

Actualization Challenge of Language Policy in Yunnan Directly-Entering-Socialism Ethnic Areas

Dong Yan

College of International Studies, Southwest University, Chongqing, 400715, China.

ydon28@hotmail.com

Abstract

With the deepening and improvement of the reform and opening up, the market economy has increasingly profound and comprehensive influence on China's economy and society, and benefiting from the development of market economy, the highly abundant material foundation and the rapid development of technology have created unprecedented favorable conditions for the spread and inheritance of language and culture in minority areas. However, desires for material benefits and the impact of strong economic culture caused by the market economy have meanwhile brought great challenges than ever before to the development of language and culture in minority areas. The essence of market economy is the decisive role of market played during resource allocation, in accordance to the principle of resource allocation to pursue the maximization of output-input ratio, or profits of a given amount of capital. In the context of market economy, this principle penetrates into all aspects of economic and social life, and inevitably affects the public from the perspective of ideas. Therefore, when language resources enter the society and are selected by the market, they will inevitably be allocated by utilitarianism. Hence, this article try to analysis the characters of language resources in Directly-entering-socialism ethnic areas in Yunnan, exploring the reason of the inefficient implementation of current language policy and the problems existed in the current policy, as well as the predicament of language policy in Directly-entering-socialism ethnic regions from three aspects, including the demand of social development for resources, the influence of market regulation on resource allocation, and the control of resources at macro and micro levels.

Keywords

Directly-entering-socialism ethnic areas, Language policy, Language resource, Actualization.

1. Introduction

Through the analysis of the geographical environment, social changes and economic and cultural development of the Directly-entering-socialism ethnic regions, it can be found that the language resources in those areas presents four attributes of closure, dispersion, complexity and disequilibrium. Closure, Dispersion, Disequilibrium and Complexity. It can be seen from the facts above that regional differences make the focus of language policy shift, coupled with the cultural integration and penetration of various ethnic groups in specific regions, which intensifies the complexity of the layout and application of language resources in the whole region. However, the friction between the characteristics of language resources in minority areas and the market demand and social development demand leads to a series of phenomena such as the decline in the implementation of language policies, the decrease in the achievement rate of policy goals and the aggravation of

difficulties in the implementation of policies. That lead to the actualization challenge of Yunnan Directly-entering-socialism ethnic areas.

2. Inadequacy of social development needs and policy objectives in Directly-entering-socialism ethnic areas

The inadequacy between the objectives of language policy and the needs of social development is also one of the main reasons for the difficulty in implementing language policy. It is mainly embodied in four perspectives including crisis of national identity, interruption of regional language and culture in villages, intensification of conflicts between sustainable developments, and lack of "local people" participation in the implementation of policies caused by uneven distribution of language resources, the imbalance of supply and demands.

Language is both material and social, but with more focus on social attribute. Language, with its material structure system, carries rich and massive social and cultural information that can produce social, political, economic, cultural, scientific and technological benefits, making it a valuable, exploitable, beneficial, changeable and developable special social resource. Language resources can be divided into three categories :

(1) ontological resources, which includes the phonetic, lexical, grammatical and symbolic systems of various languages, as well as the corresponding norms and standards related to Chinese and its dialects, Chinese minority languages and their dialects, and various foreign languages that Chinese people can use.

(2) derived resources, including cultural products such as dictionaries and textbooks transformed from linguistic knowledge and relevant computer software products, as well as word stocks and linguistic knowledge bases, corpora and databases based on linguistic information processing.

(3) national language quality resources marked by the language ability of citizens, which is also an important national resource, including native language competence and second language competence. In order to realize the transformation of China from a populous country to a country with strong human resources, the overall capability of Chinese people's mother tongue and foreign language needs to be further improved through education, and the resources in this field also need to be cultivated, developed and utilized in a planned and targeted way (Wang Tiekun, 2010). It can be seen from the list of key words of target language policies in Directly-entering-socialism ethnic regions that relevant policies focus more on the development of social significance of language resources, making the development and utilization of national language and culture receive insufficient attention in the Directly-entering-socialism ethnic regions with abundant ontological resources themselves.

Then, the vitalities of the languages and characters of the 9 Directly-entering-socialism nationalities are different, enabling them to have various abilities to explore and utilize the language resources. Huang Xing and Xu Feng (2014) divided the vitality of Chinese national language and its dialect into 10 levels:

Level 1: National

Level 2: Provincial (provincial)

Level 3: Wider communication

Level 4: Educational

Level 5: Dispersed, i.e. Jingpo, Lisu and Deang language

Level 6a: Vigorous, i.e. Deang, Bulang, Lahu and Zeva language

Level 6b: Threatened, i.e. Keno and Dulong language

Level 7: Shifting

Level 8a: Moribund

Level 8b: Nearly extinct

Level 10: Extinct

Jingpo nationality, whose language belongs to the Tibeto-Burman family of Sino-Tibetan family, has five branch languages that belong to Jingpo language branch and Burman language branch, respectively. Its character has two types of Jingpo language branch and Zaiwa language branch, both of which are phonetic characters based on Latin alphabet. Lisu language belongs to the Tibeto-Burman language branch of the Sino-Tibetan language family. The two ethnic groups have many languages and most of them are located in the border area between China and Myanmar. The frequent cross-border ethnic exchanges between the two countries have effectively promoted the spread and application of Jingpo language and Lisu language, so the two ethnic languages are at the fifth level, which is also the two with the highest level of language vitality among the 9 Directly-entering-socialism ethnic regions.

The language of the Deang nationality belongs to the Mon-Khmer language branch of the south Asian language family that can be divided into three dialects of "Bulei", "Rumai" and "Ruojin", with no native language. The language of Bulang nationality is Bulang language, belonging to the branch of south Asian Mon-Khmer language family, which can be divided into two dialects of Bulang and Ava. The language spoken in Lahu nationality is Lahu language, with no written characters. In the early 20th century, western missionaries had created a Latin spelling of the Lahu language out of the need to preach, which was not widely spread, but only in some areas and among religious upper classes. In 1957, reform was carried out on the basis of the original letters, and a new Pinyin script was created with the Nuofu dialect of Lancang county as the base dialect and the pronunciation of Donghui language as the standard pronunciation. The Wa language of Wa nationality belongs to the Mon-Khmer language family of south Asian language family with no written characters. Although the languages of these four ethnic groups do not have their own written languages, they have been kept alive by historical and demographic reasons, as well as by the proper use of government policies.

Dulong people use Dulong language with no national character. Kino nationality has Kino language, which is categorized into Tibeto-Burman Yi language branch of Sino-Tibetan language family, with no written script. Influenced by the geographical environment, it is difficult for the two ethnic groups to spread the culture about the high mountains and deep valleys. At the same time, due to the low population and the serious poverty, under the impact of the mainstream culture, the languages of both ethnic groups fall into the level 6b, that is, threatened language.

Nu nationality has speaking language (nu language) but without written ones. As the clan basically distribute in Nujiang, Lisu autonomous prefecture, where people basically use for Lisu language as the universal language in markets and public space. And since the Nu nationality has no own qualification institutions, local government management has little control over the development of the Nu language, resulting in the endangered and transferred state of Nu language.

The variance between different languages or different branches within a same language family, as well as the creation and lack of characters make it difficult to systematically plan and construct the corresponding derived resources.

3. Query about multiculturalism caused by the imbalance between supply and demand

Mr. Fei Xiaotong once proposed that the research method of the "community life history" can be adopted to study on villages, thinking that the study of social life should start from "internal structure for further expansion, as well from the demands of internal community and common people. This kind of "bottom-up" research idea can get rid of the central consciousness of researchers to a certain extent, to obtain a more kind of presence and ensure the integrity of the study (Li Xiaochuan, 2014). What exactly does language mean to the people who live in Directly-entering-socialism ethnic regions, and to what extent do local people expect it to align with national goals? The interpretation of these questions should take the perspective of local people as the starting point to consider the actual value of language resources in the daily lives of local people. The mismatch between supply and demand

among countries, regions and the masses will finally result in the failure of policy implementation and the waste of resources, which is mainly reflected in the following aspects:

3.1 The mismatch between supply and demand targets

Taking the supply of language education as an example, it can be seen from the micro-world of school education in Directly-entering-socialism ethnic regions that even though the state power is gradually deepening, but the nationally educational construction is not consistent with the educational intention of Directly-entering-socialism nationalities, And the modern schools in villages are considered to an expression form of national image, meaning that the state regards education as an effective means of ideological control and to catch up with "modernization", which creates deviation between the national modern educational will and the educational expectation in Directly-entering-socialism nationalities. For the inhabitants of those ethnic areas, education exists first and foremost as a means of social mobility and promotion, as well as a means for livelihood. In addition, in the adjustment process of its own structure, the traditional village society goes along with a set of self-supporting meaning system and value system, so as to maintain the villagers' life and village operation. "Succession from generation to generation", "pattern of difference orders" and "ritual order" are the action logic of the village meaning system. Therefore, the modern school education, which takes Chinese as the language carrier, the scientific knowledge of different subjects since modern times as the main content, and the Chinese culture as the educational background, to a certain extent determines that the school education in Directly-entering-socialism ethnic regions is not suitable for the actual needs of the border people. In this regard, the views of some ethnic college students may be representative.

3.2 The supply and demand assessment is not realistic

Excessive emphasis has been placed on the protection of local language and culture, and the frequent issuance of policy documents in the name of "rescue" causes psychological panic among local people. Questioning the excellent traditional culture of the nation with its own characteristics and misestimating the reality of the language and culture of the local ethnic characteristics lead to the misconception that the language and culture of my own nation has become "endangered" and it is better to give up since it is "too difficult to rescue". Taking the Dulong ethnic group in Dulong River township, Gongshan, Nujiang as an example, the population of Dulong township in the anti-poverty campaign up to May 2018 is 4,290, all of whom are Dulong nationality. Later, the entire nation was lifted out of poverty on July 1, 2019 (People's Daily, 2019). Since 2016 when Dulong nationality was included into "supporting minority project", the government and related institutions of Dulong region have issued a total of 7 documents and notice in "saving" and "protecting" type. But according to the actual visit, local residents did not feel that their traditional culture had already been endangered. At the same time, the population in 6 villages of Dulong River township using Dulong language or Lisu language for daily communication reaches 70%, According to the words of the country school principal Yang, "students at school generally speak the Chinese language. After class and when they meet with their parents, they often use the Chinese language to communicate with each other. ". In terms of national culture, students and parents all have a good understanding of Dulong culture, who always celebrate traditional festivals such as Kaquewa (year of Dulong), with some traditional astronomical calendars being also used, such as "Ahmeng" of January to plant dry potato and "Ah bo" of February to grow a large number of potato. The march is called "Shejiu", by the time when millet, taro, cotton and other crops should be sowed... Also, Dulong is a nation so fond of singing, that any child selected casually in the classroom can sing a paragraph of Menzhu (means "melody" in Dulong language, as the collective name of all sorts of folk tunes. Each tune can cover a wide range of subjects, with the common ones including narrative songs, custom songs, folk songs, love songs, labor songs, sacrifice songs, etc.) ".

Thus it can be seen that although the Dulong nationality does not have its own language, its oral culture has not reached the endangered level. Overemphasis on the protection of ethnic language and culture when promotion efforts are strong will easily lead local villagers to question the traditional

ethnic culture that is still retained and used now, resulting in cultural insecurity and accelerating the loss of traditional language and cultural resources. Similar to the key area of poverty alleviation like Dulong country, activities, resources and funds to promote common language are relatively abundant. Furthermore, when villagers know the importance of the language and active learning, overemphasis on Excessive emphasis on the weakening of the local national language and culture will reduce the local people's recognition of their own ethnic groups or even abandon their traditional language and cultural customs, which artificially hinders the implementation of relevant language policies.

3.3 Supply exceeds demand.

Overestimating the enthusiasm and demand of local people for their national language and culture is believed that the integration and processing of existing national language and culture resources can be accepted and used by local people. The lack of in-depth understanding and research on the real needs of the local people for language resources leads to the over-formalized investment of human and financial resources, resulting in the situation that the application and dissemination of language and culture cannot be supported and recognized by the local people and cannot be promoted in other regions.

Taking Lisu as an example, Yunnan university press has published a series of long narrative poems related to Lisu nation sponsored by Yunnan Provincial Ethnic Ancient Books Office, such as Zicuo Guatu, which is a long narrative poem of Lisu sung in the form of "Youye" in Fugong county, Nujiang prefecture, with a total of 680 pages. In order to preserve the original artistic characteristics of folk songs, the collector used the old Lisu Wenji dialect of the place where they were sung in the process of collating. Another example is the "hunting song" in the form of Lisu nationality's "Muke", with figurative techniques commonly used in Lisu nationality to describes the preparation for hunting, training hounds, hunting, returning from hunting, dividing prey and sacrifice. In this study, the actual situation and recognition of these two works were investigated concerning Shangpa village and Maji village in Fugong county, as well as Gudeng village and Chenggan village in Lushui county. The total population of the four villages is 59,600, among which the population of Lisu reaches 59,420, accounting for 99.7% of the total population.

The government has also formulated and implemented a variety of preferential education policies for ethnic minority areas along the border, which to some extent attracts their desire to study and work in China. Also, the relationship with the same origin and the correlation of geographical locations in the history make it not strange for foreign students and migrant workers when coming to China to learn and master Chinese as their main purpose. Once they master and use the Chinese language, students after graduation can directly engage in the trade activities, and some returned overseas students can find employment opportunities in their home countries with good working environments. All ethnic groups are closely related to each other and communicate with each other, which are blended with each other in long-term interactions, thus sharing some common cultural characteristics. This kind of national emotion and commonality can be easily condensed to form a centripetal force, which can greatly improve the popularity of common language and national languages, and form the characteristic of self-management and self-maintenance of language resources.

On account of the existing advantages of the Directly-entering-socialism border areas, the formulation and implementation of the government's language policy should pay more attention to adjusting the allocation of language resources, so as to maintain the stability of the border areas, enhance the centripetal force of the people on both sides and promote the development of the border areas, rather than blindly carrying out the protection of language resources or achieving the hard target of mandarin promotion.

4. Hidden security problems caused by language resource layout are prominent

Although great achievements have been made in China's social, economic and cultural developments in recent years, people all over the country feel that the country is rich and strong. But for groups living in Directly-entering-socialism ethnic regions, because of the long-term marginalized living

style, their concept of the nationality has weakened. There is more of a recognition of the same origin, and these historical ties of kinship, especially in Directly-entering-socialism ethnic regions whose boundaries although have been defined as belonging to different countries in modern times. However, the traditional communication among the same ethnic group, which has been formed for more than a hundred years, such as intermarriage, visiting relatives, worshipping buddhas, farming and herding, festivals and gatherings, which have never been interrupted. Due to the same historical background, they share common cognition and behavior, and still have the distribution pattern of common regional characteristics. All ethnic groups are in close contact with each other, and their languages and cultures are intermingled with each other in the long-term interaction, containing some common cultural characteristics. This kind of national emotion and commonality can be easily agglomerated to form a centripetal force, but once the centripetal force plays a role, it will lead to the vagueness of national boundary consciousness (Zheng Xiaoyun, 2011). National identity is formed in the process of national construction, or even after the formation of the country, so individual identity of the country is optional. Especially for the non-main nationality of a country, the national identity is gradually strengthened after its formation. And especially in the border areas, the national identity of many ethnic groups is not innate, but is built up gradually with the formation of the country and the change of the border. Therefore, the sense of national identity of ethnic members in border areas is not innate, but can be strengthened, weakened or even deviated and confronted.

(1) Due to its special geographical location, the Directly-entering-socialism ethnic regions, especially the border Directly-entering-socialism areas, have abundant native language and cultural resources and own self-sufficient linguistic culture environment. Therefore, the members of the border Directly-entering-socialism areas do not have a deep understanding on national politics and host culture, or even lacks a basic understanding. The public cultural products provided by the state are still very limited, and most minority peoples have no other means or opportunities to interact with the political and cultural subjects of the state other than basic television sets. In addition, some ethnic groups in Directly-entering-socialism areas still have difficulty in using common language, which makes them feel that it is easier to communicate with ethnic people near the border than with people in inland areas, thus further deepening the feelings of kinship. At the same time, a large number of cultural products from abroad have been introduced into the border areas, which can be seen everywhere in some border towns and are welcomed by the local people. Under such circumstances, many ethnic minorities along the border have a very limited understanding on the Chinese nation, and the construction and enhancement of national identity lacks a more solid political and cultural foundation. Due to the limited language ability of domestic citizens, the policy has insufficient control over language resources in the Directly-entering-socialism ethnic regions, especially in the border areas, and the insufficient operation and maintenance of resources will bring security risks to the country.

Generally, along the border, local ethnic groups in China and abroad belong to the same ethnic group, sharing many similarities in ethnic origin history, language, customs, religious beliefs and other aspects, which have an important impact on ethnic identity and psychological identity of ethnic members. In recent years, some residents of border Directly-entering-socialism regions have moved to live abroad, since the overseas governments have been strengthening the economic and cultural construction at the border areas with China, attracting the ethnic minorities in China with great preferential policies. For example, the Vietnamese government has set up schools in the border areas with a higher density than ours, equipped with excellent hardware facilities and students are also provided with living allowance and exemption of tuition and miscellaneous fees, as well as monthly living allowance and other preferential policies, along with the policy of free medical treatment for border residents and free medical treatment for personnel in the national civil service system being also implemented (<http://www.chinhphu.vn>). Meanwhile, the government distributed TV sets, radios and other electronic equipment to the border residents free of charge, installed satellite TV receivers for villages with electricity for free, and introduced corresponding support measures for local economic and social developments, all of which have imposed a great impact on the psychology of

ethnic minority people along our border. Driven by these policies, some ethnic minority border people directly moved to live abroad.

In summary, as the national identity of ethnic minorities along the Yunnan border is in an unbalanced state, our country needs to take some corresponding measures to make language one of the important means to manage the Directly-entering-socialism regions and enhance the national identity of minority people along border, while paying attention to the appropriate use of language resources. The inappropriate use of language resource may cause confusion on the national identity of border minorities and ethnic group abroad of the same nationality.

(2) Reflection on cultural security. There is a general tendency among the majority of the population in Directly-entering-socialism regions to seek substantial economic benefits through the learning common language and the development of their local languages. Especially for areas along the border and supporting minority ethnic villages, with poor traffic is very poor and few opportunities to communicate and contact with the outside world, these areas are dominated by natural economy, leading to a relatively backward concept of local ethnic groups. The direct purpose of local people providing their children with Chinese education and modern knowledge and culture training is to find a decent job, leave the countryside, earn enough money, and realize the original intention of changing their fate through learning knowledge. Although compulsory education has long been implemented along the border and in supporting minority areas, bilingual schools have also been set up and bilingual teaching courses have been carried out in preschool and primary schools in poverty-stricken areas with large language barriers. However, the role and value of education cannot be immediately shown. Some people in Directly-entering-socialism regions are not keen on the demand for children to go to school, believing that learning is of little use and unwilling to send their children to school. And the disjoint of education content with the local society and economic development makes students not interested in learning. Although a few leaves their hometowns and find their ways out through competition, most of those who stay after the failure of the competition lose the opportunity to acquire skills and become the object of returning to poor after education.

In addition, due to the extremely low productivity level of the border minority areas, the daily life of the border residents needs only to rely on the experience passed down from their grandparents to cope. The demand for many border residents to send their children to school is very low, only requiring children to know some simple words, be capable of speaking mandarin, know the common mathematics in order to be able to calculate accounts, so have the capital to work out in the future. People of Directly-entering-socialism regions have a strong yearning to work outside and urban life, and a typical factor causing this phenomenon lies in the social and economic development of border ethnic regions that determines the finiteness of labor resources. As the number of jobs provided by local society itself is very limited, some students cannot find suitable jobs after completing secondary education or higher education, strengthening the desire of the people in Directly-entering-socialism regions to go out for work. And this kind of strong working atmosphere subtly influence the local youth who have seen a lot of people in the village going out for working to really bring visible benefits to families (such as new houses and home appliance, making them feel the ascension of social status brought by working outside due to the increasing. These factors will undoubtedly encourage more youth with longing and yearning for migrant workers, and even a large number of primary and secondary school students do not hesitate to drop out of school to join the trend of going out to work, thus losing the opportunity to receive family education and school education. However, the difference between the national character of family education and the national character of the main body of school education in ethnic areas leads to the rupture between family education and school education to some extent, resulting in the so-called cultural interruption (Li Xiaochuan , 2014). Therefore, there are differences in the way of communication and cognitive mode between the ethnic group and the mainstream culture. The difference between mainstream and ethnic cultural causes the reduction of national identity by Directly-entering-socialism ethnic students, but at the same time because of limited school teaching time, it is difficult to achieve a comprehensive and rational understanding and master concerning the mainstream culture, making Directly-entering-socialism ethnic students in a

state of "knowing little about own national language and culture, and learning poorly on mainstream culture", further causing cultural belief crisis.

(3)Crisis of multi-ethnic identity. As the process of modernization deepens the dialogue and communication between different countries and nationalities, different cultures understand each other and even merge under the corresponding conditions, it promotes the integration of cultural resources. Regardless of local or global cultural resources, it is impossible for them to grow, evolve and develop in a profound sense without integration. Hill (2002) argued that "despite the globalization forces that push the world closer to each other, countries are increasingly striving for their own cultural identity. In the future, countries will reallocate by cultural proximity, instead of ideological proximity. In addition, in terms of the distribution of power, we will move from a single-tiered world to a multi-tiered one. On the other hand, modernization also leads to the contradiction, opposition and conflict between different cultural traditions, which makes the original traditional culture challenged and impacted, resulting in the cultural identity crisis of some ethnic groups. In the process of modernization, ethnic groups inevitably encounter the challenges of western economic globalization and modernity, as well as the overall modernity of the country. While adapting to these challenges, ethnic groups will also experience the crisis of value mutation, psychological and emotional loss and cultural reconstruction. The core problem of these crises is the relationship between the single cultural type of human beings and the multi-cultural type of ethnic groups, that is, the conflict and harmony between global integration and national cultural diversity, and the conflict and harmony between national integration and national cultural diversity.

Directly-entering-socialism ethnic regions are not immune to such influence, as a large number of Directly-entering-socialism people join in the labor movement, flowing between urban and rural areas, the economic structure type of semi-ploughing and semi-industrialization in ethnic areas gradually covered most villages. Villages have evolved from the traditional " all-ploughing society " to " semi-ploughing society ", or from the traditional farming society to the agricultural and industrial society. However, with the outflow of village young and middle-aged labor force, the backbone of village agricultural production and the foundation of village regional culture are weakened. As a result, villages and ethnic groups are increasingly marginalized in society and culture, leading to the gradual loss of the subjectivity of ethnic groups in Directly-entering-socialism regions and the rootlessness of local people. Under the slogan of vigorously advocating the construction of socialist modern rural areas, the development of villages has once again attracted much attention. In addition to the "part-time" and "migratory birds" working outside in the past, there are new signs of "migratory style" in recent years. Along with the outflow of the village's young and middle-aged labor force, the "empty-nest" of the villages has triggered the crisis of the extinction of the village folk culture (Yang Min, 2007).

At the same time, due to the comprehensive influence of history, culture, economy, geography and other factors, there are differences in the distribution of language and cultural resources in the Directly-entering-socialism ethnic regions. Some local national language resources are too concentrated for common language and mainstream cultural resources to integrate with them. For example, educational resource can be a typical. Teachers in Directly-entering-socialism ethnic regions, especially in rural areas, are in short supply, with other serious issues of poor quality, drop out of school of minority children, and anti-school culture. .In some places, the trend of "de-popularization" is increasingly prominent, and harmonious values contained in national culture (such as the attitude towards people, the etiquette of life behavior, the national spirit of honesty and trustworthiness, etc.) have changed the cultural attributes in the process of the development of market economy. Ethnic languages gradually fade out in real life, the tendency focusing on Han culture in class and the marginalization of ethnic cultures lead to the dilution of ethnic cultural awareness and the lack of ethnic cultural identity at a considerable number of teenagers in ethnic areas.

5. Summary

Overview above, the closure, dispersion, complexity and disequilibrium of the language resources in Directly-entering-socialism ethnic regions have caused a certain dilemma to the implementation and promotion of the language policy. At the same time, due to the uneven distribution of language resources and the imbalance of supply and demand, the matching degree between the social development demand and the language policy objectives in the Directly-entering-socialism ethnic regions is reduced. Under the impact of the modernization process, the contradiction between the interruption of regional language culture in the Directly-entering-socialism ethnic regions and the sustainable development is further intensified. As the supporting institutions for the implementation of the language policy are separated from the village society, the promotion contents of language policy are also dissociated with the village society. Due to the lack of "local people" participating in the implementation of the language policy, the contradiction between culture and development cannot be alleviated, which greatly reduces the implementation efficiency of the language policy. Finally, considering that the formulation and implementation of language policies and plans need to further consider the issues of national security, cultural security and the construction of a pluralistic integration pattern involved in the coordination and allocation of language resources, it will become more difficult for language policies to be implemented in Directly-entering-socialism ethnic regions.

References

- [1] Hill, M. J., & Hupe, P. L: Implementing public policy: governance in theory and practice. (London: SAGE press, London 2002).
- [2] M. Yang: "Living past" and "future past" -- sociological perspective of folk custom system change and new rural construction. Journal of learning and practice, (2007) No.11, p.11-12.
- [3] T. K. Wang: Language planning based on the concept of language resources. Journal of shaanxi normal university (philosophy and social sciences), vol.39 (2010) No.6, p.16-19.
- [4] X.C.Li: The development dilemma and way of ethnic education in Yunnan border areas -- non-traditional security perspective. (Ph.D., East China Normal University, China 2014).
- [5] X. Huang and F. Xu: Research on language planning of cross-border languages between China and neighboring countries. Journal of language and text application, (2014) No.2, p.16-19.
- [6] Yunnan education department: Research Proposal of Bilingualism Policy in Border Ethnic Minority Areas of Yunnan Province. (2015). <https://jyt.yn.gov.cn/web/ac1f1eb64e6d4e>.