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## Practice Article

# Technology-Powered Intercultural Exchange: Implications for Language Learning

Fan Yang, Lan Mu, Tian Zhang, Rian A. W. Anisanto, and David Dalsky

Kyoto University

### Abstract

This paper describes a practitioner research project that incorporated the principles of Exploratory Practice (EP) and integrated several online tools into an intercultural understanding pedagogy methodology (Dalsky et al., in press) through two 14-week intercultural exchange projects at Kyoto University. The authors positioned themselves as intercultural “inclusive practitioner-researchers” and attempted to develop a mutual understanding of the Mandarin Chinese and Japanese cultural concepts using English as a lingua franca. We used Google Docs for synchronous collaboration, ChatGPT for seeking information and language assistance, and Vyond for creating animations about Japanese cultural concepts (e.g., エモい [emoi], いただきます [itadakimasu], and お疲れ様です [otsukaresamadesu]), which were posted on an Instagram account (@intercultural\_word\_sensei). Semi-structured interviews with two practitioners were conducted and analyzed following Byram’s (2000) assessment guidelines. Results demonstrate how technology facilitated intercultural communication and enhanced our intercultural and linguistic competencies. We elaborate on the implications of applying technology in EP-based language classrooms.

本稿では、京都大学での2つの14週間の異文化コミュニケーションプロジェクトの中で、探究的実践の原則を取り入れ、複数のオンラインツールを異文化理解教育法(Dalsky et al., in press)と組み合わせた実践研究を報告する。著者らは自らを「包括的実践研究者」と位置づけ、英語を共通語としつつ、中国語と日本語の文化概念の相互理解を試みた。GoogleDocsで同時に共同作業を行い、ChatGPTで情報収集と言語サポートを行った上で、Vyondで「エモい」「いただきます」「お疲れ様でした」など日本の文化的概念を動画化し、Instagramアカウント(@intercultural\_word\_sensei)に投稿した。また、2名の実践者に対して半構造化インタビューを行い、Byram(2000)の評価基準に基づいて分析した。その結果、技術が異文化コミュニケーションを手助けし、異文化のおよび言語的能力を向上させたことを示した。本稿では、EPを基盤とした言語教育における技術活用の示唆も詳述する。

In the context of intercultural communication in English as a lingua franca (ELF), key cultural concepts (or keywords), such as 甘え (*amae*) and 和 (*wa*) in Japanese, are particularly useful for intercultural contact. These key cultural concepts, which express the unique cultural values of a community, are thought to be organized around entire cultural domains (Wierzbicka, 1997). They have the potential to unlock significant insights into broader cultural backgrounds (Dalsky & Su, 2020).

To help intercultural practitioners better understand the concept of key cultural terms and to promote mutual understanding across cultures, Dalsky et al. (in press) propose an intercultural understanding pedagogy methodology based on extensive intercultural practice (Dalsky & Garant, 2016; Dalsky et al., 2022; Dalsky & Mattig, 2023; Dalsky and Su, 2024). This intercultural pedagogical methodology is grounded in the paradigm and principles of Exploratory Practice (EP) as described by Allwright and Hanks (2009). It establishes an environment of equality and mutual support by positioning practitioners as “inclusive practitioner-researchers,” encouraging them to engage in intercultural communication and actively selecting meaningful topics. Through this process, they interpret and reflect on their own culture through key cultural concepts, learn about others’ cultural values, and naturally enhance their language skills, cultural knowledge, and intercultural competence.

Advancements in technology have the potential to enhance concept-based intercultural pedagogical interventions. Therefore, integrating technology may help practitioners more effectively engage in intercultural communication activities and gain a clearer, more intuitive understanding of cultural concepts. This report demonstrates how technology—specifically the integration of ChatGPT, Vyond, and Google Docs—can be leveraged within intercultural pedagogical methodology to facilitate language development and intercultural competence during intercultural communication.

In the present study, we explore the impact of integrating Google Docs into teaching practice to enable flexible discussion participation, including the expression of viewpoints in a shared digital space. We integrate ChatGPT into

the practice to enable students to learn about linguistic, cultural, and historical knowledge, ensuring smoother and more informative interactions (Zhang, 2024; Zokirova, 2024). Additionally, we use Vyond, a web-based animation creation platform, to visualize abstract cultural concepts, such as the Japanese concept of *エモい* (*emoi*), demonstrating how these concepts are used in contextual conversations.

This pedagogical practice was implemented in a non-credit, discussion-centered seminar named *Soujin Zemi* (総合人間ゼミ), offered by the Faculty of Integrated Human Studies (総合人間学部) at Kyoto University, Japan. The purpose of the *Soujin Zemi* is to directly expose students to the laboratory activities of professors in the faculty. Eight students aged 18 to 26, including four Japanese, three Chinese, and one Malawian, joined our *Soujin Zemi* in the 2023 Academic Year. Regarding English proficiency, the four Japanese undergraduates were at the CEFR B2 level, while the three Chinese graduate students and the Malawian graduate student (who withdrew after three weeks due to a busy schedule) were at the C1 level.

This practitioner's report describes the seminar conducted throughout 2023 (spring and fall semesters) and elaborates on three specific cases using Google Docs, ChatGPT, and Vyond. These cases illustrate the potential benefits and implications of integrating technology into EP-based intercultural pedagogical practices and language learning programs.

## Theoretical Framework

In this project, students took on the roles of inclusive practitioner-researchers under the pedagogical principles of EP (Allwright, 2003; Allwright & Hanks, 2009; Hanks, 2017, 2024). The seven principles of EP are as follows:

1. Focus on quality of life as the fundamental issue.
2. Work to understand quality of life before thinking about solving problems.
3. Involve everybody as practitioners developing their own understandings.
4. Work to bring people together in a common enterprise.
5. Work cooperatively for mutual development.
6. Make it a continuous enterprise.
7. Minimize the burden by integrating the work for understanding into normal pedagogic practice.

Initially proposed by Dick Allwright (2003), EP has evolved into a well-established set of guiding principles, primarily for language education. As Hanks (2017) highlights, EP views learners not merely as recipients of knowledge but as partners in research alongside teachers. This approach involves teachers and students collaboratively exploring and deepening their understanding of the teaching and learning processes.

EP integrates research with pedagogy, emphasizing collaboration, mutual learning, and the importance of well-being in the learning experience. EP encourages students to integrate language learning with their real-life experiences and personal interests by involving students as research partners, fostering meaningful self-expression. EP thus cultivates a supportive environment that promotes students' active engagement and contributes to their quality of life.

Furthermore, Yanase (2008) notes that EP developed from a response to both scientific research and action research, combining their strengths and filling the gap between hypothesis testing in scientific research and the practical needs of language teaching and education. EP focuses on deepening understanding and fostering mutual growth among practitioners (i.e., students and teachers) by integrating research into everyday educational experiences and promoting continuous development. This integration has the potential to be particularly effective in intercultural settings where it enhances mutual understanding by enabling participants to explore cultural similarities and differences.

## Challenges and Opportunities

Widespread application of EP in foreign language education research has been documented (e.g., Niimi & Umeki, 2024; Zhuo & Huang, 2024). However, there is a notable lack of research applying EP in intercultural communication contexts. To address this gap, we integrate EP principles innovatively as a guiding framework into the classroom research project described in this paper.

Additionally, we elaborate on the use of technology to enhance EP-based learning. Digital platforms and artificial intelligence can serve as scaffolding to implement EP, but their potential remains underexplored in the context of intercultural pedagogy. This paper addresses this gap by applying an EP-based intercultural initiative incorporating technology with English as a lingua franca.

## Description of the Teaching Practice

The cultural concept-based methodology implemented in this intercultural pedagogical practice integrated Google Docs, ChatGPT, and Vyond into an EP-based intercultural paradigm to bring together "inclusive practitioner-

researchers” in their exploration of cultural backgrounds through key cultural concepts (e.g. 甘え [*amae*], エモい [*emoi*], etc.). This methodology aimed to understand how practitioners enhance their English language and intercultural competence during intercultural communication using English as a lingua franca.

## Implementation

This pedagogical practice was applied in a lab seminar over two semesters. The seminar met once a week for 90 minutes. Learning activities included: 1) discussing assigned intercultural research papers (PDFs linked to Google Docs), 2) sharing information about each other’s cultural knowledge through cultural concepts assisted by ChatGPT, and 3) creating animations with Vyond to introduce culturally significant keywords from practitioners’ cultural background.

At the end of each semester, we conducted semi-structured interviews with students to gather their reflections on their engagement as an outcome of this technology-powered intercultural pedagogical project. The interview questions are adapted from Jin (2015). We used three detailed cases to illustrate how we integrated Google Docs, ChatGPT, and Vyond into our intercultural pedagogical practice to promote language and cultural learning.

### Tool 1: Google Docs

We used Google Docs for fundamental pedagogical tasks, including sharing the class syllabus and schedule with practitioners, assigning reading materials to understand cultural concepts, and discussing questions related to these concepts and the assigned papers throughout the seminar.

### Materials and Resources Needed

Using the linking feature in Google Docs, we embedded the link to a PDF document to ensure that class materials are neatly organized according to the class schedule, as a preview assignment for students for each session. The assigned papers are as follows: Dalsky & Garant (2016), Dalsky & Su (2020), Su et al., (2021), and Yamaguchi (2004).

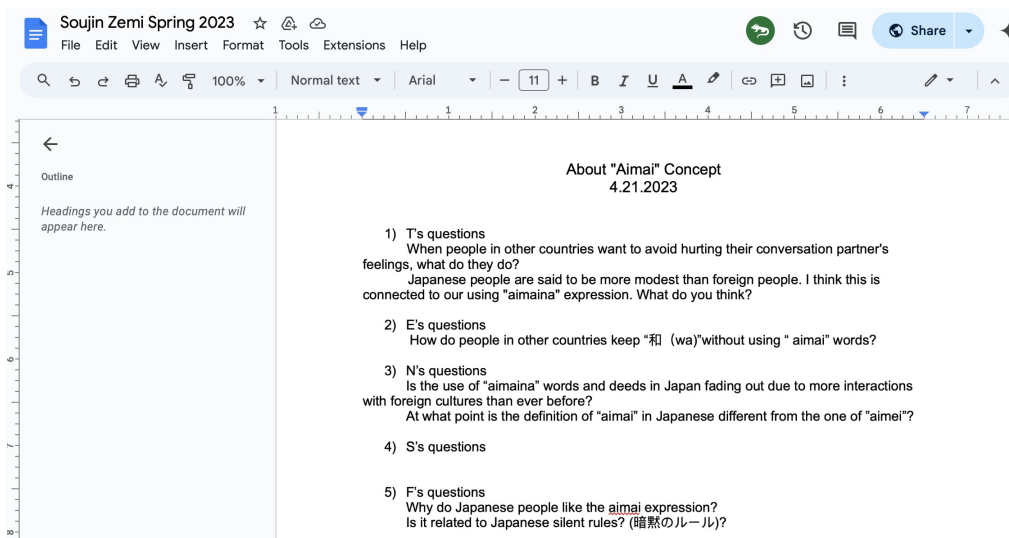
### Stages in Implementing the Practice

First, practitioners were invited to a shared Google Docs document to access the class syllabus and materials. During the seminar, practitioners used a Google Doc to read the assigned paper and share their questions and opinions about the classes. These questions were later discussed within the context of intercultural communication using English as a lingua franca.

As shown in Figure 1, five university students (three Japanese, one Chinese, and one Malawian, with names anonymized) participated in intercultural communication to discuss each other’s questions surrounding the Japanese cultural concept of 曖昧 (*aimai*). From these discussions, the Japanese students reflected on scenarios illustrating cultural implications and attempted to explain these concepts to their international interlocutors using English as a lingua franca, engaging actively in intercultural dialogue and exercising their English-speaking skills.

Figure 1

Tables in Google Docs 2 and 3 (Completed by Students)



## Reflections on the Process and Student Engagement

This workflow enabled practitioners to maintain a traceable record of their questions, thoughts, and corresponding answers. The document history feature in Google Docs allowed for tracking document changes, minimizing the risk of data loss in the project. Indeed, educational goals were effectively supported by fostering a collaborative and interactive environment using Google Docs' flexible features.

### Tool 2: ChatGPT

We integrated ChatGPT into the practice of understanding cultural concepts during intercultural communication. Here, we present an interesting case by understanding a classic cultural concept, 意象 (*yixiang*)<sup>1</sup>, in literary works using ChatGPT to promote intercultural learning. In this case, two Japanese university students and three Chinese university students participated in discussions, using ChatGPT to explore the classic cultural concepts in 漢詩 (*kanshi*)<sup>2</sup> and 和歌 (*waka*)<sup>3</sup>.

### Materials and Resources

The third author made the materials in the Google Docs as follows:

- Google Docs 1: A table (adapted from Liu, 2006; Li, 2015) involving the 漢詩 (*kanshi*) and 和歌 (*waka*) categorized by the third author based on the sentiment expressed through the cultural concept—in this case, the Moon. The 漢詩 were excerpted from Japanese textbooks used in senior high school, and the 和歌 were selected from *hyakunin-issu*.
- Google Docs 2 and 3: Tables where practitioners recorded sentiments expressed through the cultural concept and provided a related literary example from their own culture. Google Doc 2 was designated for Chinese students to fill in 漢詩, while Google Doc 3 was for Japanese students to contribute 和歌 (Figure 2).

Figure 2

Tables in Google Docs 2 and 3 (Completed by Students)

Chinese participant: <i>kanshi</i>			
Yixiang	Sentiment	Reason	<i>kanshi</i>
Moon	Comfortable 長閑、のんびり	诗词本身：秋雨过后天气凉爽。作者赋闲在家，宁静悠闲。	空山新雨后，天气晚来秋。 明月松间照，清泉石上流。 竹喧归浣女，莲动下渔舟。 随意春芳歇，王孙自可留。
	Love, Romantic	元宵节灯会 青年男女相会。观灯赏月。(农历十五 月亮full-moon) 恋人月光柳影下两情依依、情话绵绵的景象，制造出朦胧清幽、婉约柔美的意境。	去年元夜时，花市灯如昼。 月上柳梢头，人约黄昏后。 今年元夜时，月与灯依旧。 不见去年人，泪湿春衫袖。
	miserable, sad, 悲しい	月落乌啼霜满天，通过月亮、乌鸦和霜这些自然景象，表达了诗人对时光流逝和离别的深沉感慨。月亮在这里成为了诗人表达情感的载体，强调了人生的短暂和经历的变迁。	月落乌啼霜满天，江枫渔火对愁眠。 姑苏城外寒山寺，夜半钟声到客船。
Japanese participant: <i>waka/haiku</i>			
Yixiang	Sentiment	Reason	<i>waka/haiku</i>
Moon	Fulfillment, Satisfaction	Fullmoon is used as a metaphor of fulfillment. The author Michinaga made this waka at a banquet, expressing his happiness at consolidating his position in the imperial court.	この世をば我が世とぞ思う望月のか けたることもなしと思えば 藤原道長
	Love, Romantic	月が美しいものの象徴として用いられており、この和歌の中に併用されている「夢」というモチーフとも関連して筆者の儚い一目ぼれの様子を表している。	み空行く月の光にただ一目相見し人の夢にし見ゆる 安都靡娘子

<sup>1</sup> *Yixiang*: Yixiang is an objective object infused with subjective emotions, or it is the subjective emotions expressed using objective objects (Yuan, 2009).

<sup>2</sup> *Kanshi*: Classical Chinese poetry.

<sup>3</sup> *Waka*: A kind of classical Japanese poetry.

## Stages in Implementing the Practice

- Stage 1: Practitioners read Google Docs 1 and interviewed peers from other cultures to discuss any confusion regarding the content or cultural knowledge. They were allowed to use ChatGPT to search for translations of modern texts, historical background information on 漢詩 and 和歌, and sentiments expressed through the cultural concept. Using this information, practitioners explained their cultural knowledge in English and addressed their foreign peers' questions.
- Stage 2: Practitioners used ChatGPT to identify an additional sentiment conveyed by the cultural concept not covered in the provided materials. They then selected a related literary example from their own culture (漢詩 or 和歌) and recorded it in Google Docs 2 or 3. Finally, practitioners integrated the summarized information from ChatGPT into a brief presentation for their foreign peers, explaining the cultural concept, the newly identified sentiment, the associated literary works, and the cultural insights.

## Reflections on the Process and Student Engagement

Integrating ChatGPT provided practitioners with a flexible platform to practice input and a low-pressure space to produce output, thereby enhancing their engagement. In both stages, ChatGPT served as a search tool and assisted practitioners in articulating complex emotions that were difficult to convey using their existing linguistic knowledge, forming a basic understanding of classical cultural concepts.

However, some concerns exist regarding the use of ChatGPT in language learning and teaching. First, the content provided by GPT may be inaccurate in some academic fields. Therefore, an expert is necessary to revise mistakes, and teachers should keep in mind that they should cultivate students' ability to identify and revise errors. Second, responses provided by ChatGPT might be superficial. Overreliance on it without verifying its accuracy may impede students' ability to innovate, extract, and organize information from specialized sources, hindering their creativity, logical thinking, and critical analysis. In our project, the third author, whose research focuses on Chinese and Japanese classic literature, served as the gatekeeper of the information generated by ChatGPT.

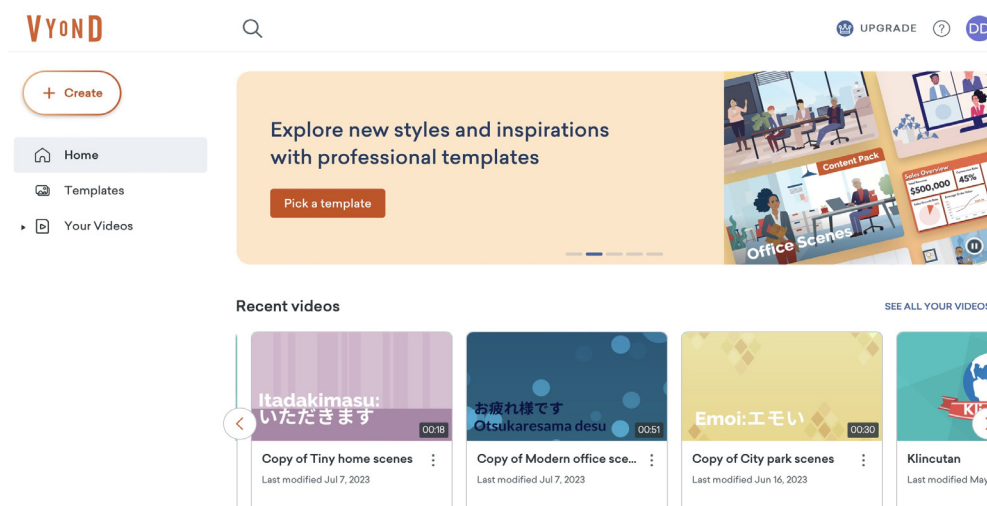
## Tool 3: Vyond

Vyond is a web-based platform for creating animated videos with a user-friendly interface. This allows students to focus on content development without being hampered by technical difficulties. At the end of each semester's Soujin Zemi, we ask students to make an animation about the Japanese cultural concepts they discussed.

For example, in the spring semester, three Japanese and three Chinese students (the first, second, and third authors of this paper) worked in three teams, each consisting of one Japanese and one Chinese student. The first author participated in the teamwork and served as a technology assistant in the zemi, helping to create three animations, each focusing on a different Japanese concept or phrase: エモい (*emoi*), いただきます (*itadakimasu*), and お疲れ様です (*otsukaresamadesu*) (Figure 3). The animations focus on Japanese cultural concepts because the project was based at Kyoto University, and all the Chinese students had a basic understanding of Japanese. This facilitated communication, allowing the Japanese students to explain cultural concepts more effectively and collaborate with the Chinese students to create animations based on their discussions.

Figure 3

Vyond Interface and Animations Created by Students



## Stages in Implementing the Practice

The procedure for creating these three animations followed a consistent process. First, the Japanese students chose specific cultural concepts discussed in the zemi. Before editing the animations, they were advised to design contextual scenarios, including characters, locations, time, and events in a freeform manner. Next, they brought their ideas to the zemi to create the animation. This step involved selecting a template, main characters, and settings in Vyond, adding English dialogue for each scene, and adjusting characters' movements and facial expressions based on the specific context. After that, each Japanese student dubbed the lines in the story with the original Japanese soundtrack with the help of the technology assistant. Finally, students added titles to their animations and uploaded them to an Instagram account (@intercultural\_word\_sensei).

## Reflections on the Process and Student Engagement

Students created animations that captured the linguistic aspects of the cultural concepts, including their literal meanings and usage contexts and the subtle cultural nuances embedded within the words, fostering cultural sensitivity during intercultural pedagogical practice.

Animations can make language learning more interactive and memorable for both the students who create them and the audience who views them. Moreover, through creating their animations, practitioners solidified their understanding of Japanese cultural concepts, and deepened their cultural knowledge by translating abstract ideas into concrete visual representations.

## Outcomes and Observations

Students produced a variety of learning outcomes, including posing questions about cultural concepts, working toward developing a model for improving intercultural competence through intercultural contact, and producing animations about cultural concepts posted on Instagram.

### Students' Feedback

Students provided feedback on three aspects: technology, language learning, and intercultural learning.

#### Technology

Students commented that the incorporation of technology created a more vibrant pedagogical environment. Google Docs facilitated collaborative work from their preferred homework locations, while ChatGPT assisted in revising sentences, thereby reducing stress. These tools streamlined academic tasks and significantly improved students' day-to-day experiences. Utilizing these tools also expanded students' skill sets, equipping them with valuable digital literacy and communication skills, particularly in animation creation.

Student A: It is because of Google Docs. It is very convenient and very easy to use...about sharing information synchronously.

Student B: It reduces my daily stress. So that's one of the aspects that ChatGPT changed my life.

Student C: ...now I recognize a little bit about editing and making animations. When I see some videos on YouTube or something, I'm kind of like how other perspective to when I see that video, which I didn't have before I used Vyond. So it gives me a new point of view...broadens my opinion and appreciate arts and videos and improves your life skills about making some videos.

#### Language learning

Students highly praised technology-assisted language learning as a means of improving their language proficiency, enabling them to engage with more complex topics and construct more advanced sentences in their English output. Additionally, the integration of EP further increased opportunities to practice speaking English.

Student A: I think the time that I improve my language proficiency most is that I use English to explain some things and matters about my culture to foreigners without misunderstanding...

Student B: As for ChatGPT, for example, when I want to say a word in a foreign language, but I do not know the word in its language and I will search for it. ...For example, I directly type in the chat box, please tell me blah blah blah. And ChatGPT will send some introduction about the information I want...by using ChatGPT, you can just talk to it. It is a very convenient way (compared to using a dictionary). ...I also use ChatGPT) to revise my Japanese, sometimes English.

Student C: Without Soujin Zemi, I wouldn't had opportunity to speak in English like this. What I'm trying to say in English. So that's a great opportunity, the significance...It really helped me to develop my language skill.

Student D: I would say I don't like making a formal sentences so much, but after I started using ChatGPT, it really helped me to make a formal sentences. So it reduces my daily stress.

### Intercultural learning

In our assessment of intercultural learning, we applied Byram's (2000) assessment criteria, which indicated some improvement in students' intercultural competence, particularly in their attitudes toward their own and other cultures, cultural knowledge, and critical cultural awareness.

Regarding attitude, one Chinese student expressed that her perspective on both Chinese and other cultures had become more positive.

Student: Well, as for Japanese culture, I think compared with before, I become more positive to learn it. ...But compared with before, especially before I entered the university, the attitude becomes more positive.

Students also experienced a mutual enhancement of cultural knowledge. The Chinese students noted that through cultural exchanges with their Japanese peers, they not only deepened their understanding of Japanese culture but also gained a more profound appreciation of their own. This reciprocal exchange fostered a broader and more interconnected understanding of both cultures.

Student: Not only I'm hearing the Japanese students' explanations to me, but also when I talk about and explain my culture to them, I also deepen the understanding toward my culture, I think.

I learned culture more than language. It is not a language learning course. More cultural knowledge about Japan, I think. Especially, you know, the emoji. And how it is connected and related with the Chinese culture. ...even foreign cultures, we can find something common and interconnected.

Regarding critical cultural awareness, Japanese students deepened their understanding of Chinese culture. Also, one student mentioned that her perspective on the Japanese cultural concept of *amae* changed after *Soujin Zemi*.

Student: The changing part is before the *Soujin Zemi*, I was just curious, but after I learned a little bit about Chinese culture and Japanese culture, I feel like explore in System 体系的に. Before the *Soujin Zemi*, I just have a big image about Chinese culture. After *Soujin Zemi*, I just learned it, but like in the (deeper level)...Before the *Soujin Zemi*, I just take the "amae" to children, but by exploring, I recognize that the concept of *amae* is like all over the Japanese society...not feeling like, (people) run from the like responsibility...So just like that (concept) can be seen like everywhere in the Japanese society.

## Discussion

### Comparison with Existing Teaching Methods or Practices

This integration of technology tools into intercultural practices represents an emerging teaching approach. Unlike traditional language learning and intercultural programs, our project adopts EP, focusing on enhancing quality of life, fostering mutual understanding, and promoting cooperative development.

Within this framework, we learn from each other in a congenial atmosphere, exploring cultural knowledge and enjoying the process without feeling encumbered. Moreover, the EP-based practice breaks away from the traditional teacher-centered model, granting students equal status with teachers and encouraging them to freely express their views on their own culture without fear of judgment. This creates a valuable opportunity for practitioners to develop their English expression and communication skills, and intercultural competence.

### Potential Implications for Teaching and Learning in Technology-Assisted Language Classes

The positive outcomes observed in this emerging pedagogical practice have important implications for technology-assisted ESL classes. It is undeniable that incorporating technology in modern language teaching and learning is increasingly important. Our practice encourages students to explore technological tools autonomously, enabling them to raise awareness and develop their ability to use technology for independent learning.

Furthermore, we demonstrated how to integrate technology to empower EP-based language classes. By incorporating AI tools like ChatGPT into EP-based practices, students enhanced their independent learning strategies and formed their own understanding of problems. In a collaborative learning environment, practitioners combined the insights of AI with human intelligence, critically evaluated ChatGPT's output, and reached consensus through discussions with peers and teacher practitioners.

This process helped practitioners learn how to effectively use technology tools during language and intercultural learning, thereby enhancing communication skills. This integration of technology enhanced the effectiveness of language and intercultural learning and had tangible impacts on participants' quality of life. By reducing stress, fostering confidence, and equipping learners with valuable digital skills, this approach demonstrated the potential of technology to enrich both academic outcomes and personal well-being.

## Conclusion

In this study, we applied Exploratory Practice (EP) as a guiding principle, combined with modern technologies, namely, Google Docs, ChatGPT, and Vyond, to facilitate a project on intercultural education. The aim was to explore how students naturally develop their English language and intercultural competence with technological support during intercultural communication, where English serves as a lingua franca.

The novelty of our approach lies in integrating EP, a framework centered on understanding, with various technological tools to support and promote intercultural exchange and learning more effectively. Through this innovative integration, we fostered a supportive educational environment that promoted mutual understanding and collaboration while enhancing reflective practice through the student interviews. This approach ensured that students continuously improved their language and intercultural competencies in real-world intercultural exchange settings.

However, this study lacks a robust theoretical framework to guide the use of technological tools and analyze their role in language and intercultural learning. Additionally, the reflective interviews involved only two students, failing to consider factors such as participants' language proficiency and intercultural competencies.

For future research, we aim to adopt a more sophisticated model for technology-assisted learning, recruit a larger sample size, and apply a more detailed classification of participants' language proficiency and intercultural competence. Furthermore, we seek to explore the mechanisms of technology-assisted language learning to gain deeper insights into how it supports the development of students' language skills and intercultural competencies.

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## Appendix A

### Plan for the 2023 Soujin Zemi in Google Docs

Class	Topic/Activity/Materials																																
1 10/6	Introduction of Course Goals and Schedule:  To implement a <b>method</b> of intercultural understanding pedagogy through intercultural exchanges that deepen mutual understanding of cultures through keywords such as those below.  1) Add more collaborative essays (2500 words) that compare/contrast new cultural concepts and 2) make animations or illustrations to explain cultural concepts to showcase on: <a href="https://interculturalwordsensei.org/">https://interculturalwordsensei.org/</a> and <a href="#">@intercultural_word_sensei</a>																																
	<table border="1" style="width: 100%; border-collapse: collapse; text-align: center;"> <thead> <tr> <th style="font-size: small;">Japanese concepts</th> <th style="font-size: small;">English translation</th> <th style="font-size: small;">Chinese concepts</th> <th style="font-size: small;">Indonesian concepts</th> </tr> </thead> <tbody> <tr> <td>甘え</td> <td>presumed indulgence</td> <td>撒娇, 发嗲</td> <td>manja, manying</td> </tr> <tr> <td>本音/建前</td> <td>true feelings / overt behavior</td> <td>真心话/场面话</td> <td>Sejati, terus terang / basa basi</td> </tr> <tr> <td>集団意識</td> <td>group consciousness</td> <td>集体主义</td> <td>rukun</td> </tr> <tr> <td>和</td> <td>harmony</td> <td>和</td> <td>tepo saliro</td> </tr> <tr> <td>義理/恩</td> <td>obligation/duty</td> <td>人情/恩</td> <td>kewajiban</td> </tr> <tr> <td>面子</td> <td>face</td> <td>面子</td> <td>muka/wajah, kehormatan</td> </tr> <tr> <td>恥</td> <td>shame</td> <td>羞耻, 羞愧, 耻辱</td> <td>kecilutan</td> </tr> </tbody> </table>	Japanese concepts	English translation	Chinese concepts	Indonesian concepts	甘え	presumed indulgence	撒娇, 发嗲	manja, manying	本音/建前	true feelings / overt behavior	真心话/场面话	Sejati, terus terang / basa basi	集団意識	group consciousness	集体主义	rukun	和	harmony	和	tepo saliro	義理/恩	obligation/duty	人情/恩	kewajiban	面子	face	面子	muka/wajah, kehormatan	恥	shame	羞耻, 羞愧, 耻辱	kecilutan
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	Course Procedure: Read and discuss the following articles related to Intercultural Exchanges:																																

### Plan for ChatGPT-Assisted Intercultural Communication of *yixiang*

Before the practice

The third author emailed all students about the procedures of the soujin zemi and what they should prepare as below:

We will talk about the *意象* (*yixiang*) of the Moon on the soujin zemi this Friday (Nov. 10th). *意象* (*yixiang*) is an objective object infused with subjective emotions, or it is the subjective emotions expressed using objective objects.

Before the soujin zemi, please preview Table 1.

**Table 1**

<i>yixiang</i>	Sentiment	Reason	<i>kanshi</i>	<i>waka</i>
Moon	Homesick	Leave the hometown	低 拳 疑 牀 静 レ 拳 疑 フ マ ト 静 頭 頭 是 前 夜 ッ ッ ミ コ 芝 ヤ 思 望 地 看 思 ニ ッ シ コ ミ ル 故 山 上 月 李 郷 ッ 月 霜 光 ッ 白	天の原 ふりさけ見れば 春日がなる 三笠の山に 出下し月かも 一阿倍仲麻呂 7
		Farewell	远送从此别，青山空复情。 几时杯重把？昨夜月同行。 列郡讴歌惜，三朝出入荣。 江村独归处，寂寞养残生。 ——《奉济驿重送严公四韵》 唐 杜甫	有り明けの つれなく見え し 別れより 暁ばかり 憂き物はなし 一壬生忠岑 30
Moon	Loneliness and silence of grief	Grief on lose and confusion about the whole life	锦瑟无端五十弦，一弦一柱思 华年。 庄生晓梦迷蝴蝶，望帝春心托 杜鹃。 沧海月明珠有泪，蓝田日暖玉 生烟。 此情可待成追忆，只是当时已 惘然。 ——《锦瑟》唐 李商隐	月見れば ちぢにものこそ 悲しけれ わが身一つの 秋にはあらねど 一 大江千里 23

Each of you should:

1. Understand the meaning of all the 漢詩 (*kanshi*) and 和歌 (*waka*) in Table 1.
2. For literature from your own country, please consider:
  - 1) What sentiment(s) did the author express by using this 意象 (*yixiang*)?
  - 2) Why did each author use this 意象? (Consider historical context, personal experiences, and cultural relevance.)

You may use the internet and AI tools (e.g., ChatGPT) for preparation.

**During the Practice**

Nov. 10th, 2023

1. Each Japanese students explained the waka and the 意象 (*yixiang*) in Table 1 based on the two posted questions. (15 min)
2. Chinese students asked questions about the 意象 (*yixiang*) or Japanese culture, and Japanese students answered. (15 min)
3. Each Chinese participant explained kanshi and the 意象 (*yixiang*) in Table 1 based on the two posted questions. (25 min)
4. Japanese students asked questions about the 意象 (*yixiang*) or Chinese culture, and Chinese students answered. (25 min)
5. Introduce what will be done in the next soujin zemi. (10 min)

Each participant looks for one sentiment (not provided in Table 1) expressed via the appointed 意象 (*yixiang*) with one example of 漢詩 (*kanshi*) and 和歌 (*waka*) in their own culture. Prepare the explanation for the sentiment based on the below contents, and fill in Table 2:

Explain the meaning of 漢詩 (*kanshi*) and 和歌 (*waka*) and what sentiment is expressed.

Explain why the author used this 意象 (*yixiang*) to express such sentiment (The author’s personal experience or cultural reasons)

**Table 2**

*Chinese/Japanese students: kanshi/waka/haiku*

<i>yixiang</i>	Sentiment	Reason	<i>Kanshi/ Waka/Haiku</i>
Moon			

Nov. 17th, 2023

1. Each Japanese student explained the content of 和歌 (*waka*) and the 意象 (*yixiang*) in Table 3. (20 min)
2. Chinese students ask questions about the 意象 (*yixiang*) or Japanese culture to the Japanese students. (20 min)
3. Each Chinese student explained the content of 漢詩 (*kanshi*) and the 意象 (*yixiang*) in Table 2. (20 min)
4. Japanese students ask questions about the 意象 (*yixiang*) or Chinese culture to the Japanese students. (30min)

## Appendix B

### Interview Questions

#### General Information

1. Before taking this course, did you use ChatGPT, Google Docs, and Vyond? If not, were there any online tools/applications you frequently used before this course?
2. How often did you use ChatGPT, Google Docs, and Vyond during Soujin Zemi?
3. How did you use the following tools during the course? ChatGPT, Google Docs, Vyond

#### Perspective on Using ChatGPT, Google Docs, and Vyond and Their Effectiveness for Intercultural Exchange & Language Learning

4. How did you feel about the use of ChatGPT, Google Docs, and Vyond in Soujin Zemi (e.g., motivation, difficulty)?
5. Do you think ChatGPT, Google Docs, and Vyond were effective tools for: a. Intercultural exchange (e.g., helping with cultural understanding)? b. Language learning? Why or why not?
6. What did you think about the assignments (e.g., creating animations, presenting in English, reading academic papers about intercultural research)? Do you think these activities were relevant for intercultural exchange and language learning?
7. Do you believe Soujin Zemi helped you enhance: a. Language competence? b. Intercultural competence?

#### Intercultural Competence Related to Byram's (1997) Categories

8. What have you learned in this course? What do you think you gained the most from (e.g., cultural concepts)?
9. Has your knowledge of Japanese and Chinese culture, and their people, increased?
10. How do you feel about learning Japanese and Chinese cultures, and getting to know their people?
11. How did you feel when you discovered differences between the two cultures?
12. Has your attitude toward Japanese and Chinese cultures changed based on your experiences in Soujin Zemi?
13. What aspects of Japanese and Chinese cultures are you still curious about?
14. Have you developed any new strategies or skills to expand your knowledge or understanding of Japanese/Chinese culture during Soujin Zemi?
15. Do you feel more confident communicating with people from Japan or China? Do you believe you can do so without offending them?
16. Has your awareness of cultural similarities and differences between your own culture and Japanese/Chinese cultures increased?
17. Have your behaviors or ways of thinking about Japanese/Chinese cultures changed after Soujin Zemi? If so, how?
18. Have you tried to understand other cultures from a different perspective?
19. Have you started to question your own perceptions and usual ways of thinking about other cultures?
20. Have you become more critical of your perspective on your own culture?

#### Practical Information

21. What do you think are the benefits and challenges of using ChatGPT, Google Docs, and Vyond for Soujin Zemi?
22. Please describe your overall thoughts, experiences, and impressions of using ChatGPT, Google Docs, and Vyond for intercultural exchange and language learning during Soujin Zemi.
23. Would you be interested in participating in a similar intercultural exchange program in the future? Why or why not?
24. Can you suggest any ways to improve the learning experience in Soujin Zemi?
25. If you have any other thoughts, please feel free to share them.