



EFL Professors' vs. Institute Teachers' Home Culture Attachment

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Abstract

The purpose of the present study is to determine whether studying or teaching English as a Foreign Language (EFL) will lead teachers to decrease home cultural values or help them to develop their cultural values in both cultures. This mix-method research was conducted in two different contexts, university and language institute in Gorgan, Iran. To this end, the Home Culture Attachment Scale questionnaire was given to 50 English language professors and 50 institute teachers. Also, a semi-structured interview was conducted with ten participants from each group. The collected data of quantitative phase and qualitative phase were analyzed using multivariate ANOVA and thematic analysis, respectively. The findings of the quantitative phase showed significant differences between professors and institute teachers in terms of religious, western and cultural attachment. Besides, six themes were identified for the qualitative part, including the changes, definition of culture, Iranian attachment, religious attachment, western attachment, and artistic attachment. Consequently, the study illustrates that whoever is dealing with English is in danger of losing his/her home culture and teachers must be aware of this. The results urge English language teachers to pay more attention to this issue because they can have a great impact on students in terms of beliefs and values.

Keywords: Culture, English as a Foreign Language, Language and Culture, Home Culture Attachment

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1. Introduction

In recent years, particular attention has been paid to language and culture in second and foreign language education, and the importance of teaching these two in parallel has been studied by different researchers. Among various issues, the degree to which English as a Foreign Language (EFL) teachers are influenced by the second culture they are teaching has become a subject of investigation. English teachers un/intentionally bring their ideological orientation to the class and their hidden program should be taken into account (Canagarajah, 2002). As Duff and Uchida (1997) mentioned, "Whether EFL teachers are aware of it or not, they are very much involved in the transmission of culture, and each selection of videos, newspaper clippings, seating plans, activities and so on has social, cultural, and educational significance" (p. 476). In other words, the degree to which teachers show home culture attachment would definitely have influences on their students and even the whole society. In fact, in case serious attempts are not made to increase teachers' consciousness of their own home culture, for instance, through the provision of appropriate syllabi or courses by the educational system, losses would be great. Hence, the role played by university or institute language teachers in raising their own and their learners' cross-cultural awareness and cultural literacy via providing spaces in which both cultures are respectfully appraised, or what is called "third culture" (Kramsch, 1993, p. 233), without their first culture being depreciated because of too much credit given to L2 culture, should not be overlooked.

Considering the relationship between foreign language learning and culture, two views were proposed by Nizegorodcev (2011): first view sees the process of learning a foreign language in a destructive way that weakens the home cultural values. However, the second view assumes that foreign language learning can facilitate the process of valuing the home culture. Pishghadam's and Navari's (2009) findings were in line with the first view. By using "Home Culture Attachment Scale" (HCAS), they showed that in Iran, English language teachers and students try hard to follow the American and British standards as closely as possible. For this reason, they gradually go through a state of losing their home culture.

On the other hand, as an advocate of the second view, Mikhail Bakhtin, the Russian philosopher (1981), saw culture as the offspring of interaction. He considered learning another culture as a way of enriching one's own culture by not replacing it with another culture which contradicts with Pishghadam's and Navari's (2009) results. He mentioned that "a dialogic encounter of two cultures does not result in merging and mixing. Each retains its own unity and open totality, but they are mutually enriched" (p. 7). Also, He argued that to appreciate one's own culture, one needs to be

in contact with another culture which is foreign to it. Due to the contradictory views, the present study aimed to find out if studying or teaching EFL leads teachers to lose their home culture and replace it with the second culture or helps them to enrich their cultural values in two different contexts, i.e., university (the faculty of literature) and English language institute.

2. Literature Review

The issue of teaching second language culture in English teaching has been a bone of contention. Those who believe that L2 culture is something inseparable in language teaching language (Jiang, 2006, 2009; Lazaraton, 2003; Lessard-Clouston, 1996) offer various reasons, including its role in increasing intercultural communicative competence (Byram, 1997; Kramsch, 2004; Piasecka, 2011; Scarino, 2010), motivation (Baker, 2003; Cheung, 2001; Gence & Bada, 2005), knowledge of home culture (Chastain, 1988; McKay, 2003), genuineness (Derenowski, 2011; Kilickaya, 2004; Kramsch, 1993) and general knowledge (Gence & Bada, 2005). Contrary to this belief, some warn about the repercussions of culture teaching in English classes (Alptekin, 1993; Byram & Grundy, 2003; McKay, 2003; Modiano, 2001) through expounding on issues related to linguistic and cultural imperialism and colonialism (Holliday, 1994; Pennycook, 1994; Philipson, 1992), globalization of English, and the development of English language as an international language (Kachru, 1986; McKay, 2003; Modiano, 2001; Nizegorodcew, 2011; Volkman, 2011). Each of these views has to be taken into consideration in L2 teaching. Despite the claim that language and culture are interrelated, teachers have to be aware of the foreign language influences as were mentioned above.

The status of culture in English language teaching and its impacts on language teachers and learners has been investigated widely in the Iranian context of English education (Sharifi, Motallebzadeh & Naeini, 2017). For instance, Pishghadam and Sadeghi (2011) investigated the relationship between English teachers' cultural attachment and gender, age, teaching experience, marital status, and being multilingual by using HCAS questionnaire. The result showed that participants with different age ranges, with different languages, and different marital status were significantly different in their cultural attachment.

Some other researchers also investigated the role of native culture in EFL setting by using HCAS questionnaire. For example, Tajbakhsh and Ghapanchi (2017) investigated if there was any significant difference between successful Arabic and English teachers' home culture attachment. The results showed that both Arabic and English teachers' attachment to their home culture was in the middle of the scale. This means they were not

completely attached to their home culture and at the same time not completely attached to the culture of the foreign language they teach.

NajiMeidani et al. (2015) compared the attitude of three groups of instructors, learners and parents towards the role of native culture in teaching English. In this regard, a questionnaire was given to 425 participants and their attitudes toward the three constructions of the domination of English language and culture, the teaching of the culture of English speakers and the place of home culture in English classes were measured. The results showed that in relation to the first construction, teachers have a more critical attitude than the other two groups, while in the case of the second and third constructions, parents have a more critical attitude than instructors and learners.

Another quantitative study was also conducted by Rezaei and Bahrami (2019) in order to investigate the cultural identity of Iranian EFL professors and institute teachers. The questionnaire used in this study was not HCAS and the study did not include the qualitative phase to find the teachers' viewpoints. Therefore, the difference between the current study and theirs lies in the type of instrument, the variables, and the method used in the study. The researchers administered the cultural identity questionnaire which was developed by Rezaei and Bahrami (2019). They analyzed different variables such as age, experience, gender and mother tongue. The results showed that there was a significant difference in the cultural identity of Iranian EFL teachers from different age groups. Teachers with more than 40 years had more Iranian cultural identity than the younger ones. Also, teachers with over 20 years of teaching experience had the highest level of Iranian cultural identity and female teachers' level of Iranian cultural identity was higher than male ones. The result was in contradiction with the finding of Pishghadam and Sadeghi (2011) who mentioned that there was no difference between the teachers' gender and their home culture attachment. However, there was no significant difference between teachers' cultural identity with different mother tongues.

Various researchers studied culture in English language teaching context in different countries. For instance, Byram and Risager (1999) examined foreign language teachers' perspectives in England and Denmark and they found that students were unable to express themselves. The main reason of which was the lack of background knowledge of their teachers. Teachers believed that their responsibility was only to teach the language and not its culture. Nonetheless, a study in Japan conducted by Stapleton (2000) showed that English language teachers advocate the view of teaching target culture in language classroom because they know the importance of culture in language teaching realm. Another study conducted by Al-Qahtani (2003)

indicated that Saudi English teachers do agree with the view of teaching target culture in classroom and they are aware of the importance of developing their students' cross-cultural understanding as well. However, the teachers were worried about introducing the target culture too much because they were concerned about the probability of cultural detachment which refers to losing the home culture values and replacing it with the second culture. The findings were a bit different from those of another one in Saudi-Arabia.

Farooq et al. (2018) identified EFL teachers' perceptions of and attitudes towards teaching of culture in English language classroom. They found that Saudi professors know the importance of culture in language teaching and they are also aware of combining language and its culture. They thought that it is important to teach the culture alongside the language because it aids students to develop their cross-cultural awareness, make comparison between first and second culture, and evaluate their own culture. Also, Okan and Yildirim (2007) examined the effects of globalization on language teaching in Turkey. The result showed that most English language instructors in the country believed that language teaching had a negative effect on their own culture. Moreover, Zacharias (2003) conducted a study in Indonesia which revealed that learners as well as their teachers were more inclined to speak about topics related to their own culture which shows their cultural attachment. Menard-Warwick (2008) explored an EFL teacher's and ESL teacher's conception about their own cultural identity and the extent to which they retained their home culture in the United States. The study showed that an EFL teacher focused more on students' home culture but an ESL one focused more on the cultural changes that she and her students had experienced during learning English.

Hence, based on the literature, various studies have been conducted with regard to English language teacher's home culture attachment, but still it is not crystal clear if teachers value their home culture in the context of EFL or not. Due to the contradictory findings, the present study aimed to investigate home culture attachment of Iranian English language teachers in two different contexts of university and language institute. To the best knowledge of the researchers, it seems no study has been up to now undertaken dealing with the home culture attachment in these two settings. To do so, it aimed to answer the following questions:

1. Is there any significant difference between Iranian English language *professors'* and *institute teachers'* cultural attachment? If there is, where does the difference lie considering the 5 sub-categories of religious, western, Iranian, cultural and artistic attachment?

2. How do professors and institute teachers perceive cultural attachment?

3. Method

3.1. Participants

For answering the first question, 100 EFL teachers were selected from Golestan University, Azad Islamic University, and two institutes in Gorgan, Iran by convenient sampling. To be more specific, participants of this study were 50 professors at universities and 50 teachers at the institutes. Their degrees ranged from B.A. to Ph.D. in both settings and professors were in different majors of English, including English translation, teaching English as a foreign language, and English literature. For answering the second question, purposeful sampling was used, i.e., ten professors and ten teachers with high and low home culture attachment based on their scores on the questionnaire were selected.

3.2. Materials and Instruments

3.2.1. Home Culture Attachment Scale Questionnaire

HCAS questionnaire was employed as a measuring instrument for which participants had fifteen minutes to answer (Pishghadam & Kamyabi, 2009). It was devised for students but the current study used it for teachers, since there was not any questionnaire specific to teachers for home culture attachment. Moreover, the items of the questionnaire were general and could be applied to any individual, either students or teachers. HCAS consists of thirty-six items. It is a four-point Likert-scale ranging from (1) "strongly disagree" to (4) "strongly agree". The questionnaire consists of five underlying factors, including religious attachment, western attachment, Iranian attachment, cultural attachment and artistic attachment. According to Pishghadam et al. (2013), the reliability of the questionnaire was estimated as 0.87 by Cronbach Alpha and its construct validity was examined through Exploratory Factor Analysis. Based on the rubric of the questionnaire, if a participant obtains a score from 1 to 48, s/he will be considered as having low home culture attachment, while a score from 49 to 96 would be average, and the score above 96 would be a high home culture attachment.

3.2.2. Semi-structured Interview

By conducting the interview, the researchers explored the EFL teachers' perspectives on the home culture and matched them with their answers in HCAS. It helped to find out the opinions, beliefs, and attitudes toward the home and second culture. It involved some open questions related to HCAS in order to prompt discussion to investigate particular responses

further. Ten interviewees were selected from each group through the analysis of HCAS purposefully.

3.3. Procedure

The first stage was handing out the questionnaire among participants at the university and institute. The second stage was analyzing the participants' answers to the questionnaire. By analyzing the participants' answers, their rate of home culture attachment was estimated and ten interviewees from each group of participants (twenty participants in total) were selected based on high home culture attachment and low home culture attachment scores.

The third stage was semi-structured interview. Five professors with low attachment, five institute teachers with low attachment, five professors with high attachment, and five institute teachers with high attachment were selected. All the interviews took place in the institute and university and the duration was about twenty to thirty minutes for each interview. The last stage was transcribing the interviews and analyzing them in order to identify the themes. The first thing the researcher did was reading and re-reading the transcripts in order to become familiar with the entire body of the data. The second thing was to generate some codes out of the transcripts which narrowed down the data into small chunks of meaning (Maguire & Delahunt, 2017). To derive the themes, the researcher organized the data in a meaningful way by highlighting some key points from the participants' ideas. Then, there was time for searching the themes which had significant patterns in the transcripts (open coding). The researcher examined the codes and some of them fitted together into broader themes (axial coding). The identified themes were reviewed and modified by the researcher with the purpose of gathering all the data relevant to each theme. The last thing was to define themes so as to identify the essence of what each theme is about (selective coding).

4. Results and Discussion

4.1. Results

4.1.1. Testing Normality Assumption

To provide an appropriate answer to the first research question and to find evidence for the rejection of the related null hypothesis, the data collected through this study were analyzed using MANOVA which assumes normality of data, homogeneity of variances of groups and homogeneity of covariance matrices. Table 1 displays the skewness and kurtosis statistics and their ratios over the standard errors. Since the absolute values of these ratios were lower than 1.96, it can be concluded that the assumption of normality was retained.

Table 1*Descriptive Statistics; Testing Normality of Data*

Participants		N	Skewness		Kurtosis			
		Statistic	Statistic	Std. Error	Ratio	Statistic	Std. Error	Ratio
Professors	Religious	50	-.568	.337	-1.69	-1.237	.662	-0.09
	Western	50	.651	.337	1.93	-.062	.662	-1.39
	Iranian	50	.601	.337	1.78	-.921	.662	-1.30
	Cultural	50	-.652	.337	-1.93	-.858	.662	-0.86
	Artistic	50	-.455	.337	-1.35	-.570	.662	-1.88
Institute Teachers	Religious	50	-.091	.337	-0.27	-1.245	.662	-1.14
	Western	50	-.034	.337	-0.10	-.752	.662	-1.85
	Iranian	50	-.421	.337	-1.25	-1.226	.662	-1.60
	Cultural	50	.185	.337	0.55	-1.056	.662	-0.89

4.1.2. Results of the First Question

The null hypothesis stated that there were not any significant differences between Iranian English language professors' and institute teachers' cultural attachment. Before checking the results, the homogeneity of variances on different sub-components of the home culture attachment was checked. The result of religious attachment ($F(1, 98) = 3.92, p = .050$) proved that homogeneity of variances was met. Also the result of other components including western attachment ($F(1, 98) = .145, p = .704$), the result of Iranian attachment ($F(1, 98) = 2.14, p = .146$), and the result of cultural attachment ($F(1, 98) = 2.13, p = .147$) revealed that the homogeneity of variances was retained.

However, the assumption of homogeneity of variances was not met on artistic attachment ($F(1, 98) = 5.28, p = .024$). There was no need for concern about the violation of this assumption because if the sample sizes are equal, the assumption of homogeneity of variances can be ignored (Bachman, 2005). In view of that, Tabachnick and Fidell (2014) suggested reducing alpha level and noted that "Violations of homogeneity usually can be corrected by transformation of the dependent variable scores. Interpretation, however, is then limited to the transformed scores" (p.120). Another option, according to Gray and Kinnear (2012), was to use untransformed variables with a more stringent level (for nominal, use .025 with a moderate violation and .01 with severe violation). The results of the artistic attachment, to be on the safe side, were reported at .01 levels of significance.

Table 2*Levene's Test of Homogeneity of Variances; Cultural Attachment of University and Institute Teachers*

		Levene Statistic	df1	df2	Sig.
Religious	Based on Mean	15.792	1	98	.000
	Based on Median	3.923	1	98	.050
	Based on Median and with adjusted df	3.923	1	64.765	.052
	Based on trimmed mean	14.109	1	98	.000
Western	Based on Mean	.034	1	98	.855
	Based on Median	.145	1	98	.704
	Based on Median and with adjusted df	.145	1	88.453	.704
	Based on trimmed mean	.045	1	98	.832
Iranian	Based on Mean	3.963	1	98	.049
	Based on Median	2.144	1	98	.146
	Based on Median and with adjusted df	2.144	1	94.270	.146
	Based on trimmed mean	3.721	1	98	.057
Cultural	Based on Mean	5.013	1	98	.027
	Based on Median	2.133	1	98	.147
	Based on Median and with adjusted df	2.133	1	82.573	.148
	Based on trimmed mean	4.460	1	98	.037
Artistic	Based on Mean	9.255	1	98	.003
	Based on Median	5.288	1	98	.024
	Based on Median and with adjusted df	5.288	1	72.705	.024
	Based on trimmed mean	9.385	1	98	.003

The results of the Box's tests ($M = 178.95$, $p = .000$) indicated that the assumption of homogeneity of covariance matrices was not retained (Table 3). As noted by Field (2018), "If sample sizes are equal then people tend to disregard Box's test, because (1) it is unstable, and (2) in this situation we can assume that Hotelling's and Pillai's statistics are robust" (p. 875). Again to be on the safe side, the Hotelling's and Pillai's statistics (Table 4) were reported.

The results of the robust test of Hotelling ($F(5, 94) = 46.49$, $p = .000$, partial eta squared = .712 representing a large effect size) indicated that there were significant differences between the professors and institute teachers' cultural attachment. Thus the first null hypothesis was rejected.

Table 3

Box's Test of Equality of Covariance Matrices; Cultural Attachment of University and Institute Teachers

Box's M	178.954
F	11.276
df1	15
df2	38668.737
Sig.	.000

Table 4

Multivariate Tests; Cultural Attachment of University and Institute Teachers

Effect		Value	F	Hypothesis Df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.978	843.32	5	94	.000	.978
	Wilks' Lambda	.022	843.32	5	94	.000	.978
	Hotelling's Trace	44.858	843.32	5	94	.000	.978
	Roy's Largest Root	44.858	843.32	5	94	.000	.978
Group	Pillai's Trace	.712	46.49	5	94	.000	.712
	Wilks' Lambda	.288	46.49	5	94	.000	.712
	Hotelling's Trace	2.473	46.49	5	94	.000	.712
	Roy's Largest Root	2.473	46.49	5	94	.000	.712

Table 5

Descriptive Statistics; Cultural Attachment of University and Institute Teachers

Dependent Variable	Group	Mean	Std. Error	95% Confidence Interval	
				Lower Bound	Upper Bound
Religious	Professors	.040	.921	18.212	21.868
	Institute Teachers	.200	.921	11.372	15.028
Western	Professors	.780	.404	8.978	10.582
	Institute Teachers	.360	.404	15.558	17.162
Iranian	Professors	.620	.693	14.245	16.995
	Institute Teachers	.400	.693	16.025	18.775
Cultural	Professors	.360	.745	18.881	21.839
	Institute Teachers	.320	.745	11.841	14.799
Artistic	Professors	.320	.496	10.336	12.304
	Institute Teachers	.780	.496	8.796	10.764

Table 5 displays the descriptive statistics for the university and institute teachers on cultural attachments. Based on these results and the results displayed in Table 4.7, it can be concluded that:

A: The professors ($M = 20.04$) had significantly higher mean on religious attachment than institute teachers ($M = 13.20$) ($F(1, 98) = 27.56$, $p = .000$, partial eta squared = .220 representing a large effect size, according to Gray and Kinnear, 2012).

B: The institute teachers ($M = 16.36$) had significantly higher mean on western attachment than professors ($M = 9.78$) ($F(1, 98) = 132.75$, $p = .000$, partial eta squared = .575 representing a large effect size).

C: There was not any significant difference between professors ($M = 15.62$) and institute teachers' means ($M = 17.40$) in Iranian attachment ($F(1, 98) = 3.30$, $p = .072$, partial eta squared = .033 representing a weak effect size).

Table 6

Tests of Between-Subjects Effects; Cultural Attachment of University and Institute Teachers

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Group	Religious	1169.640	1	1169.640	27.568	.000	.220
	Western	1082.410	1	1082.410	132.579	.000	.575
	Iranian	79.210	1	79.210	3.301	.072	.033
	Cultural	1239.040	1	1239.040	44.635	.000	.313
	Artistic	59.290	1	59.290	4.820	.030	.047
Error	Religious	4157.920	98	42.428			
	Western	800.100	98	8.164			
	Iranian	2351.780	98	23.998			
	Cultural	2720.400	98	27.759			
	Artistic	1205.460	98	12.301			
Total	Religious	32950.000	100				
	Western	18965.000	100				
	Iranian	29689.000	100				
	Cultural	32318.000	100				
	Artistic	12395.000	100				

D: The professors ($M = 20.36$) had significantly higher mean on cultural attachment than institute teachers ($M = 13.32$) ($F(1, 98) = 44.63$, $p = .000$, partial eta squared = .313 representing a large effect size).

E: There was not any significant difference between professors ($M = 11.32$) and institute teachers' means ($M = 9.78$) in artistic attachment ($F(1, 98) = 4.82$, $p = .030 > .01$, partial eta squared = .047 representing a weak effect size).

4.1.3. Results of the Second Question

The following table presents the summary of the major themes and sub-themes related to the perspectives of both EFL university and institute teachers, including University Professors with High Cultural Attachment (UP with HCA), Institute Teachers with High Cultural Attachment (IT with HCA), University Professors with Low Cultural Attachment (UP with LCA), and Institute Teachers with Low Cultural Attachment (IT with LCA).

Table 7

Themes Related to University and Institute Teachers' Perceptions of Cultural Attachment

1. Changes
a. Improving cross-cultural competence (UP & IT with HCA)
b. Changing viewpoints (UP & IT with LCA)
c. Becoming open-minded and being up-to-date (UP & IT with LCA)
2. Definition of Culture (Combining big "C" and small "c") (all teachers)
3. Iranian Attachment
a. Being inspired by Iranian literature and poetry (UP & IT with HCA)
b. Feeling proud of Iranian culture (UP & IT with HCA)
c. Nice personality of Iranian people (UP & IT with HCA)
d. Gender discrimination in Iran (UP with LCA)
e. Being unsatisfied with the society and people (UP with LCA)
4. Religious Attachment
a. Changing the real Islam (UP & IT with HCA)
b. Hiding real beliefs and values (UP & IT LCA)
5. Western Attachment
a. Positive attitudes toward immigration (IT with HCA & LCA)
b. Negative attitudes toward immigration (UP with HCA & LCA)
6. Artistic attachment
a. Being a fan of Iranian traditional music (all teachers)
b. Not being interested in Iranian movies (all teachers)

4.1.3.1. Changes

Participants were asked to declare if they had felt any changes during studying or teaching English language. Both professors and teachers with high cultural attachment believed that studying or teaching English helped them improve their cross-cultural competence in order to have a better understanding of their own culture.

I might have felt some changes but I tried my best to get the advantage of it. I believe in cross-cultural competence and I actually love it because it is interesting to compare cultures with each other and to find out good and bad points. I myself tried to extract the good aspects of the second culture. (UP)

Learning English had a lot of influence on me which some of them are good and some are not. I got familiar with the second culture

and it attracted me so much because the differences between my culture and second culture were interesting for me. (IT)

Also, both professors and teachers with low cultural attachment mentioned that their point of views had changed.

Mostly the change was in my viewpoints and beliefs, especially religious ones. I don't say I lost my identity completely but I can say it is like fifty-fifty. (IT)

During these years, learning English made me understand my own culture better and to be able to make comparison between my culture and others. It somehow extended my insight and point of views toward many issues, especially social ones. (UP)

Both professors and teachers with low cultural attachment used terms like becoming "more open minded" and "up to date in their teaching" to indicate the changes.

I feel that it made me more up to date and open minded especially in some aspects that we (Iranians) have strict rules and beliefs which are not even correct and logical. So I can say it made me flexible. (UP)

English language is so dynamic. Therefore, a learner should search for new words and idioms every day in order to stay up-to-date. (IT)

4.1.3.2. Definition of Culture

Participants were asked to define the term "culture" from their point of view and defining it was difficult for them because they believed that it includes many aspects. The common features of the professors' and teachers' definitions of culture were language, music, history, the rate of education, traditions, and the way of dressing, beliefs, values, communication, and behaviors which shows that the teachers saw culture as a mix of both big "C" and small "c" (Lee, 2009; Peterson, 2004).

Culture is consisted of language, music, customs, values, beliefs and knowledge. (LCA)

Culture is a way of thought, language, customs and traditions, ideology of people. (HCA)

4.1.3.3. Iranian Attachment

Participants were asked to talk about what they like about their home culture. Both professors and teachers with high cultural attachment had a positive point of view toward Iranian literature, poetry, writers and poets. They believed that they are so meaningful and the content is deep and rich. Almost all of them felt proud of Iranian literature and were inspired by it.

Iranian writers are as powerful as foreign ones. Their imagination and culture are full of beautiful stories (IT).

Iranian writers are better than others. They are cleverer (IT).

In my opinion, Iranian literature and poetry are among the best ones (UP).

I prefer to read Persian books because I can understand better and feel more connection (UP).

Also, both professors and teachers with high cultural attachment emphasized on the importance of Iranian culture including traditional events, clothes, language and accents in a way that they felt proud of all of them.

We have many beautiful traditional events like Yalda, Chaharshanbe Soori, and Norouz holidays which show that our culture is so meaningful. (UP)

Local clothes, traditional events or customs, and local accents in each region of Iran are so rich, interesting, and fascinating. (IT)

Thirteen out of twenty participants (professors and teachers) referred to the pleasant personality of Iranians. They mentioned that Iranian people are supportive, kind, sympathetic, warm and friendly.

I admire the way Iranian people are. They are supportive, kind, and sympathetic. They help each other no matter what, especially in natural disasters. (UP)

Although we have some financial problems, people try to gather and throw parties and try to protect each other. I do love the kindness and sense of sympathy of Iranian people. (IT)

Furthermore, regarding the participants' socio-cultural concerns, two out of five professors with low cultural attachment pointed out some issues related to gender discrimination in Iran. They were concerned about the women's right in Iran and that they are not being respected as they should be. They mentioned:

I don't like so many things here, for example, people mostly cannot get what they deserve, people are being cruel these days especially with animals, and most importantly, women are not seen as valuable as they truly are.

The only thing that bothers me is that society does not see women as equal as men and they don't believe in women.

Moreover, participants were asked if there were anything that they did not like about their home culture. Seven out of ten professors with high and

low cultural attachment were unsatisfied with the current situation of the society and the way Iranian culture is changing. They believed that Iranian culture was something unique and magnificent in the past but it is being reshaped.

Due to some social or political reasons, our culture is not as rich as before. I don't see so much interesting values nowadays in my culture. People are ruining it. (HCA)

I don't actually love any of this new culture that is spreading out among Iranian people these days. But considering the old and the rich Iranian culture, the civilization and humanity were my favorite ones. (LCA)

4.1.3.4. Religious Attachment

Regarding Islam in Iran, both professors and teachers with high cultural attachment had similar opinions and thoughts which showed that they were not satisfied with it and they think the real Islam is so beautiful and deep but the one spreading out these days is not the true Islam and it is changing. For instance, they stated that real Islam refers to the Quran along with the Ahlul-Bayt (the descendants of the holy Prophet of Islam) but unfortunately people often use the Quranic teachings superficially and they do not practice them deeply in their life.

People try to underestimate religious values and some try to take the advantage of it. For example, they use it as an object that can easily make more money from it by pretending to be a religious person and I don't believe it is the real Islam. (IT)

Also, both university and institute teachers with low cultural attachment mentioned that Iranian people usually prefer to hide their beliefs and values regarding religious issues.

Nowadays, people think that if they do not mention their real ideas about religious matters, they can get benefit. (IT)

4.1.3.5. Western Attachment

After some questions related to their Iranian attachment, they were asked whether they liked to live in another country or not. Eight out of ten institute teachers had the same thoughts toward immigration. They believed that they could have better progress in foreign countries because of better salaries, facilities, and opportunities.

I would like to live in another country because I like this experience despite all the problems that I may have. (HCA)

Because of high inflation and low salaries which result in stress, I like to immigrate to another country. (LCA)

However, nine out of ten university professors believed that they did not like to immigrate to another country and they liked to work in their own country. They were interested in traveling and going abroad for conferences or different seminars, but they stated that they did not like to live there permanently. Two of professors mentioned:

Living in another country was never my goal. I think I am responsible for my people and society. I'd rather serve to and share my knowledge with my own country because this pleases me. I cannot ignore the fact that I love my country and as an Iranian I have got some values and duties that I must respect and keep them until death. I try to increase my knowledge by going to different conferences all over the world but my first concern is to share those knowledge and information with my own people. (HCA)

I got my PhD degree in another country but I was not interested in staying and living there for the rest of my life. I love my country and I think if we help and stick to each other, we can make impossible things possible here in Iran because we are smart and hardworking people. (LCA)

4.1.3.6. Artistic Attachment

Both professors and teachers were advocate of Iranian traditional music and singers because they believed that they made them feel relaxed and their contents were meaningful and rich.

Traditional Iranian songs are famous all over the world. It is something unique that cannot be compared to other genres. (UP)

I prefer to listen to Iranian songs most of the times. The reason might be that I feel more connection with it and it is more touching. (IT)

However, in terms of Iranian movies, both professors and teachers felt that they should contain deeper content and they preferred to watch foreign movies not only because of the content but also for the sake of improving their English proficiency.

I don't like them. The comedy ones are good and I watch them because they make me happy and I think we Iranians need them a lot because of the current situation of the society. (UP)

In my opinion, Iranian movies need to be richer in terms of content. They still need to work on it and this industry requires more attention. (IT)

4.2. Discussion

Based on the quantitative results, university professors had higher means on religious attachment and cultural attachment and lower means on western attachment than institute teachers. As a matter of fact, in a country like Iran where religion or culture is a basic factor, religious and cultural attachment seem logical. On the other hand, university professors are in more academic and sensitive context than institute teachers; therefore, their beliefs and point of views, especially about religious values, are important for the educational system of Iran because they will have the most influence on university students that are going to be seen as the future of the society.

Another interpretation would be that university professors usually have higher levels of professional knowledge and expertise. In other words, they have studied for a longer time and are more aware of different aspects of either language or the politics related to it. Hence, they are more knowledgeable compared to the teachers in the institutes. Consequently, whenever there is something against the Iranian culture and the Islamic values, they usually take sides consciously. In other words, professors do not focus on the second culture so much and prefer to present it in relation to the home culture which is consistent with the studies of Merrouche (2006), Stapleton (2000), Byram and Risager (1999), and Bayyurt (2006). This is in contrast to what Kafi, et al. (2013) stated. They found that those who had a higher English proficiency or a good mastery over English and could go beyond the linguistic features of a foreign language such as the cultural elements, possessed a more significant change compared to those who did not.

The results of this study were also in line with the findings of Merrouche (2006) which revealed that some teachers were worried about teaching or learning the second culture because they thought that it might have some negative influences on the students' behaviors or thoughts. Along the same lines, the result of Önalın's (2005) study also indicated that university professors were worried about the disadvantages of teaching or learning the second culture, such as linguistic and cultural imperialism. Professors do their best to teach their students to be proud of their own culture which is in contradiction with the claim of Pishghadam and Navari (2009). The results of this study like those conducted by Mehran, et al. (2012) showed that the learners' native culture was important to university professors.

Also, the low rate of home culture attachment of EFL institute teachers is somehow in line with the part of the findings of Tajbakhsh and Ghapanchi (2017) that EFL school teachers not completely but to some extent are inclined towards the culture of the language they teach and are getting detached from their home culture. However, unlike the institute teachers of this study, school teachers of Al-Qahtani (2003) and Al-Asmari (2008) in Saudi Arabia were aware of the importance of the target culture but they preferred to focus more on the language because they did not want their students to lose their home culture, so they felt that it was their responsibility to pay more attention to this matter and make their students value their own culture but Iranian institute teachers are unfortunately less aware.

Furthermore, the results of this study confirms the finding of Okan and Yildirim (2007) on the one hand, and Byram and Grundy (2003) on the other hand that most university professors thought that language teaching had a negative effect on the home culture and as a result they preferred to increase their students' home culture. However, it is in contrast to the result of Farooq et al. (2018) that university professors believed it is important to teach the culture alongside the language because it leads students to develop their cross-cultural awareness, to make comparison between first and second culture which is similar to the beliefs of Farooq et al. (2018) and Tseng (2002).

Moreover, the reason for lower home culture attachment in institute teachers might be due to the fact that institute teachers seem to be usually younger than professors. As Pishghadam and Sadeghi (2011) mentioned, younger EFL institute teachers are less strongly attached to their home culture than the older institute teachers. It is in line with the study of Rezaei and Bahrami (2019) that there was a significant difference among the cultural identity of Iranian EFL teachers from different age groups. Also, professors might have more experience in teaching English than institute teachers which might be another reason for the lower rate of cultural attachment of institute teachers. As Rezaei and Bahrami (2019) investigated, there was a significant difference among university and institute teachers' cultural identity based on their teaching experiences.

Based on the qualitative results, both university and institute teachers only with high home culture attachment mentioned that they always seek to improve their cross-cultural competence and to get the positive side of the second culture in order to be able to pass this competence to their students for having a better learning process. In fact, it was similar to Nieto's and Bode's (2008) findings that when teachers ignore or reject different cultural aspects that are normal and adequate and on which school skills and knowledge can be built, conflicts can occur which may lead to student failure. Some of the

professors believed that language should be taught without its culture which is in line with the finding of Önalán's (2005) study. Both university and institute teachers of this study the same as university students in Mehran et al.'s (2012) found it hard to explain and define culture but the most frequent components were a combination of major and minor themes like language, music, traditions and customs, and people's behavior and beliefs which were in contrast to a part of the finding of Mehran's et al. (2012) study because teachers of the present study did not only see culture with big "C" but also with the mix of big "C" and small "c". The studies of Byram and Risager (1999), Larzén-Östermark (2005), Han (2010), Saluveer (2004), Önalán (2005), and Lessard-Clouston (1996) also showed the difficulty of defining culture for some of their teachers. In accordance with the result of the quantitative part, there was no difference in terms of Iranian attachment in professors and institute teachers because they both showed their love and respect to the history of Iran and how they are exactly proud of it. Most of them only with high home culture attachment described Iranian people through beautiful adjectives; they mentioned that Iranian people are kind, sympathetic, and supportive all the time.

Both professors and teachers only with high rate of home culture attachment had a strong positive attitude toward Iranian literature and poetry which was a part of Iranian culture. As AbbasiTalabari and Khatib (2019) investigated, Iranian people have always been passionate about their language and have regarded its literature as a momentous and principal part of national identity. Furthermore, professors were not satisfied with today culture of people and they were worried about this. They mentioned that Iranian people had a richer and more fabulous culture than the rest of the world, but people are losing this value and are changing it. Therefore, most of the professors saw Iranian culture as a national culture which is stemmed from ancient Iran related to the ancient Persian Empire, dating back to 2500 years ago (AbbasiTalabri & Khatib, 2019). They loved anything connected to the history of Iran, including traditions, customs, historical events, and the like.

In line with the quantitative result, professors' cultural attachment component in the home culture attachment scale was much higher than institute teachers. The reason might be the effect of age and experience because professors are mostly older and more experienced than institute teachers. As mentioned earlier, the reason also could be that professors are more conscious than institute teachers and they are aware of different issues of teaching and learning a foreign language because they have passed specific courses related to English fields of study. According to Pishghadam and Sadeghi (2011), "the older EFL teachers have experienced longer contact with the foreign culture and this makes them be able to look at their home

culture with fresh eyes and value aspects of their home culture they have undervalued when they were younger” (p. 157).

Moreover, in accordance with the result of the quantitative section, institute teachers had a more western attachment. Unlike professors, almost all of the institute teachers were interested in immigration and moving out to another country because they thought that they would have a better life there. However, despite all the societal problems that professors mentioned, they felt more responsible for their own country and most of them preferred to stay. Furthermore, both professors and institute teachers with low culture attachment had the same perspectives toward Islam in Iran. Most of them complained about the people who pretended to observe Islam, and they believed that the deep practices of Islam which should be revealed in the manners of people are less observed. However, in spite of all the issues they stated, professors liked religious ceremonies more than institute teachers which affirms the findings in the quantitative part. Also, in line with the quantitative result, both university and institute teachers had similar perspectives on Iranian movies and music. Both of them actually loved traditional music, and they were inspired by them, but they did not like Iranian movies so much and they did not find them deep and interesting enough. However, the result of the interview part did not confirm those of the qualitative one in the definition of culture.

A crucial point that should be taken into account is that this matching between most of the results of the quantitative and the qualitative part of this study (except for the definition of culture which included culture with big “C” and small “c”) might be due to this fact that the participants of this study, the university professors and institute teachers, both were teachers and usually, they are careful in their replies either in written or oral form.

5. Conclusion and Implications

In conclusion, the present study showed that studying or teaching English had some undeniable impacts on both university professors and institute teachers. However, due to the fact that university was a different context from the institute, university professors were more attached to the home culture, and these changes were not as much as institute teachers. As stated, the reasons could be the context, age, maturity, experience, and awareness. Professors have more theoretical knowledge and conscious awareness than institute teachers. Furthermore, university professors' carefully mentioned recruitment process or hiring procedure as official academic staff might be another reason.

The results of the present study led to several implications. First of all, considering the effects of teachers on the students, EFL teachers'

awareness of cultural norms and values must be promoted in order to avoid linguistic imperialism. In other words, institute teachers who constitute a large number of community and are responsible for many teenagers need more support from the society and need to become more sensitive to political aspects of teaching another language which is intermingled with the culture of that language. As Widdowson (2003) stated, EFL learners must understand that real language proficiency "is when learners are able to take possession of the language, turn it to their advantage, and make it real for themselves" (p. 42). Therefore, teachers' responsibility is to make that cross-cultural competence in their students so that they can be able to distinguish negative and positive aspects of the second culture and enrich their own culture. The role of home culture should not be ignored in the process of learning a second language because it helps students to learn a second language easier.

Among the delimitations of this study, one can refer to the convenient sampling. Participants were selected by accessibility, geographical proximity, and availability at a given time. Hence, the researcher (who is the last one here) could not choose a large number of universities and institutes. Moreover, the researcher did not use any particular test related to the language proficiency level. Due to the fact that the participants were asked to write their names in the questionnaire, the limitation of this study could be that the participants might not have answered honestly which may have affected the results consequently. In addition, the role of multi-media in shaping culture and the comparison with non-English major teachers were not examined in the current study. Considering the above-mentioned points, one should be cautious about generalizing the results to other contexts.

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Appendices

Appendix 1: Home Culture Attachment Scale (HCAS)

سن:..... جنسیت: زن <input type="radio"/> مرد <input type="radio"/> وضعیت تاهل: مجرد <input type="radio"/> متاهل <input type="radio"/> مدرک تحصیلی:..... رشته تحصیلی:..... تعداد ترم های گذرانده شده زبان انگلیسی:..... زبان هایی که به جز انگلیسی می دانید:..... نمره فاینال ترم گذشته:..... دانش زبان انگلیسی: عالی <input type="radio"/> بسیار خوب <input type="radio"/> خوب <input type="radio"/> متوسط <input type="radio"/> ضعیف <input type="radio"/> بسیار ضعیف <input type="radio"/> سطح دانش زبان انگلیسی: elementary <input type="radio"/> pre-intermediate <input type="radio"/> intermediate <input type="radio"/> upper-intermediate <input type="radio"/> advanced <input type="radio"/> کدام پاسخ به شکل بهتری بیانگر نظرات شما می باشد؟ کاملا موافقم موافقم مخالفم کاملا مخالفم			
			۱. موسیقی غربی (آمریکایی/ انگلیسی) را بیشتر از موسیقی ایرانی دوست دارم.
			۲. خواندن کتاب های داستانی غربی را به کتاب های داستانی فارسی ترجیح می دهم.
			۳. به نظر من سبک معماری های ایرانی زیباتر از معماری های غربی است.
			۴. بیشتر ترجیح می دهم اسامی فرزندانم اسامی غربی باشد تا اسامی اصیل ایرانی.
			۵. به نظر من فرهنگ و تمدن ایرانی یکی از بزرگ ترین تمدن های دنیا است.
			۶. فضای رستوران های سنتی را به رستوران های مدرن ترجیح می دهم.
			۷. پوشیدن لباس مشکی را در مراسم سوگواری مذهبی ضروری می دانم.
			۸. به نظر من نوروز یکی از بزرگترین مراسم سنتی - ملی در دنیا می باشد.
			۹. نویسندگان ایرانی را بهتر از نویسندگان غربی می شناسم.
			۱۰. بیشتر ترجیح می دهم فیلم های غربی بینم تا فیلم های ایرانی.
			۱۱. از شنیدن لهجه های محلی ایرانی بسیار لذت می برم.
			۱۲. از کراوات/ پاپون خوشم می آید.
			۱۳. فکر می کنم ادبیات فارسی بسیار غنی تر از ادبیات غربی است.
			۱۴. سفر به مکه را به سفر به ارو پا ترجیح می دهم.
			۱۵. فیلم های غربی پرمحتواتر از فیلم های ایرانی هستند.
			۱۶. به نظر من موسیقی اصیل ایرانی بهترین نوع موسیقی است.
			۱۷. فیلم های ایرانی برایم کسل کننده است.
			۱۸. به گرفتن روزه اعتقاد دارم.
			۱۹. افتخار می کنم تخت جمشید در ایران قرار دارد.
			۲۰. بیشتر غذاهای غربی خوشمزه تر از غذاهای سنتی ایرانی هستند.
			۲۱. دادن زکات را لازم می دانم.
			۲۲. به نظر من زبان انگلیسی از زبان فارسی زیباتر و شیرین تر است.
			۲۳. فکر می کنم فرهنگ غربی غنی تر از فرهنگ ایرانی است.
			۲۴. فیلم های ایرانی آموزنده تر از فیلم های غربی است.
			۲۵. خرید از مغازه هایی با اسامی غربی برایم خوشایندتر است.
			۲۶. ازدواج با یک آمریکایی/ انگلیسی را ازدواجی مناسب می دانم.
			۲۷. آرایش موی غربی را می پسندم.
			۲۸. رفتن به مسجد را مفید می دانم.
			۲۹. به فردوسی، خیام، سعدی... افتخار می کنم.
			۳۰. مراسم سنتی ازدواج ایرانی را دوست ندارم.
			۳۱. به نظر من شرکت در مراسم مذهبی ضروری است.

				۳۲. برگزاری مهمانی های خانوادگی ایرانی را می پسندم.
				۳۳. پوشیدن لباس های با مارک های غربی برایم خوشایندتر است.
				۳۴. فیلم های مستند سنت های ایرانی را دوست دارم.
				۳۵. زیارت اماکن متبرکه را موجب تسکین روح می دانم.
				۳۶. از لباس های محلی ایرانی خوشم می آید.

Appendix 2: The Underlying Factors of HCAS

<p>Factor 1. Religious attachment</p> <p>به نظر من شرکت در مراسم مذهبی ضروری است. زیارت اماکن متبرکه را موجب تسکین روح می دانم. به گرفتن روزه اعتقاد دارم. سفر به مکه را به سفر به ارو پا ترجیح می دهم. پوشیدن لباس مشکی را در مراسم سوگواری مذهبی ضروری می دانم. رفتن به مسجد را مفید می دانم. دادن زکات را لازم می دانم.</p> <p>Factor 2. Western attachment</p> <p>پوشیدن لباس های با مارک های غربی برایم خوشایندتر است. موسیقی غربی (آمریکایی/ انگلیسی) را بیشتر از موسیقی ایرانی دوست دارم.</p>
<p>آرایش موی غربی را می پسندم. خرید از مغازه هایی با اسامی غربی برایم خوشایندتر است. از کراوات/ پا پیون خوشم می آید. به نظر من زبان انگلیسی از زبان فارسی زیباتر و شیرین تر است. مراسم سنتی ازدواج ایرانی را دوست ندارم. بیشتر غذاهای غربی خوشمزه تر از غذاهای سنتی ایرانی هستند. فکر می کنم فرهنگ غربی غنی تر از فرهنگ ایرانی است. ازدواج با یک آمریکایی/ انگلیسی را ازدواجی مناسب می دانم. بیشتر ترجیح می دهم اسامی فرزندانم اسامی غربی باشد تا اسامی اصیل ایرانی.</p> <p>Factor 3. Iranian attachment</p> <p>به فردوسی، خیام، سعدی... افتخار می کنم. افتخار می کنم تخت جمشید در ایران قرار دارد. به نظر من فرهنگ و تمدن ایرانی یکی از بزرگ ترین تمدن های دنیا است. برگزاری مهمانی های خانوادگی ایرانی را می پسندم. به نظر من نوروز یکی از بزرگترین مراسم سنتی- ملی در دنیا می باشد. فکر می کنم ادبیات فارسی بسیار غنی تر از ادبیات غربی است.</p> <p>Factor 4. Cultural attachment</p> <p>از لباس های محلی ایرانی خوشم می آید. از شنیدن لهجه های محلی ایرانی بسیار لذت می برم. فضای رستوران های سنتی را به رستوران های مدرن ترجیح می دهم. فیلم های مستند سنت های ایرانی را دوست دارم. به نظر من موسیقی اصیل ایرانی بهترین نوع موسیقی است. به نظر من سبک معماری های ایرانی زیباتر از معماری های غربی است. نویسندگان ایرانی را بهتر از نویسندگان غربی می شناسم.</p> <p>Factor 5. Artistic attachment</p> <p>خواندن کتاب های داستانی غربی را به کتاب های داستانی فارسی ترجیح می دهم. فیلم های ایرانی برایم کسل کننده است.</p>

بیشتر ترجیح می‌دهم فیلم‌های غربی ببینم تا فیلم‌های ایرانی.
 فیلم‌های غربی پرمحتواتر از فیلم‌های ایرانی هستند.
 فیلم‌های ایرانی آموزنده‌تر از فیلم‌های غربی است.

Appendix 3: Guiding Questions (Interview)

1. Have you felt any changes in yourself with regard to identity during these years? If so, tell me about it.
2. In your opinion, what are some things that define a culture? For example, music, language, ...
3. What do you think is interesting about Iranian culture?
4. What do you like about your culture?
5. What don't you like about your culture?
6. What is your idea about Islam in Iran?
7. Do you usually participate in religious ceremonies?
8. Do you actually believe in your religion or you accept it just because you were born in Iran?
9. What in your culture are you most proud of?
10. If you could change one thing about your culture, what would it be?
11. Would you ever consider marrying or dating someone from another culture?
12. Would you ever consider living permanently in a country other than your home country? Why or why not?
13. What culture besides your own do you admire and why?
14. What is your idea about Iranian literature and poetry?
15. How do you see Iranian writers versus foreign ones?
16. Do you prefer to read Persian story books or foreign story books? Why?
17. What is your idea about Iranian history?
18. Would you introduce yourself as an Iranian in a foreign country?
19. How do you see Norouz holidays versus Christmas holidays?
20. What is your idea about traditional customs here in Iran?
21. Do you like to wear traditional costumes or you would rather wear some modern clothes?
22. How do you see Iranian traditional music?
23. What is your favorite genre in music and why?
24. What is your idea about Iranian movies?
25. Do you prefer to watch an Iranian movie or foreign movie? Why?

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