International Journal of Management, Accounting, Governance and Education
2023, Volume 3, Issue 2

A Literature Review on language identity of migrant workers in Hangzhou Economic and Technological Development Zone

Zuo Cuiling[1,2], Cheok Mui Yee[2]

[1]Zhejiang Guangsha Vocational and Technical University of Construction, China

[2]Universiti Tun Abdul Razak (UNIRAZAK), Malaysia

Abstract

Language identity refers to the complex interaction between an individual's sense of self and their linguistic affiliations. It is a complex phenomenon, and as an important aspect of human identity, understanding its complexity and underlying factors is essential. It includes the way people perceive, construct, and express their identity through the use of language. The purpose of this paper is to explore the multi-dimension of language identity, the cultural significance of language identity and the factors that affect the formation and evolution of language identity. Critically analyze existing language identity research, assess its strengths and weaknesses, and provide persuasive arguments for further research. Topics covered include situations and objects of communication, language attitudes and expectations, and language policies.

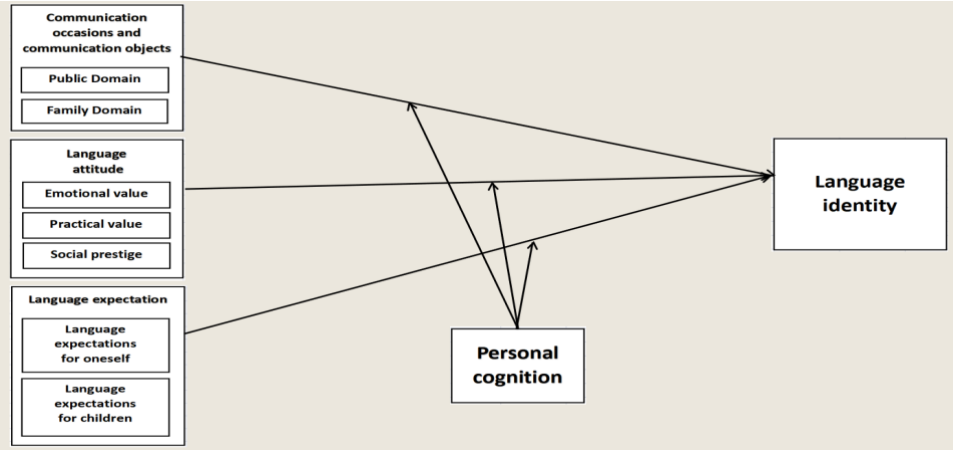
Keywords: language identity, migrant workers, literature review

1 Introduction

According to Fielding, R.(2021), language identity refers to the complex interaction between an individual's self-awareness and its linguistic affiliation. It includes the way people perceive, construct, and express their identity through the use of language. The purpose of this paper is to explore the multi-dimension of language identity, the practical significance of language identity and the factors affecting language identity. As an important aspect of human identity, understanding its complexity and underlying factors is essential. This paper aims to critically analyze existing research on language identity, assess its strengths and weaknesses, and provide persuasive arguments for further research.

Conceptual Framework：

Figure 2.0: Conceptual Framework

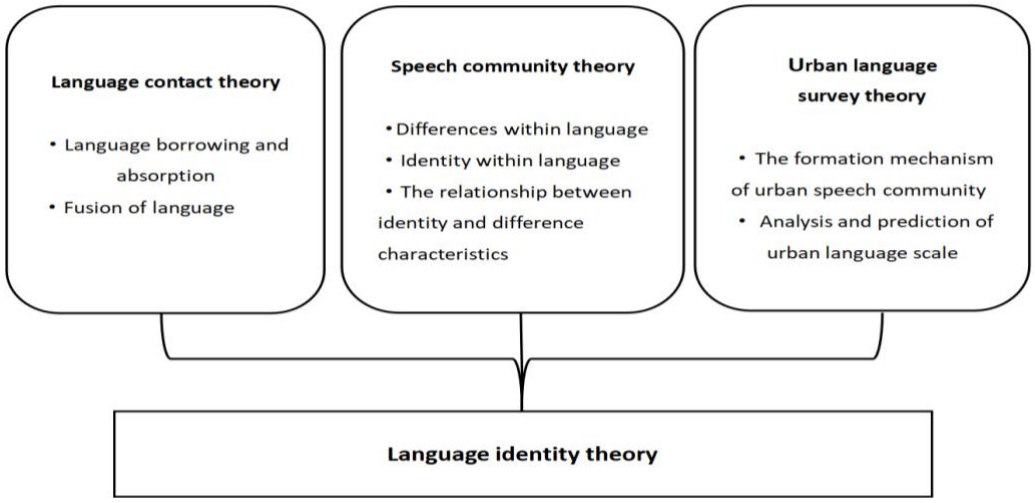


Adapted from Liu,H.&Li,S.(2020), Luo,Y.(2021),Sun,D.(2011),Zuo ,C.(2013)and Fang,N.(2023)

2 Underpinning theory

In this study, the theory that has been used is Language contact theory, Speech community theory and Urban language survey theory（Xu, D., & Wang, L.2008）. These theories will help to get a better understanding about the study regarding language identity model.

Figure 2.1: Underpinning Theory



Adapted from Xu,D.&Wang,L.(2004)

2.1 Dependent Variable: Language identity

Language identity is a multifaceted phenomenon shaped by cultural, social, and individual factors. It plays a central role in shaping individuals' sense of self and group affiliation. As societies continue to diversify and interconnect, further research is needed to better understand the

complexities of language identity and its implications for individual well-being and societal cohesion.（Guo-Brennan, L., & Guo-Brennan, M. 2020）

There is an important relationship between cultural significance and language identity. The literature emphasizes the strong connection between language and cultural identity, demonstrating how language serves as a vehicle for expressing cultural heritage and fostering a sense of belonging. Studies by Smith (2018) and Lee et al. (2019) provide rich insights into how language use reinforces group membership.

In addition, the relationship between language accommodation and identity negotiation has also attracted people's attention. The theory of linguistic accommodation has significantly advanced our understanding of how individuals adapt their language use in various social contexts. Research by Williams (2020) and Yang et al. (2021) offers valuable insights into identity negotiation.

At the same time, language attitudes and stereotypes have also been brought into the field of view of scholars. Language attitudes and stereotypes play a pivotal role in shaping language identity. Studies by Johnson (2017) and Brown (2019) underscore the influence of stigmatization on language choices. However, these studies primarily focus on a limited number of languages or dialects, limiting the generalizability of findings across diverse linguistic contexts. More research with a broader scope is needed to identify common patterns and unique nuances in language attitudes and their impact on identity.

What's more, the problem of bilingualism and multilingualism has always been a topic of concern to sociolinguists. The experiences of bilingual and multilingual individuals enrich our understanding of language identity. Research by Garcia (2018) and Li (2020) introduces the concept of "third space" and explores identity negotiation among multilinguals. Nevertheless, the lack of standardized definitions and measures of "third space" remains a critical limitation. Developing a unified framework for studying this concept will enhance the comparability of research findings.

It has to be said that the issue of language shift and endangerment is also worthy of our attention. Language shift and endangerment pose significant challenges to language identity. Research by Anderson (2016) and Garcia-Ramon (2018) emphasizes the importance of preserving linguistic heritage. However, limited attention has been given to the experiences of individuals within endangered language communities. Further research should explore how language endangerment affects language identity at the individual level and how interventions can foster positive language identity development.

Equally important, the close relationship between language policy and identity is also a matter of concern. Language policies significantly influence language identity. Studies by Park (2017) and Davis (2020) highlight the implications of language-in-education policies and revitalization efforts. Nevertheless, more critical evaluation is needed to determine the long-term effects of different language policies on language identity and whether they lead to genuine empowerment and self-determination.

While the existing research provides valuable insights into cultural significance, linguistic accommodation, attitudes, bilingualism, social media, endangerment, and language policies, several limitations exist. To advance our understanding of language identity, researchers must address these limitations by conducting more quantitative, longitudinal, cross-cultural, and individual-level studies（Yari, N., Lankut, E., Alon, I., & Richter, N. F. 2020）. Developing standardized measures and frameworks will aid in generating more robust and comprehensive findings, ultimately contributing to the broader knowledge of language identity and its implications for individuals and societies.

2.2 Language contact

Language contact is an important aspect of language identity research. It is crucial for effective and successful communication. Being aware of the context in which communication occurs and tailoring the language and content to suit the occasion and the specific communication objects can enhance understanding, foster meaningful exchanges, and build strong interpersonal relationships.（Luo, Y., & Shenkar, O. 2017）

Shao Jian,J. (2015), conducted a survey on the language and living conditions of college students in Ningbo, and found that the use of Mandarin is mainly concentrated in public places and schools. The survey subjects tend to use Mandarin as the first language in interpersonal communication, accounting for 97.9%, no matter in living or teaching areas in schools. Dialect and Mandarin are used in a complementary and opposite way, that is, dialect is mainly used in private occasions such as family, gatherings of relatives and friends, while Mandarin is mainly used in public social occasions and teaching occasions.

Study by Luo Yingqi,(2021),D.stated that In the public domain, the tendency of park residents to use Mandarin, Mandarin and dialect in descending order is: "Mandarin" > "Mandarin with dialect" > "dialect"; However, we found that residents in the park were more inclined to use dialect than to use Mandarin or Mandarin with local accent when talking with fellow villagers. In the family domain, the specific language usage of park residents is divided into two different parts. The first part is the tendency of respondents to use Mandarin, Mandarin with local accent, and dialect when communicating with their parents and siblings, in order from high to low: "dialect" > "Mandarin" > "Mandarin with local accent"; In the second part, when the respondents communicate with their spouses and grandchildren, their tendency to adopt Mandarin, Mandarin with local accent, and dialect, in descending order: "Mandarin" > "dialect" > "Mandarin with local accent".

Hu Linjuan and Li Xuemei,J. (2021), studied the bilingual use of Bai-Chinese in Baizu University in Yunnan Province, and the results showed that Bai is the main language used in family situations, but it is slightly inferior to Mandarin in schools and public places.

Wang Tianxiao,J.(2022) ,conducted semi-structured interviews with bilingual Chinese in Singapore on their family language use to investigate the influence of language policies on their family language choice and attitudes towards Chinese. Under the influence of national language policies such as "Speak Chinese Movement" and Singapore's bilingual policy, Chinese dialects gradually disappear in the family language domain. With the growing "Singaporean" identity of the younger generation, Singlish has been gradually promoted. Chinese has been replaced by

English as the dominant family language in Singapore society, but it still plays an important role in the communication between grandparents and grandchildren of Chinese families.

He Hongxia,J.(2023),research on the use and identity of inherited language of the second Chinese generation in Singapore finds that the use field of language is diverse and complex. English and Chinese perform different functions. They are used in different fields. English belongs to the top language, while Chinese belongs to the bottom language. Who to communicate with: internal and external differences. When the second generation of Chinese communicate with different objects, the use of Chinese declines obviously in the vertical relationship. Horizontal relationship is bilingual, internal and external differences.

It is worth noting that the existing cross-cultural research on communication occasions and communication objects remains limited in scope. Many studies focus on Western cultures, leaving a significant gap in our understanding of how cultural differences impact communication practices globally. Almansoob, N., Patil, K. S., & Alrefaee, Y. (2019) find that more cross-cultural investigations are needed to identify universal patterns and culturally-specific variations in how communication objects are perceived and utilized.

The literature review demonstrates that while considerable progress has been made in exploring communication occasions and communication objects, there are still notable gaps that need to be addressed. The integration of context and content remains an essential area for future research, as understanding how communication objects adapt to specific occasions can lead to more effective communication strategies. Furthermore, broadening the scope of research to include informal settings and diverse cultural contexts will enhance the generalizability of findings and provide insights into the universality of certain communication patterns（Kagitcibasi, C. 2017).

2.2.1 Outside the family

Language identity is a crucial aspect of public discourse that influences social cohesion, cultural diversity, and individual well-being（Osman, F., Mohamed, A., Warner, G., & Sarkadi, A. 2020）. In multicultural and multilingual societies, public conversations and interactions often involve language choices that reflect people's identities and affiliations（Karanfil, F., & Demir, S. 2021）. Individuals may choose to use their native language, or a dominant language based on factors like cultural pride, historical legacies, and societal norms. Language choice can also be a form of resistance against dominant cultural influences and can foster a sense of empowerment among linguistic minorities.

Deng Honghua,J.(2017),found that the new immigrants in Chenzhou city have a clear division of labor between Mandarin and home dialect. Mandarin is an external communication language, which is mainly used in formal public places to communicate with people from different towns and work objects. Home dialect is the internal communication language, mainly used in more personal occasions to communicate with family members.

Shan Yunming & Li Sheng,J. (2020), found that Cantonese, Mandarin and English are the three main communication modes used by Guangzhou people, and the use of Cantonese monoword is dominant in families, while the bilingual mode of "Cantonese + Mandarin" is more commonly used in public places.

Chen Huiduan,J. (2020), investigated students' language use in three different domains, namely family domain, school domain and public domain. The study found that in order to better communicate with parents and grandparents at home, primary and secondary school students in Xiamen often mixed Mandarin and Hokkien. In the school domain and the public domain, Mandarin has been widely recognized and widely used, occupying a dominant position.

The research by Zhang Jingjing,J.(2022), found that most of the elderly in Huanggang fully used dialects in the two situations of "chatting with friends and neighbors" and "in the vegetable market and grocery store". In "government offices, hospitals or banks", the proportion of older people using dialects has fallen and the proportion using Mandarin has risen.

Zhou Peizhi,J.(2022), focusing on the language living conditions of foreign students in colleges and universities in Changchun City, the study investigated the language usage of foreign students from three fields: school domain, public domain and network social entertainment domain, and found that the language background of social objects was an important factor affecting the language use of foreign students in the school domain. In the public field, Chinese dominates, and English is the auxiliary language. In the social network platform and entertainment domain, the usage rate of English is the highest, and the usage rate of Chinese is generally over 50%, which shows that Chinese language and culture are more and more accepted and loved by the world.

Language identity in the public domain is a multifaceted and complex phenomenon with significant implications for both individuals and societies. Research consistently demonstrates that a strong language identity positively affects individuals' self-esteem, cultural pride, and psychological well-being. Embracing one's language identity allows individuals to engage more meaningfully with their communities, maintain their cultural heritage, and express their unique perspectives（Beghetto, R. A., & Yoon, S. S. 2021）.

From a societal perspective, promoting linguistic diversity and inclusivity in the public domain has several benefits. Multilingual societies that value and accommodate different languages are more likely to experience social harmony, intercultural understanding, and cooperation. In contrast, neglecting or suppressing certain languages can lead to marginalization, cultural erasure, and even social unrest（Liang, C. A., Munson, S. A., & Kientz, J. A. 2021）.

2.2.2 Within the family

Within the family domain, language functions as a crucial vehicle for cultural transmission, emotional expression, and the formation of interpersonal bonds（Granqvist, P. 2021）. Language identity within the family domain is a powerful force that influences family members' sense of belonging, cultural heritage, and interpersonal relationships. Families often pass down their language(s) from one generation to the next, enabling the transmission of cultural values, traditions, and shared history. The language(s) spoken at home not only shape a family's collective identity but also contribute to each individual's sense of self and place within the family unit（Palviainen, Å., & Kędra, J. 2020）.

Zhang Dan,J. (2021), investigated and analyzed the popularization of Mandarin in Xishuangbanna Dai Autonomous Prefecture of Yunnan Province by means of questionnaire survey and interview, and came to the following conclusion: The use of Mandarin among family members varies in

different age groups, with the highest proportion of young people using Mandarin and relatively low proportion of the elderly.

Hu Linjuan & Li Xuemei,J.(2021),The survey results show that Bai is the main language used in the family context, but it is slightly inferior to Mandarin in schools and public places.

Song Anqi,J.(2022),found that in family occasions, local college students in Hainan showed a declining trend in the use of hometown dialect and an increasing trend in the use of Mandarin with the decrease of their social partners.

Study by Zeng Baofen,J.(2022), on the dialect use and language attitude of teenagers in Hengshan County found that the proportion of students in each school and school section who use dialects in their families is much higher than that in other fields, and the proportion of students who use dialects in their families when communicating with their grandparents is no exception higher than that when communicating with their parents. This is related to grandparents' greater use of dialects in daily life to communicate with children.

Li Wenjing,J.(2022), found that the highest proportion of Jing language was used among the members of the Jing ethnic group. Although the level of vernacular spoken by the Jing ethnic group is higher than that of Jing, most of the family members still choose to use Jing in their communication, which shows that the choice of language is not entirely dependent on the level of proficiency. The choice of Jing language as a communicative language among family members is closely related to its emotional value in the hearts of the Jing people.

Language identity in the family domain is a fundamental aspect of cultural preservation, emotional expression, and family cohesion. Embracing and nurturing language diversity within the family contributes to a strong sense of cultural identity and fosters mutual understanding among family members（Henne–Ochoa, R., Elliott–Groves, E., Meek, B. A., & Rogoff, B. 2020）. While challenges related to language identity may arise, they can be mitigated through open communication, support for multilingualism, and promoting the positive aspects of cultural diversity within the family context.

2.3 Speech community

The theory holds that community comes first, language comes second, and language is born in community. It is believed that a language community does not necessarily correspond to a language, but frequent verbal interaction is often the basic condition for producing and maintaining a language variety. (Xu Daming, Tao Hongyin, Xie Tianwei, 2004) In a speech community, people often have different attitudes towards different languages, hold different value judgments, and believe that different languages have different practical values and social status.

2.3.1 The emotional value of language

Language attitudes play a significant role in the formation of language identity. Dragojevic, M., Fasoli, F., Cramer, J., & Rakić, T. (2021) point out that language attitude refers to individuals' evaluative perceptions, beliefs, and emotions towards a specific language or dialect. Research by Eisenchlas, S. A., & Schalley, A. C. (2020) has shown that certain languages or dialects may be stigmatized, leading speakers to develop a complex relationship with their linguistic heritage. The

internalization of these attitudes can impact individuals' language choices and self-perception.Public attitudes toward different languages also play a significant role in shaping language identity in society. Language attitudes can be influenced by historical, political, and socio-economic factors, and they often impact language maintenance or decline.

Study by Sun Deping,J.(2011),stated that In the four dimensions of "pleasant", "cordial", "useful" and "identity", the evaluation of Mandarin by oilmen is higher than Qianjiang dialect. The positive evaluation of Mandarin by oilmen is higher, and the positive evaluation of the four dimensions is more than 53.3%, among which the positive evaluation of the three dimensions of "pleasant", "cordial" and "useful" is more than 82.8%, which shows their high recognition of Mandarin. Oilfield people's positive evaluation of Qianjiang dialect is low, and the positive evaluation of the four dimensions is all below 15%, which reflects their disapproval of "Qianjiang dialect".

The survey by Mei Zhixing & Yan Xiuhong,J.(2019), found that Gaoan people had the highest emotional identification with dialects, followed by practical identification, and the lowest social status evaluation. All the scores of Mandarin were higher than 4 points, but the recognition of practicality was the highest, followed by social status and emotional identification was the last.

A survey on Chongqing dialect from the perspective of dialect identificationby Li Hanke,J.(2019), found that Chongqing dialect was higher than Mandarin in terms of "friendliness" and "friendliness". 72.73% and 76.14% of speakers thought Chongqing dialect was pleasant and friendly, respectively. 61.36% and 42.05% of respondents said that popular telephone calls were pleasant and friendly. In terms of "usefulness degree", 89.77% of those who think Mandarin is useful and 81.44% think Chongqing dialect is useful, indicating that Mandarin is more useful than Chongqing dialect. In terms of "status", there is little difference in the degree of recognition between speakers of Chongqing dialect and Mandarin, which indicates that both Chongqing dialect and Mandarin, as languages, are tools of communication rather than symbols of status.

Tang Mi,J. (2021), found that Guanzhong residents' attitude towards Mandarin is positive on the whole, and believed that it is not contradictory to promote the inheritance of Mandarin and dialect, but dialect complex is one of the important expressions of the residents' attitude towards Mandarin, which is more obvious in rural areas.

Wang Xiaomei, Zhu Wanying & Zhang Xinyi,J.(2023), Using questionnaire survey and language assembly pair experiment to investigate the attitudes of Chinese students and Malaysian university students towards Malaysian Mandarin, and analyze the similarities and differences. This paper further discusses the influence of three social factors on language attitudes, including region, gender and residence time, and analyzes the effects of questionnaire survey and language assembly on experiment in language attitudes research from the perspective of methodology. The similarities and differences of Mandarin and Chinese speakers' attitudes towards Malaysian Mandarin will help to predict the integration of Mandarin and Chinese and provide an empirical basis for the study of global Mandarin across regions.

Research by Poria, S., Majumder, N., Mihalcea, R., & Hovy, E. (2019) holds that language carries significant emotional value, as it can evoke various feelings and emotions in both the speaker and the listener. Bonvillain, N. (2019) points out the emotional impact of language stems from several

factors, including word choice, tone, intonation, cultural context, and the relationship between the communicators.

Language identity's emotional value is particularly significant in intergenerational transmission. Emotional bonding between parents and children occurs through language use, storytelling, and cultural practices. A study by Rip, J., Zijlstra, E., Post, W., Kalverboer, M., & Knorth, E. J. (2020) emphasized that the emotional connection formed through the use of a shared language fosters strong family ties and cultural continuity.Conversely, the loss of a language or the decline of language identity can have adverse effects on emotional well-being. Research by Gall, A., Anderson, K., Howard, K., Diaz, A., King, A., Willing, E., ... & Garvey, G. (2021) found that language loss among indigenous communities led to feelings of grief, sadness, and a loss of cultural identity. These emotional experiences can have long-lasting consequences on individuals' mental health and community cohesion.

Deng Honghua,J. (2017), investigated the language use status of new immigrants in Changsha, Hunan Province, and predicted that Mandarin would undoubtedly continue to maintain a strong development trend and be recognized and used by more and more people. On the other hand, home dialect will continuously reduce its influence, showing a trend of decline.

Guo Ziqi,J.(2021),believes that the three categories of friendliness, cordiality and friendliness belong to the level of emotional attitude. From this dimension, Beijing residents have stronger emotional identification with Beijing dialect. The overwhelming majority of residents identify with the Beijing dialect, and people are willing to accept the coexistence of both languages. This is consistent with the study by Moquin, L., & Wolf, K. (2023) that language nostalgia, or the sentimental longing for one's native language, is a common emotional response among immigrant populations who have experienced language loss. Numerous studies have highlighted the emotional experiences tied to language identity. Individuals often report a strong emotional attachment to their native language(s) due to the sense of heritage and belonging it provides. This emotional bond is grounded in childhood experiences, family interactions, and cultural connections.

The research by Liu Yiting, Li Yunling, Ye Fan, Xie Yingqi, Li Shiqian & Guo Shenglin,J.(2022), found that more than 50% of the respondents' attitude toward dialects is "like" (including "very like"), which not only shows that college students have a positive attitude toward dialects, but also reflects that today's young people recognize excellent traditional Chinese culture and hometown culture. This attitude also has positive significance for the inheritance and promotion of dialects. Dialect has affinity in the hearts of college students, which can arouse their memories of their hometown culture.

Gao Yujuan & Guan Yirong,J. (2022), found that Zhuanghe people's emotional identification with Zhuanghe dialect is higher than that of Mandarin, because they grew up in an environment influenced by Zhuanghe Dialect and are accustomed to using it. Therefore, although they think Zhuanghe dialect is "native", they still think Zhuanghe dialect is friendly and form emotional identification with it. In addition, age, gender, education level and occupation are also important factors affecting their evaluation of Zhuanghe Dialect and Mandarin.

Tian Chenying & Peng Fei,J. (2022), conducted a longitudinal tracking study on a typical case and found that there was an imbalance between language use and emotional identification in respondent Z's language life, that is, Mandarin was dominant in her language life, but she showed a high degree of emotional identification with Qingtian dialect. The words "pleasant" and "friendly" received high marks in the evaluation of Qingtian Dialect.

The emotional value of language identity is a critical aspect of human communication and cultural preservation. Emotional connections to native or heritage languages have profound psychological impacts, affecting self-esteem, well-being, and family bonds（Shen, Y., Seo, E., Jiles, A. I., Zheng, Y., & Wang, Y. 2022）. Understanding and nurturing the emotional value of language identity is vital for language maintenance and revitalization efforts, especially in multilingual and multicultural societies. Policymakers, educators, and communities must recognize the emotional significance of language identity to create environments that support linguistic diversity, cultural heritage, and individuals' overall sense of belonging and well-being.

2.3.2 The practical value of language

Pekarek Doehler, S. (2021) points out the practical value of language cannot be overstated. It serves as the foundation for communication, education, culture, and societal progress.Research by Paolini, A. C. (2020) suggests that Proficiency in language is vital for personal and professional success, fostering understanding, empathy, and cooperation among individuals and diverse communities. Emphasizing language development and preservation is crucial for creating inclusive, informed, and prosperous societies.

Language choice often reflects one's cultural background and can serve as a social cue, indicating affiliation with a particular community. Studies by Bacquet, G. (2020) reveal that shared language identity fosters a sense of belonging and enhances social cohesion within linguistic and cultural groups.

In professional settings, language identity can be a valuable asset. Bilingual or multilingual individuals often have a competitive advantage in the job market, especially in globalized industries and international business contexts (Chen, X., Zhao, K., & Tao, J. 2020).

Huang Ke & Zhu Ping,J.(2017), investigated the attitudes of Yiwu residents towards Yiwu dialect, Mandarin and English. In terms of practical value, the survey results show that 79.91% of the respondents think Yiwu dialect is useful, 98.13% of the respondents think Mandarin is useful, and 82.72% of the respondents think English is useful.

Tan Sihua,J. (2020), conducted a survey on the language attitude and language use of the Three Gorges migrant families. Through the analysis of the respondents, it can be seen that he realized that Mandarin is "easy to communicate and understand" because of his own experience and made explicit planning and selection of the family language for practical purposes and communicative efficiency: try to use Mandarin.

The practical value of language identity is evident across various aspects of life. Language identity influences effective communication, social interactions, educational opportunities, and career advancement. Recognizing and nurturing language identity can lead to better intercultural

understanding, improved academic performance, and enhanced career prospects（Aririguzoh, S. 2022）. Embracing linguistic diversity and promoting language inclusivity are essential for creating a more interconnected and harmonious global society.

2.3.3 The social function of language

Study by Krämer, P., Vogl, U., & Kolehmainen, L. (2022) states that language plays a significant role in the social prestige and perception of individuals and communities. The value attributed to a particular language can influence how speakers and non-speakers perceive its speakers, affecting social status and interactions in various ways.

It's essential to recognize that social prestige is a social construct and can change over time due to shifts in geopolitical power, cultural influences, and evolving societal values. Tai, K. W. (2022) considers that encouraging linguistic diversity and fostering respect for all languages can help promote a more inclusive and equitable perspective on social prestige.

The status of a language is often tied to historical, political, and cultural factors. In multilingual societies, certain languages may be considered prestigious due to their use in formal settings, education, media, literature, and prestigious professions (Ashraf, M. A., Turner, D. A., & Laar, R. A. 2021). When speakers identify with a prestigious language, they may experience a sense of cultural superiority, leading to positive language attitudes. Conversely, speakers of languages perceived as less prestigious may face discrimination and linguistic prejudice (O'Neill, P., & Massini-Cagliari, G. 2019). Language prestige is closely tied to power dynamics in society. In many cases, dominant groups or ruling elites impose their language as the prestigious standard, marginalizing minority languages (Sah, P. K. 2021). This linguistic hierarchy can reinforce social inequalities and contribute to language endangerment.

The research results by Zhou Wei,J.(2018),show that, in general, Malaysian Chinese have the most consistent and positive attitude towards Chinese, and the most negative attitude towards Malay. The positive attitude towards English is mainly reflected in the cognitive component, which proves that the Chinese have a positive attitude towards the social status and function of English. The more negative attitude of the Chinese towards the Chinese dialect reflects the bleak future of the Chinese dialect in Malaysia.

Zhou Wei & An Dong,J.(2021), based on the high evaluation of the cognitive degree of Chinese, it can be seen that Chinese Indonesians strongly recognize the social status of Chinese. The general attitude of Chinese Indonesians towards Chinese dialects is quite negative, and the development prospects of Chinese dialects in Indonesia are bleak.

The research on the language attitude of Yugur students by Wang Zhao & Yang Xiaopu,J.(2022),shows that with the growth of age and language socialization, their evaluation on the practicability and social status of Mandarin is getting higher and higher, which mainly comes from Yugur students' own emotional experience and their feelings on daily life.

The social prestige of language identity has wide-ranging implications for society. Linguistic prejudice can lead to discrimination against speakers of non-prestigious languages, limiting their

access to education, employment opportunities, and social mobility (Cushing, I., Georgiou, A., & Karatsareas, P. 2021).

Moreover, language prestige can affect language attitudes among speakers themselves. Speakers of prestigious languages may hold positive views about their language and culture, while speakers of less prestigious languages may experience a loss of cultural pride and identity (Siregar, I. 2021).

The social prestige of language identity is a complex and multifaceted phenomenon that significantly impacts social attitudes, power dynamics, and language planning within diverse societies（Hopkyns, S. 2020）. Acknowledging and promoting linguistic diversity while challenging linguistic hierarchies are essential for fostering more inclusive and equitable language policies and ensuring the preservation of linguistic and cultural heritage.

2.4 Urban language survey

The most important theory of urban language survey is the speech community theory, which extends the microcosmic language variable research model to the macro level. In the traditional variation research □ quantitative analysis is aimed at time after time pronunciation, word choice, sentence formation and other occurrences such as □, which are the components of language variables -- language variants. In this regard □ urban language survey has been further developed. In urban language survey □ can be the structural unit of language □ or the structural unit of speech community. A variation can be a verbal representation or a speaker. (Xu Daming&Wang Ling 2004) Through the investigation of speakers' language expectations, we can predict the future trend of language development.

Getie, A. S. (2020) considers that language expectation refers to the set of assumptions and beliefs that individuals or communities have regarding how language should be used in specific contexts or interactions. These expectations are influenced by cultural norms, social conventions, communication norms, and individual preferences. Kassis- Henderson, J., Cohen, L., & McCulloch, R. (2018) believe language expectations can encompass various aspects, including grammar, vocabulary, tone, formality, and communicative behaviors. Being aware of and adapting to these expectations can help individuals navigate diverse social settings and communicate effectively with others. Additionally, understanding and respecting the language expectations of different cultures can promote cross-cultural understanding and harmonious interactions.

Researchers like Labov (1966) and Eckert (2000) have highlighted the role of linguistic variation and prestige in shaping language expectations. However, there is a need for further research to examine the ways in which language expectations impact language variation and linguistic change over time.Studies by Bourdieu (1991) and Irvine (2001) emphasize how dominant language ideologies influence language expectations and perpetuate linguistic hierarchies.

Study byZuo Cuiling,J.(2013),stated that In terms of the expected recognition of language, the migrant workers mainly focus on their own pronunciation and the communicative value of language. The expectation of children's Mandarin is universal and firm; In the comparison of expectations between Mandarin and home dialect, the expectation that children can speak Mandarin is significantly higher than the expectation that children can keep home dialect.

Ji Fang,J.(2021), found that migrant workers prefer Mandarin for external communication and native dialect for internal communication in Xi 'an. The language situation of migrant workers towards left-behind children is closely related to their own language use and attitudes, but it varies with different backgrounds.

Language expectations play a significant role in multilingual settings and language contact situations from the use of multiple languages and language contact. Investigations by Milroy (1987) and Myers-Scotton (2006) have shown how language expectations influence language choice and language maintenance efforts. However, further research is necessary to understand the impact of language expectations on language shift, code-switching, and language revitalization efforts in diverse multilingual communities.

2.4.1 The linguistic expectations of the self

Language expectation for oneself refers to the individual's internal beliefs, aspirations, and goals related to language proficiency and usage within the context of their language identity.

Zhang Dan,J.(2021), conducted a survey and analysis on the popularization of Mandarin in Xishuangbanna Dai Autonomous Prefecture of Yunnan Province, and the results showed that people learn Mandarin mainly for business needs and to communicate with more people, and partly to find a better job. The purpose of learning is diversified, indicating that most people are aware of the important role of language in social communication. They all hope to improve their comprehensive quality by mastering a language.

The research by Li Sixian,J.(2022), shows that ethnic minority teachers in Xinjiang attach great importance to Mandarin , have clear expectations and high expectations for their Mandarin level, and have sufficient internal motivation to learn Mandarin .

Language identity is closely intertwined with language expectations for oneself. Individuals who strongly identify with a specific language or linguistic community tend to set higher expectations for their language abilities in that language (De Costa, P. I., Park, J. S. Y., & Wee, L. 2021). Language identity acts as a motivating force, driving individuals to maintain and improve their language skills.

2.4.2 Language expectations for the next generation

Language expectation for children refers to the beliefs, hopes, and aspirations that parents, caregivers, and educators have regarding their children's language development and proficiency within the context of their language identity（Grosso Richins, L., Hansen-Thomas, H., Lozada, V., South, S., & Stewart, M. A. 2021）. Language expectations for children are often shaped by various factors, including cultural norms, family beliefs, and societal values. Parents and caregivers play a significant role in setting language expectations for their children, as they are the primary agents of language socialization.

Lin Zhihui,J. (2019), found that despite the differences in age and gender, on the whole, in order to communicate with more people in the future and to meet the needs of future work and study,

most villagers have a favorable attitude towards Mandarin and hope their children can master Mandarin proficiently.

Liu Yan,J.(2020),investigated the language status of children of agricultural migrant population in Hefei City, and found that the respondents had a high evaluation of Mandarin. There is no doubt that the universal language has become the most important and most popular language code in the life of farmers and farmers. In terms of the degree of expectation, Hefei dialect is slightly higher than home dialect, but based on the maximum standard deviation of expectation degree of home dialect, the willingness of this group members to learn home dialect is less stable than other items.

The study by Gong Xianghong,J. (2022), found that the elderly have already seen the important role of Mandarin for the future development of their offspring. But for the expectation attitude of home dialect is different, choose "indifferent" the highest, accounting for more than half; Children of the younger generation only need to "generally master" and "do not need to master" overall higher than "must master" and "should master".

Language expectation for children is a vital aspect of language identity development. Parents, caregivers, and educators play a pivotal role in shaping children's language expectations through language socialization. Positive language expectations that affirm and value children's language identity contribute to their linguistic confidence and cultural pride（Park, M. Y. 2022）. Understanding the impact of language expectations can inform language education and support language maintenance efforts, fostering a more inclusive and empowering linguistic environment for children.

Variable	Conceptual definition	Operationalised definition
communicative occasions and communicative objects	The occasion and object of communication are the necessary conditions for the generation of communication. It is crucial for effective and successful communication. Being aware of the context in which communication occurs and tailoring the language and content to suit the occasion and the specific communication objects can enhance understanding, foster meaningful exchanges, and build strong interpersonal relationships.（Luo, Y., & Shenkar, O. 2017） Public domain;Family domain	Public domain include: shopping malls, wet markets, workplaces Different communication objects in public places: fellow townsmen, colleagues, family members Different communication objects in family occasions: parents, spouses, children, siblings
language attitudes	Dragojevic, M., Fasoli, F., Cramer, J., & Rakić, T. (2021) point out that language attitude refers to individuals' evaluative perceptions, beliefs, and emotions towards a specific language or dialect. Emotional Value;Practical Value;Social Prestige	Emotional value includes: pleasant, kind Practical value: useful Social status: Having status
language expectations	Getie, A. S. (2020) considers language expectation refers to the set of assumptions and beliefs that individuals or communities have regarding how language should be used in specific contexts or interactions. These expectations are influenced by cultural norms, social conventions, communication norms, and individual preferences. Language Expectation for Oneself;Language expectation for children	Language Expectation for Oneself: English, Mandarin, home dialect, workplace language Language expectation for children: English, Mandarin, home dialect, workplace language
Language identity	Language identity is a multifaceted phenomenon shaped by cultural, social, and individual factors. It plays a central role in shaping individuals' sense of self and group affiliation. （Guo-Brennan, L., & Guo-Brennan, M. 2020）	communicative occasions and communicative objects; language attitudes; language expectations

Table 2.0: Conceptual definition

3 Hypotheses

H1: Communicative occasions and communicative objects influence language identity of migrant workers.

H1a: Public domain influences language identity of migrant workers.

H1b: Family domain influences language identity of migrant workers.

H2: Language attitudes impact on language identity of migrant workers.

H2a: Emotional value impacts on language identity of migrant workers.

H2b: Practical value impacts on language identity of migrant workers.

H2c: Social status impacts on language identity of migrant workers.

H3: Language expectation impact on language identity of migrant workers.

H3a: Language expectation for oneself impacts on language identity of migrant workers.

H3b: Language expectation for children impacts on language identity of migrant workers.

H4: Personal cognition moderates the influence of Communicative occasions and communicative objects on language identity of migrant workers

H4a: Personal cognition moderates the influence of public domain on language identity of migrant workers

H4b: Personal cognition moderates the influence of Family domain on language identity of migrant workers

H5: Personal cognition moderates the influence of language attitudes on language identity of migrant workers

H5a: Personal cognition moderates the influence of emotional value on language identity of migrant workers

H5b: Personal cognition moderates the influence of practical value on language identity of migrant workers

H5c: Personal cognition moderates the influence of social status on language identity of migrant workers

H6: Personal cognition moderates the influence of language expectation on language identity of migrant workers

H6a: Personal cognition moderates the influence of language expectation for oneself on language identity of migrant workers

H6b: Personal cognition moderates the influence of language expectation for children on language identity of migrant workers

4 Comprehensive review

4.1Major contribution

The literature review shows that predecessors have provided us with an understanding of the complexity of language identity through different theoretical frameworks, research methods and cultural backgrounds. Its main contribution has the following aspects.

4.1.1 Research object

The predecessors expanded the research object to more people, and classified the population, including urban residents, farmers, college students, ethnic minority residents, overseas Chinese, etc., expanded the scope of the survey object, and provided rich expectations for sociolinguistic research.

4.1.2. Theoretical framework

Many theoretical frameworks have been proposed by predecessors, such as social identity theory, connection model and cultural identity theory, which provide an important framework for us to understand the formation and change of language identity.

4.1.3 Language use and attitudes

Previous studies have helped us understand individuals' language use and attitudes towards different languages in different contexts. They found that an individual's attitude towards and use of a particular language is closely related to his or her socioeconomic background, cultural background and educational experience.

4.1.4 Bilingual and multilingual identity

Previous studies have explored the identity construction of individuals in bilingual and multilingual environments. They found that individuals may form double or multiple linguistic identities, which may vary over time and context.

4.1.5 Social factors

Previous studies have looked at the impact of social factors such as immigration, education, media, and technology on language identity. These studies help to understand how language identity changes and shapes in different social contexts.

4.1.6 Cultural comparison

Previous studies have revealed the similarities and differences of language identity in different cultural contexts through cultural comparison. This helps us better understand the diversity of linguistic identity and cultural differences.

4.2 Major gap

The predecessors have made important contributions to the study of language identity and promoted the development of this field. This is of certain value for us to understand the language experience of migrant workers, but there are still some gaps in previous studies, which mainly include the following aspects:

4.2.1 Lack of attention to those at the bottom

Although some studies involve the language problems of immigrants, there are relatively few studies on the language identity of the bottom group such as migrant workers. Hangzhou Economic and Technological Development Zone, as a state-level development zone, has been built for 30 years, and its economic status and population are in the forefront of similar cities. Migrant workers have become the main force in the construction of the development zone, and there has been a phenomenon of two generations of migrant workers settling down here, and some of them have become new residents of the zone, who are relatively stable and relatively familiar with the environment of the development zone. Understanding the linguistic identity of underprivileged groups in the region is critical to developing inclusive policies and support measures.

4.2.2 Lack of timeliness and small sample size

As mentioned above, Hangzhou Economic and Technological Development Zone, as a national development zone, has been established for 30 years, but there are few studies on the language of migrant workers in this area. Zuo Cuiling conducted a study on the language attitude and language expectation of migrant workers in this area in 2013, but the sample size was small and 10 years have passed. In 2015, Wang, L.'s investigation and research on the urban integration of migrant workers in Hangzhou Economic and Technological Development Zone mentioned the language problem, but no specific language investigation was carried out. Therefore, it is necessary to conduct a new investigation to find its changes.

4.2.3 Lack of cross-generational research

Existing studies on the language of migrant workers mainly focus on adults or adolescents, while there are relatively few studies on the language identity of the elderly. Cross-generation research is helpful to reveal the development process and influencing factors of language identity. The subjects of this project are adults over 18 years of age, including the elderly.

4.2.4 Insufficient linguistic diversity

Most of the previous studies focus on mainstream or global languages, while the identification of minority languages (such as endangered languages or minority languages) is relatively insufficient. The languages covered in this survey include hometown dialects (including ethnic minority languages), Mandarin, Hangzhou dialect, foreign languages, etc. Because migrant workers in the Hangzhou Economic and Technological Development Zone come from different linguistic backgrounds and regions, understanding minority language identity is crucial for cultural diversity and language protection. This study will explore not only the dominant languages used in the workplace, but also the preservation and inheritance of guest workers'

mother tongues, where linguistic diversity is essential to maintaining vibrant and inclusive societies.

By delving into these gaps, we can more fully understand the complexity of language identity, provide a broader academic perspective for this study, and provide more targeted recommendations for future language management, social policy, and educational practice.

5. Conclusion

This paper explores the multi-dimensional factors that influence language identity, constructs a research framework, critically analyzes previous relevant literature around basic theories, and points out that existing research provides valuable insights into cultural meaning, language adaptation, attitudes, and language policy, but also has some limitations. This paper aims to reveal the multifaceted nature of language identity and its significance to the formation of human language identity from the aspects of communicative occasions, communicative objects, linguistic attitudes and linguistic expectations, so as to provide valuable insights for national language policy making.

References

Agheyisi, R., & Fishman, J. A. (1970). Language attitude studies: A brief survey of methodological approaches. *Anthropological linguistics,* 137-157.

Almansoob, N., Patil, K. S., & Alrefaee, Y. (2019). A Cross-cultural study of the speech act of compliments in American English and Yemeni Arabic. *LANGKAWI Journal, 5(1)*, 1-12.

Anderson, J. (2016). Language shift and identity in a U.S. immigrant community. *International Journal of Bilingual Education and Bilingualism, 19(6),* 671-685.

Auer, P. (1995). The pragmatics of code-switching: A sequential approach. In L. Milroy & P. Muysken (Eds.), One speaker, two languages: Cross-disciplinary perspectives on code-switching (pp. 115-135). *Cambridge University Press.*

Baym, N. K. (2010). Personal connections in the digital age. *Polity Press.*

Bonvillain, N. (2019). Language, culture, and communication: The meaning of messages. *Rowman & Littlefield.*

Bourdieu, P. (1991). Language and symbolic power. *Harvard University Press.*

Bourhis, R. Y., & Taylor, D. M. (1977). Towards a theory of language in ethnic group relations. In H. Giles (Ed.), Language, ethnicity, and intergroup relations (pp. 307-348). *Academic Press.*

Brown, M. (2019). Language attitudes and identity among indigenous speakers. *Journal of Language and Cultural Identity, 15(3),* 245-260.

Cao, C., & Meng, Q. (2022). A systematic review of predictors of international students' cross-cultural adjustment in China: current knowledge and agenda for future research. Asia

Pacific Education Review, 23(1), 45-67. Chen, L., et al. (2019). Social media, language identity, and cultural affiliation. *Computers and Society, 25(2),* 187-204.

Davis, R. (2020). Language policies and minority identity in a globalized world. *International Journal of Multilingualism, 17(4),* 312-326.

Dewaele, J. M., Chen, X., Padilla, A. M., & Lake, J. (2019). The flowering of positive psychology in foreign language teaching and acquisition research. *Frontiers in psychology,* 10, 2128.

Di Carlo, P. (2016). Multilingualism, affiliation and spiritual insecurity. *From phenomena to process in language documentation.*

Dragojevic, M., Fasoli, F., Cramer, J., & Rakić, T. (2021). Toward a century of language attitudes research: Looking back and moving forward. *Journal of Language and Social Psychology, 40(1), 60-79.*

Eckert, P. (2000). Linguistic variation as social practice: The linguistic construction of identity in Belten High. *Blackwell Publishing.*

Eisenchlas, S. A., & Schalley, A. C. (2020). Making sense of "home language" and related concepts. Handbook of home language maintenance and development. *Social and affective factors,* 17-37.

Farinloye, T., Wayne, T., Mogaji, E., & Watat, J. K. (2020). Social media for universities' strategic communication. In Strategic marketing of higher education in Africa (pp. 96-115). Routledge. Fiske, S. T. (1992). Thinking is for doing: Portraits of social cognition from daguerreotype to laserphoto. Journal of Personality and Social Psychology, 63(6), 877-889.

Freiermuth, M. R. (2001). Native speakers or non-native speakers: Who has the floor? Online and face-to-face interaction in culturally mixed small groups. *Computer assisted language learning, 14(2),* 169-199.

Garcia, A. (2018). Bilingual identity and the third space. *Journal of Applied Linguistics, 22(1),* 45-61.

Gumperz, J. J. (1982). Discourse strategies. *Cambridge University Press.*

Getie, A. S. (2020). Factors affecting the attitudes of students towards learning English as a foreign language. *Cogent Education, 7(1)*, 1738184. Giles, H.,

Guo-Brennan, L., & Guo-Brennan, M. (2020). Global citizenship education and social justice for immigrant students: Implications for administration, leadership, and teaching in schools. *Handbook on promoting social justice in education, 2203-2222.Hall, E. T. (1976). Beyond culture. Anchor Press.*

Hofstede, G. (1980). Culture's consequences: International differences in work-related values. *Sage Publications.*

Irvine, J. T. (2001). "Style" as distinctiveness: The culture and ideology of linguistic differentiation. *In P. Eckert & J. R. Rickford (Eds.), Style and sociolinguistic variation (pp. 21-43). Cambridge University Press.*

Ishihara, N. (2019). Identity and Agency in L2 Pragmatics 1. *In The Routledge handbook of second language acquisition and pragmatics (pp. 161-175). Routledge.*

Jackendoff, R. S. (1992). Languages of the mind (Vol. 10). *Cambridge, MA: MIT press.*

Kagitcibasi, C. (2017). Family, self, and human development across cultures: Theory and applications. *Routledge.*

Kassis-Henderson, J., Cohen, L., & McCulloch, R. (2018). Boundary crossing and reflexivity: Navigating the complexity of cultural and linguistic identity. *Business and Professional Communication Quarterly, 81(3),* 304-327.

Kim, S. (2022). Language identity and self-presentation on social media. *Communication Studies, 39(3),* 321-336.

Krämer, P., Vogl, U., & Kolehmainen, L. (2022). What is "Language Making"?. *International Journal of the Sociology of Language, 2022(274),* 1-27.

Kuo, B. C. (2014). Coping, acculturation, and psychological adaptation among migrants: a theoretical and empirical review and synthesis of the literature. *Health Psychology and Behavioral Medicine: An Open Access Journal, 2(1),* 16-33.

Labov, W. (1966). The social stratification of English in New York City. *Center for Applied Linguistics.*

Lee, H., et al. (2019). Cultural significance of language in indigenous communities. *Anthropological Review, 12(2),* 167-182.

Levinson, S. C. (1983). Pragmatics. *Cambridge University Press.*

Li, W. (2020). Multilingual experiences and identity negotiation. *Journal of Language and Identity, 18(4),* 389-403.

Luo, Y., & Shenkar, O. (2017). The multinational corporation as a multilingual community: Language and organization in a global context. *Language in International Business: Developing a Field,* 59-92.

Mao, T. (2023). Pragmatic competence, autistic language use and the basic properties of human language. *Journal for the Theory of Social Behaviour.*

Milroy, L. (1987). Language and social networks (2nd ed.). *Blackwell Publishing.*

Morgan, L., Paucar-Caceres, A., & Wright, G. (2014). Leading effective global virtual teams: The consequences of methods of communication. *Systemic Practice and Action Research, 27,* 607-624.

Myers-Scotton, C. (2006). Multiple voices: An introduction to bilingualism. *Blackwell Publishing.*

Palviainen, Å. (2020). 12 Future prospects and visions for family language policy research. *Handbook of home language maintenance and development: Social and affective factors,* 18, 236.

Paolini, A. C. (2020). Social Emotional Learning: Key to Career Readiness. *Anatolian Journal of Education, 5(1),* 125-134.

Park, J. (2017). Language policies and educational identity. *Language Policy, 13(1),* 45-61.

Pekarek Doehler, S. (2021). Toward a coherent understanding of L2 interactional competence: Epistemologies of language learning and teaching. *Classroom-based conversation analytic research: Theoretical and applied perspectives on pedagogy,* 19-33.

Poria, S., Majumder, N., Mihalcea, R., & Hovy, E. (2019). Emotion recognition in conversation: Research challenges, datasets, and recent advances. *IEEE Access,* 7, 100943-100953.

Savignon, S. J. (1976). Communicative competence: Theory and classroom practice.

Schank, R. C., & Abelson, R. P. (1977). Scripts, plans, goals, and understanding: An inquiry into human knowledge structures. *Lawrence Erlbaum Associates.*

Siebenhuttter, S. (2021). Multiple identities of multilingual minorities: Values and practices influencing social, national and personal identity formation. *J Languages Cult, 12(1),* 13-26.

Smith, K. (2018). Language use and cultural identity among immigrant communities. *Journal of Intercultural Communication, 21(3),* 275-290.

Sun, D. (2011). Language identity and language change: a survey of language in Jianghan Oilfield. *Language Application (01),*27-37.

Tai, K. W. (2022). Translanguaging as inclusive pedagogical practices in English-medium instruction science and mathematics classrooms for linguistically and culturally diverse students. *Research in Science Education, 52(3),* 975-1012.

Tajfel, H. (1978). Social categorization, social identity, and social comparison. *In H. Tajfel (Ed.), Differentiation between social groups: Studies in the social psychology of intergroup relations (pp. 61-76). Academic Press.*

Titone, D. A., & Tiv, M. (2023). Rethinking multilingual experience through a Systems Framework of Bilingualism. *Bilingualism: Language and Cognition, 26(1),* 1-16.

Verschueren, J. (1999). Understanding pragmatics. *Oxford University Press.*

Walther, J. B. (1996). Computer-mediated communication: Impersonal, interpersonal, and hyperpersonal interaction. *Communication Research, 23(1),* 3-43.

Wallat, C., & Green, J. (2019). Construction of social norms by teacher & children: The first year of school. *In The social life of children in a changing society (pp. 97-121). Psychology Press.*

Wilce, J. M. (2009). Language and emotion (No. 25). *Cambridge University Press.*

Williams, R. (2020). Linguistic accommodation and its impact on identity. *Language and Society,* 29(4), 421-436.

Yang, L., et al. (2021). Identity negotiation in intercultural communication. *International Journal of Communication,* 30(2), 155-169.

Yari, N., Lankut, E., Alon, I., & Richter, N. F. (2020). Cultural intelligence, global mindset, and cross-cultural competencies: A systematic review using bibliometric methods. *European Journal of International Management, 14(2),* 210-250.

YILDIRIM, F. Ç. (2020). Language choice and identity: An investigation based on the comparison of language attitudes from two different localities. *Journal of Language and Linguistic Studies, 16(2),* 1032-1042.