

Study of Japanese Teaching Model Innovation from the Perspective of Intercultural Communication

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Abstract: The traditional Japanese teaching model can no longer meet the requirements of the globalization era. Under the new situation, Japanese talents who possess both good command of foreign languages and intercultural communicative competence are required. Under the new training goal, teachers' teaching philosophy and teaching mode need to be reformed. Based on the theory of cultural linguistics, this essay explores the reform of Japanese teaching mode aimed at cultivating intercultural communicative competence in Japanese and the design of teaching strategies and teaching methods.

1. Introduction

The 21st century is an era of globalization and internationalization. Contacts between people with different languages and cultural backgrounds will become more and more frequent. People will also participate more in cross-cultural exchanges in their jobs. Under the new situation, what is needed is a talented person who has both good foreign language ability and profound cultural accomplishment, pragmatic competence and ability to act, that is, a person capable of intercultural communication. In our country, the teaching of Japanese is relatively late. Many university Japanese teaching still adopts the old and outdated teaching methods, and emphasizes the forms of language and light cultural factors. Therefore, the training of single type foreign language talents has become increasingly unable to meet the demands of the times. Teachers' teaching philosophy and teaching mode need to be reformed. In addition to the tasks of Japanese language teaching, students should also attach importance to the cultivation of students' intercultural communicative competence.

2. The concept and current situation of intercultural communicative competence

What are the intercultural communicative competence? Which elements are included? Many experts and scholars at home and abroad have put forward their own views, but so far no conclusion has been reached yet. Western scholars on intercultural communicative competence mostly from the perspective of sociology, psychology and communicative learning; while Chinese scholars are from the perspective of foreign language teaching. For example, Wen Qiufang divides intercultural communicative competence into communicative competence and intercultural competence. The intercultural communicative competence includes linguistic competence, pragmatic competence and strategic competence. Intercultural competence includes sensitivity to cultural differences, tolerance to cultural differences, Tolerance of dealing with cultural differences. Hu Wenzhong, Gao Yihong put forward the macro goal of foreign language teaching is "social and cultural ability." Including language ability, pragmatic ability, subdue through the ability. It is believed that intercultural communicative competence includes linguistic competence, pragmatic competence and cultural competence. All along, under the guidance of exam-oriented education directed by the Japanese language proficiency test, Japanese language teaching emphasizes the teaching and learning of language knowledge points, ignoring the whole set of cultural systems to which language is attached. Students tend to focus on passive listening and reading, rote learning, and practicing hard during conversational practice, ignoring the objects and situations in which they are speaking. The relevant cultural courses offered by the school are limited. For example, the history of literature and the introduction of culture are limited to one semester in the fourth grade. Some schools even lack

the faculty because they can not even offer a course in Japanese history. Language and culture are interdependent and interdependent entities. Language is the carrier of culture, culture is an important part of language expression. The knowledge and ability of the language system are of course important, but it turns out that the talents trained in the separation of language from culture lack the intercultural communicative competence and can not meet the requirements of the globalization era. For those who hold the "Japanese Tools Theory," without the knowledge of Japanese society and culture, let alone guide and editor, I am afraid that even a normal translation can not be competent. Therefore, while teaching the language, we must also attach importance to the relevant culture and education attached to the language and emphasize the cultivation of students' intercultural communicative competence. Language is seen as a symbolic system of its own cultural value. Learning a foreign language means learning a whole set of cultural worlds it builds.

3. Japanese teaching of cultural teaching

To cultivate students' intercultural communicative competence, teachers should first of all have good intercultural communication skills, so teachers should be trained in intercultural competence. Teachers should take scientific research as the guide and promote the reform of teaching in depth through research. Second, emphasis on culture and education, in addition to set up a special, adequate Japanese culture class, but also in the language teaching should be consciously infiltration of cultural education. It includes five aspects: culture carried by means of verbal communication, culture carried by non-verbal means of communication, customs and etiquette, social structure and human relations, and values. Specifically, as a Japanese learner, not only need to understand the language rules, but also need to understand the language as a cultural symbol of the function, can decipher the cultural password. To deal with the Japanese, you must be familiar with the Japanese language expression habits. Twenty years ago, some Japanese experts pointed out eight characteristics of the Japanese habit of speech expression: taking harmony as exasperation, unconsciousness as an impromptu, restraining speaking as a hubbub, and conducting routine intercourse according to internal and external relationships, Using different expressions such as honorifics and acronyms, explaining the reasons first, proposing them again, being polite and often showing their concern for each other, omitting words and notifying them all, and at most, they both expressed their opinions once and for all , Later or in the direction of each other to make concessions, or insisted my heart, but think no more talkative, no longer speak out. In communication, in addition to focus on language factors, but also pay attention to facial expressions, gestures, sight and other non-linguistic factors, which is related to the communication can proceed smoothly. In addition, dealing with the Japanese must consider the characteristics of Japanese culture and should understand the traditions and changes of Japanese behavior, habits and values. In general, discourse people are easily influenced by their own cultural orientation and values, and they regard different cultural psychology, codes of conduct and standards of understanding in their communication process. This will inevitably lead to misunderstanding and interference and may even lead to the failure of communication. On the main features of Japanese culture, the more authoritative point of view are: Japanese culture has the characteristics of shame culture, with group awareness, vertical society, narrowing tendencies, marine island culture, pet consciousness, peace and harmony, heart to heart traditional ethnic tradition.

4. Cultivate Intercultural Communication Skills Teaching Mode

Due to the diversified social demands for foreign language talents, the training objectives of foreign language teaching in colleges and universities have also changed from past metropolitan-type talents to personnel with thick foundation, wide caliber, complex type and comprehensive application ability. In other words, it is to cultivate high-quality personnel who are both highly culturally sensitive and interculturally communicative and proficient in foreign languages. In order to cultivate students' intercultural communicative competence, besides paying

attention to the appropriateness, practicality, science and relevance of imparting cultural knowledge, we must also follow the principle of phased teaching. The initial stage should be to cultivate students' cultural awareness and cultural sensitivity, cultural narration can take the form. During the teaching process, we should not just pay attention to the right and wrong of students' grammar, fluent spoken language, but also pay attention to whether the language is used properly. In addition to the middle and high-level stage set up a special culture class, should adopt the culture infiltration law, cultivate the depth and breadth of cross-cultural awareness of students.

Teaching strategy design. Interest is the best teacher, the concept of an open classroom can be of interest. To rely on the situation, so that teaching life; through the communication of language teaching, so that students experience the true context of language exchange, increase interest. Question-based teaching methods, teachers to organize teaching as a link to encourage students to bring problems into the classroom, teachers through the design scenarios, virtual communication scenes, doubts, discuss issues and other activities to deepen the depth of the problem, to stimulate students' curiosity, to explore the culture of language communication means. The introduction of a variety of teaching media and supporting tools. Teaching materials are not the only resources for learning Japanese, teaching content can not be limited to teaching materials. As long as we can serve teaching, teachers should make every effort to make visual aids as much as possible and prepare in-kind teaching using multimedia courseware such as slides, audio and video. Changes in the overall teaching methods. From the abstract learning of language knowledge expanded to the image, lively and vivid cultural learning; from teacher-based cramming teaching to student-centered heuristic teaching conversion; from exam-oriented education to quality education. Specific teaching activities of the design. There are five basic research methods of cultural linguistics: "Cultural Symbolic Analysis, Cultural Thinking Identity, Cultural Background Study, Cultural Difference Comparison, and Cultural Psychology Revelation". Based on this, the author summarizes the following Teaching activities, for reference only.

Try the following sentences: He often go to jewelers to steal jewelry, each doing a very special authentic. This kid is fat. I heard that girl died. I am full of energy. These sentences are guilty of inappropriate use of words. "Authenticity" is a remarkably commendatory term; "Fat Fu" is for "middle-aged and above people"; "Death" is for "adult"; "Fullness" means "time and economy, etc.". To avoid these inadvertent phenomena in the use of words, it is necessary to attach the scope of the meaning of the word, the meaning of the color to the back of the words in the form of semantic features and highlight them by the specific linguistic environment, emphasizing them.

As mentioned above, "Wang Wen Sheng Yi" is due to the existence of some special Chinese words, such as "bergamot", "chicken breast", "aroma", "monk", "goose", "fish" and so on. For these words, we advocate the formation of grammar, to guide students to clear the literal meaning and meaning of the actual meaning of the word, so that students do not only understand the understanding of words, but also know why. Avoid the blind application of general grammar rules, ignoring the special conditions and restrictions arising from the use of words errors. Cultural additional meaning is a national cultural message that a word carries while referring to the meaning. Due to the often different cultural meanings in different languages, there has been a serious conflict in intercultural communication.

5. Conclusion

In the second language vocabulary teaching, the main task of teachers is to inspire students, to remind students to pay attention to the specific meaning of the word range and expression, to help students overcome the "based on the general understanding of Chinese language" and the use of word errors, and put the additional meaning of culture to an important position, so that the students' vocabulary learning truly reached the level of one-sidedness, mastery.

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