

Study of Language Protection in the Context of Rural Revitalization

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Abstract

The report of the 19th National People's Congress of the Communist Party of China proposed a great practice of implementing the strategy of rural revitalization. Language protection is closely related to the rural revitalization, and the two promote each other and penetrate each other. Cultural revitalization is an important part of rural revitalization, and language protection is an inevitable requirement for cultural revitalization. Rural revitalization will definitely promote the protection of language protection. National language and regional dialects are not only valuable economic and cultural resources, but also the path and entry point of rural revitalization. Language protection can in turn promote rural revitalization. This thesis proposes three measures to promote language protection in order to achieve a positive interaction between language protection and rural revitalization: "urgently investigate, record, and preserve rural language resources" "rationally develop and utilize rural language resources" and "construct a language ecology of harmonious coexistence of Mandarin and dialect."

Keywords

Rural Revitalization; Cultural Revitalization; Language Protection; National Language; Regional Dialects.

1. Introduction

With the acceleration of globalization and urbanization, the popularity of Mandarin has been significantly increased, but the use of dialects has gradually decreased, and many ethnic languages and dialects are facing endangered or extinct situations. The Communist Party of China and the government attach great importance to the protection of language resources, and always attach great attention to the importance of language diversity in building the awareness of the Chinese national community, with the focus on promoting the popularization of national universal language texts, and the scientific protection of the languages of all ethnic groups. Rural languages have many values and functions. In the context of the era of rural revitalization, it is necessary to closely combine language protection with rural revitalization, improve people's awareness of language protection, establish a language resource view, build a harmonious language ecology, and promote the comprehensive development of rural economy, culture, ecology and society.

2. Organization of the Text

2.1. Language Protection and Rural Revitalization

2.1.1. The Contents of Language Protection

In the China National Knowledge Infrastructure with the "language protection" as the theme word for search, a total of 518 related articles, more discussed from the "minority languages"

and "languages at risk" protection, but the definition of the meaning of the term "lingual protection" is fewer articles, important are the following.

The two concepts of "language conservation" and "languages preservation" are distinguished by Zhiyun Cao, who believes that language conservation means, through comprehensive, thorough and scientific investigation, recording the actual appearance of languages and dialects, and carrying out long-term, effective conservation and demonstration, while language protection is through various effective policies, measures and means to preserve the language's vitality, so that it can continue to survive and develop, especially to avoid vulnerable and endangered languages, dialects and decay.

Qingsheng Zhou defines language protection as "a set of protective measures taken by governments, linguistic groups and experts to reduce and avoid the impact of a country or region as a result of language threat, loss of language resources, the loss of linguistic and cultural heritage, shrinking spatial use of language, language ecological imbalance, deterioration of language health, including: identification, recording, archiving, research, preservation, protection, security, maintenance, building, publicity, inheritance, dissemination, display of protected languages." This concept clearly explains the objects of language protection, the subject of linguistic protection and the measures for language protection.

Fang Xiaobing believes that "language protection refers to the collective name of various actions taken by human beings to consciously coordinate language relations in order to reduce the impact of changes in social life on language ecology, protect language resources and safeguard human Linguistic rights." This definition believes that the subject of language protection is all human beings, and language protection measures include "protecting language resources" and "safeguarding Linguistic rights".

The term "language protection" in this article refers to a series of measures taken by governments, experts and the public to protect the status of languages, aimed at improving the survival status of regional and national dialects, ining their vitality, increasing the vitality of their use, and preventing further decline or extinction.

2.1.2. The Necessity of Language Protection

In today's accelerating process of globalization and integration, ethnic languages and regional dialects, due to the impact of dominant languages, continue to shrink in scope of use and function, many languages are on the brink of extinction, language diversity is severely challenged, and language protection issues urgently need to be resolved. The following will provide a brief analysis of the reasons for the decline of language and dialects. With the continuous development of popularization, the acceleration of Social mobility and the erosion of foreign languages, the communication function of national languages and dialects has gradually declined, which is difficult to meet the needs of people's daily communication, so the frequency of use has greatly declined. With the rapid development of the social economy, a large number of rural population has flooded into cities, and labor has shown a one-way flow from rural to urban areas. In cities, there is a lack of environment for using ethnic languages and dialects, so people give up using their own languages and dialects and instead use Mandarin for communication. Whether in school or home education, teenagers are required to speak Mandarin, which leads to a language attitude of "elegance" in speaking Mandarin and "vulgarity" in speaking ethnic languages and dialects. Language attitude affects language choice and use.

Language is not only a tool for exchanging ideas and emotions, but also a carrier for cultural dissemination. More importantly, language is a resource. Yuming Li thinks that in the past people tended to view language as a "problem", but now people emphasize that language is a resource. Rural language resources refer to the valuable language ontology and its derived resources formed by people in production, labor, and daily communication within the rural

area. Although language does not directly affect our material lives like natural resources such as sunlight, air, water, coal, and oil, it is closely related to our lives. Language is a product of society and exists in human society. It is an important feature that distinguishes humans from animals and is a fundamental social resource. Language is not only a cultural resource, information resource, but also a national strategic resource. Language resources have great development value. Therefore, it is necessary to establish a high concept of language resources, protect language resources, and make full use of language resources to serve the needs of national construction and development.

2.1.3. Cultural Revitalization in Rural Revitalization

Socialism with Chinese characteristics has entered a new era, and major social contradictions have changed. The contradiction between the people's growing needs for a better life and unbalanced and inadequate development is most prominent in rural areas. Therefore, the 19th National Congress of the Communist Party of China made a major deployment to comprehensively implement the rural revitalization strategy. The goals of rural revitalization include industrial revitalization, cultural revitalization, talent revitalization, ecological revitalization, and organizational revitalization. Cultural revitalization is an important component of rural revitalization and the spiritual foundation of rural revitalization. Efforts should be made to explore and organize excellent traditional culture, promote its creative transformation and innovative development, enrich people's spiritual world, enhance their spiritual strength, improve their spiritual style, cultivate civilized rural customs, good family customs, and simple folk customs.

However, in the process of cultural revitalization, many local cultural industries have developed uniformly, and the problem of homogenization of scenic spots is serious. In recent years, ancient cities, streets and towns have sprung up like mushrooms. The similarity of architectural styles, tourism products and development projects has caused tourists to complain roast. All regions should vigorously tap local cultural resource, create regional cultural characteristics, highlight its uniqueness and uniqueness, and use local cultural resource to help rural revitalization. Rural Cultural resource are rich and colorful, with the most distinctive language resources. The language in different regions is unique. Language and culture are inseparable. Sapir pointed out in his "Language Theory" that "there is something behind language. Language does not exist without culture, that is, it does not exist without the overall customs and beliefs that have been passed down from society and determine the appearance of our lives." It is necessary to fully leverage language advantages, integrate rural language resources, enrich the presentation of language in a formal manner, arrange language programs, and create a tourism route that combines culture and tourism, transforming rural language resources into new economic growth points.

2.2. The Relationship Between Language Protection and Rural Revitalization

As a fundamental element of rural revitalization, language elements run through all aspects of rural revitalization. Language not only has cultural attributes, but also economic attributes. Ethnic languages and dialects are the spiritual support and emotional bond for rural revitalization, bringing tremendous internal motivation and cohesion to the people. Rural revitalization promotes language protection and provides policy, funding, and talent support for language protection. By promoting the protection and use of language through the development of rural cultural industries, language can be "revitalized", promoted by development and protection, and promoted by protection and use.

2.2.1. Language Protection Supports Rural Revitalization

Language is the carrier of culture and an important part of rural culture. Through stimulating the vitality of national languages and regional dialects, it promotes rural cultural prosperity and rejuvenation, enriches rural cultural life, improves rural civilization and provides a strong spiritual momentum for rural revitalization.

National languages and regional dialects contain rich Chinese excellent traditional culture, which is the source of cultivating core socialist values in the new era. We need to increase the protection of languages and dialects, fully tap into the excellent ideological concepts, humanistic spirit, and moral norms contained in rural culture, play their important role in rallying people's hearts, educating the masses, and purifying folk customs, promote the creative transformation and innovative development of excellent traditional culture, and provide strong endogenous power for rural revitalization.

Language has economic attributes and empowers rural revitalization through language. Rural language resources provide new driving force for rural economic development, combining characteristic language resources with creative design industries, performance industries, music industries, tourism industries, etc., to transform them into productive forces and drive rural economic development.

Language has distinct national and regional characteristics, and language confidence is the foundation and expression of Chinese cultural confidence. If language loses its cultural charm and cohesion, and people no longer identify with the local language, then rural cultural confidence and consciousness will no longer exist, and rural revitalization will be difficult to achieve.

2.2.2. Rural Revitalization Promotes Language Protection

Rural revitalization provides policy support for language protection. In the Opinions of the Central Committee of the Communist Party of China and the State Council on Comprehensively Promote the Key Work of Rural Revitalization by 2022, it is stated that "strengthen the protection of agricultural and cultural heritage, and promote the protection and utilization of intangible cultural and important agricultural cultural heritages." There is rich agricultural culture accumulated in ethnic languages and regional dialects, containing a large number of agricultural production vocabulary, proverbs, production experience, etc. To protect the rural language is to protect the splendid agricultural civilization and the excellent traditional culture of China, to safeguard the spiritual roots of the Chinese nation and the crystallization of the wisdom of the working people.

To revitalize rural areas, industries must revive. We should promote the development of ethnic languages and dialects through the prosperity and revitalization of the cultural industry, promote language protection in the development of language resources, and inherit excellent rural language and culture; In the process of inheritance, we should weed out the old and bring forth the new, keep pace with the times, develop new language products, and broaden the Pathogen transmission of rural language. The development of rural leisure tourism industry can not only increase the income of local residents, but also attract farmers to return to their hometowns for employment, providing human support for the use of dialects and ethnic languages.

Rural revitalization needs to protect traditional ancient villages and preserve traditional village buildings. The countryside is the carrier of rural culture and the sustenance of homesickness, providing space for the use of dialects and ethnic languages, and delaying the pace of language decline. At the same time, rural revitalization adheres to the priority development of agriculture and rural areas, providing human, material, and financial support for language protection.

2.3. The Cultural Value of Rural Language Resources

The literary and artistic forms of a place, such as drama, folk art, and ballads, can only exist and be expressed using dialects as carriers. Dialects and ethnic languages contain rich cultural values with distinct regional and ethnic characteristics. Therefore, it is necessary to fully tap into the cultural value of rural languages and provide sufficient materials and resources for the revitalization of rural culture. Folk proverbs contain a large amount of life and production value, and village regulations, family instructions, and household rules reflect strong moral constraints. Folk songs often come into being with labor and have cultural values such as entertainment value. They should be fully explored and organized. The cultural value contained in rural language has a huge promoting effect on the revitalization of rural culture.

2.3.1. The Sentences with Life Value in Folk Proverbs Cover Various Aspects

In terms of clothing, the relevant proverb goes: "Cover in spring, freeze in autumn", "Dress indiscriminately in February and August", "Cold does not choose clothing, hunger does not choose food", reflecting the relationship between clothing and weather. The proverb about diet in the Changsha dialect goes, "Go to bed with carrots and ginger, don't need a doctor to prescribe a prescription." It means eating carrots before going to bed at night and ginger after getting up in the morning is beneficial for your health. Regarding housing, there is a saying that goes: "Do not plant mulberry before, do not plant willow after. When planting trees in residential areas, people are very particular about the tree species. Because "mulberry" and "mourning" are homophones, it is said that planting mulberry in front of the house will lead to mourning; If the willow tree does not bear seeds, there will be no offspring of boys when planted behind the house. In terms of transportation, in the past, rural areas were mostly muddy roads, uneven and pitted, with accumulated water on rainy days. At that time, flashlights were very scarce, and farmers summarized the experience of "black mud, white water, and yellow main roads" when walking at night. The meaning is: "When walking at night, the dark places are mud, the white places are stagnant water, and only the yellow places are dry roads. Farmers pay great attention to the weather. There are many folk proverbs related to the weather, such as "If the chicken does not return to its nest, the rainy day will soon arrive. If the weather is good, the chicken will be out of the cage early. ", "If it is sunny for a long time, the west wind will rain, and if it is rainy, the west wind will clear", "If it thunders at the zenith, the rain will not be fierce; if it thunders at the horizon, the heavy rain will continue.", etc.

2.3.2. Proverbs contain many sentences with agricultural production value, which have important guiding significance for today's agricultural production.

Qingming and Guyu are key solar terms in traditional agricultural production. There is a saying in the Hunan folk proverb that "Qingming sows seeds, Guyu sows mud". When planting in the field, people like to plant the seedlings straight so that the rice will grow well. As the saying goes, "If the seedlings are planted straight, they are worth the last time they were fertilized. After planting the seedlings for a week, people began to dig up the fields and trample the weeds into the mud. Weeds are not conducive to the growth of rice. The saying goes, "A bag of grass in a paddy field is like a poisonous snake biting. Pest control is an important part of crop growth, and there is a saying that "when a snake hits seven inches, it will control the appearance of pests". When pests are discovered, they should be eliminated as soon as possible. The importance of fertilizer is reflected in the phrase "three layers of meat for pig manure, three layers of grain for field manure". The two proverbs "nine ripe, ten percent harvest" and "ten ripe, nine percent harvest" indicate that rice harvesting cannot be too early or too late, and nine ripe is the best harvesting time for rice.

2.3.3. Village regulations and household practices have a moral constraining value and are an effective means of rural governance and self-management of villagers.

As an important component of traditional Chinese culture, family regulations and teachings play an important role in personal development, the formation of social atmosphere, and national governance. There are many excellent family rules and precepts in our country, such as the "Huang Family Rules" written by the Tingjian Huang family, which states that "people have ancestors, as water and wood have their origins, and they cannot be forgotten. Parents are merciless and belong to the same heaven and earth. Parents are merciless who are equal to heaven and earth." The family rules intend to remind future generations to show filial piety and respect for their elders, and not forget their roots. In Xi Zhu's "Zhu Zi Family Instructions", it is said: "What is precious to the father is kindness; what is precious to the son is filial piety; what is precious to the brother is friendship; and what is precious to the younger brother is respect." The meaning is "what is precious to being a father is kindness, what is precious to being a child is filial piety, what is precious to being an elder is kindness, and what is precious to being a younger brother is respect.

2.3.4. Among the folk songs, the entertainment value is most prominent, accompanied by various agricultural activities, weddings, funerals, and sacrificial ceremonies.

When people bend over to pull rice seedlings in the paddy field, they will sing the Yangge, such as the Hengnan Yangge, which vividly reflects the hardworking and humorous qualities of women in Hengnan, such as "the sun rises and becomes reder and reder. When I was eighteen years old, I often went to pull rice seedlings. If I don't pull rice seedlings, my husband will talk about me as a lazy girl." This provides a sense of relaxation and entertainment for the agricultural work of pulling rice seedlings. On the eve of the marriage of rural girls in the southern region of Hunan in the old days, female companions accompanied the married girl to sing a wedding cry song. In Jiahe area, when there are beautiful girls getting married, they will set up a banquet and a singing hall, summoning the village's neighbors' sisters and aunts to sing together, and dancing to cheer up. This is the accompanying marriage. The content of marriage songs is diverse, including teaching women how to handle relationships with male family members, how to adjust female family relationships, and how to promote interpersonal, ethnic, and regional relationships.

2.4. The Development of Language Protection from the Perspective of Rural Revitalization

Rural revitalization should combine the promotion and popularization of Mandarin with the protection of ethnic languages and dialects. We should not only promote and promote the revitalization of rural areas, firmly establish the subjectivity of Mandarin, but also attach importance to language protection work. Protecting language diversity is to protect cultural diversity. The protection and inheritance of local language (dialect) culture need to solve the problems of "existence" and "continuation". It is necessary to maintain the "truth", promote the protection, research, and dissemination of the authenticity of local language (dialect) culture, and solve the problem of "existence" well; It also needs to be "new", strengthen local language (dialect) cultural identity, build a harmonious language ecology, and solve the problem of "continuity".

2.4.1. Urgently Investigate, Record, and Preserve Rural Language Resources

Rural language resources have various forms of expression, including agricultural vocabulary and agricultural production terminology that reflect agricultural culture; village rules and family disciplines that serve as a code of conduct; local opera and folk songs with local characteristics; language arts such as allegorical sayings, proverbs, and cross talk and skits that contain labor wisdom. Although rural language resources are rich and diverse, they are facing

problems such as narrowing the scope of use, weak language inheritance, inadequate language protection policies, outdated language expression forms, and lack of vitality in language.

The government should play a leading role, actively undertake the mission of protecting language diversity, mobilize all members of society to participate in language protection work, organize large-scale language survey activities, and ensure that each dialect point has a corresponding language survey team. Civil organizations should play an auxiliary role and contribute their own efforts to promote language protection. Only by ensuring equal protection between the government and the people can we maximize the results of language protection work. In the process of language investigation, modern technical means should be used to combine voice, video and text, comprehensively record language facts and oral cultural language materials, and restore the true use of language. We should establish a museum of national language and culture or a museum of oral culture with local characteristics to display and preserve language cultural resource in a centralized way, and carry out language learning activities in the museum to show national language and dialects in various forms such as eulogy, writing, performance, singing, etc. Besides, we should establish a language database, create an open platform for language resources, share language survey results, display rich and diverse language resources, and provide strong support for developing language products, providing language services, and formulating language policy.

2.4.2. Rationally Develop and Utilize Rural Language Resources

Rural language resources are a manifestation of rural culture, with various economic, cultural and other values. Through the development of rural language resources, the development of language economy, the provision of language services, the formation of the Language industry, enabling rural revitalization. Developing and utilizing rural language resources is the most effective way to protect rural language resources. On the one hand, we can promote the protection of rural language through the development of language and on the other hand we can promote the use of rural language through protection.

The rational development and utilization of rural language resources requires the integration of rural language resources, the correct and reasonable combination of various resources, and the creation of unique integrated rural tourism routes for eating, drinking, and playing. We can combine cultural resources such as folk music, opera and celebration activities with tourism, so that tourists can enjoy the natural scenery while experiencing rural characteristics and customs, feel the beauty of rural language and culture, and improve the quality and competitiveness of rural tourism. We can use the Internet to spread excellent rural language resources and shoot short videos to showcase the charm of rural language resources, allowing the audience to be influenced by watching, and generating a strong sense of belonging and familiarity, evoking people's nostalgia. The most important thing is to innovate, keep up with the times, connect with modernity, endow traditional rural language resources with new era connotations, develop language and culture that meets the needs of the public, and revitalize rural language resources.

2.4.3. Construct a Language Ecology of Harmonious Coexistence of Mandarin and Dialect

Harmonious language ecology refers to the harmonious coexistence of multilingual languages such as common language, local dialects and ethnic languages, the development of each other, and the complementarity of the linguistic ecology. Building a harmonious linguistic ecosystem can effectively realize harmonious interaction of people, language, culture, and environment, and rural culture revitalization will have a rich material and colorful characteristics.

To build a harmonious language ecology, we should build a "language and culture ecological protection pilot area". In the Ecotope, we should not only promote Promotion of Putonghua, but also protect national languages and preserve national cultural characteristics. To build a

harmonious language ecosystem, we must adhere to the overall principles of the subjectivity of Mandarin, the diversity of ethnic languages and dialects, handle the relationship between Mandarin, dialects, and ethnic languages, and achieve the parallel promotion and popularization of Mandarin with language protection. In rural areas, we can carry out Mandarin teaching to improve learners' language proficiency, cultivate educated and high-quality farmers, drive employment and entrepreneurship, and assist in rural revitalization through the "language poverty alleviation" cause. At the same time, it is necessary to protect rural language resources, transform villagers' language concepts, establish a language resource perspective, enhance native language pride, and consciously assume the responsibility and obligation of language protection. To build a harmonious language ecology, we must protect the living environment of language. Language and environment are inseparable, and language diversity is closely related to Species diversity. We must develop characteristic cultural industries according to the cultural and environmental characteristics of each region and promote rural revitalization according to local conditions.

3. Conclusion

Rural revitalization requires both shaping and casting the soul. Cultural revitalization is the "root" and "soul" of rural revitalization. Language and culture are inseparable. Ethnic languages and dialects are important components of culture, carriers of excellent traditional Chinese culture, and the accumulation of 5000 years of Chinese civilization. However, with the acceleration of industrialization and urbanization, as well as the continuous promotion and popularization of Mandarin, the scope of use of ethnic languages and regional dialects is gradually shrinking, language vitality is greatly weakened, and the language environment continues to deteriorate. To revitalize rural areas, it is necessary to combine the promotion and popularization of Mandarin with the protection of ethnic languages and dialects, vigorously develop rural language resources, accelerate the creative transformation and innovative development of language resources, build a language ecology where Mandarin and dialects coexist harmoniously, and assist in the comprehensive development of rural revitalization.

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