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Female CFL (Chinese as Foreign Language) Learners' Acquisition of Native-Like Features of Feminine Chinese Speech

Shu-Ling Ko
Brigham Young University - Provo

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FEMALE CFL (CHINESE AS FOREIGN LANGUAGE) LEARNERS' ACQUISITION OF NATIVE-LIKE FEATURES OF FEMININE CHINESE SPEECH

by
Shu Ling Ko

A thesis submitted to the faculty of
Brigham Young University
In partial fulfillment of the requirements for the degree of

Master of Arts

Center for Language Studies
Brigham Young University
August 2009
This thesis has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory

Date
Dana S. Bourgerie, Chair

Date
Matthew B. Christensen

Date
William G. Eggington

Shu Ling Ko
As chair of the candidate’s graduate committee, I have read the thesis of Shu Ling Ko in its final form and have found that (1) its format, citations and bibliographical style are consistent and acceptable and fulfill university and department style requirements; (2) its illustrative materials including figures, tables, and charts are in place; and (3) the final manuscript is satisfactory to graduate committee and is ready for submission to the university library.

Date

Dana S. Bourgerie
Chair, Graduate Committee

Accepted for the Department

Michael D. Bush
Graduate Coordinator

Accepted for the College

Joseph D. Parry
Associate Dean, College of Humanities
ABSTRACT

FEMALE CFL (CHINESE AS FOREIGN LANGUAGE) LEARNERS' ACQUISITION OF NATIVE-LIKE FEATURES OF FEMININE CHINESE SPEECH

Shu Ling Ko

Center for Language Studies

Master of Arts

This study was designed to evaluate the correlation between participants’ acquisition of feminine Chinese speech patterns and time lived in Chinese speaking areas. These patterns include final particles, key words, request words, sentence patterns, and intonation. Data collection was administered through an on-line survey. Participants in this study included twenty female native Mandarin Chinese speakers and 39 female CFL learners. The data collected revealed the correlation between the participants’ acquisition of feminine Chinese speech patterns and time spent abroad in a Chinese language environment. Part one of the survey targeted the demographics of the participants. The second part of the survey contained five scenarios that allowed the participants to reveal their reactions to different situations. These groups were separated by the amount of time spent abroad and then analyzed according to these parameters.
ACKNOWLEDGEMENTS

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CHAPTER ONE: INTRODUCTION TO THE PROBLEM

Introduction

While teaching undergraduate English-speaking student studying Chinese at Brigham Young University (BYU) (hereafter referred to as CFL). I noticed that many students, both male and female, have picked up many features of feminine-style speech. These students are not the typical CFL students who started learning the language in a formal setting. In fact, most of them have spent time in Mandarin-speaking areas with little previous language training in Mandarin. They served as volunteers for The Church of Jesus Christ of Latter-day Saints (hereafter, the LDS church) in Taiwan, Australia, Canada, or other areas of Mandarin speaking communities. In the LDS church, female volunteers serve for one and a half years, while male volunteers typically work for two years. These students, both male and female, often use non-standard grammar, intonation, vocabulary, or phrases, relating to gender, for a specific situation or time. For example, I have often heard many male students use 人家 rénjīa to speak about themselves.

However, using rénjīa to refer to one’s self is restricted to female use. These students are not fully aware of the meaning conveyed by the feminine-style language they are using. These observations led me to consider the special nature of gender patterned speech and to inquire as to whether time spent abroad helped students to master gender-specific language. I also wanted to know whether Chinese teachers teach masculine and/or feminine language to students.
Research Questions and Hypothesis

The purpose of this study is to determine whether female Chinese as a Foreign Language (CFL) students immersed in a Chinese Mandarin language environment will acquire features of feminine speech without formal instruction on the topic. As indicated below, this research design involves native-speaking Chinese actors improvising their own dialogs to use sājiāo speech in every day occurrences in Chinese households. The following five research questions are categorized based on the actors most commonly used vocabulary. The study addressed the following questions with and its related subcategories as follows:

Q1) To what extent do female CFL students acquire the feminine Chinese modal particles: 嘛 ma, 呢 ne, 啦 la, 耶 ye and 呀/啊 ya/a? 

Q2) To what extent do female CFL students acquire the feminine Chinese phrases: 人家 rénjiā, 哎哟 aiyo, 哎呀 aiya and 拜託 bàituō?

Q3) To what extent do female CFL students neglect the use of request words: 請 qǐng?

Q4) To what extent do female CFL students acquire the use of imperative sentence patterns, tag questions, and informal speech patterns related to gender?

Q5) To what extent do female CFL students acquire the use of extended intonations of speech?

The hypothesis posited from the above questions is as follows:

Females’ acquisition of feminine Chinese speech patterns, including final particles, phraseology, and intonation, will improve in correlation with the length of time
spent abroad.

Overview of the Study

Data collection was administered via an on-line survey. An e-mail containing an invitation for female CFL learners to participate in the study was sent to current and former students of BYU Chinese intermediate language classes as well as student participants in the Chinese Flagship advanced language Program. A verbal invitation was given to BYU students in intermediate and advanced Chinese classes. In addition, these students asked other female CFL friends to participate in the survey. An additional e-mail was also sent to female college students in Taiwan to solicit participation by native speakers. Since no one at the college responded to the first e-mail, they were offered an incentive to participate. Twenty native speakers, students at National Formosa University, agreed to participate. The survey questions were refined in a pilot study at BYU with CFL students that have intermediate or advanced level proficiency to make sure that the questions were worded properly, were understandable to the students, and would draw out the appropriate feedback.

To ensure confidentiality, survey responses were anonymous. The audio recordings from the participants were transcribed and analyzed by the principal investigator. Two reading assistants helped to rate the participants according to five specific scenarios. The resulting data was backed up on a hard drive, and there were two copies printed of the resulting data, one for the principal investigator and the other for the thesis advisor, Dr. Dana Bourgerie, for further study. Since these files were in the possession of the principal investigator and Dr. Bourgerie, the confidentiality of the participants was secure.
Respondents in this study were divided into two basic groups: native and non-native speakers of Mandarin Chinese. Native speakers were the control group, to act as a standard for comparison between the two groups. The non-native speakers were the experimental group. This group was divided into three subgroups: 1) those who had lived abroad in a Mandarin Chinese speaking area for over one year; 2) those who have lived abroad in a Mandarin Chinese speaking area for one to eleven months; 3) those who have never been abroad in a Mandarin Chinese speaking area. Data was transcribed and analyzed to determine whether there is any correlation between the participants’ acquisition of five speech patterns indentified as typical of feminine usage for native speakers of Mandarin—final particles, key words, request words, sentence patterns, and intonation—and time spent abroad in a Chinese language environment.

Definition of Terms

*CFL learners* stands for Chinese foreign language learners, which refers to students who are studying Chinese as a foreign language outside of a Chinese language environment. A *tag question* is a grammatical structure in which a declarative or imperative statement is turned into a question by adding an interrogative fragment (the "tag"). 撒嬌, pronounced sājiā, is to deliberately act like a spoiled child in front of someone because of the awareness of the other person’s affection. *Sentence-final particles (SFPs)* are emotional markers that express the moods or attitudes of the speakers.
Delimitations

The survey was restricted to female CFL students and native female Mandarin Chinese speakers. All of the native participants were current students from National Formosa University in Taiwan. The audio recording survey will only be available on the internet to those with access to a computer with a microphone. Any participants without access to these will not be able to participate. Also, this study will deal exclusively with the Mandarin Chinese language. Results cannot be derived for other languages from this study.

Organization for the Study

Chapter two of this thesis provides an overview of the general characteristics of masculine and feminine speech, changes of women’s social status in Chinese society, and the special feminine communication style: 撒嬌 sājiāo. Chapter three discusses more in depth the research questions and includes detailed information on the procedures, participants, survey instruments, and data analysis used in the study. In chapter four, the results of the survey are presented as well as an analysis of the data collected. Findings and implications of the study along with recommendations for further research are discussed in chapter five.
CHAPTER TWO: REVIEW OF THE LITERATURE

Gender differences in Language

In past decades of research on language and gender, there have been numerous studies on the differences between male and female speech. (Lakoff, 1990; Kramarae, 1981; Tannen, 1986, 1990; Holmes, 1986; Nordenstam, 1992; Coates, 1993; Crawford, 1995; Freed & Greenwood, 1996; Guy, Labov, Feagin, 1996; Gordon, 1997; Farris, 2000). Phonological differences in the speech of men and women have been noted in most world languages. A striking example of the gender of language can be found in Karajá (Talbot, 1998), a small village in Brazil, where phonological differences in speech are the main indicators of an individual’s physiological gender differences. Among phrases used daily by the men and women of Karajá, there are some systematical phonological differences. These phonological differences even occur in words which have been borrowed from Portuguese. This situation is demonstrated in the following chart (Table 1). Notice that there are no /k/ and /ku/ sounds in the men’s lexicon.

Table 1

Karaja Lexicon Chart

<table>
<thead>
<tr>
<th>Men’s lexicon</th>
<th>Women’s lexicon</th>
<th>Portuguese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>heto</td>
<td>hetoku</td>
<td>house</td>
<td></td>
</tr>
<tr>
<td>otu</td>
<td>kotu</td>
<td>turtle</td>
<td></td>
</tr>
<tr>
<td>bisileta</td>
<td>bisikreta</td>
<td>Bicicleta</td>
<td>bicycle</td>
</tr>
<tr>
<td>nobiotxu</td>
<td>nobikutxu</td>
<td>Domingo</td>
<td>Sunday</td>
</tr>
</tbody>
</table>

Other studies point out that there are also differences in many languages between men and women in the morphology, vocabulary, and style of speech they use. For college-age
Americans, gender-related differences exist in the words they use to describe color. Women tend to use more descriptive color-related vocabulary. These color differences in vocabulary usage support the idea that women do better on verbal tasks than men (Seward and Seward, 1980). Nowaczyk (1982) also claims that women not only use more terms to describe colors, but also use more elaborate descriptions.

Gender differences in word choice have been observed in a number of studies. According to Coates (1993), one way to look at word choice among genders is to think of a continuum with rather mild, unobtrusive items on one end and strong, trauma-producing expressions at the other end. Figure 1 demonstrates these extremes in vocabulary usage and their correlation with males and females.

![Gender Vocabulary Continuum](image)

*Figure 1. Gender Vocabulary Continuum*

Coates (1993), explains that the Weak Feminine usage on the left side of the chart expresses such terms as darling, cute, adorable, and pretty. On the other side of the chart,
strong or taboo items such as *fart, butt,* or swear words are more likely to be used.

Gender differences in word choice are common in various languages. In Japanese, Takahar (1991) analyzes the morphemes *na, wa, yo, way o, kai,* and *no* and concludes that these are gender particles which identify the speaker as a male or a female. Different pronouns are another method of gender distinction in the Japanese language. *Boku or ore* is used by males to refer to themselves, while *watasi or atasi* is used by females when referring to themselves. Whereas a man says *boku komatta na* ‘I am in trouble,’ a woman says *watasi komatta wa.* This difference in the language of women in Japanese has been recognized as a social dialect for about 100 years. There is, however, some evidence that the words that were once the exclusive domain of males are increasingly used by females. Reynolds (1998) notes that the use of *boku* by junior high school girls in Tokyo has recently become common and the situation has expanded to include a larger area and older speakers.

Style is also influenced by feminine or masculine speech. In English, female speech is often described as being more tentative. This assertion is often connected to the claim that women use more hedges than men. Linguistic forms such as *I think, kind of, you know, perhaps, maybe, sort of* are identified as hedges which express the certainty or uncertainty of the speaker’s proposition. Lakoff (1975) claims that women use more hedges than men and believes that it was because using hedges made women seem nicer, more ladylike, and more feminine. Preisler (1986) conducted a study which shows that women in his sample use significantly more hedges than men. Holmes (1987) has further analyzed a corpus containing equal amounts of masculine and feminine speech. She first analyzed and categorized the “*you know*” function into two subgroups: one function
expressing the speaker’s confidence or certainty, the other function expressing the speaker’s uncertainty. The results show that women use more hedges than men when expressing confidence and fewer when expressing uncertainty. Coates (1989) conducted research on hedges focusing in on a single-sex discourse. She claims that when females talk to each other, they often discuss highly sensitive topics and use the multi-functional capacity of hedges. The function of hedges is to prevent causing someone else to lose face. The following example demonstrates how hedges are used by women when the topic comes to self-disclosure or if the sensitivity of the topic could cause someone to lose face. This is a discourse from a woman who wondered if her husband was the Yorkshire Ripper when the police announced to the public that they should consider men in their households.

Oh God yes! Well I mean we were living in Yorkshire at the time and I --. I mean I did I sort of thought well could it be John?

Coates further (1993) indicates that a possible reason men use hedges less frequently than women is because of their choice of topics. Typically men discuss more impersonal issues than personal issues that involve self-disclosure even in conversations with friends.

Most research on English speakers assumes a connection between tag questions and feminine speech (Jones 1980). However, Holmes (1987) tentatively broke Lakoff’s (1975) assumption of tag question association. Holmes divides tag questions into two subgroups according to whether they express modal or affective meaning. A speaker uses tag questions as a way of confirming his/her own prediction. Tag questions are also described as being speaker-oriented because the speaker asks the addressee to confirm his/her proposition. The following is an example:
She is coming around noon, isn’t she?
(Husband is talking to wife to confirm guest’s coming)

Tags usually have a primarily affective meaning in order to express the speaker’s attitude towards the addressee. There are mainly two purposes for using these kinds of tags. One is to support the addressee (facilitative tags).

The hen is brown, isn’t she?
(Teacher is talking to a pupil)

The other is to soften the negative affective speech.

That was pretty silly, wasn’t it?
(Older child is talking to a younger friend)

Table 2 shows the distribution of the usage of tags in the speech of men and women. Overall, women use tag questions more than men, but the interesting result is that women primarily use tags as facilitative (59 percent) and men use tags as modal meaning (61 percent). When the interaction between the relationships of two parties is taken into account, facilitators (referring to those who make sure the interaction moves smoothly, e.g. professors, hosts, interviewers) are more likely to use tag questions than non-facilitators.
Table 2

*Distribution of tag questions from female and male discourse according to affective and modal meaning (Homes 1984: 54)*

<table>
<thead>
<tr>
<th>Type of meaning</th>
<th>Number of tag questions</th>
<th>Percentage of tag questions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>Affective meaning:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Facilitative</td>
<td>30</td>
<td>10</td>
</tr>
<tr>
<td>Softening</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Modal meaning</td>
<td>18</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>51</td>
<td>39</td>
</tr>
</tbody>
</table>

Gender Differences in both Ancient and Modern Chinese Culture

In order to further understand the characteristics of women’s speech, an understanding of the cultural background of Chinese society is necessary. First, the social organization between men and women in the ancient Chinese society will be reviewed, and, second, the development of women’s rights and the raising of social status in modern Chinese society will be discussed.

In ancient Chinese society, males dominated the world and women were just their appendages. According to Confucius, the greatest teacher and master sage in China
Man is the representative of heaven and is supreme over all things. A woman yields obedience to the instructions of a man, and helps to carry out his principles.

Women were educated to follow the “three obediences and four virtues.” They were expected to obey their father when they were young and unmarried, their husbands when they were married, and their sons in widowhood. The first virtue is to not develop any other intellectual abilities nor achieve any academic goals. Women in traditional Chinese society were not allowed to receive formal education in school. There was even a famous saying, 女子無才便是德 nǚzi wúcái biàn shì dé ‘It is a virtue for a woman to be without talent or intelligence.’ This virtue is called 婦德 fùdé. The second virtue describes women’s work and roles in the home. They were encouraged to obtain skills of cooking and needle work, principles of courtesy, and knowledge of the gods’ or ancestors’ sacrificial offerings. The most important things were to give birth to a son to carry the family name, and to serve her parents-in-law. It is called 婦功 fùgōng. The third virtue is to not be good at speaking. Women were not supposed to be skilled in rhetoric. They should only engage in ordinary conversation such as politely entertaining guests and speaking to household servants. It is called 婦言 fùyán. The fourth virtue is to focus on improving the inner character, not the outward appearance. Actions such as wearing too much makeup or expensive clothes suggested that a woman intended to attract men other than her husband. To refrain from these behaviors is called 婦容 füróng. These are the typical expectations of virtue for women in traditional Chinese society. Anciently,
Chinese women were restricted in the home and family and they were not allowed to go out to work or receive education. They did not have the social status nor did they have the financial capability to compete with men.

Today, women have many opportunities to compete with men in different areas, such as in the workforce and in academia. Even though the social gap has narrowed between men and women, the deep-rooted tradition of men playing the more important role in the family and society is still widespread. Men are still expected to provide for the family while women are still expected to be gentle, graceful, virtuous, thoughtful, and good helpers to the family. According to Farris (1988), in the traditional point of view, doctors are all males. Even though there are some female doctors, there is no special term to call these doctors other than 女醫師 nǚyīshī, ‘female doctor.’ Also, the traditional teacher is called 先生 xiānshēng, ‘sir,’ because in the past only men were allowed to receive education, and so the title for teacher was masculine. Since then, the title has been changed to 老師 láoshī, but there is still no special word for teachers who are female other than 女老師 nǚlǎoshī, ‘female teacher.’ In these situations, a gender article is simply placed in front of the title to signify female. In America, the presence of many more female workers required the change of many traditional masculine titles, so, for example, fireman became firefighter and policeman became police officer. In Chinese, the titles for firefighter and policeman have not changed; rather they have just added the gender article to classify the gender differences.

In addition to vocabulary, regional accents many regions reflect the same deep-rooted gender roles of traditional Chinese society. A study by Hu (1991) reports on a special
feminine accent in the Beijing vernacular that was first investigated in the 1920s. The basis of this study is that girls in middle schools throughout Beijing tend to pronounce palatals as dentals, commonly known as ‘feminine pronunciation.’ The study finds that this behavior is true of young girls only until marriage or entering society. Cao’s study (1987) supports this research, as reported by Hu. Cao claims that the use of palatals and dentals in Chinese sound more feminine, while alveolars tend to sound more characteristicly male.

Sājiāo Phenomenon

The gap in social status has not only been reflected in the occupational titles but also in a language phenomenon known as sājiāo. Farris (1995) indicates that the sājiāo style demonstrates women’s indirect and informal power in Chinese society. Farris describes sājiāo as “the adorable petulance of a spoiled child or young woman who seeks material or immaterial benefit from an unwilling listener” (p. 16). Huang (1986) mentions that women’s speech, characterized by sājiāo, reflects women’s status and position in society and that it is influenced by social attitudes and cultural enlivenment.

Zhang (1995) also researched the sājiāo communication pattern. She adoptes the definition in the Modern Chinese Dictionary, namely, “to deliberately act like a spoiled child in front of someone because of the awareness of the other person’s affection.” Through Zhang’s observation of both mainland China and Taiwan, she interpretes sājiāo as the communication style that young females use to convey romantic feelings to their boyfriends or husbands. Children also use this style when asking permission to do something forbidden or asking something that has already been refused by their parents. If adult males produce this kind of speech regularly, they are likely to be labeled as
娘娘腔 niángniángqiāng, ‘having a womanly accent.’ It is unacceptable for men to use this communication style because it is strongly identified with feminine speech and therefore makes men who use it seem less masculine. According to Shen’s (1995) observation of a conversation between a roommate and a male friend, a man can even is sometimes disdained when he uses this kind of speech. Males who use the sājiāo style seem to others to be more like untrustworthy boys than stable men.

Since this “womanly accent” is reportedly produced by females and is not typical of male speech, it is interesting and sometimes even humorous to hear a nonnative husband who has learned Chinese from his Chinese wife produce this kind of speech. At BYU, we have seen that learners of Chinese as a second language sometimes inadvertently pick up this kind of speech style from a female teacher.

With respect to the specific linguistic items, sājiāo can be reflected in the phonology, morphology, and final particles of Chinese. Farris (1995) argues that the most prominent gender difference is at the phonological level, and translated the following excerpt from Shih’s (1984) observations of dormitory students in Taiwan:

The standard men’s voice…is inclined toward the low and heavy, thick and strong, while the standard woman’s voice is inclined toward the young and immature, warm and respectful, sometimes having bashful overtones or even a petulant air (撒嬌 sājiāo). Moreover, the more a woman’s voice emphasizes natural and artificial feminine qualities, giving an impression of tenderness and warmth, the more it lacks authority. Whereas, a man’s voice, which is low and deep, steady and calm, gives the impression of authority. (p. 224)
Sājiao can also be identified by vocabulary and word choice. A word commonly associated with sājiao is人家 rénjiā, ‘others.’ According to Chiu's (2000) research in ancient times women used the word 妾 qie, 奴家 nújīa or 賤妾 jiànqìe to express ‘I,’ and men used 僕 pú, 老生 lăoshēng, or 我 wō to express ‘I.’ Chiu’s research also mentions that contemporary women commonly used the word 人家 rénjiā as a first person pronoun. Contemporary Mandarin incorporates the following ten definitions for the word “rénjiā”: (1) someone's dwelling, (2) a family or a generation of a family, (3) someone else or other people, (4) singular he/she, (5) plural he/she (they) [written Chinese distinguishes between gender in homogeneous groups], (6) me, (7) us, (8) expressing status or identity, and (10) as a symbol for chapters. In Contemporary Chinese Grammar Usage, Liu (1996) points out that besides the general uses of rénjiā there are also gender specific uses. Of special note, the text states: rénjiā is used as the first-person, referring to the person speaking. For example, “rénjiā can't take it anymore, yet you're still teasing me. Hurry and tell me” (p. 38). This usage is more common with girls and young women, has a flirty or intimate tone, and is strictly conversational. The author also argues that the reason for this usage involves a personal realization of one's gender.

The first-person pronoun rénjiā is used only by females in certain interactions when they are referring to themselves. In Farris’s (1995) discussion of rénjiā in the context of Taiwan, he considers rénjiā usage to be one of the sājiao communication styles that is only used by young girls who are afraid to use the unmarked first person pronoun 我 wō.

Chao (1995) indicates that the use of rénjiā as a pronoun is the most prominent indicator
of gender. She points out that females use rénjiā to express themselves when they are trying to be more feminine and attract the opposite sex or convince others to agree with them. Furthermore, it is not only used by young girls, but also by female adults. This seems to indicate that rénjiā usage is not limited to young girls, but also extends to women who want to increase their femininity. In contrast, men are marked as having娘娘腔 niángniàngqiāng, ‘womanly accent’ if they refer to themselves using rèn jiā.

Chao (1995) further analyzed three social functions of rénjiā usage. First, women usually use rénjiā in conversations to show the intimacy of the relationship between the speaker and listener, such as in a conversation between close friends or lovers. The second usage is representative of subordination. The two usages show that the relationship between two parties is not equal, as in a conversation between father and daughter. Finally, the third social function is self-identity, meaning the first person pronoun rénjiā is a gender-related pronoun that is exclusively used by females.

Sājiāo is also characterized by the use of many sentence final particles (SFP). Most Chinese grammarians define particles as emotional markers that express the moods or attitudes of the speakers. SFP are identified as occurring in the sentence final position and are used to communicate tone. They are onomatopoeic elements utilized to convey mood in the sentence but is meaningless without the context of the rest of the sentence. Moreover, Lien (1988) suggests that particles show the speakers’ interaction with the listeners in their intent, attitude, and presupposition, etc. Huang, therefore, considers particles to “express the speaker’s moods, attitudes and presuppositions toward what he is saying, as well as toward the linguistic contexts and the immediate” (1986, p.9). These
particles are often used to modify the mood or, sometimes, even the meaning of a sentence. That is why they are also called modal particles.

Erbaugh (1995) reports the general assumption that females use SFP more often than males because of a need to be polite. Also, Shih (1984) notes that females use a large number of SFPs to express their moods and emotions. Particles are typically found in colloquial speech or in writing intended to reflect conversation. Shih (1984) identifies the sentence-final particles 嘛 ma, 呢 ne, 哇 la, 耶 ye, 呀 ya and interjections like 哎喲 aiyò and 哎呀 aiyà as being more frequently used by females. Huang also reports that 了 le, 哇 la, 呀 ya, 吧 ba, 嘛 ma, 呢 ne, 嘛 ma, 喔 o, 囉 luo 和 耶 ye are particles commonly found in speech and that of these particles 嘛 ma, 呢 ne, 哇 la and 喔 o are used by women more frequently than men. Table 3 gives general functions of selected sentence-final particles. Table 4 summarizes Huang’s results on SFP usage across gender lines.
Table 3

*General Functions of Final Particles (Li and Thompson 1981)*

<table>
<thead>
<tr>
<th>Final Particle</th>
<th>General Funcitons</th>
</tr>
</thead>
<tbody>
<tr>
<td>呢 ne:</td>
<td>Response to expections</td>
</tr>
<tr>
<td>吧 ba:</td>
<td>Solicits agreement</td>
</tr>
<tr>
<td>喔 o:</td>
<td>Friendly warning</td>
</tr>
<tr>
<td>啊 a / 呀 ya:</td>
<td>Reduce forcefulness</td>
</tr>
<tr>
<td>了 le:</td>
<td>Currently relevant state</td>
</tr>
<tr>
<td>嗎 ma:</td>
<td>Question</td>
</tr>
</tbody>
</table>

Table 4

*Frequency of Final Particles*

<table>
<thead>
<tr>
<th>Particle</th>
<th>呢 ne</th>
<th>耶 ye</th>
<th>喔 o</th>
<th>嘍 lo</th>
<th>嘛 ma</th>
<th>了 le</th>
<th>吧 ba</th>
<th>a</th>
<th>呀 ya</th>
<th>啦 la</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>20</td>
<td>11</td>
<td>15</td>
<td>22</td>
<td>14</td>
<td>49</td>
<td>46</td>
<td>51</td>
<td>48</td>
<td>54</td>
</tr>
<tr>
<td>Women</td>
<td>80</td>
<td>89</td>
<td>85</td>
<td>78</td>
<td>86</td>
<td>51</td>
<td>54</td>
<td>49</td>
<td>52</td>
<td>46</td>
</tr>
</tbody>
</table>

Huang (1986) has developed a speech act of the feminine particles analysis based on Searle’s five basic utterances (1969), and Bach and Harnish’s (1979) theory of reactions of the hearer. She classifies the feminine particles in terms of (1) informative, (2) representative, (3) directive and (4) expressive speech functions. Her study identifies the main characteristics of females’ usage of final particles and emphasizes that females use
these particles much more frequently than do males. These different functions are shown in the following section.

The first classification, informative, refers to speech which exchanges information. So the speaker’s purpose is to share with the listener her knowledge of the events or the topic (Huang 1986).

他們家的小明考上台大了呢.

Tā men jiā de xiǎomíng kǎo shàng táidà le ne.
Their son, Xiao Ming, got accepted by the University of Taiwan!

這玩具熊是會動的哦.

Zhè wánjù xióng shì huì dòng de o.
This teddy bear can move!

The second classification, representative, is speech that is believed by the speaker and is used for persuasion, such as giving advice, assuming, disagreeing, and convincing.

a. Giving Advice: Often females will need to give other females advice. In this example the speaker is giving advice to another housewife about her husband.

即然他不喜歡, 你就不要這樣做了嘛.

Jírán tā bù xǐhuān, nǐ jiù bú yào zhè yàng zuò le ma.
Since he doesn’t like it, don’t do it.

b. Assuming: Here, a female student is expressing her belief about another student’s completion of his homework.

我還以為你功課寫完了呢.
Wǒ hái yǐwéi nǐ gōngkè xiě wán le ne.
I thought your homework was finished.

c. Disagreeing: In this example, two basketball fans are arguing about who is going to win the next game.

這場比賽結果很難說，鹿死誰手還不知道呢.
Zhè cháng bǐsài jiéguǒ hěn nán shuō, lù sǐ shéi shǒu hái bù zhīdào ne.
It is hard to say who is going to win this game.

d. Convincing: Here the speaker is persuading the listener not to cry.

哭也解決不了問題，妳就不要再哭了嘛.
Kū yě jiějué bù liăo wèntí, nǐ jiù bù yào zài kū le ma.
Crying doesn’t solve anything, so don’t cry anymore.

The third classification, directive, is speech that intends to direct or influence the listeners attitudes or actions. Examples are requesting, ordering, questioning, suggesting, and warning

Requesting: The speaker desires the listener to act as she wishes. Here, the speaker is asking her boyfriend to come back and wants him to spend more time with her.

下次再來哦，我會準備更多好吃的東西給你吃.
Xià cì zài lái o. Wǒ huì zhǔnbèi gèng duō hǎochī de dōngxī gěi nǐ chī.
Come back again and I’ll make more delicious food for you.

a. Ordering: The speaker is using her authority or influence to command the listener to act as she wishes. In this example, a female teacher is ordering her students to return home immediately.
下課要馬上回家哦, 不可以在路上逗留哦!

Xià kè yào mǎshàng huí jiā o, bù kěyǐ zài lù shàng dòuliú o.

You must go home immediately after class. Don’t hang around on the street.

b. Questioning: The speaker is requesting information from the addressee. The speaker asks the boyfriend when he can come back, but uses the feminine final particle嘛ma instead of the regular question marker 嗎ma.

昨天不能來, 今天又不能來. 你到底什麼時候可以來嘛?

Zuótiān bù néng lái, jīntiān yòu bù néng lái. Nǐ dàodǐ shénme shíhòu kěyǐ lái ma?

You didn’t come last night. You didn’t come today. When are you actually coming?

c. Suggesting: The speaker advises the listener to do something she believes will be beneficial. In this example, a girlfriend is suggesting that her boyfriend wear enough clothes to stay warm before going outside.

加件衣服, 小心感冒了哦.

Jiā jiàn yīfū, xiǎoxīn gǎnmào le o.

Put on some more clothes so you don’t catch cold.

d. Warning: The speaker uses a warning or threat to command the listener to act as she wishes. Here the girlfriend is angry at her boyfriend for not telling her telling her the truth.

你再不說實話, 我就不理你了哦.

Nǐ zài bù shuō shíhuà, wǒ jiù bù lǐ ní le o.
If you don’t tell me the truth, I won’t talk to you.

The forth classification, expressive, is speech that utilizes final particles to express the thoughts and feelings of the female speaker while not violating the rules of social courtesy.

我真應該當面謝謝你呢.

Wǒ zhēn yīng gāi dāngmiàn xièxiè nǐ ne.
I should thank you in person.

對不起嘛. 我真的不是故意的.

Duì bùqǐ ma. wǒ zhēn de bú shì gùyì de.
Sorry. I didn’t do it on purpose.

Huang (1986) mentions that the aforementioned particles work to attain attributes of courtesy, friendliness, accommodation, and superiority or vanity in feminine speech. These attributes are brought about through the following characteristics: hedging, emphasis, emotionalism, intimacy, flaunting, unexpectedness, and sājiāo.

a. Hedging: Particles will influence speech, making it more tender and less harsh. In the following example the particle o makes the remark less harsh and more likely that the listener will heed her words.

當警察是很危險的哦, 你可要想清楚哦.

Dāng jīngchá shì hěn wēixiǎn de o, nǐ kě yào xiǎng qīngchǔ o.
Being a police officer is very dangerous. You need to think it over carefully.
b. Emphasis: Searle (1969) points out that communication is more likely to succeed when the intention of the speaker is recognized by the hearer. In the following example, the particle *ne* is used to emphasize the speaker’s intention.

我自己都不知道該怎麼辦呢.

*Wǒ zìjǐ dōu bù zhī ào gāi zěnmebàn ne.*

I don’t even know what to do.

With the particle *ne*, the speaker’s intention is clear. Don’t expect too much. I don’t even know it myself.

c. Emotionalism: Emotion is better expressed by the speaker when using feminine particles.

他去了大半個月, 一點消息都沒有, 怎麼叫我不擔心嘛!

*Tā qù le dà bàn gè yuè, yī diǎn xiāoxī dōu méiyǒu, zěnme jiào wǒ bù dānxīn ma!*

He’s been gone for more than half a month without any news at all. How can you tell me to not worry?

Utilizing *ma* in this sentence illustrates the extent that the mom is worrying about her son; without *ma*, the emotion is not fully expressed.

d. Intimacy: Speech which expresses intimacy often does not include public information, but expresses the speaker’s feelings.

我昨天買了一件好漂亮的洋裝哦.

*Wǒ zuótiān mǎi le yī jiàn hǎo piāoliàng de yángzhuāng o.*

I bought a really pretty dress yesterday.
真的耶, 好漂亮哦。

Zhēn de yē, hǎo piāoliàng o.

It’s really pretty.

The speaker and the hearer share a close relationship by hearing the conversation. Without particles to express intimacy, the statement feels like an emotionless report of what the speaker did that day.

e. Flaunt: feminine particles can be used to flaunt or show off. The speaker may use this to show her superiority of knowing something, owning something, etc.

我昨天数学考了一百分耶。

Wǒ zuótiān shùxué kǎo le yī bǎi fēn yē.

Yesterday, I got 100 percent on the math test.

In this example, use of this particle gives the statement a feeling of pride and superiority.

Unexpectedness: feminine particles may help the speaker to express herself when confronted with something beyond her expectation.

這個瓜很甜耶。

Zhè ge guā hěn tián yē.

This melon is very sweet.

f. 撒嬌 sājiāo: Sometimes a woman will try to play on, for example, her father’s or boyfriend’s affection by speaking delicately, flatteringly, or even petulantly in order to get something. Many feminine particles might be utilized for this style of speech.
老公，你晚上不要去加班，在家陪我好不好嘛？

Lǎogōng, nǐ wǎnshàng bú yào qù jiābān, zài jiā péi wǒ hǎo bù hǎo ma.

Sweety, don’t work overtime tonight; stay home with me, okay?

Using the sentence-final particle, 嘛ma, is fairly common in the sājiāo style of speech. When Chinese female speakers use 嘛ma at the end of a sentence, it usually softens the tone and makes it sound more agreeable. Chan (1996) indicates that when a sājiāo sentence ends with the particle 嘛ma, the whole sentence is spoken more slowly, the final particle is nasalized and extended noticeably.

Sājiāo can also be identified by the strategies utilized. Many of these have not yet been widely discussed. A common strategy is the use of terms of endearment, or pet names, such as老公 làogōng, ‘honey’ or親愛的 qīnàide, ‘sweetheart.’ The following example highlights this as a girlfriend persuades her boyfriend to buy a watch for her.

請給我買那隻手錶。

Qǐng gěi wǒ mǎi nà zhī shǒu biǎo.

Please buy me that watch.

For example, qǐng, ‘please’, this specific request word, is used in formal situations and seldom seen in sājiāo situations.

買那隻手錶給我，好不好嘛！
Mǎi nà zhī shǒubiǎo gěi wǒ, hǎo bù hǎo ma!
Buy that watch for me, okay?

In a request, a soft command, without qǐng, ‘please,’ is used followed by the feminine phrase hǎobùhǎo, ‘ok?’ to give the listeners the impression that they are still making the decisions. A soft tone of voice is implied when asking for something. In comparison with the example below, this form of request can lower the status of the speaker in comparison with the listener.

可不可以買那隻手錶給我?
Kě bù kě yǐ mǎi nà zhī shǒu biǎo gěi wǒ?
Can you buy me that watch?

Language plays a central role in constructing and socializing gender roles. As such, it is important for female language learners to understand and incorporate aspects of feminine Chinese language strategies in their speech. It is equally important for males to recognize these particularly feminine forms and avoid them in normal conversation. Given its importance, I intend to discover to what extent non-native female language learners incorporate these strategies into their language.
CHAPTER THREE: PROCEDURES AND DESIGN OF THE STUDY

The purpose of this study is to evaluate the acquisition by female CFL students of native-like features of feminine Chinese speech—specifically those embedded in sājiāo—. For this study, female CFL students were asked to take part in role plays for five scenarios—presented as videos—representing situations likely to elicit sājiāo responses from female native speakers. Participant responses were recorded, analyzed, and scored for the presence or absence of sājiāo features. Female native Chinese speakers were recruited to respond to the same video prompts. Their recorded responses comprise the control group data against which CFL responses were compared. Data collection was administered using an on-line audio recording survey instrument. The on-line survey was approved by the Institutional Review Board (IRB) and the study was deemed minimal risk and in line with federal guidelines for human studies.

Only female participants were selected to participate in this study because sājiāo speech is typical for women or younger children. This study is meant to provide a baseline of sājiāo speech, focusing only on women’s usage, and does not include research on the phenomenon of males’ usage of sājiāo speech. To control for regional differences in sājiāo speech, every actor, rater, and native participant is originally from Taiwan.

Method

Participants

An invitation to participate in the study was sent to the control group, made up of native Mandarin Chinese Speakers, and the experimental group, consisting of CFL learners. The participants were selected based on their gender and ability to speak
Mandarin Chinese. A more complete description of these participants can be found below.

Twenty female native Chinese speakers (including both Mandarin and Min speakers all of whom received Mandarin-language education) and thirty-nine female CFL learners participated in the study. Of the first group, all were born and raised in Taiwan and at the time of the study were students at National Formosa University. Female students at NFU were invited by email to participate in the study to provide the standard sample of native usage. However, since no native Chinese speakers responded to the initial e-mail, they were offered an incentive, $100 NT (approximately $3 U.S.), to participate. In the end, twenty native speakers agreed to participate. Except for one participant who had lived in Japan for two years, none of the native Chinese speakers had visited another country.

CFL participants were also recruited through invitations delivered via e-mail to current and former female BYU CFL students. These students invited other CFL students to participate in the study. Ultimately, thirty-nine CFL learners participated in the study. All identify English as their native language. All are assumed to have achieved at least intermediate level Chinese proficiency.

For purposes of comparison it is important to note similarities and differences in ages of native Chinese participants and CFL participants. All of the native speaking participants ranged from eighteen to twenty years of age. Ten CFL learners were also between the ages of eighteen to twenty. The majority of the CFL participants (22) were slightly older, between the ages of twenty-one and twenty-five, and six were older still, between the ages of twenty-six and twenty-nine.
### Table 5

*Participants’ Age Range*

<table>
<thead>
<tr>
<th>Age range</th>
<th>18-20</th>
<th>21-25</th>
<th>26-29</th>
</tr>
</thead>
<tbody>
<tr>
<td>Native Speakers</td>
<td>20</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>CFL Learners</td>
<td>10</td>
<td>22</td>
<td>6</td>
</tr>
</tbody>
</table>

Of the thirty-nine CFL learners, thirty-two were born in the United States. Of the remaining seven participants, two were born in Australia, one in Canada, one in Germany, one in China, and two in Hong Kong. Despite the fact that some of the participants were born in China and Hong Kong, none of the CFL learners grew up speaking Chinese. The situations of the four CFL learners who had some Chinese background or Cantonese learning experience prior to studying to Mandarin Chinese can be described as follows: Two of the participants have one parent from Hong Kong. One has a mother from Taiwan. Still, none of these participants report speaking Chinese in their homes. One study participant served as a volunteer for The Church of Jesus Christ of Latter-day Saints in Hong Kong for 15 months before studying Mandarin.

Because the amount of time spent living in a Mandarin Chinese speaking country might be a key variable in a CLF learner’s exposure to and acquisition of authentic usage generally and for the use of feminine features in the language specifically, participants were grouped according to time spent in Mandarin Chinese speaking countries. Of the thirty-nine CFL participants twelve participants had no experience living in Chinese-speaking areas. Eleven had spent from one to eleven months traveling/living in Chinese-speaking areas, and sixteen had spent twelve or more months in Chinese-speaking areas.
Among these sixteen, nine served as volunteers for The Church of Jesus Christ of Latter-day Saints living in Taiwan for fifteen months. As the chart below shows, CFL learners experience living in China cluster in three groups: twelve or more months in China (16 participants), one to eleven months in China (11), and no time in China (12 participants).

Table 6

*Summary of Months Spending Time in Chinese Mandarin-Speaking Country*

<table>
<thead>
<tr>
<th>Months</th>
<th>Num. of Learners</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
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<tr>
<td>11</td>
<td>2</td>
</tr>
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<td>1</td>
</tr>
<tr>
<td>96</td>
<td>1</td>
</tr>
<tr>
<td>120</td>
<td>1</td>
</tr>
<tr>
<td>156</td>
<td>1</td>
</tr>
</tbody>
</table>

Number of CFL Learners with:

- No experience: 12
- Less than a year: 11
- More than a year: 16

While no specific Chinese language proficiency exams were administered to CFL participants, it is reasonable to assume, for the purposes of this study, that CFL participants’ proficiency levels ranged from intermediate to advanced. This level of proficiency can be deduced from the following three criteria: self-reporting of
standardized proficiency exam scores, time spent in a Chinese-speaking country, and level of Chinese courses taken. CFL participants have either spent sufficient time living abroad to acquire this level of language proficiency or they are enrollment in classes, which assume students have attained intermediate proficiency. Self-reported exam results confirm participants’ intermediate proficiency levels.

Of the participants sixteen with twelve or more months experience living in China nine served as volunteers for the Church of Jesus Christ of Latter-day Saints in Taiwan. The BYU Chinese department’s returned missionary testing as well as my own teaching experience demonstrates this group typically achieves a proficiency level of intermediate low to intermediate high. One to eleven months abroad participants and No time abroad’ participants can all be assumed to have intermediate proficiency based on enrolled in intermediate low (Chin 201) or intermediate high (Chin 202) courses.

The Survey Instrument

The same survey instrument was used for both CFL learners and native Chinese speakers. Written instructions were available in both Chinese and English. Chinese text was available in either traditional characters, familiar to native Chinese participants from Taiwan, or simplified, more familiar to some of the CFL participants. Even though the People’s Republic of China and Taiwan both have the same national language, Mandarin, due to political factors, there are different characters used in written language—traditional and simplified. The survey was accessible on-line from a server located in the Humanities Technology Research and Support Center (HTRSC) at Brigham Young University.

At the outset, the survey asked participants their preference between simplified and
traditional characters. If traditional characters were selected, both traditional characters and the English translations appeared throughout the survey. If simplified characters were selected, both simplified characters and the English translations were shown.

At the beginning of the study, participants are asked to sign a consent form. In order for participants to proceed, they had to agree to the conditions of the study found in the consent form.

The survey itself was separated into two parts. The first part asked participants to provide biographical data and language background information. The second part presented five scenarios shown in the form of video clips. It asked participants to take on the role of a particular character in the clip and record what they would say in situations presented.

**Biographical Information**

Basic personal information about the non-native and native Chinese speakers was requested on the initial pages of the survey. Participants were required complete all fields before they proceeding with the second part of the survey. These required fields included gender, age, and native language. Participants were given, three options for ‘native language,’ ‘Chinese,’ ‘English,’ and ‘other.’ If ‘Chinese’ was selected, the following questions were asked: “Have you ever resided outside of a Chinese-speaking area or had any other extended residence outside of your native country? Where and how long?” If ‘English’ or ‘other’ was selected, the following questions were asked: “Have you ever resided in a Mandarin Chinese speaking area or had any other extended residence outside of your native country? Where and how long? How many semesters have you studied Chinese? Have you taken any Chinese proficiency tests and what level did you achieve?”
All participants were then invited to provide their birthplace, current residence, and current occupation. Following, the participants were asked if they knew any Chinese dialects besides Standard Mandarin Chinese, what was their first foreign language learned, and what their spoken proficiency is in that language.

*Scenario and Recording Section*

After filling out the basic personal information, participants were asked to record a brief self introduction. Following the spoken introduction participants were instructed that they would be viewing five scenarios shown as video clips. Before viewing, each video clip participants read a summary of the scenario to be shown. They were directed to play the part of a specific character in the scenario. The participants were asked to, in Chinese, speak and record their part of the conversation to the situation depicted. Video clips were shown without audio to avoid leading the participants to mimic the speech styles of the figures in the clips.

Each of the clips depicts a situation in which it would be culturally appropriate for a female speaker to employ features of sājiāo. The first scenario depicts a wife who is trying to convince her husband to buy an expensive watch for her birthday. The second scenario shows a female student who approaches her professor after sleeping in for a test. The third scenario portrays a daughter approaching her father requesting permission to go skiing with her friends. The fourth scenario portrays a girlfriend trying to convince her boyfriend to take a week off and go on vacation with her to Hawaii. The fifth scenario shows a daughter asking money from her mother (See Appendix C).

The participant could watch the video clip as many times as she chose before acting out and recording her response to the scenario. While recording, the video clip played
automatically to allow the participant to speak along with the characters in the video. The participants repeated these procedures for each of the five scenarios.

Data Analysis

Both qualitative and quantitative analyses are presented in the study. Basic data analysis of covariance (ANCOVA) is presented to determine whether there is a difference in the scores for the scenario and Chinese feminine speech features according to length of time in a Mandarin Chinese speaking country. The variable ‘chintvfreq,’ or the amount of the time spent watching Chinese television programs, is the covariate, also known as the quantitative variable, and is included to adjust for current exposure to Chinese by each of the participants. For the qualitative variable participants are grouped together according to the length of the time spent in the country, more than one year, less than one year, and no exposure in the country.

Digital recordings of participants’ responses were collected on the HTRSC server and reviewed by three analysts: the principal researcher and two trained native-speaking assistants—one a high school Chinese teacher and the other a student instructor in the BYU Chinese program. Training of the analysts focused on how to identify the sājiāo feature. Table 7 includes the scoring method for identifying sājiāo.
Table 7

Features of sājiāo classification

<table>
<thead>
<tr>
<th>Sājiāo Speech Feature</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Key words:</td>
<td>The use of 人家 人, feminine use of ‘I’ and terms of endearment are considered part of the sājiāo feature. If used, the participant scored one point for each occurrence. Each use of a term of endearment—such as 老爸 lǎobà, ‘dad,’ 親愛的 qīnàide, ‘sweetheart,’ 媽咪 māmī, ‘mommy,’ 老公 làogōng, ‘honey’ or ‘nickname for husband’—also scored a point.</td>
</tr>
<tr>
<td>Request word:</td>
<td>請 qǐng, ‘please’ is a formal request word; it is seldom used in situations where sājiāo is present. When a participant used qǐng one point was taken from their total score.</td>
</tr>
<tr>
<td>Final Particles:</td>
<td>Emotional markers that express the moods or attitudes of the speakers. Responses received a point for final particles identified with sājiāo usag, i.e. 喔 oh, 耶 ye, 啦 la, 啊 ah, etc.</td>
</tr>
<tr>
<td>Sentence Pattern:</td>
<td>When the participant used the soft request phrase 好不好 hǎobùhǎo, ‘ok?’ to follow a command, they were given one point. When the participant used the soft request phrase 拜託 bàituō, ‘please,’ they were given one point.</td>
</tr>
<tr>
<td>Intonation:</td>
<td>When the participant used obvious vocal intonations (pitch is raised and stretched), the participant was given one point.</td>
</tr>
</tbody>
</table>

While listening to the responses, two analysts, working independently, scored the responses according to presence or absence of sājiāo elements. Using the software “media note” they tagged specific sājiāo features. They then tallied scores for each participant’s performance. Tallies of the first and second analysts were compared and discrepancies were noted. The third analyst then reviewed these differences and, after listening to the recordings, made a judgment of whether or not to award a point.
CHAPTER FOUR: ANALYSIS OF DATA

In order to determine if CFL learners’ acquisition of feminine Chinese speech patterns as exemplified in sājiāo, including request words, key words, final particles, phraseology, and intonation, increase in correlation with the length of time spent in Chinese speaking areas, this study analyzed the covariance of each of five identified feminine patterns with three different categories of length of stay. In addition, the study makes qualitative comparisons of native speaker responses to those of CFL learners in each of the three groups differentiated by length of stay in Chinese speaking areas.

Quantitative Analysis

The current study assumed no correlation between time spent abroad and the females’ acquisition of feminine Chinese speech patterns, including final particles, phraseology, and intonation (null hypothesis). In order to determine a difference in the scores, the P-value was examined. The level of statistical significance for the analyses in this study was set at .05.

Request Word

In an analysis of the covariance run on the effect of time spent in Mandarin speaking area on the frequency of request words found in Chinese female speech. The difference among the groups does reach the .05 level of significance, indicating that the time spent in the Mandarin speaking area is a significant factor in whether or not one uses request words. Table 14 shows the results of the analysis of covariance.

Table 8 shows the results of the comparisons among the three factor levels of non-native groups (more than a year, less than a year and no experience), with respect to request word analysis. The value in each cell shows the P-value of each comparison. Using the level of significance of .05 it can be seen that there is significant difference between the groups of more
than a year and no experience in a Mandarin speaking area.

Table 8

Dependent Variable: Request word

<table>
<thead>
<tr>
<th>Groups</th>
<th>More than a year</th>
<th>Less than a year</th>
<th>No experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n = 16</td>
<td>n=11</td>
<td>n=12</td>
</tr>
<tr>
<td>More than a year</td>
<td></td>
<td>0.9709</td>
<td>0.0250</td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.9709</td>
<td></td>
<td>0.0690</td>
</tr>
<tr>
<td>No experience</td>
<td>0.0250</td>
<td>0.0690</td>
<td></td>
</tr>
</tbody>
</table>

Key words

To determine if time spent in Mandarin speaking areas effects the usage of key words found in Chinese sājiăo speech, an analysis of covariance was run, which yielded an F-ratio of 7.84 was and the significant P-value of 0.0015. The data analysis is shown in Table 14.

Table 9 shows that there is a statistically significant difference between CLF learners with more than one year of experience living in a Chinese speaking area and those with less experience with respect to use of key words. In addition, note that the results for groups two and three are very closely related, as indicated by their P-values approximately equal to one. Neither of the less experienced groups produced any of key words associated with sājiăo. Small statistical differences can be attributed to the inclusion of variables such as time spent watching Chinese language programming on television. A larger sample size may have produced a greater range of results within a given group.
Table 9

*Dependent Variable: Key word*

<table>
<thead>
<tr>
<th>Groups</th>
<th>More than a year</th>
<th>Less than a year</th>
<th>No experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n = 16</td>
<td>n = 11</td>
<td>n = 12</td>
</tr>
<tr>
<td>More than a year</td>
<td></td>
<td>0.0059</td>
<td>0.0052</td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.0059</td>
<td></td>
<td>0.9991</td>
</tr>
<tr>
<td>No experience</td>
<td>0.0052</td>
<td>0.9991</td>
<td></td>
</tr>
</tbody>
</table>

**Final Particle**

The data analysis shown in Table 8 shows no significant difference in the use of final particles identified with *sājiāo* among the three groups.

Table 10 confirms the conclusion of the analysis above in that there is no statistical difference among the groups and, again, groups two and three are almost statistically identical. This may be due to a small sample size.
Table 10

*Dependent Variable: Final Particle*

<table>
<thead>
<tr>
<th>Groups</th>
<th>More than a year</th>
<th>Less than a year</th>
<th>No experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n = 16</td>
<td>n = 11</td>
<td>n = 12</td>
</tr>
<tr>
<td>More than a year</td>
<td>0.3349</td>
<td>0.3239</td>
<td>0.3239</td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.3349</td>
<td></td>
<td>0.9999</td>
</tr>
<tr>
<td>No experience</td>
<td>0.3239</td>
<td>0.9999</td>
<td></td>
</tr>
</tbody>
</table>

*Sentence Pattern*

Mandarin speaking area on the frequency of sentence pattern usage found in Chinese female speech it was found that time in Chinese speaking areas had a significant effect on Chinese feminine sentence pattern usage, measuring .0205. Table 14 shows the results of the analysis of this covariance.

Using the level of significance of .05 it is evident that there is a significant difference between the groups of more than a year and those with less than a year of experience in a Mandarin speaking area. However, it is unusual to see that there is no significant difference between the more than a year group and the no experience group when there is a substantial difference in groups one and two. This may be due to the small sample size that exists in the study.
Table 11

*Dependent Variable: Sentence Pattern*

<table>
<thead>
<tr>
<th>Groups</th>
<th>More than a year</th>
<th>Less than a year</th>
<th>No experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>n = 16</td>
<td>0.0261</td>
<td>0.0907</td>
<td></td>
</tr>
<tr>
<td>n == 11</td>
<td></td>
<td></td>
<td>0.8317</td>
</tr>
<tr>
<td>More than a year</td>
<td>0.0261</td>
<td></td>
<td>0.0907</td>
</tr>
<tr>
<td>Less than a year</td>
<td></td>
<td>0.8317</td>
<td></td>
</tr>
<tr>
<td>No experience</td>
<td>0.0907</td>
<td>0.8317</td>
<td></td>
</tr>
</tbody>
</table>

*Intonation*

To determine if time spent in Mandarin speaking areas has an effect on the usage of intonation found in Chinese sājiāo speech, an analysis of covariance was performed. The output showed an F-ratio of 4.66 and a significant P-value of 0.0161. Thus, it can be concluded that the time spent in Mandarin speaking areas is a significant factor in use of intonation. The data analysis is shown in Table 14.

Table 12 shows that there is a difference between groups more than a year and less than a year, as well as a between groups more than a year and no experience with regards to the usage of intonation. As in Table 12, note that the results for less than a year group and no experience group are very closely related, as indicated by their P-values approximately equal to one. Again, this may be due to the small sample size.
Table 12

*Dependent Variable: Intonation*

<table>
<thead>
<tr>
<th>Groups</th>
<th>More than a year</th>
<th>Less than a year</th>
<th>No experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n = 16</td>
<td>n = 11</td>
<td>n = 12</td>
</tr>
<tr>
<td>More than a year</td>
<td>0.0381</td>
<td>0.0371</td>
<td>0.0371</td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.0381</td>
<td></td>
<td>0.9984</td>
</tr>
<tr>
<td>No experience</td>
<td>0.0371</td>
<td>0.9984</td>
<td></td>
</tr>
</tbody>
</table>

*Total Analysis*

To analyze the possible effects of time spent in Mandarin speaking area on the combination of all five features contained in Chinese *sājiāo* speech, an analysis of covariance was performed. The data analysis is shown in Table 14. Significant differences were found among the three groups and with respect to frequency of use of the five features used in Chinese female speech style.

Table 13 shows the differences among the groups when use of all five features of Chinese *sājiāo* speech are analyzed collectively. There is a significant difference between groups one and three, which means, overall, CFL learners with more than a year experience in Chinese speaking areas use *sājiāo* features at a significantly higher rate compared to those with no in-country experience.
Table 13

**Dependent Variable: All Features**

<table>
<thead>
<tr>
<th>Groups</th>
<th>More than a year</th>
<th>Less than a year</th>
<th>No experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n = 16</td>
<td>n = 11</td>
<td>n = 12</td>
</tr>
<tr>
<td>More than a year</td>
<td>0.1229</td>
<td>0.0392</td>
<td></td>
</tr>
<tr>
<td>Less than a year</td>
<td>0.1229</td>
<td></td>
<td>0.8986</td>
</tr>
<tr>
<td>No experience</td>
<td>0.0392</td>
<td></td>
<td>0.8986</td>
</tr>
</tbody>
</table>

Table 14

**Analysis of Covariance of Non-native Groups and Frequency of Request Word**

<table>
<thead>
<tr>
<th>Source</th>
<th>Sum of Squares, df</th>
<th>Mean of Type III SS</th>
<th>F-ratio</th>
<th>Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Request Word</td>
<td>19.4908 2</td>
<td>9.7454</td>
<td>4.29</td>
<td>0.0215</td>
</tr>
<tr>
<td>Key Word</td>
<td>6.7278 2</td>
<td>3.3639</td>
<td>7.84</td>
<td>0.0015</td>
</tr>
<tr>
<td>Final Particle</td>
<td>90.7861 2</td>
<td>45.3930</td>
<td>1.47</td>
<td>0.2438</td>
</tr>
<tr>
<td>Sent. Pattern</td>
<td>5.0284 2</td>
<td>2.5142</td>
<td>4.35</td>
<td>0.0205</td>
</tr>
<tr>
<td>Intonation</td>
<td>0.6808 2</td>
<td>0.3404</td>
<td>4.66</td>
<td>0.0161</td>
</tr>
<tr>
<td>All Features</td>
<td>328.1266 2</td>
<td>164.0633</td>
<td>3.80</td>
<td>0.0321</td>
</tr>
</tbody>
</table>

More than a year = 16  Less than a year = 11  No experience = 12

Qualitative Analysis

Beyond the quantitative data presented above, one can also observe some interesting qualitative patterns with respect to the five sājiāo features by native respondents and those of CFL learners of differing levels of experience living in Chinese speaking areas. Below are some
samples of participant comments that illustrate some of the issues related to sajiāo speech, according to the same categories as in the discussion of the quantitative data.

Request word

Native Speakers

Example 1.

老公啊！我跟你講上次，雜誌上有一個很漂亮的手錶，我想要買，可不可以請你買給我啊！就當作我們結婚週年紀念日的那個禮物啊! 拜託！(P 150: R. 780)

Lǎogōng a! wǒ gēn nǐ jiǎng shàngcì. zázhì shàng yǒu yī gè hěn piāoliàng de shǒubiǎo, wǒ xiǎng yào mǎi. kě bù kěyǐ qǐng nǐ mǎi gěi wǒ a? jiù dāng zuò wǒmen jiéhūn zhōunián jiniànri de nàgè lǐwù a! bàituō!

Honey, remember how I told you about the beautiful watch in the magazine, I’d really like one. Can you buy one for me? It could be for our anniversary gift! Come on!

Upon examination of native responses it became clear that native speakers do use the somewhat formal qǐng, ‘please’ even in intimate situations where sajiao is culturally appropriate. However, the use of this request word is almost always softened, as it is in the case above example, by the use of a final particle, here 啊 a. This final particle changes the tone of the sentence giving it a less formal feeling.

Example 2.

我真的不是故意的。可不可以拜託你?

請你再給我一次機會讓我補考？拜託啦！老師！拜託！(P 150: R. 781)
Wǒ zhēn de búshì gùyì de. kě bùkěyǐ bāituō nǐ? qǐng nǐ zài gěi wǒ yīcì jīhuì rǎng wǒ bǔkǎo? bāituō la! láoshǐ! bāituō!

It really was not intentional. Please! Please give me a chance to take the test. Come on, teacher! Please!

The speaker in example 2 is asking for the chance to take a test she missed. In this example it is culturally incumbent on the speaker (a student) to show respect for her teacher. Therefore the use of qǐng, ‘please’ would be appropriate. At the same time the communicative task of asking a favor calls for the use of sājiāo. To meet both cultural situations the speaker balances the use of qǐng, ‘please’ with the liberal use of bāituō( three times) and the final particle啦la. Overall, the example above is formal in nature but includes the sājiāo feeling.

Example 3. 對不起! 老師。拜託啦! 請妳讓我補考好嗎？(P 154: R. 801)

Duìbùqǐ! láoshǐ. bāituō la! qǐng nǐ ràng wǒ bǔkǎo hǎo ma?

I’m sorry teacher. Come on! Please let me take the test.

The third example is much like the previous one. Even though the participant used a formal way of apologizing duìbùqǐ! and requesting to have a second chance qǐng, ‘please,’ but she used bāituō, ‘please’ to soften the teacher’s heart. This way of begging was very prominent.

No experience in the country

Example 4. 爸爸，他們都有很多的經驗。請你讓我跟我的朋友去。(P 140: R. 687)

Bàbà, tāmen dōu yǒu hěnduō de jīngyàn. qǐng nǐ ràng wǒ gēn wǒ de péngyǒu qù.

Dad, they all have a lot of experience. Please let me go with my friends.
Example 4 is a typical response for respondents who have had no experience in the country. Most of the responses from this group are from the suggestions given to them in English. For example, "All of my friends are very experienced they will take care of me." While the ideas expressed were not entirely original, in each case, CFL learners formulated their own Chinese sentences. In the event, the participant in the above example included the request word qǐng, 'please'. Many of the participants in this group followed the same pattern.

Example 5. 我可以去嗎？請，請，請！(P 213: R. 1095)

Wǒ kěyǐ qù ma? qǐng! qǐng! qǐng!

Can I go? Please, please, please!

The participant in Example 5 used "Please, please, please!"—a formulation seemingly translated directly from English into Chinese. She apparently knew that a request was necessary but used an English/American way of responding. Though the context of situation depicted was Chinese, the respondent was acting the part of an American daughter trying to persuade an American father. Apparently she was (1) influenced by her native language, (2) unaware of the culturally more appropriate use of bàituō, 'please'—the less formal way to request, and (3) lacking the cultural background or cultural knowledge to respond as a native speaker would in this type of request situation.

Example 6. 媽，我很愛你。請給我一點錢嘛！(P 221: R. 1155)

Mā, wǒ hěn ài nǐ. qǐng gěi wǒ yī diǎn qián ma!

Mom, I really love you! Can you please give me just a little money?

While the participant in Example 6 used the formal request word qǐng, 'please’she, like native respondents, added in the final particle ma. This allowed softening to the formality of the
request thus producing a very authentic use of sājiāo. This construction may have been influenced by the participant’s mother, who is a native Taiwanese, even though the participant did not grow up speaking Mandarin Chinese.

One aspect of this participant’s response typified the group of those with no in-country experience—the use of the phrase "I love you" as one of the strategies to negotiate. Although Chinese know their families love them, they are more reserved in how they show their love, especially vocally. They will not use "I love you" as a way of bargaining.

*Less than a year*

*Example 7.*

這個週末是情人節，你是不是我的丈夫?

我非常喜歡那個手錶，請給我。(P145: R. 729)

Zhè gè zhōumò shì qíngrénjié, nǐ shì bú shì wǒ de zhàngfū? wǒ fēicháng xǐhuān nà gè shǒubiāo, qǐng gěi wǒ.

Valentine's Day is this weekend, are you not my husband? I like that watch, please buy it for me!

The participant in Example 7 uses the formal qǐng, ‘please’ without softening final particles. The respondant’s strategy for persuasion seems to rely on prompting a feeling of guilt. This is done by the use of the rhetorical question "are you not my husband?" The meaning behind this is, “if you are my husband, then you should by this watch for me.” In sājiāo speech women rely more on communication of their femininity than either argumentation or guilt.
Example 8. 我很想那個watch，我很愛你。你應該給我那個watch，請給我。(P 222: R.1158)

Wǒ hěn xiǎng nà gè watch, wǒ hěn ài nǐ. Nǐ yīnggāi gěi wǒ nà gè watch, qǐng gěi wǒ.

I can’t stop thinking about that watch. Since I love you so much, you should buy that watch for me, please buy it for me!

Again, the participant in Example 8 uses the straightforward and rather formal construction, qǐng gěi wǒ, ‘please buy it for me.’ As in the previous example, argument, not intimancy of sājiāo, is the strategy. The participant said, "Since I love you so much, you should buy that watch for me," which by implication is saying "if you love me then you should buy that watch for me."

Example 9. 我覺得很漂亮。另外我的朋友都有，為什麼我沒有？請給我這個。(P 212: R. 1083)

Wǒ juéde hěn piāoliàng. Lìngwài wǒ de péngyǒu dōu yǒu, wèishénme wǒ méiyǒu? qǐng gěi wǒ zhègè.

It is so pretty. Plus, all of my friends have one, why shouldn’t I have one? Please buy that for me.

Continuing the pattern noted above, the respondent in Example 9 uses the strong and formal qǐng, ‘please’ and relies on the use of argument and logic not feelings and relationships embodied in sājiāo features.
More than a year

Example 10.

I saw a very beautiful watch. I really want to buy it. Would you buy it for me?

Typical of several respondents in this group, the participant in Example 10 used the term of endearment wǒ qīnàide, ‘my sweetheart,’ consistent with sājiāo. However, she still used the formal request word qǐng, ‘please’ to ask for the watch. To the native speaker, this use of qing causes the feeling between the man and woman to be more distant.

Example 11.

I overslept. I know that is my fault, but I need a good score. Will you please help me?

The student in Example 11 has a respectful attitude towards the teacher. First, she admits her own mistake. Then she uses her previous success in the class to argue for a second chance. She respectfully asks for help using the formal qǐng, ‘please’ but doesn’t employ elements of sājiāo.
Example 12

Wǒ yào gēn yī xiē péngyǒu qù wán, kěshì wǒ xūyào yī diǎn de qián. Qǐng gěi wǒ yīxiē qián ma? Wǒ huì bāng nǐ xǐwǎn, xǐ yīfū, wǒ qù gōngzuò zhī hòu zuò gěi nǐ qián. Qǐng nǐ bāng wǒ.

I want to go out with some of my friends, but I need a little money. Please give me some money? I will help you wash the dishes and do the laundry. After work I will pay you back. Will you help me please?

The participant in Example 12 uses the formal qǐng, ‘please’ repeatedly. Again we see the American respondant relying on argumentation and not relationship or feeling in trying to persuade. She offers to perform chores, such as washing dishes and doing the laundry in exchange for money. To a native speaker, this appears to put the parent child relationship on an economic footing. This can happen in Chinese culture but is more common in American culture where the exchange of money for labor (chores) is common.
Key words

Native Speakers

Example 13. Baby 最近很忙喔！我們一起去渡個假吧！(P 153: R. 797)

Zuijin hěn máng o! Wǒ men yīqǐ qù dù gè jiāba!

You’ve been so busy baby! Let’s go on a trip!

In Example 13, “baby” is used to shorten the distance between the man and woman. Next, she thoughtfully greets him which implies that she cares about him. Now she has the advantage to make a request.

Example 14.

Māmī, nǐ zài gàn ma? Nǐ zài xǐwǎn o! Hǎo xīnkǔ o! Māmī, wǒ gēn nǐ shuō o! Wǒ xiǎng gēn nǐ jiè yī diǎn qián.

Mommy, what are you doing? Are you washing the dishes? You are so diligent. Mommy, I was hoping to borrow some money.

The native speaking participant in Example 14 repeatedly uses the endearing title “Mommy.” She sees her mother washing the dishes and purposefully asked what her mother was doing. She thoughtfully compliments her mother for her hard work. Only after having reinforced the mother/daughter relationship does the daughter request money. By doing this, she is using a form of sājiāo.
例15.

我今天在看雜誌的時候，看到一款Gucci的手錶。好漂亮喔！(P 187: R. 975)

Lǎogōng, nǐ huí lái luó! Wǒ jīntiān kàn zázhì de shíhòu, kàn dào yī kuǎn Gucci de shǒubiāo. Hǎo piāoliàng o!

Honey, you are back! So, I was looking at this magazine today and saw a Gucci watch. It's so pretty!

The participant in Example 15 opens her response with the endearing lǎogōng, nǐ huí lái luó, ‘Honey, you are back!’ This kind of greeting allows the husband to feel welcome in his home, feel the comfort of his home, and feel valued by his wife. The title is a means of reinforcing the relationship.

No experience in the country & Less than a year

In these two groups, not a single participant used a key word.

More than a year

例16.

我親愛的爸爸。我己經做好了我的功課，己經練好了鋼琴，己經拉好了大提琴。(P 114: R. 481)

Wǒ qīnàide bàbà. Wǒ jǐjīng zuò hǎo le wǒde gōngkè, jǐjīng liàn hǎo le gāngqín, jǐjīng lā hǎo le dàtíqín.

My father dear, I have finished my homework, practicing the piano, and practicing the cello.

The participant in Example 16 also opens with an expression of affection qīn ài de bàbà, ‘my father dear.’ She follows by making the case that she’s finished homework, practiced piano, and
practiced the cello. The implication seems to be that she has earned a favor from her father.

Example 17. 老公！回來了喔！工作怎麼樣？順利嗎？(P 197: R. 1004)

Lǎogōng! Huílái le o! Gōngzuò zěnmeyàng? Shùnli ma?

Honey! You're back! How was work? Did everything go alright?

The participant in Example 17 is unlike the two previous groups who used formal greetings to welcome their husbands home. Instead, she used the key word lǎogōng, ‘honey’ which is soft and gentle giving this response a more native-like feeling. Rather than make an argument, she pays attention to his needs—a feature consistent with sājiāo.

Example 18.

老公！我剛剛看到一個很漂亮的手錶。你真的是一個很棒的老公。你常常給我禮物，我真的很想要。(P 181: R. 947)


Honey! I just saw a very beautiful watch. You really are a great husband. You always give me gifts and I really want this watch.

First, the respondent in Example 18 used lǎogōng, ‘honey’ to decrease the distance between speaker and listener. On one hand, this is used to show the important desire for the watch by getting her husband’s attention. On the other hand, using lǎogōng, ‘honey’ shows her desire to ‘make her husband happy by expressing her love for her husband him. Then she praises him.

While overt praise is rare in Chinese cultural contexts, it’s use not inconsistent with sājiāo. After thus affirming their relationship, the respondent makes the request.
Final particles

Native Speakers

Native speakers use a rich variety of final particles to express different emotions. Huang (1986) reports that 呢 ne, 耶 ye, 嘛 ma and 喔 o are used by women more frequently than men. The research done in this study also finds that the particles 啦 la and 啊 a were similarly used frequently by women.

Example 19.

爸！幾個朋友裡，有兩個人是教練欸！而且很多人，大概十個左右啊！很安全的啦！你放心啦！好不好？你就讓我去嘛！拜託！(P 186: R. 970)

爸！Of all my friends, two of them are [ski] coaches. Also, many others, about ten. It’s really safe! You don’t have to worry. Okay? Let me go! Please!

This native respondent from Example 19 uses five sentence final particles in just eight sentences. The final particle 敖 ei is added at the end of the first sentence to emphasize that she will be with experienced coaches. Also, the final particle 啦 la is added to specify that it will be safe.

Collectively these particles imbue the passage with the sense of a child calling out his father’s affection.
我都沒有去過那裏耶！一起去嘛！我們可以一起在大海中游泳啊！然後在白白的沙灘奔跑啊！還可以吃當地的美食啊！拜託啦！一起去嘛！可以增進我們的感情喔！

(P 185: R. 964)

Wǒ dōu méiyǒu qù guò nàguǒ yě! yī qǐ qù ma! wǒmen kěyǐ yīqǐ zài dàhǎi zhōng yóuyōng a! rán hòu zài báibái de shātān bēnpǎo a! hái kěyǐ chī dāngdi de měishi a! bàituō la! yīqǐ qù ma! kěyǐ zēngjìn wǒmen de gǎnqíng o!

I've never been there before. Let's go together. We can swim together in the ocean. After that we can run on the white beach. And we can eat all the delicious local food. Please! Let's go together! We can nurture our affection.
In Example 20 again there are multiple uses of final particles—eight particles in eight
sentences—including 啊a, 啦la, 嘛ma, and 喔o to add a feeling of excitement. By adding these
final particles, the activities of the vacation become more attractive to her counterpart.

Example 21.

老公, 你回來囉！我今天在看雜誌的時候，看到一款Gucci的手錶，好漂亮喔！而
且最近還在打折喔！打折後只剩下三萬九仟九喔！現在是不是很便宜啊！

這麼難得，好啦！老公！買給我啦！好啦！( P 187: R. 975)

Lǎogōng, nǐ huílái luó! wǒ jīntiān zài kàn zázhì de shíhòu, kàn dào yīkuǎn Gucci de
shǒubiāo, hǎo piāoliàng o! érqǐ zui jin hái zài dǎzhé o! dǎzhé hòu zhē shěng xià sān wàn
jiǔ qiān jiǔ o! xiànzài shì bù shì hěn piányí a! zhèméi nánde, hǎo la! lǎogōng mài gěi wǒ la!
hǎo la!

Honey, you've returned! Today when I was reading a magazine, I saw a Gucci watch. It
was so beautiful. Also, it's still on sale. With the reduced price it's only 39,900
[Taiwanese] dollars. Isn't it cheap right now? Such a deal is hard to find. Okay? Honey!
Buy it for me! Okay?

The participant in Example 21 used the final particles for eight of nine sentences
including 喔o 啊a , and 啦la to elicit her husband’s agreement that should buy her the watch. She
uses the final particle 啦la to convince and to persuade like in this example: hǎo la! lǎo gōng mài
gěi wǒ la! hǎo la, ‘Honey! Buy it for me! Okay?’
No experience in the country

Only two participants used particles which are commonly used to show *sājiāo*. The first participant is discussed below; the other has already been discussed in the request word section above. (P 221: R. 1155)

*Example 22.* 請讓我跟他們去啊！爸爸！請讓我去啊！(P 172: R. 861)

qing ràng wǒ gēn tāmen qù a! bàbà! qǐng ràng wǒ qù a!

Please let me go with them! Daddy! Please let me go!

Even though the participant in Example 22 used the improper particle, she still used the proper intonation for the situation – she strengthened her argument by using a final particle and proper intonation.

*Less than a year*

*Example* 23.

你知道下個禮拜是我的生日啊！你知道我最想要的東西是什麼啊？我最想要的東西是那個Gucci手錶啊！你對我非常好的。謝謝! (P 211: R. 1073)

nǐ zhīdào xià gè lǐbài shì wǒde shēngrì a! nǐ zhīdào wǒ zuì xiǎng yào de dōngxī shì shénme a? wǒ zuì xiǎng yào de dōngxī shì nà gè Gucci shǒubiāo a! nǐ duì wǒ fēicháng hǎo de. xiè xiè!

You know that next week is my birthday! Do you know what thing I want the most? The thing I want the most is the Gucci watch. You’re so good to me! Thank you!

Again, this CFL participant in Example 23 seems to understand the situation calls for a sentence final particle and indeed she used the final particle *啊* to express her desire for a watch. Native
usage would suggest the appropriate particle is 嘛ma or 耶ye. The final particle 呀a gives a feeling of excitement and expectation.

*Example 24.* 如果你真的愛我，你可以跟我去好不好啊？(P 211: R. 1079)

Rúguǒ nǐ zhēn de ài wǒ, nǐ kěyǐ gēn wǒ qù hǎo bù hǎo a?

If you really love me, then you can go with me. Okay?

Even though the participant in Example 24 used that phrase “if you really love me…” to make an argument at the beginning of the sentence, she ended with a soft request phrase hǎo bù hǎo combined with a final particle 呀a, which changed the feeling of the whole sentence.

*More than a year*

This group only had several participants who used a sājiāo final particles. But one particular participant used more than half of the total of all three groups tested. Her use of final particles is not as authentic, accurate, or with as much variety as that of a native speaker. But after the researcher compared the recording of the self introduction to the recordings of the five scenarios, the researcher noticed that the final particles, though present in the five scenarios, were not used in the self introduction. It appears she clearly associates final particles with the situations appropriate to sājiāo.
Example 25. 你很棒！我很想你啊！我愛你啊！你很帥！今天真的很帥！坐！我去拿，

你想喝點水吧！你等一下啊！(P 119: R. 511)

Nǐ hěn bàng! wǒ hěn xiǎng nǐ a! wǒ ài nǐ a! nǐ hěn shuài, jīntiān zhēn de hěn shuài, zuò ba! wǒ qù ná, nǐ xiǎng hē diǎn shuǐ ba! nǐ děng yī xià a!

You’re so awesome! I miss you! I love you! You’re so handsome. You’re so handsome today. Have a seat! I’ll go get you a cup of water. Wait just a minute.

In Example 25 the respondent uses three sa jiao final particles in nine sentences. The use of these final particles express her femininity. She enhances this sense by expressing her love to her husband by saying “I miss you!” and “I love you!” (a rather American formulation of relationship reinforcement). Then she used compliments to soften her husband’s heart.
老公，你可不可以？我要問你一個問題啊！我真的對你好啊！我給你做飯啊！我給你按摩啊！我也給你水啊！手錶對我來說很重要啊！我以前的手錶不好啊！不行啊！如果你愛我，你就給我買，好不好啊！我好愛你。你愛我嗎？(P 127: R. 567)

Lǎogōng, nǐ kě bù kě yǐ? wǒ yào wèn nǐ yī gè wèntí a! wǒ zhēndé dui nǐ hǎo a! wǒ gěi nǐ zuòfàn a! wǒ gěi nǐ ànmó a! wǒ yě gěi nǐ shuǐ a! shǒubiāo duì wǒ lái shuō hěn zhòng yào a! wǒ yǐqián de shǒu biǎo bù hǎo a! bù xíng a! rúguǒ nǐ ài wǒ, nǐ jiù gěi wǒ mài, hǎo bù hǎo a! wǒ hǎo ài nǐ! nǐ ài wǒ ma?

Honey, can you? I want to ask you a question. I really have been good to you. I cook for you! I give you massages! I also give you water. A watch is very important to me. The watch I had before wasn’t very good! It just wasn’t working. If you really love me, then buy me a new one. Okay? I love you so much! Do you love me?

In Example 26, the participant uses nine sentence final particles (many of them inappropriate) in twelve sentences. Her strategy seems a mix of culturally appropriate and western expressions. Her intonation is gentler than the participants from the two less experienced groups. She expresses herself in a humble manner to describe what she has done for her husband. At the end, as a previous participant did before, she mentioned “if you love me, then you’ll buy it for me” to make her husband feel guilty and thus do what she wants. She also added the request phrase hǎo bù hǎo, thus making her request softer.
Example 27. 爸,我幫你按摩。我明天想跟朋友去划雪，可不可以啊！(P 197: R. 1008)

爸, wǒ bāng nǐ ànmó. wǒ míngtiān xiǎng gèn péngyǒu qù huáxuě, kě bù kě yǐ a?

Dad, let me massage you. Tomorrow my friends and I want to go skiing. Can I go?

The respondent from Example 27 used a less forceful approach by adding the final particle 啊a to the request phrase kě bù kě y, ‘ok.’ This final particle helps to make the request phrase sound cuter and helps her father to feel he is the one making the decision.

Sentence Pattern

Native Speakers

Example 28.

現在剛好是去夏威夷的季節, 我們去夏威夷。好不好？兩天，帶我去夏威夷嘛！這樣子我會很開心欸!

現在真的很便宜耶！好啦！帶我去啦！拜託啦！帶我去嘛！拜託啦！( P 178: R. 920)

Xiànzài gāng hǎo shì qù xiàwēiyí de jìjié. wǒ men qù xiàwēiyí. hǎo bù hǎo? liǎng tiān, dài wǒ qù xiàwēiyí ma! zhèyàng zi wǒ huì hěn kāixīn e! xiànzài zhēnde hěn piányí yě! hǎo la! dài wǒ qù la! bàituō la! dài wǒ qù ma! bàituō la!

Right now is just the right season to go to Hawaii. Let’s go to Hawaii, okay? Two days. Take me to Hawaii! This way I will be very happy. It’s really cheap right now. Okay? Take me! Please! Take me! Please!

The participant from Example 28 uses the sentence pattern hǎo bù hǎo to soften her request. She
is repetitive and will not give reasons; she is basing her argument on her feelings. Additionally, she will not allow her counterpart to say no by using the sentence pattern bàituō, ‘please’ (said twice).

Example 29. 老公,你看,是Gucci手錶耶! 可不可以買給我?

拜託啦! 結婚週年欸! 你就買一個給我嘛! 好不好啦? 拜託啦！老公！我知道你人最好了啦! 你就買給我嘛, 拜託!

Lǎogōng, nǐ kàn, shì Gucci shǒubiǎo yē! kě bù yí mái gēi wǒ? bàituō la! jiéhūn zhōunián ei! nǐ jiù mái yī gēi gēi wǒ ma! hǎo bù hǎo la? bàituō la! làogōng! wǒ zhī dào nǐ rén zuì hǎo le la! nǐ jiù mái gēi gēi wǒ ma! bàituō!

Honey, look. It’s a Gucci watch. Can you buy it for me? Please! It’s our anniversary! Buy one for me! Okay? Please! Honey! I know you’re the best! Buy one for me! Please!

Similar to the previous example, the participant in Example 29 does not list reasons for making her request. Instead, she used methods of sājiāo, such as the repeated phrase bàituō, ‘please!’ and several final particles to emphasize her Intentions.
Example

我要跟我的朋友一起出去玩欽！我一定會幫你做家事喔！還幫你按摩喔！好不好？

拜託嘛！(P 194: R. 994)

Wǒ yào gēn wǒ de péngyǒu yīqǐ chūqù wán ei! wǒ yī dìng huì bāng nǐ zuò jiāshì o! huán bāng nǐ ànmó o! hǎo bù hǎo? bàituō ma!

I want to go play with my friends. I definitely will help you with the house work, and help give you a massage. Okay? Please!

Like the previous examples, the native speaking participant in Example 30 used the sentence patterns hǎo bù hǎo and bàituō ma to soften the request.

No experience in the country

In this group there are two participants who used sentence patterns which communicated their femininity.

Example 31. 媽媽，我祈求您給我機會跟他們一起去，好不好？(P 130: R. 588)

Mā mā, wǒ qíqiú nín gěi wǒ jīhuì gēn tāmen yīqǐ qù, hǎo bù hǎo?

Mom, I beg you, give me a chance to go with them, okay?

The participant in Example 31 softened this phrase with her voice intonation and the sentence pattern hǎo bù hǎo which express her femininity in the situation.

Example 32. 你得跟我去Hawaii，我要去！我要去！(P 221: R. 1154)

nǐ deì gēn wǒ qùHawaii，wǒ yào qù! wǒ yào qù!

You have to go with me to Hawaii. I want to go! I want to go!

This participant used a childish intonation, similar to the way a little girl might say “I want to go!
I want to go!” This pattern is consistent with the definition of sājiāo.

Less than a year

Only one participant used the sājiāo sentence pattern hǎo bù hǎo.

Example 33. 如果你真的愛我，你可以跟我去好不好啊！(P 211: R. 1079)

rüguò nǐ zhēnde ài wǒ, nǐ kěyǐ gēn wǒ qù hǎo bù hǎo a?

If you really love me, you will go with me. Okay?

Even though the participant in Example 33 uses a strong, western request pattern, she uses the sentence pattern hǎo bù hǎo to soften her request.

More than a year

Example 34.  你 的 工 作 怎 麼 樣 啊？

Nǐ de gōngzuò zěnmeyàng a? nǐ kànqǐlái hǎolèi a? wǒ jiù gěi nǐ ànmó a! wǒ yào wèn nǐ yì gè wèntí a! gēn tāmen yī qǐ qù ba! hǎo bù hǎo a!

How is your work doing? You look so tired. I’ll give you a massage. I want to ask you a question. Go with them! Okay?

In Example 34, the sentence pattern hǎo bù hǎo is used to test her father’s reaction. Additionally, her actions and verbal concern preface the sentence pattern to help build the possibility of successful request.
Example 3

你一年的工作都没放假啊！你可能很累啊！夏威夷特别美啊！我真的想去。我求你！我求你喔！( P 127: R. 571)

You haven’t had a vacation for a whole year! You’re probably so tired. Hawaii is especially beautiful. I really want to go! I beg you! I beg you!

The participant in Example 35 used the sentence pattern wǒ qiú nǐ! wǒ qiú nǐ o! to solicit her reasoning to her boyfriend. This rigid phraseology is more soft because of the addition of the final particle 喔 o.
爸爸，我朋友邀請我要去划雪。我們以前有去過。他們有去過，他們會教我，會照顧我。

我會小心，每天都會打電話，只有兩天而己，可以讓我去。拜託！(P 143: R. 721)

Bàbà, wǒ péngyǒu yāoqǐng wǒ yào qù huáxuě. wǒmen yǐqián yǒu qù guò, tāmen yǒu qù guò. tāmen huì jiào wǒ, huì zhàogù wǒ. wǒ huì xiǎoxīn, měitiān dū huì dǎ diànhuà, zhīyǒu liǎngtiān érjǐ, kěyǐ ràng wǒ qù. bàituō!

Dad, my friends asked me to go skiing. We’ve been before. They’ve gone before. They will teach me. And will take care of me. I will be careful. Every day I will call. Only two days. Let me go, please!

At first, the participant in Example 36 lists several reasons as to why her father should let her go. At the end, she used the sentence pattern bàituō, ‘please! please!’ to soften the request.

Native Speakers

Example 37. 爸爸！我很久都没有出去了耶！拜託啦！爸爸, 拜託啦！(P 161: R. 811)

bàbà! wǒ hěnjiǔ dōu méiyǒu chū qù le yē! bàituō la! bàbà, bàituō la!

Dad! I haven’t been out for so long. Please! Dad! Please!

When the participant in Example 37 calls to her father, she uses a disappointed voice which places blame on the father for not allowing her to go out.
老爸！請你答應我啦！我可以跟你交換條件喔！爸爸！拜託啦！我真的沒有去划過雪耶！拜託啦！你就答應我啦！爸爸！

Lǎobà! qǐng nǐ dáyìng wǒ la! wǒ kěyǐ gēn nǐ jiāohuàn tiáojiàn o! bàbà! bài tuō la! wǒ zhēndē méiyōu qù huá guò xuě yē! bàituō la! bàbà.

Daddy! Please allow me! I can do something in exchange. Dad! Please! I really haven't been skiing before. Please! Allow me to go! Dad!

When the participant in Example 38 calls for her father, her vocal intonation becomes more dramatic; the sounds rises and is stretched. This sounds like a baby girl calling to her father.

妈妈，我明天要跟朋友出去喔！可是我身上好像沒有錢了!

你不要洗了，我帮你洗啦！对了！

Nǐ bú yào xǐ le! wǒ bāng nǐ xǐ la! dui le! māmā, wǒ míngtiān yào gēn péngyǒu chūqù o! kě shì wǒ shēnshàng hǎoxiǎng méiyōu qián le! bàituō la! māmā, gěi wǒ qián, wǒ huì bāng nǐ hǎohǎo zuò jiāshì o!

You shouldn’t clean that! Let me clean it for you. Mom, tomorrow I want to go out with my friends, but I don’t have any money on me. Please, Mom! Give me money. I will help you do your house work!

When the participant in Example 39 calls to her mother her intonation rises and is stretched. Her vocal intonation changes because of the request that follows, “Tomorrow I want to go out with my friends.”
No experience abroad & Less than a year

The participants did not use expressive intonation to communicate emotion or attitude beyond the normal meaning of the words.

More than a year

Example 40. 老公！你回来了。 (P 144: R. 720)

Lǎogōng nǐ huí lái le!
Honey! You’ve returned!

Because the speaker in Example 40 is trying to make her husband feel welcome, she used a term of endearment. Her speech used intonation that helped the husband feel comfortable, so that afterward she could request something.

Example 41.


Honey! You’ve returned! How was work? Did it go smoothly? I’ll help you with that. Sit down! Rest yourself. Do you want any water? I’ll give you a cup of water.

When the participant in Example 41 addresses her husband, she uses a term of endearment and the intonation of her voice rises, communicating she is happy her husband has returned home. Like the previous example, this helps the husband feel comfortable when the speaker makes a request soon after.
Example 42. 你為什麼這麼兇喔? 我求你！我求你喔！我很努力啊！(P 127: R. 571)

Nǐ wéishénme zhème xiōng o? wǒ qiú nǐ! wǒ qiú nǐ o! wǒ hěn nǔ lì a!

Why are you so mean? I beg you! I beg you! I’ve been working so hard!

In the first sentence of Example 42, when the participant uses the final particle 喔 o, her vocal intonation rises. This sounds as if she is criticizing her counterpart but, at the same time it is a bit sājiāo, which makes the listener more sympathetic to the desires of the speaker.

Summary

This chapter has outlined the quantititative and qualitative finding of the present study. Our quantitative analysis reveals that some factors such as request words, key words, sentence patterns and intonation approached levels of significance. An unexpected result is that while even the most proficient CFL learners’ grammatical use of sājiāo speech was correct, a closer, qualitative look shows that their usage of the several aspects of sājiāo speech was almost never in the right context. These findings suggest sājiāo speech reflects the inherent cultural perspective and status of Chinese women, and even CFL learners with much exposure to native speakers cannot easily replicate the usage of sājiāo speech.
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

Summary

The Problem

There are many methods of teaching a language, but the ultimate goal is to help students to be able to communicate with native speakers, both orally and in writing. To obtain this goal, focusing on language code is not enough. Advanced language proficiency includes pragmatic competency and if the speaker is not culturally appropriate, we are creating a ‘language monster’ which can offend native speakers. Sājiāo is a special part of Chinese language and culture, which not always reflected in the process of learning the language. In formal teaching settings, the sājiāo style is never mentioned. CFL learners do not have an opportunity to learn this style of speech, which lack decreases the clarity of communication between native and non-native Chinese speakers in some situations. Overall, CFL learners are unable to reach the standard of native proficiency. On the other hand, CFL learners can pick up on the sājiāo feature even if it is not formally taught. Nevertheless, CFL learners are often unsure of the purpose of the sājiāo style of speaking and are not able to correctly use it.

The Study

This study was designed to evaluate the correlation among the participant’s acquisition of feminine Chinese speech patterns, time spent watching Chinese TV programs and time lived in Chinese speaking areas. These patterns included final particles, key words, request words, sentence patterns, and intonation. Data was collected via an on-line survey and revealed the correlation between the participant’s acquisition of feminine Chinese speech patterns and time spent abroad in a Chinese language Environment. The time spent abroad was adjusted to include the influence of time spent watching Chinese TV programs.
Findings and Conclusions

Request Words

The results of this study indicate that the time spent in Mandarin speaking areas was a significant factor in whether or not one used request words. Observations of students who had never been to a Mandarin-speaking area revealed that this group of CFL learners used only the most basic terms of the request qǐng, ‘please’ and they did not use the softer variation bàituō, ‘please (emphatic).’ They did not adjust the way they spoke, the tone, or register according to their relationship with the person to whom they were speaking or the situation they were in. Because their language skill was limited and they did not have a deep understanding of the culture due to a lack of experience abroad, this group used the most basic form of a request.

The participants in this study who spent less than a year in a Mandarin-speaking area still did not use the most contextually appropriate form of the request word, bàituō. The frequency of qǐng, ‘please’ was about two-thirds less than the previous group (less than a year: 7, no experience in the country: 25. According to the observation, other than using “I love you” to make a request, they used a form of guilt to bargain with their counterpart.

Participants who spent more than a year abroad used qǐng, ‘please’ less than the previous two groups. Additionally, two of the participants used the softer request word, bàituō. These participants produced their own ideas of how to persuade their counterpart instead of using the researcher's suggestions and ideas. They also did not use the word 'love' as often in order to control the situation.

Native speakers only used the request word qǐng, ‘please’ five times; Scenario 2 contains three of these. In the relationship between teacher and student in Scenario 2, the teacher traditionally had a higher status than the student, there was a distance between the two, and
unavoidably the formal request word qǐng, ‘please’ was used. In order to show the differences between relationships, the researcher designed Scenario 2. Naturally, this scenario contained the least amount of the sājiāo features (frequency of use: 41). The relationship of boyfriend/girlfriend had the most occurrences of the sājiāo feature (frequency of use: 113). This result was easy to predict since typically nineteen to twenty year olds used this type of language to attract the opposite sex (frequency of use: 81). The relationship between husband and wife had the second most occurrences (frequency of use: 77) of the sājiāo features; next was the father/daughter relationship (frequency of use: 73), and finally the mother/daughter relationship. The other two uses of qǐng, ‘please’ also included a final particle and change in intonation which made this use of qǐng, ‘please’ become another form of the sājiāo feature.

**Key Words**

The data collected indicated the time spent in Mandarin speaking areas was a significant factor in whether or not one uses key words. Participants with no experience in a Chinese-speaking country and those with less than a year’s experience did not produce key words, as contrasted with the participants who had spent more than a year abroad.

Although the participants with more than a year’s experience abroad used “I love you” to persuade their counterpart, their usage of “I love you” was still less than the other two groups. Participants with the most experience abroad not only used softer sounding phrases but they used praise, favors, and soft intonations to convince their counterpart as well. They used the following: lǎobà, ‘daddy,’ qīnàide, ‘sweetheart,’ māmī, ‘mommy,’ lǎogōng, ‘honey’ or ‘nickname for husband’ and bāo bèi, ‘baby.’

Native speakers hardly mentioned love. They are, however, generous in using terms of endearment such as lǎobà, ‘daddy,’ qīnàide, ‘sweetheart,’ māmī, ‘mommy,’ lǎogōng, ‘honey’ or
‘nickname for husband’ and bāobèi, ‘baby.’ The speaker used these words to lessen the distance between themselves and their counterpart. Even though Chinese traditionally do not often use the word ‘love,’ modern Chinese women use these expressions more and more frequently. By using these words, the counterpart will feel very important and loved. Thus, women will use the change of atmosphere to make a request.

**Final Particle**

No significant difference was found between the three groups and frequency of their usage of final particles in Chinese female speech style. According to Bourgerie (1995:119) final particles were many and varied, CFL learners generally found them difficult to use. Often, final particles were not taught in a clear, organized manner. CFL learners tend to use them either inappropriately or not at all. According to the observation from the current study participants did use SFP, but were not used the same way a native speaker would have used them. Still, non-native speakers were often able to use SFP convincingly if not with as much variety as a native would have used it.

The sample size of this study may be too small to find a significant relationship between the three groups and the frequency of final particles used in Chinese female speech style. Native speakers used a rich variety of final particles to express different emotions. Out of the five features focused on in this study, final particles were the most frequently used, further supporting Huang’s research (1986) on females’ usage of final particles, wherein she found that women use SFP more than men, and that there are key particiles women use more than men. Thus the results of the present study show that final particles were an important part of sājiāo speech style.

**Sentence Patterns**

The data collected also indicated that time spent in Mandarin speaking areas was a
significant factor in whether or not one used sājiāo sentence patterns. Results for those with no experience or less than one year abroad, there were three participants who used sentence patterns that communicated femininity. One participant softened this phrase with her voice intonation and the sentence pattern hǎo bù hǎo, ‘ok,’ which expressed her femininity in the situation. This participant used a childish intonation, similar to the way a little girl might say “I want to go! I want to go!” This pattern was consistent with the definition of sājiāo. Another participant used the sājiāo sentence pattern hǎo bù hǎo ‘ok?’ Even though the participant used a strong, western request pattern, she used the sentence pattern hǎo bù hǎo ‘ok’ to soften her request.

Participants with more than a year’s experience abroad used the phrases hǎo bù hǎo, ‘ok,’ wǒ qiú nǐ, ‘I beg you,’ and bàituō, ‘please’ which showed that they had a deeper understanding of the Chinese language and therefore a better understanding of the Chinese culture.

While non-native speakers are more likely to list several reasons why they were making a request, native speakers more often used sājiāo or femininity to influence their counterpart. Native speakers used these methods based on emotion, while non-natives tended to offer more logical arguments in their persuasion. The emotion was expressed by the use of terms of endearment, final particles, intonation, and soft sentence patterns strengthened their request. For example, both native and non-native participants alike offered to do house chores for money. Still, the use of more feminine style speech patterns revealed that native Chinese speakers appealed to the momentary approval of the listener, while non-Chinese culture appealed more to the logical benefits of the exchange.

Intonation

Lastly, the time spent in Mandarin speaking areas was a significant factor in the CFL learners’ use of intonation. Participants with no experience or less than a year abroad did not use
expressive intonation to communicate emotion or attitude beyond the normal meaning of the words. Participants with more than a year abroad were the most native-like in their use of intonation. Although their usage of intonation was near-fluent when used, the frequency of using intonation was much less than native speakers. Native speakers employed intonation change more often and with greater variety, presumably with the purpose of expressing their femininity, appeasing their counterpart’s uneasy feelings, and persuading them to comply with the speaker’s desires.

Limitations

Sample size, evaluation of each participant’s personality and level of proficiency, and technological restrictions were among the most notable limitations of this study, with the sample size limitation being the most important limitation. Because of the advancements in Chinese economy and changes in Chinese culture, more people were interested in learning Chinese, but male CFL learners greatly outnumbered female CFL learners in this study. Female CFL learners who had intermediate to advanced Chinese were even fewer. For these reasons, the sample size was small.

Only female native speakers and CFL learners were selected to participate in this study. Thus, no conclusions could be made in this study on the phenomenon of males’ usage of sājiāo speech. This study was meant to provide a baseline for study on CFL acquisition of gender forms, focusing only on females’ usage of sājiāo speech. Further research might include male participants would provide an interesting follow-up on this subject.

The differing personalities of the participants were not taken into consideration. Some personalities will more naturally use the sājiāo style and others will not.

The study was only able to estimate the proficiency of the participants by how long they
had studied Chinese in the classroom and abroad. Early in the preliminary survey, participants were asked if they had completed a Chinese language proficiency test. Most of the participants had not taken the tests. Additionally, while the invitation to participate in the study was issued to students who had studied two or more semesters of Chinese, no specific test was administered to determine if these students had achieved intermediate levels of Chinese oral proficiency.

Lastly, because the survey required specific equipment such as high speed internet, microphone, and video software, according to the reacher’s estimation 20% of CFL learners stated they were unable to participate.

Implications

Because the BYU Chinese program curriculum and most Chinese textbooks do not address sājiāo speech style, most non-native speakers acquired these characteristics through interaction with native speakers or by watching Chinese television programs. Currently, this is a common blind spot of in-class Chinese teaching. It is hoped that the results of this study can help teachers, researchers, and curriculum developers become more aware of sājiāo and its cultural context. Teachers with this awareness should be better able to correct students for their misuse of sājiāo speech, leading Chinese learners to become more appropriate in professional and social settings as they learn moderation in their usage of sājiāo speech. For example, at any given time there are some eighty volunteer missionaries learning Chinese at the Missionary Training Center of the Church of Jesus Christ of Latter-day Saints, located in Provo, Utah. Professional behavior is especially important for these volunteers. Missionaries should be aware of sājiāo speech in order to appropriately exclude it from their vocabulary.
Recommendations for Further Research

Changes to Original Research

If this study is replicated, first administering a language test will help control for factors related to language ability. Moreover, this study’s sample size could be increased by facilitating access to high-speed internet and microphones, making the survey media more accessible online (i.e. Vista-compatible), and including more simplified instructions for all students who wish to participate. Research software should also be made more secure to avoid system crashes and loss of data.

Even though the original research was designed to study sājiāo speech style in female CFL learners, male CFL learners have also been known to use this style of speech, called 娘娘腔 niángniángqiāng. Future studies might compare male and female usage. Moreover, though the main focus of the study was Mandarin Chinese, other Chinese dialects, such as Cantonese, also have a similar language phenomenon worth investigating. The use of sājiāo speech is common across Chinese society but may differ in frequency and style depending on the origin of the Chinese speaker. Future research could compare the differences of sājiāo speech between northern and southern regions.
References


*Contemporary Sociology, 10* (5), 691-692.


Appendix A

Consent Form

Consent to be a Research Subject

Introduction
This research study is being conducted by Professor Dana Bourgerie and Shu Ling Ko, Graduate Student, at Brigham Young University to determine whether CFL (Chinese as a Foreign Language) students with an intermediate or higher proficiency level in Mandarin Chinese will acquire features of feminine speech without formal instruction on the topic.

Procedures
You will watch each of 5 video clips on-line and then record your responses in Mandarin on an audio recorder immediately following each viewing. The role-play situations consist of 5 scenarios and will take approximately 30 minutes. Participants will participate in the study individually on-line. All the recordings from native and non-native Mandarin speakers will be transcribed and analyzed.

Risks/Discomforts
There are minimal risks for participation in this study. However, you may feel uncomfortable due to lack of confidence in your Chinese proficiency. Please do not worry about your proficiency level because it does not affect the study.

Benefits
There are no direct benefits to subjects. However, it is hoped that through your participation researchers will learn more about pedagogical advancement in the field of social linguistics. It is hoped that the results of this study will be used in teaching distinguishing features of feminine speech in the Chinese language classroom and in textbook development.

Confidentiality
All information provided will remain confidential and will only be reported as group data with no identifying information. Participants’ names will not be recorded, only participants’ background information and audio responses. All data, including questionnaires and tapes/transcriptions from the focus group, will be kept in a locked storage cabinet and only those directly involved with the research will have access to them. After the research is completed, the questionnaires and tapes will be kept by Dr. Dana Bourgerie for further study.

Compensation
None

Participation
Participation in this research study is voluntary. You have the right to withdraw at anytime or refuse to participate entirely without jeopardy to your class status, grade or standing with the university.

Questions about the Research
If you have questions regarding this study, you may contact Shu Ling Ko at (801)885-9046 slk365@hotmail.com or Dr. Dana Bourgerie at bourgerie@byu.edu.

Questions about your Rights as Research Participants
If you have questions you do not feel comfortable asking the researcher, you may contact Dr. Renea Beckstrand, IRB Chair, 422-3873, 422 SWKT, renea_beckstrand@byu.edu.

I have read, understood, and received a copy of the above consent and desire of my own free will to participate in this study.

Signature: ___________________________ Date: _______________
Appendix B

Survey Instrument

Welcome to the Chinese Discourse Study!

歡迎參與中文口語研究!

- Use Traditional Characters 繁體字
- Use Simplified Characters 簡體字

Start
開始
Purpose of this Study:
此研究的目的

The purpose of this study is to gain understanding of Chinese as a Foreign Language (CFL) students’ acquisition and usage of specific cultural, social, and linguistic behaviors and patterns.
透過本研究希望能深入了解學習中文的外國學生對於中國社會文化和語言行為的使用模式及瞭解程度

Before you proceed, please read and either agree or disagree to the consent conditions below. If you do not agree, you will not be able to take part in the study.
在您開始前請先閱讀下列的同意書如果您不同意的話您可以拒絕不參與研究

Consent to be a Research Subject
同意書

Introduction
This research study is being conducted by Dr. Dana Bourgeois and Shu Ling Ko at Brigham Young University to determine whether CFL (Chinese as a Foreign Language) students with an intermediate or higher proficiency level in Mandarin Chinese acquire key features of discourse without formal instruction on the topic.

前言
本研究由美國猶他大學研究生利雅德主導，由美國教授指導，目的在於深入了解中，高級中文程度的CFL（學習中文為外國語言）學生在沒有經過專題
訓練的情況下談話的習慣。

Procedures
You will watch each of 5 video clips on-line and then record your responses in Mandarin on an audio recorder immediately following each viewing. The role-play situations consist of 5 scenarios and will take approximately 30 minutes. Participants will participate in the study individually on-line. All the recordings from native and non-native Mandarin speakers will be transcribed and analyzed.

程序
本研究共有五段影片，在影片播放後您需要填寫一些個人資料，在每一段影片播放完後，您會依據影片內容對應作出反應，您的反應同時也會被錄音下來。總計所需時間約15分鐘，您會在網上獨立完成作業，研究人員會在旁協助。所有的錄音帶會被記錄下來並予以分析。

Risks/Discomforts

Continue
繼續
Before we begin, please answer a few questions about your background.
開始之前，請回答幾個有關您個人背景的問題

<table>
<thead>
<tr>
<th>Sex</th>
<th>性別</th>
<th>Native Language</th>
<th>母語</th>
</tr>
</thead>
<tbody>
<tr>
<td>☐ Male 男性</td>
<td>☐ Chinese 中文</td>
<td>☐ English 英文</td>
<td>☐ Other 其他</td>
</tr>
<tr>
<td>☐ Female 女性</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Age  年齡

20

Have you ever resided outside of a Chinese-speaking area?
您曾居住在一個非中文（國語，普通話或其他方言）的地區嗎？

☐ No 沒有  ☐ Yes 有
Please answer these questions.
請回答下列問題

How long has it been since you left the Mandarin-speaking area?
您離開講國語(普通話)的地區多長的時間了？
  years 年 0  months 月 0

When you were in the Mandarin-speaking area, how frequently did you associate with Chinese female friends?
當您在講國語(普通話)的地區時, 與當地女性友人交流的頻率如何？
  ○ Never 從未   ○ Seldom 很少   ○ Sometimes 有時   ○ Very Often 經常   ○ Always 總是

How frequently do you now associate with Chinese female friends?
你現在和中國女性友人交流的頻率如何？
  ○ Never 從未   ○ Seldom 很少   ○ Sometimes 有時   ○ Very Often 經常   ○ Always 總是

How frequently do you watch Chinese TV series?
您觀看中文(國語, 普通話)電視劇的頻率如何？
  ○ Never 從未   ○ Seldom 很少   ○ Sometimes 有時   ○ Very Often 經常   ○ Always 總是
Please answer these questions.
請回答下列問題

**Birthplace 出生地**

<table>
<thead>
<tr>
<th>Country</th>
<th>State/province</th>
<th>City</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Current Residence 現居地**

<table>
<thead>
<tr>
<th>Country</th>
<th>State/province</th>
<th>City</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Current occupation 職業**

<p>| |</p>
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<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>
Please answer a few more questions about your background.
請再回答幾個有關您的背景資料的問題

Do you know any Chinese local dialects besides Standard Mandarin Chinese?
除了國語(普通話)外, 你還知道哪些地方方言?

☐ None 无
☐ Jin 福
☐ Wu 吳
☐ Xiang 湘
☐ Gan 桂
☐ Min 畔
☐ Hakka 客家
☐ Cantonese 廣東話(粵)
☐ Other 其他

Continue

繼續
You’re almost done. Please answer a few final questions.

What is the first foreign language you learned?

第一外語

Choose: 

Do you know any other foreign languages?

你還知道其他的外國語言嗎？

○ Yes 是  ○ No 否

Continue

繼續
Thank you for answering the background questions.

If you would like to change anything, click on the answer you want to change.

<table>
<thead>
<tr>
<th>Age</th>
<th>29</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>Female</td>
</tr>
<tr>
<td>Native Language</td>
<td>Chinese</td>
</tr>
<tr>
<td>Residence outside Chinese Area</td>
<td>none</td>
</tr>
</tbody>
</table>

Current occupation: Student

Other Chinese Dialects Known: Min

Other Foreign Residence: none

When left Mandarin Area: --

Female Friends in Mandarin Area: --

Female Friends Now: --

Watch Chinese TV: --

First Foreign Language: English

Proficiency Level: 6

Other Foreign Languages: None

<table>
<thead>
<tr>
<th>Country</th>
<th>Taiwan</th>
</tr>
</thead>
<tbody>
<tr>
<td>State/province</td>
<td>Taipei</td>
</tr>
<tr>
<td>City</td>
<td>Taipei</td>
</tr>
</tbody>
</table>

When you are ready to submit your answers and begin the study questions, click the Continue button.

繼續
**Introduce Yourself 自我介绍(请用中文)**

Please take a few moments to introduce yourself. You should speak as if you were introducing yourself to a Chinese-speaking person for the first time. For example tell them what you like to do, your hobbies, or why you would like to learn Chinese (if applicable), your favorite movies, foods, etc.

請花幾分鐘的時間向一位第一次見面的朋友自我介紹，你可以告訴他，你的興趣是什麼，你最喜歡的電影是哪一部或是最喜歡吃的菜，諸如此類的事情。
Introduce Yourself 自我介紹(請用中文)

Please introduce yourself in Chinese.
**Dialog 1 對話一**

In this clip, you will see a dialogue (without audio) between a husband and wife. She has seen a Gucci watch in the store, and she would like to convince her husband to buy the watch for her. When the video clip stops, push the record button, and continue with the wife’s role in convincing the husband to buy the watch for you. Please use Chinese. Feel free to express yourself, and don’t worry about making errors in your language. Some examples of what you might say are “My birthday is coming up,” “it is on sale,” etc.

在這短片中, 你會看到一個先生和太太對話的影像, 但不會聽到對話內容。她在店裡看到一隻Gucci的手錶, 她想要說服她的先生買這隻手錶給她。當短片播完後, 請假裝自己是劇中的太太, 繼續說服先生給妳買手錶。按Record鍵後請用中文來表達。可參考以下的例子：“我的生日快到了!”，”現在正在打折“...等。
Dialog 1 對話一
**Dialog Two 對話二**

In this clip, you will see a dialogue (without audio) between a teacher and a student who has overslept and missed her final exam. She goes on to explain the situation to her very understanding teacher, and asks if she can still take the exam. When the video clip stops, push the record button, and continue with the student's role in convincing the teacher that she should let you take the final exam. Please use Chinese. Feel free to express yourself, and don’t worry about making mistakes in your language. Some examples of what you might say are: “My alarm didn’t go off....”, “I couldn’t get to sleep last night....”, “I have done really well on all the assignments and tests before this...”, etc.

在這短片中，你會看到一個老師和學生對話的影像，但不會聽到對話內容。這個學生因為睡過頭而錯過了她的期末考。她趕緊去向老師解釋，求情，希望老師能讓她補考。當短片播完後，請假裝自己是劇中的學生，繼續說服老師讓妳補考。按record鍵後請用中文來表達。可參考以下的例子： "我的鬧鐘沒有響"， "昨晚我很晚才睡"， "我平常的作業及考試都很好"...等。
Dialog Two 對話二
Dialog Three 對話三

In this clip you will see a dialogue (without audio) between a daughter and her father. The daughter really wants to go skiing with her friends and is trying to convince her dad to let her go. When the video clip stops, push the record button, and continue with the daughter's role in convincing the father to let her go skiing. Please use Chinese. Feel free to express yourself, and don't worry about Chinese proficiency. Some examples of what you might say are "My friends are very experienced and will watch over me, there are a lot of people going, I will be careful," etc.

在這短片中，你會看到一個爸爸和女兒對話的影像，但不會聽到對話內容。這個女兒很想跟朋友去划雪，企圖說服爸爸讓她去。當短片播完後，請假裝自己是劇中的女兒，繼續說服爸爸讓妳去划雪。按record鍵後請用中文來表達。可參考以下的例子： "我的朋友很有經驗，他們會照顧我"， "我會很小心"等。
Dialog Three 對話三
Dialog Four 對話四

In this clip you will see a dialogue (without audio) between a girlfriend and her boyfriend. The girlfriend has found a great deal on a trip to Hawaii, and she has called her boyfriend to convince him to take her there. Her boyfriend is very busy next week, and can't get time off to go. When the video clip stops, push the record button, and continue with the girlfriend’s role in convincing her boyfriend to find a way to take off time and go with her to Hawaii. Feel free to express yourself, and don't worry about making mistakes in your language. Some examples of what you might say are: “Your work will still be here when you get back”, “You are the boss, you can take off whatever time you want,” etc. Do whatever it takes to convince him to take you to Hawaii.

在這短片中，你會看到一個男朋友和女朋友對話的影像，但不會聽到對話內容。這個女朋友找到一個很優惠的夏威夷行程。她打電話想要說服她的男朋友帶她去，但她的男朋友很忙，不能休假。當短片播完後，請假裝自己是劇中的女朋友，繼續說服男朋友帶妳去夏威夷。按record鍵後請用中文來表達。可參考以下的例子： "你自己就是老闆，隨時都可以請假"，...等。無所不用其極地說服他。
Dialog Four  對話四
Dialog Five  對話五

In this clip you will see a dialogue (without audio) between a mother and her daughter. The daughter wants to convince her mom to give her money to go out with friends. When the video clip stops, push the record button, and continue with the daughter’s role in convincing her mother to give her money. Feel free to express yourself, and don’t worry too much about making mistakes in your Chinese. Some examples of what you might say are: “Mom, can you lend me some money?”, “If you lend me some money, I’ll pay you back later”, etc.

在這短片中，你會看到一個媽媽和女兒對話的影像，但不會聽到對話內容。女兒想要說服媽媽給她錢讓她和朋友出去玩。當短片播完後，請假裝自己是劇中的女兒，繼續說服媽媽給你錢。按record鍵後請用中文來表達。可參考以下的例子：“妳先借我錢，我以後一定會還給妳的”，…等。
Dialog Five 對話五
Thank you for taking part in the Chinese Discourse Study.
感謝您參與本研究

Exit Study
結束
Appendix C

Transcript

Request word—R Key Word—K Final Particle ---F
Sentence Pattern ~S Intonation—I

P 10: R. 45: 因為你愛我對不對，你愛我。你要給我很漂亮的事情
P 10: R. 48: 你來吧！(F)
P 113: R. 470: 我真的需要，可以嗎？(I) 先生，
P 113: R. 471: 我拜託你！這是那麼的重要。(S)
P 113: R. 472: 親愛的爸爸，我很感謝！(K)
P 113: R. 477: 媽媽，你好！你今天好嗎？
P 114: R. 479: 老公，你知道啊！(K, F)
P 114: R. 481: 我親愛的爸爸。 (K)
P 114: R. 482: ei，寶貝，你知道，我剛剛找到一個很好的飛機票去玩。(K)
我們應該去玩，好吧！
P 114: R. 483: ei, 親愛的媽媽。(K) 回家的時候可以幫你洗碗吶，好不 好！(S)
P 119: R. 511: 你很棒！我很想你啊！我愛你啊！你很帥，今天真的很帥，坐吧！我去拿．．你想喝點水吧！你等一下啊 (Fx2)
P 119: R. 512: 我們可以請你吃飯，好不 好？(S)
P 119: R. 514: 真的，我愛你啊！Please! (F)
P 124: R. 540: 老公！你可不可以買這個手錶給我？(K)
P 124: R. 542: 請你幫我的忙。 (R)
P 126: R. 562: 請你給我機會可以考試。(R)
P 127: R. 567: 老公，你可不可以？(K) 我要問你一個問題啊！我真的對你好啊！(F)
我給你做飯啊！(F) 我給你按摩啊！(F) 我也給你水啊！(F)
手錶對我來說很重要啊！(F) 我以前的手錶不好啊！(F) 不行啊！(F)

P 127: R. 569: 你知道這個是很重要啊！(F) 沒辦法得一個A啊！(F)
我的成績肯定很低啊！(F) 我很努力地學習啊！(F) 都是因為我在學習啊！(F)
我真需要他的這門課啊！(F) 我求你啊！(S, F) 我求你啊！(S, F)
就聽你的話啊！就做功課啊！我什麼都做啊！我真需要你原諒我啊！就應該許我啊！參加這門課。

P 127: R. 570: 你的工作怎麼樣啊！(F) 你看起來好累啊！(F) 我就給你按摩啊！(F)
我要問你一個問題啊！(F) 跟他們一起去嗎！好不 好啊？(S, F) 如果我出什麼事啊！(F)
我們很安全地划雪啊！(F) 我也需要一筆錢啊！(F)
P 127: R. 571: 這個很便宜啊！(F) 這個更便宜啊！(F)
這個是很好的機會啊！(F) 你一年的工作都沒放假啊！(F) 這個，你可能很累啊！(F)
夏威夷特別美啊！(F) 我一輩子都想去夏威夷啊！(F) 我第一個機會就去啊！(F)
你為什麼那麼兇！(I, F)我真的想去。我求你！(S) 我求你喔！(S, F)
我學習很努力啊！(F)
P 127: R. 572: 媽，我替你洗一洗，好不好啊！(S, F)
P 130: R. 587: 他們很想認識你，我們一起去，好不好？(S)
P 130: R. 588: 我祈求您給我機會跟他們一起去，好不好？(S)
P 135: R. 649: 我親愛的，我剛剛去買東西。(K) 請為我買這個手錶。(R)
P 135: R. 651: 請你讓我跟他們去吧！(R)
P 135: R. 652: 你一定需要跟我一起去啊！(F)
P 137: R. 663: 那我幫你摸一摸，好不好？按摩一下(S)
P 138: R. 670: 老公，請你讓我考試。(R)
P 138: R. 671: 請你讓我跟我的朋友去。(R)
P 140: R. 691: 請你幫助我。(R)
P 141: R. 697: 親愛的先生。我知道你很愛我。(K)
P 141: R. 698: 請讓我有一個機會做考試。(R) 請讓我做我的考試。(R)
P 141: R. 699: 請讓我跟我朋友一起去划雪。(R)
P 141: R. 701: 請你讓我試一次吧！(R) 請你幫我！(R)
P 143: R. 721: 就是兩天而已，可以讓我，拜託！(S)
P 144: R. 720: ei，老公！你回來了。(I, K)
P 145: R. 729: 我非常喜歡那個手錶，請給我。(R)
P 148: R. 762: 我手錶戴好久了，可不可以買一隻新的給我啊！(F)
P 148: R. 771: 你愛我嗎？如果你愛我，你就要送一個禮物。我每天在家都很辛苦耶！(F)
P 149: R. 774: 老公，(I) 你能愛我嗎？(F) 你能愛我嗎？(F)
P 149: R. 775: 老師，不好意思，我睡過頭了，拜託你給我一次機會。(S)
P 149: R. 776: 爸爸，(I) 我想跟你討論一件事情。他們都很有經驗呐！(F) 你不用擔心呐！(F)
P 149: R. 777: 嚴！(I) 我們一起去啦！難得那麼便宜耶！(F) 拜託啦！(S, F) 不然我要生氣了喔！(F)
P 149: R. 778: 媽媽，(I) 拜托啦！(S, F) 我一定要跟朋友出去玩啦！(F)
P 150: R. 780: 就是老公啊！(F, K) 我跟你講上次。雜誌上有一個很漂亮的手錶，
我想要買，可不可以請你買給我啊！(R) 就當作我們結婚週年紀念日的那個禮物啊，拜託！(S) 謝謝！(R)
P 150: R. 7801: 我真的不是故意的，可不可以拜託你，請你再給我一次機會讓我補考？(S)
拜託啦！(S, F) 老師！拜託！(S)
P 150: R. 782: 爸爸 (I) 他們也很有經驗，就是你也不用擔心，就是拜託你讓我去。(S)
P 150: R. 783: 現在就是那夏威夷的行程就是在特價啊！然後你就帶我去幾天嘛！(F) 我們已經很久沒有出去了，就帶我去。好不好？(S)
P 150: R. 784: 媽媽，(I) 妳可不可以先借我錢？拜託！(S)
讓我讓我，先借我錢。好不好？(S)
P 151: R. 786: 老公，(I,K) 我今天在百貨公司看到一個Gucci的手錶，好喜歡喔！(F)
你可不可以送我，拜託！(S) 拜託！(S)
P 151: R. 788: 爸爸，下禮拜叫我去打雪耶！(I)
P 151: R. 789: 我們一起去夏威夷，好不好？(S) 那個機票超便宜的耶！很優惠喔！(F)
你就請一次假嘛！(F)
P 151: R. 790: 媽，你可以先預支零用錢給我嗎？(I)
P 153: R. 793: 你知道這幾天是什麼日子嗎？是我的生日耶！(F) 我最近看到一個Gucci的手錶，很好看耶！(F)
P 153: R. 796: 老爸！(K) 老爸！(K) 你會不會累啊？(I,F)
P 153: R. 797: Baby最近很忙喔！(K,F) 我們一起去渡個假吧！(F)
P 153: R. 798: 老媽！(K) 老媽！(K) 月底了我快沒錢了。
P 154: R. 800: 老公！(K) 拜託啦！(S,F)
你可以幫我忙嗎？就當作是我的生日禮物囉！(I,F)
P 154: R. 801: 對不起，老師，拜託啦！請妳讓我補考好嗎？(S,F,R)
爸爸！拜託啦！(S,F) 我真的沒有去過夏威夷耶！(F) 拜託啦！(F,S) 你就答應我啦！(F,I)
爸爸！
P 154: R. 803: 我剛剛在網絡上有看到去夏威夷的優惠耶！(F)
夏威夷喔！(F)夏威夷是我最愛最愛的天堂了耶！(F) 我更想去他們的海灘耶！(F)
因為在那裡我才可以穿著我的比基尼啊！(F,I) 你是老闆nei！(F)
你就吩咐你底下的員工來幫你做事情啊！(F)
P 161: R. 809: 老公！(K) 跟你講喔！老公！(K) 拜託嘛！(F,S) 最愛你了啦！(F)
老公！(K)
P 161: R. 810: 老師，(I) 對不起啦！(F)
P 161: R. 811: 爸爸！(I) 我很久都沒有出去玩了耶！(F) 拜託啦！(S,F) 爸爸！拜託啦！(S,F)
P 161: R. 813: Baby！(K,I)
我們多久都沒有出去玩了。我剛剛看到一個夏威夷的優惠旅程，很好玩nei！(F)
我們一起去好不好？(S) 而且我的生日快到了，拜託嘛！(S,F) 陪我去。
P 161: R. 814: 媽媽！(I) 我改天再還你，好不好？(S)
P 162: R. 816: 老公！(K) 我今天看到一隻Gucci的手錶，好漂亮喔！(F)
你買來當我的生日禮物，好不好？(S) 拜託！(S) 拜託！(S) 拜託！(S)
給我當生日禮物嘛！(F)
P 162: R. 817: 拜託給我一個補考的機會。（S）拜託你要讓我補考。（S）拜託！
老師，拜託！(S)
P 162: R. 818: 爸爸！(I) 拜託讓我去划雪。（S）我真的好想去喔！(F) 拜託啦！(S,F)
讓我去啦！
P 162: R. 819: 寶貝，(K) 我找到一個夏威夷的旅程！而且超便宜的耶！(F)
你帶我去啦！(F) 帶我去啦！(F) 去啦！去啦！拜託啦！(S,F) 帶我去啦！(F)
帶我去啦！(F)
P 162: R. 820: 媽！(I) 我明天要跟同學出去玩。
老師，我昨天太晚睡了，睡過頭了。請問一下我現在還可以補考嗎？(R)

請讓我跟他們去啊！(R, F) 爸爸！請讓我去啊！(R, F)

哇！老公，(K) 你回來了。我在雜誌上看到一隻 Gucci的手錶的手錶，正在打折耶！(F) 情人有打折耶！(F) 你要不要買給我啊？(F)

寶貝啊！(K) 我剛剛在網路上看到一個情人優惠的夏威夷旅程。

哇！老公，(K) 你回來了。我在雜誌上看到一隻 Gucci的手錶的手錶，正在打折耶！(F) 情人有打折耶！(F) 你要不要買給我啊？(F)

寶貝呀！(I, F) 我們這禮拜要跟同學出去玩。

親愛的，你回來啦！(K, F)

寶貝，我在綱路上找到一個很優惠的行程，要去夏威夷的。(K)

老公！你今天上班會累嗎？(K)

亲爱的，我跟你說喔！(K) 我剛剛上網看到一個夏威夷的行程耶！(F)

親愛的，你回來吧！(S, F)

還是，你不要洗了，我幫你洗啦！(F)

爸！我明天想要跟朋友一起去划雪。(F)

如果讓我去划雪的話，或許會變成世界冠軍也說不定啊！(F)

然後，之後就會賺很多錢啊！(F) 可以養你啊！(F)
他們一定會超級羨慕我的，買給我

P 185: R. 964: 我都沒有去過那裹耶！(F) 一起去嘛！(F)
我們可以一起在大海上游泳啊！(F) 然後在白白的沙灘奔跑啊！(F)
還可以吃當地的美食啊！(F) 拜託啦！(S, F) 一起去嘛！(F) 可以增進我們的感情喔！(F)
P 185: R. 965: 拜託！(S) 媽！(I) 借我錢啦！(F) 拜託你！(S, I) 我一定會賺錢還你啦！(F)
以後我會變成偉人，賺很多錢養你的啊！(F) 而且我會帶你出去玩啊！(F)
而且將來你的錢也是我的錢啊！(F) 拜託給我一點錢吧！(S) 拜託！(S) 拜託！(S) 我一定會還你的，不然我可以做家事抵債，拜託！(S) 拜託！(S) 給我錢吧！
P 186: R. 968: 老公，(K) 你看，是Gucci 手錶耶！(F) 可不可以買給我，拜託啦！(S, F)
結婚週年欸！(F) 你就買一個給我嘛！(F) 好不好啦？(S, F) 拜託啦！(S, F) 老公！(K)
我知道你人最好了啦！(F) 你就買給我嘛，(F) 拜託！(S)
P 186: R. 969: 可以讓我補考嗎？ 拜託！(S) 我平常都很認真啊！(F)
下課也會過來問我問題啊！(F) 拜託！(S) 老師！你可不可以讓我補考啦！(F)
就這一次而己，拜託！(S) 拜託！(S)
P 186: R. 970: 爸！(I)
幾個朋友裡，有兩個人是教練欸！而且很多人，大概十個左右啊！(F) 很安全的啦！(F)
你放心啦！(F) 好不好？(S) 你就讓我去嘛！(F) 拜託！(S)
P 186: R. 971: 喂！(I) Ei！(F) 你下個月有沒有空啊？我看到一個夏威夷的行程，
很便宜耶！(F) 比之前看還要低兩萬塊耶！(F) 拜託啦！(S, F) 好啦！你就去嘛！(F)
跟老闆拜託嘛！(F) aiyo 拜託啦！(S, F)
P 186: R. 972: 媽！(I) 幫我出一半，好不好？(S) 就一半就好了嘛。 (F)
剩下的我自己出，好不好啦？(S, F) 拜託啦！(S, F) 我很想要去耶！(F)
不然飛機票你出嘛！(F) 好不好？(S) 拜託啦！(S, F)
P 187: R. 975: 老公，(K) 你回來囉！(F)
我今天在看雜誌的時候，看到一款Gucci的手錶，好漂亮喔！(F)
而且最近還在打折喔！(F) 打折後只剩下三萬九千九喔！(F) 現在是不是很便宜啊！(F)
這麼難得，好啦！(F) 老公！(K) 買給我啦！(F) 好啦！(F, I)
P 187: R. 976: 老師，對不起啦！(F) 我不會再遲到了。拜託你這次原諒我，(S) 好嗎？
P 187: R. 977: 爸爸，我幫你捶捶背，好不好？(S) 不用擔心啦！(F)
而且又親戚住在那裹，我們不會有危險的，拜託你讓我去啦！(S, F) 反正可以趁
這機會讓我學習划雪啊！(F) 拜託！(S) 拜託喔！(S, F)
P 187: R. 978: 親愛的，你在幹嘛啊？我跟你說喔！下個禮拜週末有空嗎？有喔！
沒有啦！剛剛在網絡上看到一個夏威夷的行程，好棒喔！而且我好想好想跟你去那裡喔！
對啊！拜託！反正你說你下禮拜有空嗎？而且它很便宜喔！現在套裝行程只要兩萬塊就好
了喔！好啦！反正我們也沒有去過，我們可以去那邊衝浪啊！拜託啦！
P 187: R. 979: 媽咪，(K) 妈在幹嘛？妳在洗碗喔！(F) 好辛苦喔！(F) 媽咪，(K)
我跟你說喔！(F) 我想跟你借一點錢。謝謝妳！(I)
P 193: R. 984: 老公，(K, I) 我今天看到一隻錶，它好漂亮喔！(F)
他們一定會超級羨慕我的，買給我好不好？(S)
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P 193: R. 985: 我真的很認真看書，拜託妳讓我補考。(S) 拜託。(S)
P 193: R. 986: 就是你上次說要帶我去的啊！(F) 你讓我跟他們去好不好？(S)
好像很好玩耶！(F)
P 193: R. 987: Honey, (K, I) 我剛看到一個夏威夷的行程。超好玩的，而且好便宜喔！(F)
我們去好不好？(S) 很好玩欸！(F) 可是以後去要很貴耶！(F) 拜託啦！(S, F)
P 193: R. 988: 媽媽，(I) 我要跟朋友出去玩。我怕我帶不夠錢會很丟臉耶！(F)
我們去好不好？(S) 好啦！(F) 你讓我去。
P 194: R. 990: 老公，(K) 你回來啦！(F)
我今天去逛百貨公司的時候，看到一隻錶很漂亮耶。(F) 我好喜歡喔！(F)
我想說我們結婚紀念日就快到了耶！(F) 你買一隻送我好不好？(S) 拜託！(S)
P 194: R. 991: 宝貝，下禮拜是情人節了耶！(F) 現在正在特價喔！(F)
情人節就快要到了，我們一起去好嗎？(S) 拜託！(S)
P 194: R. 992: 媽媽，(I) 我們的社團要舉行一年一度的划雪活動耶！(F) 我好想去喔！(F)
我真的很想去耶！(F) 拜託！(S)
P 194: R. 993: 寶貝，下禮拜是情人節了耶！(F) 現在正在特價喔！(F)
而且今天我生日耶！(F) 拜託！(S) 買給我。
P 195: R. 997: 我不是故意的，拜託讓我補考。(S)
P 195: R. 998: 爸爸！(I) 他們都很厲害，他們會教我，好不好？(S)
P 195: R. 999: 爸爸，(K) 我想說我們結婚紀念日就快到了耶！(F) 你買一隻送我好不好？(S) 拜託！(S)
P 195: R. 1000: 媽，(I) 可不可以先借我一點錢？等我領薪水我就會還你了，拜託！(S)
P 197: R. 1004: 老公！(K, I) 回來了喔！(F) 工作怎麼樣？
P 197: R. 1007: 有沒有辦法補考試，拜託啦！(S)
P 197: R. 1008: 爸，我明天想跟朋友去划雪，可不可以啊！(F)
P 197: R. 1009: 怎麼不能請假，你現在是老闆啊！隨時都可以請假。(F)
P 198: R. 1015: 我們可以一起去那邊，可以放假，你覺得好不好？(S)
P 211: R. 1073: 你知道下個禮拜是我的生日啊！(F) 你知道我最要的東西是什麼啊？(F)
我最要的東西是那個Gucci手錶啊！(F)
P 211: R. 1079: 如果你真的愛我，你可以跟我去好不好啊！(S, F)
P 212: R. 1083: 另外我的朋友都有，為什麼我沒有，請給我這個。(R)
如果你愛我，你會給我這個。
P 213: R. 1090: 請買我一個新watch. (R)
P 213: R. 1093: 請给我這個考試。(R) 老師，請給我一個考試。(R)
P 213: R. 1095: 我可以去嗎？請，請，請！(R)
P 213: R. 1097: 請給我錢。(R) 請借我錢。(R)
我很要這個 watch，請你買了。(R)

請你給我一點兒錢。(R)

我的生日快到了，請你可以送給我吧！(R)

可以請你讓我明天考試。(R)

請問，我明天要跟我朋友去買東西，你可不可以借給我一點點錢？(R)

請送給我。(R)

請讓我考試。(R)

請讓我走。(R)

請你給我那個漂亮的 watch。 (R)

我要請你給我那個考試。(R)

請你幫我去跟我的朋友們。(R)

請你陪我去。(R)

請買給我。 (R) 請跟我吃飯。(R)

爸爸，請讓我划雪。請讓我去。(R)

你得去 Hawaii 跟我，我要去。我要去。(S)

請給我一點兒錢嘛！ (R, F)

給你。(R)