

Critical Discourse Analysis in the Perspective of Religio-political Ideology: A Case Study of ‘The Nation’ Newspaper

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Abstract

The current study looks into the religious-political ideologies that newspaper columnists for "The Nation" employ as a means of ideological imposition through print media. To do this research, two columns were collected from the newspaper 'The Nation'. Data was analyzed by using Brown and Levinson's Models of critical discourse analysis and van Dijk's CDA discourse structure. The study's conclusions indicate that "The Nation" daily provided a fair and impartial portrayal of Pakistan's political and religious landscape to both the outside community and the Pakistani public. The study concluded that the national security and national incorporation criteria are also impacted by political stability or volatility. Pakistan's political stability will be shaped by how these concerns are resolved in the future. The current political unrest has presented Pakistan with a new political conundrum. Numerous groups in the purportedly democratic country are misusing their influence to take over. Institutions are fighting for control over one another. It is nearly difficult for a country in a chronic economic crisis to expand and recover. However, Pakistan should not fear annihilation if long-term economic strategies and political fanaticism are put into practice. Although Pakistan's political and religious landscape has been well-represented by the writers and the publication "The Nation," actual conditions differ from those shown in the paper.

Keywords: Critical Discourse Analysis, Newspaper, Religio-political Ideology, The Nation

The Concept of Discourse and Discourse Analysis

The study of language at the sentence level is what is meant to be understood by discourse analysis. This technique is used to analyse text structures that contain more than one phrase. Their sociolinguistic setting is considered. Its analysis of linguistic content is referred to as analysis. Discourse analysis is a field within sociology, according to Ormston, Spencer, Barnard, M., & Snape (2014) when comparing a situation to a biographical approach, Jankowicz's (1900) discourse analysis resembles a biographical approach. Research of this type is typical of stylish linguistics, which is associated with the study of grammar, including semantics, sentence structure, and phonological aspects of words. Some discourse analysts examine it as follows to determine how it impacts the sentence's meaning: It is well known that the meaning of discourse in the past has included understanding, time, events, deeds, etc. In the study of syntax, the term "discourse" now refers to a unit of specific language for a given meaning or subject. This language is then broken down into smaller units of analysis, such as sentences or words. Discourse, then, underscores the idea that language is a social and communal practice that is never before or outside of society. Discourse is visualised in semiotics to be understood as a reflection of its unique setting within a certain societal segment. As per the linguist Michael Halliday, discourse is defined as a segment of language that is broader than a sentence and enclosed within a particular context. There are a variety of distinct discourse types that fall under this category, such as legal discourse, media discourse, and academic discourse. Every type exhibits distinctive language traits of that kind.

Critical Discourse Analysis (CDA)

This method allows for a close analysis of what is described and when language provides explanations. A qualitative analytical technique called critical discourse analysis is used to evaluate, describe, and critically analyse how discourses uphold and justify social inequalities. Stated differently, it is an interdisciplinary and applied methodology that investigates the points of intersection between speech, power, critique, and ideology, each of which has particular significance for evolving situations. Discourse analysis and semiotics define language as social practice in CDA. In linguistics, this is a widely held belief. The relationship between all discourse participants is shown by critical discourse analysis, which also takes into account the social, political, and economic factors that influence each participant's background and remarks. Applying CDA is a tradition in linguistics when analysing texts from media. The press, or mass media, can now be easily understood as a framework component. It examines English usage in authentic contexts rather than grammar rules. Language analysis covers everything from sentence structure to meaning beyond sentences. After all, language is not neutral, according to critical discourse. Any language is well-versed by the purpose of the speaker who wants to impact the listener to see reality. They also aspire to be powerful, which gives them the ability to change how they conduct themselves in daily life. Aspects of CDA that are easily described include its history, power structure, and ideological notion. Currently, the critical method is thought to be the most popular technique in linguistics. Critical linguistics and critical discourse analysis (CDA) are related to it (CL). However, people frequently use these terms synonymously. Based on Caple and Bednarek's research, CDA and CL are interested in determining power structures and

ideologies following the speech (2012). Consequently, while investigating subjects like women, underrepresented groups, refugees, laws, and the media, CDA aims to go beyond texts. In 1970, Fairclough (2001) became the first scholar to identify the significance of the links between power and speech by elevating the study of power in discourse to a novel subject. The formalisation of CDA in the early 1990s was backed by intellectuals. It enables the sharing of political issues regarding worldwide socioeconomic inequality through its use as a medium (Baxter, 2010). This study focuses on critical linguistics (CL), a subfield of linguistics that examines how ideologies and power structures are revealed through language use in speech. The purpose of conversation analysis (CDA) is to enable researchers to explore the social functions of language in the same manner as conversation analysis, ethnography, pragmatics, systemic functional linguistics, and thirty-two other systems (Breeze, 2011). In CDA, there is emphasis on the connections with language and text, discourse and power, political conflict, injustice, and hegemony (ibid). A "dialectical research which links semiosis and other social behaviours" is another definition of CDA. Compared to CDA, Fairclough's definition is superior and more appropriate for Discourse Analysis (DA). It does not equate conversation with power. The Oxford Concise Dictionary of Linguistics defines CDA as "the study of discourse in association with society as it is conceived," which includes Marxists. Ideologies and other elements might be considered as promoting the "creation" of CDA (Matthews, 2007). According to CDA, discourse analysis comes before a critical approach. To determine the ideology and guiding principles that are required for texts and other discourse forms, it also examines how language is used. It examines how individuals utilise language to reveal the state of affairs and power dynamics in each organised and sociohistorical setting (Richards and Schmidt, 2013). Since it covers the term "critical" in this context, the definition provided by Richards and Schmidt is adopted in this study. Also covered is how ideology, power, and values play a part in explaining CDA.

There is a relationship between language and power in literature. According to Althusser, conventional and common sense values highlight this link. Organizations vary widely in how they produce these beliefs. According to Thomas, C. D., Cameron, A., Green, R. E., Bakkenes, M., Beaumont, L. J., Collingham, Y. C., ... & Williams, S. E. (2004), language shapes and communicates these ideas. It draws attention to the fact that language is a creation and underscores the power of language in doing such. According to Thomas, C. D., Cameron, A., Green, R. E., Bakkenes, M., Beaumont, L. J., Collingham, Y. C., ... & Williams, S. E. (2004), language is a tool for the production of power as well as a means of exerting it. The transformation of power into right and compliance is largely dependent on language. Power is CDA's primary motivation. Analysis of the language's ineffective social interactions must be its main focus. The main technique employed in this study was CDA, which is highly specific. It is important to begin by addressing the most frequent objections made to this conceptual framework. Following an explanation of the limitations of CDA, solid methodological techniques and measurements that can be employed to guarantee the provision of a more comprehensive research strategy during the CDA process were described. The likelihood of the discourse analyst's backgrounds and opinions being included in the study is one of the key reasons used by linguists to contest the validity of CDA research. As per Taylor's (2001) assertion, the identities of CDA researchers are frequently exposed through their selection of a topic and area of investigation, which is first predicated on the

student's advantages, comprehension, and extreme beliefs. Because of this, the researcher's close involvement, the subjective nature of many of these criteria, the researcher's prior knowledge, and their opinions may have a greater influence on the outcome than other approaches. The investigator is responsible for the various types of data collection techniques, which include interviews, gender, age, self-assurance, presence, and intonation, as well as data analysis and investigation (ibid). The researcher's position in the creation of the triangulation procedure for utilising data samples to analyse nonverbal aspects of discourse (corpus). It is generally accepted that internal and external consistency are appropriate ways to communicate the limitations stated above to CDA while preventing subjectivity in data analysis (Breeze, 2011; Taylor, 2001; Wodak, 2007). As an evaluation criterion for CDA research, reliability is defined by Taylor (2001). He says that the development may be developed by a researcher and get similar outcomes. Achieving this degree of communication can help a researcher work toward bias avoidance more successfully. To define their role in the project, analysts have also been advised to use self-description and clear explanations of the connections to the subject, participants, and data. Expanding on this, Breeze (2011) emphasises that the analyst must articulate political ideas and ideals in addition to describing where they stand in the project. Using multiple techniques or forms of data analysis to look into the phenomenon being studied is the second strategy, known as triangulation of analysis. As triangulation lessens the chance of bias, several CDA practitioners, including Wodak (2007), endorsed it. Furthermore, Meyer (2007) concludes that triangulation is an organisational technique that aids in the removal of beliefs and viewpoints resulting from the bias and presumptions of the analyst. The fourth method for guaranteeing impartiality in data analysis is the use of nonverbal utterances, such as pictures, images, and sign language. Bednarek, M., & Caple, H. (2012) support this by saying that a picture is always truthful. It contributes to the study's impartiality. Usually in the form of a corpus, the application is a methodical process with extensive data sampling. It's referred to in CDA as the sixth feature of objectivity (Breeze, 2011). Karimaghaei, Z., & Kasmani, M. (2013) employed an examination of internal and external consistency to verify the study's findings. The technique known as interior reliability involves giving individuals who are familiar with the study procedures a portion of the data—in this case, 20%—to assess. Their results agreed with what the investigators had found. To ensure no room for uncertainty, the researchers looked at twenty percent of the data collected over three weeks to assess intra-coder reliability. Lahlali (2003) concludes that CDA is highly beneficial since it promotes this constantly evolving and developing strategy. Several scholarly publications in particular subjects published in the last ten years attest to their validity and widespread appreciation. Despite being labelled as lacking a defined methodology, CDA compromises in many different ways, which may be its strongest point. Additionally, procedural techniques that rely solely on one methodology might occasionally suffer from ambiguity; in contrast, CDA, as a critical approach, unites several methodologies under one roof.

Pillars of Critical Discourse Analysis

In this study, CDA is underpinned by three primary pillars: argument, ideology, and power. Below is a fuller discussion of these pillars: A key idea in the CDA study is the concept of power. In contrast to other types of semantic analysis, CDA uses linguistic analysis to identify

and understand power relations in society. It is an essential social law, hence it is closely linked to power (Wodak, 2007). Power is recognised as the shared human capacity to effect change. This power is usually possessed by characters and groups acting as governments. Both wealth and military might be part of it. In discourse, people have an impact on others, such as TV organisers who decide what should be featured or not, so powerful that it dominates how viewers react to and perceive the world's aspects (Fairclough, 2013). In this context, "power" refers to any authorised capacity or level of political authority. There has been much discussion in the literature about the current viewpoint on language and power. According to Fairclough (2001), the more powerful participants in communication employ a wide range of tactics, including formulation, imposing explicitness, controlling the issue, and disruption, to limit the contributions of the low powerful. Below is a more detailed example of these strategies from classroom communications by Fairclough (2001), where the teacher is portrayed as having greater power than the students. The first tool is an interruption, which happens when a powerful player stops a less powerful participant from speaking or from restating their weak point. When a student inquires about vowels like p and v that are absent from Arabic. The teacher cuts the student off and says, "May I add another?" It appears to be forcing explicitness while drawing attention to a scenario in which the powerful contend that the speech of the weak is. It is unclear that she or he has to be more detailed in what they are saying. You may see that in the way the teacher answered the student's question, "Explain how the letters "v" and "p" are vowels." Thirdly, the topic is changed during the more powerful person's speech. He establishes the topic of the conversation (Fairclough, 2001). Al-Atawneh (2009) investigated the speech acts reported in the media in connection with threats and asked the opposing sides to investigate the claim that language expressed power. According to the data, Israelis used more threats than Palestinians, demonstrating their relative might. Conversely, Palestinians employed a greater percentage of appeals, which is indicative of their relative vulnerability. Israelis utilised only five appeals, while Palestinians used 145. Al-Atawneh claimed that these figures created an irony in which the victimizer was less authoritative than the target. The researcher offered a careful, objective analysis that showed how discourse and Middle Eastern power are related.

In a different study, Nuolijarvi and Tittula linked political speech with power by using irony (2011). Their study intends to investigate how irony was employed in TV debates in 2002. They examined how irony is formed, used, and received in successive contexts. Similar to this study, Nuolijärvi, P., & Tiittula, L. (2011) used television radical talks with opponents and a mediator. Additionally, it created certain deceptive elements of conversation analysis (CA), such as turn-taking. It matters because a representative is in charge of the interaction. The data utilised originates from four presidential debates held in 2006. (ibid). A two-hour conversation took place. Two participants in the question-and-answer period moderated it. The contenders answered the questions and discussed each other's responses. Using a framework for conversation analysis, the method looked at irony as a turn-taking strategy and a means of defence. We looked at incidents where the adversary was made fun of and the serious atmosphere was changed. Nuolijarvi and Tiittula (2011) defined irony in public debate as the arrangement and resolution of verbal discourse in a particular order. The significance of irony was also apparent in the setting. Sometimes it was hard to pin down the intended meaning, especially when scathing retorts to relatively topic-initiated utterances

from earlier activities ensued.

Discourse, Power and Politics

Through CDA, the study seeks to investigate how language is used in political discourse. It is connected to CDA's main issue of legitimacy, power, and instrument (Mazid, 2007). The production and control of radical discourse serve as the functional foundation for our investigation. The connection between radical speech and supremacy needs to be explained and defined. According to Thomas, C. D., Cameron, A., Green, R. E., Bakkenes, M., Beaumont, L. J., Collingham, Y. C., ... & Williams, S. E. (2004), political language permeates everything. While people tend to acquire power in all areas of their lives, poor relationships can also be seen in the home, at school, on TV, and in public gatherings. Particularly evident are power imbalances in disputes covered by the media, such as those that air on television. Political discourse "includes speech that symbolises the different techniques of concentrating on political supposed, discussion, debate, and action in everyday life, like as distinct political sermons in financial organisations and corporate action," is where this is most evident (Fairclough, 2013). The following is a discussion of politicians' use of discourse Shenhav (2005) opines that the current research, utilized CDA as a qualitative analytic technique to examine political disputes like the discourse basis. According to Shenhav (2005), this method has produced a sense of stability because storey production is essential to the public's formation. He watched the political discourse in the background from the campaigns of 1960, 1976, and 2004. One thousand phrases from twenty-one presidential debates, spanning nine presidential elections, were included in these archives. Shenhav evaluated the empirical basis of political discourse through qualitative discourse analysis with an operational mindset. His analysis indicated that in seven of the nine elections, the concluding speeches included a noteworthy narrative element. Voters were found to favour candidates in the chronicle data of the executive talks' closing statements. While textual analysis produced some interesting findings Political narratives were not well defined in this study, and the literature analysis did not frequently address political narratives (ibid). Similar to the kind of study examined in this one, Johansson (2006) used a radical transmission TV conference of a dialogic kind to explore the topic from a conversational approach. Johansson wanted to find out how speech was made of what elements. how it happened through conversations with participants in certain political programmes, emphasising conversational and sociopragmatic viewpoints. According to Johansson (2006), casual performances in social and political media texts were frequently replicated in other media texts. Data from political interviews that aired on French television between the late 1980s and mid-1990s were analysed for this study. There are four 40-minute-long interviews in all. Two longer segments from two distinct interview programmes were also included. Nine radio interviews served as a contrastive corpus to add to this enormous corpus. Five hours of recorded data were collected during this interview, which took place at the same time. Similar to this study, Johansson looked at the speaking activities of both journalists and politicians. Johansson (2006) asserts that politicians are geared toward the public to gain acceptance and support, to persuade and establish particular positions. A range of cognitive-discursive techniques, such as explanation, reasoning, and description, were employed to appeal to the rationality, feelings, and knowledge of the general public. Topics of discussion were facilitated and connected to the public domain. Additionally, they were regularly debated under the terms intertextuality and

interdiscursivity in a variety of media, establishing the fundamental elements of media discourse. The primary subjects of discussion were the adjacency pairs, questions, and answers. The research's strength was its use of TV political interviews as data and corpus, which showed how politicians used different linguistic elements to win over the public. Buckingham (2013) utilized a CDA technique comparable to Wodak and Meyer (2001). Buckingham, like the present study, explored the authority of discourse media in changing opinions by examining newspaper reporting of Turkey's submission for EU membership. It was Buckingham (2013) who was specifically interested in what way the media depicted care for and resistance to the application, as well as the extent to which domestic debate on the matter was covered. Over 12 years, the leading daily newspaper in Spain's rhetorical and linguistic tools was thoroughly examined (ibid). This permitted the assertion to be made that the media were agents, building conceptions of authenticity over the way actions were reported and picked, rather than passively reflecting a given reality. Buckingham (2013) investigated items which were published electronically in EL Paris from 1999 to 2010. 387 columns with news items, articles, conferences, and interpretations totalling 922 topics about Turkey's aspiration to join the EU are included in the aforementioned foundations. Both macro and micro level analysis techniques were used, including "voice" selection of spokespeople, referential or suggestive strategies, provenance to distinctive features through estimate, and metaphors. Micro procedures included collecting subjects. The survey also evaluated the degree to which Spanish ideals were expressed by other social actors or political elites. The views expressed by EU administrators and foreign partners were echoed by Spanish media. Using Wordsmith Implements 4.0, agreements from the entire body were found, with an emphasis on keywords, descriptions, and substitute terms. The relationship between power and discourse in the Turkish administrative language, as well as the preparation of specific and recurring orientation in the function of faith in the categorization of Turkey as "the other" in EU beliefs, was how Buckingham concluded her investigation. Buckingham's conclusions were valid because, in addition to closely examining the texts, she used computer software to triangulate her findings. Gadavani (2002) investigated how politicians use speech to further their agendas, using CDA as an analytical method. The study examined "no-confidence" discussions to determine the purpose of using a common discourse type in a comfortable register in legislative discourse and the importance of this linguistic function in institutionalised discourse (ibid). The study's fundamental hypothesis was based on social practices. which were moulded by discourse practices with text-only evidence of their impact. This notion was investigated by limiting the study to text (a transcription of recorded material). We employed an arrangement of CDA (text) and SCA by using five accusatory speeches and two responder speeches from recent Thai parliament discussions from 1995 to 1996. (social contextual analysis). Gadavani (2002) utilized two stages of analysis, one is macrostructure and the other is microstructure. They are used to examine the association of discourse and society in a detailed manner. It enables real examination of societal actions, discourse performances and the transcript. Thai's no self-confidence points of opinion were proven to 'allow presenters to attain contrary political and semantic purposes, inside the same finely prepared conversation to achieve social and political roles. Gadavani's defined two-level data investigation agenda was effective in connecting political speech with power.

Data Analysis

In the present research, CDA was used as a method for data exploration of the published content in a particular sampled newspaper. This technique was widely used for analyzing the text used in the print media. This is also considered a great and powerful procedure to investigate the content of the media. Berelson (1952) opines that data analysis is used as a research technique which follows objective, organized and numerical description. The analysis of content allows the researcher to deal with greater issues of the practice and the importance of communication.

Qualitative Analysis of the Collected Data

The main focus of the present research is qualitative analysis. Qualitative analysis is used by the researcher to comprehend the outcomes of the research in a better and more detailed way. The articles were also interpreted by the researcher in an organized way to get better results of the study in an improved and inclusive way. Framing is an essential variable and the main factor in program setting technique in the research. By using framing inquiry, the present study represented how newspaper articles impose ideologies on various issues, like positive or negative, political or religious.

Data Analysis Tool and Theoretical Framework

Data was analyzed by using Brown and Levinson's Model for Politeness Strategies and van Dijk's CDA discourse structure. Then essential words, phrases and important ideas for the study were noted down and highlighted. In the next step, similar words and ideas were grouped. The present study aims to observe and investigate ideological imposition through print media regarding religio-political ideologies used by 'The Nation' newspaper columnists. The researcher has summarized and synthesized Van Dijk's ideological discourse structure.

Objectives of the Study

The present study is based on the following Objectives:

1. To analyse the text of 'The Nation' newspaper in disseminating religio-political ideologies to its readership.
2. To examine the impacts of religio-political ideologies projected through 'The Nation' print media on the masses of the country.

Research Questions

1. How does 'The Nation' newspaper portray its discourse in disseminating religio-political ideologies to its readership?
2. What are the impacts of religio-political ideologies projected through 'The Nation' print media on the masses of the country?

Data Analysis

The present study aims to observe and investigate ideological imposition through print media regarding religio-political ideologies used by 'The Nation' newspaper columnists. Two columns were taken from 'The Nation' newspaper for the execution of this research. The first column was taken from Dr. Atique Rahman and the second was written by Tariq Ali. Data

was analyzed by using Brown and Levinson's Model for Politeness Strategies and van Dijk's CDA discourse structure.

Critical Discourse Analysis of 'Pakistan Desires Religio-political Consistency'

Dr. Atique Rahman opens this article by highlighting the time of the early independence of Pakistan. During the independence struggle, there was a clear contradiction between the call for an independent Islamic nation. It claims to represent all Muslims.

The Muslim Federation was unable to shape an operational party in a Muslim-dominated state. As a result, the alliance was unable to control the politicians and grassroots population organized by the name of Islam. Choices were too limited by the assurance of local Islamic mainstream representatives to the league's goal of demanding Pakistan. The outbreak of community anxiety was further ameliorated. Pakistan's state diversity was based on a probable warning to dominant authorities. The local stage remained the centre of political activity, but it was either unsupported politicians or political servants who taught the old civilizations of an Anglo-Indian regime that set out to create a centralized government in Karachi. The weaknesses which were inherited in the Muslim Federation's structure and the lack of a central executive branch can organize national matters which have proved to be a significant handicap for the country of Pakistan. The survival of billions of refugees not only was not established but also required urgent corrective action from the central government, which lacked sufficient resources and capabilities. The need to generate income from the agricultural sector required state intervention and led to a division between the Muslim Federation's executive branch and the landing elite that ruled the Muslim Federation. Pakistan has been led by many politicians through new administrative and financial crises. The representatives were dishonest and interested in maintaining their political power and protecting the interests of the leading class. Their representation as a representative authority gave all Pakistani citizens socio-economic justice and justice. It did not give great hope to a democratic nation that provided a good administration. In October 1956, a consensus was organized and Pakistan's first constituent was promulgated. Ayub Khan conducted a military takeover surprisingly easily, as ministries were created and dissolved one after another, and the next year's national elections were scheduled for October 1958. Ayub Khan's dictatorship allowed him to integrate the regime without any problem with the unbalanced governmental federation that characterizes the leading time after freedom.

The Simple Republics Law was established based on Khan's verdict that representatives or the "free" style of rebellion would hurt the state. Therefore, he excluded all old representatives under the 1959 Election Institution Ineligibility Mandate (EBDO). As a result, the common democratic organization did not allow single citizens to contribute to the independent development but purchased bribes and votes from a limited number of voters with sufficient privileges to vote.

However, his policies exacerbated existing interstate inequality. This has given East Wing dissatisfaction a threat to the highly centralized controls Khan was demanding to start. While, in West Pakistan, the marked increase in effective growth was compensated by rising agricultural inequality and underestimation, urbanization processes, and attention to prosperity in some manufacturing housing. The general elections of 1970, based on

adult suffrage, was the first in the history of Pakistan to display its regionalism and communal fight-dominated politics, despite efforts for an organized development. Mujeeb-ur-Rahman has lobbied for a state-government six-point program that has won all but only one seat in East Pakistan. It has a full parliamentary majority. Pakistan People's Party, which was led by Zulfikar Ali Bhutto, has taken the wind from Islamic parties and has grown into the largest single-block populist platform. Politicians colluded with military leadership to prevent Mujeeb from taking power. East Wing was previously nurtured with underrepresentation, financial deficiency, and defeat of independent processes in all sectors of government paving the way for the creation of Bangladesh in 1971. The Constitution of 1973 prepared major concerns for non-Punjabi states and it provided an outline for a dogmatic system that was based on national consensus. Temporary loss of face in 1971, the civilian government and the military continued the main force of the public organization, rather than Pakistani residents who were fighting for approval in the process of democracy. The fierce urban conflict gave the army beneath General Zia ul Haq an excuse to bring a strong return to the administrative situation. Zia wanted to develop widespread support based on the faith in justifying the military govt. in Pakistan's politics. With the Soviet attack on Afghanistan in 1979, the Zia administration gained global funding as an established government contiguous to the Soviet region. Pakistan has officially withdrawn from the mutually CENTO as well as SEATO. It participated in Non-Aligned Effort. In the absence of a political party, candidates focused on regional issues and replaced most candidates' affiliations with specific political revelries. The Pakistani individuals were openly involved in partaking in independent development, ignoring the boycott's call, with 52.9% voting in parliament and 56.9% voting in local elections. For the next twelve years, the president took advantage of this change by banishing many prime ministers, primarily owing to uncertainties regarding personal tussles or transfer of power. The November 1988 election was based on the party's manifesto for the first time in 15 years. Neither party won a majority in parliament. Pakistan People's Party has appeared as the largest single-seat holder. Benazir Bhutto, the PPP leader, was appointed prime minister after the PPP designed an alliance of small groups and became very popular. This escalated bitterness to new heights, bribing other politicians to deplete the economy and shake loyalty. In addition to these explanations, the lack of economic improvement has hurt the image of the central government. People have lost confidence in independent coordination. They believed it was corrupt and arbitrary, and it was based on the armed and governmental elite struggle. This stance is due to the point that in 1990 Nawaz Sharif was appointed Prime Minister and was also terminated in 1993. Ghulam Ishaq Khan has been blamed for plotting with Benazir Bhutto to the dismissal of Sharif. In the history of Pakistan for the first time, the Supreme Court declared unconstitutional this dismissal of Parliament and Sharif and it revived Sharif and Assembly. This act displayed that the president was not the supreme power, but the following events verified how unbalanced the regime was. Sharif has lost popular support in Punjab, and PPP has claimed a prevalent of seats. PPP yet again asked for the majority. Benazir was also able to elect Farooq Leghari as country president and insured the rule contrary to the Eighth Amendment to the Constitution. The misuse of national resources has hurt the people of Pakistan. President Regali was immediately fired by the provision of the Supreme Court. The

community welcomed this judgment and arranged new elections in February 1997. This is the 5th time in 12 years. The Muslim Federation used a majority of parliament to drive an important shift in the political scheme with the outline of Article 13 amendment of the law. The thirteenth Amendment of the Constitution restricted the President's Power to the power of the trifling state Head, and Parliament was revived as a Central Powers of World War. This change essentially created an Article 8 check-and-balance procedure for maintaining political stability. The Eighth Amendment to the Constitution had been lifted from restrictions allowing the chief to melt prime minister or the parliament. While such judicial achievements were exciting, the general performance of the Islamic Federation was diverse. They inherited many obstacles, a collapsed economy, and a corrupt political philosophy. In May 1998 there appeared a verdict to demeanor an atomic test in reaction to India's atomic trial led to the approvals that further weakened the budget. Sharif expelled the Chief Justice of the Supreme Court and the Army chief shortly after the amendment of Article 8 of the Constitution, cracked down on media outlets who never supported him, and his family company, Ittefaq Industries, were unusually good. I was having a hard time in an era of economic recession. That had taken to suspicion of bribery. Army Chief of Staff Jahangir Karamat was concerned about the growing power of Sharif. He called for the military to be involved in the country's policymaking development to balance civilian rule. After Two days he reconciled and placed General Pervez Musharraf in his position. Musharraf was a major strategist in the Kashmir disaster with India. He immediately suspected that there was no political support from the civilian government in Kashmir's aggressive search. The combination of Sharif's silence, the rising of group conflicts, and terrorism in Kashmir's opposition gave Musharraf a good reason to guide an overthrow and takeover the civilian rule. In October 1999, he effectively expelled the Sharif and Muslim League for upholding law and order despite the establishment of the government system. In July 2001, Musharraf proclaimed the Chief before He met with the Indian PM to justify his power within the Pakistani administration. He has been remembered as an Islamic extremist group in all regions of Pakistan and also urged to return their arms to the fundamental administration. He stuck to Pakistan's position in Kashmir, leading to a reduction in negotiations with India. He was currently working with the US government and the Western world in a coalition against terrorism, working with Afghans in a coalition through terrorism, and working with Afghan neighbours and rebellious groups in Pakistan. The Taliban and Osama bin Laden at the racial, ideological and dogmatic levels. It is satirical that political uncertainty should afflict countries where leaders see their primary goal as securing their strength. The activities of mutually civilian and martial front-runners have tested their struggle with the people of Pakistan as a country. Pakistan nation has faced the enviable challenge of prioritizing governments according to the requirements of its various and unfairly developing entities. Irrespective of the way of management, national or armed, Islamic or material, on one hand, resolutions to the difficulties of literacy and financial injustice. The obligations of national incorporation and national security are also politically stable or insecure. The solution to these problems will determine the future discourse of political stability in Pakistan. The recent drama of political upheaval unleashed Pakistan into a new political crisis. Different groups are using their muscle to gain dominance in the so-called democratic country. Institutions are fighting each other in a power

struggle. It is almost impossible for a country with prevailing economic crises to recover and prosper. However, a long-term economic policy and dialogues between political demagogues can save Pakistan from destruction.

Critical Discourse Analysis of 'Politics Wears the Mask of Religion'

Tariq Ali in his column published in 'The Nation' is of the view that Islam arrived in the subcontinent in 633 AD when Arab traders settled near Calicut on the west coast about 1,275 years ago during Hazrat Umar's time. However, the military existence of Islam was not established until 712 AD in the Umayyad era. Today begins with the Indian Rebellion of Independence against the British Government of India in 1857. The dual Islamic went to heights in India; it was the Wahabi movement that was developed in the 19th century the Pakistani association of the 20th century. Islamic spiritual frontrunners recognized that it is Islam that could not persist in political power, Islam and Hindu religion are the exact opposite, and that only one religion prospers by the expenditure of the others. Ulama was feeling aggressive toward the British government as it was considered a non-Islamic occupying army. However, the Islamic elite, which was headed by Syed Ahmad Khan (1817-1898). He wanted to modify his co-religiousism. It was a loyal supporter of kingship after the 1857 rebellion. Britain reassured Muslim aristocrats that they wanted Muslim funding to balance the Indian National Congress. It will foster anti-British sentiment. Therefore, the British government supported Sir Syed Ahmad Khan's opposition to parliament, discouraged Muslims from engaging in parliamentary activities, and brought about the Islamic government and Muslim patriotism of modern India. Sir Syed Ahmad Khan was known as the father of the Pakistan Movement. He had speculated as early as 1888 about the political fate of Indian Muslims.

During the abolition of the historical era, new Muslim leaders were partial by the Islamic instructions of Jamal al-Din Afghani and a few Indian Muslim intellectuals. During this time, Islamic states like North Africa and the Middle East were experiencing civil deterioration. On the other hand, European forces were victorious for them. The sequences of procedures also assisted in inculcating an essence of association between the Muslims of India and their religious facts in the countries. An innovative collection of religious newspapers reflects these trends in the state. In these situations, a set of liberal-minded Muslims frustrated with the strategy of "unrestricted loyalty" appears in the Muslim Federation, including working with the Assembly to fight for a constitutional amendment proposed amendment. Such liberal minds were called "Progressivists". They were controlled by Mohammad Ali Jinnah, a former active member of parliament. Rivals of this strategy were named "Conservative Party" led by Sir Muhammad Shafi. He belongs to a Loyalist Punjab Muslim. Progressivists became dominant, which led to the 1916 Parliament-Muslim League like as Lucknow Pact. Parliamentary forerunner GK Gokhale admired MA Jinnah and also praised the "Representative of the Unification of Hindu Muslims." It is said that the Lucknow Pact was the sole agreement between the two parties in Indian Constitution history. It is a fact that World War I bitter influenced on Islamic Federation when many honest leaders advocated the British program against the Turkish government. They were imprisoned by the government. In 1918, Ulama first appeared on the league's platform, it was proved to be very

short-lived. After the 1st World War, having fear of the collapse of the Turkey govt. league leaders started to work for the caliphate to evade aggressive post-war concerns against the Islamic monarch. Ulama was planned by another party, Jamat Ulama-i-Hind, and created anti-British sentiment with Congress fighting for autonomy. This development helped promote the unity of Hindu Muslims for the past two years. But, due to the abolishment of the caliphate system by the Turkish state in 1924. Indian Khilafat Commission has not worked effectively since 1930. After that, Muslims and Hindus quarrelled again. The Muslim Federation, which has been inactive since 1920, was born. Its leader, MA Jinnah, said the party's resurrection was designed to transport friendship between Hindus and Muslims. Muslims have become suspicious of Hindus seeking a reversal of another electoral system. mAfter that, the hostility between Hindus and Muslims increased, and expressions of riots and joint killings were seen from 1920 to the 1930s. Hindus formed an association Sangathan to train fellow believers in warlike skills to use it in communal violence. They further organized a Shuddhi program aimed at converting Islam to Hinduism. Correspondingly, Muslims to hostage Hindu enterprises, and these radical actions have attracted widespread participation from most of both groups. Today in Pakistan, Islam is known as the main factor, which always influences numerous discourses of human life: society, economy, politics and law. For example, non-Islamic positions, observing social norms, interest-free banking system, law and punishment, heritage and divorce law, and the role of religious authorities show this. So, power struggles between national religious and secular ideologies are a source of perpetual tug of war. Pakistan lost its significance in 1947 when Quaid-e-Azam Mohammad Ali Jinnah openly stated that religion is a private matter of the individual and he stressed religious equivalence. The anti-Ahmedia uprisings, the intentions of Resolution, the Simple Principles Commission report, and the Constituents of 1962 only highlighted the role of belief in Pakistan's political improvement. Since Pakistan was founded as an Islamic state, religion has played a distinctive role in administrative development. It can also be divided into two periods, pre-partition and post-partition. In the introductory stage, Islam was utilized as a powerful instrument for political utilization to attain an Islamic republic. Though the political goals of nationality were completed, leaders' stress on the importance of religion, it was significantly reduced. Finally, ideological conflicts arose as leaders desired a material state whereas people wished for a Muslim country. Today, the very foundation of Pakistan is seriously questioned by political parties that consider "the creators of Pakistan". Therefore, religion's role in the administrative development of the country is both relevant and topical. Indian Muslims led the One Nation movement and supported the creation of Pakistan. Thirty years later, their descendants formed a political party called the Muttahida Quami Movement (MQM) in the mid-1980s to avoid being politically marginalized by the establishment of the Punjabis in Pakistan. The founders of Pakistan planned a political idea based on the "two-nation theory" as the hometown of Muslims in South Asia. It was initially suitable for mobilizing the masses of Indian Muslims in the struggle for nationality. However, Orthodox Islamic clergy rejected the idea of another state as they thought that religion was not the foundation of the country, but only a common territory defined the country. While the Western elite Muslims declared that their communal religion Islam was sufficient to make a country. Despite opposition from fundamentalist elements, the element

that Pakistan has become practically proved to be difficult. Such fundamentalist clergy on behalf of religious parties initially faced the notion of Islamic patriotism during the preparatory period, arguing that it was inconsistent with conventional Islamic thought. After the creation of Pakistan, such fundamentalists agonized over a logic of exclusion. To overwhelm this separation, they claimed that the government was established on the base of Islam. The following political goal for the nation is to turn to Islam. In this way, Islam assisted these spiritual events not attached to the new nation opening a position and promoting their independent confidence. Mohammad Ali Jinnah emphasized religious equality in his introductory speech to the Constitution of Pakistan on 11 August; 1947. He clearly stated that religion is a private matter for individuals since this fact will remove the difference between all minorities and majorities. he further that everyone is free, he has the freedom to go where he wishes either in temples, and he is also free if he wants to go to the mosques or other places where he wishes to worship. You are free whatever your religion is and the state has no concern with your faith." He argued that it is clear that no one has any bondage regarding religion. It is their faith. The power of the conservatives would disseminate Muslims as to be Muslims and Hindus to be Hindus in the dogmatic sense. It will also help to underestimate in fewer than two years, since 1949. Objectives Resolution stimulated promising Constituent Assembly to the construction of Islamic Constitution." In the same way, in October 1999, General Pervez Musharraf firmly indicated that Turkish forerunner Kemal Ataturk was a role model for him. He wished to develop a similar governmental system in the nation. So he removed the reins of the regime and overthrew Prime Minister Muhammad Nawaz Sharif. Again this confirms the ideology of the Muslim elite are keen on a secular state and to this extent, they are detached from orthodox pretentiousness. The concept of Pakistan was first planned as an Islamic state and then as a democratic state. Attempts to ride on two horses and drag to opposite ways, "spiritual and independent" underscore the contradictions of the governance. It was because the model of the Islamic state conflicts with the concept of democracy. It seeks to describe the role of religion in the pre-and post-division periods. The pre-division period was characterized by a sense of Islamic communism and Islamic nationalism, while the post-division period began with the secular declaration of Quaid-i-Azam, which confronts the two-nation theory. Pakistan then experienced sectarianism in the form of anti-Ahmedia riots and began calling for the Islamic State, as set out in the Objectives Resolution, the Basic Principles Commission Report, and the 1962 Constitution. Later, with the withdrawal of East Pakistan, religious parties sought to strengthen Pakistan's ideological foundation and included Islamic provisions in the 1973 Constitution. Finally, the Zia administration officially promulgated a national policy to promote Islam. Since its inception, there has been a prevailing confusion about the nature of Pakistan. Some tried to interpret it under religious guise and some in a liberal democratic way. However, everyone used this ambiguity for political purposes but no one has tried to resolve this puzzle.

Findings of the Study

1. How does 'The Nation' newspaper portray its discourse in disseminating religio-political ideologies to its readership?

The results of the exploration validated that the authors of 'The Nation' skillfully manipulated

readers' political and religious opinions. It is hilarious that nations whose leaders view maintaining their power as their main objective should be plagued with political unrest. The front-runners in both the civilian and military spheres have put their conflict with Pakistan's populace to the test. The nation of Pakistan has encountered the admirable task of assigning governments a priority based on the demands of its diverse and unequally developing units. Whatever the kind of governance, whether military or civilian, Islamic or material, there are solutions to the problems of financial inequality and illiteracy on the one hand. Political stability or instability also affects national security and national incorporation requirements. The way these issues are resolved will define Pakistan's political stability narrative going forward. Pakistan is currently experiencing a fresh political crisis as a result of the recent political turmoil. Various factions in the supposedly democratic nation are utilising their power to seize control. Institutions are engaged in a power struggle with one another. A nation experiencing a persistent economic crisis finds it nearly impossible to bounce back and prosper. Pakistan can be spared devastation, nevertheless, if long-term economic policies and discussions among political demagogues are implemented. Although 'The Nation' newspaper and the author have positively portrayed the religio-political situation in Pakistan the real and ground situations are reversed as it is portrayed in the newspaper.

2. What are the impacts of religio-political ideologies projected through 'The Nation' print media on the masses of the country?

Religio-political beliefs that have been pushed on the country's populace through "The Nation" print medium have generally had positive effects. It appears to have a delicate spot when it comes to the religious-political climate of the country at times. One may quote Tariq Ali's article "Politics Wears the Mask of Religion" in this regard. Pakistan was founded out of the desire to actualize the values of social justice. Pakistan has accomplished the commendable challenge of allocating governments a priority according to the needs of its disparate and unevenly developed units. On the one hand, there are answers to the issues of financial disparity and illiteracy, regardless of the type of governance—military or civilian, Islamic or material. National security and national incorporation criteria are also impacted by political stability or volatility. The future political stability narrative of Pakistan will be shaped by how these concerns are resolved. The political unrest that has recently occurred has led to a new political crisis in Pakistan. Different groups in the ostensibly democratic country are abusing their influence to take over. Institutions are fighting each other for dominance. Recovering and prospering is almost hard for a country that is going through an ongoing economic crisis. However, Pakistan need not face annihilation if long-term economic strategies and dialogue among political ideologues are put into practice. The religious and political climate in Pakistan has been positively described by the author and the journal "The Nation," however the actual and ground realities differ from those depicted in the newspaper.

Conclusion

According to the study's findings, "The Nation" daily generally gave the international community and the Pakistani populace a balanced impression of the country's political and religious climate. The study concluded that political stability or volatility also affects the national security and national incorporation criteria. How these issues are handled will determine Pakistan's political stability narrative in the future. Pakistan now faces a fresh

political dilemma as a result of the current political instability. In the supposedly democratic nation, many factions are abusing their power to seize control. Institutions are vying with one another for supremacy. Recovering and growing is very impossible for a nation experiencing a persistent economic crisis. But if long-term economic plans and communication between political fanatics are implemented, Pakistan need not risk obliteration. The author and the journal "The Nation" have both positively represented Pakistan's religious and political environment; yet, actual and ground realities are not the same as those portrayed in the newspaper.

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