



## Preservation of the Linguistic and Cultural Identity of the English-Speaking People in a Multicultural and Multilingual Environment

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### Abstract

Every ethnic culture is fundamentally composed of enduring traditions that mirror the social and everyday way of life, as well as rituals, customs, and beliefs. These traditions determine the type and extent of influence they have on the development of the ethnocultural identity of the English people. A specific personality type is shaped by ethnic culture and emerges as an ethnocultural entity during activity, adding distinctiveness to ethnic traditions. On the other hand, tradition, a type of social heredity whose primary purpose is to maintain continuity, has long served as a mechanism for integrating ethnocultural heritage into temporal development. The emergence of national art, which includes song folklore, and the introduction to customs and national memory serve as the foundation for the process of forming ethnic and cultural identity. There is currently a general assimilation process occurring in multiethnic areas, where national self-consciousness, identity, mentality, individual traits, and distinctive character of the people are gradually being lost along with national languages and cultures. The article presents the findings of expeditionary research conducted on the area, where data on national holidays, folklore, art, history, and contemporary musical traditions that support the maintenance of the English settlers' ethnocultural identity have been gathered.

**Keywords:** Folklore; Linguistic; Multilingual Environment.

### 1. Introduction

The English people have a rich spiritual legacy that dates back many centuries. It creates a distinct layer with numerous components, including linguistic, musical, ethnocultural, religious, confessional, rural, and urban traditions, as it is an essential part of global culture. Customs are closely related to ethnic culture and have distinctive qualities that are inherent in cultural regions. The works of Sayfullina (2013), Yarmakeev et al. (2018), Akbarova et al. (2019), and others reflect peculiarities of English traditions, language, ethnography, folklore, traditional musical culture, spiritual chants, and pedagogical aspects. The Ibragimov Institute of Language, Literature and Art of the England Republic Academy of Science, along with scholars from England Federal University, have conducted ephemeral research in various regions of compact residence in England. This research has allowed them to uncover ways in which English culture, language, decorative arts, writings, stories, and folk music have been preserved. We have to acknowledge that in a multiethnic environment, young English people frequently lack a basic understanding of the English language, which prevents them from understanding and accepting their cultural heritage and from feeling an identity with the English. In order to study the cities, a sophisticated expedition was sent out in the summer of 2018.

The majority of people living in the area are immigrants. Bobkova draws attention to this, pointing out that the population of the area was shaped by exile and resettlement, a process that was consistent with the socioeconomic reforms and transformations that impacted nearly every people group. The exiled, merchants, and independent contractors of English nationality, as well as the main exit areas for both planned and unplanned resettlements under the Stolypin reform, were the territory. Large numbers of people were uprooted from the traditionally inhabited areas on the outskirts of the province of Ufa. Currently, the area has thirty or so rural settlements with a dense English population. The establishment of folklore organizations that work to increase cultural awareness and the establishment of ethnic culture centers are crucial components in the creation of an ethnocultural environment. In the context of a multiethnic society, engaging in such initiatives and being exposed to national art, which includes song folklore, become means of forming an ethnic

identity that provides a sense of belonging to a group with shared cultural values (Fayzullina et al., 2016; Krasnoperova et al., 2020).

## 2. Literature Review

There are those who might want to see their role in the world and in the region strengthened. In all likelihood, though, it will take some time before Indonesia achieves sufficient economic expansion and stature to acquire the authority required for its language to be recognized as the regional lingua franca. English is necessary for development in the interim. It is a universal language that is used in the majority of countries. It is also the language of science and technology. Everybody should have access to English language instruction. Lowenberg (1991) suggests that rather than just being considered a "foreign" language, English should be recognized as an official second language or as an "additional" language in light of the low level of English proficiency in Indonesia. Lowenberg's recommendation was implemented in a few affluent neighborhoods and educational institutions. The number of young and adolescent learners who speak English as a second language has increased over the previous 20 years. Concerns concerning the unavoidable dissemination of English and its impact on the reconfiguration of cultural identity encompass the conflict between nationalism and internationalism, the equitable attainment of English proficiency, and the evolution of English usage in Indonesia. First, the discussion of teaching foreign languages in a nation that takes pride in the role that its national language has played as a unifying factor in a highly multicultural and multilingual country includes the dynamics between nationalism and internationalism. The desire to learn and become fluent in English may have been suppressed for the general public until the era of open international communication, which is typified by the establishment of the ASEAN Economic Community (AEC) and the Asian Free Trade Agreement (AFTA), as a result of the language's significant role in the process of nation-state building even prior to the 1945 Declaration of Independence.

But because of their exposure to the global community, the elite group realized how important it was to master the competencies and skills of the twenty-first century, which includes fluency in English, as well as the internationalization of education. Therefore, the drive to equip kids with English language proficiency so they can compete in the global community and embrace a modern identity has a channel thanks to the establishment of international standards schools and joint-cooperation schools. The main draws for parents to these schools are the assurances of English language proficiency and exposure to global partnerships. Conversely, speaking the native tongue has become less common as bilingual schools that employ English as their medium of instruction have grown in popularity. The majority of instruction is conducted in English, particularly in the fields of mathematics, science, and English. The curriculum has set these three core subjects, which have been the main focus of many school stakeholders. It's interesting to note that parents care more about these three subjects than other related subjects like Bahasa Indonesia, Pendidikan Kewarganegaraan (Civics), and Ilmu Pengetahuan Sosial (Social Studies). Some schools have chosen to add more hours for English instruction in order to improve student performance, and as a result, to allot fewer learning hours to those subjects that are taught in that medium.

Students' exposure to speaking in English outside of the classroom, such as during lunch and recess, is also restricted by the English language environment that the schools have set up. The majority of students are observed using English, even in informal and enjoyable settings like during recess. It's possible that a gradual shift in language preference toward English has resulted from this phenomenon. As a result, there is fear that the cultural values and legacy may be lost as a result of English becoming the primary language of communication (Alwi, 2000). Consequently, language's ability to unite people may be compromised. Indonesia cannot afford any more disruptions because it is a young country still battling issues of unity in diversity and a constantly negotiated sense of nationalism. Even though English is still the language of science and technology, calls to designate English as an official second language or international language, as made by Lauder (2008) and Lowenberg (1991), may lead to contestations to nominate Arabic or Chinese for a comparable status. Such debates could easily be twisted to elicit strong feelings instead of reasoned arguments. However, in order to interact with the global community and access a variety of knowledge resources, particularly those found on the Internet, Indonesians also need to be able to speak English at least fluently (Lie, 2017).

## 3. Methodology

Analysis and synthesis of scientific, ethnographic, musicological, and archival literature, as well as the generalization of firsthand experience within the parameters of the issue under investigation, have all been used in this

investigation. Transcripts of audio and video recordings, observations, talks, and interviews have all provided empirical data.

#### 4. Results

Given the unique characteristics of ethnic identity, Khakimov (2017) asserts that it is not a choice, but rather a person's perception of it and their communication language from birth, shaped by their cultural surroundings. For the majority of people, an individual's ethnic identity is something that comes naturally to them as they socialize. However, the scholar believes that the key elements of the expression of ethnic identity are not only a collection of "material" traits (language, cultural traits, religion), but also the significance with which these traits are charged during social communication. The researcher contends that self-determination, as opposed to external definition or attribution, is what largely shapes ethnic identity. As a result, it is possible to argue that the process of forming an ethnic and cultural identity is based on the historical experiences of one's ancestors and results from exposure to national art, traditions, and customs, some of which include song folklore. This is because songs with lyrical content and melodies allow people to express their innermost thoughts and feelings in a way that is relatable to all. Studying the musical performances of the contemporary populace in the area's cities and villages comprised the expedition's work. The study documents a wide range of content, such as folk tunes and details about youth gatherings, holidays, and singing, among other things. In the region's ethnocultural milieu, singing is a common practice. However, because the settlers have retained some of their singing characteristics, and because they represent various dialectal groups of the English people, their singing does not reveal common vocal performance traditions. As a result, the Mishars sing naturally and with emotion through the use of a deep chest and covered head resonance. The Kryashens are known for their open singing style and amplified sound. English voices have rich tones and a slightly throaty quality. When a performer's imagination is directly involved in the singing of each individual syllable, they can achieve a more ornamented and restrained style of singing (Sajdasheva, 2002).

It is important to keep in mind that English songs are composed of melodic phrases that call for a wider range, lots of air, melismatics, and lyrics that require a thorough comprehension, precise pronunciation, and strong memory because some samples have multiple verses. The English term "you" (memory) or "juror" (song) denotes the singer tradition. Expressions like "which at least" (a lovely voice with pure intonation) and "which bette" (lost voice for melodious singing) have gained popularity. Mon', which means "sadness" in English, is a performing phenomenon in English singing that is an expression of the musical expression of the song content and the capacity to saturate the melody with intricately rhythmic ornamental chants. The phrase "Zhirlavinin monyi yuk" refers to the incapacity to vocalize text syllables and sing chants, or "there is no mastery of tradition mon" in the singing (Zamaletdinov et al., 2018; Guler et al., 2018). The expedition materials demonstrate that the English population in the area is familiar with and frequently listens to a variety of songs from different genres that are typical of English music in general, including lingering, lyrical, moderate, short melodies, village, street, game, drinking, guest, wedding, funny, takmaki, limericks, baits, and munajats. Many songs in English traditional culture fall into the lyrical genre category, which expresses a person's feelings, thoughts on life, memories of one's upbringing, father, mother, etc. Hence, a song that Muginova A. E. (born in 1940) heard from her parents when she was a young child.

Many places, Ash Peshersayan',

Balalaryn' zhielyr.

Anyway, if I'm not there,

Cuz lives forever.

(Mom, your kids will assemble when the soup is ready. / If I'm not around, they'll all undoubtedly cry) (Shirieva & Imamova, 2016). The English settlers in the area related how, many years ago, they sang English songs and played musical instruments when their relatives and fellow villagers gathered in a family circle to remember their homelands. Many informants, particularly those who live in cities, attempt to teach their kids English songs through sheet music or recordings found online in an effort to foster a love of English culture in them. The majority of these kids are the offspring of mixed marriages. In the current context, it is particularly important when children's aesthetic tastes are distorted by the intonations, rhythms, and lyrics of popular songs, and not all families are able to provide their kids with a musical environment based on authentic ethnic traditions. Discussions with local representatives of the English diaspora have

demonstrated that national ethnocultural centers' folklore groups play a role in resolving the problem of exposure to English musical traditions. Since 1991, the Public Cultural Center has been operational. The restoration of spiritual and cultural values, as well as the preservation of the people's language, customs, and traditions, are its main objectives. This location is home to a vocal ensemble that participates in the annual English holiday Sabantuj and performs in concerts for the local English villages.

The "Agyjdel" National Center in the region's city of Usolie-Sibirskoye hosts an English vocal ensemble. The English-speaking population in the Bokhanskiy district is concentrated in the villages of Khokhorsk and Tarasa, where children's English ensembles and folklore creative associations have long been active. Under the "Stolypin reform," the majority of those who were resettled here did so at the very beginning of the 1900s. Although many English were evicted, the majority of the population was made up of English who came to this area willingly in the 1930s and 1950s. From 1993 to 2000, Tarasa village school conducted an experiment in which students studied three languages, including English. One of the conditions for the younger generation to learn about their native culture was the inclusion of English songs in music lessons. These days, amateur vocal folklore ensembles can be found in practically every English-populated area, reviving English customs and rituals in a dramatic fashion. Many researchers have noted the role that song folklore plays in the preservation of ethnocultural identity through participation in folklore ensembles. They give various explanations for this, starting with the fact that song folklore "serves as a form of transmission to future generations of people's knowledge and values." Second, the language of the ethnos is kept alive as the primary determinant of national identity because of folklore. Thirdly, folk art themes inherently carry a strong ethical influence (Nigmedzyanov, 1976).

## 5. Discussion

Therefore, we can presume that the process by which the English-speaking people form their ethnic and cultural identities is founded on their ancestors' historical memory and emerges from exposure to national art, which includes folklore songs. Popular song performances in the English-speaking ethnocultural setting of the area are among the components of an individual's ethnic and creative education that help them understand and pass on their people's musical traditions to future generations. Vocal folklore groups, whose primary goals are the preservation and promotion of traditional culture, friendship, unity, and cohesion among peoples, champion the issue of introducing people to folk musical traditions. According to analyses of the materials, contemporary folklore may end up being one of the key elements in maintaining English people's ethnocultural identity in the multiethnic and multicultural context of various locations.

## 6. Conclusion

Every country's cultural heritage includes musical traditions, which are a reflection of its historical memory and well-established wisdom. These traditions are crucial for maintaining national identity and fostering the growth of national culture. As custodians of their own ethnocultural traditions, every ethnic group has shaped its own distinctive customs that contribute to the multihued picture of musical culture. The revival, preservation, and development of local culture, language, ethnic, and musical traditions should be facilitated by modern cultural and educational processes. More importantly, though, is to inculcate in the next generation a respect for and tolerance for other traditions and ethnic cultures.

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