

# Cultural Conceptualisations And Language By Farzad Sharifian

## Delving into the Complex World of Cultural Conceptualisations and Language by Farzad Sharifian

Farzad Sharifian's work on cultural conceptualisations and language offers a captivating exploration into the close relationship between thought and communication. His research illuminates how communal norms profoundly shape the way we interpret the world and, consequently, how we convey our experiences linguistically. This article will explore key aspects of Sharifian's contributions, highlighting their relevance for language studies and intercultural interaction.

Sharifian's methodology is grounded in the intellectual linguistic perspective, which emphasizes the cognitive processes underlying language use. He argues that language is not merely a instrument for communicating information, but rather a expression of our mental structures. These systems, in turn, are heavily influenced by our communal backgrounds. This implies that language is not a objective channel, but rather a culturally laden means that exposes the values and worldviews of its speakers.

One of the key concepts explored by Sharifian is the notion of cultural frameworks. These are shared understandings of the world that direct our actions and communication. For example, the cultural framework of time can differ significantly across cultures. In some cultures, time is viewed as linear, while in others, it is considered repetitive. This difference in perception is reflected in the spoken utterances used to talk about time. A linear idea of time might be reflected in the use of precise temporal markers, whereas a recurring conception might be expressed through metaphors that emphasize the recurring nature of events.

Another important contribution of Sharifian's work is its emphasis on the role of similes in influencing cultural conceptualisations. He illustrates how metaphors are not merely decorative expressions, but rather strong tools that shape our understanding of abstract concepts. For instance, the metaphor of "time is money" prevalent in some Western cultures shows a communal belief placed on efficiency and productivity. This simile not only shapes our interpretation of time, but also affects our behavior regarding time management.

Sharifian's work possesses significant implications for a spectrum of fields, including language teaching, cross-cultural communication, and translation studies. In language teaching, understanding cultural conceptualisations is vital for designing effective courses that handle the problems of intercultural communication. Similarly, in cross-cultural communication, consciousness of different cultural frameworks can assist individuals to prevent misunderstandings and develop stronger interpersonal relationships. In translation, appreciating cultural models is crucial for precise and significant conveyance of sense across languages and cultures.

In conclusion, Farzad Sharifian's exploration of cultural conceptualisations and language provides a valuable contribution to our understanding of the complex relationship between language, thought, and culture. His work highlights the relevance of considering societal aspects in the study of language and emphasizes the strong role that language plays in influencing our understandings of the world. By understanding these relationships, we can enhance our ability to communicate effectively across cultures and develop a more understanding world.

### Frequently Asked Questions (FAQs):

1. **Q: How does Sharifian's work differ from other approaches to language and culture?**

**A:** Sharifian's work strongly emphasizes the cognitive linguistic perspective, focusing on how cultural models shape our mental representations and linguistic expressions. This differs from solely sociological or anthropological approaches which might prioritize external societal structures over internal cognitive processes.

**2. Q: What are some practical applications of Sharifian's research in language teaching?**

**A:** Instructors can use his insights to design culturally sensitive materials, teach students about cultural models influencing language use, and promote cross-cultural communicative competence.

**3. Q: Can Sharifian's theories be applied to fields beyond linguistics?**

**A:** Absolutely. His work has relevance for anthropology, sociology, psychology, and even marketing and international business, where understanding cultural nuances is critical for success.

**4. Q: What are some limitations of Sharifian's approach?**

**A:** While robust, some critics might argue for a greater focus on the dynamic and contested nature of cultural models, which are not always static or universally shared within a single culture.

**5. Q: Where can I find more information on Farzad Sharifian's research?**

**A:** A simple online search for "Farzad Sharifian" will yield numerous results, including publications, book chapters, and potentially his university affiliation.

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