

Consideration on the Current Situation and Development Direction of Education in Dialect for Teenagers in Hainan Jun Dialect Area

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Abstract. The significance and functions of the education in the mother tongue dialect to the growth of human should not be underestimated. However, in the current education system in China, what people accepts since childhood is the education in mandarin. To the university, only the students majoring in Chinese in some colleges and universities have the opportunity to contact the knowledge on the dialect, most people have not been educated in dialect. The serious absence of the education in dialect is the main cause of the ecological crisis of Chinese dialects.

Teenagers are the main force carrying a dialect culture, which is also the special group of language users. How often they learn and use a dialect is crucial to its future development. Based on the investigation of the language use and education in dialect of the teenagers in the Jun Dialect area of Hainan Island, this paper analyzes the current situation of the development of Jun Dialect and puts forward the development direction of education in dialect in the future.

Definition of Jun Dialect and Distribution of Hainan Jun Dialect

Hainan Island is a multilingual region and a treasure place of dialect research in China. At present, there are more than ten dialects that have been discovered and named by scholars, including Hainan Dialect, Li Dialect, Lingao Dialect, Danzhou Dialect, Jun Dialect, Miao Dialect, Village Dialect, Huihui Dialect, Mai Dialect and Danjia Dialect. Among them, the Jun Dialect, known as "dialect island", is known as the "living fossil of immigrant culture".

The word Jun Dialect can be found in the ancient local Chronicles of Hainan and other materials on literature and history, which is a language that has been preserved for a long time for a large number of officials, soldiers and their families to join the army or defend Hainan from the mainland. It is different from the surrounding Chinese dialects and the minority languages (Li Dialect), which is a special form of Chinese dialect with the nature of "dialect island". The people speaking this dialect call themselves Jun, and speaking Jun Dialect as Speaking Jun, so this dialect is called Hainan Jun Dialect.

At present, there are three views on the definition of Jun Dialect in the academic circle:

1. It was Zhan Bohui who first used the modern linguistic research method to study Jun Dialect in the circle of northern dialect island. In August 1959, she published an article called An Overview of the Pronunciation of Hainan Island Jun Dialect. In the paper, she recorded the pronunciation of the dialect different from the surrounding Fujian Dialect when he passed through Sanya Yaceng Town in the summer of 1956, and she also compared it with Mandarin Chinese and the phonology of Qieyun, and put forward that Yacheng Jun Dialect is a northern dialect island surrounded by southern dialects. Since then, it has been a hot topic in academic circles,

and found cases of military talk.

2. With the continuous discovery of Jun Dialect cases in the academic world, General Pan Jiayi's dialect is described as "a kind of mixed Chinese dialect with official dialect". Due to its small area of access, the use of the population is small, and in the surrounding other dialects surrounded, it is called "Official Dialect Island" or "Jun Dialect Island". At the same time, Qiu Xueqiang, after a full investigation of Jun Dialect, thought that Jun Dialect had the nature of "dialect island", and put forward that Jun Dialect was "closely related to Jun households in the Wei house of the Ming dynasty, so Jun Dialect retained the characteristics of the g language of the Ming dynasty" more or less, which also connects Jun Dialect with official dialect, Ming dynasty military households.

3. In the mixed nature theory, the re-understanding of the definition of Jun Dialect comes from Huang Xiaodong, who proposed that Jun Dialect has the nature of "dialect island" on the basis of studying and summarizing the previous research results. Its formation is closely related to the garrison, chariot army and military households in history. As for the sources of the army, there are several possibilities, such as "Officers and soldiers stationed in the city for defending the army in Defending Office" and "the army remained after the suppression of the peasant uprising" and so on. In terms of time, they were roughly formed in the Ming and Qing dynasties. As a form of dialect island, Jun Dialect "all languages have mixed nature". While recognizing the "dialect island" nature of Jun Dialect, Huang Xiaodong no longer emphasized its relationship with the official language of Ming dynasty, and believed that the underlying language of Jun Dialect may also come from a dialect outside the official language of some kind.

Although the academic circle has not yet reached a conclusion on the definition of Jun Dialect, the "dialect island" nature of Jun Dialect, as well as the fact that it is surrounded by many Chinese dialects and languages. In a long period of contact with language, its language features more or less show mixed characteristics, the academic community is more or less able to form a unified consensus.

At present, Jun Dialect is mainly distributed in west and south coast of Dongfang City (Luodai Village, Basuo Town, Sanjia Village), and Changjiang County (Changhua Town, Wulie Town, Changcheng Village), Danzhou City (Zhonghe Town, Wangwu, Nada, Changpo, Haitou, Mutang), as well as Yacheng Town of Sanya City and other regions in Hainan Island, the population used the dialect is about 110,000 people.

Analysis of the Current Situation of Education in Dialect in Hainan Jun Dialect Area

Mandarin, the common language of the modern han nationality, which takes "Beijing phonetics as the standard pronunciation, northern dialect as the basic dialect, and exemplary modern vernacular works as the grammatical norms", is now recognized as the official language of the Chinese people. Dialects, on the other hand, are classified as the standard language. It is originally in line with mandarin, but in the long history of geographical changes, ethnic integration, cultural exchanges and other factors have produced different degrees of variation, thus derived from our today's blossoming different dialect schools.

Current Situation of Dialect and Education in Dialect. Because dialects do have certain regionalism and limitation in use, and their types are various, it is extremely difficult to fully master a dialect, not to mention to systematically study and study the whole dialect system. In addition, nowadays education in dialect is not common in Chinese classrooms, and there is no education system based on the model itself.

Education in dialect has always been in an extremely embarrassing environment. When the People's Republic of China was founded, the domestic language was complex and diverse, and the communication between different regions was at a certain obstacle. Moreover, a language was also needed as the official language in China. Mandarin was classified under such a general background, and there was a craze of "learning mandarin" everywhere. Being able to speak mandarin began to become a symbol of understanding culture. However, in some areas where transportation is inconvenient, economic strength is insufficient and education popularization is not enough, dialects are more likely to stand in the way of popularization of

mandarin. For teenagers, dialect has become a topic that should not be mentioned. Children with a local accent will be laughed at by their peers and disciplined by their teachers.

However, the environment is always changing. With the widespread popularity of mandarin, people's amazing dialects are no longer as common as before. Instead, the younger generation is beginning to express more and more "don't understand dialect" and "can't speak dialect". According to the survey, the number of people who can use dialects in China is rapidly disappearing, some dialects are already disappearing, and dialects in many areas need to be preserved to survive. More and more people also began to find the seriousness of this phenomenon, many people not only increase the appeal for strength, but also began to focus on the dialect education into the field of youth education feasibility. This means that education in dialect has been pulled back from the forbidden area to the national education agenda, and how to combine education in dialect with youth education, sooner or later, will become a problem we need to face.

Language Ability and Language Use of Teenagers in Hainan Jun Dialect Area. It is generally believed that language attitude and view have direct influence on language application. From August 2018 to September 2019, the author conducted a large number of surveys in Hainan Jun Dialect area, and analyzed the language ability and language use of teenagers based on the survey data.

Language Ability. Overall, only 60 percent of teens with a mother dialect of military dialect are proficient in military and puidi. However, according to the survey, the teenagers' comparative advantages are the ability to listen and speak Jun Dialect and the ability to read and write mandarin, which is related to the mother dialect environment they have lived in for a long time. They have developed their listening and speaking ability in family and other familiar contexts, while in school, they have learned their reading and writing ability in mandarin, so their reading and writing ability in mandarin is stronger than their listening and speaking ability^[1-3].

Language Use. There are two main communicative occasions for teenagers who use military dialect as their mother tongue. They tend to use mandarin more in school Settings. Second, the distance they lived in correlated with their choice of language to use in school Settings, the proportion of teenagers who use "military language" for communication is in descending order as follows: teenagers on farms > teenagers in villages > urban teenagers, and the proportion of teenagers who use mandarin to communicate is in descending order: urban teenagers > teenagers in villages > teenagers on farms. In family communication occasions, different language objects make teenagers' choice of language use different: when the target language is from fathers, mothers and grandparents, the use of Jun Dialect is up to 90%. However, when the language objects were changed to elder brothers and sisters, younger brothers and sisters, and their own group of small companions, the use of Jun Dialect declined significantly, while the use of mandarin rose.

These survey data reflect the gradual loss of the youth's identity with the mother dialect in the Jun Dialect group, and the fact that the language used in study and life is being occupied by mandarin.

Dynamic Status of Hainan Jun Dialect. There are many criteria for determining the vitality of a language, for example, at the Endangered Linguistics Conference held in Cologne, Germany, in February 2000, the members unanimously agreed to divide the language into seven levels according to the status quo, namely:

(1) Safe language: the outlook is very positive. All members of the group, including children, are learning the language.

(2) Stable but threatened languages: languages in which all members of a group, including children, are learning, but the total population is small.

(3) Eroded language: some members of the group have switched to other languages, while others include languages that children are still learning.

(4) Languages at risk: all speakers are over the age of 20, and children within the group are no longer learning the language in use.

(5) Language of grave danger: all speakers are over 40 years old, and children and young people within the group are no longer learning the language of use.

(6) Endangered language: a language spoken by only a few people over the age of 70 and abandoned by almost all other members of the group.

(7) Extinct language: lost the language of all its speakers.

Against this standard, it is not difficult to see that military language has been eroded. UNESCO has developed six criteria for assessing the vitality of languages, namely: the intergenerational transmission of languages, the absolute number of language users, the proportion of language users in the population, the trend of the use of existing languages, the response to new registers and media, language education materials and literacy materials. Among them, the intergenerational transmission of language is most often used as a criterion for language vitality. It refers to whether a language is still passed down from generation to generation. It also focuses on whether teenagers still learn and use the language. The same as other cities in China, many teenagers in the hainan junhua language area can only speak mandarin, unable or unwilling to speak dialects. The intergenerational transmission of dialects is broken, and the hollowing out of dialects is serious. Comparison between generations of related standard, the vitality of the words should be in Grade 3 (within a particular ethnic group, most instead of all teenagers or family as their first language to use their mother tongue, but language may be limited to certain social fields) to Grade 4 (adolescents in the family no longer will the language as a first language acquisition, the youngest of the language users for parents' generation. At this stage, the parent may still use the language to the child, but typically, the child does not use the language in response), that is, between insecurity and real danger.

Necessity of Carrying out Education in Dialect

By either standard, the military is not endangered, but it is in danger. At the same time, we also noticed that whether teenagers are learning to use this language in the rating standards becomes an important basis for judging the level of language vitality. That is to say, whether teenagers continue to learn and use the language has a decisive impact on the vitality of a language. For example, in the "global map of endangered languages" published by UNESCO, some languages are still classified as endangered despite the fact that fewer and fewer teenagers are learning them as their first language. Some languages, although spoken by fewer than a hundred people, are considered optimistic as long as all speakers, including adolescents and children, continue to use them as the primary (or only) language of communication. The vitality of language lies in the intergenerational transmission. The alienation of teenagers from local dialects is the rupture of intergenerational transmission, which means that the dialects mainly passed on from generation to generation are heading towards danger or even extinction. Therefore, in order to maintain a long-term vitality of a dialect, it is necessary to pay attention to the youth's dialect learning and guide them to make full use of the dialect^[3-5].

Education in Dialect in Schools Is An Effective Means to Protect Dialects. As the awareness of protecting the diversity of languages and the diversity of cultures behind languages becomes more and more popular, people's understanding is also advancing with the times. Both the civil and the official are aware of the necessity and urgency of dialect protection and are trying their best to maintain the vitality of dialects. At present, there are two main methods of dialect protection: language archiving and language revival. The archival compilation of Chinese dialects is now in full swing. As early as around 2008, the National Language Commission began to pilot the construction of "audio database of Chinese language resources" in Jiangsu, Shanghai and other places. The database was also included in the national plan for medium - and long-term language reform and development (2012-2020) issued in January 2013. In recent years, with the promotion of "language preservation", scholars in Hainan have gradually realized the importance of dialects and started to build a sound database project. It is undeniable that the establishment of dialect sound database is the protection of dialect, but this protection is a kind of "negative protection" in a strict sense, or more accurately,

"preservation". For dialects, archives and museums are far from the best destination of dialects. The real vitality of a language lies in its use. Some scholars even put forward that a language will die out if it is not used for 20 years. One of the ways of language revival is to carry out language education in the critical period to achieve the goal of revival. If the dialect curriculum can be introduced into the classrooms of primary and secondary schools, it will play a very positive role in the protection of dialects.

Teenagers Have Innate Advantages in Dialect Acquisition. American linguist Chomsky believes that children are born with an innate ability to learn language, called the "language acquisition device" (LAD). In the 1960s, psycholinguist Lenneberg put forward the famous hypothesis of critical period of language learning. He believed there is a critical period in children's language development: between the ages of 2 and 12, the brain is malleable and language acquisition occurs naturally and easily. Therefore, there is no doubt that teenagers have advantages in language acquisition.

Thinking on the Implementation Method of Education in Dialect

Education in Dialect in Primary School. Education in dialect at this stage can learn knowledge into dialects in the Chinese language teaching, make students understand the corresponding relation of native dialect and putonghua, understand native dialect form of the language and non-language factors, let the students on the basis of learning native dialect is known by its idea, a thorough understanding of hometown dialect features, to consolidate native dialect and learn standard mandarin service, trains the student to master Chinese dialects and mandarin bilingual skills. Dialect is an important symbol of a region. From the perspective of local culture, we also want to let students know all aspects of local cultural knowledge, including humanities, geography, local customs, etc. The appreciation of local drama can be appropriately increased in Chinese class to help students understand the cultural deposits of dialects and their close connection with local culture from the perspective of cultural diversity. While experiencing the charm of dialect culture, they should cultivate their recognition of dialect culture and advocate the diversity of language and culture^[5-7].

Education in Dialect in Middle Schools. From 13 to 18 years old, people's thinking is in an active stage, and they can absorb a lot of knowledge. Their language ability develops from natural acquisition to active learning.

On the basis of in-depth understanding of the characteristics and differences between dialects and putonghua, the author can apply the knowledge of dialects to Chinese teaching in middle school, which will lay a foundation for the future dialect education. We should also focus on the cultivation of dialect ability, be able to use the basic theory of dialect, and master the skills of recording native dialects with international phonetic symbols, so as to shoulder the mission of inheriting and protecting native dialects. For example, when teaching Chinese poetry in junior high school, we can use dialect knowledge to explain the rhyme of poetry.

Conclusion

Dialect is the most natural and natural language, mastering a dialect is equivalent to understanding the culture carried by the dialect area. However, under the influence of the universal promotion of mandarin and other factors, the "non-dialect group" is growing, the number of dialect users is decreasing, the users are getting older, and the scope of use is decreasing. Mandarin, as a tool, is designed to enable us to better communicate with the outside world, but it is formed on the basis of dialects by absorbing some elements from Chinese dialects to enrich itself. Dialect is the most distinctive language that can best reflect the local culture. It plays a role as a communicative tool of a region. So we can master mandarin while protecting our local dialects. The protection of dialects should start with teenagers, who are just like buds. Those buds will grow up in their own land and directly affect the prospect of this land. It can be said that teenagers are directly related to the future development of dialect culture. Only by cultivating their love for their mother tongue can dialects be

continuously passed down. Education in dialect is a new subject and a systematic project. It has a long way to go and needs the participation of the whole people. It is hoped that the protection of hainan military dialect will be faster, stronger and more extensive.

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