An Analysis of Language Shifting:
The Use of Danseigo by Women in the Workplace

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Abstract—There are several varieties of languages found in Japanese. These include danseigo (man language) and joseigo (woman language). Both of these languages are still used by Japanese people nowadays, but there is a shift in its use. One type of shift in these languages is that danseigo recently also used by women in work situations. The purpose of this study was to determine general reasons in a concrete manner which made women use a variety of danseigo in the workplace. The method used in this research is a descriptive analysis method. The data are conversations by women who used danseigo in workplace collected from Japanese movie named “Spirted Away”. The data analyzed especially based on the use of ninshuo daimeishi (pronouns) and shujoshi (particle used in the end of the sentence). The result showed that the use of danseigo by women in workplace occurs due to reasons for firmness in commands, accentuating masculinity, high up the tone of speech, showing strong positions, make close relationship between seniors and juniors, deliver information that can be easily known by the speakers, firmness, command, shows a strong position as owner and for taking the attention by the others.

Keywords: danseigo, joseigo, masculinity, workplace

I. INTRODUCTION

Language is one of the tools used in carrying out an activity such as communicating. Because these languages are used with each other, this raises that the group of people assumes that they use the same language (speech community). This is in line with Yulia (2013) suggesting that the speech community is a feeling in which a group considers that they use the same language. In the speech community, the group contains various people that will be used some language that used as a communication tool as well as an interaction between the members itself. Members of the language group or language community consist of various groups of people, where there are groups of women, men, parents, teenagers, and children. Language has a very important role in human life, namely as a means of communication through language, humans can convey ideas of thoughts, feelings, and desires in a concrete manner. Nowadays Japanese language is learned as a language that used for studies in Japan or as an introduction to languages in Japanese companies outside Japan, so one way to understand Japanese thought is by communicating using Japanese (Kartika, 2017).

In linguistics, the field of study that studies various kinds of languages with regard to its usage functions, each of which is called sociolinguistics. According to Sanada (1992) sociolinguistics is a study that examines various kinds of language phenomena as well as the use of language which have relationships between humans who live in society and in a group. In general, the variety of languages in Japan has rules for their use. This can be seen based on where, at what time, and also to whom the language is used (Nimas, 2013). In addition, according to Achmad as cited in Sudjianto (2007) said that there are aspects in Japanese society that have a major influence on Japanese itself, these aspects are sociocultural aspects. One aspect that has resulted in the term “male language” (danseigo) and the female language variety (joseigo) itself is the presence of gender differentiation.

In Japanese, there are two different social dialects based on the gender differentiation of the speakers, namely the female language variety (joseigo) and the male language variety (danseigo). According to research conducted by (Okamoto, 1992) entitled “Less Feminine Speech Among Young Japanese Women” that the use of danseigo is more widely used by women who have an age with an average of 18 to 23 years who, if more carefully, these ages are ranges the ideal age for female students is the same as the research conducted by (Yulinda, 2016) with her research entitled “Danseigo Functions and Situations by Female Figures in Anime Genshiken Nidaime Second Season” where women and danseigo use by women aged 18-23 which is a group of students and college students. The anime “Spirted Away” itself was taken and chosen as a source of data because it met these criteria both age and class of usage of the various languages. The use of danseigo by female characters appears in certain situations and has functions and objectives according to conditions. The research was conducted with the aim of finding out the reason women use danseigo languages in work situations by limiting them to ninshuo daimeishi and shujoshi.

There are several previous studies that were used as references for this study. The first study was a study conducted by Khaled (2005) conducting an analysis of the location and occurrence of danseigo and joseigo deviations. This research was conducted by a descriptive method with the classification of language variance carried out through phonological, lexicon, morphological, and syntactic perspectives. In this study,
analyzing the two types of languages danseigo and joseigo has a deficiency that is analyzing the character itself.

According to Hermawan (2013), this language difference between male language and women's language can be seen through the use of personal pronouns. Women's language shows more in terms of femininity while men show more of their masculinity. In addition, female language is rarely used by male speakers that will lead to feminine aspects, and vice versa male language is also rarely used by female speakers because it will seem rude. Not infrequently Japanese women use the language of men or danseigo in certain situations such as when angry or when talking to close friends.

Danseigo is one type of Japanese that is intended for male sex and shows masculinity to the user of the language. Based on Takubo as cited in Maynard (2005) explains that the expression of masculinity in general shows the existence of persuasion, claims, assertiveness, after the command in it. In other words, this male language variety acts as a language that has an impression that is full of firmness, while for a woman's style of language (joseigo) is the opposite of men's language, which does not have the impression of firmness or emphasis in it. In danseigo, there are groupings of language forms according to Kinsui as cited in Yulinda (2016) this includes particle suffix (Shyosh) in which there is the word daze (tae), dazo (tē), dana (taē), dan (tē), dajo (dē), sa (sē), ze (te), zee (te), zo (se), and ya (ya). While based on the pronoun (ninsho danimeishi) is ore (ōre), boku (bōk), oira (ōira), wash (wa), omea (ōma), and kim (kimi). Meanwhile there is a function of the use of danseigo according to Satoshi (2014) which is used to express the presence of an emphasis, order, decision, and coercion to the other person to listen to his opinion that has persuasive nature.

The meaning of daimeishi in Sudjianto (2004) is a noun that shows people, objects, places, or directions. Daimeishi is used as a substitute for the names indicated in Indonesian which means pronoun. Daimeishi consists of ninsho daimeishi (pronominal persona) which is a word used to indicate a person while replacing that person's name. Jisho is the pronominal person to declare himself (speaker). The word ore is rougher than boku. These two words (ore and boku) are often used in a variety of male languages that are used in familiar situations, for people who are equal or people who are inferior to speakers. Boku and ore are rarely used against people who are older or higher in position, but in informal situations or among close friends, the use of these words will make the atmosphere more intimate (Sudjianto, 2004). In addition, (Sudjianto, 2004) explains that taisho is a pronominal person to indicate the person being invited to talk to (the other person or speaker). Omae is used against people who are equal in degree, to people who are younger in age or lower in position, by parents to their children, by teachers to their students, employers to their subordinates. But in a familiar relationship, the use of words does not feel rough, even the atmosphere looks more intimate. Omae in Indonesian means "kamu" or "engkau".

Shyosh is a particle used at the end of a sentence. Shyosei's particles are generally used after various words at the end of a sentence to express a question, prohibition, appeal, feeling of emotion, etc. (Sudjianto, 2007). Whereas according to (Chandra, 2009) when viewed through aspects of using shyosei there are several differences between what men wear and those worn by women. In a variety of male languages particles such as zo are used which are particles used by men to people who are familiar with their relationships or who are inferior to taking attention or raising the tone of speech.

II. METHODS

In this study, the authors chose to use qualitative descriptive methods. Descriptive research is research conducted to describe, describe a phenomenon that occurs at this time by using scientific procedures to answer an actual problem. In this case, descriptive research does not need to look for or explain interrelationships, test hypotheses, make predictions or obtain meaning and implications even though research aims to find these things and include descriptive methods (Sutedi, 2009). He argues that “descriptive research is research conducted to describe, describe a phenomenon that is happening now by using scientific procedures to actually answer the problem” (Sutedi, 2011, p. 58). Descriptive research is research conducted to describe, describe a phenomenon that occurs at this time by using scientific procedures to answer an actual problem. In this case, descriptive research does not need to look for or explain interrelationships, test hypotheses, make predictions or obtain meaning and implications even though research aims to find these things and include descriptive methods (Sutedi, 2009). This method is selected and used to study data systematically and structured according to the classification of data retrieval in the form of conversation. The author observes and records research data so that the translation can be carried out in accordance with the data analysis plan.

The data collection method in this study began by looking for the use of danseigo in every conversation by every female character in a Japanese language film that titled Spirited Away. The data to be collected is secondary data. With steps that are looking for sources related to the variety of danseigo languages used by women. Starting from studying and understanding the variety of danseigo languages, listening to dialogue in Japanese-language films, gathering various dialogues from the variety of danseigo languages used by women in the work situation in the Japanese language film, then searching for meanings from the various danseigo languages used by speakers in the data and describe the reasons, and draw conclusions and then compile them into the report.

While the steps taken in analyzing the data are examining every variety of danseigo languages in Japanese films, collecting various sentences using various danseigo languages and transcribing them into writing, retrieving data in which there is a variety of danseigo languages in work situations, analyzing the data in them there is the use of various danseigo languages based on ninsho daimeishi and shyosei, and interpreting the data descriptively. After the data processing is completed and the required information has been collected, conclusions are drawn that provide an overview of the results obtained from this study. The results to be achieved are the use of various danseigo languages by women in work situations and their reasons.
III. FINDINGS AND DISCUSSION

The researcher has collected 22 data related to the use of danseigo languages by women in the film Spirited Away, namely the use of the second person singular pronouns "omae" for 15 data, the use of the first person singular "ore" for 3 data and the use of end particles "zo" as much as 4 data, but in this article, researchers only present as much as 5 data, namely the use of the second person singular pronouns "omae" as much as 2 data, the use of the first person singular "ore" as much as 2 data and the use of the final particle "zo" as much as 1 data that is considered to represent problem solving in this study.

a) (Spirited Away Movie, 42:10) The conversation of female employee from senior to junior

らん: 分からないことはおれに聞けな！

Wakaranai koto wa ore ni kikena

"If there's anything you don't understand you can ask me!"

The speaker is a 20-year-old woman named Rin, who is an assistant to Yuubaba, a hard worker and obedient to her boss. His opponent was his 10-year-old girl named Sen who was his subordinate. When Sen was accepted to work at the spirits of Yuubaba, the owner of the baths of the spirits in Juubaba, Sen was ordered to serve a guest named Kaonashi, the owner of spirits and gods, his interlocutor is a frogman named Haku and end up Rin who is going to explain what Sen have to do.

Based on Sudjianto (2004), ore is Jisho which is often used by men towards people of the same or lower position. In this situation Rin uses danseigo language which is ore to Sen as a form of assertiveness towards subordinates.

b) (Spirited Away Movie, 01:32:27) Asking from owner to male employee

ゆばあばあ: おまえが変わるかい？

Omae ga kawarukai?

"Do you want to replace her?"

The speaker is an around 60 years old grandmother who is the owner of spirits and gods, his interlocutor is a frogman named Kaeru, who is around 30 years old and is subordinate to Yuubaba. Sen was ordered to serve a guest named Kaonashi who had swallowed two human frogs and a human snail. The work ordered by Yuubaba was very dangerous because it could bring Sen's safety to life. This made the male toad worry and asking Yuubaba was it not dangerous if Sen did the work alone? Then Yuubaba answers whether you want to replace him.

Yuubaba uses various danseigo languages for male employees as a form of assertiveness towards subordinates. This is in line with the theory of Sudjianto (2004) which states Omae is the first person pronoun which is only used by men for subordinates or lower positions.

c) (Spirited Away Movie, 56: 45) Order from female employee from senior to junior

りん: いっぱいならったらもう一回引き名、とまるから。もう話手大丈夫だよ。おれめしとってくんな。

Ippai ni nattara mōikkai hikina, tomari kara. Mō hanashite daijōbuda yo. Ore meshitotte kun na.

"When the tub is full, you can stop it by pull the string one more time. It's okay to put your hands away now, I'll bring breakfast okay."

The speaker is a 20-year-old woman named Rin, she is Yuubaba's assistant, has hard workers and is obedient to her boss. His opponent was his 10-year-old girl named Sen who was his junior in the workplace.

The God of the River will come to bathe to the bathhouse of the spirits. Yubaaba orders Rin and Sen to fill the tub with hot water. Rin will also prepare food for the other workers, then Rin orders Sen to take care of the tub that is being filled with water and said if the bath tub was full, please pull the taps one more time because Rin would leave briefly to prepare breakfast.

Rin uses the first person singular pronoun for Sen who is his junior. In work situations, women as superiors tend to use a variety of danseigo languages, namely ore for their juniors as a form of firmness and command. This is in line with the theory of Sudjianto (2004) which says ore is taisho (first person singular pronouns) which is often used in various male languages used in close situations, for people whose level is the same or lower than the speaker, but in informal situations or among close friends, using these words will make the atmosphere feels more intimate.

d) (Spirited Away Movie, 58:40) Orders from owner to female employee

ゆばあばあ: いいかい。おまえの初仕事だ。これから来るお客様をお湯で話をするとんだよ。

Ikai. Omae no hatsu shigotoda. Korekara kuru okyaku o yu de hanashi o suru nanda yo.

"Listen carefully. This is your first job. Treat our customers who will come here well in that tub."

The speaker is the Yuubaba, an old female witch around 60 years old, she is the owner of a bathhouse for spirits, has a strict and angry temper. The addressee is a subordinate named Sen, a girl around ten years old. Yuubaba ordered Sen to serve guests, this was Sen's first assignment.

The speaker uses omae for Sen who is younger and has a lower position. In this work situation Yuubaba uses second-person singular pronouns which are various danseigo languages as employers to his subordinates as a form of firmness. This is in line with the theory of Sudjianto (2004) which states that Omae is the first person pronoun used by men only for subordinates, for people who are younger or lower positions. But in a close relationship using omae does not feel rude, even the atmosphere looks more intimate.
e) (Spirited Away Movie, 01:03:05) Orders from owner to female employees

ゆばあば：とげ？とげって、ん。人に人数を集めな！急げな！せんとん！その方はおくさみがみではないぞ。このロープをお引きかい！

Toge? Togete, n. hito ni ninzi o atsume na! Isoge na! Sen to Rin! Sono okata wa o kusa-mi ga mide wanai zo. Kono rōpu o o hiki kai!

"Thorns? Thorns? Hm, gather a lot of people! Hurry up! Sen and Rin! That person is not the god of Okusami. Take this rope!"

The speaker is the Yubaba, an old female witch around 60 years old, she is the owner of a bathhouse for spirits, has a strict and angry temper. Her interlocutor is her subordinate, a 20-year-old woman named Rin, a hard worker and obedient to her boss and a girl named Sen is around ten years old. Rin and Sen are serving guests of a river god, the body of the river god is filled with rubbish, Rin and Sen help clean it, but the god's body gives off a foul odor and makes the Rin and Sen hardly focus on work and caused the work doesn't finish, Yubaba end up helping them.

Yubaba uses shuaijoshi zo to convey the information of the interlocutor who is more understood by the speaker than other people, but also to pay attention and imply the expectation that the speaker is doing something according to the understanding given by the speaker. In a work situation like this, Yubaba uses various danseigo languages as superiors to his subordinates as a form of firmness and order.

This is in line with Chandra (2009) which states that Zo is used to convey the information of the interlocutor which is better understood by the speaker than anyone else, zo is also used by men against people who are in a lower position to take the attention of the other person and imply the hope that the speaker is doing something according to the understanding given by the speaker.

Some studies that discuss masculinity and femininity also strengthen the results of this study. Coates (2015) explains that men are automatically seen as the heart of society and women as margins or even invisible and all important positions in society were held by men. This condition establishes something called as Women’s Language (WL) (Lakoff, 1973), which is characterized by linguistic forms such as hedges, "empty" adjectives like charming, divine, nice, and "talking in italics" (exaggerated intonation contours). However, WL is described as weak and unassertive, or in other words, as deficient. Implicitly, WL is deficient by comparison with the norm of male language. Thus, women should learn to speak like men if they wanted to be taken seriously as seen from the results of this study.

Numbers of field studies focusing on local gender hierarchies and local masculinity cultures in male-dominated workplaces, also showed that the hegemony of masculinity guarantees the dominant position of men and the subordination of women (Paechter, 2006; Connell, 1995; Connel, 2005). Moreover, career women, especially those who are male-dominated, are forced to choose between femininity and the image of professionalism in their gender identity versus their careers (Rabe-Hemp, 2009). These conditions can also be considered as factors that caused the use of men language (danseigo) by women as seen in the results of this study, including language shifting, and male pronouns and bunmatatsushi used by female, which can be interpreted as an effort by female workers to show dominance or professionalism to their male co-workers in workplace.

IV. CONCLUSION

As can be seen from nishoo daiimeishi, for the first personal pronoun (jisho), female speakers use omae which specifically is only used by men but this situation in the work of female speakers as superiors tend to use danseigo as a form of firmness and command. Next to the second person pronoun (taisho), female speakers use ore which is commonly used by men as a form of firmness and command. Then based on shuijoshi, female speakers use zo particles at the end of the sentence as a form of firmness, hardening the tone of speech, taking the attention of the other person, so that the command becomes stronger. Based on previous theories and previous studies, it can be concluded that women in Japan who are considered weak will assert themselves in certain situations, for example in work situations it often occurs code-switching and women tend to use a variety of danseigo languages to their opponents on the grounds that assertiveness in orders, accentuating masculinity, shows a strong position and takes the attention of the other person. As a Japanese language learner we need to get to know and distinguish between danseigo and joseigo languages so there will be no language errors.

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