

A Study of Modal Salient Beliefs in The Behavior of Using Dialect Stickers

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ABSTRACT

This study aims to explore the behavioral intrinsic factors of post-95 youth (Generation Z) in using dialect stickers on social platforms. The qualitative research method of semi-structured interviews based on the Theory of Planned Behavior (TPB) summarizes the modal salient beliefs of the behavior of using dialect stickers and analyzes the main motivations of users' behavior of using dialect stickers. The findings suggest that post-95 youth (Generation Z) have a positive attitude toward dialect sticker use, driven mainly by the factors of pleasantness and bringing people closer together. Although the advantages of dialect stickers were generally recognized as outweighing the disadvantages, cross-dialect communication barriers remained a major factor in generating negative emotions. Older generations are less receptive to dialect stickers, while the attitudes and behaviors of fellow villagers as well as friends have significant impact on the use of dialect stickers. The study concluded that the behavioral influences on dialect sticker use need to be further measured and assessed and the present study provides information on the believability of the measurement questionnaire, which provides valuable reference for dialect sticker design.

Contribution/Originality: This study is one of very few studies which have investigated the salient beliefs about the use of dialect sticker behavior in social media by the Generation Z group, as well as the cognitive factors that influence individuals' perceptions and attitudes towards this usage behavior.

1. Introduction

In 2012, a survey by China Youth Daily showed that 95.9% of those interviewed said that young people around them were afraid to speak Chinese dialects, and 37.1% said that there are not many young people around them who are able to speak in pure dialect

(Hxy, 2012). In this survey, the top reason was "lack of self-confidence and feeling that their hometown dialect is rustic" (63.9%), followed by "vanity" (54.5%), and the third reason was "feeling that their hometown dialect is hard to hear" (50.5%) (Hxy, 2012). Another 48.7% chose "not willing to let people know where they come from". According to Yue (2008), a professor of communication studies, young people's negative attitude toward dialects is an important reason for the dialect crisis. However, in 2021, China Youth Daily conducted another questionnaire survey on dialects among 900 college students across the country (Luo, 2021), showing that 76.20% of the college students surveyed were willing to take the initiative to spread their hometown dialects. Communicating dialects has become a new way for young people to regulate the atmosphere and bring them closer together. In the list of "most popular dialects", Northeastern Chinese, Sichuanese, and Cantonese are in the top three.

This change of attitude plays an important role with the influence of network media on the spread of dialects. Dialects, as an important part of Chinese language and culture, will take root in the fertile soil of the Internet and allow dialect culture to be passed on to a certain extent among the new generation as long as they are given certain online communication channels and forms of expression (Lue, 2017). A survey by China Youth Daily (Luo, 2021) found that 84.77% of the respondents did use "dialect memes" (some kind of dialect word that's popular on the Internet). For example, the local dialect "*Lan Shou, Xiang Gu*" by a Guangxi guy exploded on the Internet in 2016, and "*Yu Ni Wu Gua*" in 2017 was one of the top three hot topics on Weibo that year, and it is still a commonly used word on the Internet (Ji et al, 2021).

With the popularization and development of network technology, dialects have wider dissemination channels, such as social media and short video platforms. These platforms provide a space for dialects to spread and express themselves in the digital realm. The study of Long and Li (2019) proposed the operation mode of network emoji and dialect culture, and the study concluded that this mode plays a positive impact in the dissemination of dialect culture. The emoji collide with regional cultures in the process of dissemination, and become a way of communication and interaction for contemporary young netizens, and at the same time, it promotes the dissemination and use of dialects in the youth groups.

The use of emoticons by Chinese netizens is not only a way to convey information and express emotions, but also to realize self-identity and seek cultural identity of the group (Wang, 2016). The study of dialectal sticker use behavior is further complicated by the integration of specific dialectal cultures. Cartwright and Mandiberg (2019) pointed out that images are not only produced and consumed, but also successfully cross the boundary limitations with the spread of culture, and gain new meaning beyond the communication in the process of cultural exchange. Dialect stickers, as a carrier of culture, promote the use of dialects in social media; therefore, the factors influencing the behavior of dialect sticker use are more complex than the use of emoticons.

There are fewer studies related to the usage behavior of dialect stickers, especially there is a gap in the studies applying the TPB. The purpose of this study is to fill this knowledge gap and will use the Theory of Planned Behavior as a theoretical guide to understand the usage behavior of dialect emoticons in the Chinese netizen population through qualitative research. It will provide targeted guidance for designers to better meet users' needs and improve the quality of dialect sticker design.

1.1. Research Objectives

This study takes China's Post-95s as the research object because they are the aborigines of digital technology as the research object, and they are more influenced by digital information technology and instant messaging devices (Xu & Huang, 2023). Based on TPB and combining qualitative research with semi-structured interviews, this study elicits the salience beliefs of the behavior of using dialect stickers and explores the intrinsic factors of using dialect stickers. Accordingly, it makes targeted suggestions to optimize the design of dialect stickers, so as to promote the interactive communication of dialects in the Internet through the use of dialect stickers.

2. Literature Review

2.1. Dialect stickers

Emoji emerged and became popular in China with the launch of Tencent's instant messaging software QQ in 1999. In 2004, a cartoon rabbit with humorous and wise quotes and exaggerated and comical body movements called *tusiji* quickly spread across the internet. The *tusiji* emoji series sparked a boom in the use of emoji on the internet, and was later acquired by Time Warner (Lu, 2016).

Media anthropologist De Seta (2018), conceptualized and categorized Chinese emoji. In his study, he identifies the term Chinese "*biaoqing*" as a collective term for Chinese emoji, distinguishing them from international emoji (De Seta, 2018). De Seta (2018) argues that Chinese "*biaoqing*" has evolved into the form of stickers, which are more expressive than emoji. Stickers can be text, images, or static images, or GIFs (De Seta, 2018). In 2012, Tencent incorporated the sticker function into the WeChat and QQ emoji platforms, allowing designers to upload a sticker set of 16-24 emojis, and formally opened the "*biaoqing*" reward function in 2017.

The combination of dialects and emoticons has gradually become a hotspot for designers and researchers. In 2015, the WeChat platform's "Peach Family Northeastern Dialect", "Peerd Cantonese", "*Nui Nui Shanghainese*" and other dialect sticker series have won the popularity of users, accumulating a large number of downloads and reprints (Lu, 2016). According to the WeChat platform on June 12, 2023, the "Peach Family's Northeast Dialect" series had 40,773 rewards, the "*Nui Nui Shanghainese*" series had 10,030 rewards, and the "Peeled Cantonese" series had 15,577 rewards. Users' rewarding behavior in new media can be understood as the projection of an individual's unfulfilled desire or expectation onto the object of love, which is a manifestation of emotional identity motivation (Campbell, 1996). The bounty consumption record of dialect stickers is a recognition of dialect stickers by the online community (Liu, 2018).

Stickers are mainly used on two platforms, WeChat and QQ. But according to Tencent's Q2 2023 report, WeChat's monthly active accounts have reached 1.327 billion, making it the most used social software in China (Valentin, 2023). The first set of dialect stickers also appeared in the WeChat Emoji Store. According to Zhou's (2020) statistics on WeChat dialect emoji packs, as of December 12, 2019, the total number of dialect stickers in 29 provinces and cities was 678 sets. In this paper, as of June 12, 2023, the updated statistics of the total number of dialect sticker series in each province reached 1,802 sets, and dialect stickers are widely produced and used in the social media platform WeChat.

2.2. Influences on Emoji Use Behavior

Dialect stickers are a derivative form of emoticons, and there are fewer empirical studies on dialect sticker usage behavior. Existing studies on emoji usage behavior, one is to explore the emoji usage behavior itself in order to gain insight into its behavioral patterns and communication trends; the other is to explore the user's preferences and attitudes, as well as the communication effects of emoji in social interaction by analyzing emoji usage behavior. Emojis can help users express emotions during the communication process (Wall et al., 2016), and emojis can change the perception of emotion in the original sentiment of a text message (Neel et al., 2023). It can also convey semantics (Na'aman et al., 2017), becoming an auxiliary language in the communication process. However, emojis as non-verbal cues are influenced by different cultural contexts, and users' usage behavior reflects cultural preferences for emotional expression and social interaction.

For the analysis of factors influencing emoji use behavior, existing studies based on different theories provide different analytical frameworks. Jaeger et al. (2017) argues that personal characteristics, including age and gender, affect use intention. Rodrigues et al. (2017) take a pragmatic perspective, pointing out that discourse strategies influence emoji usage behavior. Hsieh and Tseng (2017) based on the technology acceptance model, argued that perceived fun plays a driving role on the usage aspect. Swartz (2020) cut from a social psychology perspective and found that social norms influence emoji usage behavior. Hu et al. (2022) constructed a factor model of young users' behavior in using online emoticons through the S-O-R model. Based on the theory of use and satisfaction, Li (2011), Prada et al. (2018), Liu and Liu (2020) and others found that the attitude of use and the motivation of use have a significant effect on the use behavior of emoji.

There are fewer studies on the behavior of dialect stickers, but as a derivative form of emoticons, the influencing factors of the use behavior of dialect stickers can still be referred to the study of emoticons (Wang & Xue, 2021). Dialect stickers are essentially a subculture, which is different from the values and behavioral patterns of mainstream culture (Su, 2006), and the use of dialect stickers is a user's revolt against the mainstream society, thus creating a cultural symbol (Zhang, 2018). Users make, forward, share, and collect emoticons not only to meet the need for personalized communication such as searching for topics and regulating the atmosphere, but also as a behavioral choice to seek cultural identity in the group as well as in the region. Therefore, it is necessary to study the factors of dialect sticker usage behavior by focusing on the influence of dialect culture on users' attitudes towards usage. This is the necessity of dialect sticker behavior research.

2.3. Theory of planned behavior

Theory of Planned Behavior (TPB) was developed by social psychologist Ajzen (1985). It became one of the most important theories to explain and predict individual behavior. Salient Beliefs in TPB play a key role in the theory. They refer to an individual's beliefs about a particular behavior that are critical in shaping the individual's attitudes, subjective norms, and perceptual-behavioral control over that behavior.

Ajzen (1985) states that influencing individual behavior includes three main aspects: behavioral attitudes, subjective norms, and perceived behavioral control. Attitude is the

degree to which an individual perceives a particular behavior as good or bad. Subjective Norms refer to what an individual perceives other people's perceptions to be about them engaging in a particular behavior and how much importance an individual attaches to those other people's perceptions. Subjective Norms reflect the influence of social pressures on an individual's behavior. Perceived Behavioral Control refers to an individual's perception of the degree to which they are able to control their behavior. These three elements determine an individual's Behavioral Intention, which can predict actual behavior (Sharma & Bock, 2005). Ultimately, whether or not an individual adopts a behavior depends on their Behavioral Intention.

For the study of emoji use behavior, TPB is highly penetrating and interpretive. For example, Coyle and Carmichael (2019) found that the use of emojis improves perceived responsiveness. Prada et al. (2018) state that positive attitudes and perceptual control over behavior increase an individual's willingness to adopt the appropriate behavior and have a significant effect on the sustained use of intentions has a significant effect. Hsiwen et al. (2021) stated that subjective norms have a positive effect on emoji usage intention.

Studying the salience beliefs of using dialect stickers is important to understand the motivation and decision-making process behind individuals' behaviors. By understanding and identifying an individual's beliefs about the behavior of using dialect stickers, researchers can better predict and explain why an individual may or may not choose to perform a particular behavior. This understanding can help develop behavioral interventions and change strategies that can encourage or facilitate dialect sticker use behavior in social media, allowing dialects to be passed down and preserved in the digital age.

3. Research Methods

The study uses a qualitative research methodology. The first step follows Ajzen's (1991) principle of TPB consistency, which calls for a strict definition of the behavior under study, which can provide a clear direction for the interview design for behavioral research. The second step was to conduct online recruitment of the Generation z group.

According to Tencent's Q2 2023 report, WeChat's monthly active accounts have reached 1.327 billion, making it the most used social software in China (Valentin, 2023). And the dialect sticker series appeared on the WeChat sticker platform in late 2015. Therefore, WeChat, a representative social platform, was chosen as the site of recruitment for this study. The population of this study is Chinese of Generation Z, which is born between 1995 and 2009 (Xu & Huang, 2023). They are a generation that has evolved with the digital generation and they are more influenced by digital information technology and instant messaging devices.

In order to determine the specific collection platform as well as the source of the group to ensure the reliability of the data. The study designed 2 small tests to get the first-hand information before formal sampling. Based on the small tests, WeChat was identified as the platform for research distribution. And it was confirmed that the target number of interviews could be successfully collected with the forwarding of WeChat. The mini-test design is as follows.

December 29, 2023-December 29, 2023 Interact with 17 friends with different dialect backgrounds at different times for 5-10 minutes, with the oldest age being 34 and the youngest being 17 years old. Pre-interviews were conducted to understand the use of dialect stickers around them. The findings revealed that 14 friends had used dialect stickers and 3 friends had not used them. However, all participants indicated that they had been shared dialect stickers in communication. People indicated that WeChat platform is the main source of using and sharing dialect stickers.

Based on the results of random pre-interviews, a pre-survey questionnaire was distributed on the WeChat platform on January 7, 2024 at 1pm. As of 1:00 pm on January 8, a total of 238 questionnaires were received within 24 hours. The data showed that 74.79% were female; 81% were aged 18-25; 57.98% had used dialect stickers; 77.31% had heard and seen dialect stickers; and 81.5% were students.

Formal interviews of this study were conducted using purposive volunteer sampling (Morse, 1991). The 138 people of pre-survey questionnaire who had used the dialect stickers were contacted, from which volunteers willing to participate in the post-study were recruited. 58 indicated that they were willing to be interviewed and met the recruitment criteria. Therefore, the study participants for the semi-structured interviews (SSI) will be recruited from this group.

3.1. Define the Behaviour

Behavior is defined primarily in terms of the TACT element, which includes Target, Action, Context, and Time (Cooper et al., 2016). The target behavior of the research was: youth use dialect stickers on social media (as shown in Table 1).

Table 1: The definition of behavior

TACT element	Description
Action.	Use of dialect stickers
Context:	Social media
Time:	The study period was from June 2023 to December 2023.

3.2. Eliciting Salient Beliefs

This study recruited post-95 volunteers on the web for interviews, the sample followed two principles to determine data saturation (Francis et al., 2010). The initial analysis sample was set at 10 based on the participants' personal information criteria such as age, gender, occupation, and education, and stopping criterion of 3. No new codes were developed in the interviews with participant 11, so we reached data saturation.

The study obtained beliefs about behavioral attitudes, norms, and control from semi-structured interviews with each of the 14 youth. Beliefs were collected for coding and thematic analysis, and the more frequent beliefs were used to form modal salient beliefs. Modal salient beliefs were the source of information for the formal study using behavioral questionnaire items.

The subjects of the study were 14 individuals, with a minimum age of 19 and a maximum age of 28. They came from various regions of China, belonged to a wide range of dialectal territories, and all of them had more than 1 year of experience in using dialectal emoticons. The interviews were conducted using online voice communication,

which was recorded and then converted into textual materials for thematic analysis and coding. The interviews lasted 10-15 minutes each.

The interview outline was designed around the behavior of using dialect emoji stickers. The first step part of the interviewee's information, including gender, age, education, occupation (as shown in [Table 2](#)).

Table 2: Basic information sheet for interviewees (N=14)

Form		Number
Gender	male	6
	Female	8
Age	<20	1
	20-25	10
	25-30	3
Educationa	Undergraduate and below	12
	Bachelor's degree	1
	Doctoral	1
Occupation	Student	8
	Employee	5
	Else	1

The second part of the interview was open-ended questions. Draws on [Francis et al.'s \(2004\)](#) for design guidelines on modal beliefs. Questions for interviews were designed based on the following three broad categories of of open-ended questions: what are the advantages and disadvantages of the target behavior, what individuals or groups can influence the occurrence of the target behavior, and what factors facilitate or hinder the target behavior ([Cooper et al., 2016](#)). In the end, 15 questions were designed (as shown in [Table 3](#)).

Table 3: Open-ended questions for interviews

Indirect measure	No.	Questions
Behavioural beliefs		What do you think might be some advantages to use of dialect stickers.
		What do you think might be some disadvantages to use of dialect stickers.
		What behavior do you like in the use of dialect stickers?
		What behavior do you dislike in the use of dialect stickers?
		What do you think are the potential impacts of using dialect stickers on society, including cultural, linguistic, and social impacts?
Normative beliefs		Are there any individuals or groups that support your use of dialect stickers.
		Are there any individuals or groups that do not support your use of dialect stickers.
		Please list the individuals or groups most likely to use dialect stickers.
		Please list individuals or groups who are unlikely to use dialect stickers.
		Is there anything else you associate with using of dialect stickers.

Control beliefs	<p>What factors or circumstances make you willing to use dialect stickers?</p> <p>What factors or circumstances make it difficult or impossible to use of dialect stickers.</p> <p>List the occasions when you think it is most appropriate to use dialect stickers</p> <p>List the occasions when you think the use of dialect stickers is most inappropriate.</p> <p>Do you have any other problems with dialect stickers?</p>
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3.3. Trustworthiness

The trustworthiness of this study is based on [Guba and Lincoln \(1994\)](#) five assessment criteria which are credibility, dependability, conformability, and transferability, authenticity.

The researchers involved in the coding, one of whom is an expert with 20 years of experience in teaching Chinese language and the other is a Ph.D. researcher of Chinese dialects, had their own language research teams. In this study, they were responsible for coding the data independently. In addition, a professor at Shanxi University who studies dialectal all-media communication also provided coding guidance for this study. We repeated interviews with participants at different times and on different online platforms to ensure data stability.

In order to ensure a wide range of participants, the interviews were conducted with emoji users from different dialectal backgrounds, but all had experience using dialectal stickers for more than a year. Prior to the interview, participants were aware of and agreed to participate in the interview. During the interview, participants could withdraw for any reason. Participants were asked to review the raw data as well as comment on the analyzed data for accuracy.

4. Results

Based on the content theme summarization, the ten main categories constructed based on TPB ([Moshki et al., 2019](#)) were referenced (as shown in [Table 4](#)). In this study, at least 20% of the themes mentioned by participants were selected as modal salient beliefs ([Ajzen et al., 2018](#)). That is, the common theme mentioned by 3 of the 14 participants was then salient beliefs. And the most salient 10-12 beliefs were analyzed as sources of information for questionnaire items for behavioral measures.

Table 4: Interview content theme coding results

Categorization	Predefined themes (N*)	Content of interviews (N*)	Modal salient beliefs (N*)
Advantages	8	70	8
Disadvantages	3	16	3
Positive feelings	5	53	5
Negative feelings	3	27	3
Approving community	4	44	3
Disapproving community	4	22	4
Behaving community	6	76	6
Not behaving community	3	31	3

Facilitating factors	9	93	9
Hindering factors	3	25	3
TOTAL	48	457	47

4.1. Salient beliefs of attitudes

The item content of attitudes should contain both instrumental and affective attitudes (Ajzen, 2006). The beliefs behind instrumental attitudes are that the use of dialect stickers produces positive and negative results (as shown in Table 5), and the beliefs behind affective attitudes are that the use of dialect stickers brings about pleasurable or unpleasant emotions (as shown in Table 6).

Table 5: The beliefs behind instrumental attitudes

Advantages (n=14)	NO.	Percentage	Disadvantages (n=14)	NO.	Percentage
Humor and fun	13	92%	Miscommunication	7	50%
Understanding dialects	12	86%	Secularization of vernacular language	3	21%
Draw closer ties	10	71%	Conveying too much negative dialect	3	21%
Accurate expression of emotion	9	64%			
Enhanced information conditioning	7	50%			
Chat encryption	4	29%			
Save time	3	21%			

Table 6: The beliefs behind affective attitudes

Positive feelings (n=14)	NO.	Percentage	Negative feelings (n=14)	NO.	Percentage
Pleasantly	11	79%	Inability to communicate across dialects	11	79%
Bring people closer together	9	64%	Restricted usage scenarios	7	50%
Feel a sense of belonging	8	57%	Too much negative content	3	21%
Promotion of dialects	8	57%			
Urban Cultural Confidence	7	50%			

A frequency comparison of categorization revealed that participants found the act of using dialect stickers to be pleasurable and dominated by positive outcomes. Ninety-two percent of the participants felt able to feel pleasure in using dialect stickers. Participants indicated that they would use and share dialect stickers even if they were not local, as long as they felt interesting. And this pleasantness is strengthened by being able to receive positive feedback and curiosity from the other person during the interaction.

86% of the participants believed that using dialect stickers is good for understanding dialects. Participants said that dialect stickers are based on simple words, so it is easy to know the meaning of the dialect in the stickers for communication. They also learned a

lot of non-local dialects through this communication. 71% of the participants believed that using dialect stickers could bring people closer together. Such relationships include not only with friends and family in the same area, but also with strangers who share the same dialect background. However, 79% of the participants said that dialect stickers are only suitable for people who speak the same dialect, and they think that cross-dialect communication is not conducive to communication as it creates negative emotions and requires more time to explain the meaning of the stickers.

4.2. Salient beliefs of subjective norms

The item content of subjective norms includes directive norms injunctive norms and descriptive norms (Ajzen, 2006); the beliefs behind the directive norms refer to the individuals and groups that support the use of dialect stickers and those that prohibit the use of dialect stickers (as shown in Table 7).

Table 7: The beliefs behind injunctive norms

Approving community (n=14)	NO.	Percentage	Disproving community (n=14)	NO.	Percentage
Friends of the same age	11	79%	Thinks dialect emojis are not suitable for communication	5	36%
Person from the same village, town, or province	10	71%	Persons in formal settings	4	29%
Young people who like dialects	9	64%	Conservative language exchange	4	29%
Designer	1		Different cultural background	4	29%

In Table 7, 79% of the participants felt that their same-age friends were the main group that encouraged and supported dialect sticker use. Participants indicated that friends of the same age are highly receptive to new things and are able to share interesting dialect stickers across dialects without worrying about aversion and rejection from friends of the same age.

71% of the participants felt that the use of dialect stickers with people who speak the same dialect not only facilitates smooth communication, but also conveys emotions and messages beyond the meanings through the use of dialect stickers. Especially in social media communication groups of the same dialect, it is more attractive to use dialect stickers for communication. After entering the workplace, there are more and more formal occasions, and occasionally using dialect stickers with friends who speak the same dialect increases the feeling of homesickness. In the interviews, many people said that they had left their hometowns to go out to study and work, and using dialect stickers to communicate with each other gave them a feeling of returning home, making them feel close and homesick.

Regarding the group that banned the use of dialect stickers, the 14 participants agreed that people consciously refrain from using dialect stickers in formal situations. It is believed that Chinese dialects are spoken languages, which are not as popular and formal as Mandarin, and that dialects have cultural differences, which can easily lead to

misunderstanding of information in formal situations. Therefore, people in formal occasions would prohibit the use of dialect stickers, which also indicates that the use of dialect stickers is context-specific.

The beliefs behind Descriptive normative refer to individuals and groups who are willing to use dialect stickers and those who are not (as shown in [Table 8](#)).

Table 8: The beliefs behind descriptive norms

Behaving community (n=14)	NO.	Percentage	Not behaving community (n=14)	NO.	Percentage
Friends of the same age	13	92%	Don't know the dialect	8	57%
Young people who like dialects	11	79%	People who don't like emoji communication	8	57%
Person from the same village, town, or province	10	71%	Previous generation	7	50%
Love of Internet slang	8	57%			
Colleagues	6	43%			
Family relation	5	36%			

In [Table 8](#), the group of people who are willing to use dialect is still friends of the same age. 92% of the people think that their friends around them have experienced using dialect stickers, and 79% of them are younger than themselves. They indicated that there are many young people who are interested in dialects and like to use dialect stickers as a way of communication on online platforms. The top three groups of willing users are the same as the top three groups that support the use of dialect stickers. So dialect stickers are most widely used among young people and people who speak the same dialect, and they are also an important focus group for promoting dialects.

86% believe that the older generation does not use dialect stickers. Although the older generation has a high level of dialect use and understanding in their lives, they are less receptive to visual expressions of dialect. They cannot understand the meaning of replacing dialects with visual symbols and are less comfortable with using emoji for communication. Even so, some respondents said that their parents like to use dialect stickers. Older elders also share dialect stickers of everyday phrases in family groups on social media platforms. As there were several office workers in the interview group, the office workers unanimously said that leaders would not use dialect stickers. They want to establish a serious appearance and therefore eliminate the use of entertaining emoticons for communication.

4.3. Salient beliefs of perceptual behavioral control

The item content of perceived behavioral control includes self-efficacy and control ([Ajzen, 2006](#)) which is mainly reflected in the factors that promote and hinder the use of dialect stickers (as shown in [Table 9](#)).

The main factor that promotes people to use dialect stickers is friends. 79% of the participants felt that stickers are generally used in casual conversation situations that are lighthearted and entertaining, and are commonly used in exchanges with friends.

The probability of an individual using dialect stickers increases significantly if the friend with whom they are communicating enjoys the stickers, understands the dialect, and accepts the dialect sticker format. The object of communication becomes an important factor influencing the use of dialect stickers. The next factor was the fun of the dialect sticker, with participants indicating that the funnier the dialect sticker, the more likely it was to be a shared sticker. The richness of the content of the work (64%), the fact that the dialect is widely known (64%), and the ability to close the emotional distance with the person with whom one is communicating (64%) are all important factors that promote use.

In contrast, 57% of the participants indicated that the inability to communicate without knowing the dialect was the biggest deterrent. Participants indicated that communication is difficult to resonate with if the other person does not understand the dialect. However, a few indicated that the other person does not understand the dialect and can tease the other person for fun or as a way to start a conversation.

Table 9: The beliefs behind perceived behavioral control

Facilitating factors (n=14)	NO.	Percentage	Impediments (n=14)	NO.	Percentage
Friends	11	79%	Don't know the dialect.	8	57%
Interestingly	10	71%	Formal occasion	6	43%
Draw closer ties	9	64%	Fewer emoticons available	3	21%
Dialect memes	9	64%			
High number of dialect stickers	9	64%			
More in tune with emotions	5	36%			
Dialectal resonance	5	36%			
Used in a variety of situations	3	21%			
Dynamic visual effects	3	21%			

5. Conclusion

The finding of the study was that the younger generation showed more positive attitudes when using dialect stickers. They derive great pleasure from using the stickers. This pleasure comes from the humor of the dialect vocabulary and the joy that comes from the resonance of the dialect. As [Chen et al. \(2022\)](#) said that dialect can be effectively promoted to the attention of the younger generation through visualization techniques, thus further promoting the inheritance and development of dialect culture.

However, the dissemination of dialect stickers in the Internet is also a challenge to the dissemination of traditional dialect culture. In the positive attitude of users, it is found that the entertainment they get from using them is higher than their interest in learning dialects. Therefore, in the design of dialects, it is still necessary to pay attention to "edutainment" and attract young people's attention with the real cultural charm of dialects.

Most of the Chinese studies have shown that the use of dialect stickers can protect dialect culture and improve users' cultural identity. However, these studies are all

qualitative in nature. There are still fewer empirical studies related to the link between the actual behavioral motivation for using dialect stickers and dialect culture. This study elicits Eliciting Salient Beliefs for using dialect stickers. Although also using qualitative analysis, it provides questionnaire information for behavioral measurement for the subsequent quantitative phase of the survey. It provides a basis for future research to better apply the Theory of Planned Behavior (TPB) to comprehensively examine the motivations and factors behind dialect sticker use behavior.

Ethics Approval and Consent to Participate

All procedures involving human participants in this study were conducted in accordance with the ethical standards of the institutional research committee. Informed consent was obtained from all participants.

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Conflict of Interest

The authors declare no conflict of Interest.

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