Sapioemotionality as a New Attribute in Socio-Cultural Studies

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Abstract

Given the significance of people's attitudes in shaping the dominant culture of a society, this study intends to see how people react or are emotionally aroused when they see an intelligent person (i.e., sapioemotionality), and then examine the underlying cultulinguistic reasons for different degrees of sapioemotionality in the Persian culture. To do so, first, a sapioemotionality scale was developed and validated using 440 individuals. For further analysis, 68 interviews were conducted and a list of Persian, knowledge-related utterances/expressions were extracted to cross-validate the quantitative findings. Structural equation modeling (SEM) and t-test were used to analyze the quantitative data, and cultuling (culture + language) analysis was employed to examine the qualitative data. The results substantiated the validity of the proposed scale, revealing that the level of sapioemotionality is dwindling in Iranian society. Cultuling analysis, confirming the low level of sapioemotionality, espoused the quantitative findings. In the end, the results were discussed, and a number of suggestions were made to shed more light on sapioemotionality.

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1. Introduction

People mostly solidify different attitudes towards various issues in life based on their values in a given culture. These attitudes, which are laden with emotions can shape individuals' behaviors, illustrating the dominant culture of a society. One of the critical issues in life that can impact any society is individuals' attitudes and feelings for intelligent people. In its most common meaning, intelligence underlies a person's ability to learn (Sternberg, 2020), which has to do with the psychometric notions of intelligence. Depending on what is considered significant in a particular culture, the people of that culture view and perceive intelligence differently (Niu, 2020; Sternberg, 2004). Hence, it is necessary to investigate the interface between intelligence and culture (Sternberg, 2004).

Drawing on the culture of each society, there might exist non-psychometric definitions of intelligence, which may negatively impact the society, changing individuals' attitudes and feelings. In fact, these definitions stand far from those of psychometric and scientific ones. As for one, based on the differences between street intelligence and academic intelligence, Pishghadam (2021b), analyzing the Iranian society, put forward the concept of *intelligence confusion* and *combination*, wherein individuals with street intelligence and little academic intelligence may receive academic degrees through favoritism. This intelligence confusion might later unfairly impact the development of a society, where individuals with academic intelligence are rarely employed or play minor roles in decision makings. This situation may foster disappointment in society, leading to a low level of sapioemotionality, meaning that people do not become excited to encounter the intelligent (Pishghadam, 2021b).

To investigate Iranians' attitudes and reactions towards intelligent people, we first developed a sapioemotionality (wise+emotionality) scale at the individual and society levels, and thereafter cross-validated the findings through interviews and cultuling (culture + language) analysis which defines itself in "the structures and expressions of language that represent the cultural background of a nation and includes a reciprocal relationship between language and culture" (Pishghadam, 2013, p. 47). With that in mind, this study intends to address the following research questions: Does the sapioemotionality scale enjoy validity? Is there any significant difference in terms of sapioemotionality at individual and society levels? What are the manifestations of sapioemotionality in the Persian language?

2. Theoretical Framework

In order to trace the roots of individuals' attitudes and feelings toward the intelligent, it is necessary to realize 'who is intelligent'. In the following sections, we first review intelligence from multiple perspectives. Thereafter, we go over the concepts of sapioemotionality and cultuling.

2.1. Perspectives into INTELLIGENCE

The concept of intelligence has received increasing attention since a long time ago. Different scholars have conceptualized intelligence differently (e.g., Binet & Simon, 1905; Gardner, 1983; Sternberg, 1985). Among all, a full-fledged, creative discussion of intelligence was recently put forward by Pishghadam (2021a). He has defined intelligence from four different perspectives, namely psychometric (intelligence), social (Intelligence), political (intelligence), and individual (*intelligence*). Each intelligence type is discussed in the following paragraphs.

2.1.1. Psychometric Perspective into Intelligence

This scientific view of intelligence has gradually evolved over time. It began by Binet and Simon (1905), asserting that intelligence is mingled with mathematical and linguistic issues. Later psychometric definitions of intelligence involved Gardner's (1983) multiple intelligences, Sternberg's (1985) triarchic theory of intelligence, Bar-On's (1997), Salovey and Mayer's (1990), and Goleman's (1995) emotional intelligence, and Lombard's (2007) sensory quotient. From this perspective, intelligence is believed to be created in the brain, contributing to the development of individuals and society. If individuals act upon this characterization of intelligence, society may move along the path of excellence (Pishghadam, 2012).

2.1.2. Social Perspective into Intelligence

The essence of this view lies in the conceptualizations that various individuals

have about intelligence and intelligent people, which might not necessarily align with the scientific definitions of intelligence. In this perspective, ordinary people, schools, universities, or society, in general, may come up with certain definitions of intelligence (Pishghadam, 2021a). For example, a house maker might have a different opinion from an engineer about the meaning and definition of intelligence. While some might consider a person with a strong memory as intelligent, others may regard language ability as the manifestation of intelligence.

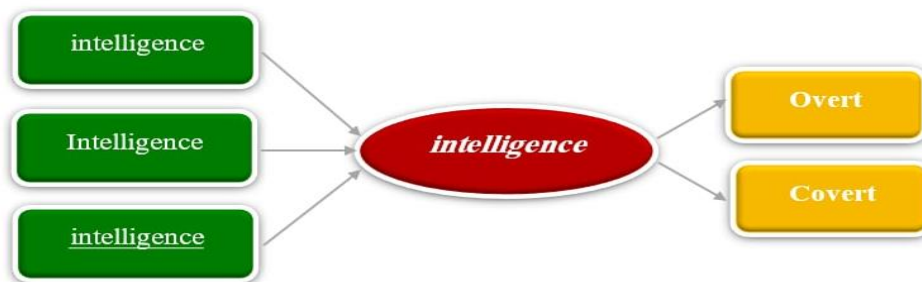### 2.1.3. Political Perspective into Intelligence

In this view, intelligence is defined based on the perspectives of politicians, government authorities, and people in power. Different governmental organizations like Iran's National Elites Foundation (INEF, which finds and supports those with intellectual giftedness) or even some standardized tests such as the Iranian university entrance exam (Konkour), as a measure of academic achievement, consciously or unconsciously contribute to this ideological perspective. Based on the criteria set by INEF, which is not actually decided upon according to the psychometric properties of intelligence, individuals are categorized into elites or non-elites. Moreover, Konkour, the 4.5-hour multiple-choice exam that covers almost all high schools subjects, determines whether applicants are intellectually qualified to enter the top national universities. This view of intelligence does not necessarily coincide with its psychometric features. The greater the gap is between the political and the psychometric perspectives to intelligence, the less qualified people are recruited. As a result, the elites and the intelligent will be marginalized and thus frustrated.

2.1.4. Individual Perspective into Intelligence

"Usually, every person has a feeling about his/her intelligence that can be manifested in his/her behavior with others, and it can even increase his/her self-esteem. This view of intelligence is called individual intelligence" (Pishghadam, 2021a, p. 50), which is susceptible to the feedback individuals receive from society, family, friends, etc. From a psychometric perspective, a person might be quite intelligent; however, he might get the impression that he is not intelligent because of how others treat him and look at him. Imagine a student studying at a university where, from a political viewpoint of intelligence, writing several articles is considered an indicator of intelligence. Although this student might be talented in other fields, he is not regarded as intelligent by the university when he does not have many publications. Such a perspective negatively influences the student, causing him to underestimate his talent in other areas. In fact, a person might be intelligent, but he feels unintelligent and less talented due to the misconceptions about intelligence and intelligent people in society.

This view of intelligence (see Figure 1) is influenced by the psychometric, political, and social perspectives of intelligence, assuring the success and failure of individuals in education and life. In other words, one of these perspectives might be dominant in each individual's mind, causing them to have a different perception of intelligence about self and others (Pishghadam, 2021). From this point of view, two types of intelligence (i.e., overt and covert) may emerge.
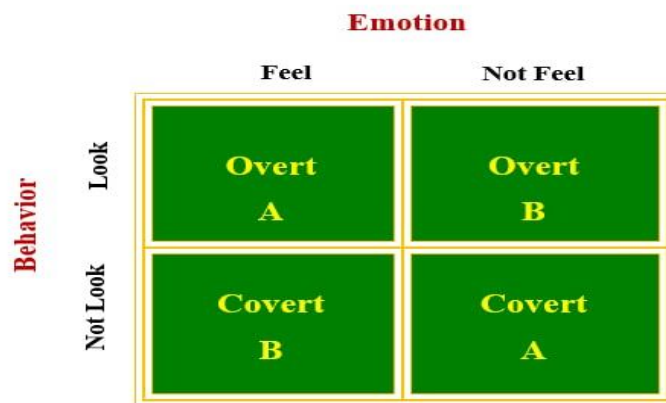

Figure 1
Individual Perspective into Intelligence

In brief, intelligence can be psychometric (the definition of psychologists), political (the definition of politicians), social (the definition of ordinary people), and individual (the definition of each individual about oneself). Yet, these definitions do not necessarily coincide with each other. In case the ordinary people's definition of intelligence differs from its psychometric definition, it results in a gap between the ordinary people and the experts; hence, true meritocracy and elitism are unlikely to succeed in society (Pishghadam, 2021a). On the contrary, if the political, social, and individual definitions of intelligence match that

of psychometrics, people in that society will have a common understanding of intelligence, and qualified individuals are more likely to get recruited in job-related positions.

2.2. Intelligence based on Individuals' Emotions and Behaviors

To make a distinction between the individuals who are cognitively intelligent and those who only feel (emotion) or look (behavior) intelligent, Pishghadam (2021a) came up with a model, drawing upon the two concepts of overt and covert intelligence (Figure 2).

Figure 2

Overt/Covert (Non)intelligence (Reprinted with Permission from *102 Educational Concepts* (p. 51), by R. Pishghadam, 2021, Lulu Press. Copyright 2021 by Lulu Press.)

2.2.1. Real Intelligence (Overt A) Intelligence Humility (Overt B)

In Overt A, one is considered an intelligent person in society, based on his actions and behaviors, and he feels the same way about himself. Therefore, there is no conflict between the person's feelings and actions; thus, the person is considered overtly intelligent. However, in Overt B, the person is intelligent based on his behavior, while he does not have such a feeling about himself (i.e., a kind of humility is observed in his behavior). Therefore, despite not feeling intelligent, the person has intelligent behaviors. That is to say, his performance shows that he is intelligent and has problem-solving skills, but he does not consider himself as intelligent.

2.2.2. Intelligence Denial (Covert A) and Intelligence Avoidance (Covert B)

In these two types, a kind of concealment of intelligence is evident. In intelligence

avoidance (Covert B), although the person is intelligent, he does not appear intelligent in behavior and performance. That is to say, despite being intelligent, he does not reveal intelligent behavior (attitude, speaking manner, etc.), but he feels that he is intelligent. Disappointed people can be considered an example of this type who do not want to show intelligence in their behavior. In Covert A, the person is brilliant and elite, but he neither has this feeling about himself for various reasons nor shows any act of intelligence in his behavior.

2.3. Sapioemotionality

Sapioemotionality, which has its roots in the relationship between language, psyche, and behavior, refers to the kind of feelings and emotions (positive, negative, or neutral) people have when they see the intelligent. Manifestly, people, particularly those in academic settings, are expected to be moved by and admire the

intellectual ability of such people (Pishghadam, 2021b). This kind of excited reaction is, of course, embedded in one's culture and linguistic expressions. In the following, the concept of cultuling and its relationship with sapioemotionality are discussed in detail.

2.4. The Concept of Cultuling

Given the close relationship between language, culture, and thought (Halliday, 1975, 1994; Sapir-Whorf, 1956; Vygotsky, 1978, 1986), Pishghadam (2013) introduced the concept of cultuling. He defines, "cultuling refers to the structures and expressions of language that represent the cultural background of a nation and includes a reciprocal relationship between language and culture" (Pishghadam, 2013, p. 47). It can be argued that culture is integrated into the language of individuals, and the language of individuals is replete with accumulated bits of culture (Agar, 1994). Hence, examining the language of individuals

and scrutinizing their linguistic expressions allow us to explore their thoughts and, more importantly, their background culture (Pishghadam & Ebrahimi, 2020). In this vein, Pishghadam, Ebrahimi, and Derakhshan (2020) proposed the Conceptual Model of Cultuling (Figure 3) that can be used for examining the cultulings of a society. From this perspective, we collect information about the setting, participants, end, act sequence, key, instrumentalities, norms of interaction and interpretation, and genre (Hymes' (1967) SPEAKING model) through cultuling analysis. This type of analysis is based upon environmental factors, emotioncy differences (exposure level, sensory involvement with the phrases, and the emotion types), cultural differences, and linguistic differences, which yield not only a systematic and holistic view toward the cultulings of the society but a detailed description of the culture of that society as well.
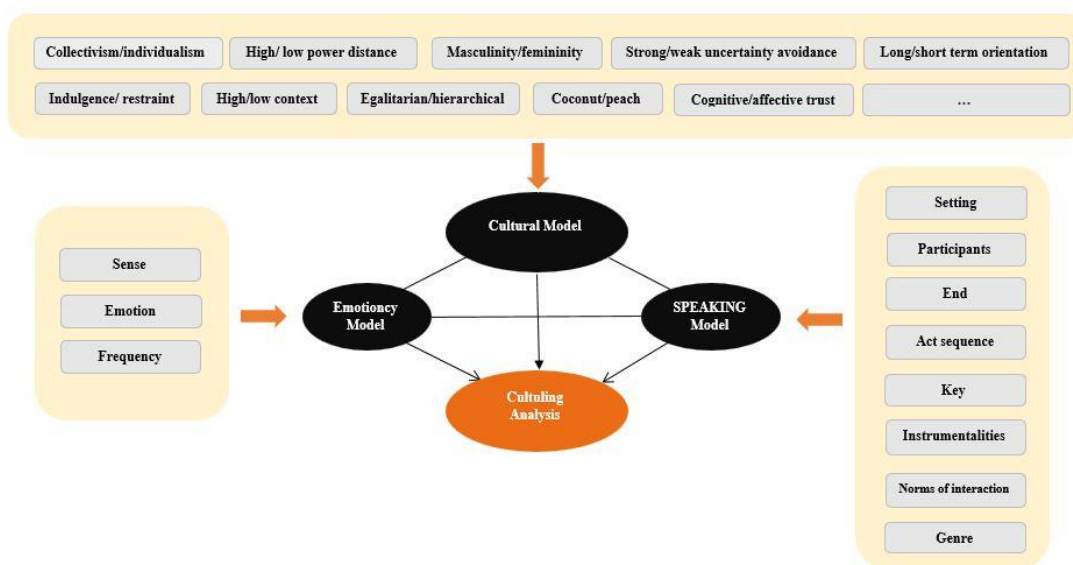
Figure 3
Conceptual Model of Cultuling (Reprinted from "Cultuling analysis: A New Methodology for Discovering Cultural Memes" by R. Pishghadam, S. Ebrahimi and A. Derakhshan, 2020, *International Journal of Society, Culture and Language*, 8(2), p. 31. Copyright 2020 by IJSCL.)

3. Methodology

The research design used in this study was a mixed-methods one. As the quantitative data were used to substantiate the sapioemotionality scale and examine the degree of sapioemotionality among Iranian people, the qualitative data were collected to find the cultural roots of this phenomenon and, at the

same time, cross-validate the findings of the quantitative phase.

3.1. Participants

For the quantitative phase of the study, a total of 440 participants (157 males and 283 females) from different cities of Iran were recruited based on the accessibility. The participants were aged between 18-66 years old with

different educational qualifications (Ph.D. = 20.7 %, MA/S = 27.7%, BA/S = 38.2%, and high school diploma = 13.4%) and fields of study. However, for the qualitative phase of the study, the participants were 68 individuals (29 males and 39 females), aged 19-73, with different academic degrees (i.e., high school diploma, BA/S, MA/S, and Ph.D.). The data were collected until saturation was achieved.

3.2. Instrument

The researchers designed a 10-item scale (see Appendix 1) to collect the quantitative data. Harman's single factor test and Confirmatory Factor Analysis (CFA) were used to verify the validity of the scale. Items 1-5 measured sapioemotionality at the individual (or "self") level (i.e., the extent to which the respondent tends to be an intelligent person and interacts with intelligent people). Items 6-10 measured sapioemotionality from the perspective of "others" at the social level (i.e., how others, including society, educational environments, schools, etc., value intelligent people). The items were designed on the five-point Likert scale of very much, rather much, to some extent, only a little, and not at all. As for the qualitative phase, Pishghadam et al.'s (2020) Conceptual Model of Cultuling Analysis, which has its roots in Hymes' (1967) SPEAKING Model, was employed to examine the utterances/expressions (which we technically call cultulings) pertinent to knowledge appreciation and knowledge depreciation.

3.3. Procedures

The quantitative data were collected online from 440 respondents on Google Forms. The qualitative data, including 370 utterances/ expressions (258 of which were excluded due to their little relevance to the objectives of the study), were collected from 68 individuals through interviews. To be specific, the interviewees were supposed to mention those utterances/expressions which had something to do with knowledge appreciation and knowledge depreciation to different degrees.

The quantitative data were analyzed using SPSS and AMOS software. In the qualitative phase, the 112 knowledge-related cultulings were selected and analyzed based on Pishghadam et al.'s (2020) Conceptual Model of Cultuling Analysis.

4. Results

4.1. The Quantitative Phase

4.1.1. Descriptive Statistics

Descriptive statistics, including mean and standard deviation, for the sapioemotionality scale and its underlying subconstructs (i.e., individual and social) are reported in Table 1.

Table 1
Descriptive Statistics for the Sapioemotionality Scale and its Subconstructs

	Min	Max	Mean	SD
The sapioemotionality scale	17.00	47.00	33.37	4.76
Individual	5.00	22.00	19.62	3.53
Social	5.00	25.00	13.75	2.78

The normality of the data was first verified. As Table 2 reveals, the Skewness and Kurtosis estimates are within the range of -2 and +2, which indicate the normality of the distribution.
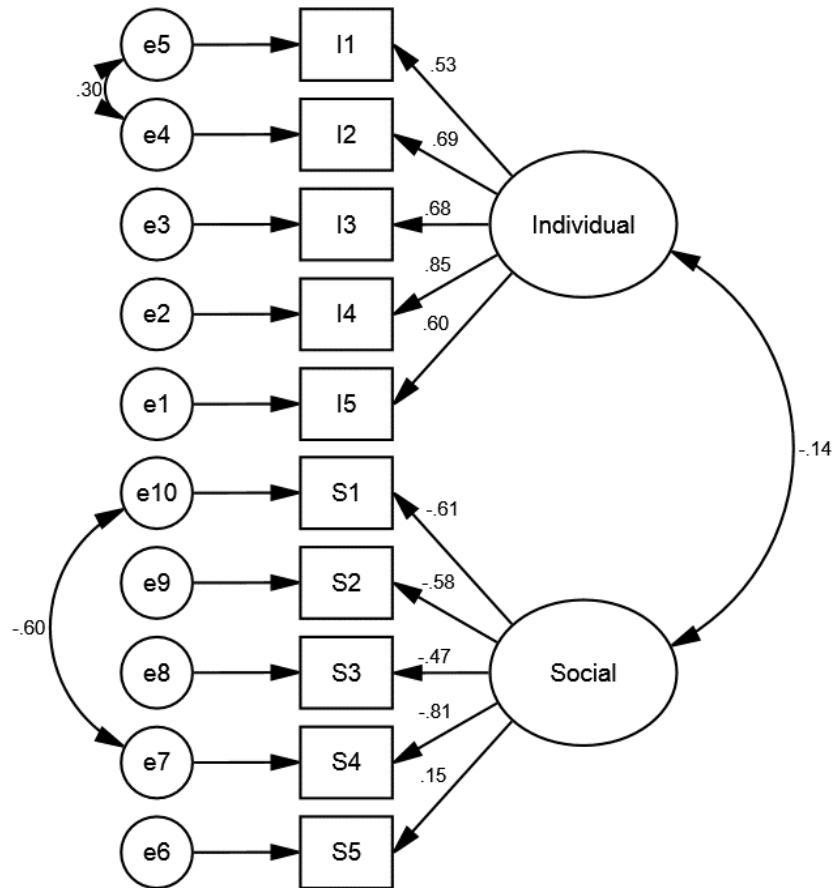
Table 2
Normality Test for the Sapioemotionality Scale

Variable	Skewness	Kurtosis
The sapioemotionality scale	-.44	.78

4.1.2. Validation of the Sapioemotionality Scale

In order to verify the construct validity of the sapioemotionality scale, CFA was used. Prior to the CFA, the Harman's single factor test was conducted. The result indicated that the first factor accounted for only 29.72% of the variance, confirming the construct's multidimensionality. The scale includes two subconstructs, namely individual (five items) and social (five items). Standardized factor loadings can be seen in Figure 4 Goodness-of-fit indices are reported in Table 3.

Figure 4
The Measurement Model for the Sapioemotionality Scale

To check if the model fits the data, goodness of fit indices were calculated using Amos. Table 3 shows the relative chi-square (the chi-square index divided by the degrees of freedom, χ^2/df), Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), Root Mean Square Error of Approximation (RMSEA), and Standardized Root Mean Squared Error (SRMR). According to Ullman (2001) and Browne and Cudeck, (1993), χ^2/ df should be less than 3, TLI and CFI indices should be over .90, and RMSEA and SRMR should be less than .08. Based on Table 3, the model fits the data adequately, hence confirming the structure of the sapioemotionality scale.

Table 3
Goodness of Fit Indices for the CFA Model

Model	χ^2/df	df	CFI	TLI	RMSEA	SRMR
The sapioemotionality scale	1.84	32	.97	.96	.04	.04

4.1.3. Reliability of the Scale

The reliability estimates of the sapioemotionality scale are reported in Table 4.

Table 4
Reliability Estimates for the Sapioemotionality Scale

	(Sub)constructs	N of Items	*Cronbach's α*
Sapioemotionality scale	**Overall**	10	*.88*
	Individual	5	*.86*
	Social	5	*.81*

4.1.4. Mean Differences

In order to compare the mean differences between 'individual' and 'social', as the subconstructs of the scale, paired-samples t-test was run. As Table 5 shows, there is a significant difference between the two subconstructs (t (439) = 29.05, p = .00).

Table 5
Paired Samples t-test for the Two Subconstructs of the Sapioemotionality Scale

Scale	Subconstruct	N	Mean	SD	df	t	Sig. (2-tailed)
Sapioemotionality	Individual	440	19.62	3.53	439	29.05	.00
	Social	440	13.75	2.78			

4.2. The Qualitative Phase

A sample of the most frequent knowledge appreciation and knowledge depreciation cultulings mentioned by the interviewees is presented in tables 6 and 7. Examining such cultulings provides us with valuable insights into why the sapioemotionality degree has started to dwindle in recent decades.

Table 6
Cultuling Samples Related to Knowledge Appreciation

English Translation of the Cultuling	Persian Cultuling
Seek knowledge from the cradle to the grave	Ze gahvare ta goor danesh bejooy
Capable is he who is wise/ Happiness from wisdom will arise	Tavana bovad, har ke dana bovad/Ze danesh dele pir borna bovad
Knowledge or education? Which one is better?	Elm behtar ast ya servat?
A man's beauty is in his knowledge and art	Zinat e mard danesh ast o honar
Greatness is wisdom	Bozorgi ra be joz danayee mapendar

As Table 6 shows, the emphasis on knowledge appreciation has always been significant in Iranian society. Most often, the above utterances/expressions are used in 'formal and written contexts' by authors, teachers, university lecturers, and educational authorities. However, unlike the young generation, elderly people still tend to use such utterances/ expressions in their daily conversations to document their words and advise the youths. They indirectly try to show that gaining knowledge can bring about a bright future. As it happens, although the application of these cultulings has become limited in informal contexts, the society constantly attempts to employ them in formal settings, guiding people toward knowledge appreciation and preserving the national values. This way, they keep popularizing the mindset in the society (Pishghadam & Ebrahimi, 2020) and make people have emotions for the knowledgeable ones. However, these emotions may not be deep enough in young people. For them, knowledge appreciation might be categorized under exvolved, rather than involved, cultulings that are not actively used in daily conversations. People might repeatedly get exposed to exvolved cultulings in formal contexts, but they remain passive in their minds (Pishghadam & Ebrahimi, 2020). Quite gradually, the society may descend from knowledge appreciation to knowledge depreciation which may inherently account for the youngsters' lack of sapioemotionality for the intelligent. Table 7, lists a number of knowledge depreciation cultulings.

Table 7
Cultuling Samples Related to Knowledge Depreciation

| English Translation of the Cultuling	Persian Cultuling
Degree is no longer valued	Madrak dige arzeshi nadare
Nothing is gained out of education	Az dars khandan chizi dar nemiyad
The more educated you are, the more miserable you are	Harche tahsilkardetar, badbakhtar
Money is in business; why wasting time being educated?	Pool too bazare, dars mikhai chikar?
He who is wise does not spend his life on education!	Aadam aghl dashte bashe omresh ro baraye dars nemizare!

Unlike the previous cultulings, the ones mentioned in Table 7 are commonly used in informal contexts and everyday conversations of the young. Although these utterances/ expressions reflect various degrees of disappointment and resentment, it seems that young people (even the educated ones) have more emotions for knowledge depreciation than knowledge appreciation cultulings which may seriously affect their view toward not only learning and seeking academic knowledge but the intelligent people in the society as well.

5. Discussion

Given the significance of lauding and acknowledging the intelligent people in a society, this study intended to first validate a scale on sapioemotionality, second determined the level of sapioemotionality, and third analyzed the cultulings related to appreciating and acquiring academic knowledge in the Iranian society.

As the results of the study revealed, sapioemotionality can be considered as a new construct showing how excited individuals become when they face an intelligent person. Based on the subconstructs of the scale (individual and society), it is right to claim that there are at least for possibilities: positive/ negative convergence and positive/negative divergence. These possibilities are defined as *positive convergence* when both an individual's and society's sapioemotionality is high, *negative convergence* when both are low, *positive divergence* when an individual's sapioemotionality is high but that of society is low, and *negative divergence* when an individual's sapioemotionality is low but that of society is high (Figure 5).
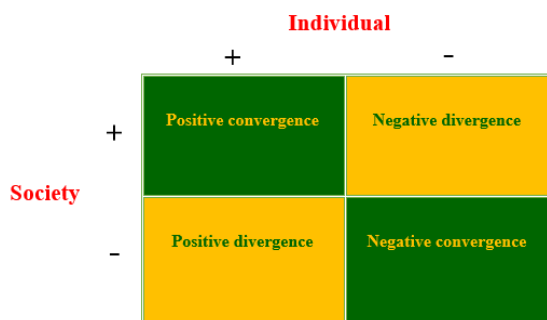
Figure 5
Sapioemotionality Dimensions

The outcomes of the quantitative phase of the study demonstrated that the newly-designed scale on sapioemotionality is valid, measuring two subconstructs: individual and society. It was also found that although individuals are of the view that they are willing to meet intelligent people, society, in general, fails to appreciate and support intelligent ones. In the same vein, the results of cultuling analysis showed that Iranians, comparing to the past, are less willing to seek and acquire academic knowledge.

All in all, it seems that the following factors hinder the sapioemotionality of people in society:

- economic and living problems
- low-income of elites and that elites are among the low-income strata of society
- the unemployment of educated people, lack of support for elites in society, and not giving them credits that may lead to brain drain and migration
- the incompatibility of economy, culture, and politics, and the fact that politics and ideology influence the education system
- the emphasis of the media and society on athletes and artists and in contrast giving little attention to elites
- using favoritism and cronyism in job recruitments
- overeducation and credentialism

For these reasons, despite trying to encourage people toward elitism, science, and knowledge through the knowledge appreciation cultulings, elitism is declining. People are even no longer as excited to see the great elites and scholars as before. Therefore, their emotioncy is even moving from involvement to exvolvement. This means that adults might repeat the advice of older adults about elites and knowledge appreciation cultulings and see these phrases in books. Still, these cultulings no longer have a place in their everyday conversations, and they do not have a lot of emotions for them.

Today, many elites might remain unknown in society. Seeing those who are well-known might not produce much excitement in people due to the reasons mentioned above. In such situations, people lose confidence in education, knowledge acquirement, and degree, causing low trust, resulting in misplacing those in power. As indicated in the above sentences, some believe that elites and literate people are

not adequately acknowledged and appreciated. Instead, some people have important jobs that might not have the necessary qualifications for the positions. In fact, elites and educated people have an intense ambiguity about the future. They sometimes feel inadequate when dealing with officials, which in turn contributes to reducing their sapioemotionality level. In such societies, moral values are often not considered, and people's trust in each other decreases (Fukuyama, 1995). Hence, decreasing the sapioemotionality level in society triggers a feeling of inequality among people in society, causing elites not to be satisfied with their status and position.

The use of such utterances/expressions indicates a metamorphosis of sapioemotionality in the society, which its causes require scrutiny. It should be noted that in situations where the cultulings of knowledge appreciation and knowledge depreciation prevail in society, the sapioemotionality of 'self' exists among people. Some people tend to be elites or interact with elites. They have positive emotions toward elites. However, when asked if society and the general public value elites, they respond in the negative. In these situations, the sapioemotionality of "others" diminishes, and people believe that elites do not have a desirable status and position in society (low sapioemotionality). Therefore, scrutiny and analysis of these cultulings can help to find the root of sapioemotionality decline, and by addressing and eradicating these problems, pave the way to enhance culture and promote positive emotions toward elites and scientists.

One point which needs to be clarified is that if individuals do not become much happy and excited when they see the intelligent, it implies that the level of sapioemotionality is low in the society, which may lead to sapioharassment (humiliation, marginalization, and abandonment of the intelligent). If sapioharassment becomes critical, it may lead to sapioliberation (job/geographic mobility, brain drain, etc.) or sapiomorbidity (waste of intelligence). It means that to avoid harassment and free themselves from society's pressure, the intelligent may leave their jobs or countries and use their intelligence somewhere else much more effectively, and if they fail to do so, they may become disappointed, wasting their intelligence.

Overall, this newly-developed scale can open up new horizons in social and cultural studies of language. The construct can also be correlated with other potential factors such as social and cultural capital, allowing for an in-depth analysis of the complexities of society and culture. The scale may additionally serve as a tool to pay more attention to the concept of sapioemotionality in society which can also be generalized to shed more light on other related concepts in different fields of study. For instance, anglo-emotionality can show how excited individuals become when they see native English speakers. Last but not least, it should be noted that cultuling analysis, along with other qualitative measures of validation, can function as a sophisticated technique to substantiate the validity of a scale.

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Appendix 1: The Sapioemotionality Scale (*find the Persian version of the scale* [here])

Dear Participant,
Please respond to the following questions. We highly appreciate your participation.

Gender: Male □ Female □
Age:
Education Qualification:
Field of Study:
Occupation:

1. How excited and happy do you get when you see non-Iranian academic elites?
   very much □   rather much □   to some extent □   only a little □   not at all □
2. How excited and happy do you get when you see Iranian academic elites?
   very much □   rather much □   to some extent □   only a little □   not at all □
3. How much are you interested in getting acquainted with the lives of academic elites?
   very much □   rather much □   to some extent □   only a little □   not at all □
4. How much are you interested in befriending and associating with academic elites?

very much □   rather much □   to some extent □   only a little □   not at all □

5. How much are you interested in becoming/being an academic elite?
    very much □   rather much □   to some extent □   only a little □   not at all □
6. How much do people care about seeing elites comparing to actors/athletes?
    very much □   rather much □   to some extent □   only a little □   not at all □
7. How much do government officials care about academic elites?
    very much □   rather much □   to some extent □   only a little □   not at all □
8. How much do families care about academic elites?
    very much □   rather much □   to some extent □   only a little □   not at all □
9. How much do Iranian schools/universities care about academic elites?
    very much □   rather much □   to some extent □   only a little □   not at all □
10. To what extent has the excitement of seeing academic elites decreased in our society?
    very much □   rather much □   to some extent □   only a little □   not at all □