

**Intercultural Communicative Competence in Teacher Education:
Cultural Simulation Insights from Hawai‘i**

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Abstract

This article discusses how cultural simulations promote teacher candidate cultural competence. The case study uses intercultural communicative competence to examine written reflections and focus group interviews of 21 undergraduate teacher candidates in Hawai‘i who engaged in cultural simulation visits on the island of O‘ahu. Findings reveal that cultural simulations allowed teacher candidates to develop intercultural competency in knowledge, know-how, and being. Implications include how cultural simulations may promote teacher candidates’ intercultural competence and offer recommendations on how teacher educators may consist of cultural simulations in multicultural teacher education.

Keywords: cultural simulation, intercultural communicative competence, Hawai‘i, multicultural teacher education, teacher preparation program

Multicultural teacher education (MTE) is a critical component of teacher preparation. The National Association for Multicultural Education (2019), states that teacher candidates (TCs) need to be “culturally competent... to the greatest extent possible racially, culturally, and linguistically diverse...multiculturally literate and capable of including and embracing families and communities to create an environment that is supportive of multiple perspectives, experiences, and democracy” (para. 5). Additionally, the Teaching English to Speakers of Other Languages (TESOL) standards 2a (2019), explains that teachers need to demonstrate knowledge of how dynamic academic, personal, familial, cultural, and social contexts, including sociopolitical factors, impact the education of students. A large corpus of literature details the criticality of MTE in teacher preparation years (Banks 2019; Banks & Banks 2016; Gay, 2018; Gorski, 2009; 2016). MTE literature recommends TCs be exposed to a plethora of diverse classroom-based field experiences coupled with extensive opportunities to design and enact instruction for culturally and linguistically diverse (CLD) students. While the benefits of clinically-rich, diverse, classroom-based, field experiences are well documented, descriptions of the strategies teacher educators should use to teach TCs about multiculturalism are lacking, or, as explained by Gorski (2016), strategies for engaging TCs in multicultural education topics are “a never-ending process” (p. 142). More often than not, MTE is introduced to TCs in ‘one-shot’ courses even though research reveals that one-shot courses do little to equip TC with cultural competence.

The success of MTE depends on teacher educators’ knowledge of culture and diversity, and whether or not teacher educators embed cultural activities into lessons provided to TCs (Keengwe, 2010). “Conservative” approaches on MTE are used to prepare TCs for “teaching to the Other”, or to show TCs how to support marginalized students in the classroom. The more desirable “liberal” and “critical” approach on MTE equips TCs with the knowledge and skills they need to be multicultural “agents of change” to counter hegemonic teaching in their schools (Gorski, 2012). Despite the large body of research supporting liberal, critical approaches on MTE, empirical research has yet to describe strategies and assignments teacher educators may use in MTE to prepare TCs for working with CLD students. Our research aims to fill a gap in the literature and will offer a description of cultural simulations, a practical strategy, teacher educators may use for MTE.

Literature Review

Cultural competence is the ability a teacher has to successfully teach to students from a culture or cultures that differ from their own (National Educational Association, 2019). Cultural competence does not occur in a single day, by reading a textbook, or taking a course; it occurs over time. Researchers examine teachers’ cultural competence by looking for characteristics of culturally responsive teaching (Gay, 2018). Culturally responsive teaching occurs when a teacher uses the cultural characteristics, experiences, and perspectives of CLD students as a conduit for teaching them more effectively. Some culturally responsive teaching characteristics include student-centered instruction, communicating high expectations, and having positive perspectives and interactions with parents and families. To enact culturally responsive teaching, TCs need more than surface-level knowledge about cultural diversity beyond awareness and respect for different ethnic groups.

Culturally and Linguistically Diverse (CLD) Students

Culturally and linguistically diverse (CLD) students come from a home environment where a language other than English is spoken, whose cultural values or backgrounds differ from the

mainstream, majoritarian culture (Lucas & Villegas, 2013). Learning how to work with and teach CLD students is an integral component of teacher preparation. Teacher education scholars recommend that TCs receive opportunities to observe, design, and enact instruction for CLD students while working in diverse, clinically-rich, classroom field experiences (Banks, 2019; Banks & Banks, 2016), albeit most teacher candidates in the United States complete classroom field experiences in English-only classrooms. Other empirical research reveals that clinically-rich, diverse, classroom field experiences are not enough to equip TCs with the cultural competence needed to work effectively with CLD students (Lucas, 2011; Lucas & Villegas 2013; Gay 2018). More empirical research is necessary to describe practical applications on how TCs work with CLD students to develop cultural competence.

Culture, Multiculturalism, and Cultural Competence

Culture is the set of concepts, identities, representations, attitudes, values, symbols, styles, rules, patterns, and power relations found in the praxis of particular social communities (Deardorff, 2009). One of the challenges related to the application of culture in MTE is that the notion of “culture” is often only associated with ethnic origin issues. For example, MTE literature defines “culture” alongside “multiculturalism”, and “cultural competence”, as terms that are different but synonymous (Holm & Zilliacus, 2009). Thus, culture is extremely difficult to define because it includes the individual, society, action, communications, and interactions.

Multiculturalism refers to a group’s features, such as ethnic, linguistic, socioeconomic, religious backgrounds, and positions (Deardorff, 2009). Multiculturalism is often conceptualized as an all-inclusive term in the literature. Wyatt (2017) explained “multicultural literature tends to send the message that ‘we are all the same/ we are all different’ with the aim of convincing teachers of our similarities, while this may be promoting the colorblindness that teacher education programs try so hard to undo” (p.105). Consequently, teacher preparation programs (TPPs) struggle to find ways to instruct and sensitize TCs about the present challenges in our multicultural society. To compensate, many TPPs incorporate stand-alone MTE courses (Gorski, 2009). MTE centers on raising teachers’ awareness about individual differences and how they enhance or hinder the ways teachers and students interact (Keengwe, 2010). A challenge with MTE is that courses across TPPs are not uniform and depend on teacher educators’ multicultural knowledge.

Cultural competence is defined as a teacher’s cultural awareness. It includes teachers’ cultural identities, views about differences, and the ability a teacher has to learn and build on the varying cultural and community norms of their students and their families (National Education Association, 2019). TCs need to develop cultural competence to communicate effectively with student cultures that differ from their own (Banks, 2019). Teachers who build the capacity to communicate effectively with students and their families can successfully work with the races, cultures, and languages represented in their classrooms (Keengwe, 2010). Teachers with a high level of cultural competence have an ability to integrate and translate knowledge about students’ cultures into attitudes, practices, and standards to increase the quality of classroom instruction and improve student outcomes.

The difference between multiculturalism and cultural competence is highlighted in MTE literature with the “culture iceberg” (Lázár et al., 2007). The culture iceberg makes a distinction between “Big C” (multiculturalism) and “little c” (cultural competence) culture. Big C culture includes visible components such as holidays, foods, art, and popular culture. When experiencing or learning about a new culture for the first time, Big C culture is what one

discovers first as it is the most overt. In sharp contrast, little c culture is more covert because it is associated with a specific region, group of people, or language. Examples of little c culture include cultural norms, behaviors, and communication styles. Little c culture cannot be seen with the naked eye. TCs need to be led and prompted in discussions of little c culture to become more aware of and practice how little c culture has implications on CLD curriculum, instruction, and the school community.

Cultural Simulations

A cultural simulation “is an instructional technique that attempts to recreate certain aspects of reality for the purpose of gaining information, clarity, values, understanding other cultures, or developing a skill (Cruz & Patterson, 2005, p. 43). Cultural simulations utilize kinesthetic and affective modes of learning to sensitize teachers to diversity issues through analysis and reflecting on experiential learning. Cultural simulations may include one or more of the following: cross-cultural community-based learning experience in another cultural context; explicit teaching about explorations and reflections on a specific culture while observing, or working in that particular setting; and structured field experience in a formal or informal educational setting (Cruz & Patterson, 2005, Ference, 2006; Smolcic & Katunich, 2017). Most importantly, a cultural simulation should culminate with opportunities for TC to reflect upon and analyze their experience. A reflective debrief should take place after the cultural simulation to provide teachers with opportunities to make conceptual understandings of culture in a safe and friendly environment. The debrief is also space where teacher educators may sort out any conceptual misunderstandings and encourage critical thinking using a “Pedagogy of Discomfort” (Zembylas & Papamichael, 2017) to ask TCs reflective questions about race, gender, class, and sexual orientation to reflect on personally-held ideological values and beliefs. Reflection is a powerful tool to analyze a teacher’s understanding of culture and their experiences working with CLD students (Hahl & Löfström, 2016). Reflective practice provides a mechanism for teachers to address, reconsider, or change negatively held assumptions or attitudes about working with CLD students (Wyatt, 2017).

Teacher educators who wish to use cultural simulations as an MTE strategy must engage in time-consuming preparations before, during, and after cultural visits. Before the cultural simulation, TCs should participate in a pre-trip to learn essential concepts to understand and fully- immerse themselves in the experience. (Cruz & Patterson, 2005). A pre-trip seminar may use multimodal methods (e.g., readings, videos, guest speakers) when introducing a target culture. During the simulation, TCs may receive guided questions to engage in activities, interact with the docent or with each other. After the simulation, teachers may reflect orally or write about their experience, feelings, and how the-simulation provided any new understanding. In addition to careful planning, teacher educators should participate in the cultural simulation before introducing the experience to teachers (Cruz & Patterson, 2005). Teacher educators need to be readily available to support a teacher who may exhibit strong emotional feelings resulting from participating in a cultural simulation.

Hawai‘i: The “Super-Diverse”

Hawai‘i has a “super-diverse” culture (Wyatt, 2017) that differs from the United States (US) mainland, where the majority of teachers are White, middle-class females. The US Census Bureau (2018) indicates that Hawai‘i’s population is comprised of Asian (37.8%), Whites (25.7%), individuals who identify as being of two or more races (23.8%), Native Hawaiian (10.2%) and Hispanic (10.5%). Hawaii’s unique cultural makeup is evident in the public-school system, where most, if not all, classrooms include CLD students. A prospective teacher enrolled in a TPP in Hawai‘i will have exposure to the classroom field experiences needed to

develop a keen understanding of Big C culture. Due to varying levels of comfort and experiences teaching MTE, not all Hawai'i teacher educators will teach TC about multiculturalism in the same way. In addition, high levels of diversity are considered commonplace in Hawai'i. Therefore, most may perceive Hawaiian culture as a normal part of social life and not as something unique that TCs need explicit instruction on to develop little c cultural competence (Wyatt, 2017). As a result, there is growing pressure for Hawai'i teacher educators to provide TCs with ongoing exposure to authentic, real-life, cultural experiences that mimic everyday societal occurrences (Hawai'i Department of Education, 2019). To date, the majority of empirical research on the use of culture for teacher education in Hawai'i comes from work with in-service teachers. Very little is known about how teacher educators should work to develop TCs' cultural competence in TPP.

Conceptual Framework and Research Question

Byram's (1997) model of Intercultural Communicative Competence (ICC) was initially developed to serve foreign language education contexts. ICC is described as an "umbrella term" that includes cognitive, affective and behavioral components, and is often used to examine a teacher's cultural awareness (Brunsmeier, 2017), or how one's appreciation of cultural norms influence one's thoughts and behaviors (Munezane, 2015). ICC centers on the "development of the learner" to focus on three factors of intercultural communication: knowledge, know-how, and being. Knowledge includes one's knowledge about their own and other cultures. Know-how is divided into skills of interpreting and relating to examine how one makes sense of written or spoken text, or skills of discovery or interpretation to study how individuals interact with other people or sources to increase their understanding of other cultures. Being centers on attitudes, beliefs, motivations, values, cognitive styles, and personalities contributing to one's identity.

Due to an increase in cultural globalization, researchers often use Byram's model to examine culturally diverse contexts or strategies in a TPP. Xu et al. (2017) used ICC to investigate the intercultural competence a multicultural graduate-level special education course. Durham (2018) used ICC to examine how one teacher socially and academically assisted elementary students. Leh et al. (2015) used ICC to examine how teachers in two different countries communicated via an online intercultural exchange (OIE). Byram's (1997) ICC model is useful to study how MTE is disseminated to TCs in a TPP course because teachers are mediators and facilitators of their students' intercultural learning processes. Generally, it is up to the teacher to put ICC into practice (Brunsmeier, 2017; Leh et al., 2015).

While ICC is a potential conceptual framework to examine culturally diverse contexts and TPPs, in a recent critical discussion of Byram's work, Hoff (2014) notes that the ICC model emphasizes harmony and mutual understanding, while underplaying the potential benefits that feelings of conflict and disagreement may have for promoting profound discourses between the "Self" and "Other." More empirical research is needed to shed light on how teacher educators may use ICC to develop TCs' cultural competence, or as Brunsmeier (2017) notes, "hardly any practical suggestions for initiating ICC exist" (p. 144). This study examines the impact cultural simulations had in facilitating ICC development amongst a group of TCs in Hawai'i. The research question is, in what ways did cultural simulations promote ICC in undergraduate TCs in Hawai'i?

Methodology

This research was designed as an intrinsic case study (Stake, 2008). The authors are TPP faculty members interested in learning how cultural simulations influence TCs' ICC. Stake (2008) posited case studies “pull attention to both the ordinary experience and also to the disciplines of knowledge” (p. 448). Since the authors had direct contact with participants, this qualitative approach offered opportunities to collect multiple sources of data in a natural setting (Creswell & Creswell, 2018; Stake 2006) and to apply an inductive and deductive analysis leading to descriptive results (Creswell & Creswell, 2018; Stake, 2008). Moreover, Creswell and Creswell (2018) justified reflexivity values on how the researchers' background “may shape the direction of the study” (p. 182). With these attributes in mind, the researchers studied the phenomenon for 16-weeks.

Participants

Twenty-one TCs in the second semester of the TPP were participants. Thirteen TCs were born and raised in Hawai'i, and eight were born and raised on the U.S. mainland. Unlike other TPPs where White-Caucasian students are the majority (Sleeter, 2001), the TCs in this study represented various cultural backgrounds as shown in Figure 1. Nineteen participants were female, and two were male. At the time, study participants were pursuing a Bachelor of Education (B.Ed.) degree, and six were earning a dual license in multilingual learning. Approval to conduct this study was provided by the Institutional Review Board, and all study participants gave informed consent.

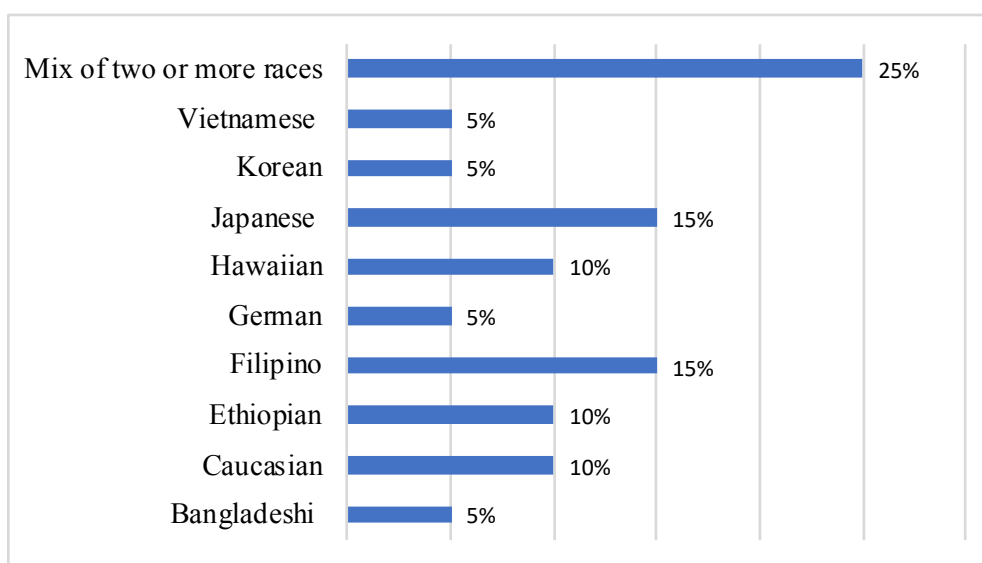


Figure 1. The ethnic diversity of the 21 participants.

Procedure

Three cultural simulations were scheduled to teach little c. To select cultural immersion venues, we turned to MTE literature (Sharma et al., 2012) where cultural immersion activities are described as informal contexts that “disorient” TCs and provide opportunities for TCs to engage in discussions on race, class, and gender issues. We used three local cultural simulation sites as informal learning contexts to develop TCs' understandings of cultural differences. The venues were selected based on the ethnic makeup of Hawaii's public-school students, participants (TCs), and venue availability within the academic semester. We also selected sites highlighting various cultural components, such as rituals, ancestral history, and religious

practices. The authors also requested the venue host to replicate activities as if the participants were elementary students. The venue host provided a guided tour, shared in-depth historical knowledge, and led activities. The simulations occurred at the Japanese Tea House, Hawai'i Plantation Village, and Byodo-In Temple.

1. The Japanese Tea House is located in Honolulu, on the same university campus where the authors work. The tea house is a part of the Center for Japanese Studies (CJS), where faculty deliver instruction and conduct traditional Japanese tea ceremonies in Japanese with English translations. During the cultural simulation, TCs engaged in a traditional Japanese tea ceremony, drank ceremonial grade matcha tea, and ate "higashi", dry Japanese sweets. They also learned cultural protocols such as entering the tea house, bowing, showing appreciation for the tea ceremony host, understanding the purpose for different tea utensils, and replicating tea-drinking motions such as turning, admiring, drinking from the tea bowl.
2. The Hawai'i Plantation Village (HPV) is located in Waipahu, a suburban town outside of Honolulu. The Hawai'i Plantation Village is an outdoor museum consisting of restored buildings and replicas of life on the sugar plantation during the 1900s in Hawai'i. At HPV, TCs learned how immigrants from Portugal, Japan, Puerto Rico, China, Korea, Japan, Philippines, Polynesia, and Okinawa adjusted to life in Hawai'i during the sugar plantation era. They visited replicas of homes, touched artifacts, learned about clothing, and understood how immigrants utilize natural and commercial resources to survive financially. In addition, TCs engaged in cultural simulations such as playing the Japanese taiko drums, learning the Chinese ribbon dance, challenging each other in the Filipino game of "sungka" (mancala), and making spinning tops using bottle caps and kukui nuts.
3. The Byodo-In Temple is located in Kaneohe, a suburban town outside of Honolulu. The Byodo-In Temple is a non-denominational site with no monastic community or active congregation. Recently, the temple commemorated the 100th anniversary of the first Japanese immigrants in Hawai'i. TCs visited the temple and walked through a mortuary to see how Buddhists revere the dead and the after-life, learned about and practiced meditation, gained information about the large 18-foot statue of the Lotus Buddha, and engaged in watercolor activities.

Data Collection

Data methods included written reflection and focus group interviews. Each method was rooted in a cultural simulation allowing data to be collected before, during, or after the trip, a similar approach used by Cruz & Patterson (2005). Written reflections were submitted electronically on a virtual class discussion board. According to Merriam (2009), written accounts serve as reliable data sources as each individual determines what is important. The researchers designed prompts related to cultural topics, terminology, or social norms, specifically for each simulation.

Focus groups were conducted at the end of each cultural simulation in a quiet location. Each group included 6-7 members and lasted about 45 minutes. Literature supports the use of focus groups as a method in discussing specific topics from different points of view (Merriam, 2009). The researchers designed prompts to facilitate TC reflection of their experience at the cultural simulation site. All focus group interviews were audio-recorded and transcribed as they were collected.

Data Analysis

Two phases of data analysis were conducted to examine written reflections and focus group interview transcripts. An in-depth analysis using inductive and deductive processes were applied (Creswell & Creswell, 2018; Merriam, 2009; Stake, 2008). In the first round, data were chunked using structural codes (Saldaña, 2013), reflecting the three sub-dimensions of ICC (knowledge, know-how, and being). The researchers read through the reflections and focus group interviews independently and applied descriptive codes (Saldaña, 2013) to identify main ideas. Then, descriptive codes and definitions were shared, and a codebook was created. The codebook assisted with achieving intercoder reliability (Campbell et al., 2013). The first round of data analysis resulted in 58 combined descriptive codes and aggregated according to one of the three sub-dimensions of ICC: knowledge, know-how, or being.

In the second round, the researchers independently (re)read and (re)coded the data using the codebook as a guide. Coding discrepancies were discussed and resolved until 95% intercoder reliability was reached (Campbell et al., 2013; Creswell & Creswell, 2018). Next, each descriptive code was tallied, and the two frequently used codes in each ICC dimension were labeled as “dominant” to the study findings. Those less frequently used were identified as outliers and reexamined to determine if any new insights could be combined with a dominant descriptive code. For example, when analyzing the descriptive codes of “ignorance” (lack of knowledge or training) and “bias” (the act of being unfair, hurtful or discriminatory), both codes appeared in the “knowledge” and “being” sub-dimensions of ICC. The code “bias” was kept because the data revealed an intentional act, and all “ignorance” codes were moved to the knowledge sub-dimension. Lastly, axial coding (Saldaña, 2013) was utilized to form a taxonomy where each ICC sub-dimension is linked to dominant sub-themes (Table 1).

Table 1. Axial coding allowed themes to emerge in each ICC domain.

| Knowledge | Know-how | Being |
|--------------------------------|--|----------------|
| Awareness Cultural Practice | Classroom Strategy Language Awareness | Values Bias |

Findings

Study findings are rooted in Byram’s (1997) ICC framework, whereby knowledge, know-how, and being are used as themes to discuss new understandings gleaned from the data. The data revealed that cultural simulations allowed TCs to develop ICC.

Knowledge

Knowledge refers to a prospective teacher’s intercultural awareness. TCs developed keen awareness about the different cultural practices inherent to Hawai‘i as they began to notice cultural similarities and differences between the different ethnic groups in their target communities (e.g., Japanese versus Filipino culture). The knowledge sub-dimension included instances where TC shared a more in-depth or new awareness of culture or personally experienced cultural practice (Table 1).

Awareness. Awareness brought on new meaning or clarity to TCs' understandings of the various ethnic groups in Hawai'i. One teacher candidate explained,

The Hawaiian Plantation Village taught me that people of different backgrounds could live coherently together.

Another candidate made a connection between Hawai'i and her Ethiopian (target community), noticing similar storytelling traditions:

I remember one of the videos that we had to watch for the Hawaiian Plantation Village stated that so much of history is storytelling, especially in the Hawaiian culture. I think storytelling is important. My Ethiopian parents tell me stories about my culture, and I want to do the same for the next generation.

Cultural simulations provide a way for TCs to explore how different ethnic groups in Hawai'i compared or contrasted with the cultures they were familiar with or exposed to when working in their field experience classrooms.

Cultural practices. Cultural simulations created a safe space where TCs discussed the cultural practices they engaged in with others. For some TCs, discussions on cultural practices centered on food traditions.

One type of food that we eat in my Japanese culture is a New Year's food called "mochi." Mochi is eaten to promote "stickiness," or familial bonds, within the family.

Traditionally, my mom prepares vegetarian food for the Lunar New Year. It is thought to be good luck in my Chinese culture if you can eat vegetarian dishes for 24 to 48 hours.

In Ethiopia, our traditional dish is called "injera," which is a round spongy like bread, and on top of that goes the different sauces. You eat injera with your hands and scoop the food onto the injera. It is almost like curry. This food is usually prepared by the oldest woman in the household, so if you are the eldest, it is your responsibility to cook and take care of everyone.

Cultural simulations led TCs to become more aware of various cultural practices to understand how others' family traditions compared or differed from their own.

Know-How

Know-how included instances where TCs shared experiences where they were able to function linguistically across different cultural contexts. As TCs learned how to function linguistically in different cultural contexts, they began to consider ideas for new classroom strategies and ways to use CLD students' native languages for instructional purposes.

Classroom strategy. TCs reflected on classroom strategies that they wanted to implement and expressed the importance of incorporating their knowledge of students' cultures for instruction. One candidate explained,

you can be accepting of other cultures but sometimes in the classroom if you actually know [students' cultures] ...it builds that much more connection with the student and those cultural connections are what make student instruction meaningful and successful.

Another candidate critically recalled a conversation she had with her mom and an educator, about how she neglected to infuse her knowledge of students' cultures in her lesson:

I told my mom about my lesson and the story I used to teach the students about conflict and resolution, and she [my mom] asked me why did you choose Greek mythology when you could have used Hawaiian legends? I was wrong in choosing to use legends that provided no cultural connections to my students.

Cultural simulations made TCs more cognizant about how students' cultures were being used or not being used in their instruction.

Language awareness. The language awareness sub-theme encompassed instances where TCs shared new understandings or clarity on how students' native languages may be used for instructional purposes. One TC described how her intentions to support CLD students resulted in insensitivity:

I had confused the language of Japanese and Korean and misused them. I was insensitive to assume that I could use the language appropriately and mistook them for being the same. In my teaching, I improved by learning more about the languages and learning more about the proper context of certain phrases and more nuances and differences between the two languages.

Another TC shared how important she felt it was to allow students to use their native languages for instructional purposes:

...she [student] was like, "I can't remember the word that everyone's using, I can't remember it..." I said, oh, you can just say it in Tagalog, and I will translate it for you. She [the student] told me the word in Tagalog, and it came up on "Google Translate." That was a really good experience for me. I know I code switch a lot. For instance, I might be thinking about something in Japanese, and it's not coming out in English, so I'm struggling, trying to verbalize what I want to say in English even though it's in my head in Japanese.

In another example, a TC reflected on how her knowledge of students' native languages allowed her to understand students' and their families better:

I would hear them [my students] lingering around the classroom door and talking to each other in different languages, and I thought that was really cool. They come from the classroom all day talking English, but once they saw their parents, they reverted back to the language their parents knew. It made me think how I could use their native language for instruction.

The know-how sub-dimension of ICC included TC practical applications of culturally responsive pedagogy. Overall findings revealed that cultural simulations emboldened TCs' abilities to serve their students as intercultural classroom mediators. They started to feel

responsible for noticing and connecting students' cultures in their instruction and making learning more meaningful.

Being

Being was the sub-dimension of ICC with the lowest frequency count. This sub-dimension included the attitudes, beliefs, motivations, values, cognitive styles, and personalities that linked TCs' to a sense of personal identity. Values and biases were prevalent sub-themes in the being sub-dimension.

Values. TCs shared what their respective cultures valued or believed. For example, throughout the study, TCs spoke about how they practiced respect for elders:

The respect of your elders is huge in Ethiopian culture. If you do not respect your elders, you get in a lot of trouble and are frowned upon. Which is why I always treat my elders with respect and use "Yes ma'am," "no ma'am," "yes sir," "no sir" when speaking to my elders.

Accept and give things with both hands, bow enough to show your respect and humbleness, generally, actions and ideas centering around respect. I've seen it reflected across other cultures as well, but I suppose, for the most part, it's considered the actions we use to respect elders in Japanese and Korean cultures.

Cultural simulations created a space where TCs shared similar cultural values with each other (how they respected elders) and recognized their cultural similarities even though they identified as culturally different.

Bias. As TCs reflected on their cultural values, they also encountered biases. One explained a bias on her ethnicity:

I cannot even count on my hands the amount of times I have been called a "Nazi." This has even happened within the past sixth months, coming from someone the same age as I am. It makes me wish I was invisible and often negatively categorize the type of people who call me a Nazi.

Another TC reflected on societal perceptions of skin color stating,

People look at me and think I'm African American, but I'm actually Ethiopian. This is much different, and I've grown to love and feel more connected to my Ethiopian culture. People who are not familiar with the different shades of "black" have no idea about all the cultural groups that 'black' represents, and it angers me.

Other TCs reflected on the racial biases they experienced in the classroom setting when working with students. For example, one TC expressed:

I was the only White person in my [field experience] class, and they [students] all knew it. They [students'] asked me, "What color are you? Peach?"

Negative emotions surfaced when TCs reflected on biases they had encountered. However, as these emotions were discussed with peers, conversations shifted from anger and

embarrassment to advocacy. Negative emotions became a springboard for dialogue surrounding issues such as cultural oppression, marginalization, and equity.

One TC voiced her concerns about marginalized student cultures saying:

I feel like as a society, we tend to only celebrate the majority, and that affects the minorities. As teachers, we need to consider the cultures we are celebrating and ask ourselves: are we acknowledging the culture of every student in our classroom, and if not, we need to do so!

Another TC considered the influences of a hegemonic curriculum:

There are three students in my class who are from Chuuk. I learned that culturally they do not value school the same way we do here in America. They enjoy group work, collaborative hands-on tasks, and being outside. I feel like all these standards and objectives we use to plan our lessons don't consider what my Chuukese students need to succeed academically. They [standards] are made for the "white" American student or student who was born and raised here in the US, not for culturally diverse students, but we teach to culturally diverse students, so how is this right?

Cultural simulations raised TCs' critical consciousness. TCs strengthened their own cultural identities (values and biases) to reflect on cultural marginalization and hegemonic curriculum and began to think critically about culture and how it related to social, community, and classroom practices.

Discussion

TCs developed ICC through cultural simulations. TCs built awareness and discussed different cultural practices, similarities, and differences between ethnic groups and other target communities. This finding aligns with existing research of how preservice teachers look beyond "individualism" (Keengwe, 2010, p. 10) to accepting cultural differences. The knowledge sub-dimension of ICC developed TC's awareness from two perspectives. First, TCs developed an awareness of the various cultures in Hawaii. Secondly, they began connecting to their cultural practices and to others. Several TCs were third or fourth generation Asian-Americans and had feelings of cultural loss. For instance, one person shared, *"I'm full Japanese, so it kind of hurt a little to know that hey, this is new to me when this is traditional Japanese culture"*. Findings also reveal that TCs' feelings of cultural loss should be discussed in MTE coursework. We say this because in-depth cultural knowledge and empathy reflect the importance of TC's being prepared for and immersed in the simulation through readings, discussions, and reflections (FERENCE, 2006; Keengwe, 2010).

The know-how sub-dimension of ICC was the most prominent finding. TCs discussed their practical understanding of culture, revealing their new-insights. Like Brunsmuir's (2016), the TCs considered alternative classroom strategies that could be used to improve CLD instruction such as using languages other than English and utilizing students' culture to increase engagement and meaning. Keengwe (2010) highlighted teachers need to understand the cultural diversities represented in the classroom and be ready for challenges. However, the researchers did not adequately prepare our TCs in promoting their own culture in the field placement classroom so students could learn more about them. We didn't realize some TCs

felt discomfort during the cultural simulation such as when one TC was asked if her skin color was peach. Know-how should not only include knowledge of others but also to the TC. We recognize that the TC's utterance should have been probed more to cause her to consider why her student referred to her as "peach". Moreover, TCs discussed strategies they wanted to implement in their field experience classrooms; however, we did not investigate if TCs put these ideas into practice. While we acknowledge that ICC is an important goal of MTE, our findings agree with literature (Brunsmeier, 2016), revealing that ICC is not consistently put into actual teaching practices.

The being sub-dimension of ICC exhibited a shift in TCs' attitudes, beliefs, and motivations. Cultural simulations allowed TCs to increase awareness of how personal biases affected their ability to work across and with different cultures present in their field experience classrooms. They began to critically examine their own cultural identities (values and biases) to reflect on larger sociopolitical issues such as cultural marginalization and a hegemonic curriculum. In addition, valuable opportunities to use hegemonic societal issues as seminar discussion topics were missed and should have promoted critical dialogue. We say this because the being sub-dimension of ICC had the lowest frequency in the data. Gorski (2012) notes that most MTE scholars ignore power and oppression concerns and instead focus on cultural diversity matters in multicultural coursework. Also, we should have included opportunities to learn more about Native Hawaiian culture, especially since Native Hawaiian students are the largest population in the public-school system. While we did not intend to ignore TCs' comments about critical sociopolitical issues, we acknowledge that we should have provided more post-cultural simulation (seminar) time to explore topics related to power, race, cultural marginalization, and hegemony. As teacher educators, we should have worked harder to develop a 'Pedagogy of discomfort and empathy' (Zembylas & Papamichael, 2017) to acknowledge TCs' uncomfortable feelings and respond productively to elicit critical thinking.

Findings from this research underscore the criticality of using a dialogic approach to promote cultural competence in TCs. If the goal is to prepare teachers for teaching diversity and equity in the classroom, then teacher educators must provide TCs with opportunities to examine and reflect on their own privileges coupled with considerations about what it means and feel like to experience classroom learning as the "other." While we recognize other TPPs may not have Hawaii's rich cultural diversity, we urge teacher educators to consider ways to mobilize culture and diversity within TPP curriculum. One idea is to create an online cultural exchange where TCs communicate with TCs who live in another country (Haley, 2012; Lin 2018). Future research should examine what online activities and guided questions work best to spawn rich dialogue for ICC development. With the current challenges entailed in teaching online during the *COVID-19 pandemic*, we believe technology has the potential to serve as a mediated platform for ICC. TCs who reside in two different countries may use online platforms to communicate and build strong relationships to develop a keen global understanding.

Our research included several limitations. First, participants worked together in a cohort and had strong, trusting relationships. We acknowledge this study may be difficult to replicate in a non-cohort model. Secondly, the research examined the role of cultural simulations in a 16-week semester and three cultural simulations. While research (Ference, 2006) reveals short-term simulations help teachers' cultural competence, we believe longitudinal research may provide more insight on how teachers develop and use ICC over time with CLD students. We did not study how TCs used ICC in their classroom-based field experiences and believe studying ICC's practical applications will offer insight into how TCs bridge multicultural theory with practice. Lastly, as researchers, we had an insider position where access to

participants was easy to achieve, and the need for relationship-building with participants was not a challenge.

Conclusion

The present study found that cultural simulations promoted TCs' cultural competence. TCs developed an awareness of other cultures, began to consider ways to integrate student culture into their teaching, and challenged personally held deficit beliefs about others to question critical sociopolitical issues. However, the authors found that difficult issues and topics (e.g., race, gender) were not explored enough and should have been, through the use of intentional probing questions to elicit pedagogies of discomfort and empathy. Future research is needed to examine how cultural simulations motivate TCs to become social change agents in their classrooms and how online, intercultural exchange between TCs from different countries may work to mobilize ICC.

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