Social Factors Underlying the Use of *Kansha hyougen* Variations

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Abstract:
This research aims at describing Kansha hyougen variations and explaining the social factors underlying their various uses in Kain to Aberu drama. The research employed a descriptive-qualitative method. The data was collected through content analysis technique using the data card instrument. The data was analyzed using identity method. This research used 30 data expressions containing Kansha hyougen in Kain to Aberu drama. Based on the data analysis results, of 30 data, 7 variations of Kansha hyougen were found covering arigatou, okage, otsukare, osewa ni narimashita, gokuroudatta, kansha shite iru, and gochisousama. The use of each Kansha hyougen variation is based on the social factors including hierarchical factor.

Keywords: kansha hyougen, social factor, Kain to Aberu.

I. INTRODUCTION

As social beings, humans need language as a tool to communicate and interact in social life. The language used in social life can change under certain factors. Sociolinguistics studies and discusses aspects of social language, especially the differences or variations found in language related to social factors (Nababan, 1993:2).

In Japanese, variation in language is reflected in various expressions (hyougen)(Rahayu & Hartati, 2020). Examples of expressions in Japanese are expressions showing gratitude (*kansha hyougen*). The use of *Kansha hyougen* can not be separated from the social factors influencing it. This study discusses the social factors underlying the use of *Kansha hyougen* variations.

Kansha hyougen are expressions to show gratitude and figure of gratitude for the help or good deeds given by others. Theme selection of *Kansha hyougen* is considered quite worthy of research considering the frequent use of this expression by individuals as social beings who live side by side and help one another in social life.

II. THEORETICAL BASIS

Sociolinguistics

Viewed from the word forming elements, sociolinguistics consists of socio and linguistics. The word socio means something related to society, whereas the word linguistics means the science of language (KBBI V). Kridalaksana (2008:225) describes sociolinguistics as a branch of science that deals with the relationship and mutual relations between language and social behavior

Later, Chaer and Agustina (2010:2) emphasize the sociolinguistics of interdisciplinary science which studies language regarding the users of that language in society. In line with previous opinions, Soeparno (2013:29) states that sociolinguistics is a linguistic sub-discipline that studies language concerning social or social factors.

Based on the explanation presented by several experts above, the researcher concludes that sociolinguistic theories have the same focus which is the study about language variations influenced by social factors.

Language Variation

Language variation is a symptom of different language use (Rahayu, 2017:4). In line with Rahayu, Soeparno opined (2013:49) that language variation is the diversity of languages caused by certain factors. Ohoiwutun (2007:46) asserted that language variation is a form of change or difference from various manifestations of language, but does not conflict with language rules. There are two kinds of variation namely systemic and extrasystemic variations. Systemic variation is variation originating from within the language, while extrasystemic variation is variation originating from outside the language system. Extrasystemic variation occurs due to various factors such as geographical condition, social context, function or purpose of communication, and language development factors over a long period of time.

Social Factor

Rahayu (2017:4) said that language variation is used by each speaker based on the sociocultural factors underlying the use of the language. These factors are part of social factors. It can be said that the formation of language variation can be influenced by social factors.

Kabaya, Kim, and Takagi (2009) argued that there are five social factors in communication. The five factors are the relationship between participants (*ningenkankei*), venue (*ba*), awareness (*ishiki*), conversation content (*naiyou*), and discourse form (*keishiki*).

One factor in communication is the relationship between participants or in Japanese is called *Ningen Kankei*.

1. Interparticipants Relationship

Interparticipants relationship in communication can be classified into three factors, namely: speaker, speech partner and people who are the subject of conversation. With these factors, interparticipants relationship in speech act is divided into hierarchical/vertical, intimacy, and position and role relatinships. Hierarchical/vertical relationship shows relationship based on the speakers' social status. In a hierarchical/vertical relationship there are rules or norms that objectively and indirectly regulate the participants for example such as the relationship between superior and subordinate. Familiarity relationship is a relationship that is shown based on social closeness. Usually the relationship is assessed based on whether or not the relationship is established. The final division is relationship based on position and role. In relation based on social position and role, there are also things that are regulated in Japanese society norms, for example the relationship between customer and shop assistant, teacher and student, superior and subordinate, etc. (Kabaya, Kim, and Takagi, 2009:3-4). From the classification of interparticipants relationship, the most basic thing is how the subject/speaker understands his position in performing speech act (Rahayu, 2017:22).

Relating to the relationship between participants, Kabaya, Kim, and Takagi (2009:5) also classified the position of the speech partner into three levels. The position of the speech partner is how the speaker establishes his position towards the speech partner or person who is the subject of the conversation. Speech partner position consists of:

- 0 speech partner position; this position is a basic position in communication that is usually given if the speech partner is a peer of the same level and people who are the first to meet face to face.

- +1 speech partner position, this position is usually given if the speaker and the speech partner are in an upper-unfamiliar relationship, for example boss, teacher, senior.

- -1 speech partner position, this position is usually given if the speaker and speech partner are in an intimate relationship. juniors, friends, family.

2. Place

The place factor indicates the state or situation in which the speech act is held. Just like the position of the speech partner, the place factor is also based on formal or informal conditions. The places are also classified by level. Places that have high formality are marked with a plus (+), whereas places that show a low level of formality are marked with (-).

- Level 0, place/setting in daily life.

- Level +1, place/setting in ceremony, meeting, lecture and others.

- Level -1, place in a sake shop.

3. Awareness

The awareness factor in question is the speaker's feelings towards the speech partner and not only thinking of oneself. Communication can be classified into two, namely communication that has intentions or clear intentions and communication that has unclear intentions, such as what, why, for what, and with what feelings such communication is carried out. To achieve good communication for participants, an awareness factor (feelings) towards the speech partner is needed in communication.

4. Conversation Content

Something to be conveyed when someone is communicating is called naiyou (talk content). The content of the conversation to be delivered determines the way it is delivered, its expression, and the appropriate language variations to convey the contents of the conversation.

5. Discourse Form

The form of discourse is the form of speech both based on sentence patterns and vocabulary selection. The form of discourse is an important factor related to the way of conveying or how to convey each other to the speech partner. The form of discourse relates to the following matters:

- *Goi* (vocabulary) is anything related to various words (vocabulary).

- *Bunpou* (grammar) is related to how to use and how to combine words.

- *Bunshou* (utterance) and *kaiwa* (conversation) are things related to hatsugo (sentence composition).

- *Hatsuon* (tone) is anything related to sound.

- Format or expression related to spoken or written language.

- Non-language actions are things outside of language such as facial expressions and attitudes.

III. RESEARCH METHOD

This study is considered as a descriptive-qualitative research type as the method used is solely based on existing facts or phenomena in the speakers (Sudaryanto, 1992:62). Qualitative research is the one based on the philosophy of postpositivism, which is a philosophy that views social reality as holistic or entire, complex, dynamic, full of meaning and symptomatic relations that are interactive (Sugiyono, 2016:8-9).

To conduct this research, four stages were carried out, namely the stage of literature study, the stage of data collection, the stage of data analysis and the stage of drawing conclusions. Literature study is needed to enrich the theory and add insight in conducting this research. Literature

study is carried out by finding and collecting as much information as possible from written references such as books, scientific journals and theses related to this research.

The second stage is the data collection stage. The data of this research are sentences containing *Kansha hyougen* sourced from *Kain* to *Aberu* drama. Data collection was carried out by listening to the use of *kyansha hyougen* in the drama conversation. The results of the listening were then recorded. Things which were recorded in the context of collecting data included dialogues containing *Kansha hyougen* along with the statements of the speaker and the speech partner and the context of the situation when the speech event occurred. The notes were then processed so as to produce a variation of *Kansha hyougen* data that has been classified based on the variations.

The next step is data analysis. The method used to analyze is the matching method. To find out the social factors underlying the use of *Kansha hyougen* variations, the data were analyzed using social factors theory proposed by Kabaya, Kim, Takagi (2009). First the data were analyzed based on hierarchical relationships, that is relationships

shown based on the social status held by the speaker and the speech partner. Then the data were analyzed based on the closeness relationship, that is the relationship shown based on the level of social closeness owned by the speaker and the speech partner. Then the data were analyzed based on the position and role relationship, namely how the speaker understands his position in performing speech acts so that it affects the use of *Kansha hyougen* variations. The final analysis is based on place, where referred to place refers to the situation or situation where the speech event is carried out.

After analyzing and interpreting the data, the next step is the conclusion stage. The conclusion was taken from the results of the analysis in the previous stage.

IV. ANALYSIS RESULTS AND DISCUSSION

1. *Kansha hyougen* Variation List

Based on the data collected, 30 data expressions containing *Kansha hyougen* were found. From 30 of these data the researchers classified into 7 different variations. The *Kansha hyougen* variations are as follows:

Table 1. *Kansha Hyougen* Variations

No.	*Kansha Hyougen* Variations
1.	*Arigatou*
2.	*Otsukare*
3.	*Okage*
4.	*Osewa ni narimashita*
5.	*Gokuroudatta*
6.	*Kansha shite iru*
7.	*Gochisousama*

Table 1. List of *Kansha hyougen* Variations in *Kain* to *Aberu* Drama

2. **Social Factor Analysis of Kansha Hyougen**

a. *Arigatou*

Context
Speaker   : Takada Yu (TY)
Speech partner: Takada Ryuichi (TR)
Place   : Home
Setting   : TR comforts TY who has just been scolded by her father as she is deemed to be a trouble maker. TY thanks TR for always comforting and helping hie whenever she gets into trouble or is scolded by her father.

TR   : まあ、気にすんな。俺だって本当はあんなパーティー苦手だ。
       Maa, kinisunna. Ore datte hontou wa anna paatii nigateda.
       父さんには俺からも謝っといてやるから。
       Tousan ni wa ore kara mo ayamattoite yaru kara.
       'Never mind, don't take it to heart. Actually I also thought
       the party was boring. I will talk to dad and forgive you.'

TY   : フッ。いつも<u>ありがとう</u>、あにき。
       Fuh. Itsumo <u>arigatou,</u> aniki.
       'Huft. Thank you, sis.'

The conversation above is a conversation between siblings (TR and TY) which was conducted at home after TY was scolded by her father for being deemed to be not good at a party. TR advised TY not to take to heart what his father had just said. This can be seen in the sentence *maa*, *kini sunna* which means 'forget it, don't take it to heart'. TY thanked TR for the comforting words. The expression of gratitude used by TY to the speech partners is '*itsumo arigatou*, *aniki'* which means 'thanks, sis'. *Itsumo* which has the meaning 'as usual' revealed that the expression of gratitude is very often spoken and is like a habit.

In this data, the use of the arigatou expression is very suitable because even though there is a hierarchical relationship, the speaker and speech partner have emotional closeness and the speech event occurs in an informal situation. Judging from the relationship between participants, psychologically the speaker feels very close to the speech partner because the speech partner is her sibling. The relationship between siblings can be seen from the way TY calls TR as *aniki* which means 'sister'.

b. *Otsukare*

Context
Speaker   : Gotou (Gt)
Speech Partner : Role 1 (R1)
Place   : Massimottavio Restaurant
Setting   : R1 appreciates GT who would go home from work.

R1   : お〜お疲れさん。
       Ohh.. otsukaresan.
       'Ohh.. thank you.'

Gt   : お疲れ。
        Otsukare.
        'Thanks'

In the data above there is a conversation between Gt and R1 in the Massimottavio restaurant. R1 met Gt who was going down the stairs to go home from work. R1 uttered *otsukaresan* and was responded by Gt by saying *otsukare*. *Otsukare* is an expression of gratitude for what the speech partner has done. In this case R1 and Gt thanked each other for completing work on that day.

In the speech event above expressed two otsukare words spoken by R1 and Gt. The data above was used to analyze the use of *otsukare* as spoken by Mt. Different from R1 who uttered the expression otsukare followed by the suffix san, Gt uttered *otsukare* without any suffix. Based on the analysis of the context Gt has a higher social position than the speech partner. This is reflected in the use of the language spoken by the speaker as an informal language because the word otsukare spoken by the speaker is not ended by suffix san or the same as a form of respect for the speech partners and formal form markers. The word *otsukare* is more suitable in this context because it is in a situation when the speaker and the speech partner have just finished a job and took place at the work place.

c. *Okage*

Context
Speaker   : Yahagi Azusa (YA)
Speech Partner: Takada Yu (T`Y)
Place   : Office
Setting   : YA tells about his success in offering a cooperation contract owing to the idea of TY.

YA   : 輸送の手配をしてくれたのは副社長だけど水を
        Yusou no tehai wo shite kureta no wa fukushachou dakedo mizu wo
        運べばいいっててくれた優君のヒントのおかげだよ。
        hakobeba iitte kureta yuu kun no hinto no okagedayo.
        'the person who told me how to design the transportation was the vice president but it was because of you who gave me instructions to deliver the water.'
TY   : いや 別に 俺は 何も。
        Iya betsuni ore wa nani mo.
        'no, I did not do anything.'
YA   : とにかく ありがとう。
        Tonikaku arigatou.
        'thanks anyway.'

The conversation above is between TY and YA. In this speech event, two expressions of gratitude were uttered with different variations, namely *Okage* and *Arigatou*. The expression of gratitude analyzed in this data is *Okage*.

YA approached TY who was sitting at his desk and asked for time to talk. TY and YA sit in the office garden while drinking coffee. YA told about his success in getting the contract approval with Kujukubo because of the instructions given

by TY. This is reflected in YA's speech '*yu-kun no hinto no okagedayo*', which means 'thanks for your instructions'. *Okage* in that sentence is an expression of gratitude used by YA to express gratitude to his speech partner.

Based on the analysis of the relationship context, YA and TY have social closeness because they are colleagues. In addition, Ya is TY's senior at the office so YA could freely use informal language to TY.

d. *Osewa ni narimashita*

Context
Speaker : Hasegawa (Hs)
Speech Partner : Takada Yu (TY)
Place : Office
Setting : Hs is packing his belongings since he is leaving the projec team.

Hs : すみません。私 チームを離れることになりました。
  Sumimasen. Watashi chiimu wo hanareru koto ni narimashita.
  'Sorry. It has been decided that I would leave the team.'

TY : えっ？
  E?
  'Huh?'

Hs : こんな形で申し訳ないです。皆さんの力に
  Konna katachi de moushiwake nai desu. Minasan no chikara ni
  なれなくて。高田さん 矢作さん。神谷先生の件何として
  naranakute. Takada san yahagi san. Kamiya sensein no ken nan to   shite
  でもよろしくお願いしますね。お世話に なりました。
  demo yoroshiku onegaishimasune. Osewa ni narimashita.
  'Sorry for the inconvenience. Takada san, Yahagi san. Regarding Kamiya's problem, please do what you can do. Thank you for your cooperation.'

The data show a conversation between Hs and TY in the office. TY approached Hs who was packing his belongings. Seeing TY's confused expression, Hs explained that he would leave the team. This is reflected from the speech of *watashi chiimu wo hanareru koto ni narimashita* which means 'it has been decided that I left the team'. TY was shocked to hear the news. Hs only responded with an apology "*konna katachi de moushiwake nai desu*" which means 'sorry for the inconvenience'. Then ended the convesation with an expression of gratitude. Hs uses the expression osewani narimashita to his speech partner, which means 'thank you for your cooperation'.

Hs and TY are colleagues and they have not been well acquainted so there is no emotional closeness. The use of formal language is very suitable spoken in this context, especially *osewa ni narimashita* which is an expression of gratitude that is usually said to the speech partner when completing a job.

e. *Gokuroudatta*

Context
Speaker   : TR
Speech Partner: TT
Place   : Office
Setting   : TR submits a report to TT

TR   : 社長。バンコクの件ですが先ほど 無事に融資のめどが

   Shachou. Bankoku no ken desuga, saki hodo buji ni yuushi no medo ga

   つきました。

   tsukimashita.

   'Mr. President, it's about Bangkok problem, I've returned the questionable money.'

TT   : そうか。よく やった 隆一。<u>ご苦労だったな</u>。

   Souka. Yaku yatta Ryuichi. <u>Gokuroudattana</u>.

   'Have you? Good Ryuichi. Very difficult huh.'

 TR   : はい。ありがとうございます。

   Hai, arigatou gozaimasu.

   'Yes, it is. Thank you very much'

TT and TR are father and son who work in the same company. TR met TT in his room and informed him that the financial problem in Bangkok had been resolved. The TR speech is *bankoku no ken desuga, saki hodo buji ni yuushi no medo ga tsukimashita* which means 'this is about Bangkok, I have returned the questionable money'. TT appreciates TR's hard work by saying gokuroudatta.

The expression gokuroudatta is a *Kansha hyougen* used in the scope of work and is usually used by superiors to subordinates. In this context, TT acts as the supervisor of TR. The relationship between superior and subordinate related to the work is the underlying reason why TT use the expression gokuroudatta.

f. *Kansha shiteiru*

Context
Speaker   : Role 2 (R2)
Speec Partner : Takada Yu (TY)
Place   : Hirose sake shop
Setting   : *After work*

R2   : 今回のアウトレットモールの立ち上げでは田君には本当に

   Konkai no autorettomooru no tachiage de wa denkun ni wa hontou ni

   よくやってもらった。助かった。ありがとう。<u>感謝している</u>。

   yoku yatte moratta. Tasukatta. Arigatou. <u>Kansha shiteiru.</u>

   あっ高田・矢作コンビ最強だったよ。

   A takada-yahagi konbi sakyou dattayo.

   'This time Takada really helped me finish opening the mall outlet.   thank you, I'm very grateful.

   Ah, Takada-Yahagi is the best.'

TY   : いや 俺は ねっ 梓さんに助けてもらってただけなんで。
      Iya ore wa ne azusa san ni tasukete moratteta dake nande.
      'No, I only got help from Azusa.'

R2 and TY are drinking sake after work. The chat is about work problems. In the midst of the conversation, R2 expressed his gratitude to TY for helping him deal with problems in the office. This was stated in his speech 'konkai no autoretto mooru no tachiage de wa denkun ni wa hontou ni yoku yatte moratta. Tasukatta. Arigatou.' *Kansha shiteiru* which means 'this time Takada really helped me finish opening the mall outlet. Thank you, I'm very grateful 'and end with a sentence of praise for TY and his partner. In the speech R2, two expressions of gratitude that are used in a row *arigatou* and *kansha shite iru*. The phrase *kansha*

shite iru here confirms the *arigatou* expression which is also a *kansha hyougen*. The repetition of *Kansha Hyougen* shows that the speaker is very grateful for the help of his speech partner. That is why the phrase shanshee iru is placed after the arigatou expression.

In this context R2 speaks as TY's boss in the office. The relationship between superiors and subordinates influences the choice of informal language by speakers. This is also reflected in the use of two variations *Kansha hyougen* used by R2, namely arigatou and kansha shite iru.

g. *Gochisousama*

Context
Speaker   : Takada Takayuki (TT)
Speech Partner: Fumi (Fm)
Place   : The dining room
Setting   : breakfast

TT   : さって、<u>ごちそうさま</u>。
      Satte, <u>gochisousama.</u>
      'Well, thank you for the meals.'
Fm   : はい。
      Hai.
      'Yes.'

One morning TT, TR and TY had breakfast together before leaving for work. They enjoyed their breakfast while talking about work problems. Among the three of them, TT was the earliest to finish eating. After finishing his breakfast, TR thanked Fm for preparing their breakfast by saying *gochisousama*, which means 'thank you for the food'. At the same time, Fm was tidying the kitchen utensils she used to prepare breakfast. Fm is a housemaid working for the Takada family. Fm hearing a thank you from TT, just answering *hai*

which means 'yes' while continuing to tidy up the kitchen equipment.

The phrase *gochisousama* is commonly spoken after eating. This is an expression of gratitude for the meals served and pronounced by the person served to the person serving the meals. Based on the context of the above event, Fm is the host because Fm is the one preparing breakfast for TT. The expression *gochisousama* without affixation deshita signifies an informal expression. The use of informal expressions by TT to Fm may be justified due to the relationship of the speaker's

position to his or her partner. In this case, the TT and Fm relationships are the relationship between the server and the host. TT as Fm's superior has a higher position so TT doesn't need to use formal language when talking to Fm.

V. CONCLUSION

There are seven variations of *Kansha hyougen* in the *Kain* to *Aberu* drama, namely *arigatou, otsukare, okage, osewa ni narimashita, gokuroudatta, kansha shite iru*, and *gochisousama*. These seven forms can be developed further into other variations based on the form of politeness, such as *arigatou* and *arigatou gozaimasu*, *otsukare* and *otsukaresamadeshita* and so on.

Kansha hyougen contained in the Kain to Aberu drama is an expression of gratitude in Japanese that cannot be interpreted based only on each of the words forming the *kansha hyougen*. But it needs to be considered in terms of the culture and context of the situation when the speech event takes place.

The use of each *Kansha hyougen* variation in the drama is motivated by social factors. Social factors underlying it include hierarchical relations, closeness, positional and role, and place factors.

The following variations are based on the social factors behind the use of which is presented in tabular form.

Table 2. Social Factors Underlying the Use of *Kansha hyougen* Variations

Variasi	Types	Hierarchical Relationship	Closeness Relationship	Place/Location	Position & Role	Notes
Arigatou	1	+	+	-	Superior to subordinate	• There is hierarchical relationship • There is social gap • Informal setting context
	2	+	-	-	Father to son	• There is hierarchical relationship • There is no social gap • Informal setting context
	3	-	-	-	to friend, lover	• There is no hierarchical relationship • There is no social gap • Informal setting context
Arigatou gozaimasu	1	+	+	+	Junior to senior	• There is hierarichical relationship • There social gap • Formal setting context
	2	+	+	-	Prospective daughter/son in-law to prospective in-laws	• There is hierarchical context • There is social gap • Informal setting context
	3	+	-	+	Grandchild to grandpa	• There is hierarchical relationship • There is no social gap

					• Formal setting context
	4	+	-	-	Older person to the younger	• There is hierarchical reationship • There is no social gap •
Otsukare	1	+	+	+	Superior to subordinate	• There is hierarchical relationship • There is social gap • There is formal setting context
	2	-	-	+	To colleague	• There is no hierarchical relationship • There is no social gap • Formal setting context
	3	+	-	+	Senior to junior	• There is hierarchical relationship • There is no social gap • Formal setting context
Otsukare sama deshita	1	+	+	+	Junior to senior	• There is hierarchical relationship • There is social gap • Formal setting context
Okage	1	+	+	+	Subordinate to superior	• There is hierarchical relationship • There is social gap • Formal setting context
	2	+	-	+	Senior to junior	• There is hierarchical relationship • There is no social gap • Formal setting context
	3	-	+	-	To colleague	• There is no hierarchical relationship • There is social gap • Informal setting context
Osewani narimashita	1	+	+	+	Junior to senior	• There is hierarchical relationship • There is social gap • Formal setting context
	2	+	-	+	Subordinate to superior	• There is hierarchical relationship • There is no social gap • Formal setting context
	3	-	+	+	To colleague	• There is no hierarchical relationship

						• There is social gap • Formal setting context
Gokuroudatta	1	+	+	+	Superior to subordinate	• There is hierarchical relationship • There is social gap • Formal setting context
	2	+	-	+	Superior to subordinate	• There is hierarchical relationship • There is no social gap • Formal setting context
Kansha shite iru	1	+	+	-	Superior to subordinate	• There is hierarchical relationship • There is social gap • Informal setting context
	2	-	-	-	To lover	• There is no hierarchical relationship • There is no social gap • Inormal setting context
Gochisousama	1	+	+	-	Employer to servant	• There is hierarchical relationship • There is social gap • Informal setting context

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