

ASSAYING THE EFFECT OF THE SOURCES AND TEACHING METHODS OF THE ENGLISH LANGUAGE ON THE CULTURE OF SOCIETY

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Abstract

The conflict between what language learners find in the educational environment of English language schools and the educational teachings of the family, television, and schools erodes morals and social norms. The current research investigates the foreign language teaching and the transfer of cultural values of the source society: a case study of English language teaching. It is an applied survey. Its statistical population includes teachers and students of English language schools. Four questionnaires were planned for the implementation of this project. The first questionnaire was associated with language learners younger (up to 18 years old). The second was for adult language learners (over 18 years old), the third was for teachers, and the fourth questionnaire was for the status of institutions. The validity of the questionnaires was investigated through its experimental implementation on a small sample. The validity of the questionnaires was examined by the opinions of at least 5 other experts. As the results showed, most of the teachers confirmed the lack of attention in the textbooks to spiritual and religious issues and evaluated it much less than the average level. Likewise, the equal view of different cultures and civilizations of the world in educational books is also another critique by them. 5% of the teachers have overestimated the influence of the cultural concepts and contents of English language teaching resources on language learners, and 18% of them have considered this influence to be insignificant. An interview with the language learners also showed that religious subjects do not create much interest among them for education, but subjects on the lifestyle in the West and what show the difference between life in Iran and the West are among the subjects of interest for language learners.

Keywords: English language teaching, language learners, educational resources, cultural values, cultural imperialism

Introduction

As an estimate shows, the first language of about 380 million people in the world is English, and 250 million people speak it as their second language. A billion people are learning it. About a third of the world's population is familiar with English. As estimated, half of the world's population in 2050 will be more or less proficient in this language (Poornaji, 2008). Language schools and institutes in all big and small cities to remote villages teach English in their schools.

Language education for several decades has become obsolete without considering the

culture, customs, and traditions of the source country. Contemporary methods in foreign language teaching consider the use of the source culture not only as a tool for language learning but also base the teaching principle on the transfer of the source culture. This approach sees teaching language skills as equivalent to teaching cultural values. In other words, the movement occurs from methods of "grammar-translation" to "transitional" methods or the transformation of a language learner's personality (Haqqani, 2005). However, this educational approach ignores cultural differences and the transfer of cultural values. It interprets cultural exchanges with a tolerant view.

Nowadays, the paradigm change from EFL (English as a foreign language) to EIL (English as an international language) is a subject of discussion in scientific and research centers because of the expansion of the English language. English language in today's world is not only the language of countries like America, England, Australia, and Canada but it is used as a communication tool to interact with other ethnic groups all over the world according to the new definition of the English language as EIL. All speakers according to this definition should learn it equally. However, the unequal and hegemonic relations of the English-speaking cultures have questioned the EIL point of view, so some critics believe that new mechanisms should be considered for the cultural totalitarianism of the English-speaking societies. Thus, research centers should consider the importance of the cultural aspects of English language education, which transfers values to Iranian society.

Since cultures are unequal to each other in the international arena and some languages, especially the English language, have overcome other languages in all matters, the cultures that accept the English language should have evaluated the transfer education method critically. The issue of transferring cultural values through educational tools takes on a special place and importance concerning the learning of English during adolescence and youth. It is very important to pay attention to the educational characteristics that teenagers acquire during English language education in schools. Language learners learn things that are beyond language training. Indeed, it is a kind of upbringing and a part of their socialization: they acquire their social values from books, movies, and educational spaces.

Eftekhari (2007) in his article "Pathology of Elements of Foreign Language in Persian Culture and Language" deals with the effect of the English language on the changes in the Persian language. Haji Rustamlo (2006) wrote an article on the traces of cultural invasion in English language teaching books and specifically discussed language teaching in Iran. It is aligned with the objectives of the present research, but the author of the article did not provide scientific references and rather expressed merely his valuable concerns. Doostizadeh (2008) wrote another article that is of particular importance, entitled "Importance of culture transfer in acquiring language skills". This article deals with educational theories that emphasize cultural communication skills and conducts a field study (using limited interviews) of German language education in Iranian schools. However, this article does not have a critical approach to this educational method.

Therefore, the conflict between what language learners find in the educational environment of English language schools and the educational teachings of the family, television, and schools

erodes morals and social norms. Addressing the educational aspect of what language learners learn in schools is important and necessary for research. As a review of previous research shows, most of the previous researches have a linguistic approach and has addressed the cultural and linguistic barriers in English language education, not the mechanisms of transferring the cultural values of the English-speaking societies. Likewise, most of the previous research has lacked a methodical approach to studying the transfer of cultural values through second language education. For example, Sadeghi's article (2007) has only mentioned the examples. However, the present research will attempt to study English language teaching systematically and comprehensively, considering the cultural conditions of Iranian society. It will discuss the harms of changing the model of EFL (English as a foreign language) to EIL (English as an international language) by adopting a critical approach.

Theoretical foundations of research

Language and culture

Culture is a set of common mental and semantic patterns among individuals belonging to a group, class, or society, which is created through the individuals' social actions but goes beyond the scope of these actions and has a great impact on the formation of these actions, and the actors experience, describe, interpret, and evaluate the existence and social life of themselves and others through them. This set of common mental and semantic patterns is always reproduced and reinterpreted during the actions and changes over time through these actions (Ejtehadnjad Kashani, 2009: 38).

If we define culture as the set of common mental and semantic patterns among individuals, natural language will have the most fundamental position among the symbolic phenomena in describing, interpreting, experiencing, and evaluating the existence and social life. One of the main functions of language, which also provides the basis for knowledge and thinking, is to create the possibility of interpretation and recognition of social existence (Royanovich Luria, 1997: 52).

The two concepts of language and culture are interconnected. Culture is a set of symbols that allows individuals to interpret the world and communicate with other individuals of the same culture. A major part of this symbolic structure is manifested in the language of every culture. Humans interact with each other through language and thus form society and culture. We cannot imagine a fixed culture anywhere in the world without a common language. Language is formed in a cultural structure and implies a range of common meanings among individuals.

This issue is so important that sociologists sometimes use linguistic explanations for a more accurate study of cultural phenomena of language. Most of the structuralist theories have been sociological interpretations of the theories of the linguist De Saussure. These theories describe the totality of the cultural system of a society as a language that encompasses all actions and actors (all speakers and speeches) (Ritzer, 2003: 543).

One of the famous hypotheses about the relationship between language and culture attributes a decisive role to the structure of the language in the attitude of the speakers of that language towards the world. Sapir (1921) considered trying to adapt to the real world without using language to be illusory. He stated that the real world is based on the linguistic habits of the speakers.

Therefore, individuals' perception of the world results from the influence of language on their way of thinking (Tradgil, 1997: 32).

Whorf strengthened Sapir's hypothesis and stated that the relationship between language and culture is algebraic. The hypothesis of linguistic algebra in its most extreme form believes that our thoughts are always under the control of the language we speak because our seeing, hearing, and experiencing are affected by the categories and distinctions made in our language, the categories that are specific to the same language. The reverse of this hypothesis argues that the influence of culture on language is algebraic. As this hypothesis shows, the use of language is indicative of the cultural values of that linguistic community. The third hypothesis, as a neutral hypothesis, excludes any connection between language and culture. These two hypotheses are not verifiable, because culture and language have a mutual and completely two-sided effect on each other (Tradgil: 33).

Language for Nostrad is dependent on culture; it is not possible to understand the concepts of language without paying attention to the social relations of a language community and without paying attention to the culture of the society of which language is a part. Robert Lado believes in the book "Language Teaching" that language is a part of people's culture and the most important tool for creating communication between individuals. Therefore, language is not only a part of culture but also for creating communication between individuals. If we consider culture as a network, language is its basic element in such a way that other parts of the network are described with its help (Tradgil 1997: 34).

Acculturation

Acculturation is a process that causes cultural change and occurs when different cultural groups come into contact with each other or have some kind of close relationship. So the source of the new cultural characteristic in acculturation like diffusion is another society, but the term acculturation is mostly used by anthropologists to describe a situation in which one of the societies is much more powerful than the other in contact and communication. Acquiring cultural characteristics between societies may sometimes be a two-way flow, but usually, the defeated society receives more cultural characteristics. The concept of diffusion can be mentioned in this case as the voluntary acquisition of cultural characteristics and acculturation is the acquisition of cultural characteristics under external pressures (Tradgil: 132).

External pressures can have different forms. The dominant group, in the direct form, i.e. the state of conquest and colonization, makes the defeated group accept cultural change, such as the conquest of Mexico during the Spanish attack, when the conquerors forced many of the Paleos to accept Catholic religion. Sometimes, change is caused by indirect pressure, and the defeated people have to accept the cultural characteristics of the dominant society to survive and continue living in the new situation (Tradgil: 134).

The concept of diffusion is with cultural exchange and the concept of cultural acceptance (of its extreme type) is with cultural invasion. Since no nation alone can progress in all human sciences and education, it should have cultural and scientific exchanges with other nations. As history witnesses, nations have learned from each other customs, habits, beliefs, sciences, clothes,

language, religious knowledge, etc., and hence have met their basic needs and completed their culture.

Cultural imperialism

We can define cultural imperialism as the use of political and economic power to spread the values and habits of the culture belonging to that power among other peoples and to the detriment of those people's culture. Cultural imperialism can help political and economic imperialism. For example, American movies create demand for American products (Ashuri, 2008: 27).

Cultural imperialism is the use of political and economic power to make the people of the target society accept the cultural values of the colonial power, which directly attacks the culture of that society. So far, different thinkers have presented many views on the concept of cultural imperialism. Beltran considers cultural imperialism to be a real process of social influence through which one country imposes its set of beliefs, values, knowledge, behavioral norms, and general lifestyle on another country (Beltran, 1987: 59).

John Tomlinson considers cultural imperialism to be some relatively separate discourses about domination: "American domination over Europe, Western domination over the rest of the world, the center's domination over the periphery, the modern world's domination over the rapidly disappearing traditional world, capitalism's domination over almost everything and everyone" (Tomlinson, 2002:115). Cultural imperialism is doubly important because the colonialists strengthened through it the foundations of their political-economic domination and even created its basic grounds. Thus, they gradually impose alienation on the target society by promoting their culture. Hisham Sharabi, in his analysis of cultural imperialism in Arab countries, emphasizes that these countries "consider teaching a new language as a threat to the common and prevailing worldview" (Sharabi, 2006: 128-131).

One of the researchers writes: "It seems that English has entered a kind of global self-expansion stage, just as French once became a global language. All languages at this stage are tied together in an interdependent communication network to form the emerging world language system. Many factors are involved in creating this phenomenon, but the influence this language has on information products and gives an English-American image is immeasurable. For example, a systematic and extensive study on many samples of non-American newspapers revealed that out of 32 thousand articles published during the years 1970, 1975, 1980, and 1985, English articles accounted for 52%. The survey in 1970 reached 65% in 1985. The proportion of French articles decreased from 17 to 10% and German from 13 to 7%, while Russian articles increased from 13 to 16%" (Shiller, 1377: 95).

Colonial countries in the history of imperialism have been using for many years specific linguistic policies to expand their cultural influence around the world. England, America, and France are among the leading countries in the implementation of linguistic policies in line with cultural imperialism.

Linguistic policy of Iran

Examining the policy of the government of the Islamic Republic of Iran for the use of the English language shows that Iranian statesmen emphasized the need to use this language as a tool during the globalization of the English language. However, we do not see the votes and opinions about using this language, especially as a written and systematic language policy, which all members of the nation, organizations, and departments are required to comply with.

The National Center for Globalization Studies prepared a report at the beginning of 2001s with the cooperation of a group of technical professors as a preliminary plan for recognition and policy-making in the Supreme Council of Cultural Revolution, in response to the request of this council, to provide a basis for comprehensive examination of the issue. The subject, the three-stage procedure, and the main strategies were proposed in the sessions of May 2003 and were emphasized by the council. It was decided to continue detailed studies and research management and to prepare general policies. The authors of these policies believe that a conscious action with the phenomenon of globalization, on the one hand, requires protection of cultural identity, political independence, and the development of the national economy, and on the other hand, it requires a deep, detailed, and managed study of global cultural, political and economic dimensions (Nahavandian, 1996).

An introductory design of policy-making and understanding the concept of globalization has emphasized that increasing the communication of societies with each other is undeniable. Therefore, the influence of domestic economy, local culture, and national sovereignty along with globalization is more than external factors. Of course, societies can be more effective in proportion to their active presence on the world stage, which depends entirely on their position, strength, skill, and activity. This draft states:

The Center for Globalization Studies (1995) provided this document with the title "General Policies of the Islamic Republic of Iran regarding globalization" in cultural, economic, and political axes. This document, after being approved by the strategic council of this center, was presented to the Expediency Council for review and approval in 1996, and it was published by this center along with a critical study by experts and explanatory and supporting documents. One of the topics discussed in the section on general policies in the culture and the sub-section of the national sphere is the issue of strengthening the Persian language, which is the strategy of interaction with world languages, as one of the main elements of national identity especially in the digital space and the adoption of a comprehensive and multifaceted approach in general and specialized language learning (Supporting document, 2-A-9).

A sub-section of the global circuit stated these titles: achieving communicative and cultural authority through access to the global distribution networks of cultural goods, strengthening the production of Islamic multimedia with world languages in the computer space, active participation in the global leadership of the Internet, developing the presence in international networks of tourism, the development of cultural exports, and access to regional and global markets according to the tastes and characteristics of the global audience (supporting document 2-c-2).

Learning a foreign language is a complex process from a cultural point of view and has different consequences and effects. One consequence is the internalization of the cultural values

of the source language in the language learners. Different concepts developed in this research can explain the problem of transferring cultural values through language education. So far, this research has discussed various subjects regarding the relationship between culture and language, structuralist theory in culture, methods of culture transmission, and cultural imperialism. This section tries to examine all the concepts and subjects in the context of the research problem and provide a theoretical framework for the problem of transferring cultural values through language education.

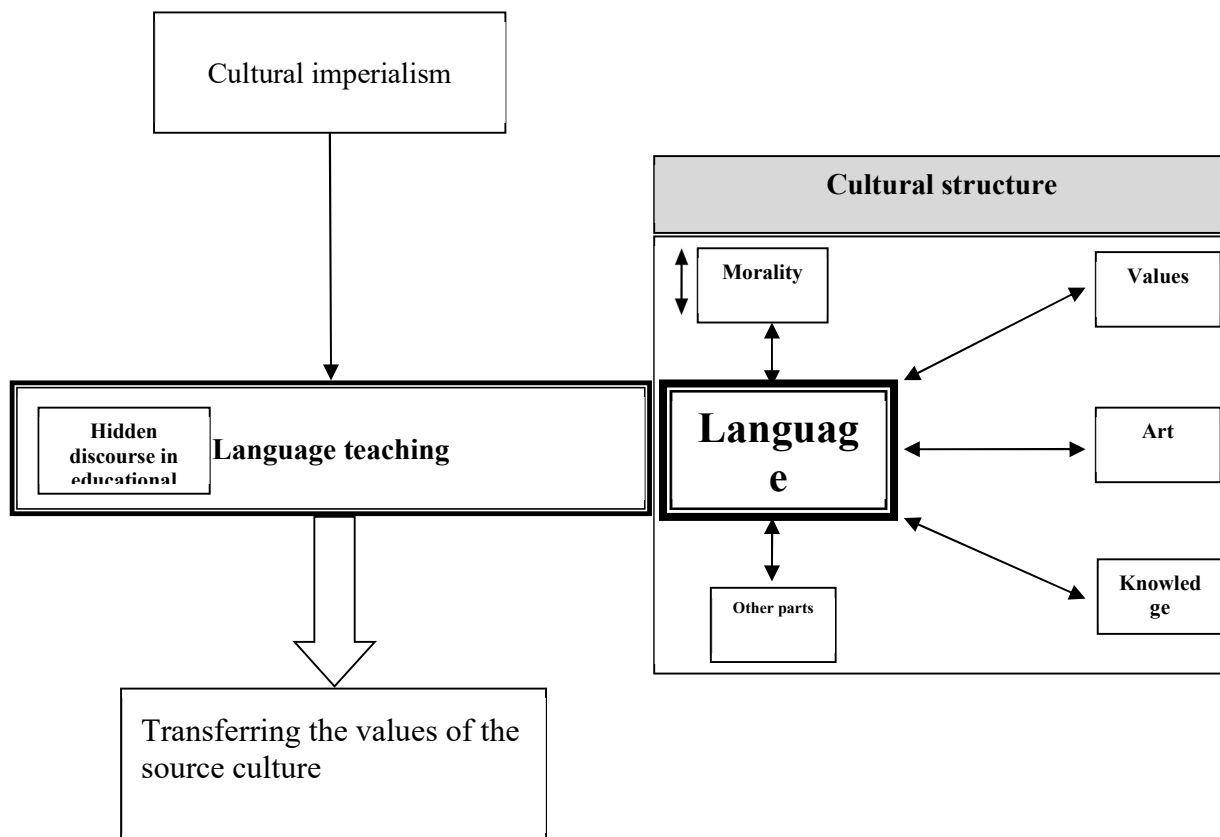


Figure 1: Theoretical model of the research

As the above model shows, we can summarize the issues as follows:

The culture of any society is a general and comprehensive structure that can shape and determine the behavior and attitudes of actors. The internal components of the cultural structure are of mutual relation and each component has an internal connection with the whole structure and other components. Each component of culture is an expression of the entire cultural structure and contains its symbolic features. Language is the main part of culture in every society. Language teaching as a part of the cultural structure and its essential element can be effective in transferring the cultural values of the source language to language learners. Likewise, cultural imperialism, as a global trend that tries to spread and dominate Western culture in the far corners of the world, strengthens the spread of Western cultural values through language learning. Discourse and hidden

ideologies in language teaching books and tools always reflect Western cultural values and internalize them in language learners. A result of all the above factors shows that teaching English in Iran will lead to the transfer of English and Western cultural values among Iranian language learners.

Research Method

The current research is an applied survey. Its statistical population includes teachers and students of English language schools. This project is carried out in three areas geographically: First, Tehran the most important city in the production, distribution, and use of books and educational aids, Second, Shiraz an example of the cities of provincial centers, and third, Lar an example of a small city. As for Tehran, it was decided to divide the city into five parts because of the heterogeneity of the population classes: North, South, West, East, and Center. The questioning colleagues would choose two institutions in each part to reach a general result about Tehran. Four questionnaires were planned for the implementation of this project. The first questionnaire was for language learners younger than teenagers (up to 18 years old); the second questionnaire was for adult language learners (above 18 years old); the third was for teachers, and the fourth was for the status of institutions. The validity of the questionnaires (reliability) was investigated through its experimental implementation on a small sample of the population. The validity of the questionnaires was checked and modified by asking the opinions of at least 5 experts.

Table 1: Selection of samples

	Number of Schools	Adolescent language learner	Adult language learner	Teacher	Total
Lar	8	29	31	21	81
Shiraz	7	75	75	50	200
Tehran	10	68	322	96	486
Total	25	172	428	167	767

Research questions

1. What is the role of trainers and teachers of English language schools in transferring Western cultural values?
2. How do language learners view the content of language teaching textbooks?

Findings

1. Teachers' point of view regarding English language teaching methods and resources

33.7% of the total number of interviewed individuals (167 people) are men and 67.3% are women. The average age of teachers is 29 years (more precisely 28.9). The oldest teacher is a 60-year-old man and the youngest is an 18-year-old woman. 65.9% of them are single and 34.1% of them are married. Most of the teachers' field of study is English literature (37.1 percent). 12.6% are also in other academic fields.

The use of media such as film, satellite, internet, and newspapers among teachers shows that the use of English language media among teachers is more than Persian language media. Comparing the average variables of using Persian books and media with English books and media shows that the average use of English sources (3.84) is more than Persian sources (3.64).

As the findings show, 46.7% of the teachers believe that there is no equality in the textbooks in identifying different cultures of the world. Of course, they evaluated the other 40% of this recognition as average. 46.7% believe that there is no similar view in showing the flags and maps of different countries of the world. Although 16.8% have evaluated this view as equal. 58.1% of teachers have stated that there is no similar view on the script and written language of different countries of the world, although 14.4% disagree with this opinion. There is some kind of inequality even in the presentation of the world's famous places. So 45.5% have evaluated it as unequal. Likewise, there is no equality in introducing important personalities in different countries, music, painting, marriage customs, and even greeting customs.

Table 2: Descriptive statistics of the variable of equal view of different cultures and civilizations of the world in educational books

Mean	31.6
Median	31
Standard deviation	8.5
Kurtosis	0.24
Skewness or deviation	0.08

As the results of the above table show, the sum of the measured items about the cultural issues of different countries in the educational books shows that the average score (31.6) is lower than the standard average score based on the construction of 12 items (32.5). Most of the teachers have confirmed the existing inequality in educational books dealing with different cultures. Of course, they have evaluated this disparity a little more than the average level.

Table 3: Attitude towards the cultural inequality in resources

Participation	Gender	Mean	Standard deviation
Attitude towards the cultural inequality in resources	Man	32.67	7.73
	Woman	31.17	8.9

Likewise, comparing the evaluation of male and female teachers in their attitude towards the cultural inequality in educational resources shows that this inequality is higher for female teachers. Of course, this result is descriptive and is not generalizable.

Table 4: Relationship between the gender variable and their attitude toward cultural inequality in educational resources

	Variance	Levene's Test		Mean comparison test					
		f	Sig.	t	df	Sig.	Mean difference	Median	
								Minimum	Maximum
Attitude towards	Equality of variance test	1.466	.228	1.075	164	.284	1.50584	-1.26033	4.27202

As the results of the above table show, the test of the relationship between the gender variable and their attitude towards cultural inequality in educational resources does not pass the rejection test ($F=1.4$; $df=164$; $sig=0.28$).

Table 5: Relationship between teacher's age and attitude towards cultural inequality in educational resources

	Tendency to participate in the artistic community	
	Pearson's coefficient	Significance level
Attitude towards	-.070	.372

As for the relationship between the teachers' age and their attitude, as the teachers' age increases, their attitude toward cultural inequalities in education resources becomes more and more negative. Of course, this result remains at the descriptive level and is not generalizable according to the significance level ($r=-0.37$; $sig=0.07$).

As the findings show, spiritual issues are rarely discussed in educational books. So 64% of teachers stated that different religions were not introduced in the sources. Simultaneously, 59.3 percent of teachers believe that there is no mention of God as the creator of the world and of man in the sources. Even 53.6 percent believe that the view of educational resources on different religions of the world is not fair. Likewise, 74.2 percent believe that subjects such as the world after death and heaven and hell are not mentioned in the sources. Even 70 percent said that there is no mention of the religious books of different religions (Bible, Koran, Torah, etc.). 64 percent said that there was no mention of religious places of different religions.

Table 6: Attitude towards religion and spirituality in educational books

Participation	Gender	Mean	Standard deviation
Attitude toward dealing with spirituality	Man	14.41	4.81
	Woman	15.63	6.09

As comparing the evaluation of male and female teachers in their attitude towards religion and spirituality in educational books shows, this inequality is high for male teachers. Of course, this result is descriptive and is not generalizable.

Table 7: Attitude towards religion and spirituality in educational books

	Variance	Levene's Test		Mean comparison test					
		f	Sig.	t	df	Sig.	Mean difference	Median	
								Minimum	Maximum
Attitude towards	Equality of variance test	7.820	.006	1.306	163	.193	-1.22231	-3.07021	.62559
	Inequality of variance test			-1.408	135.921	.161	-1.22231	-2.93939	.49476

As the results of the above table show, the relationship between the gender variable and their attitude towards cultural inequality in educational resources does not pass the rejection test ($F=7.8$; $df=163$; $sig=0.193$).

As the findings show, tapes and CDs are the most used and the playing of movies is the least used in presenting educational subjects. The teachers were asked about the more accepted collective discussions outside the framework of the book in the class, and the findings showed that the customs and habits of Iranian life (58.6 percent) and the lifestyle in European countries (52.2 percent) create the most interest in language learners. However, dealing with religious issues is less welcomed by language learners. Likewise, 49.9 percent of teachers believe that there is a difference between the content of English language teaching resources and the culture of Iranian society, and only 16 percent do not evaluate the difference or consider this difference to be of little importance.

30.5% of teachers overestimated the influence of the cultural concepts and contents of English language teaching resources on language learners, while 18% considered this influence to

be insignificant. 51.6 percent considered this effect to be moderate. The teachers were asked what strategies they consider suitable for reducing the effects of the cultural contents of English language teaching resources on language learners. As the answers showed, 64.5% of the teachers considered censoring the images to be ineffective; 13.8% evaluated this method as effective. 40.1 percent of teachers have considered not relying solely on the contents of educational resources as one of the effective ways to reduce the negative cultural effects of educational resources. Likewise, 40.5 percent of the teachers found that increasing class discussions with different but completely Iranian subjects is also an effective way to reduce negative effects. However, 69.3 percent of teachers are against rewriting sources and textbooks, and only 12.6 percent consider it a good way to reduce the negative cultural effects of English sources.

2. Adult language learners' point of view regarding English language teaching methods and resources

45.8% of the total number of interviewed language learners (428 people) are boys and 54.2% are girls. The average age of language learners is 24 years (more precisely 24.3). The oldest language learner is a 46-year-old man and the youngest is a 16-year-old girl. 84.9% of them are single and 15.1% of them are married. 27.6 percent of language learners mentioned that they are fluent in another language other than English. Of course, 72.4 percent do not have specialized knowledge of the second language. However, 72.3% of language learners mentioned that they are interested in learning a second language and only 27.7% expressed disinterest. One reason for increasing interest in teaching English is traveling to foreign countries. 28.2% of the interviewed individuals have traveled abroad and 71.8% have not.

The use of media such as film, satellite, internet, and newspapers among language learners shows that the use of media is high among them. 60.6% of them evaluated the use of Persian language media as high and 13.2% as low. Likewise, 47.5% of them reported using English media too much, and 21.7% reported too little.

Measuring the level of interest of language learners towards the subjects in English language educational resources (including books, movies, audio files, etc.) showed that 34.4% of language learners found religious discussions interesting and attractive in educational resources. In contrast, 39.8% of language learners are not interested in these subjects. Likewise, 32.7 percent are interested in those parts of educational resources that deal with spiritual and religious concepts (such as God, the world after death, the soul, etc.), but 41.6 percent are not interested in these subjects. Only 27.3% of the students like to talk about the stories of the prophets, and 24% of the language learners like to talk about religious places.

Measuring the level of interest of language learners towards the subjects available in English language educational resources (including books, movies, audio files, etc.) revealed that 37.2 percent of language learners are interested in the parts of the language resources that have introduced the clothing of Western societies. Of course, 33% expressed disinterest. Likewise, 33.3% expressed interest in the introduction of Western countries in educational resources, 37.5% considered it unimportant, and 29.2% expressed disinterest. 47.5 percent of them have shown interest in introducing personalities from Western countries (such as sports stars, movie stars, singers, politicians, etc.). 29.4 percent have considered them unimportant and 23.1 percent have

expressed disinterest.

Table 8: Descriptive statistics of the variable of language learners' interest in subjects on the world culture and civilizations

Mean	28.18
Median	19
Standard deviation	36.4
Kurtosis	-.438
Skewness or deviation	-.398

The obtained average (18.28) compared to the standard average (according to 5 items and the amount of 15) indicates that the level of interest of language learners in the subjects of the diversity of cultures and civilizations of the world is much more than the average level in educational resources.

Table 9: Descriptive statistics of the variable of equal attitude towards world culture and civilizations in educational books

Mean	31.73
Median	33
Standard deviation	9.18
Kurtosis	.010
Skewness or deviation	-.096

As the results of the table show, the average (31.73) compared to the standard average (according to 12 items and the amount of 36) indicates that the attitude of language learners towards portraying cultures and civilizations of the world is much less than the average level in educational resources. In other words, these sources represent cultures in a biased way according to the evaluation of language learners.

As measuring the language learners' attitude towards the equality and inequality of the subjects in the textbooks revealed, 19.9% of the learners believe that there is an equal view in identifying the different cultures of the world. Of course, 32.5% disagree with this opinion. This inequality can also be seen in the display of the flags of different countries in such a way that 48 percent believe in the lack of equality in the display of the flag. Likewise, 42.6 percent believe that there is no uniform view in introducing different historical monuments of the world, and 47.4 percent believe that there is no uniform view in introducing the countries of the world.

Table 10: Descriptive statistics of the variable of equal attitude towards celestial religions in educational books

Mean	15.32
Median	15

Standard deviation	6.17
Kurtosis	.505
Skewness or deviation	.236

The obtained average (15.32) compared to the standard average (according to 7 items and the amount of 21) indicates that the attitude of language learners towards equality in depicting celestial religions in educational resources is much lower than the average level. In other words, these sources represent religions in a biased way according to the evaluation of language learners.

63.3 percent of language learners believe that there is a difference between the content of English language teaching resources and the culture of Iranian society, and only 12.4 percent disagree with this view.

Language learners were asked about ways to reduce the effects of the cultural content of English language teaching resources. 71.6% considered the effect of censoring images to be ineffective. Of course, 13.6% considered this method to be ineffective. 46.2% believe that the increase in class discussions with different but completely Iranian subjects will reduce the negative effects of the content of books and educational resources, but 32.2% have considered this method to be ineffective. 19.7% considered the rewriting of books by Iranian authors as an effective method to reduce the negative effects of the cultural influences of Western education sources, but 60.3% considered this method ineffective.

3. Children and language learners' point of view regarding English language teaching methods and resources

33.9% of the interviewed language learners (127 people) are boys and 66.1% are girls. The average age of language learners is 14 years (more precisely 14.03). The use of media such as film, satellite, internet, and newspapers by language learners shows that the use of media is high among them. In other words, 47.6% of them evaluated the use of Persian media as high and 33.8% as low. Likewise, 28.1% of them have reported using English media too much and 45.6% have reported using it too little.

Many books at the elementary level are taught in schools and institutions, including First Friends, let's Go, American English, barons-delta, Essential Grammar & word, Headway, interchange, step up, top notch, and publications of Iran Language Center. Interchange and Top-Notch books among these sources had the highest frequency declared by language learners.

Language learners said about the purpose of participating in English language classes that the most interest in language education is for the possibility of understanding films and published materials in English (77.7 percent), continuing education abroad (55.6 percent), job requirements (46 percent), and social prestige (41.1 percent). Likewise, the least interest is associated with passing the entrance exam or helping to strengthen the curriculum (43.6%).

As measuring the level of interest of language learners towards the subjects in English language educational resources (including books, movies, audio files, etc.) showed, 48.8% of language learners stated that dealing with religions is interesting and attractive in educational resources. 28.3% of language learners are not interested in these subjects. Likewise, 37.8 percent

are interested in those parts of the educational resources that deal with spiritual and religious concepts (such as God, the world after death, the soul, etc.), but 37 percent are not interested in these subjects. Talking about the stories of the prophets is of interest to 31.5% and talking about introducing religious places is liked by 33.9% of language learners.

Table 11: Descriptive statistics of the variable of language learners' interest in religious subjects in educational books

Mean	12.21
Median	12
Standard deviation	4.1
Kurtosis	-.025
Skewness or deviation	.427

The average (12.21) compared to the standard average (according to 4 items and the amount of 12) indicates that the level of interest of language learners in religious subjects in educational resources is a little more than moderate level.

Table 12: Descriptive statistics of the variable of language learners' interest in learning about Western culture in educational books

Mean	10.2
Median	11
Standard deviation	3.03
Kurtosis	-.40
Skewness or deviation	.427

The average (10.2) compared to the standard average (according to 3 subjects and the amount of 9) indicates that the level of interest of language learners in Western subjects in educational resources is higher than the average level.

Table 13: Descriptive statistics of the variable of equal attitude towards world culture and civilizations in educational books

Mean	15.2
Median	14
Standard deviation	5.6
Kurtosis	.178
Skewness or deviation	.709

The average (15.2) compared to the standard average (according to 6 items and the amount of 18) indicates that the attitude of language learners in portraying the cultures and civilizations of the world in Educational resources is much less than the average level. These sources represent

cultures in a biased way according to the evaluation of language learners.

Table 14: Descriptive statistics of the variable of equal attitude towards the celestial religions in educational books

Mean	16.5
Median	15
Standard deviation	6.63
Kurtosis	.365
Skewness or deviation	.717

As the results of the table showed, the average (16.5) compared to the standard average (according to 7 items and the amount of 21) indicates that the attitude of language learners towards equality in depicting heavenly religions in educational resources is much less than the average level. These sources represent religions in a biased way according to the evaluation of language learners.

4. General situation of English language teaching institutions

The building is an apartment or villa institution. The composition of the majority of institutions is single-gender, although some of them are mixed or rotating. They had almost suitable cooling and heating conditions. The facilities that are used in the classes are an audio recorder or DVD, TV, video, computer, and video projector. There are usually pictures of natural landscapes, human bodies, animals, and objects with English words in the classes of teenagers and minors. There are murals prepared by the teenagers and children themselves, and natural scenes on the walls in the corridors of these newspaper institutions.

There are chairs in most of the classrooms and benches in some places. The arrangement of benches or chairs is mostly in rows. Of course, the circular arrangement where the teacher is also in the center of the circle is often seen in Tehran. The clothing of language learners is almost under the customs of that society. Of course, this clothing is more freely in Shiraz. The status of teachers is very appropriate and official. The management of these institutions spends much effort on the clothing of the teachers. Common books in many institutions are:

Top Notch- Interchange- Headway- Lets Go- Total English- Summit- English Time

Conclusion

Examining the policy of the government of the Islamic Republic of Iran for the use of the English language shows that Iranian statesmen emphasized the necessity of using this language as a tool during the globalization of the English language. However, we do not see votes and opinions about the use of this language, especially as a written and systematic language policy, which all nations, organizations, and departments are required to comply with. Although the English language is included in the curriculum of students and academics and its learning is directly or indirectly encouraged among individuals, this research focused on the resources that are widely taught in the world.

This research interviewed teachers and language learners in two groups, adults and teenagers. As the results showed, the teachers and students also confirmed the orientation in the educational resources. Most of the teachers confirmed the lack of attention in the textbooks to dealing with spiritual and religious issues and evaluated this lack of attention much less than the average level. Likewise, the equal view of different cultures and civilizations of the world in educational books is also one subject of critique. 5% of the teachers have overestimated the influence of the cultural concepts and contents of English language teaching resources on language learners, and 18% have considered this influence to be insignificant.

We also asked the teachers what strategies they consider suitable for reducing the effects of the cultural contents of English language teaching resources on language learners. The answers showed that 64.5% of the teachers considered censoring the images to be ineffective; 13.8% evaluated this method as effective. 40.1 percent of teachers have considered not relying solely on the contents of educational resources as one of the effective ways to reduce the negative cultural effects of educational resources. Likewise, 40.5 percent of the teachers found that increasing class discussions with different but completely Iranian topics is also an effective way to reduce negative effects. However, 69.3 percent of teachers are against rewriting sources and textbooks, and only 12.6 percent consider it a good way to reduce the negative cultural effects of English sources.

The interview with the language learners also showed that religious subjects do not create much interest among them for education, but the lifestyle in the West and subjects that show the difference between life in Iran and the West are among the subjects of interest for language learners.

It is better to coordinate language planning with other national goals to prevent unwanted results in the implementation of language planning. Consequently, communication between ministries and organizations should be established about evaluation methods or problem-solving mechanisms. The quality of this cooperation depends on the type of linguistic problem. Yarnoud and Das Gupta (1976) consider the knowledge of the basic principles of national development as a prerequisite for the ability to diagnose the main language problems of a national society. They remember that the awareness of the subjects about the development needs of the society and their requirements leads to conscious and successful choices in language. Research in the planning processes and the language policy in the Philippines, which was conducted regarding the plan to change the language of education from the academic year 1969-70 and its failure, showed that the designers and implementers of the program were unaware of the difficulties and complications of this work. They had not considered the opinions and attitudes of the people who were involved in this change.

As the findings of the field study of the current research show, the formation of a specialized working group of English language teachers, researchers, and senior decision-making managers to review the policies of English language education in Iran, we should prepare specific and codified programs for greater interaction between language policy institutions and English language teaching institutions, centers and English language teachers such as the training program of concentrated courses for English language teachers in Iran. It is necessary to form specialized working groups to investigate current problems in English language institutions.

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