

# REPRESENTATION OF FAMILY IMAGE IN PAKISTANI ENGLISH FICTION AND BRITISH ENGLISH FICTION: A CORPUS BASED ANALYSIS

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## Abstract

This study is a corpus based comparative analysis of family image in Pakistani English fiction and British English Fiction. The purpose of the study is to find out the status and role of family in both societies. For this purpose, data has been collected from PEF & BEF consisting of one million words each. A study of most frequently occurring adjectives was made to get the representation of family as a unit. Corpus has been used as a methodology to study adjectives related to all categories of family unit. A study of concordance lines was also made to support the results of occurrences in corpora of two million words. The results show that Literature as a representative of society presents the real picture that family in PEF is the most important unit of society that follows certain patterns which make it distinctive than others.

**Keywords:** PEF, Pakistani English Fiction, BEF, British English Fiction Corpus, Family.

## 1. Introduction

Language is said to be a vehicle of thought. By analyzing language which is widely and repeatedly used throughout society, images or stereotypes that most people resident there mentally cherish, whether consciously or unconsciously, will surface (Ishikawa, 2011). Language reflects society and also shapes it to some extent. (Ishikawa, 2011) even argues “it is language which determines the limits of our world, which constructs our reality.” Researchers in language studies mostly assume the existence of a kind of relationship between language and society, albeit not insisting that language determines society (Pauwels, 1998).

Corpus linguistics is fast becoming an important subset of applied linguistics as a result of the rise of computers. (CONRAD & MAURANEN, 2003) defines corpus linguistics as follows:

Corpus linguistics is an approach to investigating language that is characterized by the use of large collections of texts (spoken, written, or both) and computer-assisted analysis methods. The approach encompasses great diversity in the kinds of research questions addressed, the specific techniques employed, and the contexts in which it is applied. Furthermore, because it is a relatively new approach, new corpora and new techniques are constantly under development.

## 1.2 Background

The family – whether happy or dreadful – is a vital institution. It is the primary social unit in any community; the individual's opening into the wider social network. As the first locus of development, the family provides nourishment to the individual and sets the conditions of growth. Confronted with the individual's desire for independence and growth, the family may be metaphorically seen as a closed door or an open door; as a prison or a gateway to freedom.

As the custodian of tradition and memory, the family fulfils an important function, transmitting and mediating the memories, mores, and myths of the preceding generations and the community. (Robbins *et al.*, 2004) Rituals, customs, spirituality, morality and religion all have their place within the family structure, themselves forming family fictions of a unique and, most often, communal nature. The family and its fictions thus form the links in the chain between the past and the present and the future, in an ongoing narrative of both individualistic concerns and pursuits, but also, and perhaps more importantly, of the larger interests of the community and social environment (e.g. the extended family, clan, or tribe) (Avisé, 2000). Fiction is born out of the society in which it lives and thrives. It continuously influences the living styles of the society. It does not ignore the changes in the society, synchronic or diachronic, rather portrays them in an obvious manner. For this purpose, a fiction writer portrays an ideal world which teaches, delights, and improves upon the existing set of circumstances. As such, he constructs a world of fiction, which though abstract, is beautiful and attractive. Through this process the fiction writer succeeds in penetrating a message into the very soul of the society.

Pakistani English fiction is gaining reputation day by day and it has produced many eminent writers who gain worldwide reputation. At the time of independence there were a few writers in Pakistani English literature but with passage of time there evolve a spring of young writers who gather great literary and critical attention. English writers from Pakistan are inheritors of a long and rich multilingual literary tradition dating back as far as the nineteenth century. Pakistani young writers have succeeded to free Pakistani English fiction from the influence of India (Cilano, 2009). Pakistani novelists writing in English - long overshadowed by literary giants from neighboring India - are now winning attention and acclaim as their country sinks into violence and chaos.

Tales of religious extremism, class divides, dictators, war and love have come from writers who grew up largely in Pakistan Since the publication of (Morey, 2011). *The Reluctant Fundamentalist*, which was shortlisted for the Man Booker Prize, a new wave of Pakistani fiction is earning critical acclaim at home and around the world. Pakistani writing is very much in its infancy.

"Pakistani writing is like the new young fast bowler on the scene but Indian writing is like the spinner who's been going for years and whose greatness is assumed." (Shamsie *et al.*, 2009).

Fiction writing has been one of the most popular genera in the history of Pakistani English literature. Pakistani English writers discuss and highlight the problems of their own country, they are also very keen for the comprehension and presentation of exterior world and bring into light all the issues of human predicament. The family is not necessarily, or even essentially, a biological unit. It is a social construct. The 'myth' of biological relations has been used in arguments about property and inheritance but has little relation to the way people operate in terms of 'families'. While at a purely biological level, a person is descended from both a father and mother, this fact may or may not be socially acknowledged for the purposes of determining his or her place in society, or in rights of succession and inheritance (Smaje, 2003). People from different cultural backgrounds include a different range of people when describing their families, according to the range of relationships that are defined as important (Fletcher *et al.*, 1995). Families in all societies are commonly expected to care for and nurture children, provide financially for their members and transmit cultural and moral traditions and values (Fletcher *et al.*, 1995). Obligations are usually 'felt' emotional or cultural expectations rather than legal commitments. The strongest obligations are those of care, both for children and for ageing parents. While obligations are generally hierarchical, in many cultures they extend laterally, particularly to siblings and their families but also to wider kin. (McGraw *et al.*, 2000)

Obligations typically range from the behavioral, such as deference in decision-making and obedience and providing emotional support and protection, to the practical. The latter includes providing money, food, shelter, care and nurturing, help with finding work and education costs, transport and attendance at or contribution to the cost of family events such as births, marriages and funerals. (McGraw *et al.*, 2000)

In Asia, where the Pakistan is a part the predominant family is monogamous, patrilineal and patriarchal (IUCN) – that is, husband's only have one wife, descent is reckoned only through the male line and authority resides with males. Residence is also patrilocal, with wives moving into their husband's parents' household after marriage, although they may set up a separate household when children are born. Affinal relationships, that is, relationships through marriage, are given far less importance than consanguineal, or blood relationships, and the strongest relationship is between the father and son, followed by mother and son. Korean Civil Law 1958 actually spells this out, specifying that a family consists of the family head, his spouse, his parents and his own or his adopted children. Thus, only parental and consanguineous relatives are recognized as family members. The wife's family is not included. The right to ancestor worship is given only to the eldest son (Nakanishi *et al.*, 1979).

The obligation to mother is strongest. This is both cultural and religious. We will go to hell if we don't care for her. The prophet Mohammed (PBUH) taught that "Heaven is under the feet of your mother". He was asked four times who was the most important person to him; three times he answered mother, only on the fourth occasion did he add father. Parents demand great respect - you can't speak loudly to them.

The oldest child in the family has the greatest responsibility and has more obligations. This is especially so when the oldest is female. Women are the backbone of society. Adult siblings must respect each other, and if one has a better life, economically, then they should help each other. Younger brothers must respect older brothers who must respect parent's advice and decisions. The obligation is the same to each side of the family (Middleton *et al.*, 2000).

As a literary theme, therefore, the family offers a fascinating and complex area of research. In contemporary postcolonial literatures in English the theme of the family is particularly rich and diversified. As the locus of tradition, the family in these literatures may be explored as the place where the core values of the preceding generations and the ancestors are transmitted and lived, so that continuity and growth are ensured. At the same time, the family, as reflector and indicator of social change, offers a wide area of research for themes of conflict and reconciliation. (Asada *et al.*, 1997) Pakistani English Fiction reflects diversity of issues: the multiple problems of disrupted family lives, of enforced family separations, of political and personal violence within the domestic environment, but also of the symbolic value of family as a bulwark against the socio-political and moral ambiguities of contemporary society.

### **1.3. Aim of the Study**

The first aim of this research is to explore concepts of 'family'. The present study aims at describing the image of family in PEF & BEF. It also aims to find out the role of each member of family unit, it further aims to explore the significance and importance of their role and status in family and society as well.

## **2. Methodology**

As this was a corpus based study, researcher used two million words corpora of PEF & BEF. For the detailed study of grammatical construction, there should be full length text instead of selected parts of text (Dickson *et al.*, 2004). That's why full length novels and novellas are included in both corpora. In present research, the corpus PEF consists of twenty two books while the BEF consists of thirteen novels, the texts are of different authors and the text belong to 1960 up to 2009 are selected to make the corpora representative. The frequencies were studied with the help of Antconc 3.2.4.

### 3. Findings and Discussion

The representation of family and kinship relations is extracted from two million corpus of PEF & BEF each. A complete family web including mother, father, sister, brother, son reflects the importance of natural bonds and ties in Pakistani society. This family web is not found in BEF. The status and importance of a family in a person's life as well as in society is studied in both PEF and BEF. The role of parents, siblings and other relation is compared and contrasted in PEF and BEF.

Sr. No	Category	Frequency PEF	Frequency BEF
01	Family	726	199
02	Mother	1347	358
	Mama	100	11
	Ami	66	
	God Mother	186	
03	Father	904	453
	Dad	171	36
	Abba	89	
	Papa	04	04
04	Sister	261	59
	Apa	153	
05	Brother	267	139
06	son	376	89
07	Uncle	304	34
08	Cousin	285	106
09	Daughter	262	84
10	Dadi	240	

#### 3.1. Representation of Mother in PEF

Pakistani English Fiction represents mother as the most high frequency word that indicates that, mother plays a pivotal role in family and a system of family is run by her. Being mother in itself is considered symbol of dignity and honor for a women in Pakistani society. The mother is a statue of love, kindness, sacrifice, affection and selfness. A close observation shows that woman is not presented in a positive way but woman as a mother is the prestigious figure in Pakistani society. A study of adjectives further accentuates this

#### Adjectives related to Mother in PEF

Occurrence	Frequency
My mother	573
Her mother	120
His mother	181
Their mother	35
Your mother	168
Perfect mother	03
Good mother	06

Wonderful mother	02
Holy mother	04
Revered mother	03
Young mother	09
Holy mother	13
Real mother	01
Poor mother	08

The adjectives are mostly used in positive connotation. Possessive adjectives are used frequently which show the sense of possession. Almost all the adjectives present mother as a figure blessed with all qualities She is a provider, a guard and loving creature. This can be illustrated by given concordance lines.

*I told of my desire to be a **mother** and give all love to my children.*  
*I missed **my mother** and soon I began to ach for the comfort of our home.*  
*He went over his sleeping **mother** and held her hand.*  
*My **mother** gently massaged my ne k while I sipped the tea.*  
***His mother** smiled lovingly after him.*  
*She is **my mother**.*  
***My mother** never came along as she thought there was too much work at the house.*  
*I find myself thinking of **my mother**, beautiful, wasp-faced, high cheek bones and hollow cheeks.*  
*I looked into the beautiful eyes of **my mother**.*  
***My mother's** choice, the name.*  
*My mother had made all important choices regarding my early life.*  
*I had to be proud of **my mother**.*  
***My mother** was completely opposed to the idea of my being an artist*  
 Mother trains her children to move in a society confidently and with dignity. Children takes the decisions about their practical and married life generally keeping in mind the likings and disliking of mother  
*I thought **my mother** would be pleased that I loved someone from her side of the family.*  
*Murad had already met **her mother** she had approved him*

It is striking that children much owe to their mother. They can't tolerate the negligence of a mother towards them or her home particularly in a Pakistani society. The want to see their mother an embodiment of purity and loyalty. Being, a mother, she has to sacrifice herself and her interests. Unfaithfulness, negligence in the care of children and selfishness becomes a stigma or a cruse for good for a mother in Pakistani society. Her children as well as society do not forget her in any case like that.

***My mother** didn't spend every minute with me.*  
*I came home unexpectedly and found **my mother** coupling with some stranger. I abused her and shed my tears of rage.*  
 I'm a **bad mother**.

### 3.2 Representation of Mother in BEF

The role of mother in English society is totally opposite to the Pakistani society. The word mother in complete data of BEF comes only for 358 times and the huge difference between the frequency of mother in PEF and BEF shows great contrast in the status and role of mother in both the cultures.

**Adjectives related to Mother in BEF**

Occurrences	Frequency
<b>My mother</b>	<b>31</b>
<b>His mother</b>	<b>47</b>
<b>Your mother</b>	<b>13</b>
<b>Their mother</b>	<b>10</b>
<b>Her mother</b>	<b>100</b>
<b>Sick mother</b>	<b>01</b>
<b>Old mother</b>	<b>04</b>
<b>Dear mother</b>	<b>08</b>

*His mother had been the school teacher.*  
*I cursed my mother.*  
*He shoved his mother into a sack.*

The mother is not presented as a paragon of chaste, love, sacrifice, affection, loyalty and selflessness in BEF as compared to PEF. There is not frequent use of possessive adjectives with mother as in PEF. She has no influence over her children or family. A list of a few adjectives in table also reflects the hollowness of mother child relationship in the English society. Striking concordance lines are not found regarding mother from the complete data of BEF.

**3.3 Representation of Father in PEF**

Representing family web PEF presents father as the second most high frequency word after mother. The role of father in a typical society like Pakistan is central and leading. He is the leader of the house and head of the family. All decisions are taken by him in the best perspective of his family and children.

**Adjectives related to Father in PEF**

Occurrences	Frequency
<b>My father</b>	<b>344</b>
<b>His father</b>	<b>224</b>
<b>Your father</b>	<b>134</b>
<b>Their father</b>	<b>23</b>
<b>Our father</b>	<b>20</b>
<b>Her father</b>	<b>129</b>
<b>Loving father</b>	<b>03</b>
<b>Great father</b>	<b>02</b>
<b>Good father</b>	<b>05</b>
<b>Better father</b>	<b>02</b>
<b>Devoted father</b>	<b>01</b>
<b>Wiry father</b>	<b>01</b>
<b>Responsible father</b>	<b>01</b>
<b>Proud father</b>	<b>01</b>
<b>Real father</b>	<b>01</b>
<b>Poor father</b>	<b>01</b>
<b>Ungenerous father</b>	<b>01</b>

*I am a father now; I've to be responsible now.*  
*Father hugs me*

*Your **father** was so generous.*  
***Father** once again cycles to work.*  
*She looked just like her **father**.*  
*You've got **your father's** sharp brain.*  
*My wiry **father** is strong.*

The given table and certain example of concordance lines from PEF show that father is also dominating figure like a mother in a family. The use of 85% adjectives is in positive connotation. Frequent use of possessive adjectives with father reflects the sense of possession on the part of children. This relation is also a sacrifice, love and affection. To be a father is a feeling mixed with pleasure and responsibility.

*And **he loved his son**. He would come home exhausted, much too exhausted for a sex or a quite conversation over a glass of wine but not too exhausted to play with Muazzam until he went to bed.*

***Father** will miss you so much.*

***Father's love** for his home was apparent.*

*It was **my father** who encouraged me.*

*He is responsible to support his family. For this he works day and night like a machine. He feeds them, educates them, treats them with great love and affection, encourages them to meet the challenges, and even forgets his own problems or interests on having seen their smiley faces.*

*I can't cross my father.*

*You are not loyal to **your father**. Can you be a loyal to a friend?*

*His father was particularly fond of him as he was born after four daughters.*

***Her father** was quite proud of her as she showed obvious talent to lead his group of companies one day.*

Father in Pakistani society normally, is head of a family, decisions about the future of children are mainly done by his willingness. A son being an heir especially follows the footsteps of his father. He is supposed to act like his father. He helps to run the business of his father and even the decision of a son's marriage is in the hands of father.

***Your father** is not going to allow you to marry me.*

*I was forced by **father** to contract an arranged marriage*

*Tell **your father** you can't marry a tribal.*

That's why, the concept of arranged marriages is preferred rather than love marriages in Pakistani society. Either it is a father or a mother; children are not so bold to ignore the presence and wishes of their parents. They are not in a position to face family boycott though they make meek type of complains.

*My husband has been a **good father** to his children and for that reason, I'll never humiliate him.*

*No child wishes to see its father replaced, even if the **father** is dead.*

*He has been a good **father** to both his children.*

*I would sometimes hear father beating my mother.*

*He had been a **loving father**.*

***My father** was blinded by his lust for money which so closed his eyes, he couldn't distinguish between right and wrong.*

Family, home and especially children are given due important. Even the separation or divorces are avoided for the betterment of children. Parents compromise for the sake of their children. They do not become selfish for the personal interests and children's love forces them to live together. They do not deprive their children of their love and affection because they are role models for their children and both mother and father prepare them to face confidently the world's challenges. The weaknesses of their character cannot stop children loving them.

### 3.4 Representation of Father in BEF

The study regarding the role and position of father in BEF is totally contrastive to the study of father's role in PEF. The word father from the complete data of BEF is in a very low frequency as compared with the frequency of father in PEF.

#### Adjectives related to Father in BEF

Occurrences	Frequency
<b>My father</b>	<b>102</b>
<b>Your father</b>	<b>50</b>
<b>His father</b>	<b>46</b>
<b>Her father</b>	<b>45</b>
<b>Their father</b>	<b>17</b>
<b>Good father</b>	<b>02</b>
<b>Brutal father</b>	<b>01</b>

*His father was dead. He was speaking for his father.*

*I mean the father.*

*Please do come, your father needs you today. He needs you more than ever.*

*I'm your father.*

*I've never stopped loving my father.*

*Your father was a good man and a good friend to me.*

*They never forgave their father for the murder.*

In BEF, there are no significant concordance lines or use of adjectives that may highlight the dominating figure of a father in a family as is present in PEF. Father's deep love for children, home and family is missing. All are lost in their own pursuits and daily affairs so badly that they have forgotten the worth of blood relations or natural ties. Their life has become mechanical and children are also having indifferent type of attitude towards their parents like them. The results show a hell of difference between the values and social norms of the Pakistani and the English society.

### 3.5 Representation of Son in PEF

The study of son in PEF clearly points out that a son is symbol of happiness, honor and relaxation for parents. He is given more love and value as compared to the daughters. For a women, to be the mother of a son makes her marital status more strong. A women herself feels pride in giving birth to a son. For a father, a son is right hand who supports his back and source to solace him in his old age.

#### Adjectives related to son in PEF

Occurrences	Frequency
<b>My son</b>	<b>72</b>
<b>His son</b>	<b>92</b>
<b>Her son</b>	<b>59</b>
<b>Their son</b>	<b>12</b>
<b>Your son</b>	<b>21</b>
<b>Only son</b>	<b>09</b>
<b>Dear son</b>	<b>05</b>
<b>Eldest son</b>	<b>04</b>
<b>Younger son</b>	<b>03</b>
<b>Good son</b>	<b>01</b>



*I wish I'd given birth to a **son**.*  
*You didn't have a **son**, you had a daughter.*  
*You'd better give a **son** this time, because if it is a girl again, I'll draw you in the river out there.*  
*Her new wife is going to give him a **son** this time, and your too is bound to be a boy next time.*  
*I don't know what I'd do without a **son**.*  
*Night and day, they prayed for a **son**.*  
*The poor women wants a **son**, she has four daughters.*  
*I wish I'd given birth to a **son**.*

The study shows that ignorance and conservativeness of past is still present. The desire of a son on the part of a husband especially threatens a woman. She is exploited mercilessly. She is divorced, thrown out of house or even killed if she fails to give birth to a son. The custom of second or even third marriage is quite common. Giving birth to daughter becomes a curse for a women and a man considers it an abuse to be called the father of daughters.

The birth of a son becomes the surety of the survival of a women's married life. Man keeps himself away from making relations with other women or marrying them

*I'm married. I've a **son**. I'm not looking to mate.*

***My son**, my baby, my little janno, my one and only.*

*I loved **my son** that I was a good mother.*

*I wanted my **only son** to be a doctor.*

*My **dear son**, I'll do anything in my power to get you out of this.*

***Son**, you are the only person in the country I can trust.*

*Please **my son**, do this for me.*

***Dear son**, I did it for your future.*

*You're **my son**. You are supposed to rule over these people, not plead their case before me.*

*He was **her son**, like her.*

*And **he loved his son**. He would come home exhausted, much too exhausted for a sex or quite conversation over a glass of wine but not too exhausted to play with Muazzam until he went to bed.*

*He kissed **his son's** forehead.*

*He happily buys **his son** any computer related gadgetry he wants.*

*You have raised a **good son**.*

### 3.6 Adjectives related to son in BEF

BEF does not presents son as is presented in PEF. The family image is not specifically associated with son. Son does not enjoy a status of high esteem in family

Occurrences	Frequency
<b>His son</b>	<b>18</b>
<b>Their son</b>	<b>02</b>
<b>Her son</b>	<b>06</b>
<b>My son</b>	<b>05</b>

***Father and son** relation worsened.*

*The old women hated her **son's** new wife on sight.*

*There was a blazing row between **father and son**.*

*The women in blue hat **slapped her son** over face.*

*Vera finished her questioning of the girl attended, completing some arrangement for the **boarding** of her **small son**.*

### Adjectives related to Daughter in PEF

Occurrences	Frequency
<b>My daughter</b>	<b>29</b>

<b>His daughter</b>	<b>43</b>
<b>Your daughter</b>	<b>57</b>
<b>Her daughter</b>	<b>37</b>
<b>Their daughter</b>	<b>09</b>
<b>Beautiful daughter</b>	<b>03</b>
<b>Pretty daughter</b>	<b>02</b>
<b>Idiotic daughter</b>	<b>01</b>
<b>Wonderful daughter</b>	<b>01</b>

*Their youngest **daughter** still to be married.*  
*After my **daughter** was born I began to wonder whether I had made a mistake.*  
*The poor woman wants a son, she has four **daughters**.*  
*You didn't have a son, you had a **daughter**.*  
*My **daughter** sinned. She sinned against the laws of God.*  
*She'd been a **devoted daughter**.*  
*Your **daughter** is very pretty.*

### 3.7 Representation of Daughter in BEF

A corpus analysis reveals that daughter along with son is treated impartially in BEF as both are the least frequency words in BEF but a study of concordance lines shows that daughters are not exploited, they have equal rights with brothers. The right of choice is given to them which is missed in PEF

*His **daughter** had ran off with an Irish man*  
*The mistress **daughter** has boyfriends*  
*Your **daughter** did not have motives. She just has standards.*

### 3.8 Representation of Brother in PEF

In family structure brother is also very important like father. In Pakistani community relationship between brothers and sisters is very strong. Brother acts like a father in family. He is given esteem in family, sisters are even ready to die for their brothers.

#### Adjectives related to Brother in PEF

Occurrences	Frequency
<b>My brother</b>	<b>78</b>
<b>His brother</b>	<b>71</b>
<b>Her brother</b>	<b>17</b>
<b>Younger brother</b>	<b>15</b>
<b>Eldest brother</b>	<b>03</b>
<b>Good brother</b>	<b>02</b>
<b>Dear brother</b>	<b>06</b>
<b>Lovely brother</b>	<b>02</b>
<b>Dearest brother</b>	<b>01</b>
<b>Idiot brother</b>	<b>01</b>
<b>Dissolute brother</b>	<b>01</b>

*I'm your **brother**. Please let me defend my sister's right.*  
*But anything for you **my brother**, anything.*

*I love you. You are my only **brother**.*

### 3.10 Representation of Brother in BEF

Brother is not as ideally represented as in PEF. His care and affectionate behavior is evident by certain concordance lines but they do not imply strong meanings.

***My brother** is helping me in carrying this  
 He shows his **brotherhood** to me*

### 3.11 Representation of Sister in PEF

As brother PEF represents sister as a very loving caring and affectionate relation in family, she follows the patterns set by her brothers even after marriage

**Adjectives related to Sister in PEF**

Occurrences	Frequency
<b>My sister</b>	<b>33</b>
<b>His sister</b>	<b>15</b>
<b>Her sister</b>	<b>13</b>
<b>Beautiful sister</b>	<b>04</b>
<b>Beloved sister</b>	<b>04</b>
<b>Loving sister</b>	<b>02</b>
<b>Respected sister</b>	<b>02</b>
<b>Older sister</b>	<b>07</b>

The word sister as mother is presented with possessive attitude in PEF  
*My wife is your **sister** and you know the **sister's love** to feed their brothers.  
 He looked **her sister** with mischievous grin.  
 I'm your brother. Please let me defend my **sister's rights**.*

### 3.12 Representation of Sister in BEF

As compared to PEF sister is not presented in an impressive manner. She is not playing any significant role in constructing family image as is obvious by the low frequency in BEF. A study of certain concordance lines:

*My **sister** left me on way  
**Your sister** is immoral in family  
**Sister** gives me instruction towards her personal pursuits*

## 4. Conclusion

The concept of family image and kinship relationship is analyzed in both BEF and PEF. Family and blood relations find more value and importance in Pakistani society as compared to British society. Mother is a nucleus of family who ties all relations in family but in British society mother does not play an effective role in family relations. A sense of intimacy is found in Pakistani society that is missed in British. Parents are responsible for the well being of family and children and this is the reason that family breakup ratio is low in Pakistan as compared to British society. This family image is well elaborated with dominant motherhood. In a family son is loved more as compared to

daughter as he is the heir of family values. Woman other than the role of mother are dependent on their brothers, a woman feels proud to be a mother of a son. She is ignored and cursed if she gives birth to daughter.

The family image in BEF is not as strong as in PEF. Blood relations are not given much importance an indifferent behavior is observed in parents as well as in children. Brothers and sisters deal each other as commoners. Divorce ratio is very high and moral discrepancy is due to the family break ups. Respect for values and family relations are missed in British society, tender relations are marred by materialistic approach.

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