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CULTURAL SCHEMAS IN LEGAL LANGUAGE: A CORPUS-BASED EXPLORATION OF THE PUNJAB LAWS

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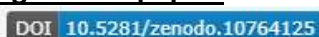
Abstract

Cultural Linguistics (CL) provides a lens to view knowledge through cultural patterns and frameworks. Although the legal language is often considered an island where encroachments of culture are most of the time restricted due to the technical nature of the language, it still invites new insights and angles to study interlocutory processes and actions. This study fills that space and considers legal language as a product of cultural schemas. Pakistani legal code system owes a great deal to the English language and English terminology due to the long stretched past under the colonial rule of the Britons. Despite having an over-stretched dependence upon the English language, cultural schemas have always been there and they make up a good chunk of legal code that can be labeled as representative of national culture. Cultural schemas in legal language provide a basis for shared knowledge of the community. This knowledge provides a common ground for interaction among speakers of the community. To study cultural schemas in the legal code, a corpus of Punjab laws has been designed, and by using certain tools and mechanisms, a list of culturally established terms is taken from the corpus. These terms are analyzed against the cultural cognition theory and in particular cultural schemas proposed under the head of cognition theory by Sharifian (2017). The study concludes with the interdependence of culture, language, and law. Cultural schemas are instantiated through language and represent encyclopedic and pragmatic meanings embodied in the legal texts.

Keywords: Cultural, Linguistics, Cognition, Schema, Punjab, Code

Introduction

The study brings three branches of knowledge together; it covers language, law, and culture. According to anthropologists, cultural knowledge is reflected through language (including sign language) and it is only language (hieroglyphics in the past) that transmits culture from one generation to another. Cultural knowledge is shared by the whole community and it becomes part of the cognition of the community. This is commonly understood as cultural cognition. Cultural cognition emerges from interactions and communication processes between members of any particular cultural group. This cognition is the result of ongoing communication processes that's why it remains dynamic and negotiable. It can be negotiated and re-negotiated across generations or various cultural sub-groups (Sharifian, 2017).

Law is the language of culture because it is designed, appropriated, and drafted for a particular cultural group. Most commonly, it is understood as a language above cultural specifications but this paper attempts to make out the point that legal language is also reflective of its cultural roots in which it has to function. Legalese embraces the cultural cognition or shared knowledge of the community. The overlapping between law, language, and culture makes this study interdisciplinary in nature. It incorporates anthropological frameworks, linguistic theories, and analyses of legalese.

To substantiate the main argument, the researchers have designed a corpus based on Punjab laws. All the laws available on the website of the Punjab Code www.punjablaws.gov.pk have been collected, organized, and analyzed with the help of certain tools. Detailed processes are given in the next section. This study attempts to find the answers to the following questions:

1) How do cultural schemas reflect shared cultural knowledge in legal texts and determine the presence of local culture in English texts?

2) What are the different strategies to retain elements of culture in the Punjab legal code?

To attempt the above-quoted inquiries, a list of cultural terms has been driven out of Punjab laws. The list analyzes the terms not only on a lexical but also pragmatic level. Cultural words are rooted deep in the historical and traditional context of any particular community. English laws have historical roots in the sub-continent and the tradition along with language and style was brought to the divided sub-continent (Pakistan). Although, it was drafted in the English language and the style of drafting reflected the English spirit and ethos the cultural elements, issues, traditions, values, religious beliefs, and local words are retained well in the Punjab laws. It has been expanded in the following words:

But the subject "language" has even wider implications and leads us to ask whether, and to what extent, a particular language may exert influence on a particular law. This question has recently been discussed about changes in the legal systems of developing countries, formerly a part of the British Empire, when, upon gaining independence, the native language replaced the English language. (Grossfield, 1985, p. 793)

In the case of the Pakistani legal system, the native language could not replace the English language until now. The official correspondence is yet possible only in English language although the Constitution (Supreme Law) laid the foundation of replacing English with Urdu (national language) within 10 years of enactment of the constitution. Laws are presently exercised in the English language, they are initially drafted in English, and for a year or two, their Urdu translations are provided later.

Significance of the Study

The study is aimed at maintaining the connection between legal language and cultural contours; it will also provide a comprehensive picture of the English legislation in the Punjab province. This research will contribute to already existing material on legal studies, legal drafting, and linguistic analysis of legalese. It will also be a significant addition to the corpus-based explorations in linguistics. Researchers working on legalese and corpus analysis will be benefitting from this study. It opens vistas to them about the data derivation process, data alignment, and application of cultural theoretical models upon legal language. The findings of the study will help legal drafters and linguists in making it a reference point for register-specific analyses.

The following section cites and quotes varied scholarly discussions on the concerned subject matter.

Review of the Concerned Literature

Palmer (1996) discusses the approaches to linguistic anthropology which merges with cognitive linguistics and this combination is termed Cultural Linguistics (CL). CL is a nascent field that explores the relationship between language and cultural conceptualizations (Palmer, 1996). CL provides frameworks for insightful investigations into the cultural bases of language in various fields and sub-fields. These fields and sub-fields extend from emotion, ELT (English Language Teaching), Political Discourse Analysis, Gender, and Religion to Pragmatics and Inter-cultural communication. Cultural conceptions are always at work in all the said fields and sub-fields. Cultural conceptualizations are such conceptual structures that emerge from interactions between members of any particular cultural group. These conceptual structures are known as schemas, categories, and metaphors. (Sharifian, 2017)

Cultural conceptualizations have a shared and collective life that's why they are heterogeneously distributed among the minds of people living in a community. Sharifian (2010) mentions words like 'family' as culturally embedded words. Family may mean immediate and nuclear, it may also refer to all blood relations in some cultures. This difference in the meaning of a single word comes from cultural conceptualizations. It has been summed up in the following words:

Languages are largely used to communicate how their speakers conceptualize experiences of different kinds (Sharifian, 2010, p. 442).

This can be substantiated through the example of the Russian Presidential Library which was established sometime in 2009. This library aims at establishing Federal law in Russian National Language and for that matter; it draws on the following statement as the code of conduct while preserving their national language:

When using the Russian language as the official language of the Russian Federation it is inadmissible to use words and expressions that do not correspond with the standards of the modern Russian literary language except foreign words for which there are no counterparts in the Russian language (Yeltsin, 2007).

It restricts the flow of foreign words into the Russian language but for the sake of expansion of any language, vocabulary is the first to enter silently. It is because of the advancement of the technologically upgraded world which uses new terminology almost every other day hence becoming a reason to add on the vocab bank of languages (Cao, 2007). Legal languages are more frequently quoted as technically laden with complex structures, verbiage, and knotty terminology but the modern research trends are incorporating the idea of bringing plainness to legal texts (Williams, 2004).

In previous literature on the Legal system, there have been many angles explored while researching legal language and systems. In a journal article, a socio-semiotic analysis has

been carried out and it is made out that legal discourse or words in legal documents are representative of symbolic actions. The legal system is considered a legal sign system (Danesi, 2019). A study on the communicative competence of language in legal documents concludes that the interface between law and language is the simplicity employed in legal expression. It contends that there is a trend set toward the adoption of plain language in legalese (Sobola, 2019). One of the articles explores legal language in combination with cultural implications; it is more concerned with the transfer of legal code from one language to another (translation. In the article, it has been made out that proper names and euphemisms cannot be translated as they are part of cultural heritage (Sierocka, 2020). Moreover, Sierocka (2020) also quips that judicial discourse reflects the culture of the judicial system. However, it is necessary to understand that legal languages have to operate in different social networks so to make them appear sensible; one has to translate culture along with language (P. 533). Legal language is particularly narrowed down to not only semantics and syntax but also to the interpretive rules, it is defined in the following words:

It can also be defined as a system of conventional spoken, manual, or written symbols through which human beings, as members of a social group and participants in its culture express themselves, convey ideas, and share their emotions (Sobola, 2019, p. 272).

A paper has also been published in a journal related to the Pakistani legal system which applies multimodal textual analysis to legal texts. This study focused on identifying textual categories by using Biber's (1988) multidimensional model for analysis (Samina Ali Asghar, 2018). But things are not as simple as described by a few researchers. Legal language has to be understood and interpreted within cultural and societal

contours. The present study fills that gap and offers cultural conceptualizations as necessary for legal studies as they are for other studies incorporating language. The section given below deals methodology and theoretical framework used to carry out this research.

Methodology

This section elaborates upon the theoretical framework, research methods, and methodology applied to conduct the study. It will encompass corpus design, materials, and methods used for devising data and data analysis procedures. The nature of the study is a blend of qualitative and quantitative. It gives a comprehensive description of legal culture in Pakistan devised from the legislation done at the Punjab Assembly. Representative texts from certain themes have been made a part of this study. It also describes the strategies used for inculcating cultural ethos in Punjab legal code.

Methods

The researchers have employed the following methods to carry out this research:

- Legal texts are collected in the form of a legal corpus;
- Cultural terms are devised from the legal corpus by using random sampling techniques;
- Cultural terms are categorized according to their nature and roles;
- Terms are analyzed by following the cultural schema framework.

These steps are followed to analyze the cultural terms derived from the legal corpus (Acts, Ordinances, Orders, and Regulations). A detailed theoretical framework is discussed below.

Theoretical Framework

Cultural Linguistics

Cultural Linguistics and its tenants are given by (Sharifian, Cultural Linguistics: Cultural Conceptualisations and Language , 2017) lays down the theoretical basis of this study. Cultural Linguistics is grounded in Cultural Cognition which is the product of

shared and mutual knowledge of members of the cultural group. Cultural conceptualizations as discussed in the above section consist of cultural schemas, categories, and metaphors. This inter-dependence and inter-relationship of these can be illustrated through the following diagram:
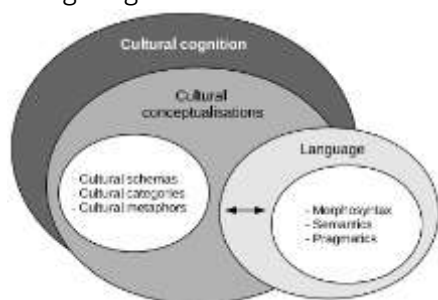

Figure no. 1 (Sharifian, 2017, p. 40)

Cultural Schema

Cultural schemas belong to a sub-category of schemas and they are culturally constructed and driven by the collective cognition of a cultural group. In essence, they are based on shared experiences instead of individual and idiosyncratic experiences. Cultural schemas communicate cultural meaning thus enabling individuals to reach out the meaning. These schemas emerge from the interactions among groups belonging to a particular culture. Individuals acquire and internalize such schemas from their immediate context and peer group.

Examples and quotes from the theory are missing.

Corpus Design

To conduct this study, a corpus of Punjab laws in English has been collected and analyzed. The laws have been devised theme-wise and particularly those themes were collected which have the maximum use of cultural terms. The themes were decided based on a general reading of Punjab laws from the official website www.punjablaws.gov.pk. After reading the documents, certain themes were chosen as representative of cultural tinge. The themes are given below in the table. Furthermore, to check the frequencies of these terms in the

laws, Notepad++ has been utilized. This utility helps not only in checking the frequency but also in reading their contextual placements.

Corpus design

For the extraction of data for this study, a corpus was built containing Characters (without line endings): 15,305,388 with a total of Words: 2,581,978. Four hundred legislations including Acts and ordinances enacted within Punjab legislature from 1810 to 2017 were selected randomly to check the cultural permeations. It was downloaded from https://www.punjabcode.punjab.gov.pk/ in pdf form and processed into UTF8 format. The whole text of selected law documents including schedules, lists, tables, figures, annexures, and footnotes was retained for the study. The cultural terms were extracted from the corpus through Notepad ++ spell check plugin settings with multiple spelling options including US English and UK English. The manipulation returned with the generation of a list that was further refined to retain only cultural words. The list was further diversified to characterize the terms into reasonable categories.

Data Analysis

Cultural Linguistics (CL) informs the study by informing the users about the culturally constructed meanings of the words. The present study examines cultural schemas given under cultural linguistics in legal language. These schemas have been defined, described, and explained under the model of Cultural Cognition given by Sharifian (2017).

There are, for instance, words that appear to be untranslatable; such words may encode conceptualizations that are by their very nature culture-specific. (Sharifian, 2017, p. 41)

A Venn diagram is drawn above to show the inter-relationships between untranslatable language and culture. To make it applicable to law, the following diagram will help understand the complexities and sensibilities.
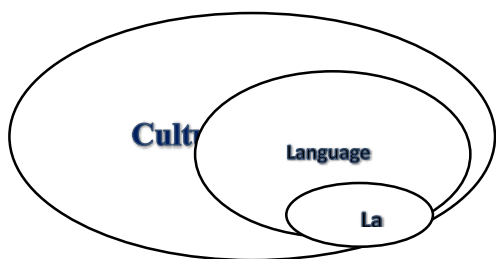
Figure no. 2 Language, Culture & Law

The figure above creates a relationship between language, culture, and law. Law cannot be imagined without language and language is nothing without culture. Despite having enough discussions on the nature of legal language, it cannot be denied that law is nothing beyond culture. Moreover, to substantiate the point, strategies to retain cultural ethos in legal texts are also discussed at length. Transliteration is one of the oft-repeated strategies to maintain culture in these texts.

Data Categorization from the assortment of laws

The data has been categorized based on dominant cultural themes prevalent in the laws. There are 505 Acts and Ordinances taken as data sets after reading the laws available on the official website of Punjab laws. More than 500 documents are assigned different categories which are given below. These categories help understand the cultural specifications through certain vocabulary items. The categories are identified based on their use in the corpus. Keywords used in the titles of the laws make them fall under certain categories. These words are then classified accordingly.

Serial no.	Category
1	Administrative Division
2	Finance
3	Revenue
4	Community Division
5	Health and *Tibb* (medicine)
6	Food Items
7	Religion
8	Drugs and Narcotics

Table no. 1(Categories of terms)

Based upon these multiple divisions, the cultural items have also been listed under these heads. These cultural terms are transliterated throughout the acts despite having equivalents of most of the terms in the English language in which the Acts and Ordinances are drafted. Keeping in view the space of this article, a few categories have been chosen from the list above to analyze and discuss further to study cultural terms in English laws as transliterated terms. The next section of data analysis and data discussion studies cultural terms under certain heads.

Results and Discussion

First among all the categories is

Title of Acts & Ordinances	Cultural Item/Term	Frequency of Occurrence in the Given Law	Category
Control of Narcotic Substances Act, 1997	Charas	2	Drugs and Narcotics
Control of Narcotic Substances Act, 1997	Ganja	4	Drugs and Narcotics
Punjab Excise Act 1914	Bhang	2	Drugs and Narcotics
Punjab Excise Act 1914	Sidhi	1	Drugs and Narcotics
Control of Narcotic Substances Act, 1997	Hashish	2	Drugs and Narcotics
The Employment of Children Act, 1991	Niswar and Bidi	1	Drugs and Narcotics

Table no. 2

The above table mentions terms that are popularly known among the Pakistani community. It can be observed under the 'cultural cognition' of the masses who are more accustomed to the word **'bhang'** than **'marijuana'**. Cultural schema and shared experience of the Pakistani community can allow bhang more welcomingly than the alien word 'marijuana' which seems out of cultural context. The legal language here preserves the shared cognition of the cultural group by

transliterating the cultural word and preserving it to give the laws a cultural tinge.

Furthermore, choices like 'Niswar and Bidi' are also from the shared cultural cognition of the Pakistani community, it is as alien to English as 'powdered tobacco' is for the Pakistani culture group. Niswar and bidi are cultivated, produced, and consumed in South-East Asia hence making it a specialty of the culture. Legal language creates clauses that are binding in nature and in that context, anything that belongs to the group of *Niswar* cannot overlap with any other group. In short, it is a matter of inclusivity and exclusivity. *Niswar* excludes any other item from the intoxicants and includes only one form which is powdered and consumed for intoxication. Rules devised for this item may not apply to the other. Keeping this thing aligned, legal language is more particular about the cultural items, contexts, shared knowledge about the item, and cultural cognition. Therefore, it makes '*Niswaar*' a culturally devised item and a reflection of a cultural schema. Reference and context?

In a similar vein, a cultural term like '*Ganja*' is used in certain laws to devise inclusivity and exclusivity. Rules for ganja are in no way applicable to niswaar due to the difference of intoxicating substances in them and their level of intoxication. Gnaja and 'marijuana' are considered the same but within cultural settings, it can be deciphered that ganja, bhang, and charas are different in nature and intoxicating substance. Hence, one equivalent for all these three is in no way acceptable

within the Pakistani context. Here is given an equivalent for all three in English:
Figure no. 3 (Equivalent of *Bhang, Chars* and *Ganja*)

Another category of this study of cultural schema is 'Religion'. Religion and culture overlap each other and in the case of Pakistani culture, religious aspects are dominant.

Title of Acts & Ordinances	Cultural Item/Term	Frequency of Occurrence in the Given Law	Category
The Punjab Bait-ul-Mal Act, 1991	*Sadqaat*	1	Religion
The Punjab Bait-ul-Mal Act, 1991	*Khairat*	3	Religion
The Punjab Bait-ul-Mal Act, 1991	*Atiat*	1	Religion
The Punjab Bait-ul-Mal Act, 1991	*Eid-ul-Azha*	1	Religion
The Punjab Local Government Act, 2013	*imambargah*	4	Religion
The Punjab Local Government Act, 2013	*Azan*	2	Religion
Punjab Sound Systems (Regulation) Act, 2015	Arabic *Khutba*	2	Religion

Table no. 3

In English laws, *sadqaat* is transliterated. Although it can be translated into 'alms', due to culturally shared knowledge and a common cognition, it is given as *sadaqah*. *Khairat* is also used in a similar vein for the Pakistani community. *Atiat* is also a religious term and commonly shared by the whole community, it has also been transliterated and given in the related laws.

Khutba has an English equivalent 'sermon' but in the laws, *khutba* is used instead of sermon due to acceptable and shared cognitive knowledge of the community in which this document has to operate. Shared Cultural schemas are represented through concept network representation and culture is a cumulative theoretical enterprise.
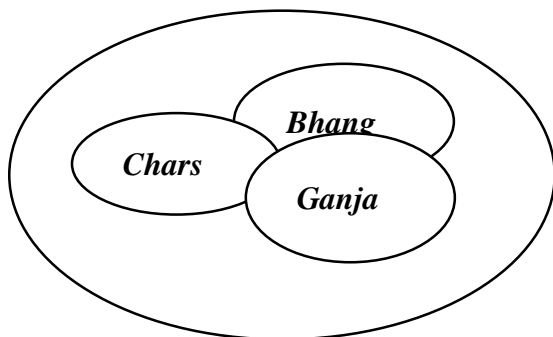
(Valentino, 2019) This cumulative enterprise is reflected in legal language through the use of certain cultural terms. Religion is the most dominant part of culture in communities like Pakistan where Islam is followed by almost 97% of the population.

Words like *khairat, sadaqat,* and *atiat* are part of cultural cognition; no other English equivalent can suffice their usage and mention. On the other hand, festivals and their names are most probably used in almost all cultural products in the form of texts. Law has to be the voice of the culture and for the culture so in this backdrop, festivals like *Eid-ul-Fitr, Eid-ul-Adha,* and other religious practices including saying *azan* and offering *namaz* are transliterated to reach out to the community of use and practice. *Imambargah* is also part of Pakistani culture and is least understood by the English community due to the absence of an equivalent in the English language. This is concluded in the book 'Cultural Linguistics' by Farzad Sharifian (2017):

Spiritual systems such as religions provide their followers with ways of conceptualizing various aspects of human experience, such as creation, life, death, life hereafter, and divine sources. (Sharifian, 2017, p. 78).

Here, another hypothesis often tested proves wrong as it is said that the English language brings English culture with it but in the case of legalese, it is otherwise. The English language is just used as a tool to put across the message but the dominant cultural elements are from the culture in which legalese has to operate.

Besides the above-given categories, there are a few others that need to be explored, analyzed, and discussed here. There are certain administrative units and administrative positions that are culturally devised, used, and consumed.

Title of Acts & Ordinances	Cultural Item/Term	Frequency of Occurrence in the Given Law	Category
The Disabled Persons (Employment and Rehabilitation) Ordinance, 1981	*Bait ul Maal*	32	Administration
The Disabled Persons (Employment and Rehabilitation) Ordinance, 1981	*Zakat and Ushr Council*	173	Administration
The Disabled Persons (Employment and Rehabilitation) Ordinance, 1981	*Naib-Tehsildar*	27	Administration
The Provincial Small Cause Courts Act, 1887	*Village-music*	2	Administration
The Provincial Small Cause Courts Act, 1887	*Village-panchayat*	1	Administration
The Provincial Small Cause Courts Act, 1887	*Nikah Registrar*	4	Administration
The Punjab Finance Act, 1969	*lambada*	6	Administration
Punjab Local Government Act 2013	*Majlis-e-short*	2	Administration
Punjab Local Government Act 2013	*Panchayat*	41	Administration
Punjab Local Government Act 2013	*Musalihat Anjuman*	49	Administration
Punjab Local Government Act 2013	*Zila Qazi*	2	Administration
Punjab Local Government Act 2013	*Azafi Zila Qazi*	2	Administration
Co-operative Societies Act 1925	*Mukhtiarkar*	7	Administration
The Court Fees' Act, 1870	*Mufassal Courts*	2	Administration
The Court Fees' Act, 1870	*Chaukidar*	1	Administration

Table no. 4

In the above-given table, culturally shared knowledge and local cognition networks are observed as these cultural terms are used in the legal documents to make them appear locally designed and acceptable for the local community. Words like *chaukidaar* have their equivalents found in the English language in which these Acts and Ordinances are produced but despite this facility, these words are commonly accepted by the community hence making it necessary for the legal drafters to let them appear as they are. Cultural schemas communicate cultural meaning thus enabling individuals to reach out the meaning. These cultural schemas are the frames, in which individuals of any community think, produce and reflect. They are transmitted from one generation to another and also from one group of individuals to other members of society through interaction

among them. These frames are culturally relevant and they communicate the cultural identities of the speakers and the users.

Cognitive designs are the basis of network communication and cultural cognition is also negotiated and re-negotiated in interaction among the group members of any particular society. Dimaggio (1997) has been cited in a paper in the following words:

Schemas—sets of cognitive associations, developed over repeated experience that represent information and facilitate interpretation and action. (Valentino, 2019, p. 1).

In light of these sociological underpinnings, it is very easy to decipher the linguistic knowledge preserved within cultural schemas as given out by Farzad Sharifian (2017). *Mukhtiarkaar* and *lambardaar* are terms used within administrative units for the administrators. They are known popularly by these titles and cannot be substituted with any other English word for which the reader of the text has to locate the meaning within the text through footnotes or other such explanations.

Moreover, *panchayat* and *Majilis-e-shoora* are also reflections of local culture. Here, it is also important to note that these localized words were also used by the Britishers when they started devising rules for the Indians in the sub-continent. The words like village-panchayat, village-music, and Nikah registrar are used in The Provincial Small Cause Courts Act, of 1887 which was drafted during the colonial period, and the English were also concerned about using localized versions of administrative units, administrators, and other cultural words. Since then these cultural terms have been preserved in legalese to make these laws look like locally produced and applied to local cultures and people. The study comes to the point that law is secondary to language and culture is an umbrella that covers not only language in general but legal language in particular.

(Zila Qazi, Nikkah Registrar, lambardaar and *naib-tehsildar)* are all administrative figures and are locally produced positions for which shared cultural knowledge and cultural cognition exist and occupy a central position in documents containing legal designs and structures. (*Bait-ul-maal* and *Zakat and Ushar council)* are also cultural terms that are particulars of an Islamic state. These cultural terms represent cultural values These administrative bodies share religious teachings and cultural models thus making it necessary for legal draftsmen to promote cultural models and local terminology.

Title of Acts & Ordinances	Cultural Item/Term	Frequency of Occurrence in the Given Law	Category
Punjab Local Government Act, 2013	Dhik	1	Community Division
Punjab Local Government Act, 2013	Chak	4	Community Division
Punjab Local Government Act, 2013	Gaown	2	Community Division
Punjab Local Government Act, 2013	Basti	2	Community Division
The Land Reforms Regulations, 1972	Mauza	12	Community Division
The Punjab Land-Revenue Act, 1967	Abadi-deh	1	Community Division
The Punjab Local Government Ordinance, 2001	Abadi deh	14	Community Division
The Punjab Local Government Ordinance, 2001	Mohallah	1	Community Division
The Punjab Local Government Ordinance, 2001	Dhok	1	Community Division
The Punjab Local Government Ordinance, 2001	Chak	10	Community Division
The Punjab Local Government Ordinance, 2001	Killi	3	Community Division
The Punjab Local Government Ordinance, 2001	Goth,	1	Community Division
The Punjab Local Government Ordinance, 2001	Gaown	2	Community Division

The Punjab Local Government Ordinance, 2001	Basti	1	Community Division
The Punjab Local Government Ordinance, 2001	Muaziaat	2	Community Division

Table no. 5

The table gave above lists certain cultural terms which come under the umbrella of 'community division'. Each culture has its divisions of communities based on the number of people, location, and size of the community. The choices like province, canto, county, and other such divisions are reflective of the cultural patterns. Pakistani culture is reflected in the use of choices like (*gaown, dhok, chak, goth, basti, moaziaat, mohallah,* and *abadi)* are all cultural specifications. In English, grown can be termed a village, and basti can be a community but these words do not convey the cultural flavor. Sharifian's cultural schema provides the frame for studying these culture-laden terms. (Abadi-deh, Chak, goth, dhok, and gaown) are all signs used for the same signified 'village'. But in different provinces, there are different cultural terms used for signaling towards one referent. In Punjab, (gaown, dhok, and chak) are commonly used for representing a small community. Cultural schemas are representative of the collective cultural cognition of any community. These schemas are learned through peer groups and internalized by the individuals of that community. The above-given words used for community division are also reflective of these cultural schemas and they allow only transliteration of these local and cultural words in English laws. (*Dhik, chak, gawon, mohallah)* are internalized by the individuals of the community in which these laws operate. Strauss and Quinn are cited in Valentino and co (2019) explain that schemas are mechanisms in which cognitive information is processed and these mechanisms are in fact "learned or innate mental structures that organize related pieces of knowledge" (P. 4).

The cultural words chosen for this study are part of the learned and innate mental structures of the members of the Pakistani community. To reach the members of this community and devise laws for them, it becomes necessary to use their local cultural frames and employ innate and learned words.

Conclusion

Sharifian's (2017) Cultural Linguistics is often considered exclusively applied to literary pieces of writing and culturally-laden texts. Language is nothing beyond cultural representation and the legal environment of any particular area encompasses language and culture and hence proves to be subsidiary to language and culture. This study has investigated legalese to reach out to culture existing within legal texts. Within Cultural Linguistics, cultural categorization, cultural cognition, shared networks of communication, shared knowledge, cultural schemas, and cultural metaphors are studied. Cultural schemas are cultural frames and legal texts are reflective of these schemas. There are multiple cultural and local terms employed and applied to legal texts that convey a sense of a strong cultural web and network employed within the legal genre. The study concludes through analysis and discussion that cultural schemas are the frames within which legal texts are produced, interpreted, and understood. These schemas are the product of the shared cognition of the cultural group and result in commonly shared knowledge. This knowledge is determined through the interaction of individuals who are to use the legal texts.

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