



## **SELF –ENGINEERING STRATEGY OF SIX DIMENTIONAL INTER-SUBCULTURAL MENTAL IMAGES**

*Mostafa Jafari*

*Department of Management, University of Zanjan, Zanjan, Iran*

*E-mail: Strategy2000ir@yahoo.com, Jafari.Mostafa@znu.ac.ir*

*Submission: 08/04/2015*

*Revision: 22/04/2015*

*Accept: 01/05/2015*

### **ABSTRACT**

How the people continually create and recreate the six dimensional inter inter subcultural relationships from strategic point of view? Can they engene and direct it toward creating a set of peacefull subcultures? This paper answers to these questions. Our mental images shape the quantity and quality of our relationships. The six dimensions of mental images are: my mental image about me, your mental image about you, my mental image you, your mental image about me, my imagination about your image about me and your imagination about my mental image about you. Strategic engineering is dynamic shaping this images and imaginations.

### **Methodology**

This survey based on object and the relation between variables is explanatory, correlation and quantitative. The target community members are 90 educated people from universities. The data hes been collected through questionnaire and interviewand has been analysed by descriptive statistical techniques and qualitative method.



## **Results**

Our finding shows that engineering and deliberately managing the process of inter subcultural transactions in the national and global level can able us to reform continually a peaceful set of learner sub cultural toward recreate a peaceful unit global Home.

**Keywords:** subcultural transaction, six dimensional mental images, self engineering Strategy

## **1. INTRODUCTION**

The history of inter- subcultural relationship among human kind is as long as human social life. Todays in the huge and discontinuos changes age the acceleration of changes goes beyound of people adaptability domain (TOFFELER, 1970). So majourity of people are not able to admeasure, compare it,s dimentions, and manage the geometry of their unstable, discontinous and multi dimentional inter sub-cultural communications, due to enhance the quantity and quality of social life, because of the sub-culture is on of the invironmental factores which shape the personality of individuals and personality is the set of stable ways that a person react to environment and communicate with others.

## **2. SCIENTIFIC FRAMEWORK**

### **2.1. Mentaal image**

A **mental image** or **mental picture** is the representation in a person's mind of the physical world outside of that person (EYSENCK, 2012).

There are several theories as to how mental images are formed in the mind. These include the Dual-Code Theory, the Propositional Theory, and the Functional-Equivalency Hypothesis. The Dual-Code Theory, created by Paivio in 1941, is the theory that we use two separate codes to represent information in our brains: image codes and verbal codes. Image codes are things like thinking of a picture of a dog when you are thinking of a dog, whereas a verbal code would be to think of the word "dog" (PAIVIO, 1941).



## 2.2. Six dimentional strategy of mental Image

Any communication bigenes from perspective that any person has about himself. According theory of Dean Barnlund the relationship between two person confirm based on six attitudes are mental images as fallows:

- a) My Mental images of myself
- b) My mental images of you
- c) Your mental images of yourself
- d) Your mental images of me
- e) My mental imagination of your images about me
- f) Your imagination about my mental images of you

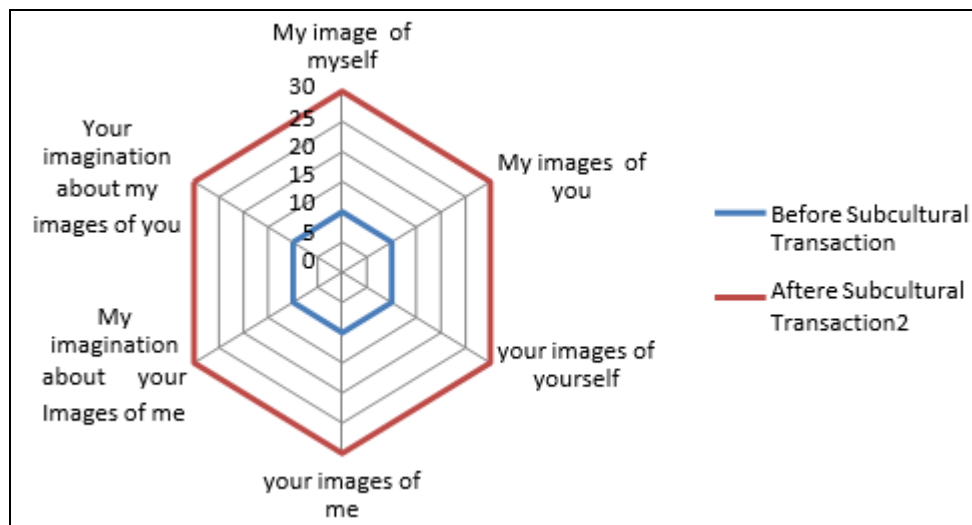


Figure1: Six dimintions of Mental Images at two situation

Usualy the quantity and some times the quality of peopele six dimentional mental images about her or himself and other people increase duration the life.

## 2.3. Subcultural knowledge

Subculture can be define as "a cultural group within a larger culture, often having beliefs or interests at variance with those of the larger culture" (OXFORD DICTIONARY). According Riesman (1950) we can distinguish the majority and minority of meaning of style, a majority, "which passively accepted commercially provided styles and meanings, and a 'subculture' which actively sought a minority style and interpreted it in accordance with subversive values". Hebdige (1979) In his book *Subculture: The Meaning of Style*, argued that a subculture is

a subversion to Normalcy. He wrote that subcultures can be perceived as negative due to their nature of criticism to the dominant societal standard. Hebdige argued that subcultures bring together like-minded individuals who feel neglected by societal standards and allow them to develop a sense of identity.

Thornton (1995) drawing on Pierre Bourdieu, described "subcultural capital" as the cultural knowledge and commodities acquired by members of a subculture, raising their status and helping differentiate themselves from members of other groups. Gelder (2007) proposed to distinguish subcultures from countercultures based on the level of immersion in society. Gelder further proposed six key ways in which subcultures can be identified through their:

- a) often negative relations to work (as 'idle', 'parasitic', at play or at leisure, etc.);
- b) negative or ambivalent relation to class (since subcultures are not 'class-conscious' and don't conform to traditional class definitions);
- c) association with territory (the 'street', the 'hood', the club, etc.), rather than property;
- d) movement out of the home and into non-domestic forms of belonging (i.e. social groups other than the family);
- e) stylistic ties to excess and exaggeration (with some exceptions);
- f) refusal of the banalities of ordinary life and massification.

Two sociologists showed that a subculture is a group that serves to motivate a potential member to adopt the artifacts, behaviors, norms, and values characteristic of the group (FINE; KLEINMAN, 1979).

#### **2.4. Subcultures' relationships with mainstream culture**

Potato chip packages featuring hip hop subcultural designs in a case of mainstream commercial cultural merging

It may be difficult to identify certain subcultures because their style (particularly clothing and music) may be adopted by mass culture for commercial purposes. Businesses often seek to capitalize on the subversive allure of subcultures in search of Cool, which remains valuable in the selling of any product

(HOWES, 1996), This process of cultural appropriation may often result in the death or evolution of the subculture, as its members adopt new styles that appear alien to mainstream society (GOLDSTEIN, 2010)

### **3. RESEARCH TYPE**

This survey is based on result an applied research, based on purpose a specific , based on time period a cross sectional , based on variables a qualitative research and based on conditions is a nonexperimental investigation.

#### **3.1. Target community**

Target community is the students and faculty members of irany universituies .The subcultures which I have studied are: Fars, Turk Azeri, Gilaki, Mazani, Torkman, Balouch, Irani Arab, kord, Lor, Lak, Zorotostian, Kormanji, Irani Jowish subculture, Irani christian subculture

#### **3.2. Sample society**

The members of research sample society are educated persons from high level governmental universitis of Iran who belong to variety sub-culturs of Iran., these people comparatively has inter-cultural knowledge more than others. the biographical attributes of target community members is as fallow:

Number : 90

persons Sex:

Men: 50

women: 40

Education level: High educated

Age: from 20 to 50 years

Location: the provinces of Iran (Tehran, Zanjan, Gillan, Mazandaran, East azarbaijan, West azarbahjan, Golestan, Ardabill, fars) and from 10 universities.

#### **3.3. Sampleing Method**

The members of Sample society have been selected through accessible method.

### **3.4. Data Collection Method**

The data and information has been collected through a questionnaire contains twenty descriptive (open answer) questions and interview. This data are first hand.

### **3.5. Data Analysis Method**

The collected data has been analysed through descriptive statistic techniques (Mean, ratio, Average, middle, Percent) and by Spider-Web technique. This technique shows the changes of mental images about inter subcultures.

### **3.6. Variables**

The two key variable are: Six dimensional mental images, Subculture, the six dimensional mental images from inter subcultural communication point of view have been specify as follow:

- a) My Mental images about my own sub-culture
- b) My mental images of your subculture
- c) Your mental images about your own sub-culture
- d) Your mental images about my subculture
- e) My imagination about your mental images of my sub-culture
- f) Your imagination about my mental images of your sub-culture

### **3.7. Self- Engineering strategy of Mental image**

Self-engineering strategy of Mental image is deliberately scanning the process of changing the six dimensional mental images about subcultures in a specific time duration.

### **3.8. Inter Subcultural Relationship**

Any kind of transaction between one or some people from a subculture and one or some people from other subcultures.

### **3.9. Subcultures**

In this survey Subculture is Common actions (behaviours), Common Objects (things), Common belives (Opinions) and Common Emotons (Affections) of a social group, like common language and common clothing.



The relationship way and ability of a person depend on her or his cultural identities. Identity of people forms through the five involute cultural circle or context. In this survey these six dimensional mental images have been analysis at the forth level of social context.

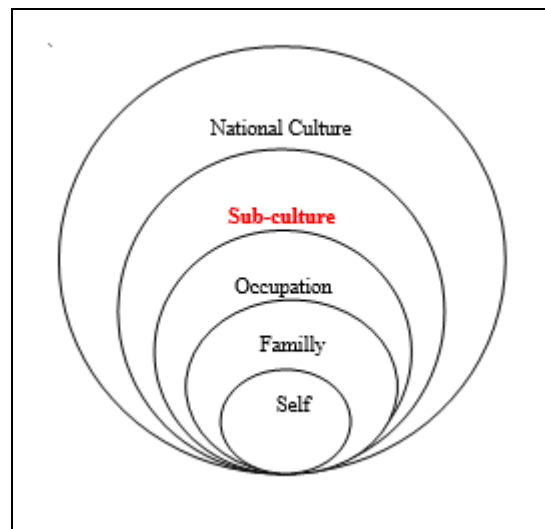


Figure 2: Cultural levels of Identity

## 4. RESULTS AND FINDINGS

### 4.1. First result:

All members of sample society at least have a face to face transaction with one or more iranian subcultures. This transaction begins at the first decade of life for 40% and at the second decade for the 60% of people. According to the Ericson,s theory of personality development this decade years (11 to 21 years old) are the period of forming identity (CRAIN, WILLIAM, 2011). So one of environmental factors which affect the social personality of irany people is inter subcultural transactions.

### 4.2. Second Result:

Any Irany have has at least a transactions with five subcultures at the middle ages (20 to 50 years old). This means any irany people acquires six different subcultural mental Images about her or himself and other subculture members.

### 4.3. Third Result:

The subcultures that have been experienced based on criteria of periority are as fallow:

- a) Persian subculture : 100 %

- b) Turk Azeri subculture : 100 %
- c) Mazandarani subculture : 100 %
- d) Lore subculture : 82 %
- e) Gilak subculture : 70 %
- f) Kord subculture : 66 %
- g) Zorotostian subculture : 50 %
- h) Torkman subculture : 30 %
- i) Christian subculture : 16 %
- j) Jonibi(Busher & Hormozgan): 10%
- k) Bahaei subculture : 10 %
- l) Kormanaji subculture : 0 %
- m) Jewish subculture : 0 %
- n) Arab(Irani) subculture : 0 %
- o) Balouch subculture : 0 %

As the figure 3 shows members of sample society has no direct transaction with four (27%) Irani subcultures. Also transaction with two subcultures has been less than 20 percent. This means the intersubcultural transaction in iran is poor.



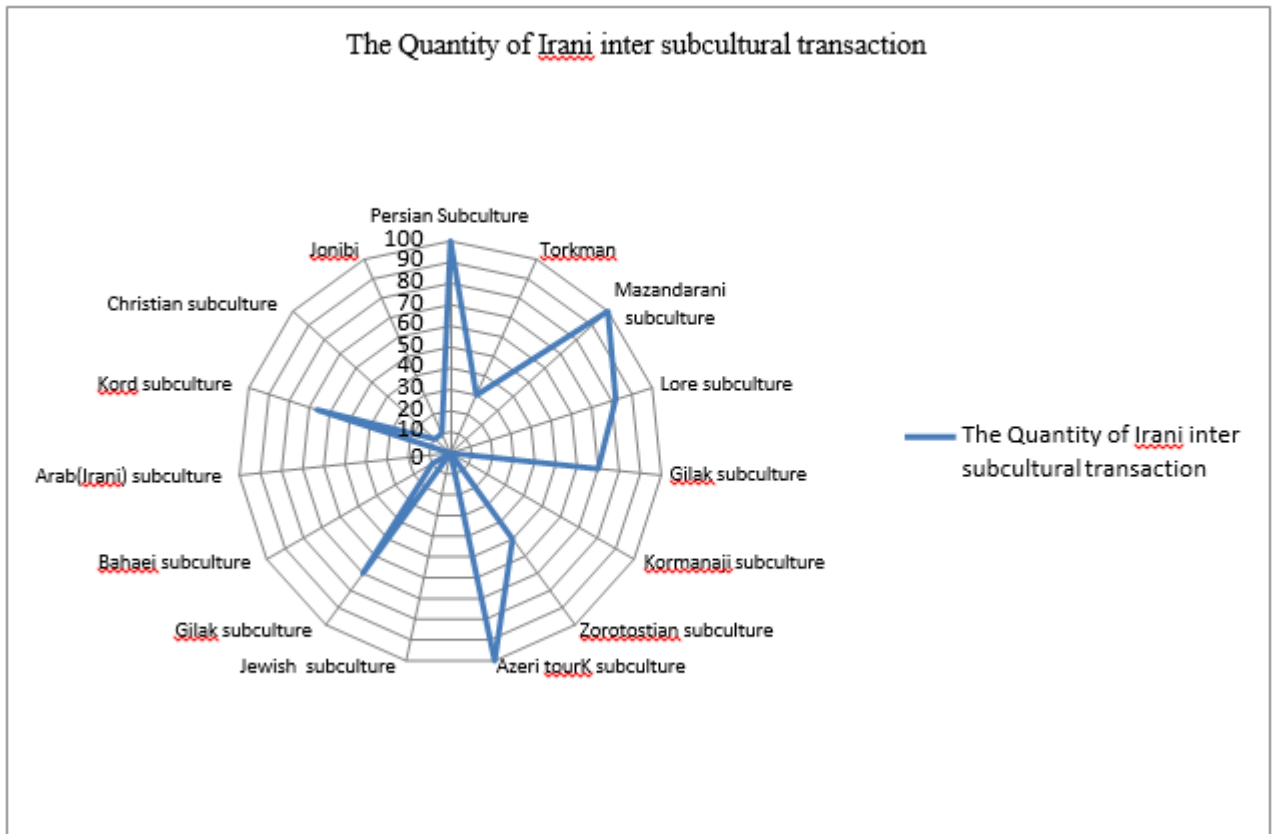


Figure 3: The quantity of Irani Inter subcultural transaction

Of course the one reason for poor transaction between some subculture like Jewish and Christian subcultures can be those few population.

#### 4.4. Forth Result:

The foreign subcultures (cultures) that target community members have face to face transaction with them are follows:

- a) Turkey subcultures,(40%)
- b) Middle East Arabic(Iraq, Syria, Lebanon, Dubai and Saudi Arabia) subculture, (30%)
- c) Scandinavian subculture ( 20%)
- d) Indonesian subculture(10%)
- e) Malaysian subculture(10%)
- f) Azeri -Nakhjavan, Baku- (30%)
- g) Malaya(10%)

#### 4.5. Fifth Results:

Half of Iranians have not any direct and face to face transaction with foreign cultures and subcultures, and other half has a few transaction just with five foreign culture or subculture among hundreds subcultures. It means the subcultural knowledge of Iranians is in low level, and the transaction between Iranian subcultures and foreign subcultures are very poor.

#### **4.6. Sixth Result**

The mental image of 85% people about her or himself and about her or his own subculture has been changed after transaction with other subcultures. It means subcultural relationship is a powerful factor that affects to the shaping process of personality.

#### **4.7. Seventh Result**

The quantity and quality (positive or negative) of changing of mental images after inter subcultural transaction are not equal see:

- a) The positive Mental image of 25% of people about her or himself has been changed to negative
- b) The 15% of people has not any change at their mental images.
- c) The negative Mental image of 16% of people about her or himself has been changed to positive.

#### **4.8. Eighth Result**

The mental image of people about their own subculture after transaction with other subcultures has been changed (77%).

#### **4.9. Ninth result**

The second dimension of mental Image (mental image of a subculture people about other subcultures) has been changed after direct transaction with other subcultures. Amount of this change is about 74%. The direction of this change has been positive and negative. This means that inter subcultural relationships can reform our inter cultural knowledge and make it deeper and accurate.

#### **4.10. Tenth Result**

The imagination of Iranian subcultures about mental images of other subcultures about her or himself has been changed equal 75% after intersubcultural

transaction. More than half of cases this change has been awareness about our negative point and weaknesses from communicational point of view. Our pre mental images about our own subculture usually is positive but this is not true at all time. We need look at to our identity from other perspectives inter subcultural transaction gives us this opportunity. This means that this kind of communication can act as a cognitive strategy of recreating social and cultural even religious peace. (in the opposite direction of cultures and civilizations clash).

## 5. CONCLUSION

The three dimensional mental images of any irani subcultures that from reciprocal perspective it is a six dimensional communication are continually and reflectively changing, reforming, developing, and become accurately. If we decide to analyse and reform and direct this processes deliberately, we can continually make an effective reciprocal inter-subcultural relationship and recreate a peaceful set of globalized subcultures.

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