Humanities Diliman (January-June 2018) 15:1, 139-158

Introducing *Cultural Weight* as a Tool of Comparative Analysis: An Emotioncy-Based Study of Social Class

Reza Pishghadam
Ferdowsi University of Mashhad

Golshan Shakeebaee
Tehran University

Shaghayegh Shayesteh
Ferdowsi University of Mashhad

ABSTRACT

Undergoing a remarkable international boom, comparative studies have revealed that individuals coming from various social and cultural backgrounds perceive the world in different ways. Given that senses are the gateways to these idiosyncratic views, the degree of prominence given to each sense can shape a culture. Drawing upon the newly proposed sensory concept of *emotioncy* (emotion + frequency of senses), this study attempts to introduce *cultural weight* as a new comparative tool in cultural studies. In order to provide empirical support for the proposed concept, 322 participants from three different social classes were asked to take an emotioncy scale on a number of religious concepts. The findings indicated that participants with various social backgrounds have different degrees of emotioncy toward the selected religious concepts. Moreover, the outcomes revealed that emotioncy analysis can help us measure the cultural weight of concepts among different groups of individuals. In the end, some implications were presented to show how the idea of cultural weight can be used as a comparative tool.

Keywords: Emotioncy, sense, culture, cultural weight, involvement, exvolvement

INTRODUCTION

The way we capture the world is, in fact, culturally determined (Classen, 1993, 1997; Howes, 1991, 2003). Such an emphasis is noteworthy in highlighting the necessity of developing cultural awareness. Throughout its long history, a series of studies (e.g., Hofstede, 2011; Inglehart, 1997) have particularly delved into the

ISSN 1655-1532 Print / ISSN 2012-0788 Online

intercultural variations and commonalities associating culture with "ways of speaking," "texts," and "discourses." Yet, during the past two decades, the works of Classen (1993, 1997) have reoriented this rather constant, linguistic outlook to more productive sensory approaches, giving prominence to the dominance and hierarchy of senses as a central organizing constituent of each culture. Arguing for a new epistemology, Classen (1993, 1997) socializes our sensory understandings, delineating that individuals experience senses differently in one way or another. Based on this perceptual paradigm, different cultures give different weight to the senses. Calibrated by the salience of sensory modalities, the members of each society make sense of the world rendering unequal sensory perceptions into idiosyncratic worldviews (Classen, 1993, 1997).

To develop an awareness of the connection between culture and cognition, Whorf (1956) acknowledged that cultural frameworks are instrumental, either explicitly or implicitly, in understanding peoples' beliefs, values, and attitudes. In particular, individuals with different social backgrounds may map the world in a far different way taking their cultural discrepancies into account (Wellman, 1963). As an extension to this cognitive standpoint, culture is not only able to determine ways of thought, but, as we believe, it can also give rise to certain sensory values and the consequent emotional experiences. In the same fashion that senses shoulder the primary responsibility for shaping up cultures, cultural features are equally able to manipulate the dynamic interplay of the senses.

From a recent psychological point of view, senses have been perceived as the ladder of an exclusive type of emotion and experience, labeled sensory *emotioncy* (Pishghadam, Tabatabeyan, and Navari, 2013). With its roots in Greenspan's (1992) developmental, individual-difference, relationship-based (DIR) model, and its relativistic sensory nature (Pishghadam, Jajarmi, and Shayesteh, 2016), emotioncy can probably be used as the bedrock to view a broad range of concepts including culture, from a different perspective. Those emotions triggered by the senses through which individuals receive world knowledge information (Pishghadam, Baghaei, and Seyednozadi, 2017) are presumably molded and colored under the influence of culture. Closely akin to the way cognition is relativized by culture, sensory emotions embody bits of cultural information. Although the critical role of senses in cultural studies has been scrutinized previously (e.g., Classen, 1993, 1997; Howes, 1991, 2003), the sensory-induced emotions have not received adequate attention to date. Thus, in the present study, we attempt to elucidate the inevitable traces of emotioncy in culture and introduce *cultural weight* as a tool to compare groups of individuals. As evidence to this argumentation, we have chosen five religious concepts, and

subsequently assessed the participants' degree of emotioncy and involvement with respect to their different social classes as an indicator of cultural diversity. To be specific, the present study aims to address the following question:

Can cultural weight be used as a comparative tool to show differences across unequal social classes with respect to a number of religious concepts?

REVIEW OF THE LITERATURE

Culture

Modern anthropologists became focally interested in culture since its crystallization in the 1880s (Robertson, 1992) holding that culture provides the basis for human communications and interactions (Swartz, 1997). Debates regarding culture vary among and within academic disciplines; however, it seems there exists no unified definition for this apparently straightforward term. Despite its simplicity, "cultural studies is a discursive formation" (Hall 262) whose origins are not simple (Hall, 1996, 1997). Broadly defined, culture is viewed as a system of interrelated elements with its features relying upon one another which is parallel to "a giant computer" (Minkov 199) that plans the humans' interactions in every walk of life (Hall and Hall, 2011).

Technically speaking and based on Marx, Durkheim, and Weber's ideas (Hofstede, 2011; Lincoln and Guillot, 2004), culture is defined as "the collective programming of the mind"; which is used to organize and explain "societal indicators" (Minkov 17). Such collectiveness reveals itself in different concepts such as cognitions, meanings, values, and emotions, and it is in light of the culture that these concepts become comprehensible and meaningful (Alvesson, 2002). In a similar perspective, Hofstede, Hofstede, and Minkov (2010) defined culture as the patterns of thinking and potential acting that penetrates every aspect of the society. They further claimed that the source of such mental frameworks is indeed rooted in the society and family. In addition, Schein (1996) describes culture as a set of shared, taken-for-granted, implicit assumptions held by a group. In this regard, shared norms and practices, which distinguish one's culture from one's personality, manifest underlying cultural values concealed in social acts (Minkov, 2011; Sagiv and Schwartz, 2007).

Culture experts enumerate a set of characteristics for cultures. It is believed that culture is a normal, transmittable, integrated, and multifaceted construct which is shared by a specific group, is formed over almost an extended period, and is rather

stable (Minkov and Blagoev, 2009; Minkov, 2013; Taras, Rowney, and Steel, 2009). It seems that the durability of culture has led to the idea that it might be a measurable concept. In fact, the meaningful measurement of cultures, which has been ignited since the publication of Hofstede's (1980) *Cultures' Consequences* (Taras, Rowney, and Steel, 2009), is very popular, and many studies have tried to examine different aspects of culture (for a rather complete list of the instrument for measuring culture, see Taras, 2008). From this perspective, it can be said that culture-related concepts including values, norms, beliefs, attitudes, self-perceptions, cognitive abilities, behaviors, and stereotypes can be considered as quantitatively measurable elements of culture (Minkov, 2007).

Culture and its elements are the products of sensory experiences. Thus, it can be concluded that people's perceptions of the world are to a great extent conditioned by their senses, hence their culture, which can be different from one society to another (Classen, 1997). Simply put, sensory perceptions pave the way for the conveyance of cultural values (Classen, 1997), which indeed create a sensory model to make sense of the world (Classen, 1993). Numerous studies have been conducted in this regard whose results accounted for the effects of "particular sensory modalities" and the "inter-sensory relations" on cultural presuppositions and values (Zelazo, Moscovitch, and Thompson 657).

By and large, cultures can be considered as a social marker that distinguishes people from each other. Although people may be different in some features of culture, they may be similar in some others; therefore, the role of cross-cultural studies becomes more significant. In fact, the main focus of cross-cultural studies and specifically, cross-cultural psychology is understanding the human heterogeneity and cultural factors and their effects on human behaviors (Tran, 2009).

Studies regarding cross-cultural issues are numerous, including Hofstede's (1970) cultural dimensions theory; Schwartz's (1992) investigation of personal values in 41 cultures; Inglehart (1997) and his analysis of World Values Survey (WVS); and House, Hanges, Javidan, Dorfman, and Gupta's (2004) Global Leadership and Organizational Behavior Effectiveness (GLOBE) project. Such studies are useful regarding cultural mapping, a cartographic instrument which is defined as "a process of collecting, recording, analyzing, and synthesizing information in order to describe the cultural resources, networks, links, and patterns of usage of a given community or group" (Stewart, 2007 cited in Duxbury, Garrett-Petts, and MacLennan 2).

Overall, delving into the studies conducted so far reveals a great deal of information in terms of cultural issues. Although the role of senses has been investigated in this vein, emotions have been almost disregarded. In order to pave the way for the

intention of this study, in the following section, we will have a short review of a new type of sensory emotions named as emotioncy.

Emotioncy

Stressing the emotional capital, Pishghadam, Adamson, and Shayesteh (2013) maintained that emotions could be reactions to sensory experiences. In this regard, they coined the term emotioncy, proposing that individuals hold different degrees of emotions for different concepts, which is determined by the level and frequency of exposure to such concepts (Pishghadam and Abbasnejad, 2016; Pishghadam, Jajarmi, et al., 2016; Pishghadam, Shayesteh, and Rahmani, 2016). Considering the role of background knowledge in delineating the world (Piaget, 1962), Pishghadam, Adamson, et al. (2013) went a step further and accentuated prior emotions, claiming that the sensory-induced emotions for a particular concept may equally facilitate individuals' understanding of the world.

To elaborate, Pishghadam (2015) designed a six-level matrix (Figure 1), depicting different kinds and types of emotioncy (Table 1).

As it can be seen in Figure 1, emotioncy ranges from avolvement (null), to exvolvement (auditory, visual, and kinesthetic) and involvement (inner and arch). Different kinds of emotioncies have been clarified in Table 1.

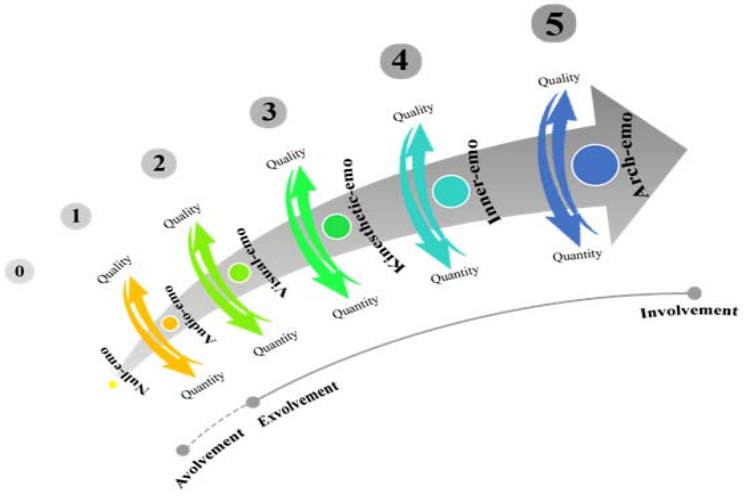

Figure 1. Adapted from "Emotioncy in Language Education: From Exvolvement to Involvement" by R. Pishghadam. Paper presented at the 2nd Conference of Interdisciplinary Approaches to Language Teaching, Literature, and Translation Studies, Mashhad, Iran, October 2015.

Table 1. Kinds of Emotioncy

Type	Experience
Null emotioncy	When an individual has not heard about, seen, or experienced an object or a concept.
Auditory emotioncy	When an individual has merely heard about a word/ concept.
Visual emotioncy	When an individual has both heard about and seen the item.
Kinesthetic emotioncy	When an individual has touched, worked, or played with the real object.
Inner emotioncy	When an individual has directly experienced the object/ concept.
Arch emotioncy	When an individual has done research to get additional information.

Note: Adapted from "Conceptualizing Sensory Relativism in Light of Emotioncy: A Movement Beyond Linguistic Relativism," by R. Pishghadam, H. Jajarmi, and S. Shayesteh, 2016, *International Journal of Society, Culture and Language,* 4.

As an extension to this concept, Pishghadam, Jajarmi, et al. (2016) proposed that emotions resulting from sensory experiences may "impose structures on cognition" (8). It was also mentioned that depending on the sensory channels information is received from, different interpretations of a concept might occur (Pishghadam, Jajarmi, et al. 2016).

In order to measure individuals' level of emotioncy objectively, Pishghadam (2016a) designed a metric which consists of sense (ranging from null to arch), frequency (ranging from a little to a lot), and emotion (ranging from negative to positive) parts (Figure 2).

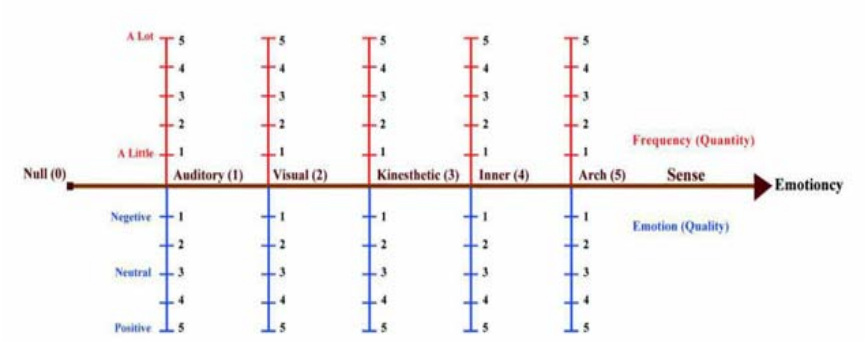

Figure 2. A metric for measuring emotioncy. Adapted from "Emotioncy, Extroversion, and Anxiety in Willingness to Communicate in English," by R. Pishghadam, 2016a. Paper presented at the 5th International Conference on Language, Education, and Innovation, London, England, May 2016a.

Based on the metric presented above, emotioncy is the synthesis of the frequency of exposure to an entity along with the degree of emotions evoked by different senses. Pishghadam (2016b) further maintains that to compute the emotioncy level, the following formula can be used:

Emotioncy= s (f +e)

In which, s= sense, f= frequency, e= emotion.

The metric coupled with the emotioncy formula gave emotioncy an empirical dimension. Numerous studies have thereafter been conducted, including culture teaching strategies (Pishghadam, Rahmani, and Shayesteh, 2017); ethnocentrism (Shakeebaee, 2016); flow (Shahian, 2016); and willingness to read (Borsipour, 2016). Irrespective of the formula, Pishghadam and Shayesteh (2016) conducted a study teaching a number of words to students with different socioeconomic backgrounds. They concluded that there is a significant relationship between emotioncy and learning English words.

All in all, we believe that emotioncy in general and the emotioncy formula in particular have the potential to be used as a measure to compare cultural issues. To this end, broaching the idea of *cultural weight*, we investigate individuals' level of emotioncy for some religious concepts as an indicator of culture in Iran. As a matter of fact we assume that, unless people's level of emotioncy to different concepts is to the degree of involvement, the attitudes toward that concept do not turn fully into shared values or culture.

METHODOLOGY

Participants

The sample consisted of 322 participants, 217 females (67.4%) and 105 males (32.6%) aged 18 to 19 (*M*= 18.55, *SD*= .49). They were all freshmen at different universities in Tehran (University of Tehran and various branches of Azad University), coming from different socioeconomic backgrounds. The selection was based on convenience sampling, and the participation was completely voluntarily.

Instruments

Emotioncy scale

A self-report scale of emotioncy was developed to examine and measure the participants' level of emotioncy regarding one index of culture, namely religion. The intended reason for choosing religion as the evidence for this study is that many anthropologists and sociologists consider culture as the result of incorporated symbolic systems that their meanings are partly given by the social field. In this regard, religion as one of the innumerable symbolic systems, can be considered as an integral part of a given culture (Chen and Morley, 2006; Roy, 2014).

The emotioncy scale investigates five concepts: learning the Arabic language, the Well of Jamkaran, mosque, praying, and the Holy Shrine of Imam Reza (A.S.). To be specific, the rationale behind selecting these concepts is as follows: In Islam, praying (Salah) is considered as one of the Five Pillars and an obligatory duty for Muslims. Thus, it is speculated that most of the participants are familiar with it. In addition, mosque (as a place of worship), the Holy Shrine of Imam Reza (A.S.) (as the mausoleum of the eighth Imam of Twelver Shiites), and the Well of Jamkaran (as a place of pilgrimage in which Shiites believers drop their letters for their Imam who is yet to come) were also chosen as places of worship and holy sites for Muslims. The Arabic language was selected because it is the language of Islam and Quran, and Iranian students officially start learning the language when they are in the first grade of junior schools.

It is worth mentioning that in this scale, each item is made up of three subcategories. The first subcategory consists of 6 points measuring the sense aspect of emotioncy. The second and the third categories are a five-point Likert-type scale for the frequency of exposure and emotion, each varying from 1 (*very rarely*) to 5 *(very frequently*) and 1 (*very bad*) to 5 (*very good*), respectively (see Appendix).

The total emotioncy scores can be achieved using emotioncy formula. To this end, emotion and frequency scores were added up and multiplied by the sense score. As a given example, if a person filled out the scale as *I have heard about mosque* (1), *I feel good about it* (4), and *I have frequently been exposed it* (4), his total emotioncy score would be calculated as 1(4+5)= 9. Furthermore, demographic information including age, gender, parents' jobs, family income, and the whereabouts was asked to be later used as a measure of socioeconomic status. In order to facilitate the process of data collection and to make sure that all the participants would understand

the intended meaning of each concept, the scale along with the written and oral instructions was presented in Persian (the participants' mother tongue).

Procedure

The data collection was conducted from September 2016 to November 2016 in Tehran, the capital of Iran. The emotioncy scale was given to the participants. In order to answer any probable questions, one of the authors was present while participants were filling in the scale. Overall, it took around 10 minutes for each participant to complete the scale. Based on the Marxian stratum model of class, society is divided into a hierarchy of working class, middle class, and upper class, referring to an individual's rather stable sociocultural background (Maron, Kraus, Pogarell, Gomes de Matos, and Piontek, 2016). As such, various factors have been suggested for characterizing the social status structure including education, occupation, sex, marital status, access to consumption of goods, services, household, and neighborhood or community level (Hollingshead 1975; Krieger, Williams, and Moss, 1997). Taking this into account, family income, parents' careers, and their place of residence were used as the benchmarks to cluster the participants. To clarify, the families who were living in more affluent neighborhoods, had prestigious jobs, and their total income was above 40 million rials (the currency of Iran) were assigned to the upper class (22.0%); the families who were living in less affluent neighborhoods, were employees or self-employed, and their total income was between 20 to 40 million rials were assigned to the middle class (45.7%); and the families who were living in poor neighborhoods, were workers or had no jobs, and their family income was below 20 million rials were assigned to the working class (32.3%). In subsequence, SPSS (version 22) was used for data coding and initial data analysis. Furthermore, to substantiate the construct validity of the scale and to confirm the latent factors, Confirmatory Factor Analysis (CFA) was run utilizing Amos (Version 20).

RESULTS

The present study was conducted to introduce *cultural weight* as a comparative tool in cultural studies. To get to this point, the self-report emotioncy scale was constructed and validated accordingly (Figure 3). The reliabilities of the Frequency and Emotion subcomponents of the scale, using Cronbach's alpha were .91 and .89, respectively. Table 2 demonstrates the descriptive statistics of the emotioncy scale.

Table 2. Descriptive Statistics for the Emotioncy Scale

	Learning Arabic		The Well of Jamkaran		Praying		Mosque		The Holy Shrine	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
Sense	1.75	1.71	2.27	1.62	4.04	1.00	3.80	1.04	3.94	1.04
Emotion	3.09	.96	3.58	1.03	4.47	.77	4.13	.83	4.64	1.28
Frequency	2.31	1.15	2.22	1.18	3.93	1.05	3.34	1.21	3.39	.73
Emotioncy	10.87	12.22	14.63	12.50	34.92	11.81	29.13	11.61	32.35	11.75

In order to substantiate the construct validity of the emotioncy scale, CFA was run. CFA as a robust static can help researchers unravel the hidden relations among variables (Fox, 2010; Ullman, 2006). In this study, careful attempts were made to meet all the necessary assumptions to run CFA, including sample size and missing data. The result of the CFA indicated a model with two continuous latent variables, Frequency and Emotion, and five observed dependent variables for each factor (Figure 3).

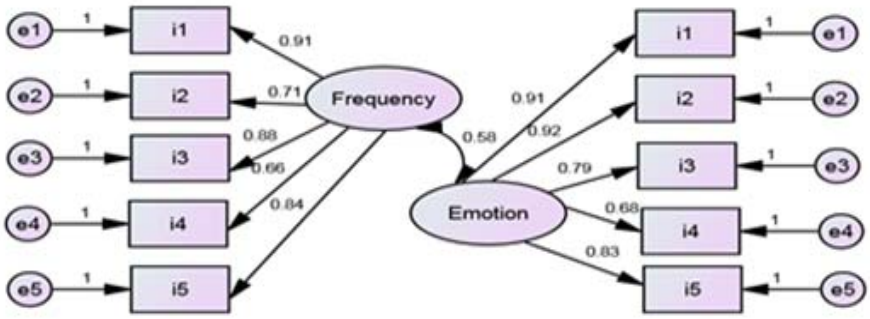

Figure 3. The CFA model for emotioncy scale. Note: All paths are significant at $p < .05$

Table 3 illustrates model-fit indices. Model fit shows the degree to which sample variance–covariance data fit the structural equation model, and usually uses a number of indices (Schumacker and Lomax, 2004), which are as follows: $\div^2$/df (Chi-square divided by the degrees of freedom), AGFI (Adjusted Goodness of Fit Index), IFI (Incremental Fit Index), TLI (the Tucker Lewis Index), CFI (Comparative Fit Index), and RMSEA (Root Mean Square Error of Approximation). To be specific, $\div^2$/df was 2.66, less than the cutoff point of 3; RMSEA was .04, less than .08; and GFI, CFI, and

TLI were .92, .90, and .90, respectively, all above the suggested cutoff point of .90 (Fox, 2010; Ullman, 2006). Thus, the evaluation of the model indicated a good fit to the data.

Table 3. Model-Fit Indices and Acceptable Fit Criteria

Fit index	χ^2/df	GFI	TLI	CFI	RMSEA
Acceptable fit	<3	>.90	>.90	>.90	<.08
Model	2.66	.92	.90	.90	.04

Figure 4 clearly depicts the weight of each selected concept on the diagram. While the vertical axis indicates the mean of emotioncy scores, the horizontal axis marks the mean score of emotioncy kinds for each concept.

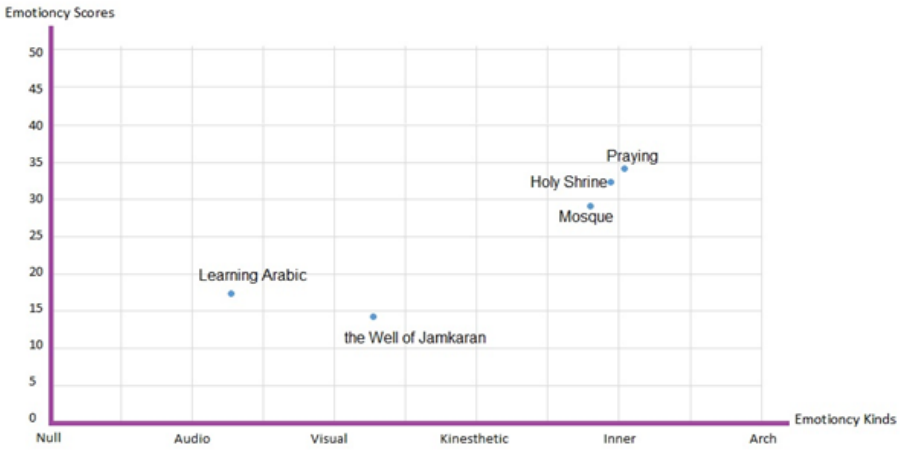

Figure 4. The Emotioncy-Based Distribution of the Concepts.

It can be seen in Figure 4 that, based on the obtained emotioncy scores, the concepts are distributed differently. Moreover, the figure shows that participants got the highest and the lowest emotioncy scores for Praying and the Well of Jamkaran, respectively.

In order to show the changes in various social classes, the mean of each social group regarding each concept was calculated and presented in Figure 5.

Figure 5 illustrates the rate of changes in different social classes in a more detailed fashion. In fact, all three groups show the lowest emotioncy for the Well of Jamkaran and the highest emotioncy for Praying.

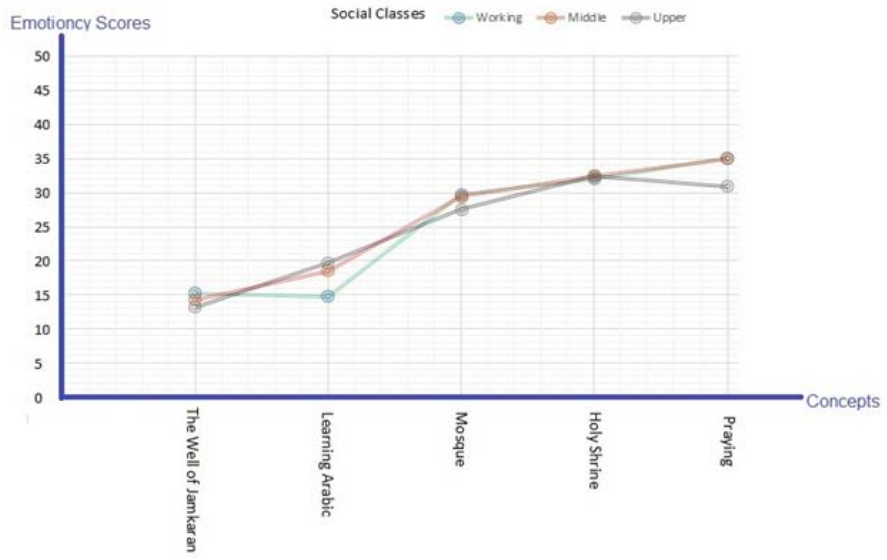

Figure 5. The Distribution of Concepts in Different Social Classes.

Table 4. The Results of One-way ANOVA

		Sum of Squares	*df*	Mean Square	F	Sig.
The Well of Jamkaran	Between Groups	186.121	2	93.060	.615	.541
	Within Groups	48258.615	319	151.281		
	Total	48444.736	321			
Learning Arabic	Between Groups	846.877	2	423.438	3.462	.033*
	Within Groups	24216.019	198	122.303		
	Total	25062.896	200			
Mosque	Between Groups	228.614	2	114.307	.846	.430
	Within Groups	43079.373	319	135.045		
	Total	43307.988	321			
Holy Shrine	Between Groups	13.268	2	6.634	.048	.953
	Within Groups	44372.660	319	139.099		
	Total	44385.929	321			
Praying	Between Groups	936.140	2	468.070	3.070	.048*
	Within Groups	48628.704	319	152.441		
	Total	49564.845	321			

One-way ANOVA tests were conducted to explore the role of social levels in conceptualizing the entities. The results of the ANOVA tests indicate a significant difference for Learning Arabic (F= 3.46, p< .05) and Praying (F = 3.07, p < .05), but they did not indicate significant differences for the Well of Jamkaran (F= .61, p > .05), Mosque (F= .84, p > .05), and the Holy Shrine (F= .04, p > .05). Moreover, posthoc comparisons using the Scheffe tests were run. The overall results revealed that:

For Learning Arabic: upper/middle class > working class, and

For Praying: working/middle class > upper class

The outcomes indicate that the upper and middle classes show higher emotioncy for Learning Arabic than the working class, and the working and middle classes display higher emotioncy for Praying than the upper class.

DISCUSSION

Given that the role of senses has been accentuated in forming cultures (Claasen, 1997), and that they are the sine qua non of the sensory-induced emotions which consequently relativize our cognition and the perception of the world (Pishghadam, Jajarmi, et al., 2016), the present study intended to introduce cultural weight as a tool for comparative studies. We basically assume that sets of beliefs and attitudes form culture only if individuals get rather involved in implementing them. These implementations need to be repeated without generating much negative feelings. That is, the degree of involvement among different groups of people coming from different backgrounds may give unequal weights to cultural values and account for cultural discrepancies. As such, miscellaneous cultural assets may only remain hidden in the minds of people regardless of being put into practice. Thus, cultural weight is deeply rooted in the concept of emotioncy which defines the frequency of exposure and the degree of emotional involvement in entities. By the same token, the results of the present study revealed that, based on the obtained scores on the emotioncy scale, the sample group had different attitudes toward some religious concepts. To get to this point, the participants' mentality regarding the concepts were classified into different emotioncy types, namely avolvement, exvolvement, or involvement concluding that participants are more exvolved in learning Arabic and the Well of Jamkaran, yet are more involved in the concepts of mosque, holy shrine, and praying (see Figure 5). As a possible line of explanation, Muslims normally participate in divine activities which make them feel more

peaceful. While the feeling of peace is conveyed through praying and visiting places of pilgrimage, it may not be fully satisfied with learning Arabic or visiting the Well. The obtained results are quite in line with the Iranian status quo and similar studies in this area. As Fischer (2003) states, young Iranians, who are from different socioeconomic backgrounds, have deep respect for Islamic morals and practices, even if their beliefs might not necessarily conform to those of their religious leaders.

As already mentioned, the way we perceive the world is to a great extent culturally determined (Classen, 1993). Viewing the results of the present study from this perspective, we maintain that cultural weight can be used to compare individuals with respect to their cultural attitudes and in light of emotioncy (see Table 3). Put differently, an entity can be seen as a part of a given culture on three conditions. First, individuals should get involved in that entity. Second, it should generate less negative feelings. Third, the frequency of exposure toward that concept should be high. Based on such a justification, it can be deduced that some concepts are *less cultural*, while some others are *more cultural*. For instance, it can be inferred from table 4 that, since participants had less negative feelings and higher frequency of exposure toward praying, and since they were more involved in that concept, praying is more cultural than the Well of Jamkaran, in which participants do not have the same level of feeling and exposure. Moreover, the findings indicate that the individuals in the upper and middle classes have higher emotioncy for learning Arabic than the ones in the working class. This finding can be justified if we know that learning Arabic in Iran can be a ladder to their educational success (Hunter, 1988). Therefore, it is quite natural to expect the students in the upper and middle classes to exhibit higher emotioncy for learning Arabic. Almost contrary to this finding, it was found that students in the upper class showed low emotioncy for praying. This finding is in line with those of Fitzgerald and Glass (2014) and Schwadel (2008, 2012) who maintained that working class individuals are more prone to pray, read religious books, and report high levels of personal faith, indicating that that lower class individuals are more religious.

It is worth mentioning that in this study religion was used as a piece of evidence to show how the idea of cultural weight can be used as a comparative tool. In fact, the major objective was not to emphasize the relationship between religion and emotional sentiments. With that in mind, it is our belief that the new idea has the potential to be used in different studies. For instance, cultural weight can be used in comparative studies. Besides, it is believed that cultural weight can be used not only as a comparative but also as a predictive tool. Although more studies need to be conducted regarding understanding the predictive nature of cultural weight, the

rationale behind this claim is that the obtained scores for each concept and the three groups of avolvement, exvolvement, and involvement may provide us with a clear-cut tool for not only comparison but also prediction.

We likewise estimate that cultural maps can be obtained by means of cultural weight. Cultural mapping, which is the systematic tool to involve societies in understanding and documenting the cultural assets (Duxbury, et al., 2015), can be adopted in planning processes, or other initiatives, but at the same time, one should be aware of the fact that like other cultural studies, the proposed culture-related models should be interpreted relatively (Hofstede, 2011). As regards, it seems clustering cultural concepts by using emotioncy kinds (i.e., avolvement, exvolvement, and involvement) might lead to a more accurate cultural mapping. Moreover, based on the emotioncy model, these cultural maps can be drawn in a way to show the amount of *(emo)sensory capital* one may possess in a culture. It means that for economic, social, cultural, or even environmental reasons, individuals may have different levels of emotioncy for different concepts or objects.

In brief, the present study tried to shed some light on the cultural weight rooted in the newly developed concept of emotioncy. Although the current empirical manifestation seems signifying and suggestive, further research into the concept is required to help develop it in a broader empirical framework. More specifically, the present paper calls for conducting cross-national and cross-cultural studies using the concept of cultural weight. Moreover, since convenience sampling was used in this study and all the statistical analyses (SEM and ANOVA) were based on that, great caution must be exercised in generalizing the findings.

WORKS CITED

Alvesson, M. *Understanding Organizational Culture*. London, England: Sage, 2002. Print.

Borsipour, B. "Emotioncy and Willingness to Read: A Case of Iranian EFL Learner." Thesis, Ferdowsi University of Mashhad, Mashhad, Iran, 2016. Print.

Chen, K. H., and D. Morley, eds. *Stuart Hall: Critical Dialogues in Cultural Studies*. London, England: Routledge, 2006. Print.

Classen, C. *Worlds of Sense: Exploring the Senses in History and across Culture*. London and New York: Routledge, 1993. Print.

---. "Foundations for an Anthropology of the Senses." *International Social Science Journal* 49.153 (1997): 401-12. Print.

Duxbury, N., W. F. Garrett-Petts, and D. MacLennan, eds. *Cultural Mapping as Cultural Inquiry*. London, England: Routledge, 2015. Print.

Fischer, M. M. *Iran: From Religious Dispute to Revolution*. WI: U of Wisconsin P, 2003. Print.

Fitzgerald, S. T., and J. Glass. "Conservative Protestants, Normative Pathways, and Adult Attainment." *Religion and Inequality in America: Research and Theory on Religion's Role in Stratification*. Ed. L. A. Keister and D. E. Sherkat. New York, NY: Cambridge UP, 2014. 97-118. Print.

Fox, J. P. *Bayesian Item Response Modeling: Theory and Applications*. New York, NY: Springer, 2010. Print.

Hall, S. "Cultural Studies and Its Theoretical Legacies." *Stuart Hall: Critical Dialogues in Cultural Studies*. Eds. D. Morley and K. H. Chen. New York, NY: Routledge, 1996. 262-75. Print.

Hall, S. "The Centrality of Culture: Notes on the Cultural Revolutions of Our Time." *Media and Culture Regulation*. Ed. K. Thompson. London. UK: The Open University, 1997. 207-38. Print.

Hall, E. T., and M. R. Hall. "Key Concepts: Underlying Structures of Culture." *International HRM: Managing Diversity in the Workplace*. Ed. M. H. Albrecht. New York, NY: Wiley-Blackwell, 2001. 199-215. Print.

Hofstede, G. "Culture and Organizations." *International Studies of Management & Organization* 10.4 (1980): 15-41. Print.

---. "Dimensionalizing Cultures: The Hofstede Model in Context." *Online Readings in Psychology and Culture* 2.1 (2011): 1-26. Print.

Hofstede, G., G. J. Hofstede, and M. Minkov. *Cultures and Organizations: Software of the Mind*. London, England: McGraw-Hill, 2010. Print.

Hofstede, G. J., P. Pedersen, and G. Hofstede. *Exploring Culture: Exercises, Stories and Synthetic cultures*. London, England: Nicholas Brealey Publishing, 2002. Print.

Hofstede, G., G. J. Hofstede, M. Minkov, and H. Vinken. *Values Survey Module 2013*. Texas, TX: University of Austin, 2013. Print.

Hollingshead, A. B. "Four-factor Index of Social Status." *Yale Journal of Sociology* 8 (1975): 21-51. Print.

House, R. J., P. J. Hanges, M. Javidan, P. W. Dorfman, and V. Gupta, eds. *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*. London, England: Sage Publications, 2004. Print.

Howes, D., ed. *The Varieties of Sensory Experience: A Sourcebook in the Anthropology of the Senses*. Toronto: U of Toronto P, 1991. Print.

Howes, D. *Sensual Culture: Engaging the Senses in Culture and Social Theory*. Ann Arbor: The U of Michigan P, 2003. Print.

Hunter, S. T. "Iran and the Spread of Revolutionary Islam." *Third World Quarterly* 10.2 (1988): 730-49. Print.

Inglehart, R. *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies*. Princeton, NJ: Princeton UP, 1997. Print.

Kitayama, S., H. R. Markus, M. Kurokawa. "Culture, Emotion, and Well-being: Good Feelings in Japan and the United States." *Cognition & Emotion* 14.1 (2000): 93-124. Print.

Krieger, N., D. R. Williams, and N. E. Moss. "Measuring Social Class in US Public Health Research: Concepts, Methodologies, and Guidelines." *Annual Review of Public Health* 18.1 (1997): 341-78. Print.

Lincoln, J. R., and D. Guillot. "Durkheim and Organizational Culture." *Social Theory at Work*. Eds. M. Kocsynski, R. Hodson, and P. Edwards. Oxford, England: Oxford UP, 2004. 88-121. Print.

Maron, J., L. Kraus, O. Pogarell, E. Gomes de Matos, and D. Piontek, D. "Occupational Inequalities in Psychoactive Substance Use: A Question of Conceptualization? *Addiction Research & Theory* 24.3 (2016): 186-98. Print.

Markus, H. R., and S. Kitayama. "Culture and the Self: Implications for Cognition, Emotion, and Motivation." *Psychological Review* 98.2 (1991): 224-53. Print.

Minkov, M. *Cultural Differences in a Globalizing World*. Bingley, UK: Emerald Group Publishing, 2011. Print.

Minkov, M. *Cross-cultural Analysis: The Science and Art of Comparing the World's Modern Societies and Their Cultures*. Thousands Oak, CA: Sage, 2013. Print.

Minkov, M., and V. Blagoev. "Cultural Values Predict Subsequent Economic Growth." *International Journal of Cross-Cultural Management* 9.1 (2009): 5–24. Print.

Piaget, J. "The Stages of Intellectual Development of the Child. *Childhood Psychopathology*. Eds. H. Stephen and J. Mc Dermott. New York: International UP, 1962. 157–66. Print.

Pishghadam, R. "Emotioncy in Language Education: From Exvolvement to Involvement." Paper presented at the 2nd conference of Interdisciplinary Approaches to Language Teaching, Literature, and Translation Studies, Mashhad, Iran, October 2015. Print.

Pishghadam, R. "Emotioncy, Extroversion, and Anxiety in Willingness to Communicate in English." Paper presented at the 5th International Conference on Language, Education, and Innovation, London, England, May 2016a. Print.

Pishghadam, R. *Introducing emotioncy tension as a potential source of identity crises*. Paper presented at Interdisciplinary Conference on Cultural Identity and Philosophy of Self, Istanbul, Turkey, September 2016b. Print.

Pishghadam, R., and H. Abbasnejad. "Emotioncy: A Potential Measure of Readability." *International Electronic Journal of Elementary Education* 9.1 (2016): 109-23. Print.

Pishghadam, R., B. Adamson, and S. Shayesteh. "Emotion-based Language Instruction (EBLI) as a New Perspective in Bilingual Education." *Multilingual Education* 3.9 (2013): 1-16. Print.

Pishghadam, R., P. Baghaei, and Z. Seyednozadi. "Introducing Emotioncy as a Potential Source of Test Bias: A Mixed Rasch Modeling Study." *International Journal of Testing* 16.5 (2017): 1-14. Print.

Pishghadam, R., H. Jajarmi, and S. Shayesteh. "Conceptualizing Sensory Relativism in Light of Emotioncy: A Movement beyond Linguistic Relativism." *International Journal of Society, Culture & Language* 4.2 (2016): 11-21. Print.

Pishghadam, R., S. Rahmani, and S. Shayesteh. "Compartmentalizing Culture Teaching Strategies under an Emotioncy-based Model." *Kasertsart Journal of Social Sciences* (2017): 1-9. Print.

Pishghadam, R., S. Shayesteh, and S. Rahmani. "Contextualization-Emotionalization Interface: A Case of Teacher Effectiveness." *International and Multidisciplinary Journal of Social Sciences* 5.2 (2016): 97-127. Print.

Pishghadam, R., M. S. Tabatabaeyan, and S. Navari. *A Critical and Practical Analysis of First Language Acquisition Theories: The Origin and Development*. Mashhad, Iran: Ferdowsi University of Mashhad, 2013. Print.

Robertson, R. *Globalization: Social Theory and Global Culture*. London, England: Sage, 1992. Print.

Roy, O. *Holy Ignorance: When Religion and Culture Part Ways*. Oxford, England: Oxford UP, 2014. Print.

Sagiv, L., and S. H. Schwartz. "Cultural Values in Organizations: Insights for Europe." *European Journal of International Management* 1.3 (2007): 176-90. Print.

Schein, E. H. "Culture: The Missing Concept in Organization Studies." *Administrative Science Quarterly* 41.2 (1996): 229-40. Print.

Schumacker, R. E., and R. G. Lomax. *A Beginner's Guide to Structural Equation Modeling*. New York, NY: Routledge, 2004. Print.

Schwadel, P. "Poor Teenagers' Religion." *Sociology of Religion* 69.2 (2008): 125-49. Print.

---. "Social Class and Finding a Congregation: How Attendees Are Introduced to Their Congregations." *Review of Religious Research* 54.4 (2012): 543-54. Print.

Schwartz, S. H. "Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 countries." *Advances in Experimental Social Psychology* 25 (1992): 1-65. Print.

Shahian, L. "Examining the Relationship between Flow, Emotioncy and Reading Comprehension: A Case of Iranian EFL Learners." Thesis. Ferdowsi University of Mashhad, Mashhad, Iran, 2016. Print.

Shakeebaee, G. "Life Syllabus and Emotionalization in Molding Ethnocentric Views: A Case of Iranian EFL Learners." Thesis. Ferdowsi University of Mashhad, Mashhad, Iran, 2016. Print.

Swartz, D. *Culture and Power: The Sociology of Pierre Bourdieu*. Chicago, IL: U of Chicago P, 1997. Print.

Taras, V. *Culture Survey Catalogue: Original items, scoring keys and psychometric properties of 134 instruments for measuring cultural values and behaviors*. http://ucalgary. ca/~taras/private/Culture_Survey_Catalogue 2008. Web. December 2016.

Taras, V., J. Rowney, and P. Steel. "Half a Century of Measuring Culture: Review of Approaches, Challenges, and Limitations Based on the Analysis of 121 Instruments for Quantifying Culture." *Journal of International Management* 15.4 (2009): 357-73. Print.

Tran, T. V. *Developing Cross-cultural Measurement*. UK: Oxford UP, 2009. Print.

Ullman, J. B. "Structural Equation Modeling: Reviewing the Basics and Moving Forward." *Journal of Personality Assessment* 87.1 (2006): 35-50. Print.

Wellman, C. "The Ethical Implications of Cultural Relativity." *The Journal of Philosophy* 60.7 (1963): 169-84. Print.

Whorf, B. 1956. *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf.* Cambridge, MA: MIT Press, 1956. Print.

Zelazo, P. D., M. Moscovitch, and E. Thompson, eds. *The Cambridge Handbook of Consciousness*. Cambridge: Cambridge UP, 2007. Print.

Reza Pishghadam <pishghadam@um.ac.ir> is Professor of Language Education and Professor by Courtesy of Educational Psychology at Ferdowsi University of Mashhad, Iran. He is the corresponding author of this article.

Golshan Shakeebaee <Golshan.shakeeba@ut.ac.ir> is a Ph.D. student in Language Education at Tehran University in Tehran, Iran.

Shaghayegh Shayesteh <shaghayegh.shayesteh@gmail.com> is a Ph.D. candidate in Language Education at Ferdowsi University of Mashhad, Iran.

APPENDIX

The sample item of the emotioncy scale

PRAYING

About this picture...	My feelings about it...					My frequency of exposure to it...				
	Very bad	Bad	Neutral	Good	Very good	Very rarely	Rarely	Occasionally	Frequently	Very frequently
o I don't know what it is.										
o I have heard about it.	o	o	o	o	o	o	o	o	o	o
o I have heard about and seen it.	o	o	o	o	o	o	o	o	o	o
o I have heard about, seen & been in touch with who has done it.	o	o	o	o	o	o	o	o	o	o
o Including the previous ones, I have done it myself.	o	o	o	o	o	o	o	o	o	o
o Including the previous ones, I have conducted research on it.	o	o	o	o	o	o	o	o	o	o