

Introduction

Qawwālī is the most popular Sufi (Islamic mysticism) music in India and Pakistan.

Subjective feeling is an individual's experience of emotion.

Zentner et al's Geneva Emotion in Music Scale (GEMS) uses a bottom up approach to identify dimensions of subjective feeling. I argue that this is a good method for identifying the most important terms/dimensions for subjective feeling in a particular musical context, but these cannot be generalised outside that culture.

Aims:

1. Develop "conceptual maps", denoting the emotion space of *qawwālī* listeners.
2. Identify a small number of factors to explain most subjective feeling felt with *qawwālī* listening.

Study 1 - Relevance of Emotion Terms: Method

- n=31
- Regular attendees of *qawwālī* at the shrine of Hazrat Nizamuddin Auliya in Delhi.
- 75 emotion terms (Urdu, Farsi, & Arabic) translated from Zentner et al's 2nd study (2008), Qureshi's glossary (1986), and Sufi sources.
- Participants selected how relevant each term was to *qawwālī* listening on a likert scale of 1-5.

Study 1 Results

Feeling Term	Mean Relevance	SD	English Translation
mazboot	4.65	0.83	strong
khush	4.61	0.63	happy
mohabbat	4.52	0.94	love (for a beloved)
piyaar	4.35	1.07	love (of any kind)
faateh	4.35	1.09	victorious
ishq	4.31	1.16	Intense, eternal love
sabr	4.17	1.09	patient
aaraamdah	4.13	1.03	comfortable
pursukon	4.12	1.17	calm
kaanpna	4.12	1.17	trembling/shivering
ruhaani	4.01	1.36	spiritual
pyaara	4.04	1.37	cute
fakhr	4	1.2	pride
bahaadur	4	1.22	brave
mast	3.96	1.2	intoxicated
kaifiyat	3.08	1.26	mystical "state" or trance
kaif	2.95	1.16	delight/pleasure/joy
wajd	2.94	1.16	mystical ecstasy
haal	2.84	0.99	mystical "state" or trance
udaas	1.8	1.15	sad

A cut-off point of a mean score of at least 4 was used to determine which emotion terms could be used in study 2.

6 terms were deemed theoretically important, and included despite not reaching the cut-off score of 4.

Study 2 - Structure of Subjective Feeling for *Qawwālī*: Method

n=28 (32 responses, 4 excluded)
Attendees of *qawwālī* at the shrine of Nizamuddin Auliya.

Attention checks used due to length of survey.

20 emotion terms outputted from study 1.

Participants compared every possible combination of the 20 emotion words, asked to rate how differently they felt on a likert scale of 1-5.

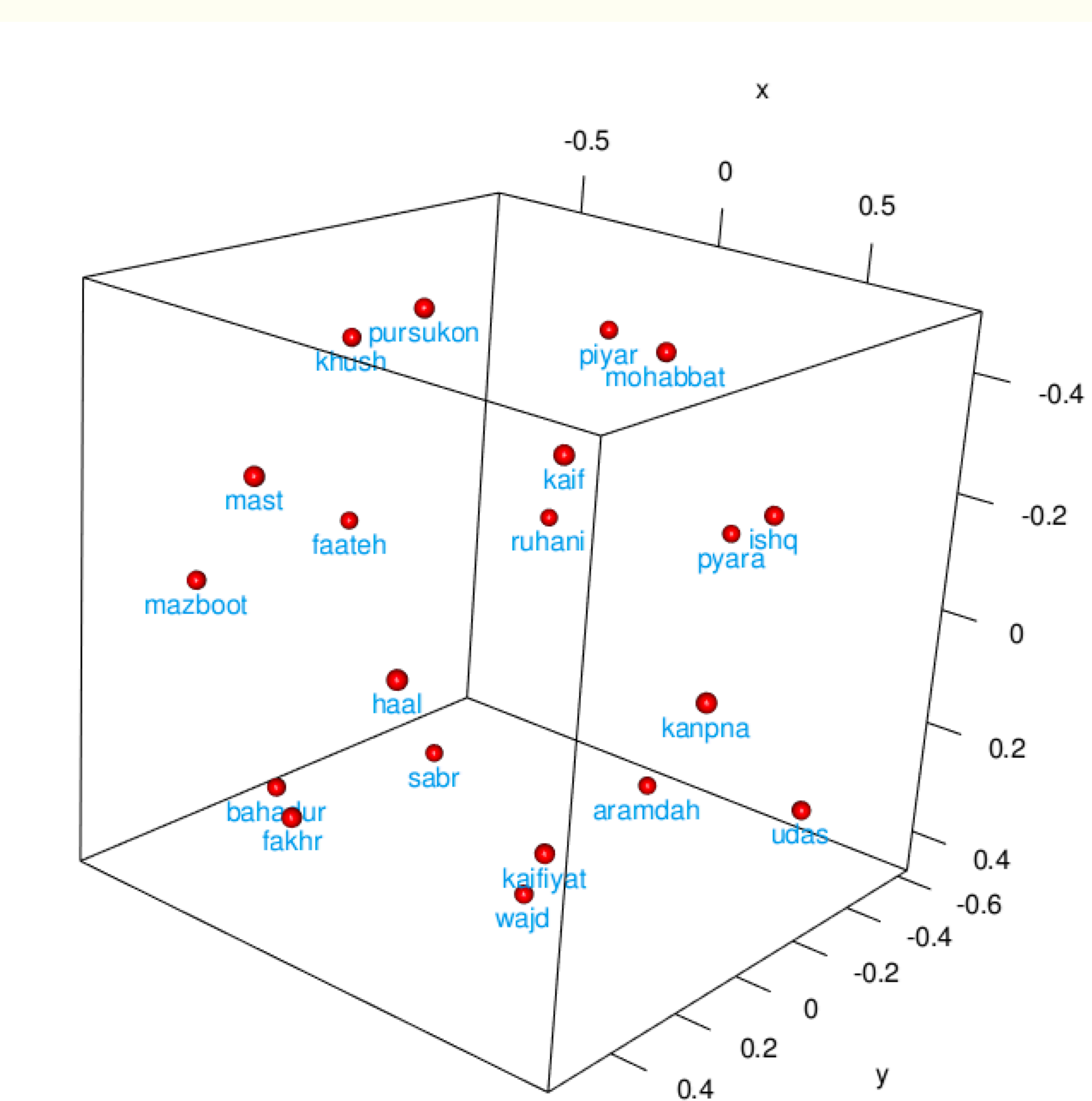
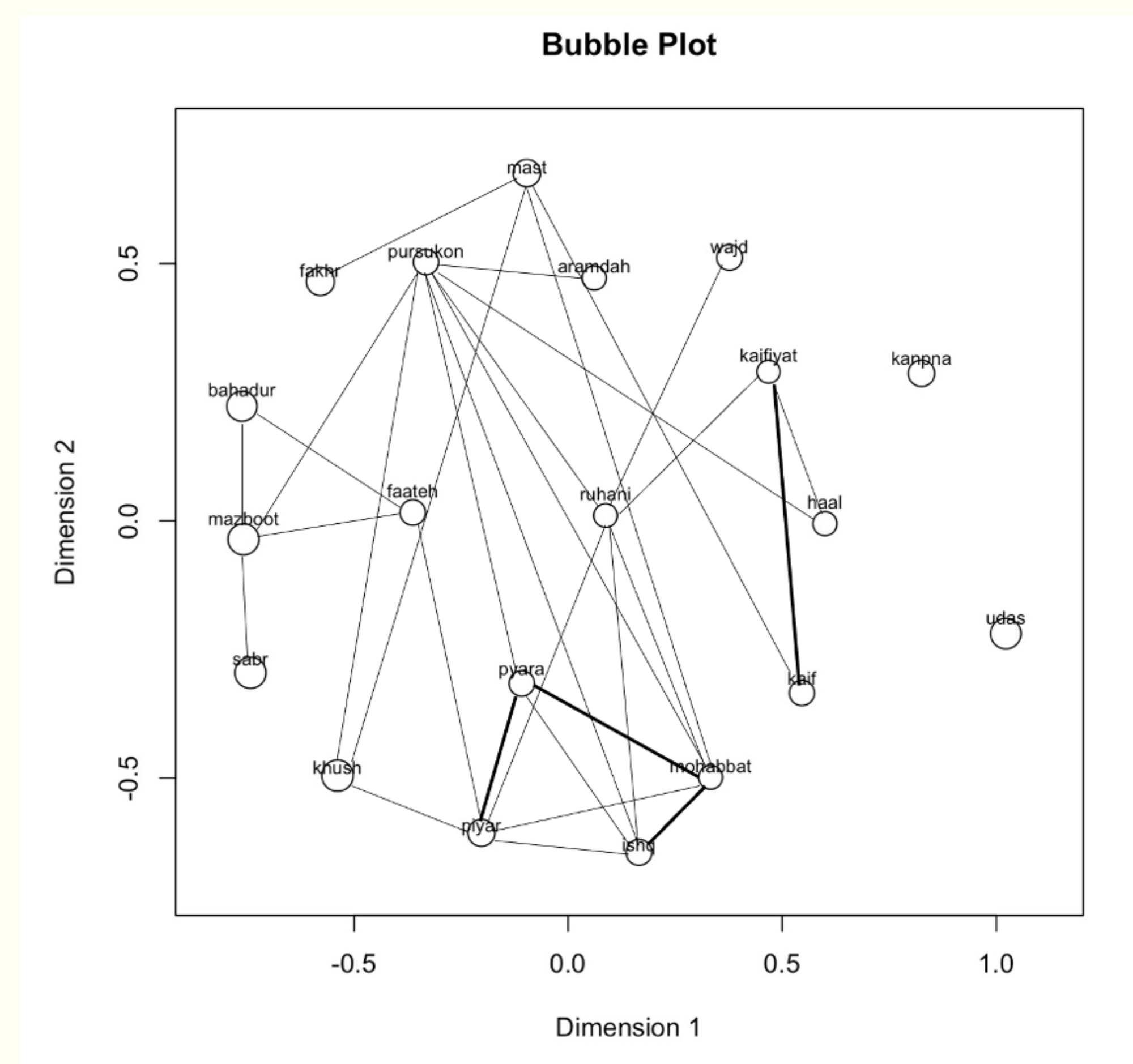
Study 2 Results: MDS

First, multidimensional scaling (MDS) was conducted for each individual participant on 2 dimensions, creating a "conceptual map" for each individual.

Then a 2-D bubble plot "conceptual map" for the 28 participants' aggregated results was generated.

Stress scores (table below) suggested greater dimensionality, so lines were drawn between the most strongly connected concepts (top right of this panel), and a 3D model generated (bottom right of this panel).

Number of Dimensions	Stress rating
2	0.31
3	0.22
4	0.16
5	0.13
6	0.11
7	0.09



Study 2 Results: EFA

Exploratory Factor Analysis (EFA) suggested three factors could explain the data. See factor loadings of each term in the table below.

The 3-factor model explained 69% of the variance.

Factor 1: 43% of the variance in the model.
Factor 3: 37%,
Factor 2: 21%.

"Durham Emotion in *Qawwālī* Scale" (DEQS):

1. Virtuous feelings
2. Religious trance
3. Spiritual Love

Emotion term	English translation	Factor 1	Factor 3	Factor 2
sabr	patient	0.83	0.31	0.04
bahādur	brave	0.83	0.21	-0.13
mazbūt	strong	0.77	0.28	0.00
khuś	happy	0.76	0.50	0.14
fakhr	proud	0.74	0.32	0.31
fāteh	victorious	0.73	0.50	-0.09
Pursukon	calm	0.63	0.56	0.20
mast	intoxicated	0.59	0.29	0.27
ārāmdah	comfortable	0.56	0.37	0.13
udās	sad	-0.53	0.10	0.52
wajd	mystical ecstasy	0.47	0.10	0.35
piyāra	Cute (likely interpreted as 'love')	0.28	0.91	-0.02
īshq	Intense, eternal love	0.29	0.91	-0.02
ruhānī	spiritual	0.24	0.83	0.35
piyār	love	0.37	0.80	-0.11
mohabbat	Love (intimate)	0.26	0.71	-0.04
kānpna	Trembling/shaking	-0.14	-0.13	0.88
kaif	Pleasure/"light" trance	0.20	0.16	0.67
hāl	mystical "state" or trance	0.44	0.35	0.65
kaifiyat	mystical "state" or trance	0.07		0.63

Conclusions

Conceptual Maps and study 1 suggest most feelings with *qawwālī* are positively valenced.

Three main factors can describe subjective feeling in *qawwālī*: virtuous feelings, religious trance, and spiritual love.

This has created a tool, the Durham Emotion in *Qawwālī* Scale (DEQS), to be implemented in future research on musical emotion in *qawwālī* as a measure of subjective feeling in relation to other theories of musical emotion such as the BRECHEMA mechanisms (Juslin, 2013).

Key References

1. Qureshi, R.B. (1986). *Sufi Music of India and Pakistan: Sound, Context, and Meaning in Qawwali*. Cambridge University Press.
2. Zentner, M., Grandjean, D. & Scherer, K.R. (2008). Emotions Evoked by the Sound of Music: Characterization, Classification, and Measurement. *Emotion*, 8 (4), 494-521.

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