Developing a Questionnaire for Assessing Iranian EFL Teachers' Critical Cultural Awareness (CCA)

Mahmood Reza Atai
Professor
Kharazmi University
atai@khu.ac.ir

Esmat Babaii
Associate Professor
Kharazmi University
babai@khu.ac.ir

Davood Taghipour Bazargani *
PhD Candidate
Kharazmi University
bazargani@iaurasht.ac.ir

Abstract

Critical cultural awareness as a component of intercultural competence (Byram, 1997, 2012) has received the extensive attention of scholars in the fields of language teaching, cultural studies, ethnic studies, gender studies, communication studies, etc. in the recent decades. However, no instrument has ever been developed to assess this construct among Iranian EFL teachers. To fill this gap, in the first phase of the present study a theoretical framework for critical cultural awareness and its components was developed through reviewing the literature and conducting interviews with ELT experts. In the second phase, a questionnaire was developed and piloted with 370 participants who were available and willing to participate in the study. More specifically, the 37 items of the newly-developed 'CCA' scale were subjected to principal component analysis which revealed the presence of three components. These phases led to the development of a questionnaire with three components and 37 items: (1) 'CCA in ELT Programs' including 20 items, (2) 'CCA in ELT Textbooks and Materials' including 13 items, and (3) 'CCA in General Terms' including four items. The findings of this study may shed some light on this fuzzy subject and help researchers assess Iranian EFL teachers' critical cultural awareness.

Keywords: intercultural communicative competence, critical cultural awareness, questionnaire development, EFL teachers.

The hegemonic spread of the English language and Anglo-American culture or way of life has been the primary concern of many scholars (Kumaravadivelu, 2012; Martin & Nakayama, 2000; Phillipson, 1992) in the recent decades. The work of these scholars "has paved the way for an explicitly critical turn in intercultural communication studies" (Halualani & Nakayama, 2010, p. 18). What they emphasize is a dialogic approach to intercultural communication. According to Martin and Nakayama (2000), understanding the role of power and contextual constraints on communication and achieving a more equitable society is the ultimate result of this dialogic approach. These scholars are interested in probing "ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources (both material and unmaterial) between groups" (Phillipson, 1992, p. 47). Sorrels (2010), for example, states that "in re-imagining intercultural communication in the context of globalization, I assume an overtly critical and political perspective as it is not possible to take a neutral, disinterested position in talking and theorizing about or engaging in intercultural communication" (p. 172).

According to these critical intercultural scholars, what is of utmost importance and in need of urgent attention is the unfairness of the existing terms of international exchanges (esp. cross-cultural exchanges) in academic fields. As Fairclough (2006) states, "the traffic of theory and research tends to be one-way (West to East, North to South) and international academic structures (scholarly associations, journals, publishing, etc.) favor academics in rich and powerful countries" (p. 37).

The production and publication of educational materials can be a sterling example of these hegemonic relations. Almost all educational materials are produced and published in Western countries or at least in the English language (see Kumaravadivelu, 2012; McKay, 2012; Phillipson, 2003 among many others). McKay (2012), for example, warns about the pressure for scholars in many fields, especially in scientific areas to publish in English. McKay (2012) also quotes Phillipson (2003) who points out the adverse effects of such a policy:

> …the pressures to publish "internationally" rather than locally are intense and are seen as applicable to all scholars. This can lead to a neglect of local or national topics. It can also lead to a false sense of priorities when posts are filled if writing for an "international" journal is assumed to imply better quality than in a national one. (p. 81)

The typical, yet often hidden, policy in most of these materials is highlighting the positive points of the social and cultural values of the West while underestimating, understating, and downgrading the benefits of the 'Others.' What is behind all these known and unknown policies is possibly reinforcing the sense of superiority of the American and European culture. These hegemonic relations may lead to marginalization which has been defined by Kumaravadivelu (2006) as "overt and covert mechanisms that are used to valorize everything associated with the colonial *Self* and marginalize everything associated with the colonized *Other"* (P. 218). According to Kumaravadivelu (2012), marginalization "pertains to how the coloniality of the English language is exploited to maintain the authority of the center over the periphery" (p. 22). Many scholars, in line with Kumaravadivelu, believe that the process of marginalization cannot survive without the practice of self-marginalization referring to "how members of the dominated group, knowingly or unknowingly, legitimize the characteristics of inferiority attributed to them by the dominating group" (Kumaravadivelu, 2006, p. 219) and to the "ways in which the periphery surrenders its voice and vision to the center" (Kumaravadivelu, 2012, p. 22). For example, when Said (1978) uses the term Orientalism, he refers to a discourse by which the great West "was able to manage- and even produce- the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively" (Said, 1978, p. 3). Said argues that such Orientalism has, to a great extent, influenced the attitude and view of the Europeans and Americans towards the Middle East, and "imposed that view on Middle Easterners themselves, who implicitly acquiesce to it when they see themselves the way the West sees them"

(Kramsch, 1998, p. 9). What all these scholars are emphasizing is the fact that the 'Orient' (Said, 1978), and the 'marginalized' (Kumaravadievelu, 2006, 2012) individuals and groups with 'forgotten traditions and discourses' (Fairclough, 2006) are not given a *voice* in the international and intercultural exchanges.

The issues as mentioned earlier point to a construct (i.e., critical cultural awareness) which has not yet been extensively investigated (Nugent & Catalano, 2015). For example, to the best of the researchers' knowledge, no study has ever investigated the Iranian EFL teachers' critical cultural awareness. The lack of such studies can be attributed to the lack of a valid and reliable instrument designed specifically for such a purpose. The current study tried to fill this research gap and develop a valid instrument for assessing Iranian EFL teachers' critical cultural awareness.

Literature Review
Intercultural Communicative Competence (ICC)

As Byram (1997) holds, *intercultural communicative competence* is "the ability to communicate and interact across cultural boundaries" (p. 7). This term has also been defined, in general terms, as "the ability to interact effectively with people from cultures that we recognize as being different from our own" (Guilherme, 2000, P. 297).

Since its advent in the 1960s, the meaning and implication of the term 'competence' have changed a lot. Chomsky's (1965) 'linguistic competence' and Hymes's (1972) 'communicative competence,' though revolutionary in their eras, cannot accommodate the complexities and contexts of today's ESL/EFL learning and learners. As a result, the previous EFL/ESL models are being replaced by a new model entitled 'English as an International Language' (EIL) which, according to Smith (1976), is the use of English for communication by people of various nations. As Sharifian (2009) states, "EIL, in fact, rejects the idea of any particular variety being selected as a lingua franca for international communication. EIL emphasizes that English, with its many varieties, is a language of international, and therefore intercultural, communication" (p.

1). Mackay (2002), emphasizing the irrelevance of the native speakers' model, also contends that

> English is an international language, and because of this fact, English can no longer be linked exclusively to native English-speaking cultures. Hence, there is no need, in the teaching of EIL, to base the content of teaching materials on native-speaker models. (p. 145).

The recent models of communicative competence, therefore, include a new component called *intercultural competence*, which its development is vital for improving learners' communicative competence (Sinicrope, Norris & Watanabe, 2007). According to Kramsch (2004), the advent of this component in foreign language curricula is a response to all the transformations taking place in local and global communities because of immigration. This status makes it necessary for the learners to be prepared for more efficient and appropriate participation in intercultural conversations (Nugent & Catalano, 2015). Kramsch (2013) also maintains that "in superdiversity space, in which traditionally recognized boundaries of nation, language, race, gender, and the class had been challenged, it has become much more important to develop intercultural competence" (cited in Brown & Lee, 2015, p. 167). In the model proposed by Uso-Juan and Martinez-Flor (2006), for example, four different competencies including discourse, linguistic, pragmatic, as well as intercultural makeup communicative competence.

Byram's intercultural communicative competence model (Byram, 1997) also includes four competencies, namely linguistic, sociolinguistic, discourse, and intercultural. Intercultural competence, in turn, consists of three components (knowledge, skills and attitudes) and is complemented by five values (the *savoirs*): (i) intercultural attitudes (savoir être) which implies inclination to defer distrust concerning other cultures, curiosity, and directness, and belief about the individual's native culture; (ii) knowledge (savoirs) which refers to the knowledge of societal groups and their productions and performances in their own or their interlocutor's country, and of the common procedures of individual and social

communication; (iii) skills of interpreting and relating (savoir comprendre) which comprises the ability of interpreting an event or document from foreign culture, explaining it and relating it to those from the individuals' native culture; (iv) skills of discovery and interaction (savoir apprendre/faire) which is concerned with the ability to obtain new understanding regarding a culture, its practices and the ability to activate those outlooks, knowledge and skills under the constrictions of real-life communication; and (v) critical cultural awareness / political education (savoir s'engager) which encompasses the ability of conducting crucial evaluation on the basis of clear principles, practices, standpoints and products in their native or foreign language cultures and countries.

Critical Cultural Awareness (CCA)

Critical cultural awareness is the fifth value (savior s'engager) of Byram's intercultural communicative competence model (Byram, 1997). It is defined as "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (Byram, 1997, p. 53), and also as "the ability to critically analyze one's social and political world on multiple levels" (Kreisberg, 1992, p. 19). The objectives of this awareness, according to Byram (1997), include the abilities to:

(1) "Identify and interpret explicit or implicit values in documents and events in one's own and other cultures;

(2) Make an evaluative analysis of the documents and events which refer to an explicit perspective and criteria;

(3) Interact and mediate in intercultural exchanges by explicit criteria, negotiating where necessary a degree of acceptance of them by drawing upon one's knowledge, skills and attitudes". (p. 53)

In Sorrels's (2010) words, "a central goal in critical approaches to intercultural communication includes challenging systems of domination, critiquing hierarchies of power and confronting discrimination to create a more equitable world" (p. 182). Guilherme (2002) also maintains "critical

cultural awareness demands reflection upon the whole network of values, principles and power games" (p. 40). According to Martin and Nakayama (2010), the traditional intercultural communication research has mostly ignored the essential issues of privilege and disadvantage despite their centrality in critical scholarship. Miike (2010) states:

> Critical cross-cultural communication scholarship focuses on issues of identity, power, privilege, and structural forces in reconceptualizing the nature and complexity of culture and in reconsidering the past and future of intercultural relations (Mendoza, Halualani, & Drzewiecka, 2002). The primary locus of its inquiry is macrocontexts (i.e., historical, institutional, economic, political, and ideological factors) that frame the conditions of (inter)cultural communication and the positions of (inter)cultural communicators. Critical studies of culture and communication aim to uncover and eliminate contextual constraints and hegemonic practices toward more equal and mutual relations within and across cultures. (p. 209)

What these scholars emphasize is a new approach to studying culture. According to Guilherme (2002), for example, not only should the study of a culture involve the acknowledgement of facts, that is, the input of geographical, historical, social or political data, but it should also focus on "the complexity of hidden meanings, of underlying values, and how these articulate with the micro- and macro contexts they integrate" (p. 45). In the words of Byram (1997), critical cultural awareness should be included in foreign language education curricula so that learners can clarify their ideological perspective and engage with others consciously from that perspective.

Recent Studies on Intercultural Competence and Critical Cultural Awareness

General educational research regarding teachers' perceptions and beliefs is now a well-established research discipline (Sercu et al., 2005). However, when it comes to teachers' perceptions of and attitudes towards

intercultural communicative competence and more specifically critical cultural awareness, the literature seems so scanty. Among them, beside Byram (1997), Sercu et al. (2005) and Guilherme (2002) can be mentioned.

Sercu et al. (2005), for example, conducted an international research project which focused on foreign language teachers' perceptions regarding the teaching of intercultural communicative competence in foreign language education and on how current teaching practices in foreign language education relate to those expected of a 'foreign language and intercultural competence teacher.' Based on their findings, Sercu et al. (2005) distinguished two distinct teacher profiles regarding the integration of intercultural competence in foreign language education. They labeled these profiles 'the favorably disposed of foreign language teacher' and 'the unfavorably disposed of a foreign language teacher.' Teachers in the first group believe that teaching culture is as important as teaching the foreign language, and that it is possible to integrate both. In their opinion, intercultural competence teaching makes pupils more tolerant. Teachers in the second group, by contrast, believe that it is impossible to integrate language and culture teaching. They do not believe in the positive effect of intercultural competence teaching on pupils' attitudes and perceptions.

Guilhereme (2002) also carried out an investigation of Portuguese language teachers' understanding of the concept critical cultural awareness. A comprehensive discussion of the idea of citizenship from a pedagogical point of view has also been presented in this empirical research. Based on the findings, the researcher, pointing to a general lack of awareness of power relations and conflict in the fields of foreign language teaching and learning, proposes some ways for developing an interdisciplinary approach to promoting critical citizenship in an intercultural world. This requires such a teaching environment in which students are provided with resources for reflection, wondering, criticism and hope.

These constructs have been studied experimentally too. Robinson-Stuart and Nocon (1996), for example, conducted an experimental study

in which the students were studying Spanish as a foreign language were trained to employ ethnographic interview skills to study the local Spanish speakers. The collected data revealed that most language students benefited cognitively, affectively and intellectually. They demonstrated a more positive attitude towards the cultural perspectives of local target language speakers and showed more interest in learning the target language.

The educational benefit of study abroad participation on the intercultural growth of ESL and EFL learners has also been investigated in several studies (see Jackson, 2006; Medina-López-Portillo, 2004; Salisbury, 2011 among many others). Salisbury (2011), for example, investigated the effect of study abroad on intercultural competence among undergraduate college students. Based on the findings of this research, study abroad generated a statistically significant positive effect on learners' intercultural competence. Medina-López-Portillo (2004), employing both qualitative and quantitative measures, also followed the same line of research. The results showed that all the participants especially those who stayed abroad longer benefitted from this experience in that their understanding of the host culture and level of intercultural sensitivity were developed.

The current literature indicates that just a few studies on intercultural competence and especially critical cultural awareness have been conducted in the Iranian context. One of the research avenues in which the Iranian researchers have shown more interest has been the cultural analysis of mainstream ELT materials used in Iran (e.g., Ahmadi Safa, Moradi & Hamzavi, 2015; Baleghizadeh & Jamali Motahed, 2010; Tajeddin & Teimournezhad, 2014).

Tajeddin and Teimournezhad (2014), for example, investigated the representation of culture in dialogues and reading passages in international and localized textbooks used in Iran. Based on the results of this study, the researchers came to the conclusion that neither the international nor the localized ELT textbooks had taken the learners' source culture into consideration. The researchers mentioned marketing considerations and

difficulty of gathering relevant, accurate data about other cultures by native-speaker textbook authors as the most straightforward explanation for the absence of source-cultural content in language learning textbooks.

Another study following the same research avenue was carried out by Baleghizadeh and Jamali Motahed (2010) who examined the ideological content of three American and three British internationally-used ELT textbooks. The results showed that the extent of cultural content in American books was more than British ones, though both American and British textbooks contained more target-culture information. As an essential implication of this study, the researchers maintained that the multilingual context of English use should be recognized by all stakeholders and a native-speaker model of curriculum development should be put aside. This, the researchers concluded, is the prerequisite for developing an appropriate EIL curriculum in which local educators have their own share of English and English language teaching.

One of the most recent studies done on this topic in the Iranian context is the one conducted by Ahmadi Safa, Moradi, and Hamzavi (2015). This study attempted to investigate the nature of EFL teachers' and learners' perspectives on the intercultural competence potentiality of Top Notch Series. The results showed that both groups were satisfied with the overall intercultural competence potentiality of this EFL textbook. One of the implications of this study was that ELT materials developers, teachers, and teacher trainers should adopt a critical stance regarding ICC development potentiality of the ELT materials. Another implication was that teachers should give learners awareness of biased presentation of given cultural points and materials in the ELT textbooks.

As the review of international and local studies on intercultural competence and critical cultural awareness reveals, the extent to which Iranian EFL teachers are familiar with and concerned for such contemporary and crucial concepts such as cultural imperialism, hegemonic spread of Anglo-American culture, Eurocentrism, marginalized voices, etc. has not yet been investigated thoroughly. Moreover, as it was mentioned before, the Iranian EFL teachers' critical

cultural awareness has not been investigated yet. The substantial cultural gap which exists between Iran as an Islamic country and Western societies make the Iranian context different and special regarding critical cultural awareness. Therefore, more studies are required to understand the status qua in Iran concerning critical cultural awareness and its components. The lack of a valid and reliable instrument can be the possible reason for the lack of such studies. The present study, therefore, was conducted to develop a valid instrument for assessing Iranian EFL teachers' critical cultural awareness.

Method

Design of the Study

This study was conducted to develop an instrument to assess Iranian EFL teachers' critical cultural awareness. The development of this questionnaire was done in two phases. The purpose of the first phase was to develop a theoretical framework for critical cultural awareness. The second phase was aimed at developing, piloting, and validating this instrument. In so doing, besides a comprehensive literature review and the researchers' conceptualization of this construct, a '*sequential exploratory strategy*' (Creswell, 2009) was also used. In this popular strategy for mixed method design, according to Creswell (2009) and Dörnyei (2007), firstly, a small-scale qualitative study is conducted, the results of which are used to obtain some specific themes and statements from participants. These statements are then used as specific items and the themes for scales to create a survey instrument. The purpose of the final phase might be to validate the instrument with a large sample representative of a population. This sequential procedure which is described as 'questionnaire survey facilitated by preceding interview (qual → QUAN)' by Dörnyei (2007, p. 171) is one of the most frequently recommended procedures for designing a new questionnaire and is routinely used when researchers are trying to build a new instrument (Hashemi & Babaii, 2013).

Participants

The participants of the primary phase of this study (i.e., construct validation of the scale) were 233 females and 137 males (N = 370) Iranian EFL teachers with the age range between 20 and 57. As a large sample was required for this phase of the study, the sampling design was non-probability convenience sampling (Ary, Jacob, & Razavieh, 1990) of teacher participants who were available for the study. The demographic information of teacher participants in this phase of the study is presented in Table 1 below.

Table 1

Characteristics of Participants in the Factor Analysis Phase

Participants' characteristics for the factor analyses of the 'CCA' scale		Frequency
Age Range	21-30	217
	31-40	97
	> 40	56
Gender	Male	137
	Female	233
Degree	BA	147
	MA	181
	Ph.D. Candidate	25
	Ph.D.	17
Major of Study	TEFL	188
	Linguistics	19
	Literature	62
	Translation	98
	Others	3
Teaching Context	Institutes	205
	Universities	27
	Schools	138
Teaching Experience	< 5	157
	5-10	126
	> 10	87
Total		370

However, before this phase and in an effort to assess the reliability of this scale in the initial piloting phases, 17 males and 33 females (N = 50) Iranian EFL teachers between the age of 21 and 53 similar to the target group also took part in this research project. The sampling design for these participants was non-probability availability sampling too. Moreover, as mentioned above, the design adopted for this study was '*sequential exploratory strategy*' (Creswell, 2009) in which, firstly, a small-scale exploratory qualitative study was conducted. As the purpose of the interviews conducted in this qualitative phase was getting a deeper understanding of the components of 'CCA' construct and obtaining some specific themes and statements to be used in developing the 'CCA' scale, efforts were made to select "information-rich cases" (Patton, 2002). To meet this objective, 11 Iranian EFL teachers (6 were female and 5 were male) with more than ten years of English language teaching experience as well as 5 well-known experts (1 was female and 4 were male) from the most prestigious universities of Iran and with the most number of articles published in prestigious journals on the topic of this study were purposefully selected. One of the main reasons for choosing this number of participants in the sample rather than a larger or smaller sample was theoretical saturation (Glaser & Strauss, 1967). It means that sampling continued until theoretical saturation took place, that is, the researchers could not find any new instances or themes that could contribute to the theory that had been mostly established by the comprehensive literature review and was also emerging from the data. Professional motivation and comfort interacting in English, the medium of the interviews, were two other criteria for selecting the participants.

Data Collection Instruments

Two data-gathering instruments were used in this study. The first instrument was a semi-structured interview developed for this study (see Appendix A). It included six questions beginning with some general concepts such as the definition of culture and intercultural competence

followed by some more specific questions dealing with defining and determining different components of critical cultural awareness

In developing the interview protocol, some steps were taken. First, an open-ended interview protocol was designed. Then, it was reviewed by some experts in applied linguistics and piloted with some Iranian EFL teachers. Based on the results of the reviewing and piloting processes, the initial protocol went through several modifications. For example, following the expert reviewers' comments, some general questions were added to the protocol, and the items were also reordered so that the general questions would come first and the significant questions would come in the middle of the protocol. Some more pilot interviews were conducted to test the efficacy of the questions. And, finally, with some modifications in the wording of the questions, the final interview protocol was completed.

The second instrument used in this study was the newly-developed 'CCA' questionnaire. The steps taken in developing this instrument are entirely presented below.

Procedures for Questionnaire Development

A comprehensive literature review was conducted from March 2015 until January 2016. It led to the identification of some initial themes, groupings, and categories. Next, 11 experienced English language teachers along with five Iranian experts in applied linguistics were interviewed. The interviews were conducted in the spring of 2016 on five different university campuses. Each interview lasted for about half an hour, audio-recorded, and transcribed to be coded and analyzed. As the qualitative phase of the present study was a small-scale exploratory study mainly intended to provide additional illustration or clarification, the methodology adopted for transcription of the data was a combination of *tape analysis* and *partial transcription* (Dörnyei, 2007) in which the researchers took notes while listening to the recordings and also prepared a partial transcription of the most critical and relevant sections.

The transcribed data was, then, read and reread, followed by coding of the data. The approach which was used in coding the data was mostly

deductive, using a priori categories derived from the literature, and sometimes inductive, identifying the concepts that formed these categories as they emerged from the data. More specifically, some main themes and categories were extracted from the existing related literature. The initial analysis of a small number of experts' responses to the interview questions also helped the researchers supplement and cross-validate the original themes and categories. Then all the other interviews were analyzed based on the predetermined themes and categories. In so doing, the themes and categories were identified, labeled, and linked to the primary categories derived from the literature. The identified categories were grouped to reach convergence. The nonconforming categories in the data were identified. The patterns were classified, and some general categories were created which were checked against the initial ones. (See the Results and Discussion section)

To achieve credibility in this qualitative phase of the study, *member checking* (Lincoln & Guba, 1985) was used. In so doing, the data transcriptions and interpretations were sent to the participants for review. The purpose of this strategy was checking the researchers' understanding and interpretation of the data by giving an active role to the participants of the study.

The results of these in-depth interviews along with the researchers' comprehensive literature review led to the identification of the components of 'CCA' construct (see the Results and Discussion section). These tentative components were then transformed into the items in the instrument, and a questionnaire with 44 items was developed. This instrument was reviewed by five specialists in applied linguistics as well as 11 experienced EFL teachers. They were asked to mark any items whose wording could be improved, whose meaning was ambiguous, and whose presence was unnecessary (Dörnyei, 2003). This revision phase led to the deletion of ٧ items and modification of 9 more items. In the second phase of data collection, the newly-developed 'CCA' questionnaire (now with 37 Likert-scale items) was piloted with 50 Iranian EFL teachers. The data was collected, and the reliability index of this instrument was calculated which

turned to be Cronbach α = .75. The semi-finalized questionnaire, then, was administered to 370 Iranian EFL teachers, and a factor analysis was run to determine the construct validity of this scale.

Results and Discussion

This study aimed at developing an instrument to assess Iranian EFL teachers' critical cultural awareness. The development of this instrument was done in two phases. The overall objective of the first phase was to develop a theoretical framework for critical cultural awareness. In so doing, a comprehensive literature review was done by the researchers first. This phase was followed by some in-depth interviews with some ELT experts and teachers and led to the identification of three components:

    (1) 'CCA' in ELT Programs,
    (2) 'CCA' in ELT Textbooks and Materials, and
    (3) 'CCA' in General Terms.

The second phase aimed at developing, piloting and validating this instrument. Having identified the components, now it was time to generate and review items which could tap the identified elements. For creating these items, the findings of the comprehensive review of the literature on intercultural communicative competence and critical cultural awareness as well as the results of the in-depth interviews with ELT experts and experienced teachers were used. In total, 44 items, 23 items for the first component, 15 items for the second component, and six items for the third part were generated.

As mentioned in the procedures section, five specialists in applied linguistics, as well as 11 experienced EFL teachers, reviewed the first draft of this scale. Based on the results of these revisions, seven items were deleted, and nine more items were modified. For example, the following items were removed because they were judged to be vague (sentences no. 1, 2 & 3) and too broad (sentence no. 4):

1. The learners' current failure can be attributed to the cultural biases in the books.

2. The lived experiences of teachers and students should be reflected in textbooks because these experiences are shaped by a broader social, cultural, economic, and political environment in which they grow up.
3. Students need to enter into intercultural relationships with a greater awareness of the multifaceted nature of culture.
4. Unless we can live together as equals in dignity, the challenge of living together in a diverse world could not be met.

As mentioned above, nine items were also modified. For example, item no. Five below was altered and changed into items 5_a & 5_b because of being two-barreled and item no.6 below was also revised into item 6_a because it needed simplification.
5. A foreign language teacher should present a realistic image of a foreign culture, and therefore should also touch upon negative sides of the foreign culture and society.
 5_a. A foreign language teacher should present a realistic image of a foreign culture.
5_b. A foreign language teacher should also touch upon negative sides of the foreign culture and society.
6. The spread of English as the world's lingua franca is displacing other national or regional languages and cultures.
6a. English culture is taking the place of other national or local cultures.

After these revisions and modifications, a questionnaire with three components and 37 items was developed. Table 2 below shows the components and the number of items related to each element after the revision process.

Table 2.

The Number of Items Related to Each Component of the Theoretical Framework in the Revised 'CCA' Scale

Components of 'CCA' Scale	Number of Items Related to Each Component in the revised 'CCA' Scale
'CCA' in ELT Programs	20
'CCA' in ELT Textbooks and Materials	13
'CCA' in General Terms	4

To reduce order effects and the effect of response bias, the order of the items related to each component of the scale was randomly scrambled (Ruble & Stout, 1991). Table 3 shows the components and the items related to each component after item order scrambling.

Table 3.

Items Related to Each Component of the Revised 'CCA' Scale after Item Scrambling

Components of 'CCA' Scale	Items Related to Each Component in the revised 'CCA' Scale after scrambling
'CCA' in ELT Programs	2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 14, 19, 20, 21, 24, 26, 27, 29, 34, and 36
'CCA' in ELT Textbooks and Materials	13, 15, 16, 17, 18, 22, 23, 25, 28, 30, 31, 32, and 35
'CCA' in General Terms	1, 8, 33, and 37

To have a better picture of each component and the items related to each component of the revised 'CCA' scale, each component along with its related items is presented in Tables 4, 5, and 6 below.

Table 4.

Items Related to ''CCA' In ELT Programs' Component of the Revised 'CCA' Scale

'CCA' in ELT Programs
(2) Cultural equality (i.e. the culture of native and non-native speakers of English) should be at the heart of the current English language teaching (ELT) programs.
(3) English language learners need to develop multiple cultural perspectives.
(4) The cultural values of native speakers of English are highlighted in the current ELT programs.
(5) English language learners need some awareness of their own cultural identity to become interculturally competent.
(6) The behavior of English language learners should be culturally like native speakers of English.
(7) ELT programs should enhance English language learners' understanding of their own cultural identity.
(9) Learning the cultural norms of native speakers of English is not necessary for English language learners.
(10) An English language teacher should present a real image of the English culture.
(11) Only the cultural norms of native speakers of English should be learned by English language learners.
(12) An English language teacher should also focus on negative sides of the English culture and society.
(14) English language teachers should mistrust the idea that English as a global language is neutral.
(19) The current ELT programs represent and introduce Western culture to English language learners.
(20) Raising the learners' awareness about the link that English has with the global powers is a responsibility of English language teachers.
(21) An English language teacher should present a purely positive image of the English culture and society.
(24) In order to have effective communication, English language learners should forget about their own culture.
(26) If the language is presented in a context which is socioculturally familiar for the learners, they are more motivated to learn the language.
(27) English language teachers should emphasize English language learners' familiarity with their cultural norms.
(29) English language learners' beliefs in their cultural values may negatively be affected by their use of English.
(34) Awareness of political aspects of English language teaching is necessary for English language teachers.
(36) English language teaching should focus on English culture.

✶Items 6, 9, 11, 21, 24, 26, 36 were in reverse order.

Table 5.

Items Related to ''CCA' in ELT Textbooks and Materials' Component of the Revised 'CCA' Scale

'CCA' in ELT Textbooks and Materials
(13) The global spread of English culture in the current ELT textbooks and materials has negative consequences.
(15) All cultures (i.e., the cultures of both native and non-native speakers of English) should have an equal status in ELT textbooks and materials.
(16) The current globally-produced ELT textbooks and materials promote an American and British ideal life style (i.e., Dream style of life).
(17) Local materials developers are better choices for developing ELT textbooks and materials.
(18) As globally-produced ELT textbooks and materials just focus on English culture, English language teachers need to design supplementary materials relevant to their local context.
(22) A secret plan in the current globally-produced ELT textbooks and materials is highlighting certain political views which reflect particular values, attitudes, and beliefs.
(23) ELT textbooks and materials should include English language learners' local cultural experiences.
(25) The current globally-produced ELT textbooks and materials highlight English culture to make local culture appear less important.
(28) The focus of ELT textbooks and materials should be on English cultural issues.
(30) The current globally-produced ELT textbooks and materials foster the process of cultural invasion.
(31) The cultural norms of both native and non-native speakers of English should be reflected in ELT textbooks and materials.
(32) The current globally-produced ELT textbooks and materials reflect the interests and lifestyle of the students for which they are written.
(35) The current globally-produced ELT textbooks and materials fail to address English language learners' local culture.

✻Items 28 and 32 were in reverse order.

Table 6.

Items Related to ''CCA' in General Terms' Component of the Revised 'CCA' Scale

'CCA' in General Terms
(1) The spread of English around the world is a phenomenon which is culturally neutral.
(8) The English language is learned and used for communication purposes and not for cultural identity formation.
(33) English culture is taking the place of other national or local cultures.
(37) The spread of English culture around the world is a necessarily beneficial phenomenon.

✳Items 1, 8, and 37 were in reverse order.

The newly-developed 'CCA' questionnaire was piloted with 50 Iranian EFL teachers. The data was collected, and the reliability index of this instrument was estimated. The value of Cronbach's Alpha for the 'CCA' questionnaire was .755 that was considered acceptable indicating that the questionnaire could be considered as a reliable tool for the main study. Ideally, the Cronbach's alpha coefficient of a scale should be above .70 (De Vellis, 2003).

To check the construct validity of the semi-finalized 'CCA' questionnaire, it was administered to 370 Iranian EFL teachers and an exploratory factor analysis was run. The 37 items of the 'CCA' questionnaire were subjected to principal components analysis (PCA) using SPSS version 23. Before performing PCA, the suitability of the data for the factor analysis was assessed (see Table 7). The Kaiser- Meyer-Olkin value was (.947) that was higher than the recommended value of KMO $\geq$.6 (Kaiser, 1974) and Bartlett's Test of Sphericity (Bartlett, 1954) reached statistical significance, supporting the factorability of the correlation matrix.

Table 7.

KMO and Bartlett's Test

KMO and Bartlett's Test		
Kaiser- Meyer- Olkin Measure of Sampling Adequacy		.947
Bartlett's Test of Sphericity	Approx. Chi-Square	18267.978
	Df	666
	Sig.	.000

As Table 8 indicates, the 'Total Variance Explained' was used to determine the number of components (factors) to extract. Based on Kaiser's criterion components that had an eigenvalue of 1 or more were selected. The findings showed that only the first three components recorded eigenvalues above 1 (18.58, 6.91, and 1.77). These three components explained (73.68%) of the variance.

Table 8.

Total Variance Explained

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	18.58	50.229	50.229	18.58	50.22	50.22	13.98	37.80	37.80
2	6.91	18.675	68.904	6.91	18.67	68.90	10.40	28.12	65.92
3	1.77	4.785	73.689	1.77	4.78	73.68	2.87	7.76	73.68

An inspection of the scree plot (see Figure 1 below) and the results of Parallel Analysis also confirmed the presence of three components. Concerning parallel analysis, the size of the eigenvalues was compared with those obtained from a randomly generated data set of the same size, and only those eigenvalues that exceeded the corresponding values from the random data set were retained (Pallant, 2010). In the present study, just three components with eigenvalues exceeding the similar criterion values

for a randomly generated data matrix of the same size (37 items × 370 respondents) were found.
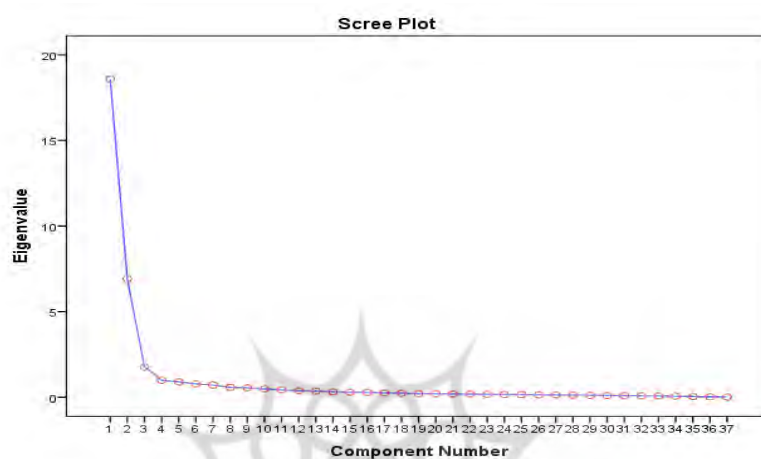
Figure 1. Scree plot of the Eigenvalues and the items of 'CCA' scale

The Component Matrix was used to show the un-rotated loadings of each of the items on the three components. Kaiser's criterion was used, and all components with eigenvalues above one were retained. Most of the items loaded quite strongly (≥ .4) on the first two components. Very few items loaded on Component 3.

The rotated component Matrix (see Table 9 below) shows the items loadings on the three factors with 20 items loading above .6 on Component 1, 13 items loading on Component 2, and four items on Component 3.

Table 9.

Rotated Component Matrix of the Factor Analysis of the Items in the 'CCA' Scale

Rotated Component Matrix [a]			
	Component		
	1	2	3
Item19	.947		
item36	.934		
Item34	.930		
Item26	.904		
Item29	.889		
Item12	.873		
Item10	.856		
Item14	.846		
Item24	.846		
Item27	.841		
Item20	.829		
Item7	.808		
Item21	.775		
Item11	.773		
Item2	.755		
Item5	.751		
Item9	.707		
Item3	.681		
Item6	.646		
Item4	.631		
Item30		.904	
Item18		.882	
Item17		.878	
Item15		.870	
Item25		.869	
Item22		.865	
item35		.856	
Item31		.856	
Item16		.854	
Item23		.845	
Item28		.838	
Item32		.784	
Item13		.696	
item37			.825
Item8			.723
Item1			.683
Item33			.644

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 5 iterations.

Based on these findings, the final 'CCA' scale includes the following 3 sub-scales and related items:

(1) Sub-scale one: "'CCA' in ELT Programs", which accounted for 50.22% of the total variance. This factor includes 20 items (2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 14, 19, 20, 21, 24, 26, 27, 29, 34, and 36) and reflects information about the Iranian EFL teachers' critical cultural awareness with respect to ELT programs in Iran.

(2) Sub-scale two: "'CCA' in ELT Textbooks and Materials" accounted for 18.67% of the total variance and includes 13 items (13, 15, 16, 17, 18, 22, 23, 25, 28, 30, 31, 32, and 35). This component reflects information about the Iranian EFL teachers' critical cultural awareness regarding ELT textbooks and materials in the educational context of Iran.

(3) Sub-scale three: "'CCA' in General Terms," which accounted for 4.78% of the total variance. This factor including just four items (1, 8, 33, and 37) reflects information about the Iranian EFL teachers' general view and attitudes towards critical cultural awareness.

As mentioned in the literature review section, Byram (1997) defines critical cultural awareness as "ability to evaluate critically and from explicit criteria perspectives, practices and products in one's own and other cultures and countries" (p. 53). The three key words in this most-cited definition of CCA (i.e., *perspectives, practices, and products*) are somehow in line with the three components of CCA found in this study. More specifically, the first component (i.e., 'CCA' in ELT Programs) can be related to the second keyword *practice*, the second component (i.e., 'CCA' in ELT Textbooks and Materials) can be related to the third key word *products*, and the third component (i.e., 'CCA' in General Terms) can be related to the first keyword *perspectives*, respectively.

One point which is worth mentioning here is the exact match between the number of sub-scales and the related items in the finalized 'CCA' scale and the general categories derived from the literature and the in-depth interviews. Although this is not a usual case, it can be justified by the meticulous and detailed modification and revision processes during the piloting phases of the scale development. The careful and precise

procedures followed to identify the first categories, that is, the long-term comprehensive literature review and the in-depth interviews with information-rich cases can be pointed out as other justifications.

There are just a few studies with which the results of this study can be compared. One of the most prominent ones is the case study done by Guilherme (2002) which aimed at developing a questionnaire to investigate Portuguese teachers' concepts of critical cultural awareness. It led to the development of a questionnaire divided into 6 main sections, namely, (1) 'The teaching of culture in foreign language classes', (2) 'The critical dimension of teaching/learning about a foreign culture', (3) 'Reasons for adapting a critical approach', (4) 'Outcomes of a critical approach', (5) 'Procedures for a critical approach', and (6) 'Professional development models'. Beside the difference in the number of sections (i.e. 6 in Guilherme's and 3 in the present study), there are a lot of other factors such as the number and characteristics of the participants as well as the context and scope of the study which should be taken into account in interpreting the results of these two research projects.

Another relevant study is the large-scale research project done by Sercu et al. (2005), focusing on foreign language teachers' perceptions regarding teaching of intercultural communicative competence in foreign language education settings.This international investigation presented the different components of intercultural competence under three main headings: namely knowledge (including culture specific and culture general knowledge, knowledge of self and other, knowledge of interaction: individual and societal, insight regarding the ways in which culture affects language and communication), skills/behavior (including ability to interpret and relate, ability to discover and/or interact, ability to acquire new knowledge and to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction, metacognitive strategies to direct own learning) and attitudes/traits (including attitude to relativize self and value others, positive disposition towards learning intercultural competence, general disposition characterized by a critical engagement with the foreign culture under consideration and one's own).

In contrast to the questionnaires developed in the present study and Guilherme's study (2002), the 11-section questionnaire developed by Sercu et al. (2005) deals with all components of intercultural communicative competence including critical cultural awareness. However, just three items in the last section of this questionnaire entitled 'Intercultural foreign language teaching' deals with critical cultural awareness, from which items no. 5, 10, 12, 21, and 27 in the present study have been adapted.

Based on the findings of the present study, it may be claimed that just those teachers who can critically evaluate ELT programs, ELT textbooks and materials, and general perspectives regarding their own and other cultures and countries are expected to have critical cultural awareness. Such teachers can be known by their crucial stance on such vital issues in ELT programs as the role of teacher, the role of learner, the kind of curriculum, as well as on different social, cultural, political, economic, and ideological variables involved in ELT programs. When it comes to ELT textbooks and materials, teachers with critical cultural awareness are expected to have an in-depth and critical evaluation rather than a superficial analysis of the content and contexts of these materials. And, finally, a concern for some contemporary and crucial issues of today's world such as cultural imperialism, hegemonic spread of Anglo-American culture, Eurocentrism, marginalized voices, etc. is the best indication of teachers with critical cultural awareness.

Conclusion

Critical cultural awareness as one of the leading components of intercultural competence has not yet been extensively investigated in our context. The present study was conducted to fill this research gap. It aimed at developing and validating an instrument to assess Iranian EFL teachers' critical cultural awareness. This led to the development of a scale with three components and 37 items. (1) 'CCA in ELT Programs' including 20 items, (2) 'CCA in ELT Textbooks and Materials' including 13 items, and (3) 'CCA in General Terms' including four items.

The findings of this study will potentially be of benefit for several stakeholders in the fields of English language teaching and testing. Teachers, supervisors, teacher educators, administrators, syllabus and course designers, curriculum and materials developers, and policymakers all may benefit from the results and findings of this study since they are equipped with a reliable and valid instrument to assess Iranian EFL teachers' critical cultural awareness. This working knowledge, in turn, may help these stakeholders to make and take sound decisions for their responsibilities in educational settings. Teacher educators, for example, can devise some remedial teacher training courses in which they help Iranian EFL teachers enhance their critical intercultural awareness. Teachers, in turn, now knowing the importance of critical cultural awareness themselves, will do their best to give Iranian EFL learners some awareness of critical cultural issues regarding the content of ELT textbooks and materials as well as what goes on in their ELT classrooms. Local material developers will also see the weaknesses and strengths of Iranian EFL teachers concerning critical intercultural competence. Thus while developing materials, they can take these facts into account, and prepare materials in such a way that makes teachers aware of the importance of critical issues in intercultural relations.

Critical cultural awareness as defined by Byram (1997) entails a critical evaluation of the perspectives, practices, and products in one's own culture as well as the other cultures and countries. In developing the present "CCA' scale, however, Iranian EFL teachers' critical evaluation of the perspectives, practices, and products of their own culture and country was untouched. This is an important issue which needs more thorough investigation. The findings of these future studies would undoubtedly complement those of the present study and would enrich the literature on Iranian EFL teachers' critical cultural awareness.

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Appendix A
Interview Questions for ELT Teachers and Experts

Warm up:

Would you please introduce yourself?

Name: *Age:*   *Gender:*

Degree: *Major:*   *Teaching Experience:*

1. What is your definition of culture?

2. How do you define intercultural competence?

3. How do you define critical cultural awareness as a component of intercultural competence?

4. How is it possible to identify a teacher with critical cultural awareness? More specifically, what are the characteristics of a teacher who has critical cultural awareness?

5. What factors or elements are involved in teachers' critical cultural awareness?

6. Is there anything else you would like to add on the whole issue of critical cultural awareness??

Appendix B
'Critical Cultural Awareness' (CCA) Questionnaire

Dear respondent,

No.	

This questionnaire is aimed at looking into your Critical Cultural Awareness (CCA). Critical Cultural Awareness is defined as "ability to evaluate critically and from explicit criteria, perspectives, practices, and products in one's own and other cultures and countries" (Byram, 1997). Please read each section instruction and answer accordingly. Your careful completion of the questionnaire will contribute to obtaining real data which is crucial for more accurate findings. The information will be kept confidential and will be used just for research purposes.

Section A:

Respondent's Background

Gender:	**Male** ☐ **Female** ☐
Age:	**……….**
Teaching Experience:	**……….** **Years**
Degree:	**B.A.** ☐ **M.A.** ☐ **Ph.D. Candidate** ☐ **Ph.D.** ☐

Major: **TEFL** ☐ **Linguistics** ☐ **Literature** ☐ **Translation** ☐
Major in another field (please specify): …………….

I teach mainly at: **Institutes** ☐   **schools** ☐   **universities** ☐

Section B:

In this section, some statements on a five-point Likert scale, ranging from 'strongly disagree' to 'strongly agree' have been provided. We would like you to indicate your opinion after each statement by putting a check mark (✓) in the box that best indicates the extent to which you agree or disagree with the statement.

Items	Strongly disagree	Disagree	No idea	Agree	Strongly agree
(1) The spread of English around the world is a phenomenon which is culturally neutral.	☐	☐	☐	☐	☐
(2) Cultural equality (i.e., the culture of native and non-native speakers of English) should be at the heart of the current English language teaching (ELT) programs.	☐	☐	☐	☐	☐
(3) English language learners need to develop multiple cultural perspectives.	☐	☐	☐	☐	☐
(4) The cultural values of native speakers of English are highlighted in the current ELT programs.	☐	☐	☐	☐	☐
(5) English language learners need some awareness of their own cultural identity to become interculturally competent.	☐	☐	☐	☐	☐
(6) The behavior of English language learners should be culturally like native speakers of English.	☐	☐	☐	☐	☐
(7) ELT programs should enhance English language learners' understanding of their own cultural identity.	☐	☐	☐	☐	☐
(8) The English language is learned and used for communication purposes and not for cultural identity formation.	☐	☐	☐	☐	☐

Items	Strongly disagree	Disagree No idea	Agree	Strongly agree
(9) Learning the cultural norms of native speakers of English is not necessary for English language learners.	☐	☐ ☐	☐	☐
(10) An English language teacher should present a real image of the English culture.	☐	☐ ☐	☐	☐
(11) Only the cultural norms of native speakers of English should be learned by English language learners.	☐	☐ ☐	☐	☐
(12) An English language teacher should also focus on negative sides of the English culture and society.	☐	☐ ☐	☐	☐
(13) The global spread of English culture in the current ELT textbooks and materials has negative consequences.	☐	☐ ☐	☐	☐
(14) English language teachers should mistrust the idea that English as a global language is neutral.	☐	☐ ☐	☐	☐
(15) All cultures (i.e. the cultures of both native and non-native speakers of English) should have an equal status in ELT textbooks and materials.	☐	☐ ☐	☐	☐
(16) The current globally-produced ELT textbooks and materials promote an American and British ideal life style (i.e., Dream style of life).	☐	☐ ☐	☐	☐
(17) Local materials developers are better choices for developing ELT textbooks and materials.	☐	☐ ☐	☐	☐
(18) As globally-produced ELT textbooks and materials just focus on English culture, English language teachers need to design supplementary materials relevant to their local context.	☐	☐ ☐	☐	☐

Items	Strongly disagree	Disagree	No idea	Agree	Strongly agree
(19) The current ELT programs represent and introduce Western culture to English language learners.	☐	☐	☐	☐	☐
(20) Raising the learners' awareness about the link that English has with the global powers is a responsibility of English language teachers.	☐	☐	☐	☐	☐
(21) An English language teacher should present a purely positive image of the English culture and society.	☐	☐	☐	☐	☐
(22) A hidden plan in the current globally-produced ELT textbooks and materials is highlighting specific political views which reflect particular values, attitudes, and beliefs.	☐	☐	☐	☐	☐
(23) ELT textbooks and materials should include English language learners' local cultural experiences.	☐	☐	☐	☐	☐
(24) To have effective communication, English language learners should forget about their own culture.	☐	☐	☐	☐	☐
(25) The current globally-produced ELT textbooks and materials highlight English culture to make local culture appear less important.	☐	☐	☐	☐	☐
(26) If the language is presented in a context which is socioculturally familiar for the learners, they are more motivated to learn the language.	☐	☐	☐	☐	☐
(27) English language teachers should emphasize English language learners' familiarity with their cultural norms.	☐	☐	☐	☐	☐
(28) The focus of ELT textbooks and materials should be on English cultural issues.	☐	☐	☐	☐	☐

Items	Strongly disagree	Disagree	No idea	Agree	Strongly agree
(29) English language learners' beliefs in their cultural values may negatively be affected by their use of English.	☐	☐	☐	☐	☐
(30) The current globally-produced ELT textbooks and materials foster the process of cultural invasion.	☐	☐	☐	☐	☐
(31) The cultural norms of both native and non-native speakers of English should be reflected in ELT textbooks and materials.	☐	☐	☐	☐	☐
(32) The current globally-produced ELT textbooks and materials reflect the interests and lifestyle of the students for which they are written.	☐	☐	☐	☐	☐
(33) English culture is taking the place of other national or local cultures.	☐	☐	☐	☐	☐
(34) Awareness of political aspects of English language teaching is necessary for English language teachers.	☐	☐	☐	☐	☐
(35) The current globally-produced ELT textbooks and materials fail to address English language learners' local culture.	☐	☐	☐	☐	☐
(36) English language teaching should focus on English culture.	☐	☐	☐	☐	☐
(37) The spread of English culture around the world is a necessarily beneficial phenomenon.	☐	☐	☐	☐	☐