# Cultural Heritage and Linguistics Educational System

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**Abstract.** This study explores the complexity of cultural heritage within linguistics. With an assessment of the role of culture in linguistic education to establish a definition of identity on a national and cultural scale to recognize the significance of culture cognition; culture within linguistic education practices to demonstrate an emotional expression interwoven into linguistics. linguistic education policies to construct possible implantation of policies to enhance a dynamic learning environment.

**Keywords:** Culture heritage; Linguistics, Language Education System

## 1    Introduction

Language and culture are interwoven and interconnected. Language is more than a merely communication tool. It is how mankind constructs the world, share our experiences with each other, and exchange reflections, but it also strengthens identity; identity is the way we use language to communicate with each other about the world. National identities are constructed using culture, especially through language. Firstly, language itself is an aspect of culture and, on the other hand, it is a cornerstone for culture, and the two are complementary and mutually reinforcing. There is no doubt that language as a tool contributes significantly to the transmission of culture. On the other hand, as a result of the spread of culture, new words and expressions emerge in the language [1]. It is therefore impossible to learn the language of a country or a people without knowing the cultural background of that country or people, because of the way in which language reflects and transmits culture.

# 2     The Role of Culture in Linguistic Education

## 2.1     Identity

The term 'identity' is rich in definition and connotation and has been elaborated and explained by many scholars, with the term 'identity' having different meanings when discussed in different theoretical contexts. The behavioral norms of individuals are strongly influenced by 'identity', which is of great value to the study of both the individual and society. Foreign research on 'identity' began to emerge in the 1960s, when Freud moved it from traditional philosophical and logical issues to the field of psychology. As far as the definition of 'identity' is concerned, Erikson builds on Freud's work by stating that 'identity' is the answer to the question 'Who am I'? The answer. Identity is not only individual but also group and social. "Identity is the sense of difference, identity, and belonging that exists in interactions between people and people, groups and groups. Many scholars also agree with Erikson's definition that "identity" is whom an individual or group thinks they "really are" or "what kind of person they are" and "Scholars in the field of sociology have focused on the collective phenomenon of 'identity', i.e. the identity and consciousness of a group, which on the one hand refers to the important and fundamental sameness of its members, and on the other hand refers to the shared consciousness and actions of its members. consciousness and action.

## 2.2     National and Cultural Identity

National identity is the unification of the four aspects of national emotions, politics and culture of each ethnic group based on language learning and communication and conveys the psychological activity of an individual to confirm to which country he or she belongs and the attributes of that country. At the same time, the meanings of "national identity" and "state identity" can also complement each other [2]. According to academic critics, national identity consists of two layers: firstly, the identity of the nation as a community of people, in which the problem is mainly caused by the distinction between the borders of the various peoples; secondly, the identity of the natural culture of the nation. Using Mead's analytical framework, some scholars have discussed whether national identity can weaken national identity through the theory of individual-group relations, arguing that national identity does not weaken national. identity, but is a prerequisite for its formation and continuation. At the same time, national identity does not disappear in national identity; the multi-ethnic reality of a country and the tensions and contradictions between national identity and state identity will persist. In the traditional concept of the nation, individuals or groups in relatively stable social circles and stable living and production spaces had innate role arrangements and internalized identities, and their identities did not need to be chosen or constructed. conception of national identity, and since then the question of national identity has become increasingly significant.

## 2.3    Cultural Cognition

The connotation of "cultural identity" is complex and is linked to the new cosmopolitanism of the nation, the state, and the globalization process. National identity and ethnic identity can be made visible through the weight of the respective overlaps between cultural identity and ethnic, national, and global identity. In mono- national states, the overlap between cultural and national identities and the basic overlap between cultural and ethnic identities; in multi-ethnic states, a partial overlap occurs. In countries that are more deeply involved in globalization, there is more supranational identity and vice versa [3]. Linguistic identity "Linguistic identity" has two connotations, namely linguistic communication, and linguistic identity. Both are indispensable, and linguistic identity is more important than linguistic communication because even if a language can be used to communicate with each other, but does not have mutual identity, it does not constitute 'linguistic identity'. From 'linguistic identity', scholars have further developed the concept of 'ethnolinguistic identity', which refers specifically to the feelings and perceptions of members of a society about their own linguistic affiliation, signifying a sense of national unity and identity. In inter-ethnic communication, 'ethnolinguistic identity' can reflect the same cultural and psychological characteristics shared by different ethnic groups.

# 3       Objective of Linguistic Education

The dominant social group inculcates certain values and roles in students during the school socialisation process, which may transform or reinforce the students' original national or ethnic identity. This process is mainly achieved through the control of the language of instruction and the curriculum, using the national language as the language of instruction in order to avoid the 'transgression of power' of the local language as a tool of nationalism, and the transmission and teaching of the corresponding national language, philosophy, and national ethos in the curriculum. For example, in the UK, which was threatened by both internal national separatism and external European Community threats to national homogeneity, schooling was always culturally assured by teaching national history and literature. When students are guided by their teachers to integrate their own concepts and value systems with those of another culture's way of thinking and behavior in language learning, they develop a tolerance for difference and go beyond their own national identity and cultural understanding to re-examine the values and ways of thinking of different cultures through comparison [4].

However, before one can understand other cultures, one must first have a clear understanding of one's own culture. In the case of language education, the goal should not be the language itself, but the more holistic development of the student, where language is a subordinate concept to culture and language learning serves cultural learning. One argues that language education cannot simply be understood as the acquisition of vocabulary and grammar, but that it should promote students' understanding of the target language and the culture to which it belongs as a whole. He summarises the overall aims of language teaching as two subjects and three areas of development: the learner as an individual and as a social element; and three areas: the promotion of autonomy, critical

power, and communication ability. The first two of these are political concepts, meaning that if these two areas of competence are well developed in language education, they will enable students to develop their own ideas in language education, making language education the basis for individual political behavior and enabling students to become further involved in public political life. However, the idea of language education serving the overall development of the learner falls only in the learning objectives and ends up weakening into the development of language skills in specific curriculum documents, "Many curriculum documents portray lofty educational ideals but then consist only of lists of vocabulary and sentence patterns that learners need to master.

Language education itself contains certain cultural values and national identities that need to be reconstructed at a conceptual-cognitive level in the process of language mastery. At a more advanced level, a comparison between the German 'drei viertelvier' and the English 'quarter to four' reveals the political, historical, and cultural perceptions and understandings of the corresponding languages [5]. Although the promotion of tolerance, positive attitudes, and understanding of other cultures is addressed in the objectives of foreign language education in all European countries, when language education in schools remains at the stage of cultural knowledge inculcation, the pedagogical practice of language education is focused on improving students' skills in using language to communicate information rather than developing their understanding of themselves and other cultures through the reawakening of emotional attitudes and values.

## 4        Culture within Linguistic Education Practices

In the concern for culture in policy, critics have also emphasized the concern for local culture in specific language teaching practices, with mother-tongue education focusing on the development of traditional languages and the cultivation of traditional cultural literacy, and foreign language education focusing on the presentation of local culture in the context of foreign culture.

The development of mother-tongue education in the colonies, especially in the national languages, which are often spoken, has been difficult, being subject to the linguistic influences of the former colonial powers after the Second World War, and being caught up in a flood of linguistic and cultural convergence in the process of globalisation. Using Bourdieu's concept of 'legitimate language', scholars have analysed how the management and provision of local language education have reinforced the negative effects of globalisation rather than promoting local values, leading to the marginalisation of local language speakers [6]. However, when governments take certain policy measures to integrate local language education into the education system, students can benefit from it. While Africa has a rich linguistic diversity and cultural and historical background, many countries and regions were once in a colonial situation. Many scholars have conducted research on the development of indigenous language education in Africa and have found that the colonial context and the competitive world language environment have hindered the development of indigenous languages in the region for four main reasons: firstly, the lack of orthography and literature, secondly, the lack of school and social Secondly, the lack of economic support from schools and society

(including the development of textbooks and the training of teachers); thirdly, the lack of "language linguistic citizenship" of indigenous language speakers, which has led to their marginalisation in policy-making and prevents them from participating in the design and implementation of language [7] education policies. The fourth is the use of cognitively inappropriate language education models.

## 4.1    Linguistic Education Policies

The cultural dimension in mother tongue education policies points to the cultural dimension of language education policies in various countries, mainly in the linguistic choices of language learning and in the power relations of different languages. (i) Cultural pointing in mother tongue education policies Any use of a language as the sole language of education and culture must point to politics, ideology, and pragmatism, rather than to educational development alone. Bilingual education is more a recognition of the cultural power and status of the language to which it belongs, with a focus on the manifestation of an important national and political identity at a particular time. Bilingual education is found mainly in minority areas of immigrant countries, such as the English-German bilingual education introduced in Cincinnati in the first half of the nineteenth century in the United States and the English-French bilingual education implemented in Quebec in Canada. The role of the lingua franca and the tensions between it and the national language have been at the center of discussions in three categories: language policy, language ideology, and language and national identity. Ukraine is a country with a small population and a large number of nationalities, and the language law states that Ukrainian is the only national language, but due to the traditions of the former Soviet Union, ethnic Russians, although only 20% of the population, are usually the social elite and very influential, making Russian the dominant language in Ukraine [8]. From a political and economic perspective, the contradictory nature of global curriculum policy is outlined in Goodson's article 'The State in Crisis and the National Curriculum', in which he argues that the British national curriculum can be seen as a nationalist response to the threat posed by globalisation: on the one hand, he argues that curricula around the world contain with techno-rational structures, with a clear economic drive in the language of tools used in these structures and in the development of national frameworks for vocational education and training; on the other hand, he argues that the threat to national sovereignty posed by globalisation has led the state to try to solidify its construction through the national curriculum, particularly in the Welsh part of England. There are countries that have developed mother-tongue education policies from the perspective of strengthening their own  cultural  identity [9].  The  United  States  has always  adhered  to  an  attitude  of maintaining the absolute authority of English and excluding and combating other languages. From language and cultural education for Indians during the colonial period, to the English-only movement of the 1980s, to the 'critical language' policy of the 21st century. The idea of using a 'strategic linguistic weapon' to spread American ideology around the world, especially in 'critical language' areas, has been pursued. Even though foreign language legislation has been strengthened, the underlying intention is to infiltrate American language and culture in the context of

economic globalisation, leading to the 'Americanisation of global culture' and the 'globalisation of American English [10].

# 5    Conclusion

To conclude, this study address linguistics as an embodiment of cultural heritage, exemplified through the analysis of identity and culture in practice with linguistics. It highlights the current challenges imposed on the conservation of culture through linguistic education and outline its limitation and constraints; it suggests policies and recommendations in an attempt to enhance the learning environment [11]. Thus, underlies the dynamic within language education and the importance of linguistics as a verbal expression of culture and identity, as a carrier of ancestral lines that transcends through time and place.

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