

Research on Japanese Teaching Based on Language Sense Theory System

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Abstract: In the process of students learning and teachers teaching foreign languages, the accurate grasp of language sense is not only a shortcut, but also a barrier that cannot be bypassed. From the point of view of the importance of language sense to Japanese learners and the general applicability of the relationship between language sense, the author puts forward some opinions which can help to improve the effect of Japanese teaching through language sense.

1. Introduction

In order to learn a foreign language well, it is important to have a good sense of language. In short, languages sense is the sense of language, the cultivation of language sense cannot be achieved overnight. It must accumulate a lot of language information, language culture background knowledge and have a good language perception ability to form. Having a certain sense of language can better grasp the application of foreign languages. Japanese sense of language refers to a regular sense and language comprehension ability which produced by many aspects of contact with Japanese language and culture. How to cultivate students' sense of language is a major topic in Japanese teaching, and it is also the key to the success of Japanese teaching. If we do not pay attention to the cultivation of language sense in Japanese teaching, it is difficult to cultivate students' excellent oral expression ability. The study of any language is based on understanding. Language awareness orientation, coupled with the diversity of Japanese word grammar, makes it easy for many students to fall into the rote circle of rote learning, thus turning Japanese learning into "dead reading." Therefore, in Japanese teaching, we should pay special attention to the cultivation of students' language sense.

Students in the introductory stage have little perceptual knowledge of unfamiliar Japanese, and they pay more attention to the grammatical rules and the Chinese meaning of words^[1]. But when they have mastered quite the grammar rules and vocabulary, they gradually have a perceptual understanding of Japanese. Listening to a passage or reading an article can identify the consistency and inconsistency with the language you use, and it can deeply resonate with the author's simplified expression. , this is the sense of language. Our students learn Japanese without the original language environment, and it takes a long time to develop a sense of language.

2. The Relationship between Linguistics and Language Sense

The practice of a large number of linguistic studies has shown that people who grow up in a native language environment do not need special language maintenance and refreshment of their mother tongue, and never forget their mother tongue. The basic grammatical structure, core vocabulary and word-making ability of mother tongue seem to be integrated with people. Then again, only the language acquired at a very young age is the mother tongue, and when you grow up, you settle into a language environment for a long time. Similarly, many surveys of how languages are stored in the brain and nerves tell us that first, second, third and even more languages are stored and invoked differently in the human brain and nerves. The mother tongue is the same as the person, the language sensitivity of the mother tongue is the highest, is not only used for a long time, but also can be recognized and quickly put into use in the appropriate needs of the situation. Each language acquired after the language-sensitive period will basically restart the neuron network in the brain to store the language, so great efforts will be needed to maintain these newly established neural networks in the

future. If they do not stay in the corresponding language environment for a long time and regularly, the neurons of this new neural network will also disperse again for a long time^[2]. From this, it is not difficult to see that language learning and language sense have inextricably linked. In the process of foreign language learning, we should constantly strengthen the grammar, sentence, vocabulary and so on, we must constantly contact the context of learning foreign languages, let the sense of language bit by bit into, which makes us should try our best to mobilize all the resources that can be mobilized. At the same time, we should also avoid the pitfalls of rapid success and rapid harvest, because language is a variety of expressions and accumulations, which is not suitable for this rapid success. We should study unswervingly and strive to understand the mysteries of language meaning.

3. Language Sense in Language Systems

The cultivation of language sense plays an indispensable role in the study of second language. As a high unity of reason and sensibility, language sense is one of the manifestations of personal understanding, which enables language learners to master direct language information more accurately, feel the meaning and emotion contained therein, and effectively support the cultivation of language listening, speaking and reading ability, so that language learners can understand the language environment more quickly. Master the language, read and write ability, further improve.

3.1 No Media Transmission

Teaching practice has proved that the formation of language emotion is not the product of teachers' teaching, but the perception of learners-the students' personal feelings, different perceptual thoughts and the interaction of rational thinking such as language, imagination, feeling and experience. Therefore, "direct" refers to effective learning that directly conveys students' feelings and intuition. Because of this direct nature, language sense becomes a unique subjective color^[3]. That is, the same language has different rational meanings in the cognition of different people, and some people have very different associative meanings.

3.2 Strong Regional and National Personality

The formation of language is a long historical process, which is accompanied by the emergence and development of the nation to mature together, from nothing to have, from less to more, from simple to complex, from raw to smooth, and in the process of continuous improvement. In the process of language use, vocabulary, grammar, colloquialism, rhetoric are constantly changing, often caused by some accidental reasons, but from the national point of view of language use, that kind of change is inevitable^[4]. The character of a nation is also reflected in language, especially in the phonetic expression is more obvious, and phonetic is the language and language sense of the most visible elements of the relationship between the appearance, other semantic understanding of the language sense is closely related to the history and character of the nation.

3.3 Condition Reflex

In real life, all of us cannot do without dealing with language, the society without language cannot develop, we read newspapers, watch TV, get information from the Internet, listen to others speak or speak to others, all use language, have voice, also have words, there are some other forms, but they are undoubtedly belong to language, are a type of language^[5]. However, people's language talents are different, that is, the understanding, understanding and grasp of the part of language "only can be understood, unspeakable" are different. Everyone has their own thinking, each kind of thinking has their own understanding of language, the innate part is born with a sense of language, and the acquired environment is affected by a lot of subjective feelings about language. In fact, the learning of second language, the influence of acquired environment also plays a very important role. But the above-mentioned involuntary feelings of language cannot be compared with words, there is no doubt that as long as we ask ourselves, we can all feel.

4. Some Views on Japanese Teaching under the System of Language Sense Theory

4.1 Cracking Down on Sino-Japanese Cultural Differences

From the source point of view, the foundation of Chinese culture and the foundation of Japanese culture have great similarities, the root is that the core and essence of Chinese culture come from the Confucian culture that has been popular in China for more than two thousand years, while Japanese culture has always been influenced and played a role by Chinese Confucianism in history. After the beginning of the Tang Dynasty, Japanese culture is almost like Chinese culture. From this point, we can see the difference between Chinese and Japanese culture, that is, Chinese culture is good at assimilating the surrounding culture, there are measures to accommodate different cultures, but not good at learning from others actively, while Japanese culture is particularly important to foreign learning is not ashamed. Therefore, the Confucian thought of Chinese culture emphasizes sensibility and integrity, that is, under the premise of “benevolence”, the overall situation is emphasized, and the individual retreats second, while the Japanese culture advocates objectivity and locality more, thus producing rational and stubborn conflict ideas^[6]. Different cultural traditions will also be reflected in their unique language, because of cultural differences, Japanese and Chinese are also very different. For example, in Japanese, the formation of word-formation and grammar in the sentence more reflect the process of rational thinking, reflecting the difference in thinking analysis of things in Japanese culture. To learn Japanese well, and to develop a good sense of Japanese language, Chinese students who are native to Chinese cannot, of course, have the same inherent sense of language as native Japanese students. So understanding thinking habits and Japanese thinking is the first step for domestic students to learn Japanese, so that they can gradually approach the realm of Japanese language sense. Third, in the process of communicating in Japanese, try to avoid using Chinese as an intermediate, but to exercise the ability to react directly, which is that Japanese is directly transformed into thought or behavior in the brain, not first into Chinese, then into thought and action. Can rely on the organization of Japanese groups, conditional words directly put students in the original Japanese language environment, so that students live in the situation, osmosis, is a shortcut to quickly acquire Japanese cultural sense of language.

4.2 Creating a Normalized Japanese Language

Normal children can gradually learn the mother tongue can distinguish the weight of words, the level of intonation, which strongly illustrates the important role of context in the cultivation of language sense. In addition, to teach Japanese students themselves to practice often, there should be a good environment atmosphere. In teaching, teachers should adhere to the teaching principle of “use Japanese as far as possible and make proper use of mother tongue” in order to reduce students' dependence on mother tongue and the negative transfer of mother tongue to Japanese teaching. Task-based teaching method should be used in classroom teaching. Teachers and students should interact with each other in class. The key of teachers is to design situations and forms that can guide students to carry out meaningful communication activities, that is, to assign “tasks” to students. Students may have grammatical errors like this in the process of completing the “task”, but we should not pay too much attention to it, because the process of using language is also a process of language perception, and we pay too much attention to the form of language will destroy its natural perception process.

4.3 Pay Attention to the Traditional Habits of Japanese Expression

Language is a tool of communication, without understanding the cultural background of the object of communication, it is bound to produce ambiguity, and it is impossible to effectively cultivate students' sense of language. Chinese-style foreign language is a kind of sentence or expression which is not in accordance with the foreign language expression habits and methods, which includes the seemingly correct and wrong expression due to the failure to take into account the cultural differences between China and Japan^[7]. Some sentences have no grammatical problems, but the Japanese do not say so, which is related to some characteristics of Japanese culture. Only by understanding these

cultural characteristics can we master authentic Japanese and achieve accurate understanding and correct expression of ideas. As Japanese teachers, we should have more Japanese cultural experience than students, more sensitive to capture the cultural information, combined with the explanation of grammar to inform students to pay attention to the traditional habits behind language culture.

5. Conclusion

The sense of language is a kind of indescribable, but actually exists very useful feeling to the language. Teachers should combine their own and students' conditions, give full play to their subjective initiative, pay attention to cultivating students' good sense of language, make students form an overall connection with the understanding of Japanese culture, pronunciation, vocabulary and grammar, and improve the students' ability to continuously understand and learn through language consciousness theory, so as to make Japanese teaching more effective.

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