

# Cultural And Linguistic Dependency: A Sociolinguistic Study Of The Reluctant Fundamentalist

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**Abstract:** Culture reflects the beauty of life and works like the setting of a scene including attitudes, costumes and appearances of the people (actors) and, language works like a soul in the human body in this whole scenario. When this all, (language and culture) are put together in a text, the text carries some expectations from its readers in terms of meaning making or sensual realization. These expectations may also be termed into interpretive frames which subsequently turn into certain subjective interpretations as well as situated understandings. The research in hand has explored this particular phenomenon in view of text of The Reluctant Fundamentalist a novel written by Mohsin Hamid after 9/11 New York incident. The research finally concludes that specific text indeed, needs specific interpretive frames for its true understanding. It is not only the language in the form of a text which conveys the meaning but, the cultures of the writer and reader are also equally important.

## Introduction

This qualitative enquiry explores the postmodern interpretive and analytical perspective of studying language in relation to culture with specific reference to interpretive frames which are provided by the culture whose cultural text we are reading. This enquiry is to provide theoretical and cultural lenses to the readers who situate themselves out of that culture with a view to give appropriate meaning and understanding of the text and its cultural embedded meanings. Language is best understood in the context and culture is the only factor which provides this context for the understanding of the text. We may give it some other name as language is best understood in the social context- the context provided by the society whose part we are. But the overwhelming term is culture which encompasses all the values, belief systems, ways of knowing, doing and looking at things, interpreting and evaluating behaviour and actions of individuals and groups, and individual

variations in relation to age, gender, class, background, education etc.

For this perspective the most important question is that how a text should be read in order to unearth and understand its true and culturally situated meaning (differential) as opposed to universal meaning (generic). In order to answer the research questions of the study one novel named as The Reluctant Fundamentalist has been selected as the text to bring out the culturally situated incidents and their respective frameworks. We may name these frameworks as interpretive frames which are necessary to interpret and understand a culturally embedded text. The primary purpose of choosing these texts is to give an inside view of the cultural practices in relation to the language which provides linguistic and cultural resources for the interpretation and analysis of meaning making process. These texts are analysed in postmodern perspective in order to give contextual meaning in relation to the culture under study.

## Research Questions

Following research questions have been formulated for the present research:

1. What are the interrelated expectations that language expression brings forth for making sense in texts?
2. Why are specific systematic frames necessary to interpret specific text?

## Literature Review

Cultural transmission is the most important characteristic of a language. No matter what is the place of birth, one acquires the language of the people where s/he is brought up. Same is the case with culture. As language is the most important aspect and part of a culture, one acquires the culture where s/he is brought up. In Anthropology a culture is the learned and shared behavior patterns in terms of characteristic of a group of people. Your culture is learned from relatives and other members of your community as well as from various material forms such as books and television programs. You are not born with culture but with the ability to acquire it by such means as observation, imitation, trial and error etc. (Oswalt 1986: 25 as quoted by Duranti, 1997:24)

From this we infer that culture is something external and human beings possess the “ability to acquire” it, no matter what it is and where it is. This is the most important characteristic of human beings that makes them special and distinct from other species. When they live in a speech community they acquire the knowledge of the culture and ways of expressing it. “In the acquisition of language, nature and culture interact in a number of ways to produce the uniqueness of human languages.” (Duranti, 1997: 25). This concept of culture and nature was brought into anthropological study by Franz Boas who was influenced by Immanuel Kant.

This may be from Kant’s idea that our intellect is a major source of our understanding of the world. For him, anthropology is something what human being does, not the natural laws that govern human physiology. It is this reason that language is arbitrary, a free expression for human beings to respond to the things around the way they want, not the way nature teaches. “Culture means the ability to step out of our own, limited ways of seeing things and take someone else’s perspective. This process makes it possible to have knowledge of oneself (Selbstbewusstsein) as well as knowledge of the other. Such knowledge is always a theoretical way of thinking.” (Duranti, 1997:25) This is quite clear that culture is something “out there” to be seen and observed. It provides a different vantage point to look at things around besides looking into one’s own culture –cultural beliefs and working with culture.

Culture is a system of practices between meaning and expression. This poststructuralist theory of culture as a system of practices was put forward by Bourdieu who was influenced by Heidegger’s poststructuralist thoughts. Heidegger argued that the objects of study for scientists and philosophers are not the ‘basic’ entities of our experience. These are neither the exclusive or most important source of our understanding nor this understanding is primary.

Rather these are “derived from other existential premises including our being immersed in an environment where object are encountered as pragmatically useful, situations are experienced in the context of particular attitudes or “moods,” and people are beings to be-with. These relationships with the world cannot easily be represented with the analytical tools used by social scientists who are experts at isolating elements out of their context.” (Duranti, 1997: 44). This shows that binary oppositions and propositional knowledge are not the source of our understanding of the world but, according to

Heidegger, generalizations and representations that presuppose other dimensions for better understanding of the way life is and how meanings are constructed in real situations and context. No specific analytical tool is required to understand the meaning of the written text and the spoken word or the given gesture.

Bourdieu argues that the theory of practice is a combination of internal and external world and its relation with each other and the context in which it is spoken and written. This leads to the interpretation of the culture as practice in that it is in the actual world rather the world in the mind. It seems that the meaning is 'out there' besides being 'in' the mind of an individual. The knowledge and its practices are interlinked and interpreted in the context. About this Bourdieu argues:

The theory of practice as practice insists, contrary to positivist materialism, that the objects of knowledge are constructed, not passively recorded, and, contrary to intellectualist idealism, that the principle of this construction is the system of structured, structuring dispositions, the habitus, which is constituted in practice and is always oriented towards practical functions. (Bourdieu 1990: 52 as quoted by Duranti 1997: 44)

By habitus, Bourdieu means that culture is neither internal nor external rather it is habitual which is developed only through routinized actions. These routinized actions include tools and practices in real life situations. For Bourdieu language existence is not without the social conditions. It is these social conditions that one must take into consideration while interpreting language and understanding the meaning as without these social conditions language cannot

exist. It exists only because of, what Bourdieu says, 'linguistic habitus'. He says that language is a system of practices that imply not only a specific system of morphemic and syntactic patterns but also the way how to use them in different sorts of communication within and outside a speech community. Within one speech community one is working and doing and talking and responding according to one cultural practice. But when one comes in contact with other communities then one must understand other systems of practices i.e. habitus—cultural and linguistic.

The notion of culture as a system of participation is related to cultural practices and is based on the notion that any action in the world has an inherently social, collective, and participatory quality. It is this nature of culture about which Duranti says that "to speak a language means to be able to participate in interactions with a world that is always larger than us as individual speakers and even larger than what we can see and touch in any given situation." (Duranti 1997: 46). Through communication we participate in different sorts of communicative acts. These acts are connected with different contexts and situations to keep in mind during communication. According to Duranti:

If the world is held together by communicative acts and connected through communicative channels, to speak means to choose a particular way of entering the world and a particular way of sustaining relationships with those we come in contact with. It is then through language use that we, to a large extent, are members of a community of ideas and practices. (Duranti 1997: 46).

To choose a particular way of entering the world means that an individual interacts with the world that is many times bigger than his/her own stature, belief and concepts. This interaction of an individual with the world is participatory in that the individual is taking care of the norms of the community and the world around him/her.

Analysing the novel of Mohsin Hamid from culturally specific contexts and interpretation with specific reference to Pakistani societies requires in depth cultural study from linguistic standpoint. How culture is viewed, discussed and interpreted by different theorists is the topic of discussion here.

### **Research Methodology**

It is imperative to clearly define and discuss specific research methodology suitable for the research. This research comes under the paradigm of ethnographic research. In English studies, ethnographic research has no clear cut and suitable procedure to be followed. Rather researchers define their methodology specific to their research modifying some of the key strategies for the collection and interpretation of data. But it takes a lot of effort on the part of researchers to justify their methodological steps and decisions.

The researcher have discussed different key issues for the interpretation of text within the 'context of situation' and 'context of culture'. The purpose of discussing this here is to bring in spotlights the intricacies and complications for the interpretation of the data. This takes a long way to discuss the intricate relationships between language, culture and interpretive frames which are conceptualized and processed within the mind of the culturally situated reader and, therefore, understanding on the basis of micro and macro ethnographic contexts.

The researchers have also discussed their positionality to bring reliability and validity to the

work. As researchers it is critical to explain situatedness and a particular cultural vantage point through which they look at, analyse and interpret the selected text. This gives the readers a specific position in which s/he places him-/herself while reading and interpreting the text. Differences are there as "the reader is seen as the source of meaning, neither passive nor invisible."

The ethnographic method for the research have been discussed. In fact there is no single and appropriate method for the collection of data and to study a piece of text within ethnographic research. researchers, therefore, have selected the method of introspection for the analysis and interpretation of the texts under study. The purpose for the selection of this method is to interpret the text from 'inside' perspective. This 'inside' perspective is discussed here in detail.

Ethnographic research in English studies is an interdisciplinary phenomenon that invites active involvement of cultural anthropology, literature and language of the concerned culture. It basically involves five different ways to look at, analyse and interpret text or five different types of research – ethnographic realism, confession ethnography, dramatic ethnography, critical ethnography and self or auto ethnography (Alsop, 2005). The type of research with which I am concerned here is of dramatic, critical and self/auto ethnography.

Dramatic ethnography in the sense that novels have been chosen as texts to understand ethnographic meaning which are culturally situated, interpreted and understood from an inside perspective. As van Maanen argues that dramatic ethnography 'has clear cross-overs in style with novels and other fictional accounts and might focus in particular on one episode or occurrence within a specific community' (Alsop, 2005: 115)

Critical ethnography in the sense that it 'situates the culture within a wider framework whether

that is socio-economic, historic symbolic or otherwise' (Alsop, 2005:116). Culture is placed in the wider framework of history, society, social behaviour and linguistic anthropology in order to interpret an incident or a phrase, a sentence within a text and outside the text in its cultural context. This critical and cultural perspective gives the reader a better perspective to critically interpret the text under study.

One novel *The Reluctant Fundamentalist* has been selected as text for the research and the interpretation and analysis of the text carries/bears the shadow of the cultural and linguistic background and the societal norms, values, ethics, religion etc. that the researchers practice and observe. It enhances the authenticity of the research and minimizes the difference between the 'signified' and the 'signifier'. It gives a new perspective to the research – self-ethnography or auto-ethnography. According to van Maanen, self-ethnography or auto-ethnography "centers on the ethnographer him- or herself, thereby eradicating the differentiation between the 'signified' and the 'signifier' (Alsop, 2005:116).

This gives way to structuralist view of language. This view holds that language can be interpreted and understood in the form of codes which are culturally embedded and are arbitrary. This arbitrariness of the language (signifier) and the object (signified) it refers to, gives way to another discussion of linguistic anthropology. To analyse the selected discourse the method of Discourse Analysis has also been incorporated. Different excerpts have been selected which deal with the discussion of cultural background and are deeply rooted in our thought pattern. Researchers have also included the 'microethnographies' to interpret the selected text at minute and major level to understand the culturally situated meaning of the text. Microethnographies "deal with specific social phenomena, such as medical ethnography,

school ethnography, occupational ethnography, organizational ethnography, family ethnography, to name just a few", says van Maanen (Alsop, 2005:116). This overall perspective of ethnographic research gives a general aspect of research and is mostly considered and focused on anthropological research.

### **3. Analysis and Interpretation**

The analysis of the selected texts follows a simple procedure. First, pieces of texts have been selected from the novel, which are called 'incidents', to make their sense in their flow of the story. This is because an incident is easy to understand and interpret for meaning making process. For the purpose five incidents have been selected. Second, being an indigenous/local readers, researchers have interpreted these incidents against their cultural, social, religious, ethical and moral background of the story and their embedded meanings using introspection technique in the same contexts. Some words, phrases, and sentences are highlighted in order to make the area of cultural and historical background prominent. It then becomes quite easy to interpret the texts under respective interpretive frames. The analysis and interpretation part includes the background of the novel under which the story is set; it's summary to make clear the ideas and flow of the story; and selected pieces of texts and their respective interpretive frames analysis to bring out the localized and culturally situated meaning.

#### **4.1.1 Background**

*The Reluctant Fundamentalist* is written in the backdrop of September 11, 2001 incident when Twin Towers were crashed to dust in the heart of the New York City. This incident changed the life and thinking of the people around the globe and especially of Americans. The affected ones were not only The Americans, but also The Muslims across the boundaries thousands of miles away in some other lands. Everyone looked at this upheaval with their indigenous gaze and

interpreted it from their historical, religious, ethical, social, economic and political perspective. Mohsin Hamid, living in the New York City, saw it, felt it and interpreted it, first as an individual, then as a young New Yorker, then as an American and afterward as a Pakistani. With a superb technique of first person narrative, the author of the novel places Changez, the protagonist of the novel, at the centre of discussion and makes him speak indigenous voice to an anonymous American who symbolises the West and their colonizer and exploitative gaze and ways of thinking.

Mohsin Hamid feels that the Muslims are ‘on tricky grounds’ as America is waging war in Asia and more particularly against Muslim countries in a ‘self-righteous’ way to keep things on right track. But under this disguise of ‘self-righteousness’ a planned and organized massacre of Muslims is taking place to annihilate them from the surface of the earth and to maintain hegemony and superiority over the world. Changez voices this thought when he says “Why America felt justified in bringing so many deaths to Afghanistan and Iraq, and why America felt justified in risking so many more deaths by tacitly using India to pressure Pakistan” (p.108). At another place Changez says, “I reflected that I had always resented the manner in which America conducted itself in the world; your country’s constant interference in the affairs of others was insufferable” (p.94). It is this background in which this novel is written and textured artistically to voice the unvoiced and to see economic/political events and upheavals from the lenses of the exploited and the sufferers.

#### **4.1.2 Summary of the novel**

It is a tale of young Changez who knows no boundaries and loves the life he is living in the New York City. He is telling his story to an anonymous American who is made to listen his voice, sitting in a restaurant in Old Anarkali in Lahore. The story revolves around the pre and

post 9/11 incident and Changez’s mental turmoil in its backdrop. As a Princeton graduate, he is recruited in Underwood Samson, America’s renowned value-assessment-company at a respectable salary package. As a young New Yorker, he knows no bounds and aims to fly high like a hawk and to swim fast like a shark. During his flight to fly high and to swim fast, he falls in love with an American girl Erica and wants to become a consoler and a radiator for her haunted and frosted soul.

Changez’s decisions in the post 9/11 time were impulsive but not irrational. His mind and body undergoes the crisis of identity. Just as living in the heart of the New York City, the people around were no longer New Yorkers after the 9/11 events but became Americans. In the same way he started searching for his identity and thought that who he was “where I belonged – in New York, in Lahore, in both, in neither” (p.89). It was this crisis that made him think about his own country – Pakistan.

#### **4.1.3 Analysis and Interpretation of The Reluctant Fundamentalist**

Let’s consider some of the incidents from the novel to draw out interpretive frames in order to explore relationship between language, culture and interpretive frames. Different pieces of text of the novel have been highlighted in the following incidents in which different concepts have been presented which can only be interpreted through different types of localized frames depending on the background of the writer and the backdrop setting of the novel.

##### **Incident: I**

It is worth, if you will permit me, my indulging in a minor digression at this point. I am not poor; far from it: my great-grandfather, for example, was a barrister with the means to

endow a school for the Muslims of the Punjab. Like him, my grandfather and father both attended university in England. Our family home sits on an acre of land in the middle of Gulberg, one of the most expensive districts of this city. We employ several servants, including a driver and a gardener – which would, in America, imply that we were a family of great wealth.

But we are not rich. The men and women – yes, the women, too – of my household are working people, professionals. And the half-century since my great-grandfather's death has not been a prosperous one for professionals in Pakistan. Salaries have not risen in line with inflation, the rupee has declined steadily against the dollar, and those of us who once had substantial family estates have seen them divided and subdivided by each – larger – subsequent generation. So my grandfather could not afford what his father could, and my father could not afford what his father could, and when the time came to send me to college, the money simply was not there. (pp. 5-6)

### **Analysis and Interpretation**

For the interpretation of this incident it is very important for a non-indigenous reader to know the historical background and the social class to which the writer is referring. The protagonist of

the novel belongs to a wealthy social class. He has a decent family background, but still he relates himself not as a rich person but as a poor man. And as he describes, the cause of such a contradictory statement is the general financial decline prevailing in South Asian states like Pakistan which consequently is a result of an imbalance between inflation rate and worth of rupee in comparison with the dollar. In addition, the increase in income was found insufficient to meet the ever growing demands. For a reader coming with an economically sound background like a European who aptly receives the social support from the state, it would be rather impossible to imagine such a complex situation. However, it is rarely imaginable in writer's part of the world. All the people are dependent on their own sources which are not keeping pace with inflation rate. This situation is present in Pakistan and is visible through Pakistani society. For this piece of text, a historical interpretive frame is required to understand the meaning, true condition of the society, and the writer's intention within the text and culturally situated meaning.

### **Incident 2**

"I would like to think that I was, in that moment, outwardly calm, but inside I was panicking. How does one value a fictitious, fantastic company such as the one he had just described? Where does one even begin? I had no idea. I looked at Jim, but he did not seem to be joking. So I inhaled and shut my eyes. There was a mental state I used to attain when I was playing soccer: myself would disappear, and I would be free, free of doubts and limits, free to focus on nothing but the game. "When I entered this state I felt

unstoppable. **Sufi mystics and Zen masters** would, I suspect, understand the feeling. Possibly, ancient warriors did something similar before they went into battle, ritualistically accepting their impending death so they could function unencumbered by fear." (pp. 7-8)

### Analysis and Interpretation

The writer narrates this incident as the hero Changez who is the main character in the novel goes for an interview. The interviewer wants to test his skills and asks him to give his calculations about an instantaneous travel company. Changez feels panic from inside but finally finds himself ready to take challenge as he takes a deep breath. He could see himself in a perfect state to focus upon the given situation. He happens to be in the state of complete calmness where no other thoughts seem to deviate him from his actual course. More precisely, he creates a complete meditating atmosphere for him, one similar to the Sufis and mystics which allows them to attain mental solitude for a much worthy purpose leading to an insight into spirituality. Sufis and mystics have been a great part of cultural heritage of the subcontinent. They are considered as the most pious and pure people. The writer has made a mythological reference in the sentence (**Sufi mystics and Zen masters** would, I suspect, understand the feeling.) to present a vivid picture in the mind of the reader.

In this paragraph, the writer has given reference of Sufi mystics which cannot be comprehended by non-native readers. So this reference needs an interpretive frame of religion to be understood fully. Sufi mystics are considered those people who worship Almighty ALLAH more than common Muslims. Sufi mystics often prefer to live in isolation where they worship very devotedly from day till night. They often close

their eyes, meditate and imagine themselves to be very close to ALLAH Almighty. This practice makes them happy and contented and no other feelings can match that state of emotions. One of Pakistan's cultural values is that the Sufi mystics are considered very pious and elevated souls and their meditation in seclusion brings answers to the questions especially related with spirituality. In other non-Muslim cultures, the concept of Sufism is not found; if found then in some other shape as in Buddhism. But Sufism is a philosophy of life and a connection with God with specific reference to Muslim religion which cannot be comprehended by a non-indigenous reader.

### Incident 3

"I walked back to my dormitory—Edwards Hall, it was called—later that same afternoon. The sky was a brilliant blue, so different from the orange, dusty sky above us today, and I felt something well up inside me, a sense of pride so strong that it made me lift my head and yell, as much to my own surprise as I am sure it was to the other students passing by: **'Thank you, God!'**" (p.9)

### Analysis and Interpretation

We need an interpretive frame of religion to understand the concept of thanking God in Muslims especially in the Muslims of Pakistan. In our Pakistani society, it is a ritual to say this sentence (**'Thank you, God'**) when any blessing is bestowed upon them. The Muslims believe that God is always there to protect and help them. When Muslims find themselves in difficult situation, they pray to God and when they find some way out from that situation, they say

"Thank You, God!" (Urdu: Allah ka shukar hay!) This concept is only linked with Muslim culture that shows that how much firm belief they have in God. The Pakistani Muslims believe that by saying this one sentence they can get a lot of blessings. It is also a part of this belief to thank God whether they are in difficult situation or an easy one. This concept of thanking God may be present in other religions and this does not mean that people who have other religious beliefs do not thank God. They do but their way of saying and words differ and so does the feelings associated with those words. It, therefore, requires an interpretive frame of religion to understand the true and deeply rooted concept of such phrases.

#### Incident 4

"I have never, to the best of my knowledge, had any fear of solitude, and so I shrugged in assent and said, by way of explanation, 'When I was a child, there were eight' of us, eight cousins, all in the same compound—a single boundary wall surrounded the plot of land my grandfather left to his sons, you see—and we had between us as many as three dogs and, for a time, a duck.' She laughed, and then she said, 'So being alone was a luxury, huh?' I nodded. 'You give off this strong sense of home,' she said. 'You know that? This I'm-from-a-big-family vibe. It's nice. **It makes you feel solid.**' I was pleased—even though I was not sure I fully understood—and said thank you for want of anything better to say. Then, hesitantly because I did not wish to be too

forward, I asked, 'And you, do you feel solid?'" (p.12)

#### Analysis and Interpretation

This excerpt is a dialogue between Changez and his new acquaintance Erica who upon coming to know of Changez's family shows her regards for such a strong family system which is one of the great attributes of the Asian culture. Not losing sight of its (family system) flaws, still one is convinced of the benefits this system brings about to people, among them assistance and support in the hours of need is a worth mentioning one. Fortunately/unfortunately modern European civilization is deprived of this strong feeling of big families that give a sense of superiority and make the individual quite confident and proud over a big-family vibe. It is this strong bond of family that holds people together and keeps them from falling apart. In addition, it is also an undeniable fruit of the family system that people tend to have tolerance for each other which is seemingly absent in modern world.

The concept of big families is discussed in this paragraph. Non-native readers need an interpretive frame of culture to understand this concept. In Pakistan, most of the people live in joint family system. In this system the head of the family takes care of all the family members whether they are married or not. In this system the head of the family has full control over the family income which is spent equally on each family member. In joint family system, an atmosphere of strong emotional bond is produced among the family members. This atmosphere of strong emotional attachment forces them to help each other at the time of difficulty. When the head of the family dies, this strong emotional attachment still remains among the separate families of brothers and sisters. Cousins are closely related and feel for each other and resultantly the bondage and family support becomes a great asset for them. But in the American or European societies this affinity

is lacking. The Europeans prefer to have one family unit and the concept of joint family system is not there. So non-native readers need an understanding of the family system in our culture.

### Incident 5

"But my cultural reference has fallen on deaf ears! You appear distracted, sir; those pretty girls from the National College of Arts have clearly recaptured your attention. **Or are you watching that man, the one with the beard far longer than mine, who has stopped to stand beside them?**

You think he will scold them for the inappropriateness of their dress—their T-shirts and jeans? I suspect not: those girls seem comfortable in this area and are likely to come here often, while he looks out of place." (p.13)

### Analysis and Interpretation

Different societies have different interpretive perspectives to look at and analyse things around. As Pakistan is an Islamic country and the people living here follow the teachings of Islam, their thought patterns are mostly dominated by it. But due to modernization their thought patterns, norms and life styles are changing gradually. The girls from National College of Arts are wearing modern fashionable dresses and are now feeling comfortable in that part of Lahore. They are quite confident to sit and enjoy their coffee even at the crowded places. But in some areas of Pakistan even this gathering is considered highly immoral and non-ethical. Mostly this is a male chauvinistic society where women observe purda and men grow beard. Men having beard are

considered narrow minded and backward whereas it is the Sunna of Holy Prophet (PBUH).

In this paragraph the foreign character of this novel thinks that the bearded man who is standing near the college girls will scold them because of their inappropriate dresses. In American society people mostly think of Muslims having beard to be extremist in following their religion. These foreigners think that bearded Muslim men do not like the fashions that are against Islamic teaching. So here a social interpretive frame can help Pakistani readers to understand the concept of bearded Muslim man in American or European cultures.

### 4. Conclusion

In the light of above discussion, analysis and interpretation it is however, concluded that language is a multidirectional phenomenon and is looked upon from different perspectives. The perspective from which researchers saw and analysed the written discourse in *The Reluctant Fundamentalist* is cultural and indigenous. This cultural perspective of the text is looked at from localized and inside view with the help of ethnographic method of Introspection and Discourse analysis. Both of the methods are employed to make sense of the discourse from localized reader's perspectives.

The reader and the writer belong to the same culture and society and thus, share many shared beliefs and norms of the society to maintain conformity. Every society has its own culture and way of looking at things. Just as it is considered that no language is better than the other one, in the same way no culture is better or superior than the other one. They are simply different and practise different ways of thinking, knowing, doing and looking at things. People of different cultures practise them daily and live the life within their own way of doing things.

It, therefore, becomes necessary to see and study text placing it in the cultural context of the

society which produced it. The writers are very much part of the text and, therefore, involved fully in the meaning making process. A writer is influenced by the society in which s/he is brought up and nurtured. This places impregnable impressions on his/her thought patterns. It, therefore, becomes necessary to study a written discourse from its author's cultural background and the backdrop of the work. For this purpose different interpretive frames are to be developed. Researchers have placed the texts of *The Reluctant Fundamentalist* under different interpretive frames in order to provide appropriation as far as meaning is concerned. This meaning making process is done with the help of Introspection method. The relationship of language, culture and interpretive frame, therefore, becomes imperative and is deeply rooted. This relationship is maintained in order to make sense of the text placing it in different indigenous and non-indigenous frames.

Interpretive frames help to understand the text and it reveals that a text if studied from an indigenous or localized perspective makes sense to the localized reader in a better way. Finally, we may conclude that a text if studied from the localized context makes sense in a better way as compared with the reader who situates him/herself as an outsider. Many strands of meanings are associated within the text which only an insider is able to locate. Cultural norms and traditions pose a problem while understanding the text and there is a danger of misunderstanding of 'the others'. Misreading of the non-localized text is resulted in misunderstanding of the other's text. It is therefore necessary to maintain the inexplicable and intricate relationship of language, culture and interpretive frame. The whole discussion may be conclude with this remark that language is a multi-facet phenomenon and is always new. A text constructed is not linear in its meaning making process but requires hermeneutic circle, but each time from new perspective and from

new angle. Cultural interpretive frames provide another way of looking at and interpreting the written discourse.

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