

Identity Perspective of Iranian Society Toward Cultural Study of Language

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Abstract

Culture has a significant function due to the learning and teaching of a language. The most important issue is that language teaching accompanying with culture can boost students' understanding of the nature of the language, communication and human relations.

The goal of this research is to illustrate that culture and language are inseparable and to introduce the ways of enhancing linguistic comprehension. At the first look, language and culture seem two separate fields, but they twisted together and impact each other reciprocally and inevitably language can be considered a part of culture and plays an immense role in it.

This phenomenon can be discussed as the social knowledge. It means we gain this expertise subconsciously. By improving the language, the awareness of our knowledge and our culture will develop. We learn to categorize the world around us by a special language according to acquiring words through the transmitting of the culture.

In this work, destroying of local languages and dialects accompany culture and identity loss in the capital city "Tehran" has been investigated by population expansion and increased migration linked to urbanization.

When the migrants establish a residence in Tehran, face a different language spoken, Farsi, so they have to handle matters of their personal and cultural identity.

This aspect of urbanization can destroy the native language of the migrants and then their identity and culture might be threatened.

In this study, I have debated the populated shift toward Tehranian language, Farsi as a national language in

Tehran, from local and Indigenous languages and dialects such as Gilaki, Lori, Azeri Turki, Kurdish and others (Arabic, Mazandarani, Arabic, Talysh, Balochi, Turkaman) over the generations by analyzing twisted identity and culture.

Diversity of languages in Tehran, a metropolitan zone, has been illustrated in viewpoint of increased migration and rural-urban fluctuation in population toward chasing a modern lifestyle which erode identity of a territory joint to the language.

Potential changes in language and identity over the recent generations were analyzed by considering the population of new inhabitants based on the migration from small cities or villages to Tehran.

In this article, the results have indicated recent loss in identity and culture of local and Indigenous languages in Iran due to dying a language which has been influenced by migration toward urbanization.

Key words: Education; Language loss; Culture; Effects; Dynamic; Linguistics

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INTRODUCTION

Culture includes expertise, custom, art, belief, morals, law, and other abilities and habits gained by everybody in a society (Taylor & Sorenson, 1961).

Besides, Culture in a modern function is described as a social system that emphasizes the practices, discourses, and material issues which shows the continuities and discontinuities of social meaning of a life held in society (James et al., 2015).

It is a collection of activities and worldviews that provide humans with the basis for understanding themselves to be worthy and developing their physical issues of existence due to rejecting the animal importance and death or the way of life, particularly the common beliefs and customs and, especially a group of people at an exact time (Greenberg et al.,2013).

Moreover, culture is a principal branch in anthropology, encircling the range of phenomena that are passed through social aspects in the societies. The word is applied in a general sense as the transformed capability to recognize and introduce experiences with signs and for performing impressively. Although some other phenomena have been demonstrated similar for social learning, culture is usually believed to be incomparable to humans. It is also used to debate the complex networks of practices and collected expertise and opinions that are passed through cultures as social activities in different groups of people. Inevitably, it can be considered some behavioral features of culture including language, social practices such as kinship, marriage, impressive topics like art, music, and technologies including cooking, shelter, clothing which are found in every society. So, the way of perceiving culture and language is obvious and also impacts the way of teaching culture in language learning.

One way in which culture has often been perceived is as a structure of knowledge for people who speak with a particular language.

The knowledge-based culture through language often takes the form of teaching information about each country. So, due to this framework work people live their lives and communicate shared meanings with each other.

Culture can be discussed as a lifestyle. In spite of where people live, their attitudes, thoughts and beliefs chase and are commonly based on their own cultures with various dimensions including customs, ideas, capabilities and rewards that categorizes of people in every time. A context of affective and cognitive behavior for everyone is founded by culture. It affects personal esteem and behavior and may have an impact on applicable views of life and can be evolved as tradition. Traditional people start with habits to produce common stereotypes. The culture schemes how people think, speak, act, and communicate with one another (Condon, 1973).

It was indicated that communication and culture are not separable because culture not only exhibits who talks to whom, about what, and how the mutual feedback improves, but also can determine how people convert messages, and the circumstances under which different messages might be sent or translated as the foundation of communication (Samovar et al.,1981).

Lack of culture, it cannot be understood the meaning of life and incentive of others and join with their hobbies and worries.

As culture is complicatedly implanted in human

communication, it impacts society. As a matter of fact, culture is an organization which figures out the framework of language and interaction within a society (Fukuyama, 1995; North, 1990).

Besides, this cannot be ignored that the human cannot live in separation and needs the other human beings (Blau, 1977).

Culture is a general idea which includes the parameters that exhibit samples of language, interaction, social relations, and human association. It is crystal that culture is concerned with institution, symbols, identity considering folklore, religions, races, and inheritances, norms, meanings, and beliefs (Harrison & Huntington, 2000).

Rao & Walton have developed the culture as an issue that affects how social interaction is gained and language is accomplished (Rao & Walton,2004).

If social exchange and language are perceptible, the society will be more fragmented and isolated. The enhancing complicacy of culture is thus supposed to make difficult the process of social exchange and language (Crystal,1997).

Obviously, culture is a powerful human tool to improve the society, is inbuilt in our being, adds to our knowledge, and founds the relationships among people. However, culture is friable. The features of culture are constantly altering and easily lost. If we do not reward it, we will lose it eventually.

Linguistics is the scientific study of language, especially language form, language meaning, and language in context (Crystal, 1990; Halliday & Webster, 2006; Martinet, 1960).

It is a fascinating field due to its own accomplishments and associations with other fields which analyzes human language as a system for connecting sounds or signs in signed languages and meaning (Jakobson, 1937).

Linguistics is a discipline concerned with how languages are similar to and different from one another and deals with illustrating and explaining language.

Acoustic and articulatory properties of the production and perception of speech and non-speech sounds are studied by Phonetics.

In other words, the study of language meaning involves how languages convert relations between individuals, properties, and other aspects of the world to transform, process, and designate meaning for managing and resolve the variety of words.

Moreover, linguistics is a social science that divides mutual foundation to other social sciences such as anthropology, psychology, sociology, and archaeology. We need to consider psychological subjects like learning capabilities and conception, and social parameters for understanding the altering nature of language. It is indispensable to know the structures and functions of languages which play a role in our social

activities to have a prosperous benefit of language. So, linguistics is the scientific study of language with a foundational discipline in the sense that it connects the natural sciences, the social sciences, and the humanities (Harris, 1951).

Language can be described as an institute of signs for mutual feedback and a system that can be safely supposed that we speak to pass on information to others by a communicative role. Moreover, language can be used for poetry, internal monologue, soliloquy dreaming. This cannot be ignored the importance of language in our daily intercourse while Chomsky's debates that there is a language institution in the human brain that makes a human child to learn any language in the childhood. In contrast, another theory explains that language derives from general target mechanisms of the brain (Chomsky, 1965, 1968, 1986).

THEORETICAL RESEARCH AND DISCUSSIONS

Language and the Brain

The improvement of a language impacts its culture, custom and cultural outlines of cognition (Gleason, 1961).

Moreover, language is a social phenomenon which is a part of our social world and is affected by society (Kenneth, 1957; Armour-Thomas, & Gopaul-McNicol, 1998 ; Ciccarelli, 1996).

Language is an exchange organization one of a kind to humans, which conveys cultural and social information. There are a set of theories aspect of language source from the ancient theory to cultural effects and theory of thought.

It is made up of words, symbols and a series of rules which is applied for purposeful communication. As a matter of fact, the structure of how our minds process the world is reflected by structure of language. The rich complexities of communication are encircled by acquisition of dynamic, personal and open of language.

At first, learning a language should deal with understanding its patterns of sound. All languages with identified patterns in the sounds describe how these sounds are mixed to produce symbols, and how these symbols are arranged to real sentences (Douglas, 2000).

It is illustrated that each language includes four various areas including the study of the way sounds function in languages including phonemes, syllable structure, stress, accent, and notation (Phonology), the meaning of words and organization of concept (Semantics), the study of the internal structure of words, Morphology, and the use of words in the construction of phrases and sentences, Syntax (Grammar) and the usage of language in contexts (Pragmatics). Structure of a language is one of the reasons that make it difficult for learning. As a matter of

fact, some languages have similar structures, but others are completely different such as Chinese and English languages which have unique and different structures.

However, human beings can acquire the structure of a language because have a natural and inherent capabilities to learn languages.

The Relationship between Linguistics and Culture

Recognizing the origin of the connection between language and culture is an indispensable key to the process of studying a language.

Language and culture are twisted, and one will influence the other. Both have a kind of symbolic and deep relationship.

The language is not only the forms of words that convey meaning but also it is the case that creates and interpreting meaning on based on cultural context.

For instance, language learners need to adapt to the ways in which context influences the communication and both of language and culture can be simultaneously considered. Or second language learners involve improving a consciousness of culture connections with language whenever it is applied (Liddicoat et al., 2003).

The whole culture is supported by language due to representing culture in the minds of its speakers.

Twisting Language and Culture

Language and cultural aspects reveal and then disappear mostly from a contact with other languages. For instance, civilizations of the Greek and Roman collapse with the death of the language and Classical Greek and Latin are today mentioned as dead languages in contrast to modern Greek and Italian.

So, for being alive and dynamic through the language during time and space, the culture of a group of humans it exhibits has to be alive and vibrant as well.

Each language can describe what is essential in a special language. For example, if you look at the vocabulary of a language, it is found a great deal of sophisticated structure describing definite phenomena, but in other areas there is no the elaboration at all. For instance, the vocabulary of Eskimos is based on Arctic environment such as several separate and unrelated words for wind and some words for snow demonstrating different recognized kinds of snow in the Eskimo culture. Language indicates the ideas or concepts of human beings and depends on cultural elements. It is crystal that human language as a symbolic communication institution has infinite flexibility. So, by changing a word, a new symbol can be produced through semantic change that is the evolution of word usage to the contemporary meaning with radically variety from the original application. For example, the originally meaning of the English word "Awful" (a shortening for "full of awe") is "inspiring wonder or fear", but in modern usage the word means

“terrible or dreadful” and has the negative sense. Or the word “Nice” now generally means agreeable, kind, pleasing and polite, while in 15th century “Nice” meant foolish or wicked. These simple examples reveal that languages can evolve in response to the altering historical and social conditions. In fact, the culture of the each country is formed of many various cultures and languages. Each of these cultures is influencing on, shaping, and redefining the culture of that country. Many new words are being added normal daily speech. For instance, the sentence “long time no see” is not a standard English word. People accept and perceive them because these adaptations have already become a part of the local culture and mixed with people’s lives (Allison & Vining, 1999).

Culture can be described as an educated system of beliefs, values, nationality, ethnic background, race and gender through a group of people (Greey, 1994).

Culture not only alters people’s values and habits, but also impacts people’s language and attitudes. Cultural knowledge is vital in gaining linguistic efficiency, and the culture of a society can be transformed based on the language used. For example, some old words remain even when they are no longer used cultural whereas new words appear through particular cultural activities such as slangs among old era and new generation.

Language is a part of our society which is influenced by social issues which is linked with identity and culture. The studies indicate that when people talk with each other, the exchanging information and organizing a relevant sense to the social world happens.

Currently, the population in the human society has grown over the last one hundred years beside the increase in migration to urban districts through having better facilities like advanced medical issues, education and job positions. According to the variety of investigations, one the reasons of identity loss is dying language because of migration and intention to metropolitan areas.

In this work, I have tried to clarify the main reason of identity loss for local people who migrate to capitals such as Tehran.

First, absence of having a power to maintain the materialistic ability of voice and word causes language loss toward replacing a new language which can be transfer the meanings and feelings in a metropolitan society.

Second, citizens need to speak with a common language to ask their needs and collaborate with others using a lot of information aspect of different areas as active members with attaining the national language as the first and principal key for communication. So, the Cultural identity is threatened by language loss while by all parts of a language alter (Grinevald & Michel, 2011).

Language and Identity

Language loss occurs when citizens don’t speak with the same voice and pronunciation which make a diversity in cultural and social identity, because as a Dutch social

psychologist, Geert *Hofstede’s* has referred to culture as “the software of the mind” (*Hofstede, 1993*), or Edward Twitchell Hall, Jr. an American anthropologist and cross-cultural researcher who resulted that “culture is man’s medium; “there is not one aspect of human life that is not touched and altered by culture” (HALL, 1976). It’s also proved in a prudent investigation that the researcher becomes the main information collecting instrument, and thus some of the objectives which have been accepted for acquisition of intercultural and cross-cultural communication are gathered with the viewpoint of the researcher over the theoretical and social cultural opinion (*Ægisdóttir, Gerstein, & Canel, 2008*;

Berger & Calabrese, 1975; Brislin, Lonner, & Thorndike, 1973; Gudykunst, 1993).

Base on social studies, identity is described how individuals introduce themselves as parts of a particular group with special etiquette and character (Norton, 1995).

One of the issues of identity involves with the self as a part of a particular group which is formed by our language and the social experiences.

Cultural identity also includes the process of life passed from one generation to another for discovering the human being’s nature.

As Language is intrinsic to the word of culture and a significant part of cultural identity, we transmit our personality from generation to generation by a complicated dance between internal and external interpretations which shows our identity. Investigation of identity is most dominant after childhood when the adolescents begin to loosen ties to their parents in the family for discovering the identity.

It might be said that identity, culture and language are inextricable from each other which build the core of immigrant challenging because language produces the outer shape of identity and assign the meaning to social identity issues (Scheme 1) (*Gumperz, 1982; Tong, Hong, & Chiu, 1999*).

In fact, it became obvious that a language carries the cultural values and realities of a nation which in turn they construct the identity or even multiple identities of that nation. And also it was mentioned that identity is a dynamic process that is shaped and reshaped across time and space. As language is the carrier of identity people strive to maintain it in an effort to maintain their identity.

National Language toward Identity Eroding

Each language tolerates notable changes for different reasons, so languages die when they are not passed on to children or when a metropolitan language overcomes others. In this case, when the numbers of people in the town and villages diminish through the mass migration, languages disappear.

Natural catastrophes famine and lack of facilities are some reasons due to migration for finding on their social well-being in the metropolitan areas.

Although it cannot be stopped the flood of change and loss, reviving languages through preservation of bilingualism and heritage issues can decrease the identity loss.

When a mother tongue dies, identity and culture also die by forcing a dominant language.

As migrants settle in a big city, they have to encounter others with a common language like a national ones. As a matter of fact, a national language is needed aspect of different circumstances such as pedagogy, work, trade and other issues to achieve their new life to share their scientific and technological accomplishments. So, it's essential to speak the same language to solve the mentioned issues due to gain their aims more effectively.

Inevitably, this cannot be ignored that a common language in a capital like Tehran is crucial because a national Tehranian language, Farsi, is the most acceptable reaction to the chaos created by cities heavy load of information produced and communications proved by the migrants from all over Iran.

It is the mechanism of urbanization that needs the acquisition of a common language for the monitoring society common problems and requests more meticulously.

As urbanization leads to a cultural diversity, geographical borders become magnificent in a person's culture and identity such as Gilaki, Lori, Azeri Turki, Kurdish and others (Arabic, Mazandarani, Arabic, Talysh, Balochi, Turkaman) in Tehran. The common language among mentioned migrants open to human new aspects for a variety of information exchange.

Copying of Tehranian culture, slow loss and transformation of local cultural behavior, and challenging of intercultural personality and linguistic exhibit the acceptance a new identity.

In the modern world it is practically impossible to confine oneself within the borders of one culture, and at the same time complete assimilation into a non-native culture is hardly achievable.

Now, these native languages and cultural identities of migrants can be preserved beside Farsi in two ways which are closely linked to an individuals or group's social identity.

First, linguists can study local languages and seek to maintain the components of the language the sounds, the vocabulary, the grammar, and the tradition.

The second way is to teach children the language and have linguists plan for native language maintenance.

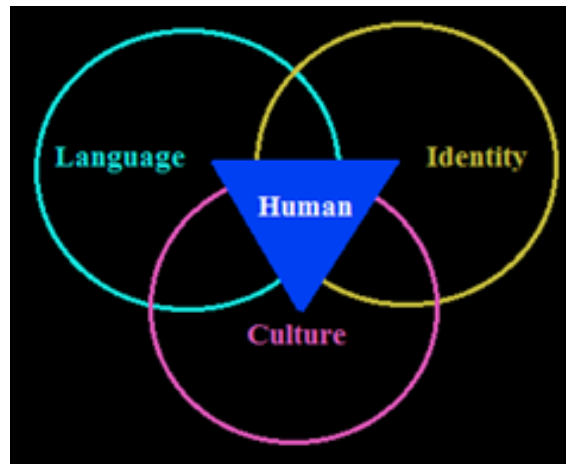
As a matter of fact, children of migrants in Tehran learn Farsi from their friends at school as a daily language which changes their language and culture, so they miss their parents' identity.

Local language teaching at schools of Tehran such as Gilaki, Lori, Azeri Turki, Kurdish, Arabic, Mazandarani, Arabic, Talysh, Balochi and Turkaman can help to

enhance students' perceiving of their mother tongue, the heritage culture and identity preservation, so, it prevents the destruction of local languages and dialects and rural culture and traditions loss (Gleason, 1961).

RESULTS AND DISCUSSION

The language loses among rural migrants in the metropolitan areas toward urbanization, their culture and identity also die in the city's hustle and bustle, because all of them are twisted and one will influence the other by have a kind of symbolic and deep relationship (Scheme 1).



Scheme 1
Human is the linkage of language culture identity.

The language is not only the forms of words that convey meaning but also it is the case that creates and interprets meaning on based on cultural contexts. Recognizing the origin of the connection between language and culture is an indispensable key to the process of studying a language.

As Farsi is the main language in the capital city "Tehran" and is inevitably linked to Tehranian identity, other migrants, specially teens and children who speak in Farsi, lose their mother tongue and perusing a new identity and culture. The spread of Farsi in Tehran as a national language has increased the need for their activities through work, education and other life issues.

Permanent settlements changed all this, and soon larger and larger populations could stably speak Farsi.

For instance, children of migrants learn language of their friends at school or society heedless of the parents' accent. As a matter of fact, mostly speaking Farsi as a national language through ignoring their local languages is an important threat for loss of their values- identity and cultural heritage.

In this investigation, it has been debated the loss of identity through some native languages and cultures such as Gilaki and Mazandarani, Arabic, Lori, Talysh, Azeri, Kurdish, Balochi, Turkaman and others due to migration in Iran (Fig.1).

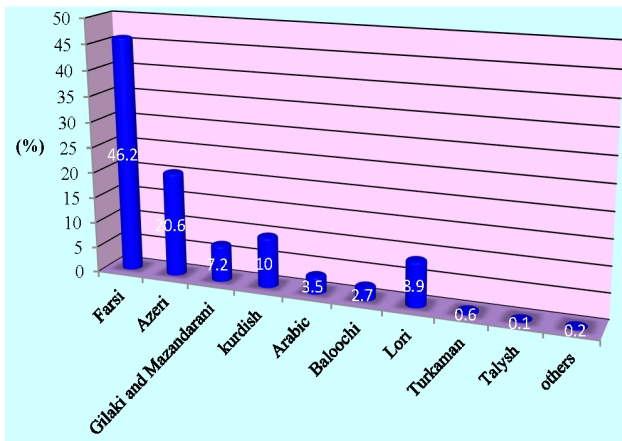


Figure 1
Distribution of spoken languages in Iran; Farsi, Gilaki and Mazandarani, Arabic, Lori, Talysh, Azeri, Kurdish, Balochi, Turkaman and others based on Iranian Data.

Figure 1 shows the polynomial population line of inhabitants (average $R^2 = 0.9824$) speaking various languages in Iran facing replacing risk of the local languages, dialects and cultures of migrants with Farsi as the unique national language in 1881-2014.

With increase of urban life and the desire for urbanization, Iran encountered the mass migration from small cities and villages. So, the local languages and

dialects have transformed or die accompanying the identity loss.

In recent decades, several factors have led to the marginalization of local languages. Meanwhile, it has created worse conditions for isolation of rural dialects. Many dialects which are the only verbal possibility for many people in the past, have either become obsolete and lost or are being threatened with loss. So without the serious actions; these dialects will die and be destroyed in the near future.

The whole culture is supported by language due to representing culture in the minds of its speakers. Language and cultural aspects reveal and then disappear mostly from a contact with other languages.

On the basis of twisting of language, identity and culture (scheme 1), it has been plotted the fluctuation of population versus the rate to appear a local language loss and the identity missing during 1881-2014 (Fig.2).

Fig.2 demonstrates Farsi at the top of the polynomial line with order=6 and $R^2 = 0.2212$ compared to other languages “Gilaki and Mazandarani, Arabic, Lori, Talysh, Azeri, Kurdish, Balochi, Turkaman and others” during 1881-2014. However, the growth rate of population has deduced in this time (Fig.2).

So, for maintaining Iranian identity and culture, the language has to be alive and dynamic during time with preserving the linguistic.

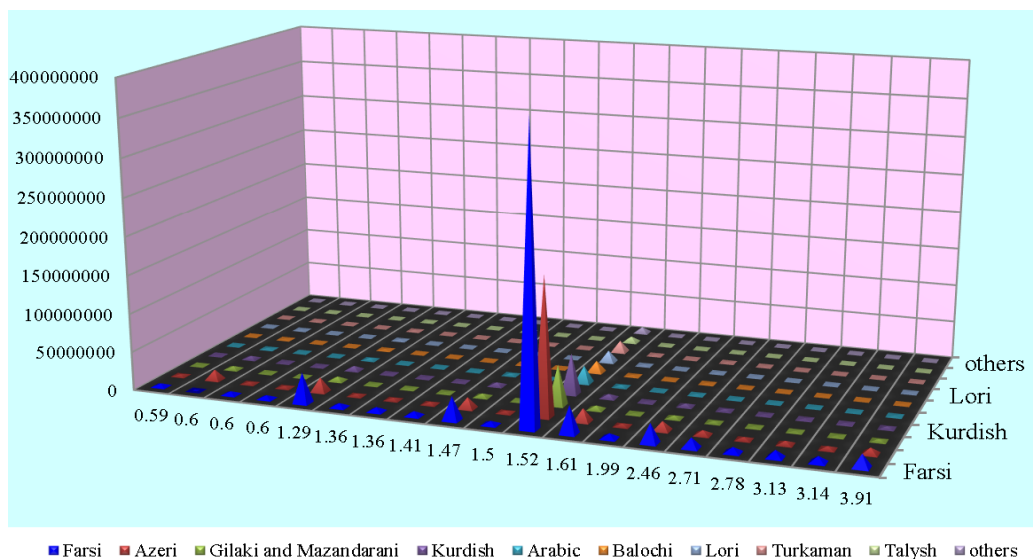


Figure 2
Farsi, Gilaki and Mazandarani, Arabic, Lori, Talysh, Azeri, Kurdish, Balochi, Turkaman and others have become populated during 1881-2014 with decrease of the growth rate population showing polynomial graph, order=6 and $R^2 = 0.2212$.

In this study, it has been unraveled that in recent generations, population expansion and increased migration in Tehran as a metropolitan city have eroded identity and culture signals of some Iranian local and indigenous languages like Gilaki, Lori, Azeri Turki, Kurdish and others.

It has been performed a case study of the Iranian

languages populated in Tehran from other parts of the country by collecting information on the language, population and exploring the intensive procedure for showing the direct relation among identity loss with endangered languages due to migration.

The framework of languages in the global village has been tortuously threatened by loss and change through

different parameters. The statistics shows and estimates the population of language form now up to future and by losing the human, their language and their existence will disappear.

Mostly, people tend to speak with their mother tongue, but languages die when environmental parameters change or interrupt the progression of intergenerational transmission. In fact, for giving up a language, it must be a force to prevent a family member speaking their native language with each other which causes migration, urbanization toward forgetting their heritage and cultural identity.

It has been investigated the language loss or change through the migration, poverty and biodiversity events (Nathan & Austin, 2014).

Migration from small cities and countries to megacities can threaten the rural languages due to changing the lifestyle and reducing the family size in viewpoint of urbanization.

For example, when an Iranian family migrates from a village or a small city to Tehran, their kids may learn a piece of words in their native languages such as Gilaki and Mazandarani, Arabic, Lori, Talysh, Azeri, Kurdish, Balochi, Turkaman from their parents or grandparents. However, by the third generation their languages and identities in the family will disappear.

Moreover, generally rural families prefer to migrate together to have an easy lifestyle and prevent homesickness in megacities. So, communities vanish easily accompanying their heritage including of language traditions, values and culture.

Urbanization has people choose a reasonable method to leave an environment where sociological benefits exist for speaking their native language. So, they exchange it for a greater range of economic possibilities, but there are no such social advantages for speaking the local language in

the metropolitan areas. On the other hand, the existence of a modern nation is opposed to linguistic diversity toward the united language, identity and culture for all inhabitants.

So, migration makes both geographical and intellectual separation of groups of people. The dialect of each group becomes more and more various from the one that its descendant spoke when they were still living together. The break off the languages and dialects continue without interruption. The ancestors no longer perceive each other through the language death.

The principal language of Tehranians and the people of the province of Tehran is Farsi. However, during the time some other local and local and Indigenous languages has appeared in Tehran due to increase of migration which are considered as the Persian dialects such as Gilaki, Lori, Azeri Turki, Kurdish and others (Arabic, Mazandarani, Arabic, Talysh, Balochi, Turkaman) (Table 1, Figure 3).

Table 1
Distribution of different languages and dialects in Tehran

| Tehran metropolis | Percent (%) |
|-------------------|-------------|
| Fars | 66.4 |
| Turk | 25.2 |
| Gilak | 6.2 |
| Lor | 0.8 |
| Kurd | 0.5 |
| others | 0.4 |

A statistical surveys exhibits that more than half of Tehranians have migrated to this province in two generations because of changing your lifestyle.

Based on a field survey of Tehran metropolis in 2010, the percentage of Iranian migrants with different native languages form 288 towns and 1400 villages who live in Tehran is as follows (Table 1 and Fig. 3):

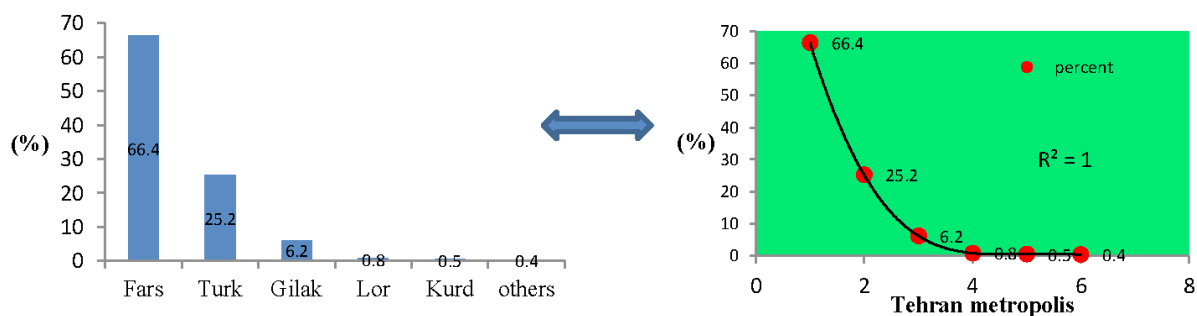


Figure 3
The plot of Distribution of different languages and dialects in Tehran with polynomial graph of order=6 and R2 = 1.

During research commissioned by Pars University of Science and Technology, commissioned by the Public Culture Council in 1989, based on a field survey and a statistical society, the population of 288 towns and about 1,400 villages throughout the country, the percentage of relatives sampled in this survey Tehran was as follows

CONCLUSION

In this work, we debate the interaction between language and culture and how these two structures develop during the time. We also explain the crucial role of knowledge-based culture through language.

Language and culture are twisted and sensitive and adapt to current areas. Language dedicates the expression to people's quality and common, and since quality and common are lively by nature, language has to be together with changes of culture. Cultural expertise makes us to unravel the various ways for observing the world. Moreover, language is required to develop the educational, technological, economic and social issues for achieving the new real circumstances.

Language and culture have to be in tandem because language is not an independent structure and social activity both creating and being created by the structures and forces of social institutions within which we live and function. Inevitably, language cannot present in an isolated system and there is an obvious bridge between language and culture. Therefore, it indicates that learning a new language deals with perceiving the meaning of culture in relation to language.

All in all, the vanishing a culture usually is accompanied with ending the language associated with that culture.

In this work, it has been exhibited the story of the identity loss due to language loss in the metropolitan cities like Tehran, capital of Iran through the mass migration phenomenon. It has been debated that after assimilation the some native languages in Iran such as Gilaki, Lori, Azeri Turki, Kurdish and others (Arabic, Mazandarani, Arabic, Talysh, Balochi, Turkaman), Farsi as a national language in Tehran overcome other languages and dialects toward missing the local people's cultural identity heritage with analyzing twisted identity, culture and language.

Only when we abandon the social identity of one territory, the culture of one people and one language will begin to change or maybe loss.

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