

The Value of Dialect TV Programs for the Protection Awareness of Endangered Languages

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Abstract—The protection of endangered languages is a problem facing the whole world. In recent years, it has attracted the attention of the state and government. As a multi-ethnic and multi-lingual country, China takes language resources are valuable national resources. Influenced by the process of world integration, in recent years, there has been a serious loss of language resources and cultural resources in China, and the loss of dialects is one of the main factors of the decline of Chinese resources. The unique communication connotation and acceptance characteristics of dialectal TV programs embody the communicative value that can not be ignored in helping audiences correctly recognize the existence of language, promoting the generation of ideological initiative of language protection and maintaining the safety of language ideology.

Keywords—*dialectal TV programs; endangered language protection; consciousness building*

I. INTRODUCTION

Endangered language protection is a problem facing the whole world and has drawn the attention of the state and the government in recent years. As a multi-ethnic, multilingual country, China regards language resources are valuable national resources. Affected by the process of world integration, in recent years, China's language resources and cultural resources have experienced a serious loss, and the loss of dialects is one of the main factors for the decline of Chinese resources. With the development of social economy, communication and transportation, the preservation and recording of dialects are threatened and challenged. The endangered language has become an unavoidable social problem. Urgently, the media play the role of educating the public, guiding consciousness and responsibilities, and cultivating the public's awareness of language protection through different means. It is one of the new contents that the society has given to the media. One of the important ways for the media to educate the public is to help them form a correct and good ideology, so that they can carry out various activities under the control of certain ideologies. Dialect-based TV shows reflect their unique value in helping people build awareness of language protection.

II. HELPING PEOPLE UNDERSTAND THE EXISTENCE OF LANGUAGE

Consciousness is the product of the long-term development of nature as well as social development. People living in society inevitably participate in various social activities. In these different sorts of activities, people will gradually form consciousness through cognition of various things. To know about things is the basis of the formation of consciousness. The perception of things by different individuals or groups will be influenced by the social and era. Undoubtedly, the times will determine the depth and breadth of people's cognition. With the cognitive level of consciousness, judgments about the value of things will be shaped, thus showing a certain purpose in behavior. Even the realization and achievement of a certain goal or purpose is regarded as a sign of the realization of self-value. This is how the ideology takes shape. As a systematic idea, the ideology is featured by groupment, systematicness and historic significance. It will take a long-term process to figure a certain consciousness and ideology and it is also a process of exerting influence imperceptibly. Individuals' perceptions of things are limited and narrow. Therefore, the formation of ideology depends on the guidance and influence of many aspects of society.

The emergence of television is a major change in the history of human cultural communication. It changes the habits and ways of thinking of human beings and has a tremendous impact on human spiritual life. German sociologist W. Grings, as early as in the 1960s, called the invention of television and atomic energy and space technology as "three important events of epoch-making significance in human history", and considered television as "one of the three forces that shocked modern society". [1] In his "Media is Message", McLuhan also highly recognized the influence of the TV media. He believed that the technical form of the medium determines the generics of the information and value it will convey. The famous Japanese communication scholar Fujitake Akira once said in the preface to "Sociology of Television": "If we ignore the role of television in society, we cannot talk about social changes in the 20th century." [2] The influence of TV and its political and social functions require it to play a role in guiding the formation of ideology, so that the ideology of social demand can be mature and stabilized. In this sense, the spread of the content and form of TV programs has gone far beyond the simple aspect of entertainment. In the "pan-entertainment era"

of "entertainment to death", the surface information and popular entertainment of television communication mask its most essential functions. It is necessary for people to think deeply about the value of TV programs. The appearance of dialect TV programs temporarily satisfies the special psychology of some audiences. It is normal for audience ratings to remain high for a certain period of time. However, from the perspective of long-term communication, it is necessary to think about the construction, positioning and intention of the program from a deeper level so that it can play its due role.

For a long time, our country has been committed to vigorously promoting Putonghua, coupled with the development of radio and television and education. So, Chinese people have a clear understanding of the status of Putonghua, but the understanding of the value of minority languages and their dialects is far from enough. For example, some parents are not conscious of letting their children learn the language or dialect of their own nation. They think that it's ok for children only to speak Mandarin Chinese. The children basically use Mandarin in school, and they can communicate in Mandarin in the society. So, mastering Mandarin is enough for their lives and studies well. In contrast, the use of ethnic languages and dialects does not seem to be very important, and it does not matter if children do not learn it. With the demise of the older generation of pragmatics who mastered their national language or dialects, the population of language use has gradually decreased, and language demise has also appeared randomly. Studies have shown that 96% of the world's endangered languages are used by only very few people, and half of the world's remaining hundreds of languages are about to disappear. Due to the dilution of the dialects, many dialects with distinctiveness are fading, and some dialects are not pure, mixed with many Mandarin words. Yet, in fact, the dialect can more comprehensively and accurately reflect the user's living state and the characteristics of the society and the times. Different dialects convey the local customs and humanities, temperament and taste of different regions, which helps people study history and local culture. In short, dialects have an irreplaceable role. In accordance with the development of the language itself, protecting the use environment is the only way to preserve dialects.

At present, people have some misunderstandings about the relationship between Mandarin and dialects. They believe that only Putonghua shall be respected. But, in the author's eyes, the pragmatic attitude of the dialect discourse in public media is biased. Mandarin stands for the promotion and use of a country's common language, representing the degree of communication as well as exchange between a city and a place, the size of the migrant population and the tolerance of the city; the dialect represents the centripetal force of a local people and their long history. The two are mutually reinforcing and mutually complementary. However, due to the strength of Putonghua, especially in the public media, it has somewhat affected people's perception of the necessity of multi-language existence. It is impossible for ordinary people to look at the abyss of language existence to society and nation from a relatively high level. At this time, the emergence of dialect TV programs at least affirms the necessity of the existence of

dialects, and gives dialects a place in the media space where Mandarin is a strong language, forming a bilingual environment in which Mandarin and dialect are naturally parallel. This is undoubtedly timely and beneficial in the face of the growing loss of dialects, the emergence of endangered languages, and the growing monotony of language. The existence and development of dialect TV programs is the embodiment of China's development of mother tongue, the promotion of dialect and Mandarin, the spread of Putonghua and the protection of dialects. For the audience, dialect TV programs assist to enhance the confirmation of the existence of their dialects, arouse people's attention to themselves and other dialects, gradually developing the consciousness and habit of learning and inheriting their own language, and generating love for the mother tongue. Finally, the consciousness will be turned into a higher level of belief. This is the ultimate goal of the media to educate the public. At the same time, it means a higher level of positioning that different TV programs need to stand in addition to providing entertainment. With the development of society, the distance between cities is shrinking and population movements are becoming more frequent. In this context, dialect-based TV programs have gradually become a cultural window of cities and play a role in promoting urban culture. Therefore, it's necessary for dialect TV programs to make efforts to help the audience understand the significance and value of the existence of language, guide the public to recognize the rich cultural value contained in dialects and encourage people to learn dialects. By this way, they are expected to be the masters and users of dialects, thus becoming the disseminator and successor of folk local culture.

III. PROMOTING THE GENERATION OF CONSCIOUSNESS ACTIVITY OF LANGUAGE PROTECTION

An important sign that differs people from other objects is consciousness activity, which means consciously understanding the objective world and working hard under the guidance of knowledge to actively transform the world. It is characterized by a combination of thinking and practice to actively, consciously, and objectively counteract the external world. Consciousness is the ability and function of people to understand the world and transform the world. The main characteristics of consciousness activity are: first, it is purposeful and planned. Awareness activity is a subjective activity of a person with firstly manifesting itself as a certain behavioral purpose, and carrying out a plan for implementing the behavior under the control of the purpose. Second, conscious initiative is active and creative. That is, the individual will consciously and creatively perform certain behaviors instead of being forced to complete. Third, the initiative of consciousness guides people's specific practices and helps transform the objective world. This is also the most important feature and function of consciousness. That is, the generation of conscious initiative will eventually be transformed into concrete actions to transform the objective world. Fourth, consciousness activities can control people's physiological activities under certain conditions. That is, the existence of consciousness will make physiological activities become a relatively restrictive activity, rather than arbitrary behavior, which will make people's physiological needs and satisfaction subject to certain reminders and consciousness

judgments. Consciousness serves as an important role in people and is the core element that enables people to consciously act.

The protection of endangered languages needs to start from many aspects. Among them, helping the language users to establish self-language protection awareness is a relatively fundamental measure. Although the causes of language demise are complex, such as the reduction of population concentration in the same language, changes in production and life style, and inter-ethnic marriage, in the final analysis, the reason why dialects are being trapped in a pretty pass lies in the decreasing number of language users. Of course, with the constant changes in society, language loss and endangerment are intertwined with social progress, and sometimes it is unavoidable. Therefore, some people think that the disappearance of language only means that one language replaces another language, just a change of tools, no need to make a fuss. However, language is not only a tool for communication, but also a carrier of culture. It is a form and means of constructing and inheriting human culture, and is an indispensable part of human civilization. Therefore, it's pretty vital for human beings to safeguard the language. To this end, the Ministry of Education and the National Committee of Language decided to implement the spirit of the 18th CPC National Congress and Sixth Plenary Sessions of the Seventeenth Central Committee of the Communist Party of China on vigorously promoting and standardizing the use of national common languages, scientifically protecting the languages and characters of all nationalities, and carrying out the tasks and requirements of Outline of the National Medium and Long Term Language and Writing Reform and Development Plan (2012-2020). China's Language Resources Protection Project is scheduled to be launched in 2015, and various work centered on language resources investigation, preservation, display, development and utilization will be carried out nationwide with purpose to establish and continuously improve the language resource bank, provide scientific methods and ways for the use and protection of dialects, and record and preserve endangered languages by modern technological means. Many large dialect provinces have responded to the call and gradually carried out the protection of language resources. For example, Hunan Province planed to use five years to investigate about 100 dialect-used places in the whole province and establish a database for the protection of Hunan language resources. In 2015, approved by the National Committee of Language Scientific Research Leading Group, the Province "Hunan Chinese Dialect Survey Project Management" and 21 dialect survey special tasks (investigation) and 5 technical support special tasks (audio-video recording) obtained the special task establishment of language resource protection engineering, which opened a new chapter in the protection of language resources. From September 24 to 25, 2014, the construction of Hubei database of Chinese language resources was officially launched in Yunyang Teachers College. Hubei itself is also a province where dialectal TV programs are relatively successful. In recent years, many dialectal TV programs broadcasted by Hubei TV Economic Channel have attracted much attention, such as "Economic Chanel Family", "Economic Chanel Story Club", "Economic Chanel Chat", "Happy Send-off", "Open

Talk of Axing" and so on. According to the survey conducted by the researchers on the TV viewing of Hunan Dialect-related programs, the audiences with stable interest in the TV programs account for more than half of the total number of interviewees. This data is not only a proof of the influence of Hunan dialect TV programs, but also a reflection of the influence of Chinese dialect TV programs. Since 1999, Hubei TV Economic Channel has ranked among the top audience ratings and occupancies in Wuhan. In July 2007, Hubei TV Economic Channel was awarded "Top Ten of Comprehensive Strength of the National Provincial Terrestrial Channel" in the national terrestrial channel evaluation held for the first time by China Radio, Film and TV, the authoritative national film and television magazine. This result was closely related to the dialectal TV programs it had created. The premise of correct and full use of consciousness is to recognize and respect the laws of objective things. The appearance of dialect TV programs shows the identity of the dialects at the national level, indicating the dialect's real position in the media space and in the whole China. This is the expression of understanding and respecting the objective laws of language. This kind of identification and advocacy of the media, on the one hand, gives the audience of the dialect TV program a more certain recognition of the value of the dialect, thus stimulating the conscious initiative of language protection, and also affecting the attention of other audience groups. The conditions and means of stimulating and realizing the conscious initiative also need to have material means, and through practical activities, to achieve the transformation of the objective world. From this perspective, dialect TV programs have also played a good role. At present, the national screen has nearly 200 dialects programs of different sizes. They use their rich and authentic dialects to play their own stories, feel the joys and sorrows of small people, and express the lives of mortals. The column drama is characterized by the participation, interactivity and authenticity of the audience. For these dramas, the audience is not just an ordinary audience, but has the dual identity of the actors and the audience. They are all native people, good at speaking dialect, and familiar with folk customs and even local culture, which allows them to fully appreciate and feel the enjoyment of all the elements carried by their dialects without any pretensions in their performances. In addition to dialect TV series, dialect TV variety shows also reflect the audience's participation. In a word, the form and content of dialectal TV programs break the situation of "sitting upright" and "standing high" of other TV programs with Putonghua as the means of communication to a certain extent, allowing people to bring their own lives into TV, and making TV close to the lives of the people with dialect. What the public "show" is the element of self. These dialect-based self-elements are constantly displayed and strengthened, which stimulates people's awareness of the objective world and themselves, eventually impelling them actively and consciously to participate in the practice of language protection and inheritance.

The promotion of dialect TV programs to the audience's language protection initiative is a long-term process. As its influence continues to expand and the program itself continues to evolve and improve, its own value will be reflected. The influence of TV media on shaping and changing audience attitudes cannot be ignored with malleable attitudes.

Communication studies tell us that if expecting audience to be interested in certain things, people, or even certain products, it's necessary to provide incentives and create conditions and circumstances for them to accept information when they have no attitude. It's better to proactively carry out propaganda to persuade them, so that the audience will experience a process of cognition, emotion, and behavior, and finally produce an attitude. The process of this effort is committed to shaping the attitude of the audience. With the huge social influence of TV media, the influence of dialect TV programs on the audience will be sure to continue to deepen. As the American scholar Melvin. L. Defleur and Everett. E. Dennis pointed out in famous book "Understanding Mass Communication": "popular communication affects not only individuals but also society or culture; it can influence a group's common beliefs and values, affecting its choice of heroes and villains as well as public policies and technologies, especially the continuous dissemination of information in the media. All these activities will finally impose a profound impact on social change." [3]

IV. SAFEGUARDING LANGUAGE IDEOLOGY

It was D. Trasy, a French philosopher and economist, who first put forward the concept of "ideology". He believes that ideology is the universal principle and law of occurrence of ideas. Ideology has the role of promoting political identity, embodying value orientation and the spiritual pillar. National security involves many aspects. In these aspects, ideological security is a core component and is directly related to the overall interests of the country. Moreover, ideological security reflects the consolidation of the dominance of ideology and is a stable state in which a country's dominant ideological and political attitudes are not infringed. The stability and goodness of this state affect the survival and development of the country, as well as the harmony and stability of society.

At present, the complex and ever-changing international and domestic environment makes ideology security face many problems and severe challenges. In particular, the cultural and religious output and infiltration of Western hegemonic countries, combined with the pluralism of information paradox in the media age, all pose a threat to national ideology, so that safeguarding national ideology and security has naturally become a major issue in the consolidation of state power. Language is an important symbol of a country and an integral part of the country's soft power. Language attitude, language identity, and language communication are the main elements that constitute language ideology. If these elements cannot be in a consensus and stable state, the security of language ideology will be threatened, which surely have an impact on national unity, social harmony and stability. Language awareness is embodied in a language concept or a language attitude, which means the evaluation and recognition of people's status, function, status quo and development prospects in a certain language or dialect. Language attitude is not only the sociologist value judgment of a language or dialect, but also an important factor in their choice to learn and use a certain language or dialect. As the common language of the country, Mandarin has the highest practical value and public recognition. However, there is a big gap in the expression of national languages or dialects in different nationalities and

regions. Due to the incomprehensible practical position of Putonghua, some language users hold a contemptuous attitude to dialects or minority languages. Especially in the context of world integration and ethnic cultural diversity, not to mention dialects, even Mandarin Chinese has been affected to some extent. From the perspective of the world, Mandarin is impacted by strong language English; from the domestic situation, Mandarin has become a strong language, affecting the recognition of Chinese people's language and dialects of other ethnic minorities. The language situation in these new periods will pose a threat to language ideology, which is not conducive to the development of language itself and the construction of harmonious language life, and is harmful for national unity and social stability. Therefore, maintaining language ideology security is the basis and necessity for strengthening ideological security construction. Language and culture is the carrier of the existence and development of a state and national ideology as well as the fundamentals and condition for a nation and a country to survive and develop. Cultural soft power has a distinct ideological attribute. To safeguard China's ideological security, it is necessary to raise the national cultural soft power as an important starting point. As a cultural carrier, language ideology security is only a kind of attitude and conception of language, which is related to the prosperity, inheritance and development of national culture.

The public's recognition of dialectal TV programs is a concrete manifestation of language attitudes, which goes far beyond the simple "like" level. From the perspective of maintaining the safety of language ideology, the public's recognition of dialectal TV programs is conducive to the establishment of a good pragmatic environment, the formation and sustainability of multilingual situations, and the sustainable development of language ecology. At present, the acceptance of dialectal TV programs in our country also reflects the audience's attitude towards media pragmatic behavior, that is, the acceptance of Putonghua as the main body, supplemented by other forms of communication.

According to the survey, the attitude of the audience to the use of Mandarin and dialect in the media is calm and rational, and the distinction between the pragmatic environment using Mandarin and dialect is clear. This linguistic attitude shows that the audience does not accept or reject Mandarin or dialect, but shows a potential sense of identity for the coexistence of the two languages. This linguistic attitude is beneficial to maintaining the security of language ideology. Therefore, the dialect TV program shall strengthen the values of the audience's dialects, consolidate the concept of language evaluation, and play a good role in the safeguard of language ideology security. TV art has the function of conveying the will of the state by serving to interpret the country's major policies, shape the spiritual character of the nation, improve the cultural quality of the people, and enrich the people's spiritual and cultural life. With its special way, dialect TV programs can lead and strengthen people's language attitude towards the right direction, so that people can correctly recognize the different values and functions of different languages, and form a good language ideology, ultimately willing to safeguard the safety of language ideology. More importantly, dialect-based TV programs lead to a kind of

language value identification, and undoubtedly, values are the core content of ideology. "It exists as a part of the ideological requirements, interests and aspirations of people in a certain social relationship, as a belief system and behavioral norms of a certain society, class and social group. Its function is to condense people's thoughts and guide people's actions in the same direction to participate in the practice of changing society. This is an indispensable spiritual force for a society to maintain and develop. If members of society lose a sense of identity and dependence on the common belief system and norms of society, then this society will inevitably lose its attraction to members of society. Then, its cohesiveness tends to collapse. This is the fundamental attribute of ideology, indicating that it not only has the nature of knowledge, but also that of value; not only embraces the function of theory, but also the that of practice." [4]

V. CONCLUSION

Chinese TV art has special development process. After a special stagnation stage, Chinese TV art started again and quickly entered the development stage. With the development of China's social economy, TV art has become more and more mature as it enters in daily life, and it gradually moves towards the unprecedented prosperity. Compared with the superficial prosperity, the development of Chinese TV art is going ahead with arduous exploration and twists and turns as well as the development of Chinese television industry. It still exists in such an environment and state. Dialect TV shows, as well as many TV shows, come from mixed, innovative, but utilitarian and impetuous media communication era. Rapid development and instant prosperity easily lack the precipitation and thinking. Excessive attention to the growth of the number will arouse the diversification. Ultimately, it is impossible to create fine art. After that, it must be silent. After the excitement, the TV art in China should enter the stage of reflection. The reflection links the innovation of TV programs with the long-term development of China, which means guiding the practice with scientific theories. And the social functions of TV art can be fully utilized. It is this practice of reflection to put dialect TV programs on a broader and deeper level of theoretical research. Such research will expand the research horizons of TV programs and enrich the innovative practices of TV programs.

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