

**Journal of Social Sciences Research & Policy (JSSRP)****Rationalization of Power in Daughter of the East: A Critical Discourse Analysis**

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**Abstract:** This study presents a Critical Discourse Analysis (CDA) of *Daughter of the East*, the political autobiography of Benazir Bhutto, with a specific focus on the discursive strategy of rationalization of power. Political autobiographies function as persuasive texts through which political leaders attempt to justify their authority, legitimize their actions, and construct favorable public identities. Drawing on Norman Fairclough's three-dimensional model of discourse analysis; description, interpretation, and explanation; the study examines how linguistic choices, intertextual references, and socio-political contexts are employed to portray Benazir Bhutto as a legitimate, selfless, and destined leader within the political history of Pakistan. The analysis reveals that Bhutto strategically uses emotive vocabulary, pronouns, modality, metaphors, and religious and historical allusions to align her personal narrative with national struggle, democratic ideals, and collective suffering. Intertextual references to Islamic history, national leaders, and global literary works further strengthen her moral authority and political legitimacy. At the explanatory level, the discourse is situated within Pakistan's history of military rule, democratic resistance, and patriarchal structures, highlighting how gender, power, and ideology intersect in the construction of leadership. The study concludes that *Daughter of the East* operates not only as a personal memoir but also as a political manifesto that rationalizes power and secures symbolic permanence for the Bhutto family in Pakistan's democratic narrative.

**Introduction**

The critical analysis of political autobiographies has emerged as a vital area of academic inquiry. These texts, while offering invaluable historical insights, are fundamentally personal narratives crafted to construct a specific public persona and legitimize a political legacy. In Pakistan's political landscape, this genre has been notably employed by its leaders to shape public perception. Autobiographies such as *Friends not Masters* by Khan (1967), *If I am Assassinated* by Bhutto (1979), and *In the Line of Fire* by Musharraf (2006) reveal a consistent pattern. Within these narratives, the authors meticulously justify their ascension to power, rationalize controversial policies, and defend their rule. They employ sophisticated rhetorical strategies to frame their actions as necessary and benevolent, effectively mystifying personal ambitions and political motives. These underlying ideologies and power dynamics are often subtly woven into the fabric of the narrative, remaining invisible to a passive reader and

requiring a discerning critical lens to uncover.

This established tradition of political self-justification provides a compelling stimulus to probe Benazir Bhutto's renowned autobiography, *Daughter of the East* (1988, 2006). As the first female prime minister in a Muslim-majority country, her narrative adds unique dimensions of gender and dynastic politics to the discourse. While a casual reading of her story may appear persuasive and emotionally resonant, a rigorous critical discourse analysis promises to unveil the inherent contradictions, strategic omissions, and ideological underpinnings of her narrative. This study, therefore, seeks to deconstruct the linguistic and rhetorical mechanisms through which Bhutto constructs her political identity and rationalizes her claim to power, revealing the complex interplay between personal history and political maneuvering.

### Research Questions

- How does Daughter of the East endeavour to rationalize power?
- How can Fairclough's 3-dimensional model be applied to unfold the linguistics choices that contribute to the construction of the author's justified leadership position in the context of Pakistani politics?

### Research Objectives

- To disclose the manipulative use of language by the ruler to rationalize her role.
- To explore the discursive techniques to establish a positive role as justification for writer's rule in the lens of Fairclough's 3-dimensional model.

### Theoretical Framework

For identifying the rationalizing factor, Norman Fairclough's 3- Dimensional Model is selected. Through qualitative data analysis, the researcher will unveil the other half of the picture intentionally kept hidden from readers/public. It has three stages: description and micro stage; interpretation and meso stage; explanation and macro stage dealing with textual analysis, the relationship between text and interaction, and social analysis respectively.

### Significance of the Research

The present paper deals with the book, *Daughter of the East* by Bhutto (2008) and *The Prime Minister of Pakistan (1988-1990, 1993-1996)*. Certain extracts from her book are selected to demonstrate the implicit and explicit motives and struggles toward the rationalization of power. As justification of the rule and the sincere role of the ruler is the most pivotal objective of politicians, the concerned study judges and analyses discourse from the basis of this model. The study would result in productive outcomes for society that would enable the readers to critically analyze such autobiographical works of the past and the future. The major beneficiaries of the present study would be the general public, policymakers, and researchers alongside the field of critical discourse analysis.

Furthermore, the study also highlights the importance of political autobiography as persuasive discourse, which, to the researcher's knowledge, has not gained as much importance as other studies have attained in the spectrum of political discourse, such as interviews, debates, and speeches of politicians.

### Literature Review

Discourse Analysis is the scrutiny or examination of language. It is concerned with investigating patterns of language use and relating these regularities to the meanings and purposes expressed through discourse. Discourse Analysis, in other words, aims to show how linguistic units enable language users to communicate in context "to see how certain stretches of language are meaningful and unified: they have the quality of coherence" (McCarthy, 1994).

There are various approaches to discourse analysis which can be broadly divided into two bases; non-

critical and critical. Both approaches have similarities at the level of scrutinizing the language in some context but the difference is that the former highlights social relationships while the latter goes further and discusses things like ideology, dominance, power abuse, and political status etc.

A critical view of discourse argues that there is no such thing as neutral or biased and the way we speak and write projects our beliefs, and social and political values. Being a social practice, it raises the significant and vital questions of power and struggle over power. Such dimensions are revealed in some discourse under an approach called critical discourse analysis that concentrates generally, on the relation of discourse and society (Dijk, 1995). Dijk (1993) proposes that powerful speakers or groups enact or otherwise exhibit their power in discourse, and CDA aims to uncover how such power relations are constructed and maintained. If speakers are able to persuade or otherwise influence their audiences through discourse, it becomes necessary to identify the discursive structures and strategies involved in this process (p. 259).

Political autobiography is a persuasive discourse which paves the way for discourse between politicians and the public which is not possible explicitly. Political autobiographies are used as tools for political persuasion and demand more heed from discourse analysts and critics alike. The use of language to achieve social and political ends has gained significance and "every speech situation is distorted by power structures and there is no ideal speech situation" (Mey, 2005).

In the history of Pakistan, many political personalities have composed their autobiographies before the public could forget them. *In the Line of Fire* by Musharraf (2006), *Friends not Masters* by Khan (1967), *If I am Assassinated by Bhutto* (1979) and *I am Malala* by Yousafzai (2013) are some of the examples in this regard which are critically analyzed by different critics in different times to unleash the hidden motives of the respective writers.

Altam and Pathan (2021) in their research on Rhetorical & Persuasive Language: A Critical Discourse Analysis on Malala Yousafzai's Nobel Lecture makes an effort to present a linguistics analysis of the speaker's lecture. Malala Yousafzai is an influential figure fighting for female education in Pakistan. She stood against the Taliban as they threatened her right to education. On October 9, 2012, she was shot in an assassination attempt for her activism and later on became globally recognized. She was awarded the Nobel Peace Prize in 2014 for her contribution and delivered her speech. The study attempts to highlight the use of language by Malala to support her ideology of the right to education and women's empowerment. At the beginning of her speech, she says:

We are living in the modern age and we believe that nothing is impossible. We reached the moon 45 years ago and maybe we will soon land on Mars. Then, in this 21st century, we must be able to give every child a quality education. (Yousafzai, 2014, p. 29)

The research study offers an analysis of the themes and rhetorical devices (metaphor, simile, personification, questions, and analogies) and their role as persuasion techniques.

Simon and Schuster (2007) have worked on the biography of Pervez Musharraf *In the Line of Fire* (2006) which according to the author: is a hastily narrated memoir with a lot of personal score-setting, but it does give insight into the perspective of the Muslim world on the event of 9/11, the murder of US journalist Daniel Pearl, the ongoing efforts to dislodge al-Qaida from the borders with Afghanistan and the fight against "Talibanization" threatening Pakistan from the same direction (p. 368). This statement implies the writers' bias, for Pervez Musharraf has given so many insignificant details, like depicting his love for dogs, instead of probing deep into the important incident of Kargil. Furthermore, he is found controversial as most of his statements are denied by Indian Army chiefs.

Tauqeer and Tahir (2021) conducted a study by the name Strategies of Identity Construction *In the Line*

of Fire: Memoir: A Critical Discourse Analysis. They offer a semantic analysis of how the author has not only constructed but also defended his identity and justified his political decisions. They examined the text through syntactical structures of transitivity presented by Halliday (1985, 1994, 2014) and Fairclough's 3-Dimensional Model (1994) and concluded that Musharraf's memoir struggles to convince the readers that his opinions and decisions were indispensable for the welfare of the state and he is the most capable leader and military man. The study presents the implicit attempt of the author to justify his power relations with autobiographical discourse.

Noor and Riaz (2014) studied masculine hegemony and gender discrimination in feudal culture in Tehmina Durrani's *My Feudal Lord*. The research paper, *Gender Hegemony in Tehmina Durrani's Novel My Feudal Lord* discloses the vulnerable condition of women in the male-dominant society. According to Bartky (1990), "Women's oppression under male domination not only consists of solely in depriving women of political and legal rights but also extends into the structure of our culture and permeates our consciousness" (p. 63). In her autobiography, Tehmina Durrani gives a full account of her second marriage with influential political personality Mustafa Khar, a right-hand man to ex-Prime Minister of Pakistan Mr. Zulfiqar Ali Bhutto. The study highlights masculine power through the character of Khar and the analysis of vocabulary used by him through the lens of Fairclough's 3-D Model. The text showcases the atrocities done against women in feudal cultures to oppress them and treat them with violence and cruelty.

In politics, "politicians use metaphors for positive self-representation and negative representation of their political opponents attacking their ideas" (Lenard & Ćosić, 2017, p. 65). Thus, the unraveling of metaphors for the interpretation of a text is crucial as it provides the readers with further understanding beyond immediate experiences. Many politicians indulge in autobiographical composition with an abundance use of metaphors to build their positive public image. In such a case, Lamichhane (2012) examines the Conceptual Metaphors and the Politics of Nationhood in Bhutto's *If I am Assassinated*. There are numerous instances where Bhutto has attempted to use metaphors to present himself as a guardian of the nation. To praise his political skills and creativity, he calls politics "the finest art." To appreciate his competitiveness and maneuvering skills he calls elections "some kind of war." Moreover, in order to gain public sympathy and working-class support, he identifies himself with them and states that whoever is with his poor brothers is his friend, and whoever stands against them is his mortal enemy. Words like, 'brother,' 'friend,' and 'mortal enemy' are figuratively used to attack the elite class. He attacks the military regime for the constitution's suspension and hence, 'raping the country.' He rationalized his biased decision that led to the separation of East Pakistan and the creation of Bangladesh in 1971 by providing a favorable explanation to his flaming statement "*Idhar Hum Udhār Tum*" (Bhutto, 1979, p. 150).

The current research paper replicates the critical discourse analysis of the factor of rationalization in *Daughter of the East* by Benazir Bhutto, building upon the aforementioned studies. It intends to unfold the prejudices of the author and the attempts to validate her rule and power. The relevant text will be analyzed in three different stages: descriptive, interpretational and, explanatory as proposed by Fairclough's 3-D model (1994).

### **Methodology**

Politics necessarily includes rhetoric, deceptive devices, persuasion, and so forth. It is, hence, not accurate to believe that any political speech would not have benefit for the respective party and is delivered just for the welfare of society. Critical Discourse Analysis does not mean "negative" but shows which devices are functioning where and how. Wodak (1989) argues that critical discourse analyst raises

voices for the oppressed and powerless. In addition, Fairclough (1989) is of the view that critical analysis of discourse and text investigates the hidden agenda that a discourse may have. The researcher has applied Norman Fairclough's 3-dimensional model (Fairclough, 1989, 1995, 2003, 2014, 2017) to attain the aforementioned objectives of the current research.

### **Fairclough's 3-Dimensional Model (1989)**

Norman Fairclough (1989), a British linguist and a critical discourse analyst, proposed a 3-dimensional model to understand any text and interpret its socio-political implication in his influential book *Language and Power* published in 1989. By 3-dimensional model, Fairclough (1989) presents three stages of the discourse analysis:

- Discourse is a text.
- Discourse is a discursive practice.
- Discourse is a social practice.

Corresponding to each stage afore-mentioned, he developed 3 stages as:

- Descriptive stage
- Interpretation stage
- Explanation stage

The descriptive stage is the micro level which deals with the linguistic features of the text. The interpretation stage is the meso stage which deals with the discursive process of production and text consumption. This is also called process analysis. The explanation stage is the macro level which deals with the social context and significance of the text.

#### **Descriptive Stage**

This stage encapsulates the analysis related to the identification and labelling of the linguistic properties of the text. Text is the main object at this stage and no attention is paid to its interpretational and socio-cultural aspects. This stage includes the analysis of vocabulary, grammar, and syntactical features. The vocabulary stage adds analysis of the experiential, relational, and expressive value of the words. The experiential stage relates to the way words express ideas, convey experience, and paint pictures in the mind of the receiver. The relational stage offers to establish and reflect social relationships and power dynamics such as levels of formality, familiarity and politeness. The expressive stage highlights the feelings, attitudes, inclinations and personal stances of the producers. The grammar stage features the use of passive voice, unclear agency, ambiguity, use of pronouns like we and you, and use of coordinating or subordination conjunction as sentence connectors. The syntactical features deal with the clarity and complexity in a sentence, tone and style, rhetorical devices and thematic choices. Overall, the descriptive stage deals with the level of formal linguistic features; however this paves the way for crafting effective analysis of how words do not just hold linguistic properties but social nuances and political agendas.

#### **Interpretation Stage**

This stage deals with conditions of text production (How is it produced) and text consumption (How is it received). There are two phases in this stage:

- The cognitive aspect of Member's Resources
- The contextual side of interpretation

Member's resource, according to Fairclough (1989) in the interpretational stage is the discourse analyst's knowledge of the language, social norms, experiences and beliefs. Van Dijk (2001) calls them mental models for interpreting a text. Whatever the name, they mean the same: cognitive skills for producing or interpreting the text. Here, the analyst focuses on several elements to understand how the

speaker constructs and conveys the meaning. This includes speech acts (actions performed via utterances), presuppositions (implicit underlying assumptions expected to be accepted without explicitly stated), cohesion and coherence, and modality (the proposition of likelihood, necessity, and obligation). This stage uncovers the layers of manipulative use of language to legitimize the power of politicians embedded in the discourse. Contextual level interprets the text under the context. It has two levels:

- a. Interdiscursive/ Inter Textual
- b. The immediate concrete situational context

Intertextuality is the practice of referring to other texts, speeches, books by alluding to them or directly quoting them. This is the way a speaker builds their text over other texts to provide back support and build a relationship. Interdiscursive relates a text to other discourses of the same genre. The immediate concrete situational context moves to the broader socio-political/ cultural aspects. It includes the specific tangible conditions that surround the text such as temporal, and spatial factors, and the role and relationship of the producer and consumer.

### **Explanation Stage**

This stage is the most crucial because whatever is highlighted in the interpretation stage is elaborated in this stage by relating the text, textual features, or linguistic features to cultural and socio-political aspects. In essence, it moves beyond mere description to offering insight into how language functions as a tool of power, persuasion and manipulation. It provides social context and social significance to the text, and most importantly, has two key aspects: social inspiration, known as social determiners, and social effects of the text or discourse, known as readers' response. Social determination examines the factors that influence linguistic and thematic choices. These factors include power relationships, societal structures, and ideologies of the speaker. Readers' response refers to how a text influences and affects the readers' understanding and constructs their emotional response. Social determination and readers' responses are interrelated because the way discourse is constructed shapes its influence and impact on the audience's perception, beliefs and attitudes.

### **Data Analysis**

#### **Descriptive Stage**

In CDA, the descriptive stage of a text targets the analysis of vocabulary, grammar, and syntactical features of discourse. Bhutto (2008) calls herself *Daughter of the East/Daughter of Destiny*, "remaining hope for liberty" (p. 431), "conscience of the country" (p. 373), "source of inspiration and comfort" (p. 245). She centralizes herself as the souvenir of the country and internationalizes to be a national hero. The selection of the phrases influences a reader to paint a picture of the political figure who is selfless, and a guide. Words like "karbala," "Zeinab," "Yazid playing with her brother's head" are used by the writer to paint the picture of the suffering of the Bhutto family during the dictatorship of Zia (Bhutto, 2008, p. 299). To refer to her mother, instead of using her name, she calls her "the widow of the former Prime Minister" (Bhutto, 2008, p. 172). She refers to her brother Shah Nawaz Bhutto as the "brave son of Pakistan" (Bhutto, 2008, p. 295), her mother as "mother" and her father as "father" of the people of Pakistan. And hence, chooses to call the people of Pakistan "culprits," and "burdened with sin" for the death of her father, Zulfiqar Ali Bhutto (Bhutto, 2008, p. 14). Pakistan Peoples Party's political Slogan of "Roti, Kapra, Makan. Bread, Clothing, Shelter" (Bhutto, 2008, p. 40) is also rationally chosen.

The grammar stage further illustrates how the use of language adopted by the writer validates her and her father's role in the politics of Pakistan. She has abundantly used the personal pronouns "I," "we," and "us" to create a sense of unity with the people. She has made her struggle, ambition, and suffering

as the collective struggle of the entire country. In her speech, she asserts, "It is for our people, for our poor, for our children so that they do not live in poverty, hunger, and disease (Bhutto, 2008, p. 243). The active voice used in "The military government charged my father with conspiracy" (Bhutto, 2008) highlights the direct involvement of General Zia in the execution of Zulfiqar Ali Bhutto. The use of the modality "must" in "We must fight for our freedom" expresses the necessity of the fight against dictatorship to restore democracy (Bhutto, 2008). While narrating the series of events such as the Simla Accord 1972, she praises her father's undeniable role and states, "My father had led Pakistan through its most challenging times" (Bhutto, 2008). The use of the past tense "had led" indicates a completed action to credit her father. It reflects on something significant in history that was achieved by Zulfiqar Ali Bhutto. However, she suggests that she is the sole heir to his struggle and has not surrendered to tyranny, "I am continuing the struggle he started" (Bhutto, 2008). The use of quantifier adjectives and adverb is crucial to justify her families' unwavering support for the political stability of Pakistan in the sentence "Another Bhutto dead for his political belief. Another activist silent. We go on, of course" (Bhutto, 2008). Quantifier adjective another adds to the list of sacrifices made by the Bhutto family and adverb, of course, necessitates the unconquerable strength they sustained.

The syntactical stage highlights the use of sentence structure and its role in defending the stance of the writer. Bhutto (2008) declares her role in Pakistani politics a destined role assigned to her by the forces of nature. She asserts "I didn't choose this life; it chose me" (Bhutto, 2008, p. 11). The use of compound sentences denotes two ideas closely related. In another instance, she narrates: "The Generals opposed me because I threatened the corrupt system by which they received discounts on land, free cars, and exemptions on customs duties" (Bhutto, 2008, p. 316). The use of subordinating conjunction "because" provides cause for the opposition she faced in the hands of military generals. After she won the election and was appointed as the first female Prime Minister of Pakistan in 1988, she considered it a triumph for all those who had sacrificed for the revival of democracy. She regarded that her victory had "empowered all women, promoted the image of a moderate interpretation of Islam and gave hope of a better life to the people of Pakistan" (Bhutto, 2008, p. 392). The use of "and" marks the syntactical feature of a compound structure where the author expands the impact of her victory from a political to gender and religious height. She uses a parallel structure to emphasize the atrocities committed by General Zia:

*"Zia ul-Haq. My father's supposedly loyal army chief of Staff. The general who had sent his soldiers in the middle of the night to overthrow my father and take over the country by force. Zia ul-Haq, the military dictator who had subsequently failed to crush my father's following in spite of all his guns and tear gas and Martial Law regulations, who had failed to break my father's spirit despite his isolation in a death cell. Zia ul-Haq, the desperate general who had just sent my father to death." (Bhutto, 2008, p. 7)*

Due to its repetitive style, the structure also creates a rhythmic effect, making the impact more powerful and memorable. It underscores the repeated efforts of General Zia to crush their spirits and the relentless struggle of Bhutto family.

### **Interpretational Stage**

This stage deals with the manipulative use of language at two levels: the cognitive aspect of Member's Resources which is the analyst's knowledge of the language, social norms and beliefs and the Contextual Side which is the concrete situational context. An interpretation analysis of *Daughter of the East* unleashes the key aspects of her personal and political journey, the sacrifices of the family, and the role of her father in the broader themes of democracy, power, and resistance. Bhutto (2008) reflects on the

inevitability of her role and the legacy of leadership as a weight she was destined to carry when she declares, "I didn't choose this life; it chose me" (Bhutto, 2008). However, this doesn't seem true as she studied the subjects of politics as comparative government at Harvard. She states, "My father was delighted; he has secretly written to Mary Bunting, the president of Radcliff, asking her to try and steer me towards political courses" (Bhutto, 2008, p. 50). She used to accompany her father on international visits and visit VIPs. Throughout the narrative, she is seen portraying her father as a martyr for democracy and the depiction of his funeral is extremely emotional and moving, "The sky rained tears of ice that night, pelting our family lands in Larhkana with hail" (Bhutto, 2008, p. 11). The portrayal creates a narrative of continuity and suggests that her struggle is the continuation of her father's work, "I promised that the light of hope that he had kindled would be kept alive" (Bhutto, 2008, p. 18) These textual references craft a compelling story of her life intertwined with the lie of Pakistani politics. Bhutto was a shiite Muslim from the maternal side and believed that in every generation, there is Karbala that befalls the family who stands against oppression. She draws a parallel between her own and the prophet's family and identifies herself as one with Bibi Zainab. At the death of her brother, Shah Nawaz, she remembers Bibi Zainab as she sees "Yazid playing with her brother's head" (Bhutto, 2008, p. 299). "Yet, like the followers of the Prophet's grandson, our resolve never faltered" (Bhutto, 2008, p. 299). Other than Karbala as an intertextual reference, Bhutto (2008) refers to Quaid-e-Azam to indicate that her struggle is rooted in the principles upon which the foundation of Pakistan was laid. She refers to the deep sense of betrayal she experienced akin to the fate of "Julius Caesar" who was stabbed not by enemies, but by the ones he trusted (Bhutto, 2008). She also refers to George Orwell's novel 1984 to highlight the political discontent in Pakistan (Bhutto, 2008, p. 424). These examples build her text over other texts to support her text within a larger, culturally significant framework.

### Explanation Stage

This stage involves the examination of the text in the social and political context of Pakistan. The family of Benazir was a privileged, influential family of Pakistan with ties across the globe. Zulfiqar Ali Bhutto, her father, was the first democratically elected leader of Pakistan and dreamed "a country that would be a beacon of hope for the Muslim World" (Bhutto, 2008, p. 5). This dream met a fatal fate with Zia-ul-Haq's military control that lasted for 10 years. The family not only lost its political position but faced arrests, political imprisonment, military trials, deaths and execution of Zulfiqar Ali Bhutto. "They killed my father in the early morning hours of April 4, 1979, inside Rawalpindi District Jail" (Bhutto, 2008, p. 5). She has portrayed her father as a saint whose contributions, even after his death, kindled the lives of many, "Miracles are being reported from my father's buried ground ten miles away from Al-Murtaza. A crippled boy walks. A barren woman delivers a son" (Bhutto, 2008, p. 134). But what drastically contrasts her father's democratic adherence is the Dacca Fall of 1971. She has blamed Sheikh Mujib ur Rehman and the Pakistan Army for the catastrophe; however, the history states otherwise. Sheikh Mujib ur Rehman won with clear majority and had to form the government. Since he was denied his right, the statement of "*Idhar Hum, Udhar Tum*" by Zulfiqar Ali Bhutto flared up the situation and led to the separation of East Pakistan and the formation of Bangladesh.

Her brother formed a rebellious organization by the name Al Zulfiqar, in Afghanistan that trained guerilla force to do jihad against the dictatorial rule of General Zia and Bhutto (2008) rationalized, what appeared to be against the democratic values of the country, the activities of her brothers, "His (Shah Nawaz) conscience did not allow him to keep silent at a time when Pakistan was suffering" (Bhutto, 2008, p. 301).

Bhutto (2008) has glorified her vital role in the struggle for restoring democracy, "I have willingly taken

the path of thorns and stepped into the valley of death" (Bhutto, 2008, p. 325). However, she also calls it a path not intentionally taken but chosen by the powers of nature for her. Most importantly and surprisingly, her father, who had always intended to arouse his daughter's interest in politics, realized his daughter's inability to cope tactfully with political matters: "You may be a good student of international law, Pinkie, and I hesitate to disagree with a Harvard undergraduate, he said mildly. But you don't know anything about power politics" (Bhutto, 2008, p. 48). She was constantly supported and guided by her father, even though jail. During her election campaign, when she had to visit NWFP, now known as Khyber Pakhtunkhwa where people are deeply rooted in their cultural norms, she was asked to cover her head, so as not to arouse their displeasure. She even uttered some Pushto phrases like "Zia za!" (Go Zia!) to show a sense of solidarity and unity with Pakhtoons (Bhutto, 2008, p. 329).

When she took oath as the first woman Prime Minister, she was dressed in green and white, the colours of Pakistan's flag. This marks her symbolic representation of National identity. The green in the flag represents Islam and the majority, and the white adheres to the peace and minority. She affirms her loyalty to the nation and aligns her leadership with unity and inclusion by wearing the colours of the flag.

Gender equality has always been a challenging domain in Pakistan. The patriarchal norms have discriminated against women in career choices, financial matters, property rights and educational privileges. By implementing reforms and policies to create structural change, Bhutto (2008) states her achievement in the context of gender dynamics. Her government established the first Women's Bank, Women's police station, programs targeting female literacy, laws against domestic violence and discrimination against women (Bhutto, 2008, p. 398).

Through her narrative, Bhutto (2008) not only recounts her political and personal journey but also engages in the broader themes of national identity, democratic values and women's empowerment. She legitimizes her leadership and aligns her role with the role of a father/mother, "Would they feel orphaned if I left them? Would they feel deserted?" (Bhutto, 2008, p. 245). Her autobiography serves as a personal memoir and political manifesto, making her secure the permanence of her name and her struggle against extremism "nurtured, empowered and exploited by military rulers for generations" (Bhutto, 2008, p. 430).

### Conclusion

The descriptive, interpretational, and explanatory analysis of the narrative *Daughter of the East* has revealed the layers of meaning embedded in the autobiography. The descriptive stage has highlighted the linguistic features carefully chosen to convey her justification towards her role and defense against her decisions. The interpretational stage has allowed us to understand the socio-political and religious themes in the narrative, intertextuality to support her role and sympathize with her leadership. The author has justified her and her father's roles and rationalized their power politics. She has mentioned the details crucial for strengthening their position and veiled their decisions. The interpretational stage connects her discourse to the larger dynamics of national discourse. It elevates the writer's struggle from personal and political to national level and her role to an even greater extent. In essence, it is a craftily constructed memoir that contributes to illuminating the heroic role of the Bhutto family and a tribute to their sacrifices and services for the democratic values in Pakistan.

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