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The Cultuling Analysis of Technophobe and Technophile EFL Teachers' Utterances in Online Classes

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Abstract

The present study elaborates on the cultuling analysis of technophile and technophobe EFL teachers in online classes. To this end, twenty EFL teachers were invited to participate in an interview. The recorded version of their classes was obtained for further cultuling analysis. The recorded interviews were analyzed using Pishghadam's emoling model (E-SPEAKING). A cultuling and emotioncy analysis showed some EFL teachers were technophobe and others were technophile. To verify the results of the analysis, a questionnaire of Technophobic and Technophilic teachers was utilized to differentiate between technophile and technophobe teachers. The findings of the questionnaire also confirmed the results of the first part of study, depicting cultuling and E-SPEAKING models are suitable indicators of divulging the concealed parts of EFL teachers' personality. Finally, the relationship between teacher emotional supports and their technophobic and technophilic characteristics was investigated. The findings revealed that technophile teachers showed more positive classroom climate and regard for students' perspective than technophobic teachers.

1. Introduction

There is an inevitable trend of brining digital technology in the classrooms. Following the accelerating growth of digital technology and its various application for teaching and language learning, instructors and English language study programs at universities need to provide the opportunity to improve basic knowledge and skills needed for digital literacy and using such skills to prepare students to deal with problems in a digital world (Cote dan Miller, 2018; Sadaf & Johnson,

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2017; Dashtestani, 2014; Son et al., 2011). The skills of digital literacy are highly important for academic and professional achievement of students like studying, finding a job, taking part and interacting with the community, attaining services available by community, examining education and training at a higher level, providing opportunity for autonomous learning, and giving access to other requirements of life (Corbel & Cruba, 2004; Healey et al., 2008; Harris, 2015; Spires and Bartlett). Digital interaction in the 21st century has become part of everyday life; so that, there is a growing need for digital literacy skill.

According to Martin (2005), digital literacy is "one's ability, attitude, and awareness to use digital tools in a proper way and facilitate identifying, accessing, managing, evaluating, integrating, synthesizing, and analyzing digital resources, developing new knowledge, communicating with community, and developing media expressions." The emerging insight into literacy is featured with a new concept of having literacy in digital context. Teachers and students have to deal with many issues to develop digital literacy in the modern age such as creating essential strategies to analyze digital media, realizing the way digital media influences society, and finding new devices and tools openly and independently to facilitate the process of teaching-learning (Voogt et al., 2013). Hall et al. (2014) stated as to teachers that teachers with digital literacy can understand the way of using technology for learning and teaching. A key aspect of the attitudes of EFT and prospective EFT teachers is the way they understand their relationship with technology. A technophobe individual is not interested in and have fears of technology. On the other hand, technophile is an individual who has a strong passion for using new technologies. These two opposite perceptions are far more than mere fear or love and cover far more complicated phenomenon. In addition, an individual's attitude differs from their personal beliefs as to the advantages of technology and it is more than a simple resistance to it. The question if language teachers are technophobic was examined in a study by Lam (2000) in Canada, which is considered the only available study that introduces this from the beginning. This study tried to examine if fear was the main factor in making decision about using technology. In addition, it brought up the question about other factors that make a few L2 teacher more open or reluctant to adopt technology in their teaching practice. The study included ten participants and showed that the reasons for avoiding technology were mostly rooted in absence of pedagogical benefits rather than the fears. The author concluded that it is essential to illustrate the advantages of using technology in the classroom. In addition, it was argued that the negativity of being seen as technophobic is mostly created by an institute that is utterly technophilic. An instructor may not comprehend the benefits of technology, while they feel alienated from it. In addition, realizing the factors in teacher's decision about utilizing a technology is a key step towards making sure that the institute does not waste its limited resources to provide a technology that will be used. The idea of developing a typology of the way individuals interact with technology is an old one. It is notable, that the along with technological advances, the tools or gadgets used in studies on the relationship are also changed.

In addition, it is a common practice in studies on this issue to develop a typology featuring two polar extremes or dichotomy like the one mentioned above. A different terminology for this continuum can be categorizing users as 'tech-comfy' or 'tech-savvy' (Lam, 2000). While technological advances create changes to the world, people also react to it. With introduction of a new technology the both types of reactions including welcoming a new vision and fearing as a cultural threat emerge in society. The question is, if technology can really shape culture and society? Or it is in fact culture and society that shape technology? This controversy has found its answer to some extent. Technology and culture mutually affect each other in society. In practice, when a specific level of cultural development is realized, specific technology processes that result in innovation are actualized. On the other hand, technological development affect policies, economy, and culture of a society. Then, what is the meaning of this recognition for the law? As a key part of culture, the law has a role in the mutual

effect both as a subject and as an object. That is, while it steers development of technology, it is also formed by it. Hall et al.

(2014) also believed that being a technophile or a technophobe is heavily dependent upon the culture of a teacher. As culture is integrated in the identity of a person, fear of using the technology is also interlaced in someone's culture.

Culture as a social heredity is a highly important factor in many fields of science like sociology, anthropology, philosophy, and psycholinguistic and each one of these have their own way of conceptualizing culture depending on their domain. For example, culture according to sociologists and anthropologists is a social system or symbolic-meaningful that covers symbols, attitudes, ideas, artifacts, norms, beliefs, manners, art, literature, customs, architecture and so on (Henslin, Possamai, Marjoribanks, Possamai-Indesedy, and Elder, 2015). Based on this definition, culture is about customary values and beliefs transmitted by social, ethnic, and religious communities pretty intact from one generation to another (Zingales, Guiso, and Sapienza, 2006). Thus, it is conveyed that culture is a way of communicating and that interaction between members of group and culture analysis pictures the people lifestyle, beliefs, attitudes, and way of thinking (Wardhaugh, 20110). Several inter-dependencies exist between technology and culture. Technology forms in the context of technology and it is form by the culture; and vice versa, culture forms within a specific technological environment. Needless to say, technology also affects the culture of a society. Technical and technological progress are parts of social, political, and cultural contexts. Since technology is formed by creative social activity, specific cultural, political, and economic parameters facilitate or hinder technological and scientific growth. This explains why innovative technologies are developed faster and sooner in specific regions. The influence of the government, society, and culture, and technical achievement have several instances in the history of culture and technology. There is a two-sided relationship between culture and technology and technology is a centerpiece of culture. These two are connected by a network of causes and effects. Since the technological and scientific atmosphere in an age are formed by its social structure and culture. The interactions are also highly complicated so that it is usually not clear which side affect the other. It is believed that technology in neutral in this interaction. New technological advances are also significant forces of social changes. Technology affects social behavior and social processes; while its intensity changes at different degrees. The key effect of technology on culture does not supports technological determinism. Clearly, technology does not rule society and in spite of its actual power, technical progress's effect on society is not automatic and unavoidable. With all constraints on technology, societal and political effects influence the way technologies are formed. Due to the effects of technology that are growingly unpredictable, it mainly depends on usage that is made for it. Part of the technological outcome, if not all, comes from its implementation in society and cultural environment.

In addition, culture is defined by Axelrod (1997) as a group of personal attributes that are under social effect. The definition is consistent with the one given by Taga's (1999), which says culture builds, rebuilds, conveys and reflects beliefs and ideas. It also represents one's information and knowledge as to norms, traditions, customs, and the values transferred via language as an integrated element of a culture (Derakhshan, 2018). By introducing a new perspective, Pishghadam (2013) highlighted the language's role as a decisive role and argued that "first, language results in development of technology and the yielded culture in turn creates a specific discourse in the society to explain the way of practicing" (p.51). Consequently, a detailed analysis of language illustrates the culture that controls society in which the language prevails (Pishghadam, 2013, p.52). This is pictured through examining the linguistic elements of cultural information of a society, the culture that controls the society, and the way members of the society think. Therefore, similar to his "Brainling, which is developed using the brain's structure (including emoling (emotion in brain), sensoling (sense in brain), and cogling (thinking in brain). Pishghadam (2013) combined culture and language

and brought up "cultuling," which means culture in language and used by sociological studies on langue.

To elaborate on the mutual connection between culture and language, Pishghadam (2013) argued that by examining language, it is possible to discover cultural pattern of people, beliefs, hidden ideologies, rituals, customs and so on. All these patterns form the centerpiece of which he named as "culturology of language" (p.52). In addition, he argued that language structures and expression can illustrate beliefs, attitudes, idea, and customs that people have, which also enable us to examine society's culture. Using the assumptions introduced by Vygotsky (1978, 1986), Halliday (1975, 1994), Pishghadam (2013), and Agar (1994) combined culture and language and reached the idea of culture in language or cultuling. It refers to the structures and expression that represent the cultural background of a group of people form cultuling, which include a mutual relationship between language and culture. In another word, language illustrates a society's culture (Pishghadam, 2013, p.47). To determine these cultulings, we need a careful examination of language in the context of society and history. That is, it is possible to find hidden culture of a society by examining its language. Therefore, it is important to understand that cultulings are concealed in the expression in language and they are widely used in every day transactions and interactions. Along with finding the concealed beliefs and cultural manifestations, examining the cultulings also uncovers the ruling thoughts and cultural patterns in society. Multifarious cultulings can result in what we know as "meta-cultulings" and through analyzing it, we can achieve a throughgoing image of cultural system of a nation. According to Pishghadam (2013, p.58) mental-cultulings picture the overall expression of a culture and also manage the sub-cultulings." That is, a speech community's cultuling are categorized under a bigger category known as metal-cultuling, and each meta-cultuling contain more subtle and interrelated cultulings. Therefore, a meta-cultuling can be considered as a group of deeper-linked cultulings (Pishghadam, 2013) (Fig. 1).

According to Pishghadam (2013), "cultulings are transformative tools to make changes in and reflect on culture" (p.58). Following the valuable studies by Pishghadam (2013) several works have been carried out on variant cultulings, such as cursing (Firooziyan Pour Esfahani, Pishghadam, Vahidnia, 2015) swearing (Attaran and Pishghadam, 2014), Haji (Noruz Kermanshahi and Pishghadam, 2016), praying (Pishghadam and Vahidnia, 2016), 'I don't know' (Firooziyan Pour Esfahani, Pishghadam, 2017), fatalism (Attaran and Pishghadam, 2016), 'coquetry' or 'naz' in Persian (Pishghadam, Tabatabaee Farani, Firooziyan Pour Esfahani, 2018). These research works have shown that by examining these cultulings, we can uncover thoughts and ruling cultural patterns.

2. Cultuling Analysis

One systematic tactic to achieve general comprehension of the cultural patterns that control expressions of language in a society is to analyzed cultuling (CLA). A unit of analysis in CLA can be phrases, words, or sentences used in a variety of contexts with cultural information transferred via interactions between the context of its occurrence and the cultuling. That is, the social context, condition, nature of communication, and relationship between individuals that affect the emergence of cultulings all have a key role (Ebrahimi, Pishghadam, Naji Meidani, and Derakhshan, 2020). Similar to discourse analysis and in spite of standard types of analyses, expressions and linguistic structures in CLA are not only comprehended based on their lexical and syntactic roles and cultural, situational, social, political contexts and so on also have a notable role. Thus, CLA examining how linguistic meanings are extracted based on culture, attitude, and thinking. In this way, the thoughts and attitudes people have in their communication can be examined using their language to find out and interpret the main cultulings. By analyzing and interpreting, a CLA expert tries to find cultural, social, political, communicative, and contextual features and meanings in the overt and covert cultulings. Therefore, the over collective features, that determine how people behave and discourse, can be seen

as a cultuling that is emerged through words and expressions. A key element that also forms the basis of the analysis of cultulings is in occurrence, frequency, and language context of cultulings that give us a better picture of the social process. Through CLA, we find about the way cultuling structure affect people's discourse, that can result in a gradual eradication, maintenance, and mutation (Ebrahimi, Pishghadam, and Derakhshan, 2020). The CLA is performed at two levels; one at the surface where the general and hidden characteristics of high-frequency work and expressions are examined. On the other hand, at the deep level, the cultural values and patterns are examined for a specific society. These levels are below integrated cultural and social structures that individuals have. Therefore, CLA can be used as a reliable tool to analyze constructs, cultural contents, and patterns. It can be also used to determine defective elements and create healthier cultural elements. The objective of CLS is to find the memes transmitted via language as conversations, poetry, stories, and proverbs and through this, remove defects and improve public's awareness of them (Pishghadam, Naji Meidani, Ebrahimi et al., 2020; Ebrahimi and Pishghadam, 2020). When required, CLA offers suggestions to make changes in the defects and provide an approach for language planning to go deeper into individuals' behavior via structure, acquisition, and functions of language (Ebrahimi and Pishghadam, 2020). One of the key areas of interdisciplinary research over the past years is language engineering or planning. Researchers in this field try to find reliable ways to trigger progress and solve cultural and social problems in society. These ways are featured with language attitudes, language functions, and also covert and overt behaviors of language so that it is possible to analyze, evaluate, and interpret individuals and have more efficient society. To this end, different factors like attitudes, objectives, motifs, social contexts and so on are outcomes to control and decrease some contingent problems in a society. In short, we can say that CLA can accelerate finding the origin of unwanted cultural mems and develop a culture that is healthier and promotes rational behavior and collective growth (Pishghadam, 2013). Therefore, analyzing cultulings in societies is one of the approaches to cultural improvement and eucultuing. The CLA is one of the efficient analytical tools to alter and import culture in the society.

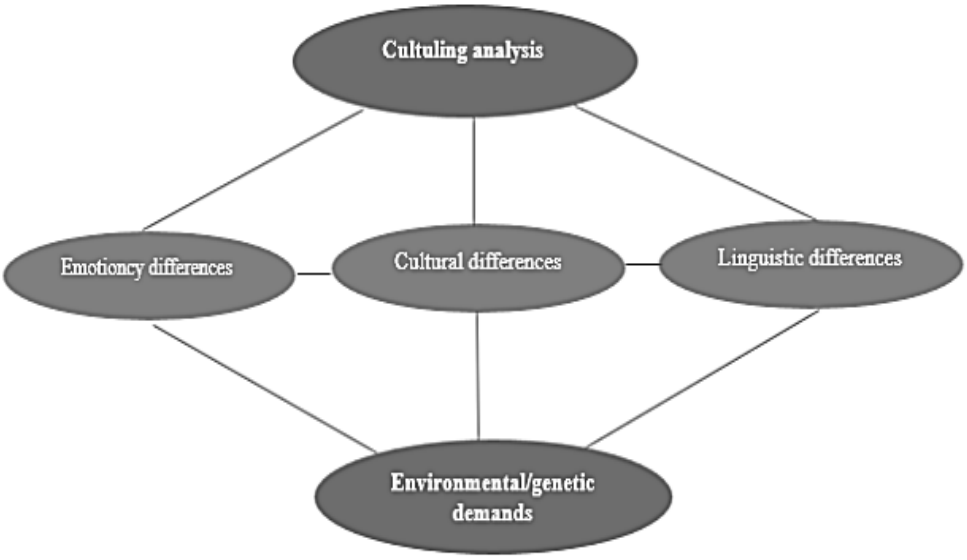


Figure 1. Factors Underlying the Cultuling Analysis
(Adapted from "Cultuling Analysis: A new way of finding cultural memes" by Pishghadam et al. 2020, International journal of society, culture and language, 8(2). p. 30.)

As explained, the environmental features like wealth in society, economy, geography, and national resources have a determining role in the process of acculturing and cultuling analysis of a society. It

is notable that such cultural behaviors might influence cultural environment that people live in (Pishghadam and Ebrahimi, 2020). That is, our environment is a key element in cultuling differences so that they have a determining role in the development and interpretation of cultuling that dictates the level of emotioncy, linguistic, and cultural difference as to works and expressions.

In short, the climate that a society lives in affects the society members' moods and habits and in turn it affects their cultural behaviors and patterns. For example, life in an arid or tropical climate calls for specific requirements and people need to behave in accordance to the climate requirement. Clearly, such society is different from a society in cold region in terms of sensory and emotional involvement and objects and phenomena they experience. These differences can lead to development of different habitual construction. As to the level of exposure to a factor, people might avoid it or experience it frequently and thus these people have different vocabulary repertoire and they can develope negative or positive attitudes about these lexicons. For instance, individuals living in desert might have auditory or visual experiences of snow only through pictures and film and they cannot have firsthand experience of snow in their habitat. Therefore, they have different emotioncy and emotions compared to people living in colder regions. Therefore, depending on the emotional and sensory involvement, cultuling of different nature are formed. To give another example, assume a specific disease is spread in a region which is home to a specific mosquito; in the face of the problem, people might be scared and use specific foods as a protection against the disease. In addition, they would have different behavior if the mosquito bites people, which is considered as differences in culture and according to Sapir-Whorf's theory, cultural difference creates differences in communication and language.

Given the mentioned conceptualizations, the underlying factors, and the proposed models, analyzing and interpreting cultulings is possible using a holistic and systematic approach. Therefore, the following model is introduced as the comprehensive model of CLA. Clearly, by adding emotions and senses as psychosocial factors, we can complete the sociological and cultural patterns, which result in cultuling analysis through a holistic and systematic approach. Figure 5 illustrates the comprehensive model, which also highlights the importance of cultural models (SPEAKING model) and the emotioncy model in the CLA.

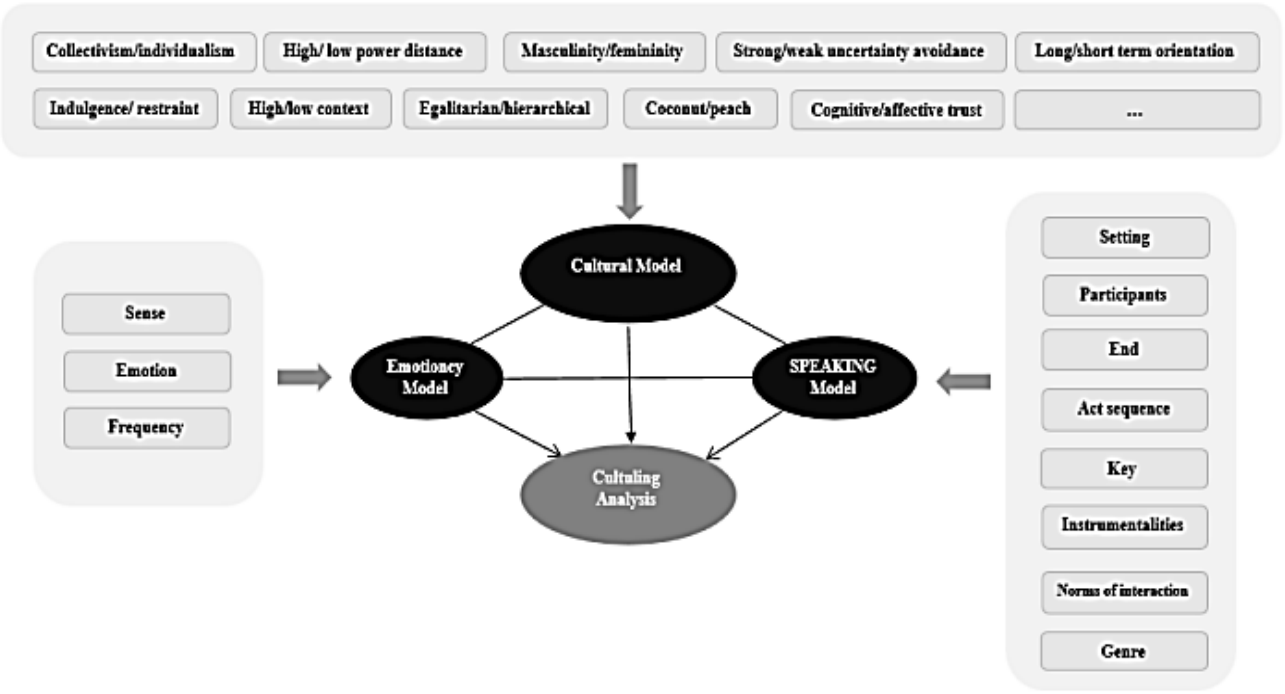


Figure 2. The conceptual model of the Cultuling analysis
(Adapted from "Cultuling Analysis: A new methodology for discovering cultural memes" by Pishghadam et al. 2020, International journal of society, culture and language, 8(2). p. 31.)

As shown in the model, to analyze cultulings, it is essential to understand the culture that underlies a language community and describing that language requires the emotioncy model (sensory involvement about the produced phrases, exposure level, and emotion types) and also the SPEAKING model. In addition, language can be explained by cultural patterns, which are formed in the environment and environmental factors that may constitute specific behaviors, habits, and cultulings of a region. Given these, it is possible to form a detailed picture of people in the society to accurately examine and interpret cultulings.

3. Theoretical framework

Cultural Meme

Following Darwing's words, the term meme was coined by Dawkins (1976) in his excellent book "The Selfish Gene" where the science of memetics is established. The term "Meme" is inspired by the term "gene" and means "cultural gene". As the theory implies, memes are brain information units like genetic information that are carried by the DNA (Dawkins, 1982). The codes are constituted of mental and biological factors mixed with cultural and social factors. Memes can store concepts, patterns, and ideas. In this way, common idioms, music, clothing, and so on are instances of cultural memes (Dawkins, 1989).

As argued by Dawkins (1976), cultural memes are similar to genes in the sense that they carry information (Aunger, 2002). He also argues that similar to genes, cultural genes can change, mutate, and replicate and might be even defected. Genes have different rates of spreading and people are the carriers of these codes of information, who have a key role in transmitting genes through

communicating. On the other hand, memes do not follow genes in terms of features and their evolution and replication like genes is symbolic expression (Blackmore, 2010).

Since cultural memes form the common norms and behaviors in a culture, one may argue that culture can be transferred between generations like genes with a notable effect on the lives of individuals. With good genes, good behaviors are formed and people can enjoy social and mental health. On the other hand, with bad genes, people might show wrong and abnormal behavior because of social and mental malfunctioning. That is, "a healthy culture generates rational behavior and it foster individuals' development" (Pishghadam, 2013, p.48).

Memes are subunits of culture and they are normally transmitted through copying and imitation. That is, people learn them from their parents and then transmit them to their children (Dawkins, 1989). The memes are transmitted in different shapes like language (oral and written), music, architecture, art, and the like. Generally, culture adaptation to the environment provides the opportunity to reproduce, transmit, and capture information inside the memes. Thus, different cultures are emerged in different environments (Blackmore, 2010).

According to Dawkins (1976), memes reproduction depends on synthesis, modification, and evolution in others' beliefs. Along with evolution of language and linguistic norms in society, also the moral, pattern, and norms change in the society. For instance, with expansion the Internet, cultural memes are transmitted faster than before. Moreover, there are memes that do not live long and only survive one or a few generations and so memes survive several generations. As to short-term memes, several linguistic expressions can be named that only live for a few decades, while the concept of God and religion have survived centuries. There are visible and easy to see memes while some are not visible and tangible. In addition, we have hidden memes that emerge every few decades such as specific fashions.

Consistent with Dawkins, Lynch (1996) made a comparison between germs and memes in terms of their contagiousness and argued that thoughts are contagious as well. He further argued that some ideas and belief can stay alive for ages and some only live for a few generations. Thoughts can be strong or weak and those that survive are those that are welcomed by the public.

Moreover, Brodie (2009) used the term "virus of the mind" to elaborate more on memes. He maintained that memes are pieces of culture and spread like viruses and affect those who receive those thoughts. Thoughts as viruses are everywhere like in news and TV shows. News control people while they are not aware of it. A language that becomes viral can affect others and create discourse and even new behaviors. They can live for years and enter the culture of a society. In addition, fashion can become viral and epidemic and last for decades or even become part of the culture of a society. Products and invention can become contagious and live long. In some cases, environment also acts as a virus so that living in a specific environment (such as desert or mountain) fosters specific behaviors and affect the cultures living in those environments. Viruses has a role in jobs and professions so that since each profession is featured with specific requirements, it needs special activities and generates special behaviors and discourse. Clearly, cultural memes have strong role in language and behavior of people. Along with admitting language and culture relationship, Pishghadam (2013) maintains that through examining language in a society, we can learn about their culture, which is called culturology of language. He adds that such studies need knowledge of the history and L1 of the culture and also the help of sociology and psychology experts. According to Tabatabaee Farani, Pishghadam, Firouziyan Pour Esfahani (2018), "since the language of a society pictures its cultural characteristics, it is possible to learn about the ruling culture by examining the language and the linguistic components in the cultural information" (p.68).

Following Vygotsky (1978, 1986), and Halliday (1975, 1994), Sapir-Whorf (1956), and Agar (1994), Pishghadam (2013) coins the idea of cultuling by using the two words language and culture, which means "culture in language." By cultuling, we refer to the structure and expressions that picture the cultural background of a nation including the mutual relationship between culture and language.

In other words, "culture of a society is represented by its language" (Pishghadam, 2013, p.47). To determine these cultulings, we need a detailed examination of language in the context of society and history so that through examining a society's language, it is possible to uncover its hidden culture.

Using several cultulings, it is possible to achieve metacultulings that provides a clearer picture of cultural system of a country. According to Pishghadam (2013, p.58) "through metacultulings, we can achieve a general view of a culture and manage the subcultulings." This means that cultulings in a community is part of a bigger category known as metacultuling and each metacultuling contains a subtler cultuling, which is at the same time interrelated. This means, each metacultuling can be a set of cultulings that have deeper links (Fig.1).

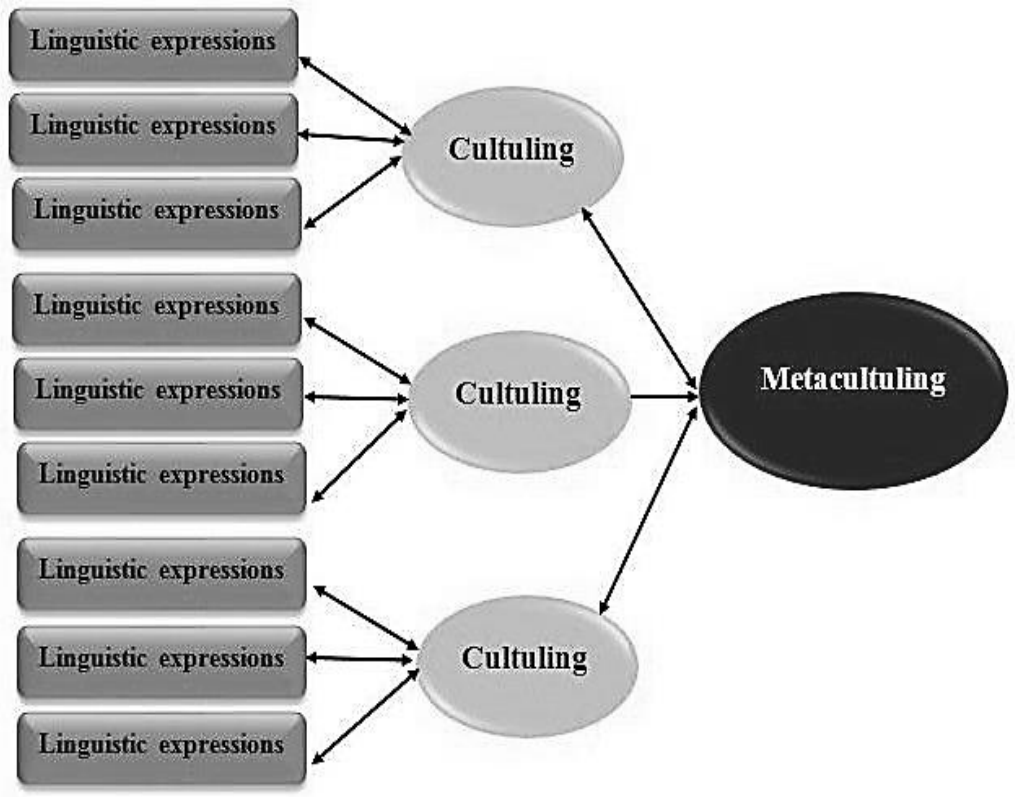


Figure 3. Cultuling and Metacultuling
(Based on "Introducing Cultuling as a Dynamic Tool in Culturology of Language" (Pishghadam, 2013) Language and Translation Studies, 45, p. 58. Copyright 2013 by The Journal of Language and Translation Studies)

4. The current study

In the present study, the author, firstly, interviewed ten EFL instructors and collected data to be analyzed according to Pishghadam's emoling model (E-speaking model). The purpose of data analysis was to differentiate between technophobe and technophile teachers. To verify the results of emoling analysis, a technophobia and technophile questionnaire, developed by Martínez-Córcoles, Teichmann, and Murdvee (2017), was utilized. The results of questionnaire also confirmed the findings of emoling analysis, acknowledging Pishghadam's emoling model. The following section is an example of a metacultuling, featuring one cultulings and the linguistic expressions.

Part one: Metacultuling analysis of EFL teachers' utterances

Metacultuling: Uncertainty Avoidance

According to Minkov and Hofstede (2013), the extent to which society members feel uncomfortable with threats, ambiguity, and threat is illustrated by this dimension. In addition, it shows if they are threatened in that situation. Where the level of avoiding uncertainty is high in a society, it has to deal with concerns about future uncertainties, demonstrate unexpected reactions toward the ambiguities, and show lack of tolerance to behaviors and ideas beyond the norm. In addition, societies that live in a low uncertainty, tend to be more open toward relaced attitude and demonstrate resilience to ambiguities and uncertainties of the future. The key point is the way a society handles the fact that the future is not predictable (Minkov and Hfsteded, 2013, Ilagan, 2009). Considering the technophobe and technophile teachers, Uncertainty Avoidance refers to culture in which teachers who are afraid of technology, or complex devices, especially computers in teaching. This is in contrast with technophile teachers, who have the desire and love for enjoying discovery and using new technology. In short, the main differences between technophobe and technophile teachers are listed in Table 1:

Table 1. Eight Differences of technophobe and technophile teachers

Technophobe	**Technophile**
They avoid technology – smart phones and computers	They Are Flexible
They are afraid of making an error	They Have a Growth Mindset
They have an impending sense of dread	They Listen to the Students
They are unwilling to change to new computer/software systems	They Embrace Change
They Criticize technological changes and implementations	They Plan Ahead
They Resist any automatic processes	They Collaborate
They have Problems in Concentrating	They Have a Backup Plan
They are unable to think or speak clearly	They Are Student-Centered

In general, avoiding uncertainty, according to cross-cultural psychology is the way cultures are different in terms of their tolerance to unpredictability.

Cultuling: Overgeneralizing

There is a considerable similarity between cultuling and stereotyping, which is the combination of Greek words stereos (solid) and typos (model). Stereotyping is usually used for assigning characteristics to individuals on the basis of their macrosocial factors of ethnicity, region, age, gender, and social status on language that interact with each other and on intralingual pragmatic conventions (Schneider, 2004; Barron, 2019; Schneider and barron, 2008, 2014; Barron and Schneider, 2009). From this perspective, it can be concluded that overgeneralization is a sort of stereotyping or vice versa. Overgeneralizing statements normally contain pronouns like all, every, no one, none, or

adverse such as none, always, only, and the like. As examples “people in Tehran are frank, people say that the students in this class are intelligent, Men would not cry.”

Having carried out the interview with EFL instructors, the researchers found several sentences which were in line with the functions of Overgeneralizing. Several functions were expected from this cultuling such as self-complimenting, complimenting, downgrading, confirming something by quoting someone else, not taking responsibility for what one say, persuasion, for which examples are given below:

- All online classes are helpful to ameliorate the IT (computer) literacy. (complimenting)
- All teachers can learn how to teach in online /virtual environment. (complimenting)
- Online classes are accessible anytime and anywhere. (complimenting)
- In Covid -19 pandemic, all teachers say I'm the best one in teaching online classes. (self-complimenting)
- I have always been the most computer literate teacher. (self-complimenting)
- Online classes mostly face the Internet problems and get disconnected all the time. (downgrading)
- Students with no IT background suffer from anxiety and apprehension. (downgrading)
- Internet problems are very common in online classes. They say that Internet disconnection is the main source of problem in students learning. (Not taking responsibility for what one says)
- I firmly hold the belief that online classes are useless and are just a waste of time for students. (Persuasion, as said by a technophobe teacher)
- I am sure online classes are always the best. (Persuasion, as said by a technophile teacher).
- I believe that online classes always provide ample time for students to do their assignments. (Persuasion, as said by a technophobe teacher).
- I am convinced that virtual learning has helped students to improve their computer skills. (Persuasion, as said by a technophile teacher).

A high-context culture is demonstrated by overgeneralization (Hall, 1976), where messages are sent in an implicit form. Therefore, a notable role is played by context in a communication. That is, communication mostly happens indirectly, which provide a room for interpretation based on several factors like gesture, voice tone, and the context of a situation. Moreover, overgeneralized cultures can be categorized as principles-first reasoning, which is opposite to applications-first reasoning (Meyer, 2014). Using facts based on general principles or concept, principle-first reasoning yields conclusion, while applications-first reasoning relies on facts in the world and concludes based on such facts. Another trait that is commonly seen in this cultuling is giving fast value judgements. By demonstrating a few cases, a personality is assigned to a whole group or category. This features exaggeration and a holistic view compared to an analytical one. Using this perspective, a great deal of aspects, features, and details are neglected or assumed unquestionable.

Based on metacultuling, it can be argued that since people in this culture are normally recognized as group members rather than individuals with independent thoughts, overgeneralizations happen a lot. This means, since people consider themselves as a part of a greater collection, their expression of views is as an element of a collective perspective. They would say “everyone thinks this way” rather than using the word “I”. This is more common with negative comments with consequences for the speakers. For instance, a student may say “everyone thinks Ms. X does not teach well” instead of saying that “I think Ms. X does not teach well.”

Therefore, studying the cultulings and metacultuling shows us several aspects of the culture and also give us new perspectives of the way people in a speech community achieve their needs. The following sections represents another way to study a language and culture based on the abovementioned concepts.

Part two: E-SPEAKING (Emoling) analysis of Cultuling of "online class and Technology"

A great deal of attention has been drawn in sociological and sociolinguistic works to differences in culture in terms of the contextual language use. Predicting the ethnography of communication (EOC), which was known as ethnography of speaking in the past is based on the premise that social and language interactions are integrated. This premise tries to examine the cultural peculiarities of communication in a bigger context of cultural and social practices of beliefs in a specific culture or speech community. Based on the idea of integrity of language and culture, Hymes (1971) maintained that language, communication, and social interaction integrated to cultural patterns represent the philosophical and analytical assumptions about values, ideologies, wisdom, and thoughts.

Adopting the assumptions of EOC, it was conceptualized by Hymes (1971) that communicative competence of a person contains four types of knowledge that depend on the speaker's ability and to what extent an expression is cognitively feasible, grammatically possible, actually performed, and socially and culturally appropriate.

By communicative competence we refer to the ability to explore language as a something culturally grounded in social life contexts rather than a formal grammar system. This system is about the fact that people need to know how a discourse is socially and culturally is acceptable in a context under consideration. This type of knowledge indicates the novelty and contingent occurrence of the interactions within the context, which results in a more cultural and social interactions. In addition, communicative competence has to do with the way people need to determine the setting, end, instruments, participants, speech sequence, and key in a specific context. These eight systematic and influential components have been framed by Hymes using SPEAKING. According to Pishghadam et al., 2015, p.51) using this model we can examine variety of discourses and analyze the factors in interactions between individuals. In the following section, a short description of these components is given.

(S) Setting or Scene: according to Hymes (2003) setting includes time and place that a speech takes place. The component is about two aspects of context including the physical setting where it happens and the scene. By analyzing these two aspects, we can analyze in a specific context. Saville-Troike (2003) argued that setting also includes the physical context, time, days, seasons and other factors pertinent to the act of communication. According to Hymes, setting is the cultural definition and psychological setting of the setting considered as a specific scene, which may be utilized here about the time and place that a speech act is seen as suitable for the context. Hymes (1967, p21) adds that a frequently seen rule is the one where form of speech act depends on a suitable scene. In addition, the use of speech acts or the code chosen to define scenes as appropriate are important as well. Generally, setting contains attributes like physical context, time, and act sequence. In addition, scene also affects appropriateness of content and place that can be public/formal and private/informal (Firooziyan Pour Esfahani, and Pishghadam, 2017).

(P) Participants: it is possible to examine the identity of an individual who takes part in speech using gender, age, interpersonal relations, and social status (Farah, 1998). Given these features, a participant' relationship can feature four categories namely equal and formal (such as two teachers), equal and intimate (a couple), unequal and formal (a manager and secretary), and unequal and intimate (Firoozian Pour Esfahani, Pishghadam, et al., 2020). (E) End: Along with goals and objectives of participants in a conversation, each speech event is featured with cultural objectives that can be evident or concealed. The ends are dynamic and differ depending on context (Fasold, 1990).

(A) Act sequence: The act sequence contains information as to the sequence and order in which an interaction happens and it contains content and form (Sarfo, 2011). Using the act sequence maxim, the individuals who take part in a speech event facilitate communication where act has a key role in the sequence (Firooziyan Pour Esfahani and Pishghadam et al., 2020).

(K) Key: Used to differentiate manner, tone, or spirit of an act. Key can be serious, kind, depressive, meticulous, mockery, satirical, perfunctory, threatening, amicable, and violent and so on. Hymes (1967) highlighted that argument that when the two are in conflict, the manner of an act cast shadow on the content to determine its actual significance, actually underscore the importance of key. The signaling of key in some cases is a part of the message-form; while it may be nonverbal like a gesture, wink, attire, linguistic features (e.g. aspiration), and musical accompaniment, which can clarify the purpose of a communicative act (Wardhaugh, 2010). According to Noruz Kermanshahi and Pishghadam (2016), key is dynamic and may change along with other components of speech event.

(I) instrumentalities: By instrumentalities of speech events we highlight the channel and code. As to channel, medium of transmission (e.g. written, oral, semaphore, telegraphic and so on) is intended. As to choice of code, a choice at the level of distinct languages is intended.

(N) Norms of interaction and interpretation: Refers to the normative features that are attached to all rules for choosing between components; however, specific properties and behaviors that can accompany acts of speech and represents the social structure that indicate social structure are not intended.

(G) Genres: refer to categories or types of speech act and event that contain curse, conversation, prayer, blessing, lecture, imprecation, sales pitch and so one (Hymes, 1967).

In short, these factors allow a formal treatment of several function served in acts of speech. It is possible to analyze the conventional means of several functions as the relations between components. As to the components, the goals, needs, the way using language, and levels of satisfaction are notable (Hymes, 1967). Similar to Hymes' CM, the emphasis is on the socio-cultural information in speech interaction, while the psychological dimensions in the interaction are neglected. Emoling (emotion + language) was conceptualized by Pishghadam and Ebrahimi (2020) to explain that it is not possible to have a thoroughgoing analysis and interpretation of cultuling only based on socio-cultural knowledge and information. The reason for this is the fact that cultulings and language expression change depending on several factors experienced by individuals such as frequency, sense, and type of emotion.

In the second part of the study, the researcher investigated the cultuling of "technology" in EFL classes as recorded from the interview performed by the researcher. Two short conversation samples are given below:

1. Conversation one:

Researcher (R): Have you ever felt anxious in online class?

Teacher (T): Actually, using technology to teach has always been mind-numbing to me. I find technological gadgets difficult to use and tedious.

(R): If you have to choose between online and traditional classes, which one do you select?

(T): Definitely I go for offline classes since the monotonous and poor quality of tech-devices and the internet disconnection have always made me feel apprehensive. I do not feel comfortable in online classes.

2. Conversation two:

Researcher (R): Have you ever felt anxious in online class?

Teacher (T): actually not. I have always been excited seeing young students can easily use technological devices like their cellphones and laptops. Moreover, preparing materials for online classes using innovative technology has inspired me.

(R): If you have to choose between online and traditional classes, which one do you select?

(T): Positive features of online classes are undeniable. I personally am into making PowerPoint slides, uploading them in Moodle, recording the class, sharing screen while teaching, and using webcam, all of which have never been feasible in traditional classes.

Emoling analysis of the above conversations:

The analysis of the given conversations according to the Emoling model is presented in the following table:

Table 2. Conversation analysis considering Emoling model

	Components of E-SPEAKING Model	Analysis
1	Emotion	Analysis of conversation one revealed teacher's involvement and evolvement *(proving him as a technophobe teacher)*. While the analysis of the second conversation confirmed the teacher's involvement *(Proving him as a technophile teacher)*.
2	Setting or Scene	Both interviews were carried out in the interview room, during the pandemic, while all classes were conducted online.
3	Participants	Teachers and researcher
4	End	The goals and purposes of the participants in interview were to examine the level of emotion and excitement involved in teachers' responses concerning their tone about online classes, based on discourse development and discourse receipt. (*Sample sentence from Technophile teacher: Absolutely. Positive features of online classes are undeniable. I personally am into making PowerPoint slides, uploading them in Moodle, recording the class, sharing screen while teaching, and using webcam, all of which have never been feasible in traditional classes).* The more excitement in the discourse, the more description and explanation of the online classes and the use of technology, the greater the discourse development and the more the teacher tries to elaborate on the benefits of technology. On the other hand, according to the sample sentence obtained from technophobe teacher: (*Definitely I go for offline classes since the monotonous and poor quality of tech-devices and the internet disconnection have always made me feel apprehensive. I don't feel comfortable in online classes).* The lower the level of enthusiasm in discourse, the shorter the response, showing teacher doesn't have desire and inclination towards describing and explaining the online classes and the use of technology and is willing to point out the negative aspects of such classes.
5	Act sequence	In the first conversation, the teacher uses the adverb "actually" in the first answer and in a negative tone showing that the bill has a discourse in response, which was then explicitly realized by adding negative attributes, and then the researcher noticed the discourse bill and with a direct and clear question, reduced the length of the conversation. But in the second conversation, using the positive adjectives and the length of the conversation, it is clear that it has a discourse development and the teachers responds with positive enthusiasm, and the answers are longer than those of the first conversation.
6	Key	Dejection and penury were evident in conversation one, acknowledging the technophobe attitude in teacher one (*e.g.: mind-numbing, monotonous, apprehensive*). However, hopefulness and optimism were obvious in the second

		conversation. Teacher used some expressions like: (*excited, inspired, Positive features*), confirming being technophile.
7	Instrumentalities	Considering the formal situation and the clear questions of researcher, the teacher's tone depicted that he was technophobe or technophile.
8	Norms of interaction and interpretation	The two main words targeted in the present study, i.e. online class and technology, were utilized in different sentences using different levels of excitement, showing discourse receipt (*technophobe*) and discourse development (*technophile*).
9	Genres	Investigating the collected samples from two teachers showed that the two target words, i.e. online class as well as technology, were used orally. In other words, using positive excitement leads to discourse development while the utilization of negative excitement brings about discourse receipt.

Part three: discrimination between technophobe and technophile teachers using questionnaire

The purpose of this part of study was to confirm the finding of the previous parts. To this end, the questionnaire of Technophobia and Technophilia teachers, developed by MarioMartínez-Córcoles, MareTeichmann and MartMurdvee (2017) was utilized to differentiate between technophile and technophobe teachers. The Cronbach alpha values were satisfactory for technophobia (.95), and technophilia (.82) (MarioMartínez-Córcoles, MareTeichmann and MartMurdvee, 2017). All the EFL teachers who were invited to participate in the present study, were given the questionnaire and were required to return the complete questionnaire within a week. The results of analysis (Table. 1) revealed that 78% of participants were technophile while 22% suffered from technophobia. Interestingly enough, those teachers who were interviewed depicted the same inclination. Meaning, the questionnaire analysis of two particular teachers whose interviews were given in the previous part showed exactly the same tendency. This is a confirmation to the findings of the previous parts which used Pishghadam's emotioncy model to discover the latent characteristics of teachers, endorsing the model's efficiency, reliability and validity.

Table 3. Results of Technophobia and Technophilia questionnaire

	Percentage
Technophobia	22%
Technophile	78%

Table4. Age and gender Crosstabulation

		Gender		
		Male	Female	Total
Age	18-24	1	3	4
	25-30	2	5	7
	31-35	3	3	6
	36-40	1	2	3
Total		7	13	20

Part four: Emotional support in technophobic and technophilic EFL teachers

The degree of social and emotional support that teachers provide for students is crucial for developing effective classroom practice (Pianta & Hamre, 2009). A number of researchers (Albrecht and Adelman, 1987; Burleson, 1984; Burleson, 2003; Cutrona & Russell, 1990) have

defined the concept of emotional support differently. For example, Albrecht and Adelman (1987) defined emotional support as a communication that fulfills one's emotional and affective

needs. Individuals who provide emotional support display their care and concerns. While they cannot be used directly to solve the problem, they can be used to elevate an individual's mood. Emotional support is the ability to help distressed people to listen to them, to empathize with, and explore their feelings (Burleson, 1984). Burleson (2003) viewed emotional support as an essential element of creating a close relationship with others. Cutrona and Russell (1990) defined emotional support as the ability to secure others during the time of stress and to take care of them. Therefor teacher emotional support involves their concerns and cares for the students, their respect for the students, their desire to understand the feeling of students, and opinion and dependability (Patrick, Anderman, & Ryan, 2002; Pianta & Hamre, 2009).

Most of the studies on emotional support in classrooms are based on the two theories including attachment theory (Ainsworth, Blehar, Waters, & Wall, 1978) and self-determination theory (Ryan & Deci, 2000; Skinner & Belmont, 1993). Based on Attachment theories, children can become more independent and take risks if their parents provide an appropriate level of emotional support and secure environment. They help children to count on them whenever they need help (Ainsworth et al., 1978). Several researchers (Howes, Hamilton, & Matheson, 1994; Hamre & Pianta, 2001; Lynch & Cicchetti, 1992) have applied this theory to the school environment. Self-determination (or self-systems) theory examines individual's inherent growth tendencies and innate psychological needs that are necessary for their self-motivation and personality integration, along with the circumstances that promote these needs. Relatedness, competence, and autonomy are three important needs that facilitate individuals' growth, integration, and their social development. It places emphasis on the essential role of social environments in fostering or hindering these needs. Therefore, environments that support autonomy, competence and relatedness facilitate individuals' development while environments that control the individuals' behavior and ignore responding to these fundamental needs hinder individuals 'development (Ryan & Deci, 2000). Considering schools as a social context, teachers can support different needs of children and create a sense of competency, relatedness, and autonomy in students so that they can be motivated and learn more effectively (Roeser, Eccles, & Sameroff, 1998). Wentzel (1999) found that when teachers reinforce students' effort to complete a task, provide warmth and support, explain their expectation from students' behavior clearly, and develop students' autonomy in class, they help them to be motivated, engaged in class and peruse their goals. Emotional Supports consist of four dimensions including Negative classroom climate, positive classroom climate, teacher sensitivity, and regards for student perspectives. Each dimension

reflects different behavioral indicators. For example, the positive classroom climate dimension includes observable behavioral indicators such as teacher affective communications with students, the degree to which students enjoy spending time with one another and are enthusiastic about learning, and the level of mutual respect between teacher and students. The negative classroom climate dimension features a visible behavioral indicator such as the degree to which teacher and students become irritated and angry with each other. In such a class, teacher and students constantly display sarcasm, disrespect, and negativity toward each other. The third dimension is teacher sensitivity which refers to teacher's performance in responding to students 'question and need and providing an appropriate level of support and creating a safe environment in which students can learn more effectively. The fourth dimension is regarded as students' perspective, in which teacher's focuses on students' motivations, interests, and points of view foster students' autonomy and motivate them to express and share their ideas in class.

In the last part of the present study, the researchers tried to find out the relationship between the degree of teacher emotional supports and their technophobe and technophile traits. To this end, teacher emotional supports scale, developed by Khany and Ghasemi (2018) as well as teachers' technophobe and technophile questionnaire, developed by Martínez-Córcoles, Teichmann and Murdvee (2017), were utilized.

The results of correlational analysis depicted that technophilic teachers paid more attention to positive classroom climate and students' perspective was of overriding significance to them. As stated in Table 1, technophile teachers are student oriented, flexible, have growth mindset, and listen to the students, all of which are cogent factors to have a high level of emotional support, confirmed by the findings of analysis. On the other hand, the results of correlation between two questionnaires showed that technophobe teachers favored negative classroom climate. As teachers were technophobic, they always got irritated and angry with using technological devices and constantly displayed disrespect and negativity toward using gadgets in their teaching.

Table 5. The relationship between emotional supports factors and technophobe/technophile teachers

	Positive classroom climate	Negative classroom climate	Teacher sensitivity	Regard for students' perspective
Technophobe	0.12	0.79*	0.18	0.11
Technophile	0.86*	0.14	0.55	0.91*

*P<0.05

5. Discussion

It is incontrovertible that a branch of knowledge is technology, which is about developing and using technical devices and using them in life, environment, society and pondering about subjects like engineering, industrial art, pure science, and applied science. A key specification of development is how technology is used in education, given the considerable growth in access to the Internet and mobile penetration. Technology is used to support both teaching and learning and it improves literacy only as far as it ameliorates a learner's ability to identify, analyze, and evaluate. It is intuitively obvious that the use of technology by teachers leads to the advancement of students' IT literacy while compelling them to use laptops, smartphones, make PDFs, search social pages, research articles and gather information. It is well known that there are two types of teachers: those who do not like new technology, having hostile or aggressive thoughts as to computers and anxiety about current or future

interactions with computers or computers-related technology or they have specific negative cognitions or self-critical internal dialogues while interacting with computer. They are also known to have techno-fear, which is a fear or dislike of advanced technology or complex devices, especially computers in teaching (technophobe teachers).

As to using new technology for education, teachers can act as the connection point between the student and technology. For instance, computers have several applications in teaching, which is not used as expected. The reason for this can be the attitudes and insufficient knowledge about using computers in teaching. In addition, teachers and students do not have the confidence that they can use computers properly. Therefore, they think that they lack the pedagogical skills to use computer for teaching. Likewise, some teachers may believe that technology could bring nothing into their teaching which is a radical cause of technophobia in teachers. Technology has some advantages and can help students to contextualize authentic learning opportunities, making students develop language and literacy skills as they make connections between text and knowledge.

There is no denying that culture has been substantially affected by technology. This has always been one of the main concerns of politicians and governments to preclude their nations from the widespread impact of technology on the way their people think, behave, and practice. To analyze the hidden aspects of people, culture cultuling analysis (CLA) has been introduced and utilized by Pishghadam and et al. (2013). The CLA is one of the cultural patterns that investigates the relationship between language and culture of society, in particular sentences and phrases in cultural contexts. Relationships and communications affect the formation of culture, attitudes and thoughts of people that are transmitted through communication and language, so we can say that language is one of the main axes in the analysis of culture - that is, attitudes, thoughts and behaviors in culture can be understood based on language and communication and the type of discourse. According to the geographical location and living conditions, cultural patterns are formed. These patterns are based on behavior and the level of sensory and emotional interference and the frequency of encounters with situations, all of which depend on negative and positive emotions that are taken from the model (E-speaking).

In the present study, 20 teachers were invited for interviews and their answers were recorded. The effect of emotions on language was studied by Firooziyan Pour Esfahani, Pishghadam, and Tabatabaee Farani (2018) by examining the word coquetry (naz Persian) considering the E-speaking model in a conversation between a man and a woman. They found that the amount of positive and negative emotions of people in language and their expression are recognizable. The results of our study were exactly in the same line with Pishghadam and et al. hence we were also able to recognize the technophobia and technophilia features in EFL teachers according to their expansion of discourse. The accuracy of our findings based on the E-speaking model was verified by using Martínez-Córcoles, Teichmann and Murdvee (2017).

6. Conclusion

It is believed that E-SPEAKING model discloses cultural memes, proving a solid ground for finding the buried cultural content and structures and identify the cultural and personal deficiency. There is no denying that with afoot augmentation and progress in technology all aspects of life have been influenced and education is not an exception. Teachers who are willing to use technological devices in their classrooms while teaching show their feelings in their speeches and utterances. Therefore, using cultuling analysis can reveal their true nature, whether being technophile or technophobe. One of the main strategies to improve or modify culture in a society is language analysis. By CLA, we refer to analyzing cultural elements based on evaluation, linguistic structures/expression, and sociological applications. This too can be used as a way to explain cultural content and structures and determine culturally defective or healthy genes. Researchers in CLA examine the actions and deeds by society members and thus they analyze specific functions of cultulings and try to realize their political,

cultural, social, and situational meaning. This means that situational and linguistic contexts have a key role in explaining cultulings and because of this, cultulings are considered as a social process. Through CLA, it is possible to show the way cultural elements are mixed with the discourse of individuals in a society and also the way they are kept or changed gradually. The function of CLA is to determine defective genes in a culture and use effective genes to replace them. Through this, cultural reforms are facilitated and lead to linguistic excellence and eucultuing. By eucultuing we refer to culture promotion and guiding individuals towards excellence through eliminating unwanted cultural habits and replace them with more effective ones. As noted by Pishghadam (2013), "as transformative tools, cultulings can be utilized to make change in culture and reflect about culture." The CLA is a relatively new field of research that provides opportunity for several novel studies. The misinterpretation of cultulings might result in failure of inter-cultural communication; therefore, by having deeper knowledge about cultulings, we can avoid misunderstanding. Such a knowledge needs familiarity with intercultural pragmatics (Kecskes, 2014). Using cultural awareness, L2 teachers can develop a deeper knowledge of intercultural differences. The knowledge about diversity in a society and across societies can develop positive attitude and expand intercultural competence (Byram, 1997). In addition, we can include macrosocial factors like gender, social status, age, and ethnicity, level of education, socioeconomic status, and religions that constitute the cornerstones of VP (Barron, 2005, 2015, 2017, 2019; Barron and Schneider, 2008) in performing CLA. Through this, a deeper knowledge of the way culture and language are intermingled in different communities is attainable.

Interestingly enough, the results of technophobe and technophile teachers showed that those teachers who were interviewed, depicted the same inclination towards using technology in their classrooms, confirming the findings of cultuling analysis using Pishghadam's emotioncy model. Meaning, those teachers who were identified as technophilic using the emotionacy model, were also recognized the same based on the questionnaires.

Moreover, the findings of relationship between the two questionnaires were interestingly supporting the characteristics of technophile and technophobe teachers as were elaborated on in Table 1. The positive aspects of emotional support of teachers were more evident in technophile teachers. The positive classroom climate dimension included noticeable behavioral indicators such as teacher affective communications with students using technological devices, the level of joy felt by students when they spend time with their friends in the virtual world, and being enthusiastic about online learning. The teacher sensitivity dimension refered to teacher's concern in responding to students' question and need in online environment, providing an appropriate level of online support, and creating a safe online environment in which students can learn more effectively.

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