





Introducing “Emoling” as the Missing Link in Ethnography of Communication: A Complement to Hymes’ SPEAKING Model

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Abstract

Given the importance of cultural issues in different societies, scholars have introduced the ethnography of communication to examine the differences in light of language and context. Related to this theory is Hymes’ SPEAKING model (1967), in which setting and scene, participants, ends, acts sequence, key, instrumentalities, norms, and genre are taken into account to analyze speech events. Since the words and expressions we use in everyday speech have emotional loads, adding an emotional aspect to this model (E-SPEAKING) seems to provide a more comprehensive picture regarding cultural and linguistic interpretations. The present study; therefore, first, introduces the concept of *emoling* by analyzing [*Nāz Kardan*]-related vocabularies, and then, by considering closing and opening discourse, tries to relate the concepts of ethnography of communication and emotional ethnography. Such cultural emolings can reduce the existing gap between social and psychological studies and lead to a more holistic view on language and culture, which consequently prevent separating emotions from cultures.

Keywords: ethnography of communication, Hymes’ SPEAKING model, emoling, E-SPEAKING, closing and opening discourse

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1. Introduction

In the daily interactions and culture of a society, factors such as linguistic and grammatical knowledge, sociocultural knowledge, pragmatic knowledge and the skill of using a language are all important. Given the interconnectedness of language and culture, one can understand the cultural aspects of a language through examining the language of speakers. In addition, according to the theory of cultural relativity, what is considered right in one culture might be deemed wrong in another culture. As such, language can be considered as a reflection of people's culture and thoughts. Hymes (1967), an American social anthropologist and linguist, is one of the scholars who introduced the factors affecting the interaction among people through proposing SPEAKING model. To him, through examining these factors, a comprehensive picture of individuals' culture and thoughts can be obtained. In the SPEAKING model, while the role of social and cultural knowledge in interactions are highlighted, the psychological dimensions of interactions are ignored. Besides, the social and cultural knowledge, words and phrases have some emotional loads (positive and negative), which are effective in recognition, conceptualization, and cultural interpretation of a phenomenon. It should be noted that if we do not consider the importance of emotion in our interactions, we cannot provide a clear picture of people's culture. Based on this logic, in the present study, the authors introduce the concept of Emoling (Language + Emotion) (Pishghadam & Ebrahimi, 2020) as a complement and new dimension of Hymes' (1967) model. They extend the model of ethnography of communication to emo-ethnography of communication to answer the question of how it is possible to make an association among language, culture, and emotions of individuals in conversation. The hypothesis of the present study is that by adding the dimension of emotion, the words, linguistic expressions, and all components of the Hymes' model can be affected by our emotions. It is also assumed that emotions can notably affect the intentions of the speaker and the audience in a conversation.

2. Literature Review

The studies conducted on the ethnography of communication and SPEAKING model are both theoretical and practical. In a number of previous studies, only the importance of the ethnography of communication and SPEAKING model has been considered. In these cases, researchers have only defined the model theoretically. This model has been considered in many English studies (e.g., Afful, 2017; Angelelli, 2000; Johnstone & Marcellino, 2010; Ray & Biswas, 2011; Small, 2008; Umezina, 2017). Inspired by the ideas of Halliday (1975, 1994), Vygotsky (1978, 1986), and Sapir and Whorf (1956), which imply the relationship among culture, thought, and language, Pishghadam (2013) coalesced the two words ‘language’ and ‘culture’ and introduced the concept of “Cultuling” as a transformational tool in sociological studies of language. To him, “Cultuling refers to those structures and expressions of language which portray the cultural image of a nation” (Pishghadam, 2013, p. 47). In fact, language can fully represent the culture of a society. Hence, if we raise people’s awareness of the existing cultulings of their culture, we can eradicate the defective cultural genes and pave the way for cultural excellence. After the introduction of cultuling by Pishghadam (2013), many cultulings such as *Swearing* (Pishghadam & Attaran, 2014), *Praying* (Pishghadam & Vahidnia, 2016), *cursing* (Pishghadam et al., 2015), *Haji* (Pishghadam & Noruz Kermanshahi, 2016), *Qesmat* (Pishghadam & Attaran, 2016), *I don't know* (Pishghadam & Firoozian Pour Esfahani, 2017), *Nāz* (Pishghadam et al., 2018), *Cherophobia* (Pishghadam, Firoozian Pour Esfahani, et al., 2020), *Positive-thinking* (Pishghadam, Derakhshan, et al., 2020), *Patriarchy and Matriarchy* (Pishghadam, Derakhshan, Ebrahimi, et al., 2020) were analyzed in light of Hymes’ SPEAKING model through which comprehensive information about each cultuling can be easily obtained.

3. Methodology

Given the importance of emotions in reflecting the thoughts, language, and culture of a society, in the present study, the authors introduce the concept of cultural emoling. This concept refers to those emotions that lie behind the linguistic expressions and may have their own unique meanings in a particular culture. By introducing the concept of emoling, the model of ethnography of communication can be extended to the emo-ethnography of communication, which narrows the existing gap between sociological and psychological studies. In social communications, besides the sociological elements relying solely on the interconnectedness of language and culture, the psychological components of emotion can be considered as well. The emotional load of expressions (emoling) reflects the individuals' way of thinking who use them in the form of linguistic expressions (cultural emoling). Thus, in discourse analysis, a holistic relation among language, culture, and emotion can be considered. Based on this, cultural emolings can represent the type of language, thought, and underlying emotion of words. They can also be applied as a good model for analyzing linguistic expressions of each culture.

In this regard, the authors postulate that due to the crucial role of words' emotions in daily life and the importance of contraction and expansion in discourse, the model of ethnographic of communication can be extended to emo-ethnography of communication, and Hymes' SPEAKING model can also be changed to E-SPEAKING model through adding the new dimension of emotion. In this model, the contraction and expansion of discourse, arising from the underlying emotions of words and linguistic expressions, can influence all components of the Hymes' model, including "Setting/Scene, Participants, End, Act sequence, Key, Instrumentalities, Norms of interaction, and Genres". Based on these emotions, participants can determine their position in the discourse. In such circumstances, these emotions well define the track of the conversation. Having conceptualized these two new concepts, the authors have studied the

cultuling of “Nāz” in Iranian culture in the light of emo-ethnography of communication model to portray the importance of emoling in this model. It should be noted that this cultuling and its related vocabulary items have been frequently used in Iranian culture, and Iranians have a high degree of emotion towards this word.

4. Conclusion

Since each emotion is accompanied by a set of cognitive assessments (Achar et al. 2016), if individuals have a positive emotion about a word, phrase, and discourse, they will use it frequently in their speech. Consequently, such words are more likely to be reproduced through cultural genes than words that produce negative emotions and discorsal contraction. Thus, emotions can alter the center of discourse authority, open up discourse and linguistic horizons (positive emotions), and create discorsal expansion and contraction (negative emotions). Discorsal contraction and expansion can encourage people to continue the conversation or discourage them to end the conversation. Furthermore, the underlying emotion of words is important enough through which the inside and the outside world of a person can be differentiated. In other words, emotion is related to individuals’ brain and highly associated with their thoughts. Therefore, substituting words containing negative emotional load with words that produce a positive emotion is of high importance. People should be cognizant that the words they employ in their daily interactions may produce negative emotions in the individuals’ minds. Hence, people should recognize the feelings and emotions of their audiences and talk to them accordingly. The role of these emotions in online conversations is even more important. In online contexts, people may have no knowledge of each other, and each word they use will unintentionally produce different emotions in their audiences.

High emotionally intelligent people may have high social intelligence as well. These people can effectively manage their verbal relationships with

others. Even at a higher level, emotionally intelligent people can alter how people think through changing the underlying emotion of words (Mayer et al., 2008). Therefore, the ability to monitor and control emotions can be considered a comprehensive guide in detecting cultural thoughts and behaviors. Consequently, in order to represent a tangible and accurate picture of each culture, behaviors and thoughts of individuals, as well as the psychological and sociological components should be considered simultaneously. Therefore, culturologists, anthropologists and sociologists are strongly advised to consider the psychological dimensions of culture in their research.