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Internal and External Consciousness of Japanese Students' Intercultural Language Communication

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ABSTRACT

Japanese strictly distinguish between inside and outside, that is, they have a strong sense of inside and outside. The character has penetrated the study and life of Japanese students. Living in a different cultural environment, Japanese students are more influenced by Internal and External Consciousness in cross-cultural communication. The purpose is to draw out the influence of Internal and External Consciousness on the intercultural communication of Japanese students and put forward targeted teaching strategies accordingly by listing the misunderstandings among Japanese students in intercultural communication through the HSK dynamic corpus of Beijing Language and Culture University.

1. Introduction

Internal and External Consciousness is the most representative consciousness in Japanese national consciousness, which refers to the psychological distance between Japanese and communicators. Inside refers to the interpersonal range close to the psychological distance, and outside refers to the interpersonal range far away from the psychological distance, showing respect and estrangement for the outside, and friendship and being free for the Inside. The reason is the habits of life and behavior from childhood. Most Japanese parents do not care about their children's lives as much as Chinese parents do, they take care of their children's food, clothing, housing, and transportation from an early age. Japanese parents are less dependent on their children even when they are older; as children grow up, they leave their parents to live alone, and over time they develop a unique sense of

Internal and External Consciousness in Japanese culture. When Japanese students come to China for cross-cultural communication, there are a lot of inexplicable behaviors, this is because they have been brought up with the concept of not causing trouble to others, namely Internal and External Consciousness. Studying the influence of Internal and External Consciousness on Japanese students' intercultural communication is helpful to understand the cultural psychology and national characteristics behind the unique communicative behavior of Japanese students, and solve the resulting errors and problems from the root. So how to improve Japanese students' intercultural communication ability and enhancing their communicative confidence has become an important aspect of Chinese teaching in Japan.

The concept of intercultural communication, such as Edward Hall, in the language of the silent language, refers to the people from different cultures and customs in the

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process of cross-cultural communication. In the field of second language acquisition it has a great impact and is divided into two dimensions, verbal communication and nonverbal communication in daily communication in the face of the effects of language communication behavior is more common (Mogi, 2001).^[5] Han Haiyan pointed out that cross-cultural language communication ability is not innate, but needs to be acquired, specifically divided into cultural expression ability of language, cultural cognition ability of language, cultural perception ability of language, and cultural thinking ability of language (Ma, 2015).^[4]

The cultural cognitive ability of language refers to the cultural understanding ability that Japanese students need to master in terms of communicative competence, including understanding the Chinese economy, politics, culture, and social consciousness.

The cultural expressive power of language ability refers to the ability to use language correctly and truthfully in cross-cultural language communication.

The cultural thinking ability of language refers to the ability of both parties to analyze the causes of communication failure and solve them in a targeted way when encountering problems in cross-cultural communication.

Regarding the cultural perception of language ability in cross-cultural communication, we should always respect each other's national cultures instead of comparing the advantages and disadvantages of cultures by ourselves. Maintaining the cultural identity of both sides is the premise and beginning of establishing a good communication relationship.

For Japanese students who come to China to learn Chinese, it is very important to correctly handle the intercultural communication strategy and master intercultural communication ability. Since intercultural communication competence is influenced by the cultural background of the learner's mother tongue and the way of life (Internal and External Consciousness), studying the influence of cultural awareness on the intercultural communication competence and strategies of Japanese students has become a research hot spot in the field of second language acquisition and intercultural communication.

2. Studying Internal and External Consciousness of Japanese Students' Intercultural Communication

In Japanese culture, social position and age are no longer the primary factors that constitute the "intra-relationship" of the group anymore. Once we start making contact with the outside world, then Internal and External Consciousness will soon surpass the above

factors and become the main factor affecting intercultural communication strategy. In recent years many scholars begin to pay close attention to this problem, and the impact on the Internal and External Consciousness of Japanese students. This work on the current situation of cross-cultural communication and analysis on what causes learners of Chinese as a foreign language "culture shock" is the reasons we puts forward the corresponding strategy for better training cross-cultural communication talents in Japanese Chinese education.

In terms of social culture, Li Yuanyuan believes that Japan belongs to a high-contact culture, where people rely on close interpersonal relations, that is, communication and information transmission through internal and external differentiation. This tendency is especially pronounced when using negative expressions. Faced with the invitation or request of "outsiders", Japanese students will sacrifice themselves to achieve harmony to avoid the embarrassment of "outsiders" being rejected (Davies & Ikeno, 2011).^[2] In terms of behavior and habits, Li Fugui believes that Japanese students, on the one hand, call the small social group they belong to Inside, and they are very close to the people on the Inside, so they can get along with each other and communicate with each other easily. On the other hand, the outside of the people, students will not communicate as closely as with the Inside people, but adopt a distant, indifferent attitude (Kamada, 1993).^[3]

In terms of the communicative environment, Japanese culture is very implicit and different from inside and outside, which is a very typically strong communicative environment culture. But, with the prevalence of European and American culture, the culture of a strong communication environment is gradually transformed into weak communication environment culture. Due to the influence of Internal and External Consciousness, some Japanese students have ambiguous characteristics in Chinese expression. Therefore, Chinese teachers should know more about the national character of Japanese students and establish a good teacher-student relationship with them. In terms of national consciousness, the self-centered narrative from things Japanese perspective view and points out that this is because the Japanese culture's Internal and External Consciousness influenced their language communication, the study of Japanese students in China also has a strong sense of ideology and affinity for others both national character traits (Bachnik, 1992).^[1]

In conclusion, in terms of society, culture, national consciousness, and behaviour habits; Internal and External Consciousness has different degrees of influence on Japanese students' intercultural communication. However,

few scholars have conducted in-depth research on cross-cultural language communication. So this paper will be based on Beijing Language and Culture University HSK dynamic corpus to analyze and summarize the influence of Internal and External Consciousness on Japanese students, and puts forward some targeted teaching strategies.

3. The Embodiment of Internal and External Consciousness in Intercultural Communication Behavior

The study of Internal and External Consciousness is very important for Chinese teaching in Japan and the following analysis will focus on Japanese students most prone to errors: Analysis will include Address forms, Honorific, Phatic communion, and negative representations.

3.1 Address Forms

Address forms can directly reflect the social relationship and status between communicators. In most cases, the salutation is the first message delivered to the communicator. The choice of address style in conversation is a necessary condition for smooth communication, while inappropriate address style will also cause problems in the communication process. When Japanese students acquire Chinese address terms, they will subconsciously choose according to their Internal and External Consciousness, which leads to the misuse of address terms and causing discomfort and even culture shock, which will affect future communication.

Case 1. My wife's parents are coming tonight, so I must go home early.

Case 2. If I am admitted, please let me know. I will be very grateful.

First, Japanese students' use of address terms is influenced by "psychological distance" and other factors. As in case 1, Japanese students mistakenly refer to their wives' parents as "parents". Chinese refer to their wives' parents as "in-laws" "mother-in-law" "father-in-law" and "mother-in-law". Japanese students, on the other hand, deliberately chose a different address form. This is because Japanese students consider their wives' parents to be psychologically distant from them and do not use such terms as "father and mother," so they choose such terms as "parents" in their communication. In this case, communicators can only ensure the smooth progress of communication by accurately judging the communication situation and the address forms and cultural connotations

and choosing the title accordingly.

Secondly, when some Japanese students come to China for the first time to learn Chinese, they are often confused by the misuse of complex address forms. This is not only related to the negative transfer of the target language, but also the proximity principle in Japanese culture. This is due to the negative transfer of the target language, but the root cause is the proximity principle of Japanese culture. When addressing Japanese usually follow the communicative principles of "respect outside and welcome inside" and "distinguish between internal and external". Specifically, when interacting with "external", use respectful, inside-out addressing strategies, while when interacting with "internal", the attitude will become relaxed and casual, As in case 3, Japanese abuse self-effacing words like "I" when confronted by interviewers because they believe they are psychologically alienated. Therefore, when Japanese students acquire Chinese address forms, they will have cultural cognitive barriers.

3.2 Honorific

In China, honorifics are used to show respect and love for the communicator. People often judge the use of honorifics based on the closeness or relationship between superiors and subordinates. However, Japanese students choose Chinese honorifics subjectively according to their Internal and External Consciousness, which also affects their cross-cultural communication. Case 3. Clerks: Could you please inquire about the result of the bid?

Section Chief: Ok, I'll check it for you right away

Case 4. Clerks: It's a little bit hot in this room, Mr. Shantian.

Section Chief: Should I turn on the air conditioner?

First of all, Japanese students pay attention to etiquette, forming the characteristics of "modesty, conservatism, formality, and identification. This makes them especially cautious in their communication. Among them, the difference in the use of honorifics shows the most obvious influence of Internal and External Consciousness on Japanese students' communicative behavior. Honorifics are an important part of language communication, and they best reflect the social relations among Japanese, rather than being used in all situations as we might think. As in case 1, When answering the staff's inquiries, the Section Chief is psychologically distant, so he does not use honorifics and answers calmly and distantly, which reflects the communication principle of "superiority" in Japanese society. At the same time, in the process of communication, the Japanese observe the "psychological distance", interpersonal relationship, and social

environment between the communicator and themselves, to judge whether it is necessary to use honorifics to ensure the smooth progress of cross-cultural communication activities. As in case 4, Clerks use honorifics in their daily conversations with the section chief, but the section chief did not respond to the honorific. Japanese students also tend to adopt different “internal and external” communication schemes when communicating with people with different psychological distances. They have different use principles for honorifics to outsiders and insiders.

Secondly, the use of Chinese honorifics by Japanese students is influenced by Internal and External Consciousness and the social and psychological distance from the communicator, rather than just following the objective law of Chinese language expression. In the principle of using honorifics in Chinese, the “superior-subordinate” relationship refers to the use of honorifics by a person of lower status to a person of higher status or the use of honorifics by a person of lower status to a person of older status.” Relationship between close and alienation” is when you use honorifics for people you are distant from, rather than people you are close to. In Chinese, the Japanese usage of Internal and External Consciousness includes the “superior and subordinate” and the “affinity” relationship. As a result, the Internal and External Consciousness network is more complex and often egocentric,” Relationship between close and alienation” and “leader-member relation”, you have to think about both. As shown in figure 3.1, The superior-subordinate relationship is represented on the vertical axis, and the Relationship between close and alienation is represented on the horizontal axis.

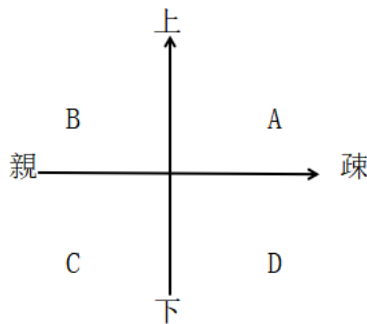


Fig.3.1 illustration of Japanese Internal and External Consciousness

Fig3.1, A Indicates a superior and close relationship (for example old strangers). At this time, the psychological distance of the Japanese is “extrinsic”. From an honorific point of view, honorifics should be used. B Indicates a

superior and close relationship, (for example our parents). In this case, psychological distance is “intrinsic”, so honorifics are not needed. C Indicates a superior and close relationship (for example our sister). In this case, psychological distance is “extrinsic”, so honorifics are not needed. indicates a superior and close relationship (for example strange children). The distance in the heart is “extrinsic”, and honorifics need to be used. But when it comes to children, the Japanese use more self-deprecation than honorifics out of affection. So, the same is true of language. Influenced by Internal and External Consciousness, the Japanese give priority to internal and external relations before considering the relationship between superior and subordinate or near and far. They choose whether to use honorifics by analyzing the psychological distance between the other party and themselves. When Japanese students acquire Chinese honorifics, they use more honorifics for “outsiders” and fewer honorifics for “insiders”. Therefore, Internal and External Consciousness is the root cause of Japanese students’ problems in using Chinese honorifics, which will affect their language and cultural expression ability.

3.3 Phatic Communion

Chinese phatic communion is very rich, most Chinese tend to choose a way of speaking that can shorten the distance between the two sides of communication, while Japanese students will subjectively choose “different internal and external” greetings according to their Internal and External Consciousness when learning Chinese.

Case 5.”Mr. Senior, let’s play basketball together.”

Case 6.

A: This is Tianzhong.May I speak to section chief Zhongtian?

B: This is Shantian Neizi speaking, Waizi(my wife) is out now.

First of all, Japanese students are similar to European and American students in that they say “good morning” and “hello” when they meet andthey also talk about the weather: “What a beautiful day! “How cold it is today! “ “What a hot day it is”. The difference is that when they use the weather-related greetings phatic communion, it can be inferred that most of the people they are greeting are unfamiliar to them. Or for the “outsider” you haven’t seen in a long time. Because it’s not uncommon to say hello to the people inside and then get right to it. As in case 5, Japanese students directly mentioned something in the greeting and invited seniors to play basketball, but in the greeting, mistakenly called “Senior”, Mr. Seniors implying “adults” to indicate the relative distance between

the relationship, because seniors are far away from the speaker. So the relationship between two people may be just ball friends, not familiar. It can be seen that Internal and External Consciousness has a profound impact on Japanese students' intercultural language communication.

Secondly, when the Chinese meet for the first time, to express their intimacy, they often like to ask for some personal information related to each other's life, family, and work to show their attention and concern, but they will also ask for some very honest and in-depth questions. The difference is that Japanese students cannot accept this. Japanese students already classify people they meet for the first time as "outsiders," and it is considered impolite to ask about such personal information unless they bring it up. As in case 5, When a wife receives a call from someone, she does not directly reveal her home, but euphemistically refers to herself as "my wife" and her husband as "husband" to maintain distance from the other person and protect her privacy. Therefore, given the above privacy issues in cross-cultural communication, Japanese students affected by Internal and External Consciousness may express difficulties in understanding communicators, and even suffer from cultural shock, which will affect their linguistic and cultural thinking ability.

3.4 Negative Representations

Chinese negative expressions include "no" "can't" "don't" "and so on, words that express rejection or negation can be called negative expressions. Japanese students, when confronted with requests from "outsiders" find the principle of "respecting the outside world" difficult to express; even when they refuse or deny, they tend to choose a euphemistic and implicit way of expression rather than direct rejection, which causes difficulty in their life and communication in China. Case 7: Some people say that "marriage without love is immoral" this sentence is not entirely reasonable.

Case 8: I don't think divorce is at all selfish.

First, Japanese students often fail to use negative expressions correctly and truthfully in communication. When Japanese students express negative opinions in Chinese, they will consciously pay attention to the psychology of the other party, which reflects the "compassion" of the Japanese. They split internally and externally and try to avoid the negative impact of negative answers, thus avoiding embarrassment and embarrassment to each other. As in case 7, in the face of opinions with which they disagree, Japanese students will not deny them directly but adopt a soft way -- "not completely reasonable" to explain their opinions, which not only

expresses their attitude euphemistically but also does not give people a sense of aggression. This is an important factor affecting the consciousness of the negative representation of Japanese students at home and abroad.

Although the Japanese students gave negative answers, their attitudes towards "internal" and "external" members were quite different. As in case 8, When the man filed for divorce, he did not express his views directly, but in a more conciliatory way—"Is not completely" was weaker than "in no shape", It is possible to say no to an insider or family member directly, but it is difficult to say no directly in person to an outsider. Language is the forerunner of culture, and Internal and External Consciousness affects the cultural understanding ability of Japanese students when communicating negative expressions.

4. Teaching Strategies for the Influence of Internal and External Consciousness

Cross-cultural communication is the most basic way of communication in the process of communication, which is reflected in four aspects: Listening, speaking, reading, and writing. If you don't pay attention, there will be mistakes and even culture shock. This is inevitable for Japanese students when they are first exposed to a different culture. Therefore, it is necessary to teach Japanese students by their aptitude to help them change the influence of Internal and External Consciousness in cross-cultural language communication. This perspective can help Japanese students quickly master the language, ensure their language usage is semantic, grammatical, and pragmatic accuracy. Therefore, the intercultural communication ability can be improved only through the continuous study and practice of communication discipline, the specific situations are divided into "Cultural cognitive ability of language", "cultural expression ability of language", "cultural thinking ability of language" and "cultural perception ability of language".

4.1 Cultural Cognitive Ability Shaping

First, to cultivate students' "language and culture cognition ability", Chinese teachers should promote cultural exchange and comparison. Chinese teachers can integrate cultural exchange and comparison into their daily teaching. Through the comparison of Chinese culture and Japanese culture, Japanese students can better understand the culture of the target language country, learn the authentic Chinese communicative

language, master interpersonal communication distance, and a series of intercultural communication strategies. In addition, there are a wealth of courses and cultural resources on the Internet and teachers can first reasonably integrate these network resources into their lessons and then recommend students to watch these language cultural examples. The most intuitive way to teach culture is through the Internet. Chinese teachers can also guide students to understand the cultural differences between China and Japan through extensive interaction and pen pals on social platforms. To deepen the understanding and understanding of Chinese culture, reduce the influence of Internal and External Consciousness in national culture, promote the improvement of their intercultural communication ability.

4.2 Cultural Expression Ability Training

To cultivate students' "language and cultural expression ability", Chinese teachers should focus on guiding students to conduct special training in speech skills. Due to the influence of Internal and External Consciousness, Japanese students will inevitably encounter language communication problems such as address forms, honorific, phatic communion, and negative expressions in cross-cultural communication. Japanese students who are exposed to different cultures for the first time are more likely to suffer from communication failure or even culture shock. Therefore, as Chinese teachers, we can train Japanese students in listening, speaking, reading, and writing in Chinese classes to help them improve their "language practice ability" in cross-cultural communication. In class, teachers use the target language -- Chinese to teach, which can create the target language environment, and further exercise the language communication ability of Japanese students, killing two birds with one stone.

4.3 Development of Cultural Thinking Ability

To cultivate students' "language and cultural thinking ability", Chinese teachers should guide students to create a communicative environment and conduct classroom simulations. Given the influence of Internal and External Consciousness on Japanese students' language communication, Chinese teachers can simulate the situation and occasion of the influence of Internal and External Consciousness, let students group, assign tasks, and use each group or inter-group communication to learn. In this way, they can not only practice and correct

each other in a targeted way but also quickly improve the "thinking ability" of these Japanese students' intercultural communication ability. Chinese teachers encourage students to create a communicative environment and conduct classroom simulations in Chinese classes, which can not only help these Japanese students improve their cultural thinking ability, but also help them better understand the cultural differences between China and Japan in communication, to promote the improvement of cross-cultural communication ability.

4.4 Cultivation of Cultural Perception Ability

Chinese teachers should reasonably set up practical activities in and out of class to cultivate students' cultural understanding ability of language. Due to the influence of Internal and External Consciousness, the simple explanation of theoretical knowledge cannot improve the intercultural communication ability of Japanese students. Only by improving Japanese students' understanding of Chinese traditional culture and modern civilization can Chinese teachers better resolve the influence of Japanese culture on them. However, to improve the "cultural perception ability" of these Japanese students and avoid inappropriate language communication problems, it is necessary to set up a variety of interesting practical activities to complete, Such as Japanese corner, Chinese corner, etc., students can increase their understanding of the communicator's culture in communication. Extracurricular practice is seen as a big social class, can greatly help students with Japan "consciously" inside and outside influence language communication behavior, also can let them through personal contact with a Chinese friend, learning Chinese social communication strategy, experience Chinese culture society, to correctly treat people, rapidly improve their intercultural communicative competence.

5. Conclusion

The influence of intercultural language communication is mainly reflected in the following aspects: Thinking about and understanding how to express language uses the aspects address forms, honorific, phatic communion, and negative expressions.. Therefore, Chinese teachers should recognize that Japanese students are influenced by Internal and External Consciousness when promoting intercultural language communication, being good at discovering the hidden cultural and national consciousness factors behind the problems will help teachers guide the students with problems. Guiding students to conduct cross-cultural

communication smoothly through teaching of Chinese as a foreign language will promote the healthy development of Chinese teaching in Japan. This paper uses database analysis to explore Japanese students' internal and external awareness and its influence on intercultural language communication. The differences in psychological changes reflected by Japanese students in cross-cultural nonverbal communication will also be one of the topics for future research.

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