

# KOLB'S EXPERIENTIAL LEARNING FOR EFL STUDENTS TO ENHANCE INTERCULTURAL COMMUNICATIVE COMPETENCE

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## ABSTRACT

It is critical, despite constraints of test-driven learning culture, that EFL learners acquire intercultural communication competence (ICC), besides linguistic competence, to succeed in the global communication. The current challenge lies in the demands for effective teaching methods to train learners to adapt to diverse cultures. Thus, with the approach towards teaching English as a Lingua Franca, overcoming cross-culturally communicative obstacles, and promoting ICC in EFL environment, presenters apply Kolb's (1984) Experiential Learning as an innovative pedagogical perspective to achieve those goals. In this workshop, this demo lesson will engage teachers as participants in the learning process that Kolb's model stated, with the aim of developing ICC for students. The demo procedure is as follows: 1. Exposure phase. Kolb's model highlights the essence of Concrete Experience by encouraging learners to transform their personal culture experience to meet objectives in the target communication. Participants are informed of how a concrete experience with intercultural communication shall be created in an English lesson. Therefore, participants can design a day-to-day communicative experience in an optimal way. 2. Participation phase. Kolb (1984) proceeds with Reflective Observation allowing students to mindfully generate behaviour according to different contexts in a non-judgemental way. Participants know how to construct students' intercultural reflective abilities via activities and enrich their culture-related knowledge and experience. 3. Internalisation phase Presenters will scaffold participants to develop activities that build up students' scientific inquiry and analysis regarding cultural matters. Strategies to help students justify and incentivize their solutions to a problem will be introduced. 4. Dissemination phase. In this phase, students are expected to apply in-class knowledge into practice, aligning linguistic with cross-cultural competencies to interact in any cultural communities. Presenters will offer pedagogical techniques to help transit in-class tasks or projects to real-world intercultural communication. Rubrics in assessing ICC in experiential learning will be shared.

**Key words:** Experiential Learning; Intercultural Communicative Competence; EFL learners; Linguistic Competence;

## 1 INTRODUCTION

As functioning the varieties of roles in a large number of fields, English is widely shared as the common language that relieves difficulties in the cross-cultural communication. English also fosters the social and racial harmony on Earth where negotiation is the key in connecting people

of different cultural and linguistic backgrounds. English speakers around the world form the majority of the world population, so English necessitates the widening of impacts as far as some emerging perspectives consider. Education in general and foreign language in particular, which serve the critical role, are the topics of focus in research which state cultures impacts usages of language on the significant basis. This notion so far has rejected the notion that native-like speakerism is aimed at educating non-native English speakers in favor of fluency and proficiency. In stead of the native-like speakerism ideas, research by Matsuda (2005), and McKey & Bokhorst-Heng (2008), explored that English Language Teaching needs critically shifting to teaching English as International Language or English as Intercultural Communication, which confirm the practicality and possibility highlighted in research by Sharifian (2009). In this study, it presents Bryam's (1997) ICC model that developed the intercultural perspectives, also announced by National Standards for Foreign Language Learning (NSFLEP) which constructed the three-P framework (*Products – Perspectives – Practices*). It is additionally imperative that the study can bring about the ways to realize the implementation of ICC by being associated with Experiential Learning by Kolb (1996).

At the core of the study is the realization of benefits when it comes to reflective practice as a practical solution. These benefits, on the one hand, are supported by the Kolb's model in teaching practices, and are able to develop learners' knowledge, skills, and attitudes according to the Bryam's ICC model, on the other hand. This present study to particularly argue the Vietnamese ELT in terms of the shortcomings is a prompt response to the beliefs of static culture and language in educational philosophies and principles. With the emphasis on grammar and phonology, the success of Vietnamese learners of English is beyond the reach and this urgent proposal calls for the attention to the advanced learners' linguistic skills in terms of intercultural communicative competence in the civilized and globalized world.

## **2 LITERATURE REVIEW**

### **2.1 Intercultural Communicative Competence**

Intercultural Communicative Competence (ICC) is a remarkable tribute to the project developed by the Council of Europe in 1990s which contended with the development of a "Common European Framework of Reference for Language Learning and Teaching". A lot of attention was sparked off that placed heavy emphasis on the existing trends in terms of English as a widespread language in the ever-changing world. It is interesting to note that the English language is a conglomerate of English varieties as a result of speakers' usage who are geographically and historically diverse. This is consistent with the notions by Kachru and Nelson (2001) confirming English as "the most widely taught, read, and spoken language that the world has ever known" (p. 9). The World Englishes, according to Kachru (1985, 1991), are also trigger by the expanding English in multiple contexts. Not only does English act as the treasured possessions of the members in the inner circle for whom English is the mother tongue (UK, USA, Canada, Australia and New Zealand), but it is also the shared language among bi-/multi-lingual speakers in the outer circle who stated English as an institutionalized second-language variety (Singapore, India). This ideas coincides the study by Widdowson (1994), stating that "the very fact that English is an

international language means that no country can have custody over it” (p. 385). Therefore, so-called as users of English in the Expanding Circle (China, Hong Kong, Russia, Vietnam) they undeniably express their increasing usage of English, primarily due to it as a useful foreign language.

Due to English as constituting the language for the purposes of social aspects (business, communications, diplomacy, entertainment, information technology, science), it calls for the deeper argumentation concerning to what extent English in the contested inner-circle locations is shaped and transformed. Bilingual or multilingual speakers of English have rocketed in quantity, climbing to surpass those belonging to the inner circle. Estimates have suggested the non-native English users to triple that of the native in population (Pakir, 1999). In other words, English has been adopted to serve the wide-ranging needs of global conversation. As a consequence of rising numbers of users in the Outing and Expanding Circles, the varying forms and norms in terms of English in a broader range of context are inevitable as time passed by. To understand it, research pointed out that English, as the language, has been strongly affected in a spectrum of contexts located socio-linguistically and socio-culturally. The variance in English forms and norms, as elaborated by House (1999), were justified by the interactions structured “between members of two or more different lingual-cultures in English, for none of whom English is the mother tongue” (p. 74). House’s (1999) claims additionally reflected those of what Firth (1996) proved, that is, English is employed as “a contact language between persons who share neither a common native tongue nor a common national culture, and for whom English is the chosen foreign language of communication”. Those claims combined together, it is to say the globalized world enabled the smooth operationalized communication.

Leaping into action on the understanding that English acts as “a heterogeneous language with multiple norms and grammars” (Canagarajah, 2006), we are also advised to take into consideration the additional framing informing WEs, and it is, English as a lingual franca (ELF) on the basis of L2-L2 interactions who do not possess an assortment of same cultures. Another framing is English as an international language (EIL) which is concerned with being “far more complex linguistically than is allowed for in either the World Englishes or ELF models”, English is an “umbrella” term for those who demonstrate many L2-speakers regardless of local cultures. In order to help to effect smooth effective communication according to the rules of WEs (or ELF and EIL), speakers need to acquire a rich vein of knowledge and abundant skills to address the difficulty in English variability, along with attitudes suitable to meet the variability.

This study is particular to English classes as a foreign language. ICC is one of the miraculous ways which give a guarantee to ensconcing speakers in the intercultural communication. According to Moeller and Nugent (2014) reviewing the study made by Sincope, Norris and Watanabe (2012), the delivery of ICC is the panacea for the challenge of individuals to “interact appropriately and effectively with those from other cultural backgrounds”. Byram (1997) further advocated that central to ICC is seen as the critical solution to allow individuals to transform the intercultural encounters into intercultural relationships. This shift is required to approach insights

into others' cultural views among individuals who are simultaneously encouraged to find ways to result people other than them in understanding their own cultural views.

As opposed to the previous language teaching approaches (Audio-lingual method, Communicative-approach) ignoring the L2 learners' interculturality, ICC serves as a challenge to improve the teaching quality. It specifies that the previous educational approaches, purely widespread these days in some parts of the world, rely much on the obsession of complex phonological and grammatical structures with heavy repetition. They, more importantly, were supposed to prevent themselves from the language-related cultures (speech acts as an example) while culture is broadly admitted to be "closely related to human learning" (Dema & Moeller, 2012). Inspired by the tightening of language and culture, combining them together must be instructed and facilitated in English classrooms (Krasmsch, 1993; Brown, 2007). This is aligning with what Bennett (1997) represented culture learners who wish "to avoid becoming a fluent fool, [they] ... need to understand more completely the cultural dimension of language" (p. 16). Relevant to National Standards for Foreign Language Learning stated above, NSFLEP is also the advocate of the superior role of culture in teaching language, stating that "students gain a knowledge and understanding of the *cultures* that use the language; in fact students cannot truly master the language until they have also mastered the cultural context in which language occurs" (NSFLEP, 2006, p. 3). Pertaining to culture, NSFLEP added to the continuum of discovery that the model to embed cultural tangible and intangible products in language instructions is of paramount importance while itself believing that the linguistically competent learners map and emerge themselves as a response to their full competence of cultural facts and knowledge available to be learnt from diverse interlocutors' backgrounds. They acknowledged that:

*"Such a categorical approach and the relationship among the three components are represented in a triangle diagram that reflects how the products and practices are derived from the philosophical perspectives that form the view of a cultural group" (NSFLEP, 1999)".*

The integration of language and culture in the foreign language instructions draws considerable attention to a vast range of scholarly inquiries (Liddicoat, 2002; Liddicoat & Scarino, 2013). Multiple scholarly inquiries were impressed by the embeddedness of culture in teaching, resulting from the fact that the scholars' perceptions of the communicative competence, closely related to the efforts to acquire enough *knowledges* (e.g., grammar, phonology, morphology, etc.). Also, their perceptions are tied to the beliefs that competent speakers of language are explicated on the basis of pragmatics, showing that individual speakers should be able to recognize the dialectal differences (combined peoples' intentions, assumptions, beliefs, goals) in addition to linguistic references due to its geographical location and social distribution (Bachman, 1990).

Despite its prominence in education, it is still rarely adopted in foreign language education in some developed nations when it comes to ICC. Primarily because of the teachers' little awareness and understanding of how to develop ICC overlapped by those of learners, theoretical underpinnings are needed to activate in an attempt to help familiarize teacher trainers and class instructors in the series of active steps. In more detail, the critical steps enable them to show students how to stimulate themselves in intercultural relationships in which they are open to and

optimistic about varied cultures and languages, besides having a full set of linguistic and cultural facts (Lazar, 2007; Sinecrope, Norris, and Watanabe, 2012).

Inspired by Bryam's (1997) model of ICC, this study acts as a defense of an ethnocentric view of culture that highlights the higher importance on the inner-circle English (US, USA, Australia, or New Zealand) than the other circles and, thus, unlikely permits the invasion of the less-powerful outer- and expanding-circle English. Central to Bryam's model is also the closer cultural integration which leads to speakers being assimilated into *relationships of equality* (Byram, 1997). In such justification, culture is indicative of strength, which is socially, economically, and politically constructed. Thus, culture is not static (Nieto, 1999; Furstenberg, 2010b), to a little extent contradicting some others arguing that a few cultural aspects remain along the time or change at a pretty slow rate. However, it is the instructions of culture that should be convincingly apt for discovering the varied culture in stead of the unchanged features (Savignon and Sysoyev, 2005). Bryam's (1997) ICC model is comprised of five dimensions, including Attitudes (*savoir être*), Knowledge (*Savoir*), Skills of interpreting and relating (*savoir comprendre*), Skills for discovery and interaction (*Savoir apprendre/faire*); Awareness (*Savoir s'engager*). The ICC model by Bryam has assisted learners in transferring from as "passive receivers of information to active constructors of knowledge", the process of which is suggestive of the higher-order thinking skills inside the effective pedagogical approach in the inquiry-process by both teachers and learners who are prone to discover rather than have the information available (Allen, 2004). The higher-order thinking skills are shown on the premise where their progress to go beyond figuring out *what* and *how* in terms of culture – they will more opt to learn culture's *why* is clear (Tang, 2006).

According to Bryam (1998), knowledge constitutes a first critical aspect. Implicit in this first-placed arrangement is the assumption that knowledge enables speakers of ICC to be wholly equipped with **knowledge** which is reminiscent of one's and the others' own country and social groups. More than that, "knowledge of the processes of interaction at individual and societal levels" (p. 36) makes a positive contribution to intercultural competence of communication. **Attitudes** is the second most important but, nonetheless, useful and practical which is imbued with "curiosity and openness, of readiness to suspend disbelief and judgments with respect to others' meanings, beliefs and behaviors ..." (p. 34). This notion is equivalent to that presented by Tavares and Cavalcanti (1996) who demonstrated the benefits reaped to enhance learning experience with culture. By contrast, Deardorf's (2006) Process Model of Intercultural Competence (MIC) has attitudes as the "most basic and fundamental aspect" that is followed by knowledge and skills, in comparison with that of Bryam's (1988) Multidimensional Model of Intercultural Competence (MMIC). Serving as the last aspects in Bryam's (1988) MMIC, **skills of interpreting and relating** and **skills of discovery and interaction** assemble a dossier on effective performers of ICC. These two skills affect a range of a communicator's capabilities in terms of his/her existing or prospective knowledge thanks to exposure to informative sources. Moeller and Osborn (2014) stressed that the cross-cultural communication are a remarkable tribute to effective communicators who are endowed with or make concerted efforts to allow their real-world knowledge to carry weight with their multiple identities. A tribute is distributed to their abilities

to address a catalogue of hardships when they communicate with other of cultural distinctions to a certain extent. The following excerpt will present some of the highlighted features in each dimension.

**Table 1:** Bryam’s (1998) Multidimensional Model of Intercultural Communicative Competence

Attitudes	<ul style="list-style-type: none"> <li>• Readiness to suspend disbelief and judgment with respect to others’ meanings, beliefs and behaviors;</li> <li>• A willingness to suspend belief in one’s own meanings and behaviors, and to analyze them from the viewpoint of the others with whom one is engaging;</li> </ul>
Knowledge	<ul style="list-style-type: none"> <li>• Knowledge of self: knowledge about society and cultures in one’s own country (implicit, unanalyzed and taken-for-granted);</li> <li>• Knowledge about social and cultural processes (cultural-general knowledge): processes of socialization, by which our identities are formed;</li> </ul>
Skill for interpreting and relating	<ul style="list-style-type: none"> <li>• 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;</li> <li>• Objectives that relate to this skill include identifying ethnocentric orientations in a document, identifying and explaining misunderstandings in communication in terms of the relevant cultural frames, and mediating to resolve conflicting perspectives;</li> </ul>
Skills for discovery and interaction	<ul style="list-style-type: none"> <li>• The ability to acquire new knowledge of a culture and cultural practices;</li> <li>• The ability to operate knowledge, attitudes and skills under the constraint of real-time communication and interaction;</li> </ul>

**2.2 Experiential Learning**

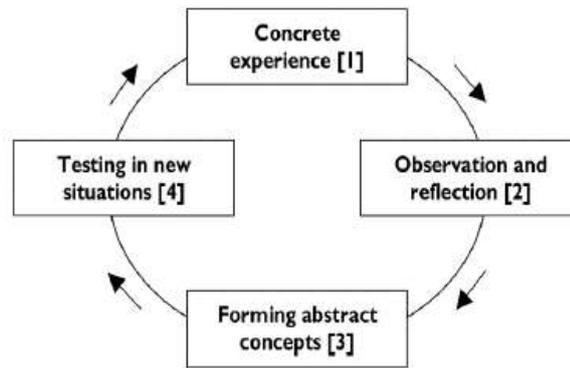
Based on Vygotsky’s (1962) in-depth analysis regarding Second Language Acquisition (SLA), Vygotsky has stressed the superior role of social contexts in the learners’ transformation of experience that accompanies the creation of knowledge and understanding. At the same time, it is recognized that to participate in the socio-cultural premises, learners should be able to enculturate in different settings. The effective enculturation in life, through learning, is attributed to two forms, such as “inquiry” and “collaboration”. Therefore, curriculum adaptation in FL classrooms is key to assisting teachers in defining a broad number of relevant linguistic knowledge that pertains to the specific contexts. This process is an actual consequence of the integration of culture in language acquisition, which seemed unspecified in the past of education (Freeman,

2002). Based on the discussions on constructivism, they map the learning progress that motivates learners to in the midst of learning input which draw their past histories and present mastery. These inputs to the process of language proficiency are useful in the knowledge making. In the light of socially constructed language with language learners' multiple social identities, experiential learning that emphasizes the criticality and frequency of self-reflection is the immediate solution. This is seen as the vital soul of educational approach to challenge those highlights the sole necessity to deliver knowledge to students without them transforming into the life skills. On the grounds of the study objectives, Kolb's (1984) experiential learning will be adopted. The model is the collaborative effort of three theorists, they are Dewey in a field of Philosophical Pragmatism, Lewin in the scopes of Social Psychology, and Piaget in the studies of Cognitive Development. This effort is philosophically convincing, led by their ecstatic praise to offer public voice in order to increase the individuals' equal ownership and responsibility in learning, especially in the marginalized groups fraught with social prejudice and injustice (Wallerstein, 1983).

Due to learners accompanied by a diverse range of home languages and literacy backgrounds, experiential learning contends with "a process whereby knowledge is created through the transformation of experience" (Kolb, 1984, p. 184). This proposal also "[involves] collaboration, negotiation, and participation in authentic practices of communities" (Wilson, 2010). To illustrate, Woolfe (1992) advocated the experiential learning, stating that:

- The student is aware of the processes which are taking place, and which are enabling learning to occur.
- The student is involved in a reflective experience which enables him/her to relate current learning to past, present and future, even if these relationships are felt rather than thought.
- The experience and content are personally significant: what is being learned and how it is being learned have a special importance for the person.
- There is an involvement of the whole self: body, thoughts, feelings and actions, not just of the mind; in other words, the student is engaged as a whole person.

Should we bring the SLA's long-term objectives regarding *experience* in mind, research shows that language and culture in language teaching are closely interwoven. As stated by Knutson (2003), experiential learning combines learners of mixed abilities to enhance learning experiences in target language that demands them to work on a specific task rather (project-based or task-based learning), rather than purely reading and memorizing the concrete facts. The cultivation of learning experience is also formed by learners' self-initiated feeling and cognitive aspects. To enumerate, learners foster experiential enhancement by obtaining, and understanding, the outside impetus with their genuine excitement.



**Figure 2:** The experiential learning cycle (Kolb, 1996)

Four models form the four-stage learning cycle. **Concrete Experience** (CE) stage aids learners to activate their apprehension, growing awareness of societal in no genuine hardship. They are those who look into ways to invigorating intuition by day-to-day situations in their learning progress. **Reflective Observation** (RO) lets them take undue advantage of minds to inspect experience. Taken together with personal experience, they are likely to leverage and value what CE offers. When concerned about reflection, they tend to perceive divergent viewpoints. **Abstract Conceptualization** (AC) helps them to compare with theories, on which to form theoretical concepts of what happen. As opposed to activists in CE and reflectors in RO, AC emboldens learners as theorists who can argue with a logic rather than a feeling. **Active Experimentation** (AE) is the stage that learners are the real doers or pragmatists. They consider future actions based on experience. They apply knowledge into practice.

However, it is critical that learners of low proficiency cannot perform well at their own space without the teachers' growing involvement in teaching expertise. In favor of this notion, Knutson (2003) noted the divergent roles among teachers, as follows.

- Experiential learning requires teachers to take time to encourage reflection.
- Experiential learning also requires teachers to take on a different role in the classroom than the traditional teacher-as-expert.

The emergence of experiential learning in education is full of early promise for ELT's revolutionary change. That also resonates with education as contributed by a direct participation in life's events. Marion (2001) highlighted that Kolb's (1984) model offers a thoughtful representation of learners' personalities. With the result, teachers are better able to arrange teaching methodologies to fit. Marion (2001) commented that there are four learning styles – Diverger, Assimilator, Converger, Accommodator. **Divergers** who present as both activists and reflectors are “imaginative and multi-perspective in problem-solving situations”. They would rather ask themselves about the Why's questions since they enjoy accessible new ideas. Constantly seeking ideas is an obvious illustration of why divergers are extremely into making themselves ready in front of changes, with thoroughly positive minds and satisfying adaptation. **Assimilators** who favor performing as both reflectors and theorists heavily depend on “inductive reasoning and use of logical for purpose of theory-building” (Holley & Jenkins, 1993, cited in

Marion, 2001). They are far more interested in arranging information in a far-reaching concise and logical form. Assimilators are plentiful evidence of why they overestimate and are far more curious about the significance of logical soundness compared to practical values. *Convergers* who are pertaining to “technical tasks and practical solutions” (Holley & Jenkins, 1993, cited in Marion, 2001) are good at finding solutions to questions or problems about which they are consistent to think practically. They tend to approach arguments in support of theory that they deceive suitable. Convergers are the perfect example of individuals testing how knowledge benefits their life. *Accommodators* enable themselves to think about actions grounded in a given situation, with the goal of improving their personal skills through a maximum of far-reaching hands-on experiences. Their tips on sustainable success in learning progress are embraced by plan-making, with them wishing to ascertain a broad assortment of new and unfamiliar situations due to these sufficient challenges. However, accommodations bear a testimony to individual types of how personal feelings are greater and more important than critical thoughts.

### **2.3 Implementing ICC in the Classroom**

At the core of experiential learning is the reflective capacity that is perceived transformative in learning. Experiential learning reinforces the manner in which learners will make positive contributions to make the concrete experience harmonize with theoretical framings within SLA. For the purpose of it, Thorpe (2004, p. 325) added that “written documents that students create as they think about various concepts, events or interactions over a period of time for the purposes of gaining into self-awareness and learning”. From the perspective of teachers, Steward, Keegan and Stevens (2008) discussed reflective journals are put into learning progress so as to assess students more effectively due to those advantages related to the in-depth reflection but, nonetheless not surfaced, those allow students to have their academically subject matters in common with those derived from life scenarios. It causes to heighten learners’ awareness of world-views. From some other theoretical perspective, great knowledge in quantity, as part of knowledge construction, plays as a crucial role when it comes to the identity construction. While learning and identity are mutually influential (Coll and Falsafi, 2009), they explain that learners of linguistically and ethically diverse backgrounds when partaking in distinctive classes need to demonstrate themselves with a broader range of identities. All of the equal learner identities are equally imperative while they are expected to contain, connect, and enable “reflection over the emotional and cognitive processes of the experience of becoming and being a learner, in the past as well as in the present and the future” (Coll and Falsafi, n.d).

The present study has the double purpose of both the diverse learners’ meaningful learning and those for equally multiple learners with the ultimate aims of increasing their open-mindedness, responsibility, and wholeheartedness to position “professional, personal, talent, character and learner identity” (Osguthorpe, 2006). It adopts Koenderman (2000)’s Experiential Learning model that concentrates on the sequential process of classroom activities from *exposure phase*, to *participation phase*, to *internationalization phase*, to *dissemination phase*. The following plan proposes the instructions of what and how the activities are in order to meet the aforementioned objectives.

**Exposure phase** represents in the classes as communities of practice in which learners are strongly encouraged to reflect on the past knowledge and experience before they are introduced to the new knowledge as well as the system constructing it. According to Kolb (1984), this activation step urges learners to contribute their “information, knowledge, emotion, experience, and culture”. Objective-understanding and goal-setting are two basic things, making learners define the rationale for the project and motivated to participate in the learning process. It transpires that authentic materials form the basis for ICC due to those “truest and most lively” characteristics (Moeller and Osborn, 2014). These types of materials are produced tirelessly to present varied contexts, which connects Perspective and Product, presented by NSFLEP (2006). Therefore, they may be able to perceive their highest level of empathy and tolerance towards other cultures.

**Participation phase** structures an atmosphere of learning in which learners are directly engaged in real task-based or project-based activities. This serves as a guide to fill the differences between learners’ current abilities and potential abilities. In this phase, teachers are the proponents of learners’ increased linguistic aspects (including grammar forms and formulaic discourse) so that learners can perform the experiential learning well. The key in this phase lies in the teachers’ support that is pleasing in the sphere of learning filled with collaboration. In this phase, learners are encouraged to allow themselves with the active roles, with teachers as the developers of tasks. Complete works with the aid of authentic materials need to compare the varieties of consumptions or attitudes showed rather than noticing the revelations about the multiple cultural life. It is consistent to what Lee’s research on Intercultural English Learning/Teaching contended that simulations or role-plays “can encourage learners to *de-center* from their self-referenced criteria and see the world temporarily through their negotiated third place/eye, thereby, increasing intercultural insights”.

**Internationalization phase** is critically in response to the attention placed to learners’ emotions and identities. They were a little named as the contribution to learners’ enriched experience in learning. While this phase encourages learners to become comprehensively responsible for their language proficiency, they need to at their own space define and distinguish different answers to the delegated tasks. Under the circumstances, I would argue that learners will have opportunities to feel strains and stresses, but at supremely low levels, before acquiring new knowledge. As followed by the learner-centeredness, this phase authorizes decisions towards the importance in terms of their learning needs. For example, they would love to discover their unknown characteristics thoroughly happening in language acquisition, or they are eager to act according to different roles in their ethnic communities which are either majority or minority groups in today’s society. Moreover, another thing to note justifies the teachers and learners as inquirers as a consequence of *participation phase*. Learners will in order do seeing, comparing & contrasting, reflecting and interacting two or three cultures for one particular dimension. To reflect the cultures, learners can utilize their L1 to ease the pain during reflection, for those who are learners of little proficiency before L2 takes a dominant shared language. This, consequently, makes way for learners to develop a sense of self that disclose their own culture prior to the discovery of a target culture.

**Dissemination phase** connects the real world with the objectives of heightening the so-called name of the model, emphasizing “**experience**”. Triggered by this model is the highest integration of real-life situations into the learning contents (e.g. syllabi). Fluency, or proficiency, can be understood as a reaction to the learners’ ability to address various problems in based-life situations. The role of grammar, although it is still critical in the language acquisition, is taken into a very newer level. To be clear, they will have full access to a pleasant real learning environment and be provided with the tasks to work privately or in group. The best case is to remind them of the current events in their family or surrounding areas to find the problems with the use of language. Language will be subconsciously structured through their verbal and non-verbal communication with their peers or learning helpers. Skills, such as teamwork or leadership, are of paramount importance to assist learners in taking not long to adapt to new environments in the future.

### 3 CONCLUSION

It seems to say that linguistic ability, even though it is very useful, falters when it constitutes the primary component to improve language learners’ proficiency. This promotes the universal increase in teaching culture while teaching language as what research contends they are closely connected. In tandem with ICC, culture reflects language in certain geographical locations where it is used. It leads to the fact that the removal of culture in language teaching is critically the driving force behind the foreseeable failure of language acquisition among individuals. Experiential learning, as part of constructivist learning, nurtures the learners when acquiring language knowledge as critical thinkers on the basis of higher-order thinking skills. Among definitions, experiential learning expects and requires learners to diversify the learning skills (observing, comparing, reflecting, and communicating). To witness this success, it is ascertained that authentic materials will form the useful sources of texts that include day-to-day language practice.

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