of intellectually humble intercultural discourse on issues that affect the public good. This can be achieved by creating tasks that lead students to demonstrate awareness of and concern for the impact that their culture may have on their beliefs and actions (Elder & Paul, 2012) and to carefully consider the viewpoints of other cultures (Baehr, 2013). They should be encouraged to incorporate these thoughtfully into projects for taking action in the world and exhibit intellectual humbleness in their products (written and oral) when enacting their action projects for their school community, as well as other communities.

To illustrate how IH might refine the ways in which ICit is taught, we turn to a project in which university students in Argentina and England worked, through telecollaboration, to analyze an historical event – the war between Britain and Argentina about the Malvinas/Falkland Islands – and to become involved in *action in the world* (Porto & Yulita, 2016).

The project consisted in students first working together to establish the two differing national perspectives on the event, and then through comparison and analysis taking up a critical perspective from an *international* viewpoint, and finally planning and carrying out actions in their societies which presented this new international and critical perspective to other people in their communities.

The teachers based their work, inter alia, on Byram's (2008) model of ICit with particular reference to *critical cultural awareness* as defined above, and used this as a basis for evaluating their students' activities in the classroom and beyond. Had this been augmented by referring to IH theory and the definition juxtaposed with critical cultural awareness as in Table 1, the teachers would have been able to look for specific evidence corresponding to this indicator, and would thereby have gained a more nuanced analysis of students' responses whether in terms of what they said or in terms of how they acted.

4.3 **What is the role of foreign/world language education in fostering IH education?**

Finally, addressing our third research question, the investigation of the connections between theories of IH and ICC highlight the special status of foreign language education in our students' acquiring critical thinking skills as part of their development of IH. As discussed above (section 4.1), a linguistic analytical perspective can bring more depth to IH through the comparison of languages. The comparative orientation regarding rhetorical devices and language in general is a key element of the way in which language education relates to education for IH. A close attention to language per se and a comparative analysis of the way assertions and arguments are made in two or more languages introduces the critical awareness which is fundamental to the teaching of openness and curiosity, which are dispositions crucial to IH. We therefore believe that intercultural and linguistic comparisons support the goals of IH education through a thoughtful and systematic approach. It is with foreign/world language education that the action orientation of ICit is ultimately enacted, as a medium to question the interconnections of these comparisons, as the agency to deepen understanding of issues and develop action plans, and as the means to bring those plans to fruition. IH attitudes

and dispositions contribute to accomplishing this successfully and, when that is the case, it is through foreign/world language education that IH development is supported.

Furthermore, there is now convincing evidence of connections between being bilingual and the development of cognitive skills (Marian & Shook, 2012). Additionally, in the aging population, the use of more than one language has been linked to a reduced risk of developing dementia (e.g., Bialystok, Craik, & Freedman, 2007). These cognitive gains are supported by findings in neuroscience where studies have found positive effects of bilingualism on the structure of the brain as well as in neuronal activation (Marian & Shook, 2012). Based on our empirical work and the argument presented in this chapter, we believe that the study of connections between IH in combination with foreign language education can offer additional explanations for the potential effects of foreign languages on cognitive development. In other words, specific approaches to foreign language education proposed here can support and enhance students' IH and their critical thinking skills, and this might pave the way for research on the relationship between IH and bilingualism and language learning.

5 CONCLUSION AND FUTURE DIRECTIONS

Based on our empirical work in projects mentioned earlier and the argument developed here, we have demonstrated that there is considerable overlap between the theories of IH and ICit (which includes IComp and ICC). We have also shown how combining aspects of both theories can strengthen and enrich the implementation of ICit pedagogy in education. This can happen by strengthening overlapping concepts or adding components from IH into the different dimensions of ICC. We have also shown how ICit can operationalize theories of IH, which is still in the process of theoretical refinement. ICC/ICit can offer a pedagogy which is competence-based and which can make IH accessible and feasible for teachers in schools and other educational institutions. It can do so by creating a model of ICit/IH for pedagogical purposes.

The combination of teaching (foreign) languages for intercultural citizenship with insights from IH invites future research focused on another important comparison. Content and *Language Integrated Learning in Bilingual and Multilingual Education* (CLIL) as it is called in the European context is comparable to *Content-based Instruction* (CBI) in the US context in that both approaches foster learning objectives related to content as well as to proficiency in the target language. If the content is intercultural citizenship (which can be based on any problem and topic teachers or students choose to address) students can attain proficiency in the target language while developing the skills necessary to engage in intercultural public discourse, which we have argued above should be infused with the principles of IH.

A second opportunity for future research is in furthering the connection from foreign language education – refined in its aims with input from IH – to *intercultural service learning* (Rauschert & Byram, 2017) where there is explicit and deliberate creation of cooperation for students with non-governmental agencies in dealing with real world problems, particularly those where linguistic and intercultural (communicative) competence are a necessary tool for success. As we emphasized in the introduction, there are clear demands in the contemporary world for initiatives not only by politicians but above all by active citizens. Combining ICit and IH education, language proficiency, critical cultural awareness, and critical language awareness, we can prepare our students to go out into the community and to apply their intercultural competence right now which is urgently needed.

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