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Globalization and English Language Education in Iranian Families

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ABSTRACT: Globalization is a phenomenon that also has existed in the previous centuries. In the past, it had a very slow trend, but in the half of the recent century, because of the developments in mass media and widespread communications, its trend has been accelerated. It influences our life dimensions and challenges in all dimensions of our social relations specially Education. One of the organizations subject to basic changes is family system. The Iranian family always has been strong and has had a holiness and honorableness state. In spite of its resistance, it has had changes in response to global system. These changes have been positive in spite of some fears. The present research focuses on ways resulting globalization according to 'Antony Giddens'. Then its consequences in the western family are explained. Also the researcher made a comparison between the Iranian family in the past and modern era based on sociologists' perspectives about Children Education. The results showed that the Iranian family experienced many changes resulting from globalization. Moreover, the researcher found out that in spite of some existing pessimistic perspectives, Iranian family is not focusing on a collapse but its functions in Children Education have been changed. So it's impossible to turn back to traditional family. Therefore, the identification of the different dimensions of the family and its changes may be useful in dealing with challenges.

Keywords: Globalization, Education, Modernism, Changes in family functions, Marriage, Divorce, Changes in the women's status and role.

INTRODUCTION

We live in an era in which globalization is considered as a key concept, discussed frequently by experts and theorists in different areas. This term is one of the most common words in economics, politics, culture, community, communications and media. Although the word "globalization" has developed, and discussions about it have become a typical subject among experts in various aspects, its meaning is vague yet and needs be debated.

Different definitions have been presented to describe globalization and each theorist has considered it based on a special perspective. According to Antonio Giddens, it is the intensification of social communications that links the remote places in a way that local events are mutually influenced by events happening faraway. Robertson expressed that globalization refers to the compression of the world and the accumulation of awareness toward world as a whole. Now the processes and actions for which we apply the concept of generalization are a centuries-long phenomenon, but focusing on relatively new (Robertson, 2001).

In the simplest sense, globalization is the process of uncontrollable merger of economy, culture, politics and life style toward more convergence and consistency (Zahedi, 2003). Based McLuhan, world moves toward cultural consistency and uniformity. Cultures receive a unified structure and content that predispose them toward the universal state (Waters, 2000).

Malcom Waters (2000) believes that globalization is a social process in which the geographic constraints overshadowing the social and cultural relationships are removed and people increasingly become aware of the reduced constraints. McGraw (2001) considered the reciprocal relationships among communities and defined globalization as an increase in the reciprocal links and communications going beyond the states and communities, and thus making the new system of world. Globalization refers to the process in which events, decisions and

activities in one part of world may bring within important consequences for the people and communities in remote parts of the world.

As Giddens(1998) expressed, globalization is not only a unified process, but also a combination of complex processes which act contradictory causing new forms of conflicts and configurations (Giddens, Beyond the Left and the Right, p.15). In another definition presented by Giddens, the process of our daily-increasing interdependence called globalization (Giddens, translated by Jalaee Pour, 2000).

By considering the different definitions for globalization, it is made clear that agreement on a meaning for globalization and its consequences is little, and that each scholar considers globalization in a different perspective. Some consider it as a political concept, some others believes that globalization is an economic concept. Others view it as a cultural event.

There are different ideas on the consequences of globalization. Some experts take a critical stance toward this phenomenon and emphasize on the negative consequences. The opponents of globalization have described it as, let's say, world plunder, racial discrimination and world persistence. According to critics, the world communications lead to the weakening of security, justice and democracy. Contrary to the opponents, some consider it as a new stage in the human's history, and believe that it is inevitable, it emphasize on the positive points. According to the advocates, the new world relationships lead to increased efficiency, welfare, democracy, unity and peace. They believe that globalization is similar to a competition and that all benefit from it in a newly-fledged world.

One of the important institution affected by globalization, receiving many changes all over the world, is family. Although new form of families appears such as nuclear family, but the family never disappeared.Although the Iranian family always has been strong, but is not safe against the consequences of globalization. The aim of present study is to investigate the performance of Iranian families with respect to globalization based on Giddens's perspective.

Statement of the Problem and Purpose of the Study

With regard to partial and major changes in social, cultural and political dimensions caused by the encountering of the Iranian society with the globalization, this phenomenon lead to some interactions in the Iranian society. Engaging some social intellectuals with the nature and quality of its developments and consequences, globalization began to display effects on the social system layers. Family is one of the most important entities affected by such developments with the gradual changes caused by modernism in the society; the primary groups including family, besides secondary groups undergo a decrease in their social power and influence (Jamshidi, 2002). Also the renovation process in Iran has been mostly effective in the traditional relationships of family, so that Iran has been more modernist compared to other Islamic countries (Azad Armaki, 2007). In fact, the removal of the feudalist relationships, urbanization development, the middle class developments and the industrialization of the country are among the factors that changed the family especially after Qajar and First Pahlavi Ages. Following that, the necessity of norms development and modern social models were regarded through the life styles development. So, as Chill expressed, family is the most subtle and transparent social institution that reflects the immense and historic events in the world (Chill, 2009).

According to Gorvich (1999), family is considered as a phenomenon is changing instantly and enjoys the reconstruction, deconstruction and construction processes. The necessity of considering the current position of the more obvious through time and Iran's achievement of development and with respect to the consequences of globalization, since some norms of traditional family are observed which are inconsistent with the new changes.

After changes caused by modernism in society, the Iranian family experienced changes different from the changes in the society regarding the speed, consistency, complexity and resistance of traditional factors-remaining from patriarchal family. After the occurrence and influence of such changes, some pathological effects began to appear in the family and consequently in the society. So, it is necessary to recognize the dimension and consequences of these family changes in order to prevent the intensification of such effects or to fight against them.

Considering the changes of Iranian families' functions to English Language Education in comparison to the past. Investigating the effects of globalization on Iranian modern family Education.

Research Questions

The aim of the present study is to answer following questions:

Has globalization caused Iranian family to maketheir students learn English as an international Language?

Does it continue to resist against the English Speaking Countries Culture resulting from globalization and take the middle way?

The Theory of Global System

According to theorists, the global capitalist system has acted in a unified way to shape the global economic relations. Based on the history of social system development, the origin of this system dates back to 1500 A.D. Those times, the Western Europe was involved in a long time crisis derived from feudalism. Then, technical innovations and an increase in the participation of market-based institutions strengthened the production and trade motivation in long distances, and Europe developed its trade to other parts of the world. The development of military capabilities and transportation system abled those to build numerous economic networks all over the world, appropriate development of the capitalism caused the accumulation of wealth in central Europe. So during the 16th century, Europeans gradually created geographical job distribution and capital production in central states, while the peripheral regions mostly provided simple human resources and the raw material.

An imbalanced resulting from the unjust relations among the center and the periphery lead to the unbalanced development in the world. These relations continued based on the acquisition of benefits and earing higher profit.

The Theory of Global Policy

Holding international meetings and the development of movements advocating global intellectual currents engendered new political relations in the world. After the Second World War, this structure became pervasive completely, so that many governments and people tried to establish institution with common aims with regard to this process. So new organizations were formed influenced by contemporary world thought currents. Feminist group, environmental movements and other non-governmental groups helped to appear an authoritative global unified policy. Based on the theory of global policy, concepts such as freedom, justice, equality and women's rights were developed, so that the world became a homogeneous community. Such a community possesses a series of agreed-upon rules and framework in global dimension, so that scattered movements are guided toward unified and monolithic movements. It seems that the national identity and family system and structures conform to global policy in this way.

The Theory of Global Cultural (Global Cultural Theory)

According to this theory, the world moves toward cultural uniformity, so that in thought and practice, just a single place can be formed in the world, a unified society which teaches its members how to establish order and how to look for tools giving sense to life in this place. The global culture theory is in fact a title for a special interpretation of globalization in which looking for a suitable way for a global unified life is considered. Robertson believed that the global culture incorporates four components for human in the global dimensions; societies (state and nation), system governing on societies, type of human and individuals. These four components explain a process which emphasizes relatively on socialization, internationalization, individualism and general awareness of human. In this theory, the world moves toward a general uniformity. In the theory of global culture, family is considered as a part of global culture with unified values and attitudes through eliminating local, regional and national boundaries. Malcom Waters(2000), stated that globalization influences in three areas of social life; economy, politics and culture. He maintains that the economic area moves toward the free, political area toward democracy and cultural area toward cultural generalization (Waters,2000).

The Development of Globalization According to Giddens

According to Giddens, perfect globalization shows a condition with a more developed stage of modernism that will occur simultaneous with postmodernism era. Unlike other current experts, he believed that current era in which we live in, is not postmodernist, but he believes that postmodernism is the last stage of modernism. He added that globalization process began simultaneous with modernism and world end postmodernism stage. According to Giddens' perspective, modernism is related to life styles or social organization appearing in 17th century in Europe and developing gradually less or more all over the world. The dynamic origins of modernism integrated to each other consist of the segregation time from place, displacement, devotion of knowledge recontemplation.

The Segregation of Time from Place

Giddens (2003), described in the book "Consequences of Modernism" as follows; reinforcement of global social relations that relates remote places in a way that each event is influenced by another event happening and vice versa (Giddens, 2003). As Giddens discussed, traditional or pre-modern societies were formed based on those social relationship existing in time and place. For example, in a traditional society, a farmer's understanding was based on the reliance of agriculture, so he considered time as a local and alternating element. Also farmers

had little possibility to make social mobility and the conditions were relative. Most farmers had little understanding of circumstances (both geographical and social).

Giddens (2003) knew the advent of clock as an important factor in the transition from traditional to modern society. Because clock is not based on time and season, but work due to invented social organization. The clock provides the measurement for global time. The various local societies can use time and decrease the sense of social and cultural distances in societies. In general, Giddens believed that modernism and modernization are based on a process that changed the fixed and limited understanding of apace and time, and guided it toward a global time and place. Giddens(1998) knew this as the key to the displacement process. In modern world, people influenced by the displacement process are disposed from their local time and place, exist and are made more global. He separated time from place, but another sociologist 'Harvey' discussed that the incorporation and universalization of time and place notions caused the time and place to merge. He called this process as accumulation or integration of time and place, a change in which renewed time can be recognized in a way that it can reduce place constraints vice versa.

Displacement

Displacement refers to the displacement of social relationships from local places, interaction and the restructuring of such places toward unlimited bond of time-place (Giddens, 1998). The concept of displacement reflects better the time and place adjustments that consider the most important social changes in general and the nature of modernism in particular. Giddens presented two main mechanisms:

The symbolic Signs

The symbolic signs are exchange means that are mobilized without considering the characteristics of individuals in each certain time. The most important one is money (Giddens, 1998). Giddens (2003) claimed that money was the main factor in displacement. In traditional and feudal communities, economy was adjusted. Farmers worked in the rented farms and met their needs. They paid their rent through cattle or products or giving man force to owner. So, in the traditional system, money had a limited value, as the trade was based on local valuation, but the local forms disappeared through modernism, and a form of global exchange replaced it. Money provided opportunities for people to move from their local condition to other. So they may found some social relationships in time and place. In addition modernism helped to appear national money and eventually international money such as Euro in Europe and/or credit cards became available anywhere (Giddens, translated by Hamid Reza Jalaee, 2003).

Specialized Systems

These systems were formed in result of scientific revolutions, technical knowledge development, and specialization based on general forms of knowledge and may make some social relationships in time and place distances. Moreover, the specialized systems make social distance between experts and clientele such as health system. This model is based on a kind of global science and it is dominant, so that traditional medicine is looked down or receives lower reliability.

In general, all mechanisms of displacement both symbolic and specialized systems are dependent to trust. Such trust is attached to abstract capabilities rather than individuals. Everyone who use the money signs, supposes that others whom never meet any longer, recognize the value of such signs. This is performed by the absolute meaning of money rather than by the individuals who conduct special trade. Therefore, Giddens relates monetary transaction of public's trust to the state which mobilizes the money (Giddens, 1998).

Recontemplation

Giddens (1998) believed that each modernism era is based on human's recontemplation. One of necessities in modern society is that individuals make decisions and make choices. In the modern society, this selection must be rational. In other words, modernism cause to a condition in which tradition, religion, God's will and providence receives trivial values for a criterion of decision-making, while in traditional society these were of great importance. The modern recontemplation refers to a continuous and serious revision with the help of new information and knowledge. Giddens (2003) suggested that recontemplation in first modernism was different from secondary modernism. He considered the first modernism as the simple modernism and the recent modernism as the recontemplation modernism.

One consequence of such recontemplation in recent modern society is that risks and doubts focused by modern human are different from those in the pre-modernism society. In traditional society, the risks were mostly

natural and consisted of flood, landslide, earthquake and disease. However modern human experience risks made through social institutions. In fact modern human encounter the man-made risks and challenges.

Globalization and Family

According to Giddens (2003), modern family is different from family in pre-globalization era because of globalization. Giddens (1998) maintains that there are two completely opposite and different readings of family and its kinds. For one hand, advocates of traditional family support man's control and supervision of single-parent in divorce condition… They oppose strongly to other kinds of families such as single-parent, no-parent and homosexual. It can be claimed that this group follow rightist attitudes politically. They believe that the modern family is in a collapse state nowadays and try to make decisions to reconstruct the basis of traditional family. From the other hand, there is a group who depict the concept of family in a new way. They emphasize on the various kinds of family and follow leftist attitudes politically. In any way, two kinds of family may be observed due to the changes resulting from globalization. These changes even have made their way to the traditional family and have disturbed relations. In current society, the role of women and children have changed completely, and such changes are more obvious in Western countries. Housewives are now clerks and obedience has been replaced with independence. The quiet andpassive have been made the members of society who have legal rights.

The violent behaviors of traditional men and their full authority over different aspects of life have ceased to prevail. It is impossible to return the traditional family with its customs and related traditions. In the traditional family, justice was ignored and decision-making power was not distributed justly. Such unbalanced power has nothing to do with democracy, freedom of choice, independence of identity and a relationship with respect. So it can be claimed that it is impossible to return to the traditional family both politically and socially. Giddens (2003) stated that the components of modern family such as friendship, feeling and gender are changing. These are directly related to the more expensive social, economic and political changes. He explained that a family experienced four main changes. These changes are more pervasive in Western and industrialized countries and are gradually being globalized. It seems that this globalization is mostly irresistible and positive, but it may make some problems.

a) The first Change

Family is not an economic entity, but is an integration of relationships mostly formed based on emotional relationships in particular (a form which has not been observed in most parts of history). In the past, family initially was an economic entity and relationships were formed mostly for economic and sometimes political reasons. Such a thing has disappeared nowadays to a great extent and is increasingly weakened in traditional cultures and societies. This affects all parts of the world less or more.

In general, in a traditional family, having children was considered as an economic decision especially in agricultural societies because having children brought more benefit. However, today it is not the case because in the Western and developing countries, having children imposes higher expenses (Giddens, translated by Mohammad Reza Jalaee Pour, 2003).

The birth rate has decreased in Europe and this is being extended to other countries in a way that the number of children in a family has decreased to two in average. This reduction is the minimum mean over human history. According to research conducted in European council, the rate of fertility has reduced to half in European Union from 1970s to 2000. Such reduction is also observed in Catholic countries such as Italy and Spain in which the means to prevent pregnancy is forbidden. The birth rate decreased in Spain from 2.88 to 1.24 and in Italy from 2.42 to 1.23. Other countries such as Portuguese and Northern Ireland had the maximum decrease in the birth rate in Europe Union (Movahedi and Enayat, 2004). The reason of such reduction is not only the economic expenses, but also in the emotional aspect. In fact having children is more than an emotional decision compared to the past. In Iranian culture, a child is considered as a valuable creature in many ways and has many rights. This is considered as significant changes.

b)The SecondChange

A generation ago, the relationship between woman and man was mostly based on fixed and predetermined roles. The man was responsible for bread-making and woman was responsible for raising and protecting children. But through a generation, all these changed and roles are not predetermined as in the past. The most important event is that we don't live due to what culture or events dictated to us. Also men and women don't live any longer based on a framework in which their roles were predestined. In other words, our identity has to be discovered and designed by ourselves rather than by the social roles we play. In fact, our knowledge of self and our identity has turned out to be recontemplating process.

c) The Third Change

It refers to the changing situation of women and their power balance with men. Societies need more equality between genders. In Western countries, the divorce rate has increased. For example, in England, half of marriages lead to divorce. This is almost the case in other European countries, too. This is an immense change. This high rate of divorce is related to the women's increasing freedom. In England's low and in most traditional cultures up to twenty years ago, women were considered as men's possessions. Women had little rights to divorce but today this is not the case.

The Fourth Change

The statues of women as one of men's possessions may be viewed in sexual aspects. According to Giddens (2000), the main causes related to changes in family life are related to human's feelings and emotions toward sexual relationships. In traditional cultures and West, up to recent time was a twofold attitude. This twofold attitude was related to women's statue as the men's possessions. This attitude expressed that women divided into two groups: chaste and unchaste women. Giddens (2003) believed that neither of the two attitudes is accepted. In liberalism, recognition of different ways emphasized and such acceptance also is extended sexual life. The statistics showed in Sweden, about 55% of individuals have married life without marriage. In Denmark, there is 38% official in comparison to 48% married life without marriage.

These cases indicate the changes in traditional model of marriage. One of the consequences of these changes is the increased rate of children who were born out of official marriage. The statistics demonstrated that in Island about 63%, Sweden 55%, Norway 48%, and Germany 46% and in Denmark 44% of the Childs born in 1999 were out of official marriage. One other consequence of changes due to globalization is that children live separate from their parents. For example, in America from 1989 to 1995, 17% children at the beginning of birth, 21% aged one, 28% aged three, and 41% in nine years and 34% aged fifteen after birth separated from their parents (Movahedi and Enayat, 2004). All the analyses showed the existence of new models of marriage, family, mother hood and types of sexual life which according to Giddens, are being extended and globalizes.

The Changes of Iranian Family in Relation to Globalization
The Form of Family

The decline in economic statue of family resulting from urbanization and the development individual's values decrease the possibility of an extended family. Now in the Iranian society, the nuclear family-both in cities and rural areas- constitutes the majority. Also we can observe various kinds of families: ones couple, couple and others, developed father's family, immigrant couple family. These are found in rural families, too.

The Changes in Family Functions

In the past, family was the most fundamental social entity. It received various kinds of important responsibilities such as training, socialization, employment, adjustment of sexual life, reproduction and the gratification of emotional and psychological needs (Chill, 2009). Moreover in the past, as the family was an economic entity and performed as producer and consumer, it was important that fathers would find jobs for their sons. But with the advent of modernization in societies, people began to identify themselves with the concept of nation, also influence identity acquisition from family lost its previous statues (Jamshidi, 2002). In industrial system, individuals are employed through their competence and merit. In such a system, fewer people select their fathers' jobs. So we can observe the weakening of job and classify interdependence. Schools training institutes, peer groups and collective multimedia act as rivals for the family's socialization of the youth. The more social organization is active in society, the family responsibilities becomes less.

Decreases in Family Members

One effect of modernism in Iran is the gradual development of urbanization. In general, urbanization caused a decrease in tendency toward pregnancy. Also since 1990, members of rural families decreased for various reasons. Some believes that tendency to have fewer children results from economic factors. So having children means higher expenses. Some consequences of decreases in members of Iranian family include:
The increased mean of individuals' age and tendency of age distribution to normal contribution in short term and the excess in the middle age and adults in long term.
Women's demands for employment, education and participation in general.

Tendency to have smaller family or belated marriage that may results in infertility due to aged condition. When people have higher educational levels, the rate of marriage will be reduced or birthrate will be harnessed (Erfan Manesh, Sadeghi, 2013).

Marriage

In the past, when a young man was ready for marriage, firstly he proposed this through his close relatives. After getting the agreement of girl's father, they performed steps of marriage and marriage portion. In different steps of marriage, the prospective husband and wife had no authority; even they couldn't meet each other. Today, we cannot ignore the role of love and emotions in marriage. Choosing a spouse is doing through the consultation and control of family. In fact, families consider equal social, cultural and economic statues of both families. Then their children get married based on infelt loves. Also the condition in which girl and boy select each other, and then make their parents satisfied with their decision is growing. In fact, young people and their parents cooperate in the process of choosing the spouse.

Moreover nowadays the possibility of predetermined and forced marriage is less due to dominance of the nuclear family. In Iran in 1974, the tendency to choose spouse was among acquaintances, while such trend from 1979 has been reversed (Mohseni and Pour Reza Anvar, 2003). Now-even in rural areas-the exogamous marriages are increasing because of developments in communicational means, increase in migrations, social communications and job statue. And most of marriage customs are maintained: proposing, engagement, and wedding, having marriage-portion, other marriage ceremonies and the first child's birth ceremony. In some cases, more details have been added to the ceremonies.

Weakening of Traditional Patriarchy

Some factors cause a decrease in the traditional patriarch families due to modern thoughts, changes from agricultural economy to industrialization and constraints of urban life. In fact, there is an external pressure in modern society that restricted in patriarchal family. The modern family is neither patriarchal nor matriarchal because the power structure has changed and the parents' relatives respected and behaved equally by children. Families move to a kind of equality and we can see the couples' cooperation and enhancement of children's statues (Nik Kholgh, 1999).

In addition, in the modern family, the power is not just at the disposal of father, it is distributed. Women get the power by some equal resources such as intelligence, attraction and educational levels. Moreover, children satisfy their through emotional resources. Such change a challenge against to the traditional model that taught the power resources are pure concerns and men have all power through their access to job, money and possessions.

It must be noted that men's superiority and power decreased because of the weakening of economic performance in rural families (Nik Kholgh, 1999).In the other hand, we can see the weakness and decline in fathers' power. Also the hierarchical order in family based on gender and age is becoming obsolete through free education especially for boys and their separation from production systems of rural areas.

Divorce

Over years people considered divorce to be a taboo, and were harsh on it. The divorce prevailed in the urban middle class more than in low class groups. So, most of couples' disputes were resolved by the elders in families such as father, mother, wise old men or local clergymen. In fact, one reason for the obscenity of divorce in the social convention was its consequences; the social and emotional problems. A divorced man or woman was judged in unpleasant ways by people. In the two recent decades, the rate of divorce has increased. Such an increase resulted from global communications especially with Western societies and from a change in the Iranian men and women's attitude toward divorce. Such a thing happened in the West previously. Other effective factors to increase divorce in Iran includes an increase in boyfriend-girlfriend marriages based on transient emotions and enjoyment, changes in family structure, changes in gender roles. A raise in expectations, the women's economic independence, an increase in extramarital, sexual life and marriage, changes in divorce laws decline in religious beliefs, decreased pregnancy, absence of alimony, men's addiction or misconduct, violence in family, psychological diseases and disorders, unsatisfactory sexual life, etc. The rate of divorce in Iran has had ebbs and downs since 1996. But since 1996, the rate of divorce constantly increasing. The percentage of divorce to marriage during the three last decades is presented in the following table.

Table1. The percentage of divorce to marriage during last three decades
(Adapted from "an analysis of modernism on Iranian family")

Year	Marriage	Divorce	Percentage of divorce to marriage
1976	164950	18091	10.97
1986	340342	35211	10.34
1991	452675	39899	8.81
1996	479263	37817	7.89
2001	641940	60500	9.42
2002	650960	67256	10.33
2003	681034	72359	10.62
2004	723976	73882	10.21
2005	787818	84241	10.69
2006	788023	94040	11.93
2007	841110	99852	11.87
2008	881592	110510	12.54
2009	890208	125747	14.13
2010	891627	137200	15.39
2011	874792	142841	33.16

Attention to Children's Rights

In the past, people were divided into two groups: children-who weren't important- and adults. In the UN's treaty of children's rights in 1989, three general rights are presented: 1) the rights of provision, 2) the right of protection, 3) the right of participation. Also what is mostly considered as children's rights includes: the children's rights to protection from sexual violation and other form family violence, prevention of physical punishment of children as a training method, the child's right to education and schooling, etc. Children have other important rights which are often ignored by advocates and feminists. One of such rights is to enjoy parental training. If we agree to the 'kindergarten children' as a term and reality, a generation is about to appear that receives less parental training than ever. A child's living with trainers who try to behave maternally, may not compensate the consequences of the absence of parents. What is more emphasized is the tendency to have highlighted roles of parents.

Changing the Women's Statues and Role

During two recent decades, the women's statues have tremendously changed. One of the most important changes is observed in women's education. According to statistics, the percent of literate women in 1986 was over 52%, in 1991 about 67%, and in 1996 over 74% (Iranian Center for Statistics, 2002). While 1986, almost 29% of students at in Iranian universities were women, in 2002, 53% of students included women. The rate of women's employment as an indication of social cooperation received many changes from 1976 to now. The percent of women's employment in 1977 was almost 12.9%, it decreased after the Islamic Revolution and the War and in 1986 it was estimated as 8.2%. But then it had an ascending trend in 1996, the percent of women's employment was 9.09% and in 2002 it was 11.6 % (Iranian Center for Statistics, 2004).
a) Moreover statistics showed that the mean of marriage age in Iranian women in 1986 was 19.8 years, also in 1976 was 22 years, and then in 2001 it reached 23 years (Iranian Center for Statistics, 2002). The rate of pregnancy is reduced. In 1986 it was 2.96%, but in 2003 reduced to 2.2%.
b) The rate of divorce is other indication increased in recent years. The number of divorces in 1986 was over 35000 cases, and in 2002 it increased to double, over 67000 cases (Iranian Center for Statistics, 2002).
The mentioned information demonstrated changes of women's status and roles in Iranian families. In fact, globalization influences the women's status.

Views of the Family role in Children Education

The role of parents in their children's education has long been recognized as a significant factor in educational success and school improvement (Epstein, 1996, Safran, 1996). In recent years we have reached the stage where certain educational organizations and international conferences concentrate almost entirely on the issue of partnership between schools and parents (E.g., Parents in Education Research Network, and European Research Network about Parents in Education. Education is Partnership Conference, Copenhagen, November 1996). Within this area of interest lies a vast spread of concerns and purposes.

Parents clearly have rights in terms of their children's education. Hughes (1994) provides interesting insight into the notion of 'parents as consumers', a view promoted in the U.K. under the conservative government and continued under the present government. Within this view is the associated idea of education as a commodity. Parents are given the right to 'shop' for their children's education in the school of their choice. Vincent and Tomlinson (1997) suggest that this view of parent power, together with the notion of schools' partnership with

parents is little more than rhetoric. In reality there is little opportunity for parents to exercise an individual or collective 'voice' which will have an effect on the children's school experience.

An alternative view of parents is that they can be seen as a 'problem' for teachers. In particular children are frequently judged to come from 'poor backgrounds', from a home environment which is unsupportive to the school and unsupportive of the educational process. e .g. Tizard and Hughes, (1984), p18. refer to, a widespread belief amongst educationalists that working class parents do not stimulate their children adequately and in particular do not develop their language. Such views of parents were radically challenged by researchers such as Tizard and Hughes (1984) and Walkerdine, (1988) who recognized the substantial contribution made to their children's pre-school education by parents from working class as well as middle class backgrounds.

CONCLUSION

Based on comparison of changes appearing in Iranian families since three decades ago, we can find some changes that are made increased due to literacy, urbanization and multimedia. Iranian family is passing from traditional statue to modernism; the process which Europeans have experienced it. Although there are some differences between the Iranian family and the Western family yet, but an ascending trend of divorce, paying attention to women's rights such as equality of blood-money between men and women, increase in educational level and their participation in policy, community and economy, the restriction of men's power at home, formulation children's rights, prevention of child's labor, and change in attitudes toward marriage. All indicate that the Iranian family is changing in a way that in large cities and capital in which have more communications with the West changes are more visible.

In general, there are two kinds of attitude toward Iranian family. Some have a negative attitude toward changes made in the family. These critics are concerned about the collapse of family and about the encounter of society with numerous challenges in future. They tend to return to traditional family. Some others believe that the changes are appropriate and necessary. They express that individual's need freedom to lead a free life.

According to Giddens (2000), returning to traditional family is impossible. Giddens described the changes as: among all changes are occurring today, the importance of none of them is not paramount to that in personal life, in sexual relationships, in emotional aspect, marriage and family. A revolution is taking place in the way we think and the way we build relationships with others. This revolution is developing in different areas among various cultures with different speeds and with much resistance. In fact, globalization makes it impossible to keep the traditional family. Unlike some believe that family isn't experiencing a collapse, it is changing. Although it may result to some negative consequences in Iran such as girl's escape from homes, the elimination of some norms and values and tendency for unmarried life, but the positive consequences are more than negative ones.

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