Loose Network, Dense Network, and The Shift of *Joseigo* Usage

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Received Date: 15-11-2017 Accepted Date: 14-12-2017 Published Date: 04-01-2018

Abstract— This research aims to analyze the relationship between social network (including loose network and dense network) and the shift in the use of *joseigo* by Japanese women in Ubud, Bali. This research uses qualitative research method. Japanese women who settled in Ubud were used as the subject of this research. The results showed that involvement in loose social networks has more shifting in using *joseigo* by Japanese women in Ubud compared to the involvement in dense social networks. The involvement of subject using *joseigo* in a dense social networks relatively has higher frequencies as well as more varied. On the contrary, in loose social networks, the involvement of subject using *joseigo* has lower frequency and less variable. Loose social networks make individuals to be more open with changes.

Keywords: *loose network, dense network, joseigo, Ubud*

1. Introduction

In the Japanese language, there are language differences according to gender. Zevallos (2014) defines gender as a concept that describes how communities define and organize the categories of gender, cultural meanings embedded in the roles of men and women, and how individuals understand their identity, including but not limited to, being a man, a woman, a transgender, etc.

The difference in language diversity Japan according to gender is generally differentiated into Japanese women language (*joseigo*) and Japanese men language (*danseigo*). Okamoto (2014:83) mentions that Japanese women are generally depicted in language with different attributes, such as: *teinei* (polite), *yawarakai* (soft), *hikaeme* (conservative), and *jyouhin* (virtuous).

The focus of present research in recent studies about language and gender has shown the existence of changes in Japanese women language toward variations in the conversation between the men – and women in reality, which is not only tied on categorization of the traditional language of the ladies and gentlemen Japanese language (Yoshida, 2011). Brass (2005) mentions that although *joseigo* is a speech that is considered as ideal for Japanese women, but it does not define a Japanese woman's speech in fact. The two men interviewed think that men and women speak with no different, explained with answers "*Onna mo otoko mo onaji kotoba o tsukau*" (both men and women use the same words). A female

respondent explained that the use of *joseigo* depends on the woman who became native, and explanations were added with "*amari ... sonna ni WA nai to omoudesukedo*" (I don't think that there is a lot of variation (between women and men-speech).

One factor that may affect the use of *joseigo* is the social network. The difference between dense and loose social networks is important to understand how the changes are known to occur in the community. Meyerhoff (2006:187) mentions that social networks can be divided into the dense and loose social networks. A dense network is a network whose members know each other. For example, if you ask the question "to whom you speak today?" to 5 people and mentioned the names of each individual is the name of the 4 other people, then it indicates a dense social networks. Conversely, if the same question is used and the person's name mentioned is mostly different then it indicates a loose social networks. In a loose social networks, not all members know each other.

It is possible that the factor of social network impact is to shift the range of the language used by the speakers. Language shift is the gradual replacement of one language by another language in the life of a community member who manifested in reduced number of speakers, the level of proficiency, or a range of functional usage of a language (Hornberger, 2012). In the circumstances of the present of Japanese women in Ubud is involved in different social network, whether it is to the shift use of *joseigo*? This will be discussed further in this research.

The location of research is the subdistrict of Ubud, Bali. Ubud is chosen as a location because of a number of reasons, first, Japanese women are found in Ubud, and they chose to settle and participate in Ubud's society. They are not just coming to Ubud as tourists. Second, the research subjects in Ubud are considered representative due to the heterogeneous in terms of age and background. Third, in Ubud there are communities and joint activities for the people of Japan who live in the area. It is not found in other areas in Bali.

2. Research Methods

This research was conducted in subdistrict of Ubud, Gianyar, Bali Province from 2015 to 2016 in accordance with the period of the doctoral dissertation completion that is being completed by the researcher. The research approach used in this research was qualitative research approach. This study was conducted on five Japanese women who were varied in age from 30s, 40s, 50s, 60s, and 70s. All are Japanese women who live in Ubud for more than one year. The names of the subjects are here on made up for confidentiality. The pseudonym for the

research subject is Ayako (36 years), Chiyo (45 years) Etsuko (58 years), Hisae (60 years), Midori (76 years).

Their conversations were recorded and then given a code based on the location of the study as well as the order of taking the recorded conversation. The duration of per-subject recording files varied, but remained within the same range of 2.5 hours / subject. Data analysis was performed in Constant Comparative Analysis. The results of data analysis are then presented using formal and informal methods.

3. Result and Discussion

Ayako and Chiyo were engaged in loose network, while Etsuko, Hisae, and Midori were engaged in dense network. Ayako and Chiyo had broader social networks and were not bond in a friendship with fellow Japanese people living in Bali only, but also with mothers who sent their child in a children special school of Japanese in Sanur. Not all of the members in the social network know each other. While Etsuko, Hisae, and Midori were tied in more friendship binding as in Community of environmental hygiene lover followed by Etsuko and Hisae and the community of forest observer followed Midori. In small communities, each of the members know each other. In addition, they also have a few close friends of Japanese people who occasionally visit each other. Based on the results of the analysis of speech data, a transcript of the use of the *joseigo* linguistic features is described in table 1.

Table 1. Comparison on the use of Joseigo
between Category I and II in the Realm of Rapport

No	Linguistic Features of *Joseigo*	Category I Engaged in *loose networks*	Category II Engaged in *dense networks*	Notes
1	Persona feminine pronouns	*Uchi, atashi* Average frequency per subject: 6 times	*Atashi, atashitachi, atashira, uchi* Average frequency per subject: 10 times	The frequency and use of feminine pronouns feminine variations many more appear on category II
2	The Final form of Feminine Sentences	Strong feminine*(FK): wa, Wane, nano, nanone, none, Monne* Average frequency per subject: 20 times	*Strong feminine (SF): wa, Wane, nano, nanone, nanoyo,* **nanoyoyone,** *Noyo, none,* **noyone, teyo,** *kashira, dawa, Monne* Average frequency per subject: 25 times	The frequency and variation in the use of the final form of the FK feminine sentences appear more in Category II. Frequency in the use of the final form of the FS feminine

		Feminine medium (FS): *mon,no*(declarative), *deshoo* Average frequency per subject: 25 times	*Medium Feminine (MF): mon, no*(declarative), *deshoo* Average frequency per subject: 40, 6 times	sentence appears more in Category II, but the variation is the same between category I and category II
3	Formality Level Sentence	Informal dominant	Informal dominant	Equally dominant use of informal sentences
4	Respect prefixes *O* and *Go*	Frequency of average usage per subject: 32.5 times Average number of variations that appears: 19.5 words	Frequency of average usage per subject: 22.3 times Average number of variations that appears: 13 words	Frequency and variations of use more frequently and vary in Category I
5	Adverb	Dominant use: *Adverbs of Degree,* adverb dominant appears: *mou*	Dominant use: *Adverbs of Degree,* adverb dominant appears: *mou*	Equally dominant use of *Adverbs of Degree*
6	Feminine imperative sentence	Form *-te* Frequency of average usage per subject: 0.5 times	Forms *-te* from the verb *-ne* Form *-te* Frequency of average usage per subject: 2 times	The variation and frequency of feminine imperative sentences appear more in category II
7	Interjection	The dominant categories are used: *fillers,* Interjection dominant appears: *anou*	The dominant categories used: *fillers,* interjection dominant appears: *anou*	Equally dominant use of interjections *fillers* category

For more details, the data of subject research are described as follows.

3.1 Ayako

Ayako and Chiyo were close friends, therefore, in 73 reviewed data of the rapport abundant, there were many data on them. On some occasions, they gathered together at the café owned by Chiyo or went somewhere together with their children. An example of a speech when Ayako using *joseigo* can be seen in data (1).

(1)
Chiyo ：ああ、それはあったね。

        aa, sore wa atta ne.
        uh, yes there's.
Ayako ：そう何でも、あった**のね**。
        *sou nandemo, atta **none**,*
       Yes, anyway, there's.
Chiyo   ：うん
        un
        Yes
(C2.33)

    None is a variation of particle *no* which is added in particle *ne*. Ayako is using these particles to deliver the news gently whereas Ayako was there in their meeting that day. The addition of the particle *ne* showed that Ayako wanted a response from Chiyo. The use of the sentence final particles are informal and feminine nuances intended by Ayako to indicate her femininity and give the feel of a more familiar and natural in conversation.

3.2 Chiyo

      There is something interesting in the pronouns used by Chiyo. At the same place and the same participant (Chiyo conferred with investigators), along with the length of talks with researcher, Chiyo who originally used the first-person pronoun "*watashi*" did the turn with the use of the word first person "*atashi*" then changed again with the use of "*uchi*."

(2)
Chiyo   :わたし お仕事、ここ来た時から最初２年間住んでて、
          最初から会社作ったりしてむこうへ行けなかった。
          ***Watashi** oshigoto, koko kita toki kara saisho ni nenkan sundete,*
          saisho kara kaisha tsukuttari shite mukou e ikenakatta
         I work, from the beginning came here I've stayed two years,
         from the beginning I made the effort, so can not go there
Researcher   :プロウムンジャンガン知っていますか？
          Purou Munjyangan shitte imasuka?
         Do you know Menjangan Island?
Chiyo   :あたしけっこう何も知らないと思う。
          ウブドとクタとサヌールとヌサドゥアぐらいしか行ってない
          かも。チャンディダサとか　なんだっ？ロビナとか。
          ***Atashi** kekkou nani mo shiranai to omou. ubudo to kuta to sanuru to*
          nusa dua gurai shika ittenai kamo. candi dasa toka nandakke ?
          robina toka
         I think I do not know anything. Maybe I just know Ubud, Kuta, Sanur,
         Nusa Dua and Candi Dasa and also what is Yes? Lovina
Researcher   :ロビナはシガラジャ。
          Robina wa Singaraja
          Lovina is in Singaraja.
Chiyo   :ああ、シンガラジャ、いぜん、まだ 子供生まれる前に行った。

aa, Singaraja, izen. Mada kodomo umareru mae ni itta.
Ah! Singaraja! I've been there before I gave birth.

Researcher　:ご主人 は日本で ？
　　　　　　 Goshujin wa Nihonde?
　　　　　　 Is your husband in Japan?

Chiyo　　　　:**うち**のだんなさんはそうそう日本でベジタリアン
　　　　　　 カフェしてる。
　　　　　　 uchi *no danna san wa sousou nihon de bejitarian kafe shiteru.*
　　　　　　 My husband runs a vegetarian cafe business in Japan.　　　　　(C4, 19-20)

In data (2), at the time of answering the question why she has not been to Singaraja, Chiyo used neutral and pronominal prefixes of respect *o* on the word *oshigoto*. However, after further questions regarding the Menjangan Island, Chiyo changed feminine pronouns used into informal ones (and was included a feminine categories) namely *atashi*. Still in the 20th minute, a feminine first person pronouns used was the feminine *uchi* and was an impolite form (Bullock, 2016).

According to the level of formality pronouns used by the Japanese woman (SturtzSreetharan, 2009), *watashi* is more formal than *atashi* and *atashi* is more formal than *uchi*. This change is due to the longer conversation, Chiyo began to open to researchers and already felt more familiar. Therefore, the first person pronouns used was customized and was becoming increasingly informal. Tanaka (2004:128-129) also mentions that the formality of speech level transition from formal to informal adds a feeling of solidarity and intimate in conversation.

3.3 Etsuko

Every month, Etsuko attends monthly meetings for Japanese people living in Ubud. In addition, Etsuko also actively participates in the activities of environmental clubs initiated by Hisae and Masaru. Etsuko and Hisae are good friends so that in the realm of intimacy there are many conversations can be found between Etsuko and Hisae in this research data.

(3)
Etsuko　:だから、すごくむずかしいみたいよ。なにいってるか
　　　　　わからないって、日本語もちょっとしゃべるけどね、子供**わね**。
　　　　　Dakara, sugoku muzukashii mitai yo. Nani itteru ka
　　　　　wakaranai tte, nihongo mo chotto shaberu kedo ne, kodomo ***wane****.*
　　　　　Therefore, it is very difficult! What is spoken (by his son) is not
　　　　　He does not understand. Although his son can speak a little Japanese.

Shigeru　:すこしだけね
　　　　　Sukoshi dake ne

Just a little   (J3.12)

Particle *wa* is the epitome of Japanese women's language diversity and symbolizes the feminine variety of Japanese language as the language of assertive, light, and soft. *Wa* and its variations *(wayo, wane, wayone)* is said to be as fine and weak particles (Curran et al, 2015). The existence of the particle before the particle *wa yo ne* or do not add any semantic content, but only as a marker of femininity in an utterance *(Narahara, 2002: 154)*. So it can be concluded that the particle W*ane* is a feminine variation of particle *ne*.

Itani (1992) describes the functions *ne* particles described by the *National Language Research Institute,* namely: (1) call, (2) insistence of the speaker, (3) request of approval or encourage the provision of response, and (4) question anything. The reason for using particle W*ane* by Etsuko in the data 18 is to seek approval or encourage the provision of a response by Shigeru. In addition, the use of these particles also emphasizes the topic being discussed which was about the child.

3.4 Hisae

Like Etsuko, Hisae every month attends monthly meetings for Japanese living in Ubud. In addition, Hisae is also actively participating in environmentalists initiated by herself and her husband, Masaru. Sometimes, Etsuko also receives guests at his home, Eby, an Indonesian student who speaks Japanese. Since Hisae can not speak Indonesian, they generally talk in Japanese.

(4)
Masaru：あのう、ちょっと　あまいらしいね、Pak Sedan
    Anou,chotto amairashii ne, Pak Sedan
     Well, it's little bit sweet, Pak Sedan
Hisae ：とり**なの**,ぜんぶとりで　でもおいしい、
     美味しいっていうのは、　ききますけど、**あたし**はPak Sedan
     じゃなくていつもたいがい　Bu Ade ね
    *Tori **nano**, zenbu tori de demo oishii,*
    *oishiitte iu no wa, kikimasu kedo, **atashi** wa Pak Sedan*
    jyanakute itsumo taigai bu Ade ne
    Chicken yes. Everything is chicken, but it's tasty.
    I say nice because I heard so, but if I Compared to Mr. Sedan,
    I always prefer Mrs. Ade
Eby   ：テベサヤ の　ブアデ。
    Tebesaya no bu Ade?
    Is Bu Ade's café in Tebesaya?   (H1.19)

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Atashi is a feminine pronoun containing the nuance of familiarity and informality (Ponamareva, 2009). The use of *atashi* indicated a desire to give Hisae familiar impression against Eby when he comes to visit Hisae and Masaru for talking casually about their favorite places to eat in Ubud. The final form of feminine sentence is *strong feminine* category that is often used by Hisae, one of which is *nano. Nano* is a spoken language which is a combination of particle *na* and substantival *no*. This combination is commonly found at the end of a sentence spoken by a woman. These particles give effect to soften the sentence (Henderson, 2010). In data (4), the combination of *nano* particles of strong feminine and feminine personal pronouns first *atashi* make this sentence nuanced feminine and soft. The reason of using this first combination of particles and pronouns is that Hisae's dislike of Pak Sedan's stall does not sound straightforward.

3.5 Midori

Midori regularly meets other Japanese people in their monthly meetings in Ubud. The location is moveable every month. In addition, Midori also have Japanese friends who come to stay at his villa or eating at her Japanese restaurant. Here is the data from Midori when talking with the researcher about the social condition of Japan.

(5)
Researcher : えーと日本の少子化、少子化のもんだいどう思いますか
       Eeto nihon no shoushika, shoushika no mondai dou omoimasuka
    Well, regarding the reduced birth rate in Japan,
    on the issue of reduced birth rate in Japan, What do you think?

Midori   : あたしらはこまる**わね**, **まあ**、そやけどね, ちょっとね,
      あのうにんげんが多すぎると思わへん。地球の上に多すぎる。
      Atashira *wa komaru **wa ne**, **maa** soyakedo ne, chotto ne,*
      anou, ningen ga ooi sugiru to omowahen. Chikyuu no ue ni ooi sugiru
    We're in trouble, aren't we. Even so, hmm, I think it's too many human
    On this earth is too many of them.   (G3.1)

In data (5), Midori used the first person feminine pronoun *atashira,* the final form *strong feminine* sentence W*ane,* and interjection feminine *maa.* Merging all these elements makes this statement feminine. Midori tries to give opinion on *shoushika*, namely the reduction of the birth rate in Japan. The use of all elements of *atashira* and W*ane,* softened Midori's statement. The applicability of *maa* interjections paused at Midori's statement makes it not straightforward.

4. Novelties

Based on the analysis and review of previous literatures, some novelties are found as follows:

1. Involvement in loose social networks is more influential towards shifting in the use of *joseigo* for Japanese women in Ubud compared to involvement in dense social networks.

2. Subjects involved in dense social networks show the frequency of using *joseigo* was relatively higher and more varied. This is because dense social network makes slow or inhibit changes. There is a small chance for exposure with innovations from outside.

3. The subjects involved in loose social networking show the frequency of the use of *joseigo* relatively lower and less varied. Loose social networks make individuals more open with changes. Bonds, that are owned by other networks provide the opportunity for members to exposure and innovate from outside of their networks.

5. Conclusion and Recommendation

5.1 Conclusion

The subject involved in dense social networks shows the use of the *joseigo* is relatively higher and more varied in frequency. This is proven by the higher frequency and variations and many on the results of the analysis of data about the feminine pronouns, the form of the final sentence of feminine imperative sentence. For example, in the end of feminine sentences form used by subjects in Category I, there were only 6 forms of sentence ends and the average frequency per subject was 20 times. On the subjects of Category II, there were 13 forms of the sentence end and the average frequency per subject was 25 times. Loose social network owned by Ayako and Chiyo made both of them more open to innovate. As a result, the variation of frequency or form of *joseigo* that they use is lower compared to Etsuko, Hisae, and Midori who have fewer chances for exposuring with innovation from the outside world.

5.2 Recommendation

This research is a qualitative research conducted on five subjects. For further research, there is a need for a number of subjects to improve the ability at predicting the similar phenomenon. The conclusion is that the social network influences the shifting of the use of *joseigo* by Japanese women in Ubud can not be considered as a universal conclusion to the linguistic phenomenon that occurs in Japanese women in general. Therefore, it is required to analyse the linguistic practices used by Japanese women in different communities.

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6. Acknowledgements