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**Expressing deference and intimacy concurrently
with honorifics**

**Native Japanese speakers' attitudes towards the potential norm breaking
honorific 'ssu' in comparison to desu and da**

Patrik Lindqvist Rombe

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Centre for Languages and Literature, Lund University
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Supervisors: Rika Hayashi, Mechtild Tronnier

Abstract

This study is about *ssu*, a potential norm breaking honorific which reportedly can express intimacy and deference concurrently. While expressing intimacy and deference concurrently is incompatible with Brown and Levinson's (1978 as cited in Hasegawa, 2015) politeness theory, Hasegawa (2015) provides a modification of their theory that allows for it. Yet, an honorific in *hyōjungo* 'standard Japanese' that can allegedly do both like *ssu*, has previously not existed and can be considered norm breaking. There exists a limited way to express intimacy in honorific contexts with the **soliloquy** mode. However, soliloquy mode avoids the use of honorifics completely while *ssu* is special in the way that it reportedly can work in the capacity of an addressee honorific according to Akagi et al. (2020). The concept of expressing intimacy and deference concurrently in the capacity of an honorific with *ssu* is thus anomalous and seemingly distinctive in the Japanese language, this concept was tested by targeting native Japanese speakers' attitudes towards *ssu* through a survey. Comparisons were made with *desu* and *da* and the differences between the perception of men and women was looked at. This study found evidence which supports that *ssu* functions like an honorific that can express intimacy and deference concurrently, which supports claims made by Akagi et al. (2020) and Nakamura (2022). Furthermore, that native Japanese speakers recognise *ssu* as an addressee honorific when its used. When compared to *da* and *desu* in terms of deference, *ssu* was found to be somewhere in between which supports the study of Hirose and Nawata (2021). Moreover, the study also found there to be little difference between the attitudes of men and women towards *ssu*, *da* and *desu* regarding intimacy, deference, and the perceived masculinity of *ssu*.

Keywords: *ssu*, *shinkeigo*, honorifics, politeness, Japanese language, intimacy, deference

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Conventions

In this thesis, the modified Hepburn system for Romanising Japanese is adopted, and it is used for all Japanese words except well-known concepts or proper nouns such as Tokyo. Furthermore, any Japanese appearing mid-text will be italicised, bold is used mid-text for emphasis.

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1. Introduction

The existence of *keigo* ‘honorifics’ to express deference and its extensive use is one of the unique features of the Japanese language and make for very interesting research. Brown and Levinson (1978, 1987, as cited in Hasegawa, Y, 2015, p.289) states that politeness is the opposite of intimacy. Furthermore, as explained in their politeness theory and by Hasegawa (2015) with politeness and the use of honorifics in Japanese, a psychological distance is created (Cook, 2018, p.634; Ikuta, 1983). Ide (1983 as cited by Hasegawa, 2015) among others argued against Brown and Levinson and talks about *wakimae* ‘discernment’, in short that it is the Japanese society and social situations that demands the use of honorifics, and less so the strategies and choice of the locutor. This was later criticized by many researchers including Hasegawa (2015). Later research states that the Japanese honorific system is much more complicated and diverse than early research would suggest, and that neither Brown and Levinson’s politeness theory nor Ide’s arguments for *wakimae* is sufficient to explain the diverse functions and the use of it in the Japanese language (Cook, 2011; Hasegawa, 2015).

To express deference and intimacy concurrently with honorifics is then according to some research an antagonistic concept. However, new research as seen in studies by Akagi et al., (2020) and Nakamura (2022), suggests that this is a possibility with the phenomenon *ssu*.

Hasegawa (2015) proposes a modification of Brown and Levinson’s politeness theory where one can choose multiple politeness strategies instead of the previous one strategy. Furthermore, that positive and negative politeness are not mutually exclusive concepts, which theoretically accommodates *ssu* which applies to both the negative and positive faces concurrently.

The origin of *ssu* is left to speculation and mystery as its first trace goes back to a 4-square long cartoon from 60s newspaper in a study made by Kuramochi (2009), making it seem like *ssu* was popularised as a character language first. It is peculiar as character language derives from actual spoken language (Teshigawara and Kinsui, 2011, p. 40).

The phenomenon *ssu* is thought to be derived from the copula *desu* (Akagi et al., 2020; Nakamura, 2022) and shares many of its characteristics including that of its use in the capacity of an addressee honorific. *Ssu* has then evolved not only to be a part of character language, but also to be a potential honorific morpheme used by young men since the 70s with its frequency of use picking up speed in the 90s. Furthermore, the use of *ssu* by that of women is on the increase (Akagi et al., 2020; Duc-Harada, 2021; Hirose & Nawata, 2021; Nakamura, 2022). *Ssu* is potentially anomalous and controversial in the way that it reportedly

can act in the capacity of an honorific that seemingly expresses both intimacy and deference concurrently leading to much discourse on the legitimacy of it as an honorific (Nakamura, 2007, as cited in Akagi et al., 2020, p. 506).

With all these things in consideration, *ssu* is a complicated subject that has yet to be fully explored. This study will first discuss the functions of *ssu* overall, then move on to investigate Japanese native speaker's perspective on *ssu* as a potential honorific and its reported norm breaking function of expressing deference and intimacy concurrently.

The concepts of deference and intimacy are discussed frequently in this study and are adopted from previous studies on *ssu* such as Akagi et al., (2020). However, they do not provide a clear definition of these terms. Therefore, when using these terms, I adopt the Oxford English Dictionary's definitions of them respectively and assume that previous research has similar definitions.

Deference: "Submission to the acknowledged superior claims, skill, judgement, or other qualities, of another. Often in *to pay, show, yield deference*; courteous regard such as is rendered to a superior, or to one to whom respect is due; the manifestation of a disposition to yield to the claims or wishes of another".

Note that the term "politeness" will be used interchangeably with "deference" throughout the study as the two terms are synonymous.

Politeness: "Courtesy, good manners, behaviour that is respectful or considerate of others. Also: a mock title of respect"

Intimacy: "The quality or condition of being intimate; the state of being personally intimate; intimate friendship or acquaintance; familiar intercourse; close familiarity; an instance of this" (Oxford University Press, n.d.).

2. Background

In this chapter the background on the phenomenon *ssu* and its use will be presented, as well as a short introduction to honorifics and politeness. A few politeness theories will be summarised, and one of them will be presented as the most relevant to this study and *ssu*.

2.1. Honorifics and Politeness in Japanese

Politeness in the west is often conflated with friendliness. In the Japanese language, these two concepts are separate as when one uses *keigo* ‘honorifics’ in Japanese, not only do you express deference, but a psychological distance is created (Hasegawa, 2015, p. 274; Ikuta, 1983). If used improperly honorifics can even convey haughtiness or outright rudeness. While politeness can be referred to as behaviour that is respectful and considerate of other people, honorifics can be explained as follows:

When polite expressions are systematized and incorporated into the grammar of a language, they are termed honorifics. (Honorifics are sometimes characterized as fossilized politeness.) Japanese is well-known for its elaborate honorific system, which encodes two orthogonal dimensions. One is **addressee honorifics**, conveying esteem to the addressee; the other is **referent honorifics**, when showing esteem to the referent person. (Hasegawa, 2015, p. 255)

Addressee honorifics for instance, refer to the *desu/masu* form in Japanese and while it conveys respect to the one being addressed it can also signify distance, when closeness is achieved *desu* is dropped for *da* (Hori, 1985 as cited in Maynard, 1990, p. 557; Nakamura, 2022).¹

Honorifics has a long history in the Japanese society and its extensive use to this day is one of the unique things about Japanese language. It is also very complex, research on honorifics in Japanese and politeness is a discussion that is very much alive. There are several politeness theories put forward of which a few will be briefly summarised in this section. The socio-norm view which is the belief that each society has social norms and a set of rules one needs to follow to display appropriate manners (Fraser, 1990). This is also close to Ide’s (1983 as cited by Hasegawa, 2015) volition and discernment theory where she describes the

¹ For a breakdown of the honorific system, syntax and morphology, see (Hasegawa, 2015. pp. 255–267).

use of honorifics to merely be imposed by societal norms rather than volition. This was criticized by several researchers as being insufficient to explain the use of honorifics in Japanese (Cook, 2018; Fukada & Asato, 2004; Hasegawa, 2015; Okamoto, 2011).

Lakoff's (1973 as cited in Fraser, 1990; as cited in Hasegawa 2015, p. 278) theory of politeness contends that that polite behaviour can be summarized as trying to make the addressee feel good and gives 3 rules for its application: don't impose, remain distant and give options.

Perhaps most well-known is Brown and Levinson's (1978) universal politeness theory of positive and negative face:

Brown and Levinson (1978/1987) contend that speakers choose to manifest politeness to minimize the risk of incurring a face-threatening act (FTA). They posit two types of face as universal notions: negative and positive. Negative face is defined as "the want of every 'competent adult member' that his actions be unimpeded by others," and positive face as "the want of every member that his wants be desirable to at least some others" (Hasegawa, 2015, p. 269).

Brown and Levinson proposed 5 politeness strategies: (i) not to do an FTA; (ii) to go off record (i.e., giving only a hint); (iii) to use negative politeness (showing deference); (iv) to use positive politeness (appealing to intimacy, friendliness, and/or camaraderie); (v) to do an FTA without redressive action (i.e. to say straightforwardly what one wants to accomplish). In their theory, the speaker can only choose one of these strategies (Hasegawa, 2015, p.269).

While Brown and Levinson's politeness theory is well renowned, it has been pointed out that it cannot cover all aspects of Japanese honorifics by Cook (2011) and Hasegawa (2015). Hasegawa states that mixing negative and positive is a quite normal occurrence in Japanese which is incompatible with Brown and Levinson's politeness theory, and they acknowledge this issue as well.

Furthermore, *ssu* is special in the way that it can reportedly, singlehandedly, without any other combination of words or added prosodic phenomenon, convey deference and intimacy concurrently. Considering Brown and Levinson's 5 politeness strategies, *ssu* then reportedly applies to both (iii) negative politeness, and (iv) positive politeness, thus to both the positive and negative faces at the same time. *Ssu* is thus incompatible with Brown and Levinson's politeness theory.

Hasegawa (2015) proposes a modified version of the Brown and Levinson's politeness theory in which one does not need to conform to only one politeness strategy as she contends it to be an unnecessary limitation. Furthermore, Hasegawa contends that by expressing deference which was considered a negative politeness strategy that generally increases distance, also satisfies the addressees positive face want, and subsequently, that negative and positive politeness are not mutually exclusive concepts (pp. 277-280). Hasegawa claims "whenever resources are available, the speaker is sufficiently rational to make simultaneous use of both strategies" (pp.281). Supposing that the reported qualities of *ssu* are true, then it would be such a resource. I thus propose this politeness theory as the one most relevant to this study as it theoretically accommodates *ssu*.

2.1.1. Uchi/Soto

The so-called concept of *Uchi/Soto* 'outside/inside' refers to your inside and outside group. It is in part created by this psychological distance when using honorifics (Cook, 2018, p.634). People you are obligated by society to use honorifics when addressing to be polite, for example your teacher, superior or a stranger belongs to the outside group signifying distance. On the other hand, friends, classmates, teammates, and family which you would speak to in plain style, belong to the in-group signifying intimacy. An in-group can thus be described as a group of people one is friendly and familiar with, and often having something in common.

For example, in a sports game of volleyball between two opposing Japanese high school teams, the two respective teams would be their respective in-groups, and while they may employ plain speech styles within their own teams, they would employ the polite *desu/masu* style when talking to the other team, assuming the teams are not familiar with each other. A *senpai* 'senior' can become your friend and a part of your in-group, in such a case the *desu/masu* style is generally kept, however, in school and sports teams especially, the style of *ssu* which is often regarded as an in-group language, can reportedly be employed by a junior speaking to a senior conveying both deference and intimacy (Akagi et al., 2020, p. 507; Nakamura, 2022).

2.1.2. Speech style shift

In Japanese there are several speech styles and switching between them can occur mid conversation, that of polite (honorifics) and plain style. There are many factors which can induce a speech style shift e.g., disputes, requests, grave topics, and apologies (Hasegawa, 2015). For example, it is likely that a speaker among friends and/or in the same inside group

where the plain style of *da*, is spoken daily, might opt to temporarily choose the polite *desu/masu* style when apologising or requesting something as it conveys more sincerity.

Referring to section 2.1.1 *uchi/soto*, if someone of the same hierarchical standing were to become a friend and thus part of one's *uchi* 'in-group' one would subsequently drop the polite form of *desu/masu* for the plain form of *da*. Thus, by observing the style of speech, information regarding the relationship between the speakers can be attained.

When wanting to convey intimacy when deference is required, one can employ the type of speech style shift occurring from the polite style to the plain style referred to as "soliloquy mode", which entails speaking one's thoughts loudly, sort of like talking to oneself. By avoiding talking to the addressee directly, one can avoid the need for honorifics while an acceptable level of deference is kept, simultaneously intimacy is increased because one is comfortable enough to share one's inner thoughts (Hasegawa, 2015, pp. 288-292). This demands very high linguistic skill in contrast to the style of *ssu* (Akagi et al., p. 511). In conclusion, speech style shifts occur both directions between the polite and plain styles.

2.2. The phenomenon *ssu*

The phenomenon *ssu* is often referred to as the contracted form of the copula *desu* (Duc-Harada, 2021, p. 42; Nakamura, 2022, p. 52; Larsson, 2011, p. 50). Furthermore, according to Akagi et al. (2020, p. 508), the expression *ssu* is believed to have derived from *desu* by dropping *de* for *s* through a combination of *sokuon-ka* and *elision process*. *Sokuon* refers to the little "tsu" (っ) in Japanese. *Sokuon-ka* then refers to the phenomenon of doubling consonants which often result in the devoicing of vowels, in other words, adding little "tsu" to a word to where it previously did not exist. *Elision process* can be explained as the omission of a final unstressed vowel before a weak consonant sound or another vowel.

The copula *desu* is a part of the Japanese honorific system of which two dimensions exists, referent and addressee honorifics. (Hasegawa, 2015 p. 255; Cook, 2018 p. 628; Nakamura, 2022 p. 52). Addressee honorifics conveys respect to the addressee when addressed while referent honorifics conveys respect to the referent of linguistic expressions. In examples below, *Murao* is the referent and one can add the Japanese polite referent honorific *san* to show respect to the referent. In the case of the addressee honorific-*mashita* as the past tense of *masu* in (1) and (2), it conveys deference to the one being spoken to (Hasegawa, 2015 p. 255; Nakamura, 2022 p. 52).

- (1) *Murao wa shigoto ni ikimashita.* 'Murao went to work'

(2) *Murao **san** wa shigoto ni ikimashita.* ‘Ms. Murao went to work’

The characteristics and usage of *ssu* is very similar to *desu* which belongs to the addressee honorific dimension. *Ssu* is commonly used in the capacity of an addressee honorific to show deference and intimacy to ones *senpai* ‘senior’ in school or sports club environments (Akagi et al., 2020, p. 507; Nakamura, 2022; Senuma, 2005, as cited in Centino Larsson, 2014, p.41). Consequently, one would not use *ssu* in speaking to ones *kōhai* ‘junior’. However, *ssu* does appear with disregard for its honorific characteristics when applied in character language, and online, which can be seen in the study of Nakamura (2022) and Tanabe (2022).

According to Akagi et al. (2020, p. 508), *ssu* carries a sense of masculinity and vulgarity and it is surmised to be because the sound of it overlaps with the greeting *Osu/Ossu* that can be seen in martial arts. This results in making it easier for young athletes in hierarchical teams to show deference to their seniors while concurrently satisfying the desire to sound tougher.

While *ssu* can be traced back to comics of the 1960s, Nakamura (2022, p. 52) argues that its transformation from that of language appearing in comics to that used widely by young men can be seen in the 1990s. However, its first actual use outside that of character language can be traced back to the 1970s according to Akagi et al. (2020). Kuramochi (2009, as cited in Nakamura, 2022) states that in the 1990s *ssu* was especially used by that of male student athletes. Centino Larsson (2014) compared *wakamono kotoba* ‘youth language’ in its part of role language versus the real world and concluded that it is very similar. The use of *ssu* as part of the role language ‘*wakamono kotoba*’, by that of young male student athletes in a comic can be seen in the analysis of the popular series “*Kuroko no basuke*” written by Fujimaki Tadatoshi, analysed by Centino Larsson (2014, pp. 2, 24, 28).

2.3. The shape of *ssu*

The examples below (apart from (6) and (7) that are my own) are adopted from Nakamura (2022, pp. 52-53), and show four characteristics of *ssu* and how it can be used syntactically in a sentence. Firstly, *ssu* and *su* are interchangeable as in (2). Secondly, *ssu* replaces *desu* as in (3). Thirdly, the rules of sentence-final particles for *desu* are also applied to *ssu*. Lastly, when used with verbs, *ssu* replaces *no desu* (Nakamura, 2022, p. 52). As shown in the study of Tanabe (2022), *ssu* can also appear after the short form past tense of verbs, also shown by Tanabe, is the ungrammatical structure of (6)(c) that is often used online.

A peculiar part of when it comes to *ssu* is that when the past tense needs to be expressed together with a noun, the copula *desu* in its short past tense form appears before *ssu* as can be seen in (7) (Hirose and Nawata, 2021, p. 80).

- (2) (a) *Hachiji su*. 'It's eight o'clock.'
- (b) *Hachiji ssu*. 'It's eight o'clock.'
- (3) (a) *Hachiji desu*. 'It's eight o'clock.'
- (b) *Hachiji su (ssu)*. 'It's eight o'clock.'
- (4) (a) *Hachiji desu yo*. 'It's eight o'clock.'
- (b) *Hachiji su (ssu) yo*. 'It's eight o'clock.'
- (5) (a) *Iki masu*. 'I go.'
- (b) *Iku no desu*. 'I go.'
- (c) *Iku su (ssu)*. 'I go.'

My examples:

- (6) (a) *Hashiri mashita*. 'I ran'.
- (b) *Hashitta ssu*. 'I ran'
- (c) *Hashitta desu*. 'I ran'.
- (7) (a) *Keisatsu deshita*. 'I was a police officer'.
- (b) *Keisatsu datta ssu*. 'I was a police officer'

2.4. Ssu in Yakuwarigo 'Role language' and character language

Yakuwarigo, a term coined by Kinsui (2003, as cited in Teshigawara & Kinsui, 2011, p. 38) also called *role language*, refers to stereotyped language related to a specific social role used by characters in stories. Role language lets the consumer of the story acquire additional information about the character that would otherwise be ambiguous (Duc-Harada, 2021, p. 45; Hasegawa, 2015, p. 361). Up until 2015, the then only 15-year-old field of study on linguistic character stereotypes in Japanese has been referred to as *yakuwarigo* 'role language' in broad terms (See for example, Hasegawa, 2015, p. 360-361; Sadanobu, 2011 as cited in Kinsui & Yamakido, 2015, p. 31). However, Kinsui and Yamakido (2015) proposed changes of the categorisation within this field. The proposed change being that role language is to be a subset of character language. Therefore, character language is a broader term in which role language is included. As can be seen in the study of Nakamura (2020) and Larsson (2011),

ssu spans both character language and that of youth language, the latter which is also incorporated into role language.

2.5. How role language is created

According to Teshigawara and Kinsui (2011, p. 40), role language comes from actual spoken language. Through speech, individuals learn the different ways certain groups of individuals speak. This knowledge spreads and becomes common knowledge in the community, resulting in a linguistic stereotype being born. When a widely known linguistic stereotype is used in a story to present a character in a certain role, it is regarded as role language.

Role language of animals or imaginary creatures such as aliens are an exception and are surmised to be invented. This made-up role language has been popularised through fiction and thus sustained perpetually. According to Kinsui, “this process of knowledge propagation through fiction plays an extremely important role in the circulation, dissemination and maintenance of role language” (2008b, pp.207–208 as cited in Teshigawara and Kinsui, 2011, p. 40). An example of a role language that is derived from actual spoken language would be *elderly language*. *Elderly language* usage of first-person pronoun such as *washi* and the existence verb *oru* can be traced to that of actual spoken language in western Japan today (p. 44-45). However, in the case of *ssu*, how it originated is ambiguous according to research that is available. As previously mentioned in the introduction, previous research presented in this study make it seem like *ssu* first appeared as a character language and was then later from that, adopted into actual speech (Kuramochi, 2009).

3. Previous research on *ssu*

In this chapter, previous research on *ssu* will be presented.

3.1. Conveying intimacy and deference with *ssu*

Nakamura (2007, as cited in Akagi et al., 2020, p. 506) states that *ssu* functions to show deference to the addressee while simultaneously increasing intimacy. This is seldom seen as conveying deference in Japanese increases psychological distance, while on the other hand conveying intimacy decreases deference (Hasegawa, 2015, p. 289). Thus, expressing both intimacy and politeness concurrently is inherently complicated. One way to show both intimacy and deference at the same time in Japanese politeness is through the so called ‘*soliloquy*’ mode, that was previously mentioned in section 2.1.2. However, the key takeaway is by using the soliloquy mode, one completely avoids the use of honorifics and speaks in plain style to oneself sort of like thinking. On the other hand, *ssu* is used in the capacity of an addressee honorific, thus addressing the person demanding to be exalted by the hierarchical situation directly, and still allegedly expressing intimacy and deference.

According to Akagi et al. (2020, pp. 510-511.), the reason *ssu* has these properties can be attributed to two things: the glottal stop and *sokuon*. Firstly, Akagi et al. states that the glottal stop, the pause in the sound of *ssu*, gives off a slight sense of intimacy as in the way a mother talks to her child with onomatopoeia and provides the example: *chucchu* ‘kiss’. Secondly, the fact that *ssu* has derived through *sokuon* plays a large part as well, the reason being that *sokuon* is mainly used as an in-group language (Akagi et al., 2020, p. 511).

Uchi/soto ‘In-group/out-group’ language is firmly established in Japanese society. It relates to the psychological distance between interlocutors that formal language produces versus the closing of it and intimacy that plain language can produce (Cook, 2018, pp. 634-635).

Nakamura (2020; 2021 as cited in Nakamura, 2022, p. 53) analysed 30 minutes of video recording she herself took of two first-year students in a conversation with one second-years student that all belonged to the same athletic team. While switching between *ssu*, *da* and *desu* style, only the first-year students used *ssu*. Nakamura found *ssu* to have multiple social meanings which relate to *polite solidarity*.

3.2. *Ssu* in youth language online

In a study using data collected from the yahoo search engine, Tanabe (2022) shows the use of youth language on the social media platform *Twitter*. Tanabe presents another form of youth language, the *ta-desu* form. It prevails over *ssu* in frequency of use online when it comes to

expressing the past tense in Japanese grammar, as in *itta-desu* ‘I went’. On the other hand, *ssu* prevails over the *ta-desu* form in frequency of use in the present tense as in *iku-ssu* ‘I’m going’. This is interesting because as presented in section 3.1, we can see that forming sentences in past tense with *ssu* is possible. *Ssu* can also be seen appearing in online multiplayer games (Larsson, 2011).

3.3. *Ssu* in disintegration of honorifics

In a survey conducted by Orie Endo and Yoshimitsu Ozaki from 1999-2000, although the instances were few compared to the use of *desu/masu*, we can see *ssu* being used by both young women and men in the workplace (Ozaki, 2002 p. 91-97). This has since become a social issue and is often referred to as *keigo no midare* ‘disorder of honorifics’ today (Akagi et al. 2020, p. 506; Duc-Harada, 2021, pp. 44-45).

Honorifics in Japanese has a long history and is very important to the Japanese society to this day. *Ssu* is not yet recognised as a proper honorific by the Japanese society and as it is considered part of youth language, the youth are blamed for threatening the delicate boundary between plain and polite style in Japanese by bringing the *ssu* style into the workplace where proper honorifics is to be expected. (Akagi et al., 2020, p.506, p. 520; Duc-Harada, 2021, pp. 44–45; Nakamura, 2022, pp. 52–53). Note that *ssu* is not alone in being a change occurring among the honorifics used by that of young Japanese people. As covered by Akagi et al. (2020), *baito keigo* ‘part-time honorifics’ or *konbini keigo* ‘convenience store honorifics’ can be seen among young Japanese speakers working part time jobs such as convenience stores or restaurants (for examples on *baito keigo* see Horisawa & Oka, 2006, pp. 1-4).

3.4. Mitigating the impact of *ssu* on honorifics

Nakamura (2022) analyses two commercials where *ssu* is being used to create a new type of character with an easy going, nonchalant, humorous persona. Nakamura argues that using *ssu* as a sort of character language in media such as commercials or animation works to decrease the politeness of *ssu*, and thus damages the legitimacy of *ssu* as a polite style through *(re)indexicalization* (p. 51). In other words, merely because of giving *ssu* a new association with character language. In creating this new persona with *ssu* leads to something Nakamura refers to as ‘regimentation of sociolinguistic styles’, in other words the rearranging of *ssu* from that of a potential legitimate polite style into that of a character language. This, as a result, helps protect the delicate boundary of plain and polite styles and rejects *ssu* as a potential legitimate polite style (p. 63). Considering Nakamura’s conclusions, opinions on *ssu* could vary based on personal experience.

Discrepancies in the interpretation of *ssu* can be seen in the data presented by Akagi et al. (2020, pp. 517-518), where comments on the interpretation of *ssu* as a legitimate honorific is presented. Most comments were negative towards the usage of *ssu* as a legitimate honorific and criticized it, however, it was acceptable to some under certain circumstances. Akagi et al. (2020, p. 519) also mentions that blue-collar workplaces would be more accepting of *ssu* while white-collar jobs where proper *keigo* is business etiquette would be more likely to scorn it.

3.5. Miyagawa's Speech Act structure for Japanese reinvented

Hirose and Nawata (2021, pp. 81-84) propose to modify Miyagawa's (2017) Two-Headed Speech act structure for Japanese into a Three-headed one. (Hirose & Nawata, 2021, pp. 82-84). Hirose and Nawata then use the new speech act structure to analyse the five Japanese politeness morphemes with *-ssu* as small sa, *-desu* as intermediate Sa, *-deshita*, *-masu*, *-mashita* as the big SA and bottom head. Although the study lacks empirical depth, the proposed speech act structure and its implications deserve attention. Hirose and Nawata (2021) states the following about the proposed speech act structure:

The validity of the proposed three-headed Speech Act structure has been ascertained to the extent that it can provide a mode of explanation not only for the availability of Japanese politeness morphology in non-root environments, but to the hearer-speaker relation peculiar to the use of *-ssu* (p. 91).

This study also shows some grammatical structures that cannot occur together with *ssu* in contrast to *desu*, even though *ssu* derived from *desu* and shares a lot of the same grammatical characteristics. For example, concessive clause *-noni* and reason clause *-node* cannot occur with *-ssu* but allows the other four politeness morphemes *-desu*, *-deshita*, *-masu*, *-mashita*. For examples see (Hirose & Nawata 2021, p. 86-88).

4. The study

In this chapter, the purpose and methodology of the study is presented, as well as its hypothesis and research questions.

4.1. Purpose

There exists plenty of discourse in linguistic research on honorifics as well as debate on the legitimacy of *ssu* among Japanese native speakers. As the popular use of *ssu* can first be seen in the 1990's leading *ssu* to be a relatively new field, there is a shortage of contemporary data on Japanese speakers' attitudes towards *ssu*. Albeit this study is limited due to the nature and time constraints of a BA thesis, it is, nevertheless a gap the author aims to help bridge.

The purpose of this study is then first, to attain contemporary data on Japanese native speakers' attitudes towards *ssu* in terms of expressing intimacy and deference concurrently, and how it compares to *da* and *desu*. Secondly, to investigate if native Japanese speakers identify *ssu* as an honorific. Thirdly, to gain data on the discrepancies in attitudes towards *ssu* correlating to gender, as difference in the use of *ssu* and its frequency of use pertaining to gender is known to exist according to previous research (Akagi et al., 2020; Nakamura, 2020).

Finally, through the attained contemporary data corroborate claims made by Akagi et al. (2020) and Nakamura (2022) that *ssu* is an honorific that can in fact express intimacy and deference concurrently even though the concept is anomalous for honorific morphemes in Japanese.

4.2. Research questions and hypothesis

Considering the previously mentioned purpose of the study, the following hypothesis and research questions were considered.

Hypothesis:

Upon encountering *ssu* in a hierarchical setting, Japanese native speakers can identify the user of *ssu* to be a person of lower hierarchical standing addressing one of higher hierarchical standing while expressing intimacy and deference concurrently.

Research questions:

- (1) To what extent do native Japanese speakers recognise *ssu* as a polite form?
 - How does it compare to *desu* and *da*?

- Do men and women come up with same evaluation?
- (2) To what extent do native Japanese speakers recognise *ssu* as a intimate form?
 - How does it compare to *desu* and *da*?
 - Do men and women come up with same evaluation?
- (3) To what extent do native Japanese speakers recognise *ssu* as a form capable of expressing deference and intimacy combined?
 - How does it compare to *desu* and *da*?
 - Do men and women come up with same evaluation?

4.3. Methodology

The methodology chosen is a survey in the form of an online questionnaire directed at native Japanese speakers to collect quantitative data. This method was chosen to specifically target the attitudes of Japanese native speakers towards the notion of expressing intimacy and deference with *ssu*. Furthermore, to elicit new and quantitative data as interviews, corpus studies and analysis of conversation or texts regarding *ssu* has been done before (Akagi et al., 2020; Kuramochi, 2009; Nakamura, 2020, 2022; Senuma, 2005 as cited in Centino Larsson, 2014, p.41).

Orie Endo and Yoshimitsu Ozaki conducted a survey from 1999-2000, where they elicited data on the frequency of *desu/masu* and *ssu* usage in the workplace (Ozaki, 2002 p. 91-97). This study's survey differs greatly and targets the attitudes of native Japanese speakers' towards *ssu* in comparison with *desu* and *da*. It also contains an experiment where the informants are asked to identify the hierarchical relationships and perceived feelings of sentences using these expressions. To the best of the authors knowledge, an attitude study of this nature in the form of a questionnaire has not yet been undertaken. However, it is not inconceivable that there could exist such a study as the author is aware of a few papers on *ssu* that were unattainable.

In part one of the questionnaire, information about the background of the informants such as gender, age, region of origin, and occupation were solicited. This was to acquire data that could point out if there were any discrepancies in the answers that were due to these factors.

In part two and three, as stimuli, the respondents were given 2 sentences simulating a conversation between speaker A and B. Outside of information gained through the actual sentences, only the location factor was disclosed. "At school" and "At work" were

investigated. For each conversation they were asked to determine the status of the hierarchical standing for A and B respectively, then as a follow-up they were given a forced choice task and had to select what the B sentence expressed from the possible answers such as **contempt, deference, intimacy, intimacy+deference and to look down on**. The choice of intimacy+deference as the only option containing two concepts was intentional. Firstly, I wanted the respondents to treat these two concepts as one option as it signifies the stated function of *ssu* by previous researchers. Secondly, to without a doubt clearly provide an option that suggests that these two concepts occur concurrently. In contrast, a multiple-choice option could potentially sow doubt as to whether the respondent considered these two concepts to be able to occur together concurrently, or for individually for different situations. The following is an example of the stimuli in part 2 and 3:

状況 2

A: 昨日の大谷のホームランはすごかったよね。
Othani's homerun yesterday was amazing, wasn't it?

B: すごかったですね。
Yeah, it was amazing.

A と B の関係を選んでください
(Select A and B's relationship)

- 同じ年の同期 (Colleagues of the same age)
- A:先輩、B:後輩 (A: senior(*senpai*), B: junior(*kōhai*))
- A:上司、B:部下 (A: superior, B: subordinate)
-
- A:後輩、B:先輩 (B: junior(*kōhai*), A: senior(*senpai*)),
- A:部下、B:上司 (B: subordinate, A: superior)

B の表現にはどのような気持ちが表れていますか?
(What feelings does the B sentence express?)

- 親しみ (Intimacy)
- 丁寧さ (Politeness (Deference))
- 親しみ+丁寧さ (Intimacy+Politeness (Deference))
- 見下し (Look down on)
- 軽蔑 (Contempt)

This question simulated “at work”, with “A” being a senior or superior and “B” being a junior or subordinate with a “not close” level of relationship. The same pattern was used for all

combinations of the selected factors, which in total amounted to 6 unique simulations. These were doubled to ensure the reliability of the data and amounted to a total of 12 conversations for each location.

Work and school were chosen as location factors as they were deemed the most relevant to hierarchies in Japanese society. Work correlates to part two and school to part three in the questionnaire. Other locations were considered but refrained from as the scope would have become too big if any more were to be included.

For social standing, 3 factors were chosen. Firstly, **Higher hierarchical standing**, that of one's superior or senior (*senpai*). Secondly, **Lower hierarchical standing**, that of one's subordinate or junior (*kōhai*). Lastly, **Equal hierarchical standing**, that of one's colleague or classmate of the same age. For the factor of intimacy **intimate** and **not intimate** were chosen. As the previous example of stimuli showed, *ssu*, *da* and *desu* were tested and compared to each other in this way.

In the fourth and fifth part, the respondents were asked to rate *ssu*, *da* and *desu* respectively, in a situation where they were made to imagine it being used towards one of their own seniors '*senpai*'. First in terms of deference and secondly in terms of intimacy in relation to each other.

The final part consisted of free text answers; following a yes-no question whether the informants had used or seen *ssu*, if the answer was *yes*, the respondents were asked to write where and in what context they had heard, seen, or used *ssu*. This was not only to correlate to existing studies, but it also acted as a sort of control question. If there was any peculiar discrepancy among the answers, it was thought that the reason for it could be discovered there. It was placed at the end of the questionnaire together with part 5 and 6 deliberately to not influence the respondent's judgement by the directness of the questions. Other locations and factors were considered as well, but to keep the study within the scope of a BA thesis level, as well as to not make the questionnaire too long, those notions were abandoned.

The same thing can be said for the implementation of filler questions, it was tried and resulted in 72 unique conversations. Unsurprisingly this took too much time to complete. Hiding the purpose of the study due to its specific nature was complicated in the first place as it is an attitude study where the questions needed to be posed somewhat directly. Thus, filler questions were abandoned, however, the purpose of the study was not outright disclosed either. The actual questionnaire that was used takes just under 15 minutes to complete in comparison. It is included in its entirety in the appendix for transparency and replicability.

5. Results

In this chapter, the result of the questionnaire is presented together with figures and tables. First in 5.1 the background of the informants and which populations that were compared are presented.

Following in 5.2 and 5.3, the results of parts 4 and 5 of the questionnaire, which is a comparison experiment between *ssu*, *da*, *desu* in terms of deference and intimacy, is presented.

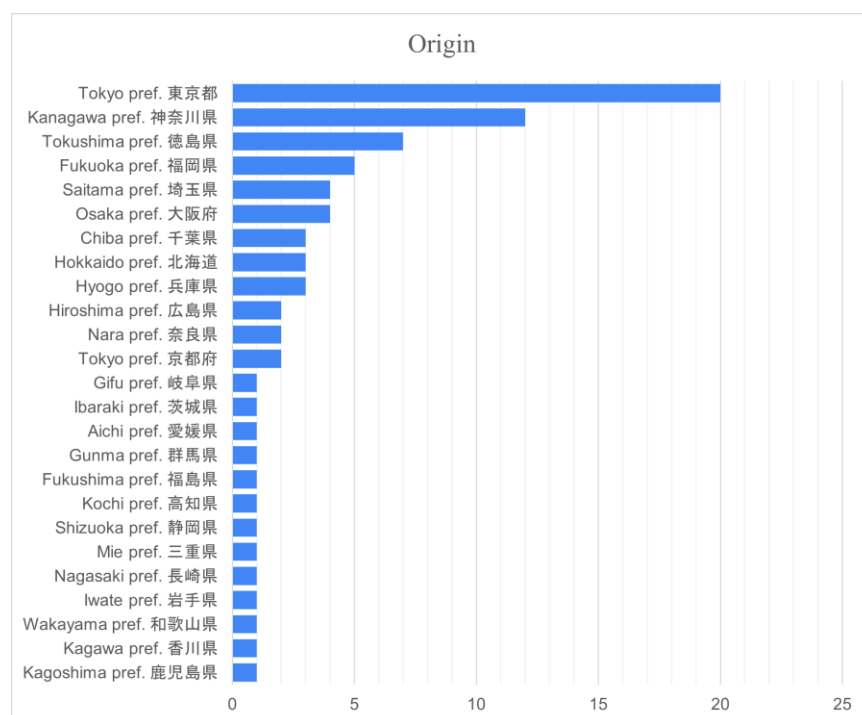
Next in 5.4 the experiment with 7 factors pertaining to parts 2 and 3 of the questionnaire will be presented. Finally, in 5.5 and 5.6 parts 6 and 7 of the questionnaire containing general questions on *ssu* and the yes-no tasks and the free text answers will be presented.

5.1. The Informants

A total of 80 informants responded, 21 (26.3%) of which were men 59 (73.8%) of which were women. The ratio between the genders are 3 women to 1 man, therefore, when looking at the results, one needs to analyse from a perspective taking the difference of the population sizes of the genders into account.

Figure 1

Origin of the informants

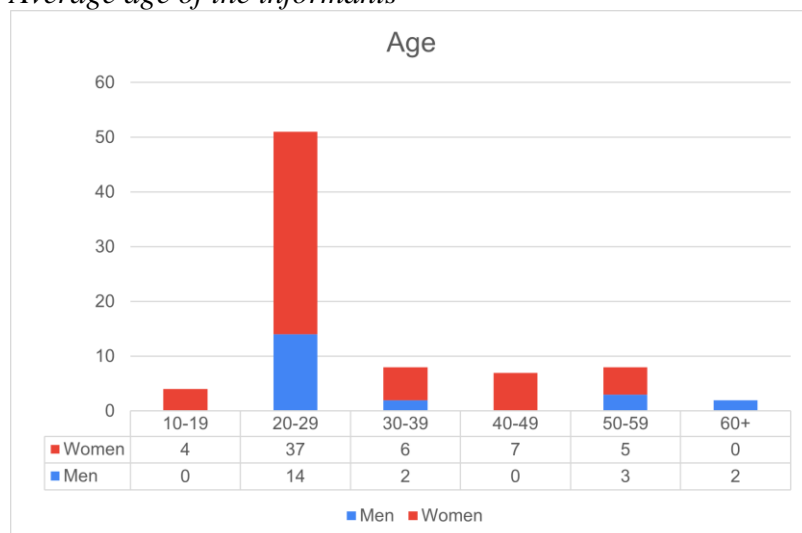


As seen in figure 1, the informants originated from all over Japan from Kyushu to Hokkaido with the largest group originating from Tokyo. Although information on which prefecture the

informants were from was solicited, there were not enough respondents per individual prefecture to reliably investigate any differences between them. All the informants were Japanese native speakers.

Figure 2

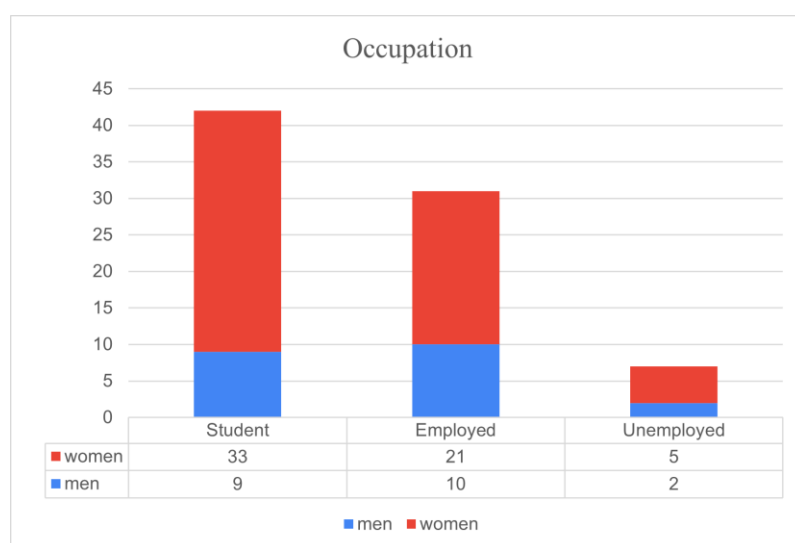
Average age of the informants



The ages ranged from 10s to 70s with the largest group being in the 20s. The population size between the age groups in terms of comparison was not satisfactory and thus the age factor will not be presented in the following charts. However, in the case of interesting or seemingly unpredicted results, this factor might be looked at individually.

Figure 3

Occupation of the informants



Regarding occupation of the informants, 42 (52.5%) answered that they were students, 31 (38.8%) answered that they were employees of some kind while 7 (8.8%) answered that they

were unemployed. Although the population size is satisfactory, as the nature of work was not solicited the author has decided to refrain from comparing the data between that of students and employees, because the elicited data may be misleading. There was also a need for the scope of the thesis to be reduced.

5.2. Politeness comparison of *desu*, *ssu* and *da*

As follows, figures 4, 5 and 6 show a comparison of *desu*, *ssu* and *da* in relation to each other in terms of politeness. The question was posed as follows: “As a reply to your senior, select the expression you feel is the politest.”

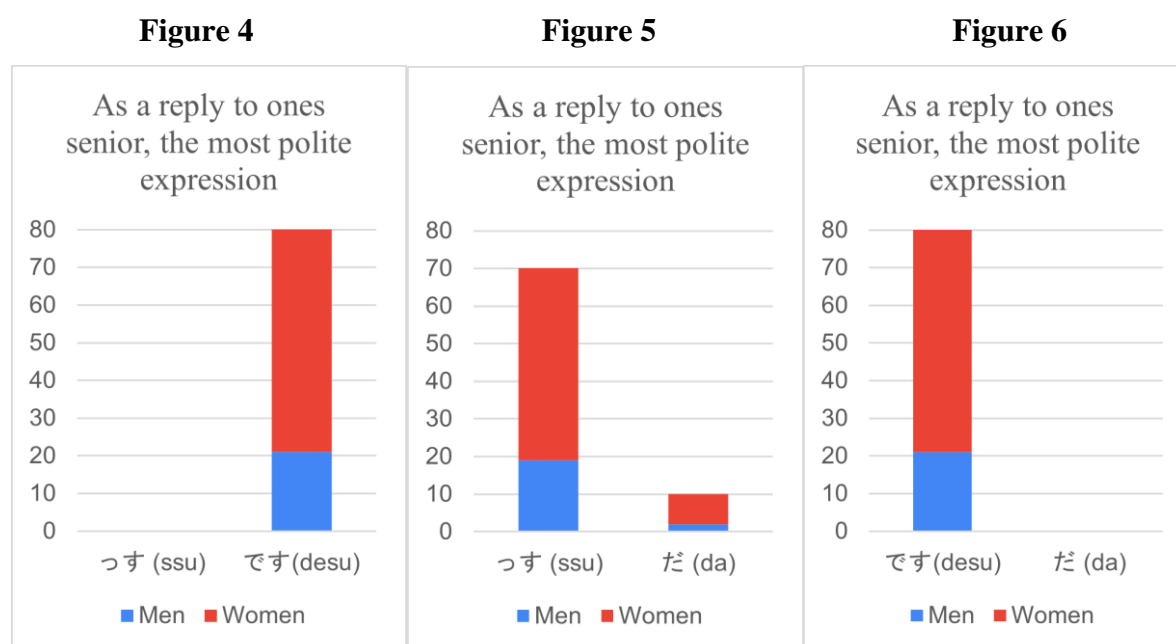


Figure 4

Ssu versus desu

In figure 4 one can see that the informants of both genders unanimously chose *desu* over *ssu* in terms of being the politest in a hierarchical context, in the case of “as the reply to a *senpai* ‘senior’”.

Figure 5

Ssu versus Da

In figure 5, 70 (87.5%) of the informants chose *ssu* over *da* in terms of being the politest in a hierarchical context, in the case of a reply to a *senpai* (senior). Both men and women chose similarly considering their respective population sizes. Upon further review, among the

informants who chose *da* numbering 10 (12.5%), only one was a student and 6 out of 10 were in the ages of 40-70+ years old. Although the population size is too small for those over 40 years of age, this indicates a certain generation difference.

Figure 6

Desu versus Da

In figure 6 one can see that the informants of both genders unanimously chose *desu* over *da* in terms of being the politest in a hierarchical context.

5.3. Intimacy comparison of *desu*, *ssu* and *da*

As follows, figures 7, 8 and 9 show a comparison of *desu*, *ssu* and *da* in relation to each other in terms of intimacy. The question was posed as follows: “As a reply to your senior, select the expression you feel is the most intimate.”

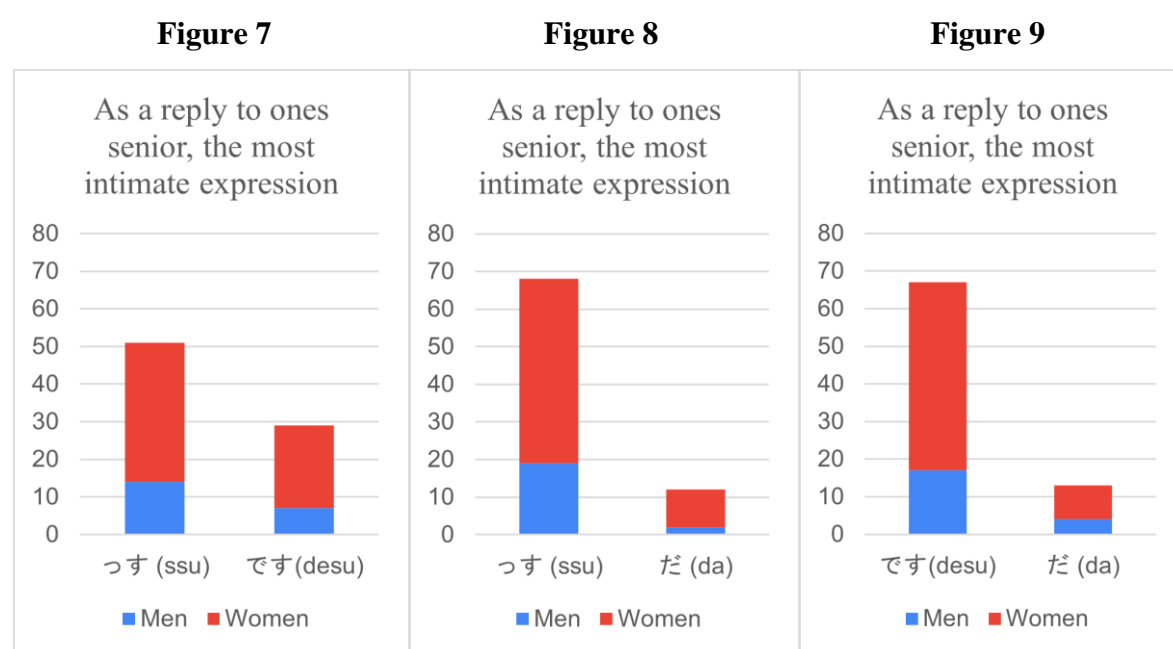


Figure 7

Ssu versus desu

Among the informants, 51 (63.75%) chose *ssu* and 29 (36.25%) chose *desu* as the option expressing the most intimacy in the context of a reply to one’s senior. Although most of the informants chose *ssu* over *desu*, many informants chose the opposite. *Desu* was chosen over *da* as the most intimate expression by the clear majority. This is unexpected and will be

further discussed in section 6.3 under the discussion chapter as an additional factor of rudeness was likely at play here. The preference between men and women were similar in proportion to their respective population sizes and no conclusion pertaining to gender differences can be drawn.

Figure 8

Ssu versus Da

Ssu prevails over *da* in terms of intimacy, both men and women chose similarly, albeit the men had a little bit higher tendency to pick *ssu* over *da*. Again, this is unexpected but will be further discussed in section 6.3 under the discussion chapter as an additional factor of rudeness was likely in play here.

Figure 9

Desu versus Da

In this figure we can see that *desu* was chosen as the most intimate expression by a clear majority. Likewise, this result is unexpected just like figure 7 and 8 and will be discussed in section 6.3. Both men and women chose similarly and no conclusion pertaining to gender can be drawn.

5.4. Experiment

By supposing that *ssu* conveys a sense of intimacy and works as an honorific, 6 unique types of situations were simulated to compare it with *desu* and *da*. They were then doubled to ensure reliability of the data. Subsequently, 2 locations were tested, at school and at work the resulting in 24 situations. *Desu* was used to simulate a person of lower hierarchical standing addressing one of a higher one in a non-intimate hierarchical relationship, likewise, *ssu* was used to simulate an intimate one, for comparison *da* was also used to simulate an equal relationship. Note that while *da* and *desu* are gender-neutral expressions, the use of *ssu* between men and women differ (Nakamura, 2020). As *ssu* is inherently a masculine expression, sentences with *ssu* used as stimuli in this study can be said to reflect male speech. Therefore, the female informants in this case act as observers.

The purpose of the experiment was two pronged, one was to see whether the informants identified *ssu* as an addressee honorific, the other was to find out if there was any difference in perceived intimacy and politeness concurrently in the usage of *ssu* versus *desu*

and *da*. Furthermore, if there was any difference in attitudes between men and women. For every A/B conversation created, the interpreted feeling of the B sentence was solicited. Table 1 and 3 refer to the selection of relationships. Table 2 and 4 refer to the interpreted feeling of the B sentence. Table 1 and 2 correspond to the same A/B conversations, e.g. “At work 4” in table 1 and “At work 4” in table 2 use the same example A/B conversation. Table 3 and 4 correspond in the same way. For table 2 and 4 where the B sentence is evaluated, what the simulated hierarchical standing is, as well as the expression used is highlighted in red.

For all 4 tables, note that while in situations 1-4, the B sentence switches between *desu* and *ssu*, in situation 5-8 the role is reversed and the A sentence switches between *desu* and *ssu*, subsequently the B sentence of those situations replies with *da*. Finally, in situations 9-12 the A and B sentences simulate a conversation among equals and both A and B sentences use *da*. Therefore, when observing the table, one should pay attention to the “simulation description” on the left and which morpheme was used with the B sentence. In the top left of the table, a description of the codes used in the simulation’s description is available.

Table 1*At work, selected relationship*

LH= Lower hierarchical standing HH=Higher hierarchical standing E=Equal hierarchical standing B and A = B sentence, A sentence Simulation description:	A: Senior, B: junior	A: Superior B: Subordinate	Equal	A: Junior B: Senior	A: Subordinate B: Superior
At work 1, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	73	6	1	0	0
At work 2, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	6	72	1	0	1
At work 3, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	59	14	7	0	0
At work 4, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	17	60	3	0	0
At work 5, LH-A addressed HH-B with <i>desu</i> . B replied with <i>da</i> .	0	2	0	8	70
At work 6, LH-A addressed HH-B with <i>ssu</i> . B replied with <i>da</i> .	5	0	6	59	10
At work 7, LH-A addressed HH-B with <i>desu</i> . B replied with <i>da</i> .	1	2	4	22	51
At work 8, LH-A addressed HH-B with <i>ssu</i> . B replied with <i>da</i> .	1	0	2	63	14
At work 9, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	0	79	1	0
At work 10, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	0	78	2	0
At work 11, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	0	80	0	0
At work 12, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	0	78	2	0

The squares that are highlighted in green refer to the attempted simulation of relationship. As most of the informants answered accordingly, one can thus conclude that the simulation was a success. In the cases with *ssu*, a clear majority of the informants chose the specific relationship of a junior addressing a senior. On the other hand, with *desu* the informants chose the relationship of a subordinate addressing a superior. One can thus conclude that in the

workplace, *ssu* is mostly associated with that of a junior-senior relationship rather than that of a subordinate-superior one.

Table 2

At work, expressed feeling of the B sentence.

LH= Lower hierarchical standing HH=Higher hierarchical standing E=Equal hierarchical standing B and A = B sentence, A sentence RED: Sentence and expression in question Simulation description:	Intimacy	Deference	Intimacy +Deference	To look down on	Contempt
At work 1, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	43	0	37	0	0
At work 2, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	2	57	21	0	0
At work 3, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	47	1	32	0	0
At work 4, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	10	24	46	0	0
At work 5, LH-A addressed HH-B with <i>desu</i> . HH-B replied with <i>da</i> .	62	10	2	6	0
At work 6, LH-A addressed HH-B with <i>ssu</i> . HH-B replied with <i>da</i> .	60	6	8	5	1
At work 7, LH-A addressed HH-B with <i>desu</i> . HH-B replied with <i>da</i> .	58	13	9	0	0
At work 8, LH-A addressed HH-B with <i>ssu</i> . HH-B replied with <i>da</i> .	65	3	11	1	0
At work 9, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	75	2	2	1	0
At work 10, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	65	0	1	11	3
At work 11, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	55	6	19	0	0
At work 12, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	70	0	10	0	0

The squares that are highlighted in blue refer to the predicted result according to the author's hypothesis. The numbers in red indicate a noteworthy result deviating from the hypothesis. The description text in red refers to the hierarchical standing of the locutor and the uttered expression. In the result of "At work 2" and "At work 4" one can see a result that was not expected. Here *desu* was chosen by many informants. "At work 2" can be said to be a reply to a "small talk" sentence while "At work 4" is a reply to an invitation type sentence and the informants who answered "Intimacy+Deference" doubled in comparison to "At work 2". It is likely that due to the nature of an invitation, "At work 4" incurred some unplanned intimacy. In comparison for the situation of "At work 2" the informants by majority chose "deference". As for the result of "At work 1" and "At work 3", like the hypothesis suggests, many informants chose "Intimacy+Deference" although there was a slightly larger tendency to choose "Intimacy". One can conclude that *ssu* conveys intimacy towards the addressee.

Table 3*At school, selected relationship*

LH= Lower hierarchical standing HH=Higher hierarchical standing E=Equal hierarchical standing B and A = B sentence, A sentence Simulation description:	A: Senior B: junior	A: Teacher B: Student	Same Age	A: Junior B: Senior	A: Student B: Teacher
At school 1, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	76	2	2	0	0
At school 2, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	43	32	1	1	3
At school 3, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	76	0	3	1	0
At school 4, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	74	5	1	0	0
At school 5, LH-A addressed HH-B with <i>desu</i> . B replied with <i>da</i> .	7	2	3	68	0
At school 6, LH-A addressed HH-B with <i>ssu</i> . B replied with <i>da</i> .	6	2	1	45	26
At school 7, LH-A addressed HH-B with <i>desu</i> . B replied with <i>da</i> .	4	1	5	65	5
At school 8, LH-A addressed HH-B with <i>ssu</i> . B replied with <i>da</i> .	5	2	1	72	0
At school 9, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	1	0	68	3	8
At school 10, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	1	78	1	0
At school 11, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	2	74	2	2
At school 12, E-A addressed E-B with <i>da</i> . B replied with <i>da</i> .	0	0	80	0	0

The squares that are highlighted in green refer to the attempted simulation of the relationship. As most of the informants answered accordingly, one can thus conclude that the simulation for school was also a success. In contrast to table 1, in the school both *desu* and *ssu* gave the informants a feeling of a junior/senior relationship with an exception being found in “At school 2”. Upon review, no conclusions could be drawn regarding this exception, and it can be considered redundant.

Table 4*At school, expressed feeling of the B sentence²*

LH= Lower hierarchical standing HH=Higher hierarchical standing E=Equal hierarchical standing B and A = B sentence, A sentence RED: Sentence and expression in question Simulation description:	Intimacy	Deference	Intimacy +Deference	To look down on	Contempt
At school 1, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	45	1	32	1	1
At school 2, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	10	44	26	0	0
At school 3, LH-B addressed HH-A with <i>ssu</i> . A replied with <i>da</i> .	46	1	32	1	0
At school 4, LH-B addressed HH-A with <i>desu</i> . A replied with <i>da</i> .	10	43	27	0	0
At school 5, LH-A addressed HH-B with <i>desu</i> . HH-B replied with <i>da</i> .	55	10	8	3	4
At school 6, LH-A addressed HH-B with <i>ssu</i> . HH-B replied with <i>da</i> .	44	20	10	1	0
At school 7, LH-A addressed HH-B with <i>desu</i> . HH-B replied with <i>da</i> .	67	5	6	2	0
At school 8, LH-A addressed HH-B with <i>ssu</i> . HH-B replied with <i>da</i> .	60	12	4	3	0
At school 9, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	48	16	6	7	3
At school 10, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	69	6	5	0	0
At school 11, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	74	0	2	2	2
At school 12, E-A addressed E-B with <i>da</i> . E-B replied with <i>da</i> .	55	6	10	10	0

² Note that the order of how the simulated situations and its data in Table 3 and 4 are presented do not correspond to their respective order in the questionnaire, the order was changed for consistency so the data can be more easily compared. E.g. "At school 1" corresponds to "At school 2" in the questionnaire.

In “At school 1” and “At school 3” one can see that a noteworthy number of informants, 32 (40%) chose “Intimacy+Deference” while 45 and 46 (~56%) respectively, chose “Intimacy”. Almost one third of informants in the situation of “At school 2” and “At school 4” chose the option of “Intimacy+Deference” for the sentences containing *desu*. Furthermore, despite the sentence in question in “At school 4” was as a reply to an invitation sentence in contrast to “At school 2”, the result was extremely similar between the two.

5.4.1. Difference between men and women

The difference in perception and choice between men and women was looked at in this experiment. It was found that the results of men and women were the same overall in proportion to their respective population sizes. The same patterns of choice were found and although there were slight differences, these were not big enough to conclude anything and would have been too much data to present. However, there were noteworthy differences in two of the results, they will be presented in figures 10 and 11 below, corresponding to “At school 2” and 4 respectively. In these situations, the informants selected which feeling they perceived the B sentence to have which contained *ssu*. Regarding the men, the clear majority chose Intimacy over Intimacy+Deference in “At school 2” and with a slight majority in “At school 4” while the women had roughly and equal 28 to 29 and 32 to 26 between Intimacy and Intimacy+Deference as the perceived feeling for both.

Figure 10

“At school 2” difference of perceived feeling of the B sentence

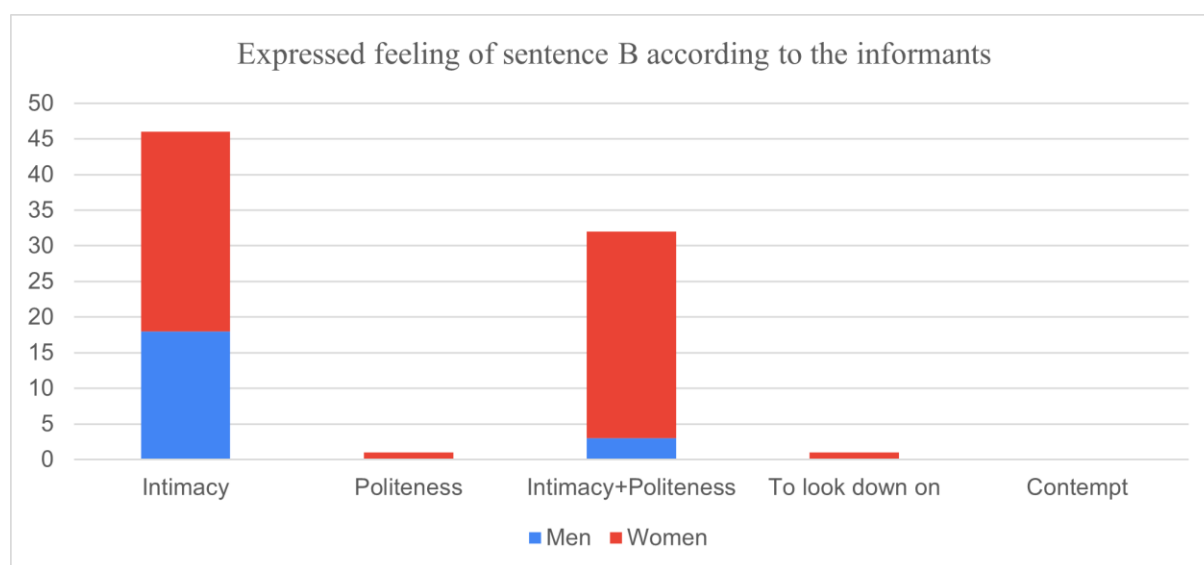
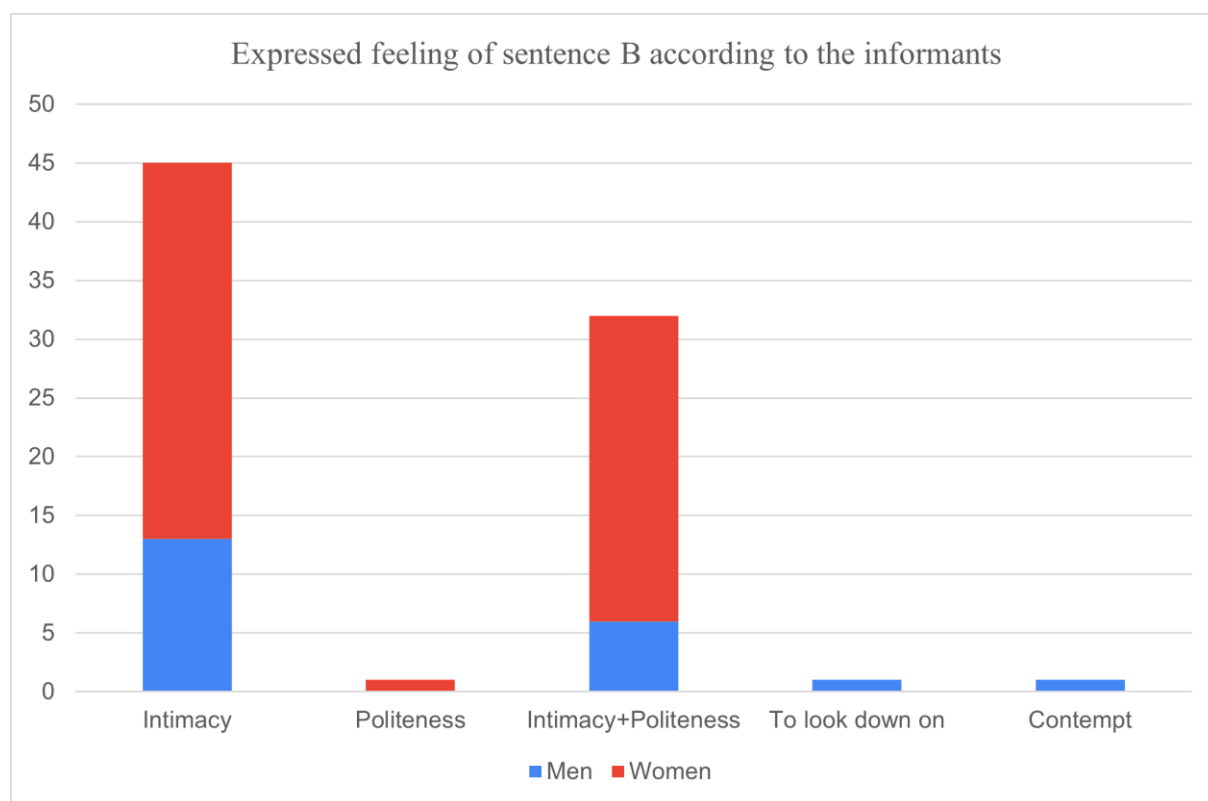


Figure 11

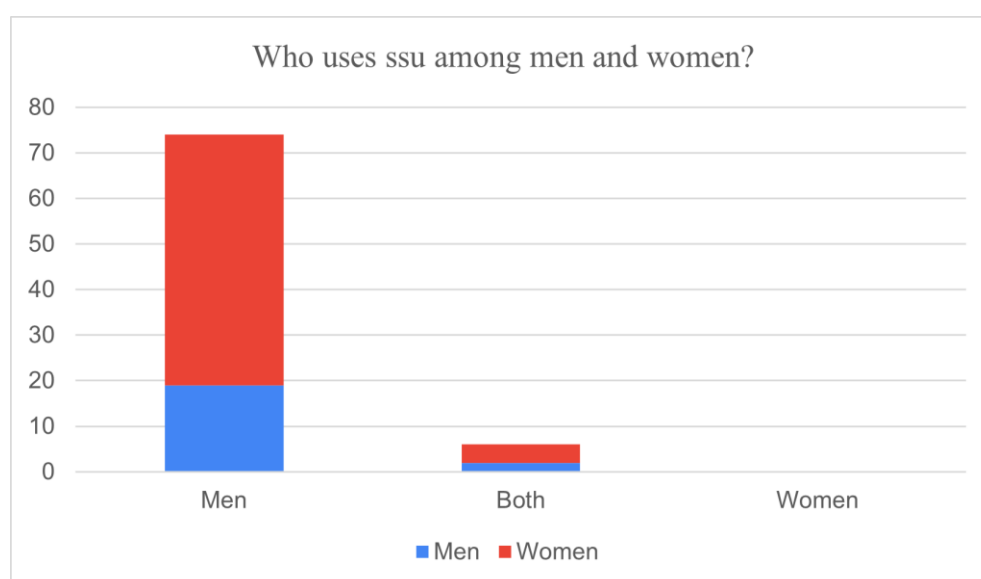
“At school 4” difference of perceived feeling of the B sentence



5.5. General and Control questions

Figure 12

Perceived usage of ssu among men and women

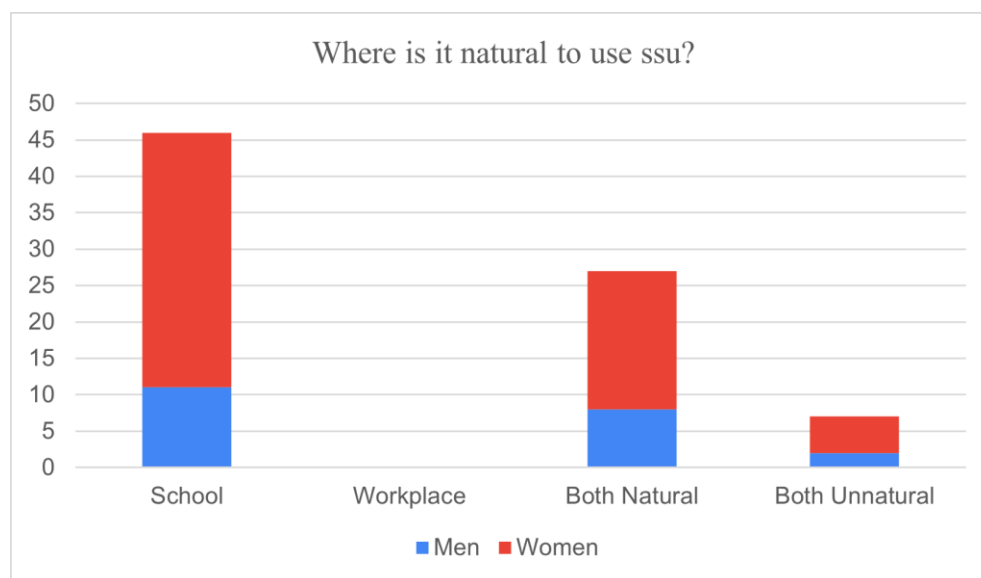


In contrast to what we're going to see in figure 16 where almost 40% of women answered that they had indeed used *ssu*, one can still see that most women and men still see *ssu* as the

masculine expression it has been historically. This is also an indicator that women use *ssu* differently, for example when joking, as stated in the study of Nakamura (2022). Only a small fraction of women and men thought that both genders use *ssu*.

Figure 13

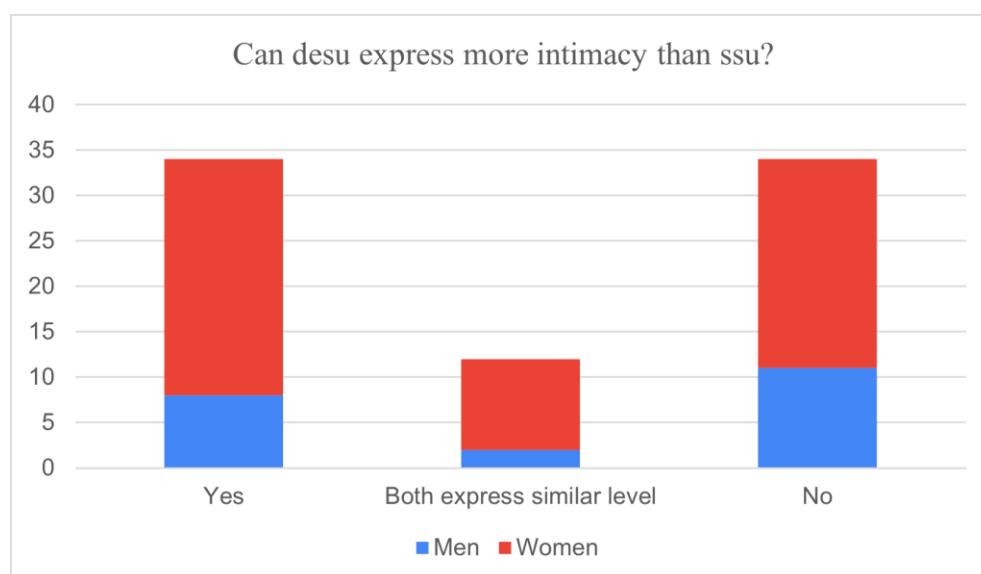
Attitude towards naturalness in usage of ssu between work and school



While there were no informants who chose workplace as the de facto normal place to use *ssu* school was the most popular option. This indicates that it is more normal and most likely to be used in school. However, there were many informants that think that it is normal to use it at both work and school. A small fraction of the informants thought that both were unnatural and most likely do not view *ssu* as a legitimate honorific they can use to convey deference. Again, the preference was similar between men and women.

Figure 14

Can desu express more intimacy than ssu



This question was surmised to have a majority of “no” answers and would have acted as a control question to test statements uttered by my native Japanese informants when asked directly about expressing intimacy towards seniors that they were close with. They stated that they had no problem expressing intimacy with *desu*, and that there was no psychological distance felt in its use. As for the result, both men and women answered similarly and that the result is evenly divided between “no” and “yes” while a few chose that both could express a similar level of intimacy.

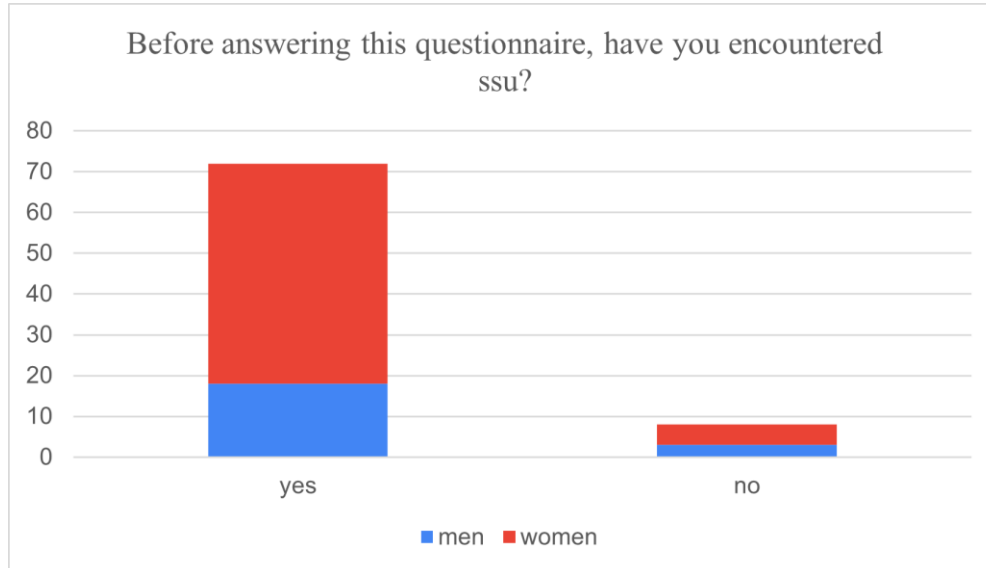
5.6. Free text answers

Following the experiment, two yes-no questions were posed as following: “Have you heard or seen *ssu* being used?”. If the informants answered “yes”, they were then asked to explain where and in what context in a written answer. In the same pattern if they had experience in using *ssu* themselves was solicited.

5.6.1. Personal use and encounters with ssu

Figure 15

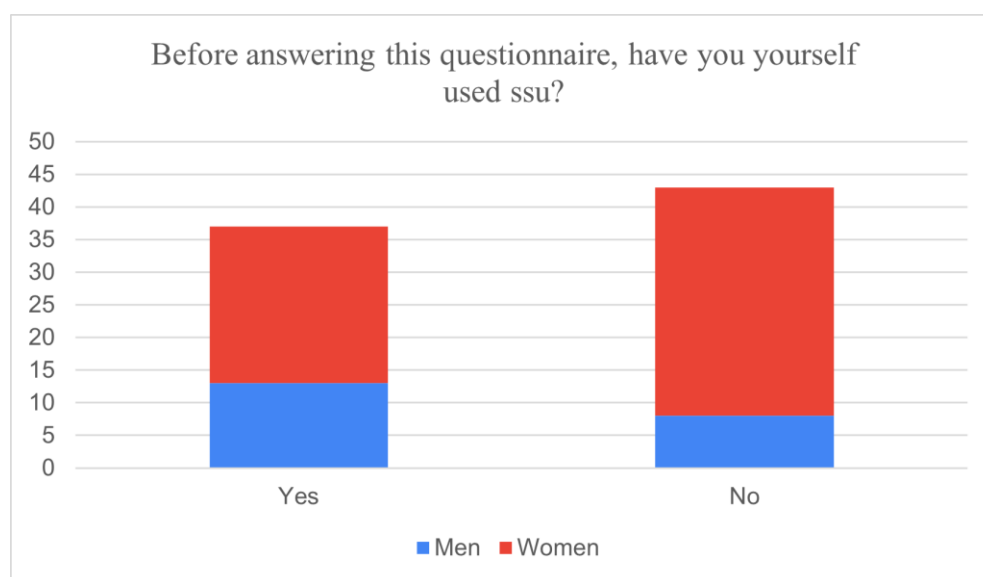
Encounters with ssu



The elicited encounters were dominated by school, sports, sports club activities ‘*bukatsu*’ and part-time jobs. This comes as no surprise as it is mentioned in previous research such as Akagi et al., (2020). There were a few answers where, as a senior, they were addressed with *ssu*. To some, the frequency of use and encounters with *ssu* was higher in middle school than after. Another informant mentions that *ssu* was used in drama to depict middle school children. There were also a few answers claiming that they had seen it on TV as part of a drama or cartoon. There were very few answers that mentioned it being used in the workplace, not including part-time jobs where the expectation of honorifics is different. However, interestingly, a few replied that they used *ssu* to their seniors in private or after-work get togethers. Most interesting and unexpected were the several mentions of *ssu* being used towards teachers by students. A few answers said that *ssu* was used by someone of a lower hierarchical standing towards a higher one that they were close with. Both towards seniors and teacher were mentioned. A common thread through all answers was that *ssu* was always used from a subordinate position to a superior position, that of student-teacher, junior-senior and subordinate-superior.

Figure 16

Experience in using ssu



Nakamura (2022) mentions that the use of *ssu* by women is on the increase, in this result, one can see that a fair number of women had experience using *ssu*. In the free text answers, some women stated that they used *ssu* for comedic effect, not for the honorific purpose. It is unclear as to what capacity of *ssu* specifically Nakamura was referring to in her statement, but she also states that women seem to use it less often and in different capacities, not the honorifics one. There is a slightly higher tendency of using *ssu* by men which also comes as no surprise as *ssu* is originally a masculine expression. One would expect the percentage of men with experience of using *ssu* to be higher in this study, however, the lack thereof could be due to the population size of men numbering only 21 informants.

6. Discussion

In this section the results of the study and its implications will be discussed. Just like the results section it will be divided in its respective parts. Finally, limitations and further research will be discussed.

6.1. Free text answers and general questions

Most informants had encountered *ssu* in one way or another before participating in this study. However, the informants who had used *ssu* themselves numbered little less than half of the informants participating in the study. The informants who had experience in using *ssu* were slightly more prevalent among men rather than women, which is expected as it was originally considered a male speech style (Akagi et al., 2020), yet the large number of women who had experience using *ssu* is remarkable.

When asked if *desu* could express more intimacy than *ssu*, the result was tied between “no” and “yes”. This question might seem strange to ask at first but was selected based on reports by native Japanese speakers. The result is surprising as one would expect the “no” answers to be in the majority, because by using *desu* a distance is normally created and unlike *ssu*, *desu* has not been reported as an honorific morpheme that can convey both intimacy and deference concurrently. Although, if *ssu* is considered rude by those who answered “yes”, then subsequently *desu* would likely be the more intimate option as rudeness would likely dominate over intimacy. From the elicited free text answers, we can understand that some of the informants perceive *ssu* to be improper for use at work and thus rude.

Another conclusion could be that the informants imagined *desu* together with their own prosodic phenomena which could have induced intimacy, which will be further discussed in section 6.3.

Information on previously known associations of *ssu* such as the use of *ssu* in sports, school and part-time jobs were found (Akagi et al., 2020; Nakamura 2020, 2022). Several statements that *ssu* was used by students in addressing their teacher were elicited which is surprising as one would expect a higher level of honorifics to be demanded. It raises questions as to what level of school they specifically referred to. In the free text answers, *ssu* was mentioned to be associated with middle school children, although pure speculation, perhaps that is the level that was referred to.

Who among men and women use *ssu* was asked. The result was overwhelmingly in favour of men. Only a few informants answered that it was used by both men and women. The reason why so few answered both and that there was not a single answer in favour of

women could be explained due to language ideology. Considering the history of the use of *ssu* by men in sports (Akagi et al., 2020), *ssu* would be associated with men. Nakamura (2022) states that the use of *ssu* by men and women differ and can also be seen in the free text answers in this study. When asked if they had used *ssu* themselves, many women answered yes, but considering the free text answers, it seems only to be used intermittently, for example, when joking and not as a polite style. The female informants having answered the experiment pertaining to honorific contexts reflecting the male usage of *ssu* first, might have influenced the answers to this question as it is most likely that *ssu* in its honorific capacity was imagined when answering.

6.2. Politeness Comparison of *desu*, *ssu* and *da*

In this comparison, *ssu* was found to be less polite than *desu* but more so than *da*. It suggests that *ssu* is not a plain style. The result also suggests that *ssu* is somewhere in between *da* and *desu* in terms of politeness, subsequently supporting Hirose and Nawata's (2021) study where *ssu* was tested as a lesser honorific morpheme than *desu* together with other morphemes using a modified version of Miyagawa's (2017) Two-Headed Speech act structure.

6.3. Intimacy Comparison of *desu*, *ssu* and *da*

Although the majority chose *ssu* over *desu* as the most intimate expression which gives credit to the studies of Nakamura (2022) and Akagi et al., (2020), many chose *desu* as the most intimate expression. Furthermore, the clear majority chose *desu* over *da* as the most intimate expression. This result suggests that intimacy and honorifics are not two incompatible concepts, even with *desu*. However, it is also likely that the factor of rudeness was introduced in this question.

The informants were asked to think of using these expressions as a reply to their own seniors. As it would be improper and thus rude to address one's senior with *da*, *desu* was most likely picked as the better option. Thus, the posing of the question may have introduced the factor of rudeness. A different result could then possibly be attained by posing the question in a different way than that of towards a *senpai*.

In the free text answers, some respondents stated that they felt the expression of *ssu* to be rude. If one's opinion is that of by using *ssu* towards one's senior is rude, then logically there would not be much intimacy felt from that expression either. Therefore, the influence of language ideology could potentially also explain why so many chose *desu* as the option expressing the most intimacy over *ssu*.

However, upon asking some of my female Japanese informants what they do when they want to express intimacy towards their seniors, they answered that they used prosodic phenomena such as elongation of vowels and raising the intonation of expressions together with *desu*. Thus, it is just as likely the informants imagined their own prosodic context of the sentences, possibly adding their own prosodic phenomena to increase the intimacy of *desu*. Unfortunately, due to these reasons, a conclusion cannot be drawn in this part, but in the experiment discussed in section 6.4, adequate data to answer the research questions was elicited. More on this will be discussed in section 6.5.

6.4. Experiment

In the experiment, almost all the informants identify a junior/senior relationship in the case of *ssu* being used to address someone. Nothing other than the location of school and the workplace was given to give context to the relationship, yet almost all the informants identified this relationship over several questions. This supports the legitimacy of *ssu* as an honorific. Furthermore, this result together with the politeness comparison in 6.2 supports Akagi et al. (2020) and Nakamura (2020, 2022) treatment of *ssu* as an honorific. As previously shown in the background section, *ssu* from a syntax perspective shows a lot of the same characteristics as the addressee honorific *desu*. With all this considered the first research question can be answered as follows: Native Japanese speakers of both men and women overall do indeed recognise *ssu* as an addressee honorific that is more polite than *da* but less so than *desu*.

The second and third research question can be answered as follows: many informants perceived *ssu* to express intimacy and deference concurrently. There was a slightly larger tendency in only intimacy being perceived in the use of *ssu* overall but more so by men, yet the identification of *ssu* as an honorific used from a junior to a senior, arguably gives a clue about the influence of language ideology at play in the answers of the informants to this question. Accepting that *ssu* is a legitimate honorific that can express both intimacy and deference concurrently would go against the norms of the Japanese society where the line between plain and polite form is important both historically and presently.

Ssu also appears in character language, which was mentioned in this thesis, and as Nakamura (2022) states the association with character language hurts the legitimacy of *ssu* as a potential honorific style. Additionally, Akagi et al. (2020) in their analysis of commentary on *ssu* online concluded that language ideologies influence the view on the acceptability of *ssu*.

Regarding the differences in attitude between men and women it turned out to be very minor. Both men and women view *ssu* as a masculine expression.

The data elicited in the experiment indicated that intimacy could be felt with *desu* and it raises questions. If the result is due to an invitation sentence or not, what other factors can mitigate the psychological distance felt in the use of honorifics and to what degree. Perhaps intonation, type of sentence, body language and other factors can imbue intimacy in a sentence with honorifics that would otherwise be distant. As mentioned in the background chapter, Hasegawa's modification of Brown and Levinson's (1978 as cited in Hasegawa, 2015) politeness theory theoretically allows for the expression of deference and intimacy concurrently and by extension *ssu*. However, that a distance is created with the use of honorifics is generally agreed upon by researchers including Hasegawa (2015), there lacks discussion on what happens with that distance when intimacy is introduced by other factors or with a resource such as *ssu*.

6.5. Limitations and further research

The method used possesses some innate limitations. When you rely on text as the only context, factors such as mannerism or prosodic phenomena such as intonation, which provides clues to the situations and relationships is lost. It is conceivable that some answers could have been influenced by the informant's lack of ability to imagine the intended situation, subsequently, different prosodic phenomena in the example sentences were likely imagined. As mentioned previously in the discussion regarding respondents who answered that intimacy could be felt with *desu*, some of my female Japanese informants stated that they used intonation and the elongation of vowels together with *desu* in situations where they want to express intimacy when deference is also required. There seems to be an understanding among them, that you can express closeness with *desu* towards a *senpai* together with prosodic phenomena such as elongation of vowels and intonation. It seems as if they are not so aware or bothered by the psychological distance that Ikuta (1983) suggests *desu* incurs, or that it can simply be mitigated by said prosodic phenomena. In response to that, more research investigating when intimacy can be conveyed with honorifics, and what factors can induce intimacy in honorifics should be conducted. Additionally, when intimacy is imbued with honorifics, what happens to the distance normally incurred by honorifics which is antagonistic towards intimacy. Does intimacy completely prevail over distance or, for example, is a sentence with *da* perceived as more intimate than one with *desu* that is also

imbued with intimacy. Furthermore, how it relates to Hasegawa's (2015) modification of Brown and Levinson's politeness theory.

As a second language learner, creating natural native like sentences with honorifics that simulate work and school situations in Japanese was indeed a very difficult task, and even though I had great help from my Japanese supervisor Rika Hayashi and my Japanese informants, it is not inconceivable that there could be a mistake or a factor that was missed.

A potential for bias in the results with regards to the multiple answers section of the study needs to be addressed. As "intimacy+deference" was the only answer option which contained two concepts, it is likely that it attracted more attention than the other options. As mentioned in the methodology, this was in part intentional as I wanted the informants to think about these two concepts as one option and avoid any confusion. From the onset, there was also a thought whether intimacy and deference could be conceptualised into one concept, but that notion was abandoned along the way due to time constraints. However, with all that said, it might have been preferable to conduct a study of this nature with multiple choice answers where the respondents can check all that apply, treating intimacy and deference as separate concepts, and thus reduce the risk for bias.

Another factor was likely also introduced in some cases due to the type of sentence that was provided as stimuli. The inclusion of an invitation sentence in simulated situation "At work 3" and 4, as well as "At school 3" and 4 could have induced some intimacy. Avoiding invitation sentences might have provided a better comparison, however, as previously mentioned, the results did not differ much from non-invitation sentences.

When talking with my Japanese friend who has family from Kyoto, I found out by chance that there exists another honorific morpheme that potentially can express intimacy. It is the dialectal honorific morpheme *-haru* found in Kansai dialect. She herself does not speak Kansai dialect but she frequently overheard her mother talking to her grandmother in the plain style using *haru*. Eveson (2012) did a study about *haru* and found research suggesting this possibility as well, which is interesting because *haru* is used extensively in Kansai dialect as an honorific morpheme. It is unclear whether *haru* can convey intimacy and deference concurrently or if they are separate areas of use and it would be interesting if a future study investigated this aspect. If *haru* shows similar qualities to *ssu*, then there could be a chance for a new category of honorifics to be coined.

7. Conclusion

The purpose of this study was through a quantitative survey, attain contemporary data on Japanese native speakers' attitudes towards *ssu* in terms of expressing intimacy and deference concurrently, and how it compares to *da* and *desu*. Secondly, if they identify *ssu* as an honorific. Thirdly, to see if men and women's attitudes towards *ssu* differ. Finally attain data that could corroborate claims made by Akagi et al. (2020) and Nakamura (2022) that *ssu* is an honorific that can in fact express intimacy and deference concurrently.

This study found evidence which supports that *ssu* functions like an honorific that can express intimacy and deference concurrently, which in turn supports claims made by Akagi et al. (2022) and Nakamura (2022). Furthermore, that native Japanese speakers also recognise honorific contexts in situations when *ssu* is used. This result is incompatible with Brown and Levinson's (1978 as cited in Hasegawa, 2015) politeness theory, however, the concept of expressing deference and intimacy concurrently, and by extension *ssu*, can be accommodated by Hasegawa's (2015, pp. 274-281) modification of said theory.

Evidence was found that suggests that native Japanese speakers' attitudes towards *ssu* as a potential "legitimate" honorific are influenced by language ideology. *Ssu* was found to be somewhere between *da* and *desu* in terms of deference supporting the study of Hirose and Nawata (2021).

Some limitations were observed. Additional factors such as rudeness and the lack of prosodic context might have introduced inconsistencies in how the situations were interpreted. Furthermore, due to the design and potential additional factors, conclusions could not be drawn for the part of the survey that contained the comparison of intimacy between *desu*, *ssu* and *da*. Notwithstanding, other data that was elicited through the experiment suggests the possibility of expressing intimacy with *desu* as well and provided adequate data to answer the second research question. The differences between men and women's attitudes towards *ssu* were minor in this study, although men and women's respective use of *ssu* clearly differs according to Nakamura (2020). Thus, the research questions were all able to be answered and the hypothesis also turned out to be true. Further research on *ssu* and intimacy in honorifics in general should be conducted, as well as on the dialectical honorific morpheme *haru*.

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APPENDIX

このアンケートは匿名です。回答データは論文作成だけに使い、個人の回答を公開することとは決して致しません。

アンケートにかかる時間は10－15分ぐらいです。ご協力、よろしくお願いします。

Please state your gender:

性別を教えてください。

Man 男性

Woman 女性

回答しない

Please state which prefecture you are from:

出身地を教えてください。（都道府県でいいです）

Please state your Occupation:

職業を教えてください。

Student 学生

Employed 働いている

Unemployed 無職

Please state your age:

年齢を教えてください。

10 代

20 代

30 代

40 代

50 代

60 代

70 代

80 代+

Part 2・職場

指示

この章は職場での会話です。会話を読んで、質問に答えてください。会話 1 つに 2 つの質問があります。ま

ず、A と B の関係を決めてから、いつも B の表現が表している気持ちを選んでください。
似ている会話が

あるので、注意して読んでください。

状況 1 と 2

状況 1

A: 昨日の大谷のホームランはすごかったよね。
Ohtani's homerun yesterday was amazing, wasn't it?

B: すごかったっすね。
It was amazing indeed!

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか。

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 2

A: 昨日の大谷のホームランはすごかったよね。

B: すごかったですね。

A と **B** の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 3 と 4

状況 3

A: 今日、仕事が終わってから、一緒にラーメン食べに行かない？

B: おっ、いいっすね。

A と **B** の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 4

A: 今日、仕事が終わってから、一緒にラーメン食べに行かない？

B: おっ、いいですね。

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 5 と 6

状況 5

A: この書類はこれでよろしいですか。

B: いいね。

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 6

A: この書類はこれでいいですか。

B: いいね。

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 7 と 8

状況 7

A：今朝のニュースで、また新型コロナウイルスの変異株が出たらしいですね。

B：うん、もう四回目だね。

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 8

A：今朝のニュースで、また新型コロナウイルスの変異株が出たらしいっすね。＊

B：うん、もう四回目だね。

A と **B** の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 9 と 1 0

状況 9

A: 今日のランチメニューはサバの味噌煮らしい。

B: あつ、本当?

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 10

A: 今日のランチメニューはサバの味噌煮らしい。

B: あつ、本当一。

A と **B** の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 1 1 と 1 2

状況 1 1

A: B さん、飲み会に行く？

B: うん、行くよ。

A と **B** の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 12

(職場で)

A: B も飲み会に行く？

B: うん、一緒に行こう！

A と B の関係を選んでください

同じ年の同期

A:先輩、B:後輩

A:上司、B:部下

A:後輩、B:先輩

A:部下、B:上司

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

Part 3 ・ 学校

指示

この章は学校での会話です。会話を読んで、質問に答えてください。会話1つに2つの質問があります。ま

ず、関係を決めてから、いつもBの表現が表している気持ちを選んでください。似ている会話があるので、

注意して読んでください。

状況1と2

状況1

*

A: 今日のランチメニューはカレーらしい。

B: あっ、本当ですか。

AとBの関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 2

A: 今日のランチメニューはカレーらしい。

B: あっ、本当っすか。

A と **B** の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 3 と 4

状況 3

A: 放課後カラオケでも行く？

B: いいですね。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 4

A: 放課後カラオケでも行く？

B: いいっすね。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 5 と 6

状況 5

A: 来月の試合は何日でしたっけ？

B: 15 日だよ。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 6

A: 来月の試合は何日っすか。

B: 15 日だよ。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 7 と 8

状況 7

A: 過去問を貸してもらえないですか。

B: いいよ。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 8

A: 過去問を貸してもらえないっすか。

B: いいよ。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 9 と 1 0

状況 9

A: 今日も雨ひどいね。

B: そうだね。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 10

A: 今日雨ひどいね。

B: 全くだ。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 1 1 と 1 2

状況 1 1

A: 今日、プリント締め切りだっけ。

B: うん、そうだよ。

A と **B** の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

状況 12

A: 今日、プリント締め切りだっけ。

B: そうだよん。

A と B の関係を選んでください

同じ年の学生

A:先輩、B:後輩

A:先生、B:学生

A:後輩、B:先輩

A:学生、B:先生

B の表現にはどのような気持ちが表れていますか

親しみ

丁寧さ

親しみ+尊敬

見下し

軽蔑

Part 3・丁寧さ

指示

以下の質問に好みではなく、あなたが先輩に対しての返答する時、どちらの表現がより丁寧さを感じられるか選択してください。

1

先輩：血液型何？

あなたの答え：_____

B 型です。

B 型っす。

2

先輩＞血液型何？

あなたの答え：_____

B 型。

B 型っす。

3

先輩＞血液型何？

あなたの答え：_____

B 型です。

B 型。

Part 4 ・ 親しみ

指示

以下の質問に好みではなく、あなたが先輩に対しての返答する時、どちらの表現がより親し
みを感じられるか選択してください。

1

先輩＞血液型何？

あなたの答え：_____

B 型です。

B 型っす。

2

先輩＞血液型何？

あなたの答え：_____

B 型。

B 型っす。

3

先輩＞血液型何？

あなたの答え：_____

B 型です。

B 型。

Part 5 ・「っす」に関する 一般的な質問

以下の質問に答えてください。

男女の中で誰が「っす」を使っていると思いますか。

あなたの答え：_____

男性

女性

両方

「っす」を使うのはどこで自然だと思いますか。

あなたの答え：_____

学校で

職場で

どちらでもいい

どちらでもよくない

「です」は「っす」より親しみを表わしていると思いますか。

あなたの答え：_____

はい

同じレベルの親しみを表せる

いいえ

このアンケートを受ける前に「っす」の形を見たり、聞いたりしたことがありますか。

はい

いいえ

もし「はい」と答えたら、良ければどこで、どんな状況で聞いたことがあるかを教えてください。どんな人が「っす」を使ったかも教えてください。

このアンケートを受ける前に「っす」の形をご自身で使ったことがありますか。

はい

いいえ

もし「はい」と答えたら、良ければ、誰に、どこで、どんな状況で、使ったことがあるかを教えてください。

終わり・答えてくださってどうもありがとうございました。