

DEVELOPMENT AND VALIDATION OF TEACHER'S CULTURAL IDENTITY SCALE IN EFL CONTEXT: A STRUCTURAL EQUATION MODELING APPROACH

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ABSTRACT

Due to the importance of culture in each society, several researchers have offered different definitions. Several studies have also been conducted on language, ego, ethnic, national, religious and modern identity. However, no validated model is proposed for Iranian cultural identity in English Foreign Language (EFL) contexts. Therefore, this research constitutes a relatively new area through developing and validating teacher's cultural identity scale in the EFL context. Drawing on existing literature and various categorization of culture, the researchers used different sources, including Persian literature, social and cultural education, theology and history books to extract different components of culture. One hundred and thirty items were created primarily based on operational definitions of each component. The items were reviewed by a group of experts. After reviewing the items, the researchers piloted and tested the questionnaire using a sample of 305 EFL teachers. A final model of Iranian cultural identity with fifty-eight items underlying the eleven-factor model was specified in exploratory and confirmatory factor analysis. The reliability of items with Cronbach's alpha ($\alpha=0.864$) for the whole instrument was found to be adequate. Furthermore, the convergent and discriminate validity of the items has been found to be satisfactory.

Keywords: Cultural identity scale, Development, Questionnaire, Structural equation modeling, Validity, Reliability.

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INTRODUCTION

Culture is the crucial element of every society and it may be described as people's lifestyle and their interactions with each other in society (Altugan, 2015). Due to its importance, some of the researchers have provided various definitions of culture. As an instance, Kroeber and Kluckhohn (1952) suggested 160 definitions of culture. Further, Olie (1995) provided 164 definitions of culture. Hinkel (1999) described culture as a concept that included forms of speech act, the rhetorical structure of the text, social organisations, construct as well as the notions of personal space, appropriate gestures and time. Kramsch (1993) defined it as a group of people who follow a certain custom of greetings and share common attitudes, values, and commodities. Clearly, particular groups of people are more likely to follow the customs and attitudes of their society than those that are shared by people from other societies. In general, the culture of a particular society and social group is formed based on various characteristics such as the system of religion, clothes, intellectual and emotional features, artworks, lifestyle, the basic privileges of individuals, values, beliefs, and customs (UNESCO, 1982).

It is through the culture that individuals express themselves and their identity (Borumand, 2016). Linking identity and culture, identity places individuals in a particular situation in the social world. It determines whether individuals or groups belonging to a particular society or not. People define their identity not only through their culture but also through their race, ethnicity, religion, language, gender, country, education, occupation, age, family, and statuses (Burr, 1995; Deng, 1995). Individual personalities and context are two components that shape people's identity within society. Individual differences, coherence, solidity and the connection between our personality and behavior form part of our identity (Burr, 1995). Identity, therefore, is a combination of an individual's personality with their cultural forms and social relationships (Borumand, 2016). Various social, cultural, religious, and political contexts play an important role in shaping an individual's identity. Identity can be the individual's conception of the self and their interpretations of the social definition of self both within a small group and the larger society (Atay & Ece, 2009).

Therefore, defining and retaining the boundaries of these groups construct their cultural identities (Jetten, Postmes, & McAuliffe, 2002).

REVIEW OF THE RELATED LITERATURE

Cultural identity

Cultural identity refers to common cultural, political, religious beliefs, customs, and patterns of behaviors that are followed by a particular group of people (Collier & Thomas, 1988). It can also refer to one's 'sense of belonging or not belonging to particular groups, based on his or her history and participation in particular practices and systems of meaning' (Menard-Warwick, 2008, p. 624), and is stem from shared norms and practices (Eriksen, 2001). In other words, the way in which individuals define themselves in terms of their family, religious community, and nation shapes their cultural identity (Berry, 1980; Markus & Kitayama, 1991; Phinney, 1990; Triandis, 1995). It is defined 'the self as one element of subjective culture (when it is shared by members of a culture)' (Triandis, 1989, p. 508).

Hsu (1985) developed a psychoanalytic model of self that considers the process of cultural identity within a specific context. Based on this model, there are seven layers that form self. These include inner unconscious and preconscious and represent repressed and semi-repressed psychic materials, "in expressible conscious" because it contains ideas that for a number of reasons, individuals may simply not communicate their ideas to others and keep their ideas to themselves. The next layer is 'expressible conscious as it contains ideas and feelings, which the individual may communicate with others. Some of these feelings are personal emotions such as greed, love or hate, whereas others such as expressions of patriotism are at the more general level. The next layer is the part of the external world that prompts a sense of attachment in the individuals. In this domain, individuals share their sense of intimacy, joy, and grief with others. The individuals respect each other and emotionally support each other. Cultural issues such as social class and pollution, for instance, are in this layer. The next layer is characterized by role relationships. In this layer, humans and ideas are considered useful at several levels

and cultural levels include social obligations such as manners and regulations. The next layer consists of cultural rules, cultural knowledge, and artifacts that are considered part of the society. Finally, the last layer contains people, customs, and artifacts that belong to other societies.

The individual's cultural identity can be negotiated between the world and the individuals, between different processes of recognition in the social world and in the personal domain, which depends on one's own understanding of self. The relation between identity and different aspects of people's social, cultural, and political life leads people to interrogate their ways of life in a particular society (Bhabha, 1994).

Iranian identity

In defining Iranian identity, Ashraf (2006a) describes Iranian who follows and experiences common historical events and cultural tradition and shares their feelings. Their mythologies and legends, as well as their history, reflect these shared feelings. He introduced three perspectives, including Romantic Nationalistic, Modernist or Post-modernist, and Historicizing perspective. Romantic nationalist describes nations as natural and essential elements in history. The origin of the Romantic Nationalistic perspective stems from the importance of the past and its glory. It defines the identity of people who are from an ancient civilization and have to deal with their present situation. Although they admire their culture and identity, they stop praising their past and feel pity for their glorious ancient days. Because of its prolonged history, Iran is a good example of the Romantic Nationalistic perspective (Borumand, 2016). The 19th century was known as the age of nation-building and nationalism in Iran. Many Iranian intellectuals have been affected by this notion that is originated from their mythological, legendary traditions, and history (Ashraf, 2006b). During this time, Iran for a number of reasons, increased its interaction with foreign countries such as France, Russia, and Britain. Iranian students were more inclined to study in Europe. Consequently, modern education along with Polytechnic School, Political Science School, and printing press houses have been established. During this time, Iranian identity was defined primarily based on the concepts of nation, nationalism, and national identity (Borumand, 2016).

Modernist or post-modernist perspective view nations as a modern-day construct which might be either "invented" or "imagined" (Ashraf, 2006a). In describing Iranian identity based on this construct, Ahmadi (2011, p.197-199) introduced three approaches, including (1) theoretical discourse about nationality, nationalism, identity, and ethnicity, (2) various viewpoints on post-modernism, and (3) the theory of globalization.

According to historicizing perspective, modern nations are formed based on historical forces and are products of historical processes over a long period of time. The historicizing characteristic of a nation is placed in myths, memories, values, and symbols (Ashraf, 2006a).

During the Sasanians phase, national and nationalistic views have been displayed in different aspects of Iranian culture. During this time, Iranian national culture was influenced by restoration and the revival *dānāgān pēšēnīgān* as well as the glorification of the heroic past. Persian Literati have placed the cultural concept of Iran in Islamic society. As a result, a new form of Persian and new Iranian cultural identity has emerged. At some point in the 9th and 10th centuries, Persian literati and some of the Arab poets and prose writers play a crucial role in developing Persian literature and reviving Iranian cultural identity (Ashraf, 2006c).

Placing Iran in the context of 7000 years and its historical events, Iran is a country that has been invaded by many foreign countries. It comprises multiple societies with different ethnic groups, accents, and languages. Persian language and religion are two important elements that have been shaped and preserved its cultural identity. Oral narratives, ancient rituals, and traditions such as Nowruz and Shahnameh have preserved parts of the Iranian's past and Iran's ancient heritage. Furthermore, the religion of Islam and Shiism had formed part of Iranian identity (Borumand, 2016).

The theoretical framework of cultural identity in Iran

Numerous researchers classified different elements of culture into components (Adaskou, Britten, & Fahsi, 1990; Bhugra et al., 1999; Yuen, 2011). Bhugra et al. (1999) classified cultural identity into components such as religion, rites of passage, language, food, leisure activities, and social and cultural qualities. For example, the keystone of any identity is religion and its rituals. They are taught since childhood and are considered part of identity. Individuals in every society need to recognize different rites of passage of that society. The degree to which individuals follow these rites of passage indicates the extent to which individuals belong to society and develop their cultural identity. Language is considered the most obvious and evident aspect of cultural identity. Nations strengthen themselves socially, economically and politically through their language to the world. Another aspect of any culture is food. In most cultures, there are some food taboos, particularly if that culture follows religious rules. These cultures have their own specific way of preparing food or specific places of shopping for foods. Individuals in various cultures follow leisure activities according to their culture. Individuals in various cultures may listen to different types of music, they may read different kinds of books and magazines, and they may participate in different sports. The final element of cultural identity is social and cultural characteristics that refer to the essential function of the dominant culture within the improvement of a few cognitive variables. It permits people to alternate what is appropriate to different individuals of the cultural organisation. Adaskou et al. (1990) classified different aspects of culture into four categories in language teaching, including the aesthetic sense, which is described as a culture with the capital "C" including the media, the cinema, music, literature. The sociological sense, which is described as a culture with small "c" consists of the organisation and nature of family, home life, interpersonal relations, material conditions, work and leisure, customs and institution. The semantic sense has to do with the conceptual system embedded within the language. And eventually, the pragmatic sense, which has to do with the background knowledge, social skills, and paralinguistic skills. Yuen (2011) categorized culture into four aspects: products, practices, perspectives, and person. Products refer to movies, TV programs, food, merchandise, prints, and travel. Practices refer to customs, daily life, sports, school life, and celebrations. Perspectives refer to inspiration, values, myths, worldviews, and beliefs. Person refers to famous individuals, figures, and characters.

The present study

The researchers of the present study attempted to develop a model for cultural identity in Iran. Drawing on existing literature and various categorization of culture, the number of components were specified using Persian literature, social and cultural education, theology, and history books.

The reason for using these books was to provide a clear picture of cultural identity in Iran. After the extraction of these components, they were examined for their accuracy and the extent to which they represented Iranian culture by a group of experts on culture and sociology in Iran. After evaluating the proposed components, we extracted 11 main components for cultural identity in Iran, including human values, custom and tradition, history, art and literature, religion, language, family organisation, lifestyle, celebrities, leisure, and conceptual theme. Human values included four subcomponents such as personal values, religious values, social values, and moral values. Custom and tradition were other components that included the most recognized aspects of Iranian holidays and festivals, meeting etiquettes, dress etiquettes, and food and drinking. The third component was art and literature that included various aspects of Iranian arts such as literature, architecture, music, and fine arts. History and religion were also important components that included rituals and holy places. Religion was considered an important part of Iranian cultural identity. The language was also an important part of Iranian's cultural identity and it was reflected in their Persian language and literature. In other words, poetry and literary

texts have been very influential in Iranian's cultural identity. Lifestyle, celebrities, and family organisation were other components of Iranian cultural identity.

A number of researchers in applied linguistics have used interviews, ethnographic observation and questionnaires in examining identity in applied linguistics. However, using these methods takes a great deal of time for both researchers to distribute and score the questionnaire and participants to answer the questions.

Therefore, to overcome this problem, the use of validated questionnaires is recommended (Khatib & Rezaei, 2013). A number of researchers applied qualitative approaches to identity research (Atay & Ece, 2009; Duff & Uchida, 1997; Fichtner & Chapman, 2011; Goldstein, 1995; Kim, 2003; McKay & Wong, 1996; Menard-Warwick, 2008; Morgan, 1997; Nero, 1997; Peirce, 1995).

On the other hand, using quantitative approaches in developing such a model and questionnaire in identity research provides a clear picture of identity. One of the main advantages of developing such a questionnaire is that the data can be collected quickly and can also be scored objectively (Khatib & Rezaei, 2013). Moreover, questionnaires are easy to be completed and be analyzed. Quantitative models of cultural identity suggest that quantitative variables can be discrete or continuous and their measurements can be nominal, ordinal, or internal (Bhugra et al., 1999). Several studies have been conducted to investigate identity, including language identity (Khatib & Rezaei, 2013), ego identity (Balistreri, Busch-Rossnagel, & Geisinger, 1995), ethnic identity (Goodarzi, 2004; Phinney, 1992; Youssefi, 2001), national identity (Jahangiri & Mohini, 2010; Mirmohammadi, 1995; Moghaddas, Sheikhavandi, & Sharif, 2008), Religious Identity (Kolahi, 2005), and Modern Identity (Mohammadi, 2000; Razazifar, 2000; Sedigh & Hajyani, 2008) have employed mixed method using both qualitative and quantitative measures for investigating identity.

RESEARCH QUESTION

Reviewing the literature revealed that several studies had been carried out on language, ego, ethnic, national, religious and modern identity, but no validated model is suggested for cultural identity, particularly for Iranian teachers in EFL context. Consequently, the researchers of the present study attempted to design a scale for cultural identity and validated it in the Iranian EFL context; as a result, the following question guided the present study:

Q: What are the components of the Iranian cultural identity questionnaire?

METHODOLOGY

Participants

The participants of the current study were 305 teachers (female = 231, male = 74). All of the participants were EFL teachers who have taught English in middle schools, high schools, or English language learning institutes in Ilam province, Iran. Most participants were females (75.7%). Participants ranged in age from 23 to 45, with an average age of 33.52 years ($SD = 6/396$). The majority of the teachers have taught in either English language learning institutions (55.73%) or in high school (28.52%). Only 15.73% of them have taught in middle schools. Most teachers have had either Bachelor's (57.70%) or Master's (29.18%) degrees, with a few who have had a Doctorate degree (13.11%). Teacher's experience of teaching ranged from one to 25 years, with a mean of 4.48 years ($SD = 2.91$).

Instrument

The development of EFL teacher's cultural identity scale

Several steps were taken in the development of the cultural identity scale. First, the researchers provided an operational definition for each dimension of the scale based on the different categorization of culture that was presented in the literature. Second, each component of the scale was

operationally defined, which resulted in the creation of one hundred and thirty items. Third, the pool of items was reviewed by a group of professors holding a Ph.D. in the branch of English language and literature to examine the clarity and content validity of each item. Based on their feedback, any item that was ambiguous or was not related to the construct was deleted. Fourth, after the revision of each item based on the professor's feedback, the questionnaire was piloted using a small sample ($n = 50$) of EFL teachers who have taught English in either schools or institutions. Finally, to measure the validity of the questionnaire, the researchers applied exploratory and confirmatory factor analysis.

Table 1: The model, its components, and sample items

Components	Sample items
Human values	We have been taught to value such virtues as loyalty toward our country. We have been taught from childhood that love towards family members should be a priority in our life.
Custom and tradition	Taking part in national holidays such as Nowrouz is part of our life. Taarof (good manners) is an important aspect of our daily life.
Religion	Attending shrines regularly is part of our daily activities. Mourning for the death of Shi'a Imam especially for Imam Hossein is an important aspect in our life.
Conceptual theme	Symbolism shape a major part of our ordinary life. Our great men in history have symbolic importance in our life.
Game and leisure	A family gathering on weekend is an important aspect of the Iranian's ordinary life. Having recreation shapes part of our daily life.
Art and literature	Social issues are reflected in our poems Poetry holds an important place in everyday life of Iranians
History	Our identity has evolved throughout long history
Language	Persian language shapes part of our identity. We learned from childhood to appreciate our national language.
Lifestyle	Drinking black tea during the day is common among Iranian. We enjoy eating national dishes.
Celebrities	Poets like Sa'di always inspire us. We always follow the life of celebrities in my country
Family organisation	We have been taught that family plays an important role in ones' future. The concept of family is important among Iranian.

Data collection

305 EFL teachers teaching at middle school, high schools, and English language learning institutes in Ilam province-Iran participated in this study. The questionnaire was distributed to 305 EFL teachers. Participants had been given enough time to answer the questions anonymously.

Data analysis

Data Screening

The data were screened for detecting any missing data. Hair, Black and Babin (2010) pointed out that missing data patterns at the item level should be recognized and the best actions regarding maintaining or removing the items should be chosen. 20% missing-value criterion, as suggested by Karanja, Zaveri, & Ahmed (2013) was used in order to deal with missing values in

the data. Variables with missing values were found in the data analysis. Less than five percent of missing data were replaced with the median for the ordinal scale. More than 20% of responses were missing, so they were removed from the analysis.

Model fit

The statistics used to examine model fit for exploratory factor analysis (EFA) was the Maximum likelihood technique with a Promax rotation. KMO statistics and Bartlett's tests of sphericity were also used to examine the appropriateness of factor solutions. For confirmatory factor analysis (CFA) were chi-square statistic, the test of absolute fit including Goodness-of-fit index (GFI), Adjusted Goodness of fit index (AGFI) and the Root Mean Square Error of Approximation (RMSEA), as well as the test of incremental fit index (IFI), Tucker-Lewis index (TLI), and Comparative Fit Index (CFI). In general, the Chi-squared statistic of less than 0.30, with GFI and AGFI greater than 0.90 and 0.85 respectively and RMSEA of Less than 0.60, are considered as an adequate model fit (Hu & Bentler, 1999). The EFA descriptive analysis of EFL teachers teaching the English language was carried out with SPSS version 23, whereas CFA and model evaluation was conducted using AMOS version 22.

RESULTS

Statistical analysis with EFA

Exploratory factor analysis (EFA) was conducted using SPSS version 23. EFA was run on 130 items, each containing a five-point-Likert scale (very little=1, very much=5) using the Maximum likelihood technique with a Promax rotation. KMO statistics and Bartlett's tests of sphericity were also used to examine the appropriateness of factor solutions. Pallant (2010) pointed out that KMO values close to 1 indicate relatively good patterns of correlation. Kaiser (1974) suggested KMO values of 0.50 or more are acceptable, whereas Field (2013) considered values between 0.70 and 0.80 as good. Bartlett's test, on the other hand, examines whether a variable's correlation matrix is an identity matrix, which means all correlation coefficients are

zero (Field 2013) . Bartlett's test has to be significant ($p < 0.05$) in order to be acceptable (Allen, Bennett, & King, 2010). The results of the first round of EFA indicated that the data were adequately factorable with $KMO = 0.872$, and significant Bartlett's test of sphericity, $p < 0.001$ (Allen et al., 2010; Field, 2013; Kaiser, 1974). 14 factors were identified as underlying latent constructs from 130 items based on Eigenvalues greater than 1, accounted for 68.4% of the total variance in the data. Generally, 67 items were removed due to cross-loading on more than one factor. Items with the highest loadings and those with the lowest loadings were also removed. Additionally, items with much less than 0.4-factor loading were also removed. The results of the final round of EFA yielded 11 factors with $KMO = 0.870$.

Table 2: KMO and Bartlett's test KMO

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		0.870
Bartlett's Test of Sphericity	Approx. Chi-Square	11483.251
	df	1326
	Sig.	0.000

As can be seen in table 3, 11 factors were identified as an underlying latent construct from 63 items based on eigenvalues greater than 1, accounted for 61.7% of variances. These factors included 11 dimensions used to measure the cultural identity of EFL teachers, which are human values (10 items), custom and tradition (10 items), religion (4 items), conceptual themes (4 items), game and leisure (5 items), art and literature (7 items), lifestyle (6 items), celebrities (6 items), family organisation (5 items), language (4 items) and history (2 items).

Table 3: Results of exploratory factor analysis

Factors	Items	Factor loadings										
Human values	HV1	0.51										
	HV3	0.54										
	HV4	0.74										
	HV5	0.69										
	HV6	0.82										
	HV7	0.74										
	HV10	0.71										
	HV11	0.56										
	HV12	0.76										
	HV13	0.64										
Literature	AL45		0.55									
	AL46		0.84									
	AL47		0.71									
	AL48		0.70									
	AL49		0.86									
	AL50		0.95									
Religion	AL51		0.60								0.67	
	R31										0.75	
	R32										0.74	
	R33										0.61	
	R34											
Conceptual theme	CT35									0.73		
	CT36									0.82		

Factors	Items	Factor loadings											
	CT38								0.89				
	CT39								0.89				
Lifestyle	LS52				0.81								
	LS53				0.78								
	LS55				0.84								
	LS56				0.89								
	LS57				0.79								
	LS58				0.70								
Celebrities	C59							0.66					
	C60							0.89					
	C61							0.78					
	C62							0.85					
	C63							0.83					
	C64							0.74					
Game /leisure	GL40							0.74					
	GL41							0.80					
	GL42							0.80					
	GL43							0.81					
	GL44							0.59					
Customs	CT14		0.66										
	CT15		0.61										
	CT17		0.58										
	CT18		0.75										
	CT19		0.58										
	CT21		0.76										
	CT23		0.61										
	CT25		0.72										
	CT26		0.80										
	CT30		0.77										
Family organisation	FO66											0.89	
	FO67											0.91	
	FO69											0.69	
	FO71											0.49	
	FO72											0.56	
Language	L73									0.88			
	L74									0.87			
	L75									0.81			
	L76									0.72			
History	H78												0.87
	H79												0.83

Note: HV- human value, AL-art and literature, R-religion, CTH-conceptual theme, LS-lifestyle, C-celebrities, GL-game and leisure, CT-customs and tradition, FO-family organisation, L-language, H-history

Statistical analyses with CFA

Confirmatory factor analysis (CFA) was conducted using Amos version 22. The maximum likelihood method was used to estimate the parameter. The measurement model was evaluated based on the criteria suggested by Hu and Bentler (1999). These criteria require statistically acceptable levels of the Chi-squared statistic of less than 3, with GFI and AGFI more than 0.90 and 0.85 and RMSEA of less than 0.60. Additionally, IFI, TLI, and GFI with cut-off values >0.90 are also examined in order to assess the model fit.

The results of the first CFA analyses indicated a relatively good model fit, chi-squared=1/758, $p < 0.001$, CFI = 0.908, TLI =0.902, IFI=0.909, GFI=0.792, AGFI 0.772 and RMSEA=0.044. Considering the criteria for assessing the model fit, the estimation for GFI and AGFA was lower than desired. The

modification indices were evaluated and indicated that correlating the residuals for F69 and F71 would improve the model fit. This procedure was used several times in order to improve the model fit.

In addition, because of the low factor loadings, five items (items 57,58,59,64, and76) were removed. After these revision, the results indicated an overall good model fit (chi-squared=1/391, $p < 0.001$, CFI = 0.955, TLI =0.951, IFI=0.955, GFI=0.848, AGFI=0.829 and RMSEA=0.032). After the removal of five items, 58 items were identified, including human values (10 items), custom and tradition (10 items), religion (4 items), conceptual themes (4 items), game and leisure (5 items), art and literature (7items), lifestyle (4 items), celebrities (4 items), family organisation (5 items), language (3 items) and history (2 items).

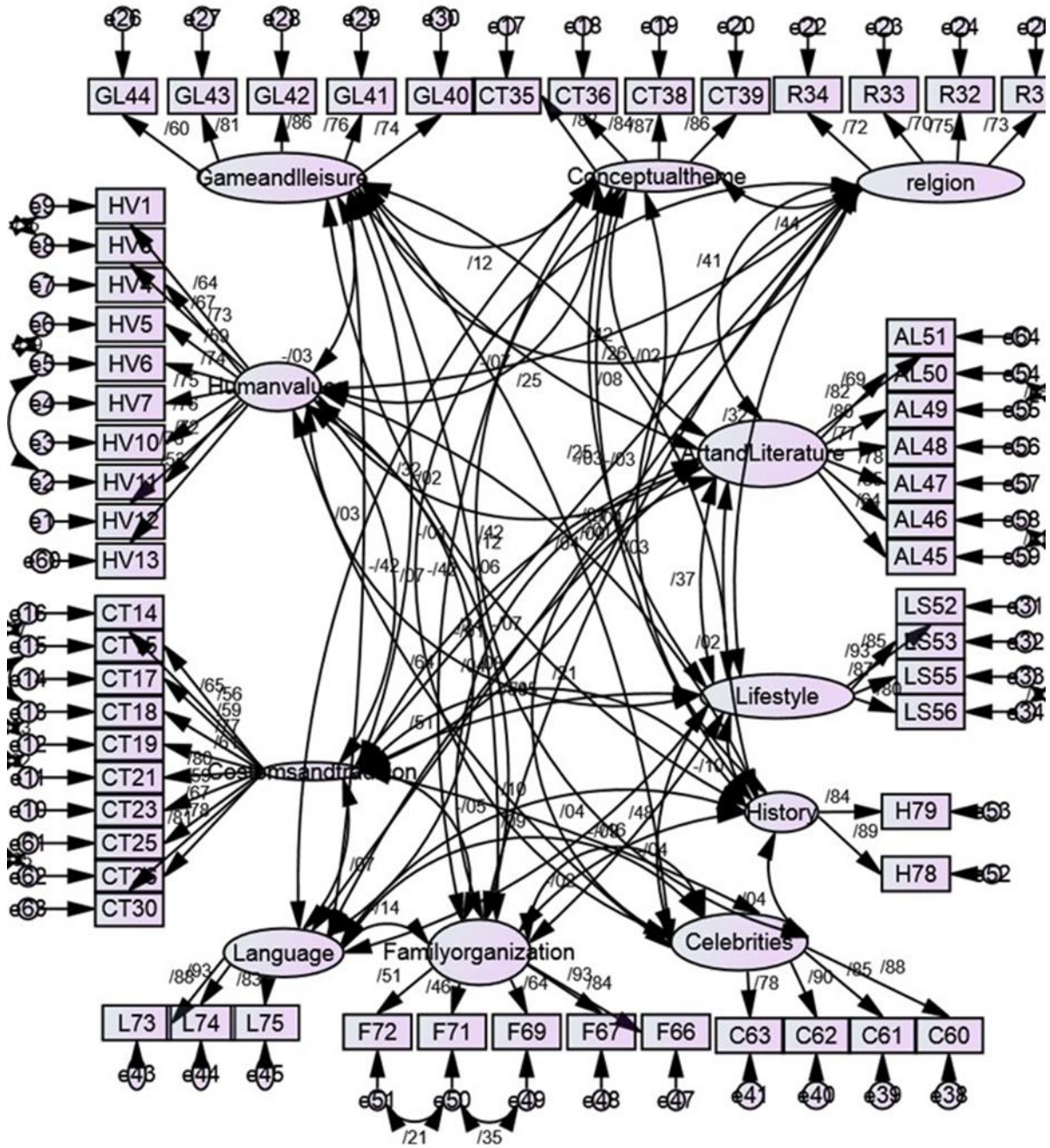


Fig. 1: Fitted CFA model

Reliability analyses

Based on Hair et al., (2010) suggestion, the reliability of items can be estimated based on their loadings on the parent factor. Thus, items with loadings equal to or more than 0.50 are reliable. At the latent construct level, Cronbach's alpha and composite reliability with a threshold set to 0.70 (Fornell & Larcker, 1981) were used to assess reliability. An instrument that indicates a value above the minimum 0.70 cut-offs provides a consistent measurement (Rizzuto, Schwarz, & Schwarz, 2014; Tavakol & Dennick, 2011) and is therefore considered reliable.

In the present study, both Cronbach's alpha and composite reliability have been estimated. In addition, the convergent and discriminate validity of the items were also evaluated using Average Variance Extracted (AVE) and Maximum Shared Variance (MSV). Convergent validity is known as a correlation between the variables with each other and their parent factor.

If this criterion has not been met, there is a problem with the convergent validity of items. The discriminant validity of items is known as a negative correlation between the indicators of one construct and a different construct. That is, if the variables outside their parent factor are more highly correlated than with the variables within their parent factor, there is a problem with their discriminate validity.

As can be seen in table 4, the results indicated adequate item reliability with Cronbach' alpha for Human value (a=0.898), customs and tradition (a=0.899), game and leisure (a=0.870), art and literature (a=0.913) and lifestyle) and lifestyle (a=0.926), celebrities(a=0.910), family organisation (a=0.828), language (a=0.910), and history(a=0.854). The internal consistency of the whole instrument was found to be very high (Cronbach's alpha =0.864). Convergent and discriminate validity of items were found to be satisfactory.

Table 4: Convergent and discriminate validity of the items

	CR	AVE	MSV	MaxR(H)	H	HV	CT	CTH	R	GL	LS	C	L	FO	AL
H	0/89	0/74	0/17	0/85	0/86										
HV	0/90	0/64	0/41	0/94		0/69									
CT	0/89	0/63	0/14	0/96			0/68								
CTH	0/91	0/72	0/19	0/97				0/84							
R	0/81	0/52	0/19	0/97					0/72						
GL	0/87	0/57	0/17	0/98						0/76					
LS	0/92	0/74	0/41	0/98							0/86				
C	0/91	0/72	0/29	0/98								0/85			
L	0/91	0/77	0/17	0/98									0/88		
FO	0/82	0/69	0/12	0/99										0/70	
AL	0/91	0/59	0/29	0/99											0/77

Note: H-history, HV-human value, CT-customs and traditions, CTH-conceptual theme, R-religion, GL-game and leisure, LS-lifestyle, C-celebrities, L-language, FO-family organisation, AL- art and literature

The primary motive of the present study was to design and validate a questionnaire with the intention of measuring Iranian cultural identity in the EFL context. Based on the findings of the exploratory and confirmatory factor analyses, the factorial validity of the instrument was found to be satisfactory. Typically, the factor pattern loadings of items were found to be large and cross-loadings of items were relatively small. The internal reliability, the convergent and discriminate validity of the instrument was acceptable. A high correlation was found among items and their corresponding factor. All the estimated factor loadings were greater than 0.50. Factor 1 was a human value which included items 1, 3, 4, 5, 6, 7, 10, 11, 12 and 13. These items reflected behaviors that were highly valued among Iranians. Item 3 showed the extent to which Iranian were loyal and committed toward their country. During the Safavid period, the concept of *watan* was evolved from the Iranian's affection towards their country. As Šafi'i Kadkani mentioned that Persians who had been worried about territorial ties had created the idea of *ḥobb al-watan mental-imān* (Ashraf, 2006d). Other items showed the degree to which Iranians have been kind towards family and friends, attended religious activities, prayed and fasted throughout Ramadan, and promoted ethical values, which includes honesty and prevented backbiting and telling lies. These values have been given great significance in school textbooks.

Factor 2 was a custom and tradition which included 10 items. Items 14, 15, 17, 18, 19, 21, 23, 25, 26 and 30 measured the extent to which Iranians were willing to follow the custom and traditions of their country. Items 14 and 15 indicated the teacher's inclination to take part in religious and national holidays. The two most crucial traditions and ceremonies that have been preserved and shaped Iranian identities were Nowruz and 'Āšūrā. Iranians are used to celebrate the New Year for 13 days and commemorate the martyrdom of Imam Ḥosayn, the third Shi'ite Imam, for 10 days (Ashraf, 2006d; Borumand, 2016). Items 17, 18, 19, 21, 23, 25, 26 and 30 indicated various etiquettes among Iranians, which include shaking hands and saying salam when they meet each other, giving gifts at special events and Taarof is the most important characteristics of Iranian people. Items 26 and 30 indicated different customs for preparing food on different occasions in Iran. Food and eating have a critical role in Iran, mainly at home, amongst family and friends and when they get together on special occasions. Another important aspect that is not unusual amongst Iranian is to share food with others and with neighbors. This conduct is considered a sign of socialization and social interactions. Furthermore, Iranians comply with Islamic law in making food. As an instance, they slaughter animals based on religious order in order to use their meat. Certain foods and drinks are forbidden among Iranian, which includes pork and wine or different alcoholic beverages (Daniel & Mahdi, 2006).

Factor 3 was a religion that included 4 items. Islamic Shi'ite laws are the basis of personal and family law in Iran (Daniel and Mahdi 2006). In defining nation and nationality in relation to culture, Šari'ati links these terms and religion. Over the last

14 centuries, the two histories of Islam and Iran have been united. That is, it is not feasible to isolate Iranian identity from Islam and religion. Therefore, these two elements Irān-e Eslāmi shape Iranian identity. He believes culture and nation can be united through placing the Iranian nation within Shi'ite culture (Šari'ati 1982, p. 72-73).

Factor 4 was a conceptual theme that included 4 items. In Iran, ancient mythical elements shape an important part of ordinary people's lives and worldviews (Saadi-Nejad 2009). The first part of Ferdowsi's Šāh-nāma indicates that Iranian identity stems from ancient mythology (Ashraf, 2006d).

Factor 5 was the game and leisure activities of Iranian people, which included 5 items. These items described different activities of Iranian.

Factor 6 was art and literature, which consisted of 7 items. Items 45, 46, 47, 48, 49, 50, and 51 evaluated the extent to which art and literature are valued among Iranian teachers. Items 45 and 46 indicated the importance of literature in Iranian life. During the 9th-11th centuries, Persian literature had an essential role in shaping Iranian cultural identity during the medieval Islamic era (Ashraf, 2006d). Items 47 and 48 asked the teacher's perception of the architecture of Iran. The history of architecture in Iran goes back over 3,000 years. A variety of techniques can be observed in Iranian architecture. They consist of stone carving, stucco and plasterwork, tile and brickwork, mirror and glassworks. Looking at the history of Iran, religious life has been the main element in Iranian architecture (Daniel & Mahdi, 2006). Item 49 and 50 assessed the importance of music in Iranian's regular life. People express their national feelings, social moods, and state of mind through music. In Iran, the two concepts that are closely related both in form and structure are music and poetry. Classical Persian music was based on kinship to poetry (Daniel & Mahdi, 2006). The last item asked about the importance of fine arts, including artwork, calligraphy, inlay and especially carpets in Iran. Among these arts, carpets constitute one of the main characteristics of Iranian culture (Daniel & Mahdi 2006). Factor 7 was a lifestyle that included 4 items. Religion, myths, and lifestyles link Iranians not only with their nation but also with the people from other neighboring countries. Myths are the essential elements that stabilize national identity and construct an individual's cultural identity (Sattari, 2001).

Factor 8 included 4 items that examined the important role of poets and religious figures such as Imam Hossein in Iranian life. Sa'di and Hafez, two important figures in Persian literature make many references to the Iranian myths, legends, Persian ideas, values, mores, and modes of conduct in their prose or poetry. Many similarities can be observed between the commemoration of the martyrdom of Imam Ḥossein and the martyrdom of Siāvuš (Sug-e Siāvuš) in pre-Islamic Persian mythology. This similarity indicates that why 'Āšūrā is popular among Iranian (Ashraf, 2006d).

Factor 9 was about the organisation of a family in Iran and included 4 items. The family is considered one of the important social institutions in Iranian life. They give their children social status and protect them from all threats, and support them

emotionally. The family and its kinship are crucial in shaping an individual's social life. Elders are the most respected individuals in the family and have the most authority. Like other parts of the world, different factors such as individuality, religion, culture, and politics play an important role in marriage in Iran (Daniel & Mahdi, 2006).

Factor 10 was a language which included 4 items. These items reflected the importance of language in shaping Iranian identity. Three elements can be found in shaping Iranian identity, including geography, language, and religion (Jafarian 2002). According to Boroujerdi (1998), there are two different viewpoints regarding Iranian identity: Iranian identity is primarily based on religious views and language. Based on the first perspective Islamic Shia determines Iranian identity, and based on the second perspective Persian language determines Iranian identity.

Factor 11 was a history and its importance. It included 2 items. These items indicated that Iran is a country which is located in a particular geographical region. Therefore, it has constantly been threatening by foreign countries during history. This situation has affected Iranian identity (Jafarian, 2002). Zahed (2005) mentioned that history is one of the fundamental factors that form an individual's cultural and national identities. Moreover, Iran is a country that has a distinctive culture that forms the Iranian identity. Its Persian literature and specifically Persian poetry unite Iranians for hundreds of years. Its strong tradition of oral literature and poetry are presented in naqqāli and Šāh-nāma k̄wāni that wildly represent various aspects of Persian cultural heritage. Verses from the Divāns of Hafez and Sa'di and the Šāh-nāma of Ferdowsi are known by people and use them in their daily social interactions (Ashraf, 2006d). It can be concluded that the questionnaire developed in the present study can be used as a valuable tool for other researchers in similar contexts. It can be used to examine the cultural identity of EFL teachers in Iran and how their identity can affect language learners in the class. It can also be used along with interviews so as to investigate how the conflict between foreign culture and the home culture can be solved. Moreover, it can be used to determine whether EFL teachers maintain their cultural identity while teaching English or not. The results of the present study can also assist EFL teachers in being aware of their cultural identity and its effect on their teaching in EFL classrooms its relevance within the classroom.

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AUTHORS CONTRIBUTIONS

Reza Khany and Fian Ghasemi designed the research; Reza Khany was involved in planning and supervising the work. Fian Ghasemi developed the scale, performed the analysis, drafted the manuscript and interpreted the results and worked on the manuscript. Both authors discussed the results and commented on the manuscript.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

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