



Diversity and Intensity of Emotions Among Cultures: Comparing English Language vs. Farsi Language

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By taking a glance at Robert Plutchik's Emotions chart (Wheel), we can notice the significant domain and scope of distinguished and exact vocabularies for any emotion. Despite the historical richness of Persian culture, as a psychiatrist and psychotherapist, I wonder why we are so weak and limited in defining, expressing and naming our emotions?! The language we use to express our emotions (personal Inner experiences) in our everyday speaking (Farsi) compare to English is clearly limited and thin. Robert Plutchik's psychoevolutionary theory of emotions is one of the most influential classification approaches for general emotional responses.

In this lecture I show the cultural differences between these two languages by Plutchik's eight primary bipolar emotions. I begin from the Joy. According to the intensity of emotions we have three different feelings in it, including: serenity, joy and ecstasy. Serenity in our language means thoroughly peaceful same as the moment you do meditation. Joy means great happiness and pleasure. Ecstasy refers to great feeling of happiness. By the effect of optimism we can see anticipation. It seems due to lacking enough optimism, anticipation is a missing concept in our culture and beside that we can find no proper word to express it. Along with it we face two other emotions: interest and vigilance. Interest means feel like doing something. It seems as we mentioned earlier about anticipation, interest is not common in our culture too. Vigilance is the condition of being alert. Influenced by aggressiveness, anticipation changes to anger. Anger complex consists of three emotions which are prominent in our culture: annoyance, anger and rage. Annoyance defines as irritation. Anger is the less intensive form of rage, is due to criticize or hurt someone feelings same as narcissistic rage. In this lecture as a psychotherapist I'd like to focus to common emotion that we can find here in Iran and the range of intensity of them beside emotions that we cannot find them.

Reference:

The Nature of Emotions, Robert Plutchik, American Scientist, Volume 89, Number 4, July - August 2001, Pages 344 - 350