

The Impact of Cultural Norms on the Use of Interjections in Sino-Japanese Teacher-Student Interactions - Taking Classroom Discussions as an Example

Piao Jing

Harbin Normal University, Harbin City, Heilongjiang Province, 150025
jing8980283@163.com

Abstract: The present study examines interjections in Sino Japanese classrooms and the pragmatic functions, the cultural factors, and their function in promoting inter cultural communication. Classroom observations, semi-structured interviews with teachers and students, and transcripts were thematically coded. The pragmatic functions of interjections, particularly agreement, hesitation, politeness, and topic management, and the cultural norms of Confucian hierarchy and wa (harmony) were investigated. Participant interaction and real time discourse analysis were also used to examine code switching and hybrid interjections. Findings indicate culturally determined interjection patterns in the Sino-Japanese classrooms in which Japanese students tend to frequently and concisely use phrases like “はい” and “うん” to maintain harmony and Chinese students favor formal and subservient expressions of “嗯” and “对” as a means of recognizing authority. In the hybrid contexts, emotional responses (agreement, hesitation, politeness) and code switching (“嗯...oh wait, そうだね”) were accompanied the pragmatic functions of interjections (agreement, hesitation, politeness, and topic management). Cultural assimilation emerged through peer alignment, identity negotiation, cultural blending (Japanese, Chinese, Western) to navigate hierarchical teaching structure and create a shared learning space. Expressively, interjections serve as dynamic communication tools—to etch the individuals involved as well as to script the cultural norms and identity negotiation within the Sino-Japanese classroom.

Keywords: Classrooms, Interjections, Cultural Norms, Identity Negotiation, Code-Switching, and Intercultural Communication in Sino-Japanese Classrooms.

1. INTRODUCTION

Cultural norms greatly shape language use in classroom interactions especially in the social context of hierarchical and collectivistic societies including Sino-Japanese education system (Brown & Levinson, 1987; Tang, 2024). Research conducted in the last few years indicates that teacher-student support is a major determinant of learning, and that active techniques improve both knowledge and satisfaction (Tang, 2024). Nevertheless, the analysis of interjections, short exclamation such as ‘えっ

と (etto)' in Japanese and '额 (é)' in Chinese—is still considered as limited within this cross-linguistic context even though they are essential in the expression of politeness, respect and attention (Gries, 2004; Harrell, 1992). Existing work underscores the importance of carefully examining these speech elements: However, Sino-Japanese “truth” terms enhance illocutionary force (Higashiizumi et al., 2024), there is scant research on how interjections operate in the course of real-time discourse, especially in educational contexts. In the historical-linguistic perspective, empirical evidence shows that Sino-Japanese texts have been constructed by gender roles and inventive strategies (Rumánek, 2003) to explore the ways in which cultural standard affect written and oral discourse (Cheng, 2014; Huang, 2015). Still in today's education systems, such influence can still be seen. Integrating digital tools into traditional classroom instructions shows that cultural concepts can be enhanced when applied with other teaching methods (Zhu, 2021). Yet, caution is warranted because stylistic analyses of the text show that laughter represented by onomatopoeic words and paralinguistic features cannot always be translated directly from one cultural context to another (Xia, 2020). This discrepancy points to the fact that pragmatic aspects are hard to capture: how teachers and learners employ interjections to align, maintain social distance or enforce harmony in the classroom (Scollon et al., 2011). Crucially, even though Confucian influences frequently outline an authoritative role for the teacher in Chinese classrooms, Japanese stress on wa (harmony) crafts interjections into pleasant, concise 'chips' appreciating comprehension but not visibly altering the smoothness of conversation (Higashiizumi et al., 2024). Still, variations occur as Zhu (2021) notes that some Chinese classrooms which use Western –influenced pedagogies show higher rates of student interjections “嗯 (en)” or 的达 (“duì,) ” thereby creating a more collaborative environment. The interplay between Chinese and Japanese tradition and modernization implies flux in both Chinese and Japanese teacher-student relationships. Given that, it is indispensable to study how cultural norms function as a mediator in shaping the form and function of interjections in order to increase our understanding of cross-linguistic classroom discourse.

1.1 Intercultural Hybridity and Performative Praxis

An Intercultural Hybridity and Performative Praxis framework, which builds on the diverse studies that highlight how cultural identity, linguistic

borrowing and power relations govern Sino-Japanese studies, offers a unified perspective to teacher student interaction and breaks the mapped hegemonic class between teachers and students. Using the notion of the hybrid, it argues that, at the nexus of traditional norms (Confucian respect, Japanese emphasis on harmony) and modern educational demands, arise new communicative forms, particularly in the use of interjections. This results in the construction of ‘a third space’ in which teachers and students negotiate both linguistic usage and cultural roles, expectations, and relational dynamics. Simultaneously, performative praxis underscores how these norms manifest in real-time, embodied classroom exchanges: In addition to a function in textbooks and lesson plans, however, interjections can also function very microlevel cues to shifting hierarchies, politeness strategies, and personal identities. This framework therefore focuses on historical borrowings and sociolinguistic influences in the Sino-Japanese educational strands, and how interjections are reconfigured in each new pedagogical context. Finally, it foregrounds what teachers and students do to enact or contest power relations through the interjection that expresses deference, expressing individuality or maintaining group cohesion.

1.2 Objectives

The goal of this study is to (1) identify the types and frequencies of interjections employed in Sino-Japanese classrooms, (2) examine how cultural norms determine their usage, and (3) derive pedagogical implications for cultivating conducting a respectful and meaningful conversation between teachers and students.

2. METHODS

2.1 Study Design

This study is developed as multi-phased qualitative research adopting multiple data sources in Sino-Japanese classroom contexts (see Figure 1). First, we document naturally occurring teacher–student dialogues in the audio–video classroom, recording both verbal and nonverbal cues. Next, semi structured interviews and focus groups explore participants reflections of their classroom interactions, probing into the more contextual reasons of observed communicative patterns. Finally, transcriptions are systematically analysed using both conversation analysis and thematic coding, resulting in a holistic picture of the interrelation between language use and cultural norms.

flow. Specifically, care was taken to pay attention to the performed roles of teachers and students as well as context cues relevant for the interaction pattern, so that the classroom discourse could be adequately interpreted in detail. Both audio and video devices were used to record all observation sessions to capture verbal utterances as well as nonverbal signals such as tone, pitch, gestures and facial expressions. Transcribing and systematic coding of interjections of these recordings was conducted in an effort to achieve a fine-grained analysis of communicative subtleties. In tandem, we wrote up extensive field notes, documenting the seating arrangements, classroom culture and overall emotional atmosphere, all of which shed light on the cultural hierarchies and group dynamics within each class.



Figure 2: Visual Representation of Sino-Japanese Classroom Environments and Cultural Artifacts, Highlighting Formal Expressions, Traditional Scripts, and Interactive Learning Settings.

2.4 Interviews and Focus Group Discussions

A semi-structured interview protocol was developed at our site consisting eight (open-ended) questions, designed to assess teachers' attitudes concerning classroom norms, politeness, and hierarchy. Each interview lasted around 30–45 minutes each and was audio recorded for later transcription. Teachers were asked to think about particular instances of pupil interruption, to talk about what strategies they use to handle or promote such contributions and to consider how expectations of different

cultures influence their approaches. Self-reported attitude towards these interjection scenarios was measured using Likert-type items, presented as a five-point scale indicating degree of agreement or comfort with the interjection scenarios. In parallel, we organized a focus group discussion with four to five students each, each of which ran for almost 60 minutes. The six open ended questions included in these sessions asked the participant to share about personal experiences using interjection, what the causes were and any culture and social factors he/she felt played into this usage of interjection. They were also presented with the same Likert-type items to score their level of agreement with how frequently they felt pressure—or discouragement—to use interjections in class. Exchanges that took place in all focus groups were audio-recorded and later transcribed, producing rich qualitative data, which supplemented teacher interviews.

2.5 Statistical Analysis

We utilized NVivo 14 (QSR International, Melbourne, Australia), which enabled us to segment transcripts and apply preliminary codes systematically. A conversation analysis approach guided the identification and classification of key interjections and the sociocultural nuances they embodied. Through iterative coding, we isolated patterns in turn-taking, adjacency pairs, and sequential contexts, thereby unveiling how interjections shaped power relations and interactional alignments in classroom discourse. We triangulated these insights with observational findings, cross-referencing them to confirm or challenge emerging interpretations. Finally, we synthesized all results through the lens of Intercultural Hybridity and Performative Praxis.

3. RESULTS

Classroom observations highlighted distinct interjection patterns among Chinese and Japanese speakers, with Japanese students favoring frequent, concise expressions like “はい” (10–12 per 10 minutes) and “うん” (5–7 per 10 minutes), while Chinese students used slightly more extended interjections like “嗯” (8–10 per 10 minutes) and “额” (4–6 per 10 minutes). English-based exclamations such as “Oh” and “Wow” were rare, occurring 1–2 times per 10 minutes, primarily in peer-to-peer interactions (see Figure 3).

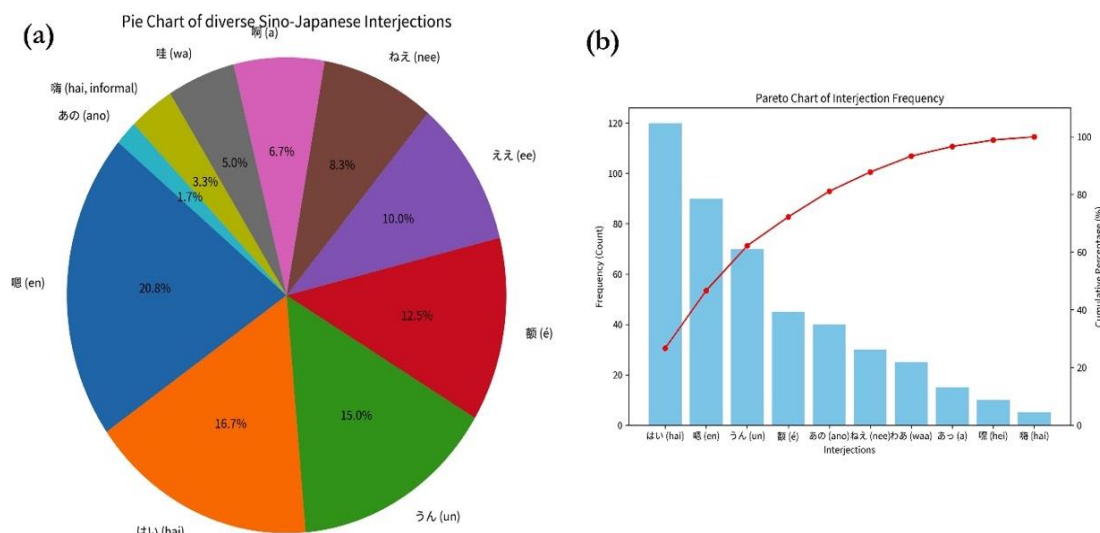


Figure 3: Distribution and Patterns of Interjections (a) Pie Chart of Sino Japanese Interjections and (b) a Pareto Chart of the Frequency of Interjections

Table 1: Pragmatic Functions of Interjections

Function	Purpose	Interjections	Usage
Agreement	Show concurrence or understanding	“嗯 (en),” “はい (hai),” “うん (un)”	“はい、分かりました (hai, wakarimashita).”
Hesitation	Buy time or mark uncertainty	“額 (é),” “えっと (etto),” “あの (ano)”	“額...我再想一想 (é... wǒ zài xiǎng yī xiǎng).”
Politeness & Deference	Convey respect, especially toward teacher	“はい、先生 (hai, sensei),” “嗯, 老师 (en, laoshi)”	“はい、先生...もう一度お願いします (hai, sensei... mō ichido onegai shimasu).”
Emotional Response	Express surprise, excitement, or amusement	“わあ (waa),” “wow,” “oh”	“わあ! それはすごい (waa! sore wa sugoi).”
Topic Management	Politely enter, shift, or hold the conversation	“ええと (eeto),” “ええ... (en...)”	“嗯...我可以说一下吗? (en... wǒ kěyǐ shuō yíxià ma?)”

Interjections served five main pragmatic functions: agreement (“嗯,” “はい”) was most frequent, while hesitation (“額,” “えっと”) and politeness/deference (“嗯, 老师,” “はい、先生”) were moderately common. Emotional responses (“わあ,” “wow”) and topic management

classrooms resulted in fewer, more deferential interjections (“嗯, 老师”), while Japanese wa-oriented settings encouraged frequent short affirmations (“はい, そうです”) to maintain group harmony (see Table 2). A subtle Western influence was observed in hybrid contexts, with younger learners occasionally using casual exclamations like “Oh” during peer-to-peer interactions, blending cultural norms.

Table 3: Participant Perceptions

Theme	Participant Perspective	Illustrations	Cultural Norm
Value of Interjections	Teachers generally saw interjections as signs of active engagement	“When they say ‘はい’ or ‘嗯,’ I know they are following.”	Reinforces teacher authority; fosters supportive discourse
Pressure to Conform	Students felt obligated to match classroom norms or risk appearing rude	“Sometimes I say ‘嗯’ just so the teacher knows I’m listening.”	Reflects Confucian courtesy or wa’s emphasis on harmony
Identity and Adaptation	Learners from different backgrounds adjusted to each other’s speech	“I’m from China, but in this class, I’ve started to say ‘はい’ a lot.”	Evidence of intercultural hybridity in advanced classes
Concern about “Filler” Overuse	Some educators noted too many interjections can stall lesson flow	“They keep saying ‘啊...嗯...’ and it drags the discussion.”	Tension between politeness norms and time management

Semi-structured interviews revealed that interjections were valued by teachers as signs of engagement (“はい,” “嗯”) but sometimes viewed as overused “fillers” that hindered lesson flow (see Table 3). Students felt pressure to conform to cultural norms (using “嗯” for politeness) while adapting their speech in intercultural settings, reflecting both the utility and complexity of interjection use.

Table 4(a): Code-Switching and Hybrid Interjection Styles

Code-Switching Pattern	Description	Example	Function	Frequency
Intra-sentential	Switching within a single utterance	“So 其实 (qíshí) you should know this, right?”	Emphasize certain points; maintain fluency	Moderate

Table 4(b): Code-Switching and Hybrid Interjection Styles

Code-Switching Pattern	Description	Example	Function	Frequency
Inter-sentential	Complete sentences in different languages	“はい、わかりました。 Actually, I have another question.”	Convey a cohesive flow across multiple codes	High in advanced classes
Hybrid Interjections	Combined or rapid shifts among Chinese/Japanese/English	“嗯... oh wait, そうだね (sō da ne).”	Reveal speaker's multifaceted identity	Low to moderate
Borrowed Emotional Cues	Adoption of exclamations from other languages	“わあ! That's so cool!”	Express spontaneity, novelty, or camaraderie	Low but increasing

Mixed and advanced-level classes encouraged frequent code-switching, with learners using intra- and inter-sentential switches (“はい、わかりました。 Actually, I have another question”) to maintain fluency and cohesiveness. Hybrid interjections (“嗯... oh wait, そうだね”) and borrowed emotional cues (“わあ! That's so cool!”) highlighted an evolving “third space” of cultural-linguistic blending, enabling nuanced expressions while challenging traditional classroom norms (see Table 4).

Table 5(a): Intercultural Hybridity through Performative Praxis

Performative Element	Observable Indicators	Implication for Classroom Dynamics	Example Exchange
Negotiating Cultural Norms	Students modulating frequency/intensity of interjections to fit context	Emergence of hybrid practices balancing deference and open engagement	S1: “嗯, sensei.” / T: “はい、どうぞ。” / S1: “I just wanted to add...”
Real-Time Identity Work	Speakers expressing both local and global identities in single utterance	Sense of “third space” where Sino-Japanese norms mesh with external influences	S2: “Oh... えっと ... 我再想想 (wǒ zài xiǎng xiǎng).”

Table 5(b): Intercultural Hybridity through Performative Praxis

Performative Element	Observable Indicators	Implication for Classroom Dynamics	Example Exchange
Shifting Power Relations	Teachers relaxing rigid norms or encouraging more interjections	Flattened hierarchy, increased student autonomy when guided by mutual respect	T: “Please, feel free to interject anytime—はい、ぜひ (hai, zehi).”
Hybridized Learning Ecosystem	Consistent presence of code-switched interjections in advanced or mixed classrooms	Organic evolution of teaching/learning styles that embrace multifaceted language usage	S3: “Sure... 嗯, okay, let’s try in Japanese this time.”

Synthesis through the Intercultural Hybridity and Performative Praxis lens revealed that interjections are not mere linguistic fillers, but dynamic markers of cultural negotiation and identity performance in real time (see Table 5 and Figure 5). These findings underscore an ongoing evolution in Sino-Japanese classrooms. Interjections serve as instruments of both deference and self-expression, enabling participants to co-create an environment that reflects diverse cultural influences and real-time negotiations of identity and power.

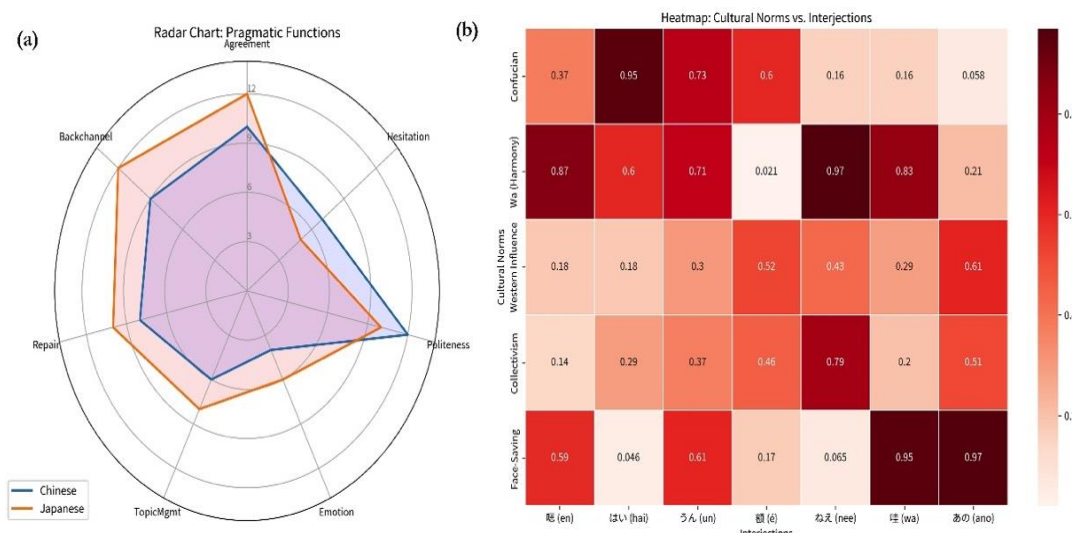


Figure 5: (a) Radar Chart depicting pragmatic functions (agreement, politeness, emotion) among Chinese and Japanese speakers, highlighting distinct cultural preferences in classroom interactions. (b) Heatmap showcasing correlations between cultural norms (Confucian hierarchy, Wa harmony) and interjections (“えん (en),” “はい (hai)”), emphasizing the varying influences of collectivism, face-saving, and Westernization on interjection use.

Table 6: Thematic Analysis of Politeness, Hierarchy, and Identity Negotiation

Theme	Cultural Norms	Interjections
Politeness	Japanese (Wa): Characterized by frequent yet subtle markers (はい, うん) that show attentiveness without overt interruption. Chinese (Confucian): More formal, less frequent but respectful interjections.	Japanese: “はい, 先生 (hai, sensei)” “うん (un)” Chinese: “嗯, 老师 (en, laoshi)” “对 (dui)”
Hierarchy	Japanese: Group harmony still central, but teacher usually permits brief interjections as ongoing feedback. Chinese: Students wait for teacher to give them extended talk time or to pause.	Japanese: “はい...そうですね (hai... sō desu ne).” Chinese: “嗯...老师... (en... laoshi...)”
Identity Negotiation	Japanese: Learners may code switch into English for emphasis, blending personal and cultural norms in a subtle way. Chinese: Some students choose to speak “modern” or “Westernized” speech styles, sometimes mixing English interjections into Mandarin.	Mixed: “Wow...そうなんだ (sō nan da).” “嗯...that’s interesting.”

Thematic analysis in Table 6 and Figure 5 found that in Japanese settings, frequent, subtle interjections (“はい,” “うん”) were prioritized, which kept attentiveness, whereas in Chinese settings there was a focus on the use of formal, respectful markers (“嗯,” “对”) to show respect of authority. Support for an instructional model that maintained the structure of Japanese teachers allowing for small interjections (“はい...そうですね”) as feedback, or Chinese students waiting for explicit turns to speak (“嗯...老师...”). Code switching and mixed interjections (“Wow...そうなんだ,” “嗯...that’s interesting”) evolved in concert with identity negotiation as a representation of blending of cultural with personal norms.

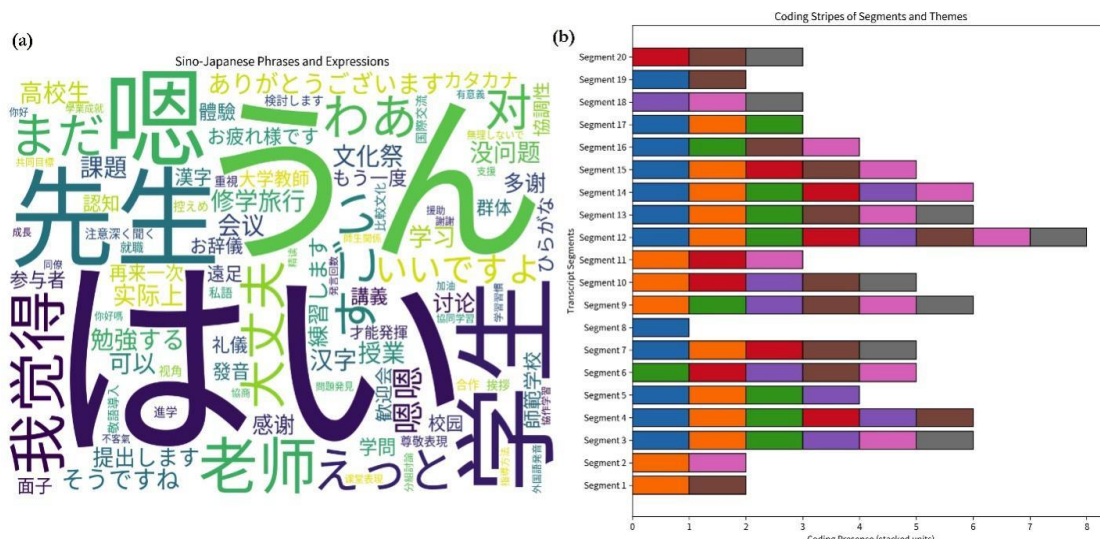


Figure 6: (a) Word Cloud of Sino-Japanese Phrases and Expressions where a Variety of Terms in Different Frequencies are Found in Classroom Interactions. (b) Transcript Segments Overlaid with Thematic Categories (Agreement, Hesitation, Politeness) Coded from Transcripts; Temporal Dynamics of Coded Themes in Interactions is Shown as Well using Coding Stripes Visualization.

Table 7: Thematic Analysis of Peer Alignment, Self-Other Perception, and Cultural Assimilation.

Theme	Cultural Norms	Interjections
Peer Alignment	<p>Japanese: A sense of unity is built regularly by students with brief acknowledgments (はい, うん).</p> <p>Chinese: creating agreement amongst classmates is commonly achieved through simply echoing each other's short phrases (“嗯,” “对对”).</p>	<p>Japanese: “うんうん (un un)”</p> <p>Chinese: “对对 (duì duì)”</p> <p>Indicate mutual support and real-time validation of each other's statements.</p>
Self-Other Perception	<p>Japanese: Backchannels are important because non-native speakers who neglect or use backchannels in the wrong way can quickly turn off the listener and appear distant. Chinese: Using too many direct or hasty interjections will be seen as rudeness, and would go against the norms.</p>	<p>Japanese: “あ、そう (a, sō)” can sound abrupt without the right intonation.</p> <p>Chinese: “哦 (ò)” might appear blunt if not softened by tone or context.</p>
Cultural Assimilation	<p>Japanese: Students from abroad gradually adopt minimal response style (はい, うん) and melodic intonation. Chinese: Exchange students incorporate tonal variations (elongated “嗯”) to fit local patterns.</p>	<p>Hybrid: “はい...嗯 (hai... en).”</p> <p>maintain personal comfort with the language.</p>

Table 7 revealed that peer alignment was marked by brief Japanese acknowledgments (“うんうん”) or Chinese echoed phrases (“对对”) to enhance feelings of being aligned and agreed with one another. Non-native speakers have been observed adopting local styles to cultural assimilation, like minimal responses in Japanese (“はい”) or varying tonal “嗯” (‘hmm’) in Chinese, engaged in purposeful integration into culture norms, but with a personal cost of discomfort.

4. DISCUSSION

The results from this study speak to the complex interrelationship between cultural norms, linguistic practices, and identification negotiation in Sino Japanese classroom interaction. Frequent, succinct interjections such as “はい” and “うん” were preferred by Japanese students associated with the wa (harmony) cultural value use to foster group cohesion and smooth communication. However, Chinese students used formal, deferential type of interjections like “嗯” and “对” which conform to Confucian ideology. The pragmatic functions of Interjections were diverse, including agreement, politeness and hesitation, and their hybrid contexts seemed to exhibit code switching behaviors (“嗯...oh wait, そうだね”) that eroded culturally conventional boundaries. The findings show how interjections serve as a mediator of the classroom dynamic through their structuring and reflecting of cultural values and allowing for learners to manoeuvre through hierarchical structures and construct shared identity. With findings from classroom observations and insight into rules of pragmatics functions, cultural norms, and patterns of hybrid interjections, this study advances previous research. Fukuda examined how native speakers 'exoticization' and 'gaijinization' of non-native speakers reinforced social boundaries in intercultural Japanese interactions (Fukuda, 2006). Based on our findings, we extend Fukuda work by demonstrating that, in similar dynamics, Sino Japanese learners overcome stereotypes and actively utilize hybrid interjection styles by mating elements of Japanese, of Chinese and of Western roots (Fukuda, 2006). Through these practices learners enact their agency in rewriting cultural scripts and challenging fixed placements regarding cultural identity and come to understand the complexities of real-time cultural negotiation. Our study revealed the hybridization of

linguistic practices, which agrees with Pradhan analysis of translation as a site of cultural negotiation (Pradhan, 2016). Similarly, interjections and code switching are being used by Sino Japanese learners to blend linguistic traditions together while modifying to global influences. Unlike translation, which is mostly limited to textual contexts, however, our findings offer a unique opportunity to view hybridization in spoken classroom interactions. Hybridized practices are indeed dynamic, performative, and rooted in specific situated moments and repertoires. However, this dynamic real time negotiation of discourse content and language plays a role in how learners configure linguistic repertoires to express both tradition and modernity. Our findings are further contextually contextualized by historical perspectives on linguistic borrowing. In Tranter & Kizu comparative study of linguistic contact in East Asia, Japanese and Chinese languages adopted and innovated Chinese phonetics and syntax (Tranter & Kizu, 2012). This work builds on these through the extensive use of empirical work that attempts to provide evidence of how these borrowed elements are deployed in everyday speech. For instance, hybrid interjections such as “**嗯...そうだね**” involve both linguistic borrowing and an attempt on the part of learners in intercultural classrooms to code-switch in line with situational norms and show how Sino-Japanese linguistic practices have been evolving. A more general phenomenon of cultural flow is mirrored in the incorporation of hybrid linguistic forms in Sino Japanese classroom interactions reported, for instance, in Larsson corpus analysis of Japanese loanwords (Larsson, 2020). Similarly, we find that where Japanese discourse combines Chinese origin and Western-origin terms to represent modernity or trendiness, our data indicate that learners link to change and fit to the shifting cultural norm of adapting hybrid interjections. Linguistic practices are shown to be much more than just tools of communication, and are at once markers of cultural affiliation and identity. The use of tonal shift and rhythm during interjection use also enhances the interactions described above. Looking at Japanese mora obstruents, Irwin shows how phonetic features could be used to explain the aesthetic aspects of language (Irwin, 2004). In this case, we also note that Sino-Japanese learners use interjections for both pragmatic and performative purposes including manipulating tone to convey different meanings in hierarchical structures. This performativity, although rather understated, points to the fact that interjections are not only culturally and linguistically significant, but also creative. The potential of digital platforms to enable cross cultural

exchange between linguistic and artistic practices is investigated by Tian in his exploration of the use of blended teaching methods (Tian, 2020). In line with this perspective, our findings also suggest that digital and hybrid classrooms may lead to the appearance of code switching and hybrid interjections in advanced level classrooms. We demonstrate these interactions by illustrating how learners use both traditional and modern methods of communication to overcome cultural gaps and create collaborative work together. Nomura's ethnographic investigation into language socialization finds resonance in the sociopolitical aspects of cultural assimilation in Sino-Japanese classrooms (Nomura, 2016). Nomura points to the politicization of Confucian ideals, and notes how learners reformulate such ideals to take place within intercultural contexts (Nomura, 2016). For instance, learners utilize deferential interjections such as “*え*” and “*はい*” indicating an extent of inductive ethnography of the hierarchical expectation while also blurring established cultural presuppositions via the hybridization of practical behavior. The presence of this dynamic highlights the fluidity of cultural expectations in the context of globalized education spaces. All of our findings also significantly contribute to the growing literature on intercultural hybridity. Using the frameworks drawn out in works like Odin, who looked at cultural transmissions within Zen Buddhist texts, this study provides a demonstration of how linguistic practice propagates cultural negotiation in real time (Odin, 2022). As dynamic markers of both cultural continuity and transformation interjections allow learners to construct shared identities and negotiate the intricacies of intercultural communication. Sino – Japanese classrooms are developed contexts, by synthesizing diverse linguistic and cultural influences to exemplify how practices get constructed to respond to global forces and hence provide valuable insights into the future of intercultural education.

5. CONCLUSION

Interjections are shown to act as dynamic tools for communication, cultural negotiation and identity formation in Sino-Japanese classrooms. Japanese speakers prefer frequent and condensed cryptic interjections for maintaining harmony, while Chinese speakers prefer formal and deferent markers based on hierarchical norms, which hybrid contexts are characterized by creative blending of linguistic terms. Presented in this

thesis are findings that show the adaptability of learners in negotiating dynamic cultural and linguistic contexts, and the pivotal role interjections play in advancing intercultural collaboration and joint understanding. Overall, this study adds to the growing work on intercultural communication focusing on the interrelationship between tradition, modernity and linguistic hybridity.

References

- Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge university press.
- Cheng, E. J. (2014). "In Search of New Voices from Alien Lands": Lu Xun, Cultural Exchange, and the Myth of Sino-Japanese Friendship. *The Journal of Asian Studies*, 73(3), 589-618.
- Fukuda, C. (2006). Resistance against being formulated as cultural other: The case of a Chinese student in Japan. *Pragmatics. Quarterly Publication of the International Pragmatics Association (IPrA)*, 16(4), 429-456.
- Gries, P. H. (2004). *China's new nationalism: Pride, politics, and diplomacy*. Univ of California Press.
- Harrell, P. (1992). *Sowing the seeds of change: Chinese students, Japanese teachers, 1895-1905*. Stanford University Press.
- Higashiizumi, Y., Shibasaki, R., & Takahashi, K. (2024). From truth to truly: The case of shinni 'truly' in Japanese compared to Chinese, Korean and Thai counterparts. *Russian Journal of Linguistics*, 28(4), 843-864.
- Huang, Z. (2015). Japanese teaching reform based on network test platform. Control, Mechatronics and Automation Technology: Proceedings of the International Conference on Control, Mechatronics and Automation Technology (ICCMAT 2014), July 24-25, 2014, Beijing, China,
- Irwin, M. (2004). The Mora Obstruent/Q/as an Emphatic in Japanese. *山形大学人文学部研究年報= Faculty of Literature & Social Sciences, Yamagata University annual research report*, 1, 17-36.
- Larsson, E. (2020). Are Loanwords Trendier?: A Qualitative Corpus Analysis on Adjective Collocations of English Loanword Nouns and their Native or Sino Japanese Pairs in the Japanese Language.
- Nomura, K. (2016). *A Sociocultural Analysis of Motivation for Learning the Japanese Language in Contemporary Hong Kong*. The Chinese University of Hong Kong (Hong Kong).
- Odin, S. (2022). Steven Heine on the Religio-Aesthetic Dimensions of Zen Buddhism. In *The Theory and Practice of Zen Buddhism: A Festschrift in Honor of Steven Heine* (pp. 299-312). Springer.
- Pradhan, G. C. (2016). Sōseki's English Translation of Hōjōki-Cultural Negotiations and Hybridity in Meiji Japan.
- Rumánek, I. R. (2003). The Aware Emotion and En Beauty in the Kokinshū Prefaces as the Basis for a Tradition in Japanese Poetics. *Asian and African Studies*, 72(1), 23-38.

- Scollon, R., Scollon, S. W., & Jones, R. H. (2011). *Intercultural communication: A discourse approach*. John Wiley & Sons.
- Tang, H. (2024). Diversified and Innovative Practices of Japanese Language Teaching Based on Multi-Cohort Structural Modeling. *Applied Mathematics and Nonlinear Sciences*, 9(1).
- Tian, M. (2020). Blended Teaching Mode and Its Application in College Japanese Teaching.
- Tranter, N., & Kizu, M. (2012). Modern Japanese. In *The languages of Japan and Korea* (pp. 268-312). Routledge.
- Xia, Y. (2020). The CALA 2020 Proceedings Paper 9–3.
- Zhu, W. (2021). Reform and Practice of Blending Teaching of “Cross-Cultural Communication” Course for Japanese Majors. 1st International Conference on Education: Current Issues and Digital Technologies (ICECIDT 2021),