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Exploring Linguistic Choices as a Representative of Eastern Culture: A Study of Mohsin's *The Diary of Social Butterfly*

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Abstract

Language and culture share a symbiotic relationship. A specific language typically points to a particular cluster of individuals. When people intermingle with people of different languages, it means that people are also intermingling with the values, norms and beliefs of that speaker. People cannot comprehend one's values without retrieving its language directly. When people learn a new language, it not only involves the learning of the structure of that language but also involves the learning about the cultural norms, values, manners and behavior. The main aim behind this research is to explore the linguistic choices as representative of Eastern culture in *The Diary of Social Butterfly*. Textual analysis is performed in order to investigate the representation of culture and language in novel. This research has been conducted using the framework given by Sapir and Whorf and Wardhaugh (2011). The findings of the research reveal that Mohsin has used food terminologies, kinship terminologies, dress terminologies, religious terminologies, professional terminologies and Festival terminologies of Eastern countries in order to highlight the Eastern culture. She has used words like Gulab Jamans Luddoos, shahi tukras, kheer, badaam ka halwa, Behari kebabs seekh kebabs, kaala, gora, bhai, ammi, saas, bahu, in sha Allah and many others. These all words are representatives of the culture of East.

Key terms: Language and culture, Eastern culture, the diary of Social butterfly.

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Introduction

In the global world a great number of languages are spoken. In the same way, there are a great number of cultures that exist in the society. The study of the association between language and culture is significant for language beginners, consumers, and for all those who are tangled in education of language. Language plays a dynamic part in launching and preserving the culture, comprising agreements, customs and explanatory performs of persons and societies. With the help of language, we generate and share with others our individualities, classifications, approaches, standards and acceptance constructions. The investigation of how a specific culture uses language can disclose significant features of sociality and conduct, involving how persons establish doings, mix with new members, construct or repel ability, use literateness apparatuses, devotion, contend, and envisage. Language is not a scheme having interior directions and judgments but it is serves a purpose of organizing the tools that are mandatory for the arrangement of standards and beliefs (Keating, 2005). The connection between language and culture is intensely rooted. Language is used to sustain and transport culture and cultural connections. Diverse thoughts stalk from divergent language use inside one's culture and the entire linking of these associations start at the time of birth (Nabi, 2017). The main aim behind this research is to explore the link between language and culture. This research is based on the study of the novel "The diary of social butterfly". Researchers have investigated the representation of eastern culture though use of language in novel "the diary of social butterfly".

Research Objectives

This research comprises of following objectives:

1. To investigate the representation of Eastern culture in Mohsin's novel The Diary of Social Butterfly.
2. To investigate the role of language, in representing the Eastern culture in Mohsin's novel The Diary of Social Butterfly.

Research Questions

This research has following research questions:

1. How Mohsin has represented the Eastern culture in her novel The Diary of Social Butterfly?
2. How Mohsin has used the language in order to portray the Eastern culture in the novel?

Significance of study

Language and culture are two important terminologies and in any society, the relationship between language and culture plays an important role. This research is of great significance in a way that no other research has been conducted on this topic and theme. No research has been performed to investigate the representation of eastern culture using language.

Theoretical Framework

In 1950, Sapir and Whorf championed two important terms that are linguistic relativity and linguistic determinism. The fundamental question Whorfian hypothesis or in linguist relativity is, whether individuals who communicate in diverse languages think in a different way. They have talked about the identification of seven categories of language that influences the thought. These seven domains are gestures, gender, color, spatial relations, numbers, and understanding of false beliefs. Moreover, Language confidently influences thought if the components of thought are words from natural language (Wolff & Holmes, 2011). Whorf has talked about linguistic determinism; it means that language regulates the basic categories of thought. Neologism is another way that determines the relationship between languages and cultures (as cited by Mills, 2000). According to Sapir (1956), “every social design and every particular action of communal performance includes message in either an obvious or implied sense” (p. 104).

Wardhaugh (2011) has talked about different points that explain the relationship between language and culture. These are kinship terms, taxonomies, colour, prototypes, taboos and euphemism. He has said that kinship is one of the remarkable method in which individuals use language in everyday life. It used is to talk about the different types of kin. He said that in different parts of words people use different terminologies for different kinship systems. Moreover, it is the kinship classification, which regulates “who is called what”; it is not the activities of persons, which leads them to be termed this or that.

Wardhaugh (2011) has said that taxonomies is another term that is used to determine the relationship between language and thought. He argues that persons also use language to organize and classify different features of the universe in which they live, but these individuals do not constantly categorize things according to the method of scientists; they use the system of folk taxonomies.

Further, Wardhaugh (2011) says that terminologies related to colors are used to explain the relationship between language and culture. The expressions people use to label color provide us with other sources of discovering the connections between different languages and cultures. In diverse beliefs, different expressions are used for different colors. He has talked about the prototypes, which explains the relationship between language and culture.

Wardhaugh (2011) has explained that Taboo and Euphemism are used to express the relationship between language and culture. Taboo means things about which people do not talk, “or, if those things are communicated about, they are communicated about in very indirect ways” (p.238). Taboo is the prohibition or prevention in any culture of conduct supposed to be injurious to its followers in that it would cause them nervousness, awkwardness, or disgrace. It is a tremendously robust graciousness limitation. Tabooed topics

can vary from culture to culture. "Sexual category; demise; physical purposes; spiritual troubles; and government issues are common taboo matters" (p.239).

Literature Review

Mahadi & Jafari (2012) said that human being is a social being. The word culture has numerous associated meanings. Sometimes culture is synonymous with civilization and sometimes it is synonymous with barbarism. Most of the times, the word culture is used in anthropological sense. According to them, French-speaking scholars frequently use the term "language of culture." They argue that recently the word culture has added into the domain of social sciences. They have said that there is a very close connection between language and culture in common, and a precise language and its culture in specific. That is, culture has a straight consequence on language. In fact, the two subjects are strictly connected and interconnected. Language is the representative demonstration of a nation-state or a precise municipal. In other arguments, language is the figurative exhibition of a culture.

Freimuth (2006) says that there are a numerous views equally for and alongside a complex association between language and beliefs. While Whorf presented the clue that language regulates, as well as bounds, views amount universe. According to him, many researchers believe that there is connection between language and culture. Moreover, language and culture influence another. He says the adjacent combination has a philosophical consequence on language education by fetching the training of social capability to the vanguard. This adjacent connection also influences language strategies, as representatives must now integrate the instruction of values in all language guidelines.

Krasniqi (2019) has said for spans, language investigators, philosophers, polyglots, instructive psychologists, and large numbers of academics have granted that language and culture are narrowly linked and influence each other in different ways. He explores that language is an essential part of society. Moreover, Language is used to express the values and belief systems. In addition, he said It is debated and claimed that the standards and norms of our culture figure the method we ponder and perform to an assured degree and the method we organize possessions incompetently to a large degree.

Rangriz and Harati (2017) have talked about the four claims related to language and culture. They have said that linguistic structure is influenced by social structure. Another possibility is that social structure is influenced by linguistic structure. A third argument is that both influence one another. Another argument is that there is no association between language and culture.

Methodology

The main standpoint behind this research is to investigate the Representation of Eastern culture through use of; language It is a qualitative research. The sample of this research is the novel *The Diary of Social Butterfly* by Mohsin (2008). In this research, textual analysis has been

applied. . Firstly, a novel the diary of social butterfly has been selected; secondly, the novel was read through the perspective of culture representation. Thirdly, researcher has identified the passages in which cultural of eastern countries was highlighted. Finally, researcher has applied a textual analysis in the milieu of framework of Sapir Whorf hypothesis and Wardhaugh's (2011) framework.

Data Analysis

a. Food:-

People associate to their cultural or traditional group through the use of similar food items. Refugees frequently use food as a source of maintaining their cultural uniqueness. Individuals from altered cultural groups eat diverse foods. The components, procedures of preparation, protection methods, and kinds of food people eat at different occasions differ among cultures. Food is an important unifier that attaches us with different cultures and groups. Food and language are widespread human behaviors. Both language and food can convey connotations, which differ from culture to culture. They play a great part in investigation of culture through foodstuff. In different cultures, same food has different name. In this thing, a connection between language and culture plays an important role. Food items are named according to the language used in culture.

There is a relationship between use of language and a varied variety of food manners. Vegetables, fruits, sweet dishes are important part of food and every language has different vocabulary to refer to these food items. Same vegetable has one name in one language and some other name in other language. In the same way, different languages have different words for different fruits. Likewise, different languages have different words for different dishes. Similarly, different languages have diverse words for diverse drinks. Correspondingly, different sweet dishes are called differently in different cultures. In novel "The diary of social butterfly", Mohsin has used different Urdu language words for different vegetables, fruits, dishes, sweet dishes. These words are representing the culture of Pakistani people and Eastern people. She has communicated about diverse sweet items such as Gulab Jamans Luddoos, shahi tukras, kheer, badaam ka halwa.

These words are representing the identity of Pakistani culture, "followed by shahi tukras, kheer, badaam ka halwa and some cake from somewhere, followed by shahi tukras, kheer, badaam ka halwa and some cake from somewhere. Ek tau The Old Bag's cook also knows nothing. Na koi pizza, na koi pasta, na koi cold slaw, na koi trifle" (Mohsin, 2008, p.129). This conversation shows that author is talking about Eastern (Pakistani) culture in which at the time of feasts people prefer their traditional foods instead of western foods like pasta, pizza etc. her use of language is determining her thought. Moreover, her use of language in this sentence is showing her culture. Kheer is important sweet dish of eastern and Pakistani culture. Eating a Kheer on Eid-ul-Fitr is considered as an old custom in Pakistan. In Pakistan, first day of Eid ul Fitr is often

termed as Meethi Eid (sweet Eid). Kheer is considered as one of the most famous desserts. In Pakistan, numerous kinds of Kheer are available which comprise Gajar Kheer, Sawayian Kheer and Firni. Gulab jamans are considered as a favorite sweet item not only of Pakistani children but also of adults. Gulab Jaman is typical Pakistani dessert. "These gulab jamans are for you, Bhabi," she said. "I don't touch mithai" (Mohsin, 2008, p. 26). Mithai is important item of Eastern cultures. Mithai stands for festivity and in the subcontinent, contemporary sweetmeat cannot substitute the worth of mithai. It is an alternative word for happiness and contentment. Marriage ceremony, Birth of child, festival of Eid or any other occasion is considered as incomplete without Mithai. Now a day, mithai has turned into a global symbol of merriment. Filled in modified containers, friends and family sent mithai to each other's across the boundary to share delight and contentment. "Mithai is so last millennium. But maybe it's still trendy in Iqbal Town—or was it Bahaar Town? That's where your cosy little cottage is, na?" (Mohsin, 2008, p.26).

Eastern (Pakistani) culture has an important dish named as Kofta. This dish is made with the help of meat. This meat is converted into balls. It is prominent in Pakistan and India. In Pakistan, various varieties of Koftas are available. Mohsin has talked about different kinds of Koftas in her novel "The diary of social butterfly". She has talked about an Eastern or Mughlai kind of Kofta that is nargisi Kofta. "Then lunchtime came..., aloo gosht, nargisi koftas" (Mohsin, 2008, p.129). Kebabs are another important dish of Eastern culture. It is a dish made with the help of meat. Different sorts of kebabs are famous around the world. In Pakistani a numerous kinds of kebabs exists. Behari kebabs seekh kebabs, shaami kebabs are important kinds. Mohsin (2008) has talked about different types of kebabs in her novel. "behari kebabs, shaami kebabs, seekh kebabs" (p. 129).

Mohsin is using an Eastern (Pakistani) language for different vegetables. She is giving a reference of three important vegetables that are aloo, saag, Kerala, mutter. These vegetables have different names in different cultures. In Pakistani vocabulary, potatoes are called as aloo. "Saag" is customary herbal liked in Pakistan. People from different or western countries do not know about Saag. The main reason is that they have different name for same vegetable. It shows that language and culture are associated with one another. Saag is a customary dish of Pakistan; this food gives depiction of the villages. In Pakistan it is eaten with bread (roti), made of corn flour. It is often termed as Makai-Ki-Roti. Different things can be mixed with Saag such as paneer, meat and chicken, etc. in the life of villagers this dish is of great importance. People can eat this dish in breakfast, at dinner, or at lunch. Mohsin has given a reference of "saag" in her novel the diary of social butterfly. Mohsin is giving a reference of another important Eastern dish that is mutter paneer. It is a famous dish of North India and Pakistani culture. In Pakistan, this dish is often served with rice and with bread. Some people mix a cream or yogurt in it. "Last night for dinner I'd ordered a thin-si, soupy-si daal with white rice and mutter paneer" (Mohsin, 2008, p. 86).

The choice of words shows that she is talking about the culture of Eastern people. Mohsin is talking about another eastern famous dish that is siri payas. "Brain masala, keemay-waalay naan and siri payas, followed by shahi tukras, kheer, badaam ka halwa and some cake from somewhere" (Mohsin, 2008, p.129). Siri payas is a famous dish of Pakistan. People like to eat this dish in their breakfasts. Different shops sell this dish in Pakistan at the time of breakfast. Qorma and karahi are considered as an important cuisine of Eastern culture. *Korma* is a typical dish of Mughlai source. It is made either with chicken or with mutton. It is usually eaten with naan. Mohsin is talking about Qorma and karahi in her novel "The diary of Social butterfly. The Naan is one of the most prevalent smooth breads served with Pakistani foods. In particular, this kind of bread has its importance in Eastern culture. It is considered as an important food to serve with different dishes. People use this kind of bread on wedding ceremonies at festivals or in normal routine. It is liked b both children and adult. Mohsin (2008) is talking about different kinds of Naan in her novel The Diary of Social Butterfly. "keemay-waalay naan and siri payas" (Mohsin, 2008, p.129). "Which was such a relief, because then I could have a proper iftaar with naan kabab" (Mohsin, 2008, p.87). Daal is an important terminology used in Pakistan or in eastern culture. It is a term used in the subcontinents of India. This term is used for dried, fragmented pulses. "I had to drink all the soupy daal myself, while sitting cross-legged on the floor." (p.87). "Last night for dinner I'd ordered a thin-si, soupy-si daal with white rice and mutter paneer" (p.86). Haleem is a famous dish in countries of middle east. This dish has been made with different pulses and meat. Mohsin has given a reference of Haleem in her novel "The diary of social butterfly". "could have a proper iftaar with naan kabab and biryani and koftas and haleem sitting on my proper table" (p.87). Overall, writer is using a language in order to portray the food of Eastern culture. Her choice of words for the referring of different food items shows her belongingness with an Eastern culture.

b. Kinship:

Kinship lexicon is the classification used in languages to mention to the individuals to whom person is connected through kinship. Different cultures categorize kinship relationships in a different way and therefore use diverse classifications of kinship vocabulary; for example, some languages between brother of mother and brother of father, whereas others have only one word to refer to both a father's brother and mother's brother. Kinship vocabularies include the terms people use in different languages in order to address their relatives. Culture plays an important role in designing of these kinship terminologies. Different societies have different kinship terms. Kinship terms in any culture depict the system of bonding present in any culture. Moreover, they highlight the respect for relations. Kinship terminologies are of two types. Those relations, which are called, as blood relations and other kind consists of those relations, which are related because of marriage. Language and kinship terminologies are associated with one another. Different languages have different kinship lexicons. Kinship vocabulary can

expose numerous things about the culture, containing its ancestry system, and provides other signs. It tells about the role of kinship in that culture. In the novel the diary of social butterfly, Mohsin (2008) is using different terminologies for talking with the different relations. Her use of language is showing that she is depicting the Eastern culture. She is using terms like bhai, saas, ammi, bahu, mammi, baccha, yaar, begum, sahib. Relationship of mother is considered as an important relation in eastern countries and especially in Pakistan.

Different terminologies are used in Eastern countries for the relationship of mother. Ammi is considered as an important word used to highlight the relationship of mother. “‘Ammi chali gayeen,’ she wailed like a mad dog howling at the moon.” (Mohsin, 2008, p.15). “Then he banged the phone down, turned to me and announced, ‘Ammi’s had a heart attack!’ (p.15). In Eastern culture, for a brother term “Bhai” is used. He is also using the term bhai in her novel “The diary of social butterfly”. In Eastern culture, wife of mother’s brother is also of great importance. That is the reason that this relationship has separate term, which is termed as “Mammi”. “Then the bachas come and stand in front of me. ‘Eid Mubarak, Maami,’ they said, looking pointedly at my bag” (p.129). In Eastern cultures, friends used a special word in order to show their intimate relationship that is the reason that a new and different terminology has been used in Eastern countries. “Yaar” is a term that is used by friends in order to highlight their strengthening relationship with one another. “What a spread, yaar! What intezaam, what decoration (I think so professionals did it), what khaana, what peena” (p.133). Different term for friends highlights the importance of friends in Eastern culture. In Eastern, culture relationship between “Saas and Bahu” is considered as an important relationship. In Eastern culture, a term for husband’s mother is termed as “Saas” and a term used for son’s wife is termed as “Bahu”. Separate terms are used for these relationships, which highlight the importance of these relations in Eastern culture. Due to importance of these relationships, Pakistani dramas are made on these kinship terminologies. “Lunch was nice but I left before the guest speaker’s speech because I didn’t want to miss the final episode of *Kyunke Saas Bhi Kabhi Bahu Thi*” (Mohsin, 2008, p.102). Overall, the use of numerous kinship terminologies in diary of social butterfly by Mohsin highlights the importance of relationships in eastern culture. The relationship between languages and culture is prominent by use of various kinship terminologies. The use of kinship terminologies in novel highlights that in Eastern culture not only blood relations are of great significance but also the marital relations have a great importance.

c. Colour:

Colours play an important role in explaining the relationship between language and culture. In different cultures, different terms for different colours are used. Colour terminologies depict the identity of speaker, and they tell the listener about the location of speaker. In eastern culture for colours like black and white different terms are used. “Airport if they could give him

a new nose and, of course, goras being the sarrhial goras that they are, they said that they don't do nose jobs" (Mohsin, 2008, p.54). Kaala is another important colour used in Eastern culture. "crash'n carrys and marry cockney goras and become kaala angrezes who live in Councillors keh houses and eat up the state" (p.45). Khaki is another important colour used in Eastern countries. Most of the times, this term is used to explain the colour of uniforms. "Kalashnikovs, wear khaki uniforms and play Ludo around the clock at the gate" (p.6).

d. Professional terminologies:

In different languages, different professional terminologies are used for different professions. Professions, language and cultures are associated with one another. Some professional terminologies are associated with Eastern culture. Examples of these terminologies are ayah, chaprassi, darzi, dhobi and chowkidar. "ayah" is a term used in Eastern culture for a person who took after the children in day cares. "After looking like an ayah for all this time, why would she suddenly change into a champ, I mean vamp, overnight, if not to phasao a man, hain?" (Mohsin, 2008, p.9). "Darzi" is a terminology used for a person who stitches the clothes. "I had a facial, visited my darzi, or had the girls over for a coffee party. Par, majaal hai kay Aunty Pussy zara sa bhi appreciate karein?" (p.59). chowkidar is a term used for the profession of peon and dhobi is people who washes the clothes and press the clothes. These professions are of great importance in eastern culture. "Honestly! I'd much rather live in my kothi in Gulberg with my cook, driver, maid, dhobi, bearer, gardener and chowkidar than any old condom in LA" (p.25).

e. Religion:

Mohsin is using language in order to portray the religion of Pakistani culture. She is using the religious terms and religious expressions. She is using Islamic words in order to highlight the culture of Pakistan. She is using the words like Mash Allah, Vuzoo, Namaaz, Mullah, Hijab and in shallah. These Islamic words portray the culture and identity of Pakistani people. Mashallah is a religious word that people use when they see a beautiful thing. "Mother Andrews for being stupid, has opened a school and made herself Principle, and even Fluffy, whose house, Mashallah Mention, is on our backside, and whose every coming and going I thought I knew, has become a fashion designer!" (p.76). In Sha Allah is another religious term used by Mohsin in her novel. "I will inshallah go and spend whole of summers next summers." (p.129). In Pakistan in shallah is used when people like to fulfill any task. Hijab is a religious term and it is associated with Muslim culture. Hijab is onside as an identity of Islamic women. Namaaz is sacred terminology. It is the identity of Muslim people. Muslim people offer prayers five times a day and Pakistan is an Islamic country that is the reason that Mohsin is giving a reference of Namaaz in her novel *The Diary of Social Butterfly*. Vuzoo is a holy term that is considered as

uniqueness of Muslim people. Vuzoo is an act is done before the offering of prayer. In Pakistan, majority of people are Muslims and “Vuzoo” is well known term in countries like Pakistan. Mohsin is using this term in her novel. “Yes, you can say I’m doing vuzoo for namaaz if Sahib’s mother calls. But I’m never doing su-su. Never, ever!!’ And then I sacked her” (p.120). Tasbeeh is associated with Pakistani culture. People produce short utterances in glorification of Allah on an instrument of Tasbeeh. “And she pulled out her Tasbeeh from her bag (p.123). “I know because I kept count. I have an electronic Tasbeeh, na, and every time” (p.23).

f. Dress Terminologies:

Dress and culture are associated with each other. In the same way, dress and language are associated with one another. In different countries, diverse terminologies are used for same items of dress. Eastern dresses are popular all over the world. The most famous Eastern dresses are sari, shalwar kameez, and dupatta (hijab). Sari is common in India, while Shalwar kameez is a national dress of Pakistan. Through the use of language Mohsin is portraying the dresses of Eastern culture. She is using the dress terminologies like sari, shalwar Kameez, and Hijab. “{“Grey-se hairs, sari, glasses, chappals, bindi “(p.14). “Loved Aruna Dhati’s sari, vaisay. Janoo cried” (p.48). moreover, she talked about the national and famous dress of Pakistan that is shalwar kameez. “I tau sleep in high-necked, long-sleeved shalwar kameez with my hijab” (p. 66). She is talking about the famous stuff of eastern culture that is malmal. “keh I don’t have to go dressed as a Hindu widow in white malmal” (p.133). Mohsin is talking about the well-known stuff of Eastern countries that is Jamawar and according to her characters; this stuff is an old-fashioned dress. “I tell you, these shawl-wallahs, they’re the limit also. Last week this paanand-surma type came with his bundle on the back of his motorbike. Wanted to sell me a shawl, a jamawar” (p. 20). “I’ve fallen in love with this shawl, a really old antique jamawar with huge paisleys and this lovely tangerine-colored border” (p.21). According to her characters, Jamawar is an old stuff as compared to the collection of Seema iftikhar dresses. ““Who wears a jamawar, yaar?’ said Mulloo. ‘You just drape it off one shoulder. So classy it looks. Seema Iftikhar has such a nice collection.” (p. 21).

g. Festivals:

Mohsin is using a language in order to highlight the famous festivals of Eastern culture. She is talking about two famous festivals that are Eid and Basant. Eid is a famous festival of Muslims while Basant is famous festival of countries like Pakistan and India. Protagonist of “The Diary of social butterfly” Butterfly is fond of Basant parties. She anxiously waits for these parties. “So in keeping with Basant theme, I’m already with my sunflower gold jora. Last year I had lemon-yellow one and the year before that butter yellow and the year before that a sort of jaundice yellow and the year before that mustard and the year before that—I’ve forgotten” (Mohsin, 2008,p.151). “Now I’m all set for Basant.” (Mohsin, 2008, p.151). Mohsin is talking about the

Muslim festival that is eid. In Pakistan And In Muslim countries, two Eids are celebrated. One is Eid-ul Fitr and other is Eid-ul Azha. “Bakr Eid came in between, but frankly, yaar, it was so dearie, I mean dreary, that I can’t even be bothered to write about it” (p. 12).

Findings:

The detailed linguistic analysis of Mohsin’s *The Diary of Social Butterfly* revealed that writer is using a language in order to portray the Eastern culture. She is using Eastern terminologies for many expressions. Firstly, she is using the food terminologies related to Eastern culture. She is talking about Gulab Jamans Luddoos, shahi tukras, kheer, badaam ka halwa, Behari kebabs seekh kebabs, shaami kebabs, saag, aloo gosht, nargisi koftas, biryani, chicken qorma, chicken karahi, behari kebabs, shaami kebabs, seekh kebabs, pasandas, and saag gosht, naan, qorma. Secondly, she is using kinship terminologies like bhai, saas, ammi, bahu, mammi, baccha, yaar, begum, sahib. Thirdly, she is using colour terminologies like kaala, gora, khaki. Fourthly, she is using professional terminologies ayah, chaprassi, darzi, dhobi and chowkidar. Fifthly, she is using religious terminologies. She is using the words like Mash Allah, Vuzoo, Namaaz, Mullah, Hijab and in shallah. Sixthly, she is using dress terminologies sari, shalwar kameez, and dupatta (hijab). Seventhly, she is using language to highlight the famous festivals of Eastern culture. She is talking about Basant and eid. Overall, Mohsin is using a language in order to depict the culture of Eastern countries. This thing shows that language determines our thoughts and there is a lose association between language and culture.

Conclusion

Linguistic analysis of novel “the diary of social butterfly” shows that Mohsin has used the language in order to portray the culture of East. She has used food terminologies, kinship terminologies, dress terminologies, religious terminologies, professional terminologies and Festival terminologies of Eastern countries and especially of Pakistan and India.

This research is delimited to language and culture association present in one novel “The diary of social butterfly”. The researchers can further add into the research by exploring the representation of culture through use of language in other Pakistani novels.

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