

Review Article

THE EFFECT OF SECOND LANGUAGE LEARNING IN COMMUNITY

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ABSTRACT

Increasing relationships and immigrations in the present world cause increasing the number of world's bilinguals day by day. Therefore, bilingualism is taken into account all over the world. Apart from the psychological and biological aspects of bilingualism, social and cultural aspects of this phenomenon were also paid attention to. Language as a social phenomenon plays an important role in people's life and some bilinguals in society have social and cultural roots and reasons. Bilinguals benefit higher social advantages and social, scientific and political credit and importance of languages are factors that affect peoples' bilingualism and their level of proficiency in the second language and also their attempt to maintain proficiency in the first language. Learning a second language has curricular and personal cultural and cognitive benefits. Most people, though as a linguistic-ethnic minority in their ancestral homeland or as an immigrant in a new linguistic society try to maintain their cultural identity because they are mostly dependent to their native language and culture both emotionally and psychologically. Iran is a country composed of different linguistic and cultural ethnics and minorities. Every nation believe that its distinction and recognition point from others is its specific cultural elements especially language. Thus, on the one hand, lack of attention to languages and cultures of the country and on the other hand, pervasive dominance of formal culture and language may create a sense of enmity and reaction and finally creates a sense of separatism in them. If language unity is the result of inter-cultural understanding, it is not a problem. But, this unity is the result of capitulating the opponent and imposing their culture and mocking others and negation of human dignity; as a result cultural reaction will occur unconsciously.

Keyword: *Bilingualism, Language Learning, Cultural Understanding, Immigration, Language Unity, Cultural Reaction, Bilinguals*

INTRODUCTION

This paper which is written based on objective studies and inference represents a deep understanding of this reality that unlike pre-modern era which was the responsibility era and no right was accepted, new modernity era emphasize right-orientation and right was mentioned against responsibility. Traditional man consider universe as a natural and disciplined collection in which everything is in the right place and the person is responsible to maintain this natural order. If he has any right, it got meaning beyond responsibility and self-conscious has not yet realized regarding the right. However, since human is not responsible before tradition and ideology in the new era and also is not accountable to them for getting his rights from them, therefore the only important issue for him is right. In this era, human and knowing him is the center of everything and individuality and human-centralism is developed and inherent human dignity and integrity lays the foundation for modern human rights. In this period, it is believed that human naturally brings about rights at the time of birth which are eternal and everlasting, unconditional and inevitable and unchangeable and irresolvable and include all people of any gender and ethnicity and position and situation and religion anytime and anywhere. The origin of these rights is talents that the purposeful universe bestows everyone to reach the desired destination and all people are equally rightful in this regard and no one is superior to others (ZaierKabeh, 2011).

Language is a social phenomenon, a means for interaction and the most important social symbol. On the one hand, language is related to people's mental world and on the other hand is one the important aspects of human behavior. Knowing any new language is considered as a key to get familiar with culture corresponding to that culture. Now, there are about 200 independent countries in the world and about 4000 different languages are estimated (Siguain and Mack, 1990). Phenomena such as exploitation,

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religious and commercial missions, group immigrations, disasters such as famine, war, hard economic and political conditions as well as technological development are integrated and created bilingual or multilingual communities. Thus, in today's world, the multilingualism phenomenon turned into a rule not an exception; but some cultural and political considerations cause that only one language which is usually the language of majority to be used as the formal and educational language of the country. Therefore, learning it for children whose mother tongue is not the formal language and go to state schools is a necessity (Yousefi, 2010).

Iran's population is composed of different ethnics, nations and groups who have their specific culture and with regard to language structure are sometimes completely different. More than half of this population include people whose mother tongue is not Persian or speak in a language though Persian, it is different from standard Persian language. According to the statistics of 1976, 11 linguistic societies were identified (Shams, 2002).

However, the educational system is still providing course books in a focused approach by using experts from the capital of the country. The impact of culture and mother tongue as one of the focused aspect of culture on children is natural and cause his specific perception from the world and this perception, in turn leads to creation of different thinking pattern, different learning styles and different behaviors in people. Therefore success or failure of each student derives from his mother tongue and culture rather than the individual aspect. Having difficulty in understanding and speaking in educational language leads to less oral factor of children and seclusion in class and turning away from the course. Accordingly, most educational system of different countries till 20th century tried to attract and integrate minorities in the dominant culture by mono-cultural education and emphasis on learning formal language all over the country. However, according to evidences and documents, these methods cause increasing educational failure, early withdrawal of these students from school, and have some bad emotional and cognitive results. Most entrance and recruitment exams are also in formal language and the bilingual is weak in this regard. In addition, feelings of inferiority derived from neglecting native language and feeling enmity derived from it in formal language can increase ethnocentrism and separatism in minorities and cause political problems (Baraheni, 1992).

Therefore, unlike the past when bilingualism was considered as an exception and a barrier against national union and politics and unity and integrity were sought not in multiplicity but similarity, today most countries admit that in case of using appropriate language policies, this condition can be used as national advantage and wealth. As a result, this language plan is recommended to maintain and grow these languages and dialects. Thus, in a broader and even international level, by using the experience of other bilingual or multilingual countries and the educational system and their learning system, we can have special planning for the problem of bilingualism in our country and maintaining this national resources which are the savings of thousands years of living and even for the international development to learn a second language as international language and communicating and promoting their native culture and values (Morteza, 2002).

Learning the Second Language for Bilingualism

When we speak of a bilingual society, we mean a country in which two different languages are common but only one of them is accepted throughout the country as the common language or formal language.

Iran is a country composed of different cultural and linguistic ethnics and minorities. Every ethnic group believe that its distinction from others is in specific cultural factors especially language, thus it is necessary to pay attention to the bilingualism issue.

Increasing relationships and immigrations in the current world causes the number of bilinguals increase day by day. Therefore, the bilingualism issue is paid attention to all over the world and learning a formal language and or some languages of developed countries to communicate politically, economically and culturally seems a necessity in some countries.

What is Bilingualism and Who is a Bilingual?

According to Haket's definition, a bilingual is someone who is practically proficient in two languages but this proficiency is not usually perfect and native-like. American psychologist Peter believe that

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bilingualism is not an absolute feature that someone completely benefits it or does not benefit at all, rather this feature may exist in different people in different degrees of minimum ability to perfect proficiency in one language.

Therefore, we can conclude that bilingualism means that an individual or a number of people in linguistic society use more than one language in communication. Bilinguals, with regard to their level of proficiency in two languages, are divided into two groups of aligned bilinguals and dominant bilinguals. Aligned bilinguals are those who are equally proficient in the two languages but dominant bilingual is the one who is more proficient in one of the languages. The terms coordinate and compound bilinguals are mostly applied based on Ervin, Fishman which are distinguishable in the areas of linguistic behavior and application of each language. In a coordinated bilingualism, children learn two languages separately in home and at school and therefore have two separate meaning system in mind as there is a separate meaning for every word in any language and apply them alongside each other or instead of each other. In this condition the child has one integrated meaning system, meaning of words in two languages are almost completely united (Modarresi, 2008).

Does Knowing a Second Language have a Negative Impact on People?

No report is obtained in researches conducted about negative impact on children's intelligence. Conversely, most parents believe that bilingualism has a cognitive positive impact on their children. Several studies were done on bilingual children intelligence and the results obtained indicate many cognitive advantages for them. However, firm conclusions about the intelligence of these children compared to mono-lingual children are not a hundred percent certain.

Results of studies on the impact of bilingualism on the improvement of speaking and language and the related skills can be stated as follows:

A) In some studies, it was assumed that bilingual children compared to monolinguals have problems in developing cognitive and linguistic skills and early contact with second language before complete learning of first language may delay learning the first language and also efficiency and proficiency in the second language may derive from relative evolution in first language.

B) Other studies confirm the above opinions and conversely endorse the positive impact of bilingualism on improvement of speaking and language and show that bilingualism can have positive impact on the thinking structure and its flexibility and bilingual children have more understanding about conceptual aspects of words compared to monolinguals.

It is also observed that there is strong relationship between bilingualism and cognitive development, bilinguals are superior in classifying purposes of creativity, concept formation, memory, ultra-linguistic, perceptual stability, problem solving, role playing, scientific concepts, social sensitivity and understanding complex orders.

Learning two languages simultaneously does not badly impact development of cognitive language, mother tongue and even provide the ground for better performance of second language (ZaierKabeh, 2011).

What are the Consequences of Teaching Bilinguals?

1. Cultural Benefits (familiarity with different cultures)
2. Cognitive benefits (increasing analytic skills and ability to solve problem – better formation of concepts in mind, increasing the social abilities – more rational arguments – cognitive flexibility).
3. Personal benefits: (creativity - increasing confidence – increasing flexibility and compatibility – increasing individual and social skills – more social sensitivity).
4. Course benefits: (understanding and developing educational concepts)
5. Medical benefits: it means consequences that after implementing the bilingual education plan in the country affect social life of people positively (Ghorbani, 2010).

These effective consequences on the social life include: realization of national unity, maintenance of cultural heritage and confronting cultural globalization project.

Realization of National Unity: In the new era which national governments arose first in Europe and then in America, Asia and Africa and new concepts of nation and government were boomed, in Iran also the

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new concept of "nation and homeland" entered into the vocabulary of macro-political intellectuals of Iran Enlightenment age and propagated in the Constitutional Revolution and afterwards.

National identity is not an only natural and stable phenomenon having specific visual and spiritual basis, rather mental and introversive visibility according to Weber is like common history and pains which are rooted in common experiences and imaginations were innovated in a specific historical period.

National identity is founded based on the confrontation between "We" and "Others" can be both a constructive force and a destructive force. A sense of national identity, if it is reasonable and moderate can be a force for cultural cooperation and cultural promotion and a national, ethnical, racial prejudice, if entered into the ethnic or national domain and or deny and ridicule its cultural heritage under the pretext of challenge turn into a destructive force (Ashraf, 1999).

Therefore, in a multi-ethnic country like Iran, in order to solve the problem and national identity crisis in a macro-level should first the mental picture of national identity should be replaced with visual image, because visual image does not have much efficiency. For example, the historical experience showed that; despite the 1917 Great Revolution nearly cause the collapse of the Soviet Union plunged a series of national cultures under a certain and comprehensive unit (ideological government) and impose their political integrity more than seven decades, but finally after collapse of soviet union, it became clear that Tajiks, Uzbeks, Turkmens, Armenians and Azeris throughout this period respected their national culture and were not attracted to Moscow dictatorship (Gharagusloo, 2003).

Secondly, based on mental image of the nation, the cultural pluralism solution or non-integrated union can be chosen instead of "assimilation" solution or cultural uniformity which is the reduction process of ethnic distinction line. It means that; since the cultural multiplicity and plurality is the prominent characteristics of Iran's society, in this situation the cultural pluralism characteristic should be the epigraph to create voluntary unity rather than obligatory unity. It means that national unity is realized by ethnic satisfaction and fulfillment of their rights and there will be no excuse for divergence and consequently the identity crisis (Yunesi, 2007).

According to what was mentioned maybe the question arises that; as human goes towards linguistic unity, why local languages need to be survived? In response, it should be stated that:

1. The assumption that humanity is moving towards the unity of language is more an ideal and imagination than reality, as many countries are deeply concerned about English as the dominant language in the world and have taken policies to protect and promote their language. France, for example, grants scholarships for international students for this purpose.
2. Even if a default language becomes the dominant one in the world, still creative nature of man will form it in different ways. As today, English language in America, Britain, Australia and Canada has its own unique faces. The so-called artificial languages like the "Volapük", "Esperanto" and "Ido" due to increasing international calls have been around since the late nineteenth century, have not yet turned into the international language because language is merely a communication tool. Since humans through their native language not only access the spiritual correlation and systematization not possible without the help of language, but also at the same time achieve a kind of "thought" that is often unconscious (Shirazi, 2006).
3. If linguistic unity is a result of mutual understanding between cultures, it is okay. But if this unity is the result of defending their opponent and imposing their culture and scorning others and neglecting their dignity, the cultural reaction will occur unconsciously.

Maintaining Cultural Heritage of the Country: Different definition of culture is offered. Raymond Williams offered three general definitions of culture. First, culture as the intellectual, spiritual and aesthetic evolution and development. Under this definition the entire philosophy, thinking, artistic and intellectual creativity of one age or country is inserted. Second, culture as a certain lifestyle or period of specific people or specific period: Under this definition, customs, traditions, customs, rites and rituals of a tribe or a period takes place. Third, culture as products of artistic activity: Under this definition, various arts, literature and poetry is contained (Bashiriyeh, 2000:8)

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In this article, what is meant by culture is a combination of two last definitions. One of the human cultural elements is language that every group of people in any part of the world developed it and created a form of language. Creating a language at is not the work of one or more people rather is due to efforts of thousands of people. As Wittgenstein, Austrian philosopher believes that language is inherently a social phenomenon and not an individual one. Also, a language is created not in a day or week or month rather is developed during thousands of years. As Wittgenstein believes, language is inherently a social phenomenon. Language is not just a communication means rather is a reflection of emotions, memories, wisdom, past, history and in general a nation identity throughout centuries. As Samuel states; every nation's language is its pedigree. Accordingly, for a multilingual person, choosing a language is not just choosing a communication tool rather it reveals his identity. By choosing a language, we change ethnic borders or keep them and build and define "self" and "other" in a political, economic-historical construct (Whee, 2009). It is true that there are different languages in today's world. Some consider these differences as good and some believe they are bad. Quran acknowledge that language variety is the God's signs in Rome Surahstating: And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are revelations in this for the learned (Surah Rome, verse 22). Rather, we should consider it as a revelation of Allah and a means of growth and elevation of thought and truth. Because: first, human is able to think by language. In this regard, Vigotski believes that: language is the means of thinking and makes the world around us more abstract. In the mean while, it turns into a phenomenon independent of any specific stimulus that is in human's hand as an inner tool that gives him the possibility to imagine, apply determination on their thoughts and learning, create new thoughts and share them with others (Moheb, 2005).

Therefore, structure and words of any language determines our way of thinking and cause difference in our thoughts. Different thoughts cause collision and diversity of thoughts; create a variety of facts and consequently make people to rethink and reselect. For example, when we speak of third person such as "him" in Turkish or Persian, due to lack of words which determine gender, we do not think about gender of that person. However, in English when we speak of third person, because of the existence of words indicating gender which are "she" for female and "he" for male, we think about its gender at the same time and mention it by a certain word or pronoun.

Second, in any language words or terms are created that do not exist in another language or lack that elegance and precision and this makes us aware of differences, delicacies and sensitivity of different cultures as well as impacts of different environments on thoughts and language of humans. For example, in Arabicfor "camel", there are several words such as Hamuleh (carrying camel), Bahireh (free female camel), Ham (free male camel), Ashar (pregnant camel), Saybeh (Votive free camel) etc. However, in most languages there is only one word for camel and in some others there is no word.

According to what was mentioned, it worth mentioning that language variety is truly a revelation of God that like a beautiful rainbow makes the societies' cultural sky beautiful and lovely. With regard to linguistic variety in the Iranian society it should be noted that significance and role of Persian language as the formal language and or second language of our country and the communication tool of all Iranians is clear to everyone. Persian language, regardless of its communication role, as the ancient relic of the predecessors of this country, has always been changed as the time passes. Social, political, cultural and economic changes of the recent years made it possible and by change of lifestyle and mass media development, this trend get faster and more extensive. Gradually, by decline in the value and social status of Persian language, its application indifferent areas decreased and by the continuation of the current condition there is the fear that these languages are forgotten forever (Bashir Nejad).

Confronting the Cultural Globalization Project: First, it is necessary to explain the meaning of the term "globalization". The origin of globalization emerges from ancient civilizations, holy religions, renaissance, capitalism description, end modernity, end of second world war, end of cold war, etc. But, it is reasonable to consider its origin from the middle 1970th; because Webster dictionary in 1961 for the first time defined the term globalization and it was greatly taken into account since 1990th. But, globalization is a broad, complex and multidimensional concept; thus no specific definition can be obtained. Therefore,

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instead of presenting a certain definition we try to determine its features. Globalization is a complicated, incoherent, dynamic process and has political, economic, cultural and social aspects. Its future direction is not predictable; a challenging process that changes most traditional and social concepts such as power, legitimacy, culture and identity; the process that includes opportunities (such as reducing custom barriers, generalizing democratic methods, cultural pluralism...) and includes threats like (the economic gap between countries of the North and the South, the political management of the world's great powers, undermining local and national identities, etc...) and effects of these opportunities and threats are not the same in all societies. There are three assumptions about globalization: globalization is a process of naturalization. Globalization as a predetermined project and program of a specific country or civilization is called Globalism and finally globalization as a process (ZaierKabeh, 1999:37).

Regarding identification of cultural globalization concepts, the third definition is regarded in this research, it should be noted that cultural globalization refers to the emergence of a united and dominant world in which the cultures remained from other civilizations will be solved (Bashirieh; 2010:142). Therefore, today powerful countries and cultures promote culture, language and their method of thinking by having technology and communication tools and media broadly, by producing films and programs, publication of books and journals, designing models and clothes and giving scholarships. In the area of promotion and publicity, those cultures and languages which do not benefit educational and communication tools or use them in a low level are facing danger and extinction. Thus, in order to encounter this problem, it is necessary to strengthen formal culture and language as well as local and ethnic culture and language. Since in the era of globalization the world is a market in which different competitors sell different goods, any high quality goods that can meet the needs of its customers will certainly have right customers and will be sold. In the globalization era that powerful cultures and languages are flooding, as it was mentioned any culture and language have capabilities that others cultures do not have because identity depends on culture and language. By underestimating self-identity we turn into an alienated person that is constantly being threatened from every aspect. Now it is assumed that; how we can strengthen local culture regarding the undeniable globalization era?

It should be said that, as western countries use propagation for their advancement and empowerment, universality of a common language whether as a formal language within the country or as a lingua franca outside the country, in order to unite for defense and participation in propagation and maintenance of cultural heritage and local and national values and continuous participation in the world, we should achieve political, cultural, social and sport advancement.

CONCLUSION

According to what was mentioned previously, we conclude that structure and vocabulary of every language determines the method and type of our thought. Different thoughts cause encounter and variety of thoughts and consequently enforce people to choose and think again. In addition to psychological and biological aspects of bilingualism, social and cultural needs of a language as a social phenomenon plays an important role in humans' life and some people's bilingualism in a society is mostly rooted in and caused by society and culture.

Fluency in two languages gives the bilingual the possibility to meet his communication needs in certain social situations but the problem still remains because bilingualism often turn into an important tool for social growth and gaining social advantages like using certain educational events and gaining some specific jobs in society and places him in a higher and more appropriate situation compared to monolinguals especially when two or at least one of them have higher credibility and social scientific and political value, thus individual bilingualism is socially attractive.

Bilinguals usually apply each language in different situations, in other words each language that one is proficient in has specific and social role and consequently specific social application. Political and scientific social importance and validity are among factors that affect the level of bilinguals' proficiency in the second language and their attempt to maintain proficiency in the first language. Learning a second language if planned can be constructive and useful and otherwise can be destructive.

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