



RESEARCH PAPER

Critical Discourse Analysis of Quaid-e-Azam's Addresses to Pakistani Civil Servants

¹Dr. Muhammad Nadeem Anwar*, ²Muhammad Zahid and ³Dr. Tahir Jahan Khan

1. Associate Professor, Department of English, Government Graduate College of Science, Wahdat Road Lahore, Punjab, Pakistan
2. Associate Professor, Department of English, Government Shalimar Graduate College, Lahore, Punjab, Pakistan
3. Associate Professor, Department of English, National College of Business Administration and Economics (NCBA & E), Gulberg, Lahore, Punjab, Pakistan

***Corresponding Author:** unique.studies57@gmail.com

ABSTRACT

With a few outliers that were analyzed using Wodak and Meyer's paradigm, most of Jinnah's speeches have been evaluated using a variety of critical discourse analysis frameworks, including those created by Van Dijk, Wodak, and Fairclough. The current research used Wodak and Meyer's framework to examine Quaid-e-Azam's addresses to Pakistani public officials, concentrating on ideological underpinnings and power dynamics. Qualitative methodology has been used for the current study. The data, taken through internet sources, was analyzed qualitatively using a content analysis approach. The results reveal that Mr. Jinnah's statements shaped the power dynamics in Pakistan, establishing the legitimacy of the state and government. He believed in a people's government, with civil and military officials serving the people. Jinnah's beliefs and convictions, such as unity, hard work, and meritocracy, were emphasized, promoting democracy, equality, and justice within the newly formed nation. The study had its theoretical, pragmatic, and pedagogical implications.

Keywords: Critical Discourse Analysis, Ideology, Power Relations, Civil Servants

Introduction

Quaid-e-Azam Pakistan's founder, Muhammad Ali Jinnah, was a prominent leader of the twentieth century. He assumed responsibility for the Muslims of India during a pivotal moment in the subcontinent's history. In a very short period of time, Quaid-e-Azam turned Allama Iqbal's concept into a reality. This was a far bigger fulfillment of the Quaid than any other national liberation leader. Wolpert (1984) correctly stated about Quaid that "few individuals drastically change the course of history. Fewer still control the sector's map. Rarely will all of us be credited with the creation of a nation-state. Muhammad Ali Jinnah accomplished all three."

Quaid-e-Azam had remarkable oratory skills. He was well-known for his eloquence and effective communication skills. Muhammad Ali Jinnah, according to Shabbir et al. (2022), had the capacity to captivate audiences with his addresses, explaining his vision and aspirations with clarity and conviction. Through his captivating character, he influenced millions of people. He was believed to have a powerful command of the English language. His words and sentences were never meaningless. They convey ideas, representations, and identities that have a strong influence on the minds of others (Anwar et al., 2015).

The ideologies and values that guide a state's leaders can shape its future. Speeches of leaders are admirable examples of their philosophies. Discourse analysis is typically still an important issue for linguists and social scientists to research. When it comes to interpreting judicature, terminology, diction, and the social context of political speeches,

debates, and interviews, linguists and critical discourse analysts are curious. Discourse interpretation frequently makes use of some of the well-known methods developed by Norman Fairclough, Ruth Wodak, and Van Dijk for the study and interpretation of texts and discourses.

Throughout his political career, Quaid-e-Azam spoke with people from a variety of social backgrounds. At several forums, he spoke to statesmen, laborers, traders, teachers, students, civil servants, and members of minority groups. His speeches to government employees are quite significant. He spoke to the public servants several times, however, the present study entailed five famous addresses: in Naushehra on April, 13, 1948; in Risalpur on April 13, 1948; in Chittagong on March 25, 1948; in Sibbi in February 1948; and in Peshawar in April 1948. The speeches are significant because the ideas expressed in them have bearings on Pakistan's governance.

There is still a void in the application of Wodak and Meyer's (2009) framework of CDA to Quaid-e-Azam's speeches to government employees, despite the body of pertinent research that has already been written (such as Ahmed 2009; Al Mujahid 1990; Anwar et al. 2016; Jalal 1985; Khan 2015; Malik 2007; and Nawaz et al. 2013). In order to fill this gap, this study offers a thorough examination of the language and discourse techniques used in these speeches, revealing hidden power dynamics and ideological undertones.

Literature Review

Quaid-e-Azam Muhammad Ali Jinnah, Pakistan's founder, was essential in shaping the country's identity and government. His conversations with government personnel are significant historical documents that depict his vision for a developing state. This review of the literature delves into the application of Critical Discourse Analysis (CDA) to understand the complexities concealed in Quaid-e-Azam's addresses, shedding light on power relations, ideologies, and linguistic approaches employed.

Understanding the historical context of Quaid-e-Azam's speeches is crucial to comprehending them. Scholars such as Jalal (1985) and Wolpert (1984) examine the socio-political background of pre- and post-partition India, shedding insight on the challenges and objectives that influenced Jinnah's speech. The unique position that government employees play in nation-building complicates the analysis.

Numerous scholars have examined Quaid-e-Azam's speeches, concentrating on rhetorical methods and communication techniques. Jalal (1985) examined Jinnah's political career, including his speeches, to understand the demand for Pakistan. While not exclusively focused on rhetorical methods, it offers a historical context for analyzing Jinnah's communication strategies. Mujahid's (1990) collection of essays includes examinations of Jinnah's speeches, shedding light on his rhetorical methods and communication techniques.

Ahmed (2009) explores the language devices Jinnah used to express his ideas for the newly established state. While Malik's (2007) work primarily focuses on madrasas in South Asia, he touches upon the role of Jinnah's speeches in shaping the political landscape. The analysis provides glimpses into Jinnah's communication techniques. Khan (2015) also examines the persuasive components that Jinnah employed to motivate government workers. Nawaz et al. (2013) and Anwar et al. (2016) analyzed Jinnah's speech in the First Constituent Assembly of Pakistan and shared findings related to the oratory skills of the great leader.

Despite the existing relevant scholarship (like Ahmed 2009; Anwar et al. 2016; Jalal 1985; Khan 2015; Malik 2007; Mujahid 1990; and Nawaz et al. 2013), there remains a gap in the application of CDA to Quaid-e-Azam's addresses to government employees. This

research seeks to address this void by providing an in-depth analysis of language and discourse strategies that reveal underlying power structures and ideological dimensions within these speeches.

Material and Methods

Research methods provide a systematic and comprehensive approach to conducting an investigation. Normally, researchers have three paradigms to conduct a study: quantitative, qualitative, and mixed-methods research paradigms. The data in quantitative research are numbers, whereas the data in a qualitative inquiry are words. The data in a mixed-methods study can be found in both numbers and words. The current study utilized the qualitative research paradigm because this approach provides a better opportunity to comprehend any phenomenon about which little is known (Strauss & Corbin, 1990).

Theoretical Framework

The theoretical foundation for this study is Critical Discourse Analysis, as articulated by Fairclough (1995) and Van Dijk (1993). Through the perspective of CDA, language is seen as a place of power negotiation, legitimization, and social construction in addition to being a tool for communication. Political speeches can benefit from the application of CDA to reveal implicit ideologies and hidden meanings.

To analyze Quaid-e-Azam's addresses, previous research on the application of CDA to political discourse serves as a basis. Important insights may be gained from the analyses of political speech by Wodak (2001) and persuasive methods by Chilton (2004). These studies provide a theoretical framework for analyzing Jinnah's speeches by illuminating the ways in which language may be used to establish authority and shape public perception.

The specific context of government employees as the audience adds a layer of complexity to the analysis. Wodak and Meyer's (2009) work on discourse strategies in institutional communication becomes pertinent, offering a comprehensive framework to assess how Jinnah navigated power dynamics within the bureaucratic apparatus. So, the current study employs the above-mentioned framework for data analysis.

Data Collection

Data collection refers to the systematic process of gathering, recording, and organizing information on variables of interest in a research study (Cresswell 2014). This step is very crucial in all forms of investigation. The source of data collection in the current study was through internet Quaid-e-Azam Mohammad Ali Jinnah: Speeches (jinnahpk.com/p/speeches.html). The site contains transcripts of Quaid-e-Azam's addresses. The speeches to government employees were meticulously downloaded and compiled, ensuring accuracy and completeness. In case of any gaps or missing information, efforts were made to fill those through cross-referencing multiple sources.

Data Analysis

According to Chambers et al. (1983) data analysis is the process of inspecting, cleaning, transforming, and modelling data to discover useful information. The data of the present study underwent this process and the results drawn through analysis were presented in a structured manner, aligning with Wodak and Meyer's (2009) framework. Clear examples from the speeches (coded as S1-Address to Officers and Men of Pakistan Armoured Corps Centre, Naushehra, April 13, 1948; S2-Address to Officers and Men of the 3rd Armoured Brigade, Risalpur, April 13, 1948; S3-Address to the Gazette Officers of Chittagong, March 25, 1948; S4- Informal Talk to Civil Officers at Government House, Peshawar, April 14, 1948; and S5-Address to Civil Officers of Baluchistan at the rank of Naib-

Tehsildar and above, February 14, 1948) were provided to illustrate key linguistic features, discourse practices, and socio-cultural elements.

Reliability and Validity

A good research study should generate trustworthy data and findings, with reliability focusing on consistency, dependability, and replicability (Nunan 1999). Validity refers to how accurately a method measures what it is intended to measure (Arksey & Knight, 1999). To ensure the reliability of the analysis, multiple researchers were involved in the coding and interpretation process. Inter-coder reliability checks were conducted periodically to address any discrepancies and enhance the robustness of the findings. Additionally, member-checking and peer-review processes were employed to validate the interpretations and conclusions drawn from the data.

Ethical Considerations

Resnik (2011) and Silverman (2016) have included a number of general ethical qualities, such as integrity, reliability, objectivity, candor, and compassion. Given the significance of ethical concerns, every ethical challenge that surfaced throughout the research process was considered in the current study. The research adhered to ethical standards in historical discourse analysis, respecting the integrity of Quaid-e-Azam's speeches and maintaining accuracy in representation. Proper attribution was given to the original sources.

Analysis and Discussion

Wodak and Meyer's (2009) work primarily focuses on discourse strategies in institutional communication. The current study employed their framework to analyze Quaid-e-Azam's speeches to government employees. The addresses have been analyzed below using discourse strategies.

Institutional Roles and Power Relations

Muhammad Ali Jinnah's speeches to government employees were remarkable as they determined the roles of the institutions. In S1, while talking to the armored corps, Jinnah delineated its institutional role within the overall structure of the government. He said, "The cavalry has always been the spearhead of the army." Likewise, talking to the Gazette officers in Chittagong, he expressed the role he wanted them to play in the country. He said, "You are now the servants of Pakistan. Servants can only do their duties and discharge their responsibilities by serving" (S3). He reiterated this role of government employees while talking to the civil officers of Baluchistan in S5. He said, "From the highest to the lowest, we are all servants of the state."

Jinnah expressed implied power relations in his addresses to government employees. He was of the opinion that government employees had a very pivotal position in the overall administrative structure of the government. They should serve the country fearlessly and honestly. They should not be pressured by any political party. He said, "You should have no hand in supporting this political party or that political leader—this is not your business." (S4). He again said, "Work honestly and sincerely, and be faithful and loyal to the Pakistani government" (S5).

Discourse Strategies for Legitimization

While talking to the civil officers at Chittagong, Jinnah legitimized the government's authority by saying that after revolutionary change, those days had gone when the country was ruled by the bureaucracy. He said, "It is the people's government, responsible to the

people more or less on democratic lines and parliamentary practices." He again said, "Pakistan is now a sovereign state, absolute and unfettered, and the government of Pakistan is in the hands of the people" (S5).

Besides legitimizing the authority of the government, he used different linguistic strategies to justify the importance of government institutions in nation-building. While addressing the armored corps training establishment, he said, "You produce the recruit and turn him out as a trained soldier. You train officers and men in all the latest developments of your arm of the service" (S1). In the same speech, while addressing the retired soldiers, he said, "Remember that you have learned much of the world and of the duties of good citizenship in the Army. You can continue to serve your country in your homes by spreading this knowledge and by the example of your way of living" (S1).

Bureaucratic Language

Quaid-e-Azam, in his addresses to government employees, made less use of bureaucratic language. His speeches were not typically characterized by bureaucratic language, as he was more known for his eloquence and straightforward communication style. His speeches were often geared towards inspiring and motivating people rather than adhering to the formal and technical language associated with bureaucracy. However, he used specific terms to convey the professionalism and seriousness of the government's work. He used words like recruits, cavalry, corps d'elite brigade, constitutional, bureaucracy, autocracy, dictatorship, sovereign state, etc. in his addresses. His words, "I am glad to say it is due to the untiring efforts of all of you that, in such a short space of time, the Center is now functioning fully in all departments" (S1) to the armored corps reflect the seriousness of the newly formed government. While impressing upon them the professionalism and seriousness of the business of government officers, he gave them two pieces of advice: "You have to do your duty as servants, and you do not belong to the ruling class; you belong to servants" (S3).

Addressing Institutional Challenges

Jinnah, in his addresses to government employees, not only mentioned the pervasive institutional challenges but also suggested solutions to these issues by maintaining a positive and constructive tone. Before independence, government officers were considered bureaucrats or the ruling elite. However, Jinnah wanted to change the perception of the public from the ruling elite to the servants of the people. He said, "Those days have gone when the country was ruled by bureaucracy. It is the people's government, responsible to the people" (S3). The biggest challenge confronted by public servants as an institution was its politicization. Jinnah was fully cognizant of the fact that government servants had been used by political parties. In order to address this challenge, he said, "Whichever party gets the majority will form the government, and your duty is to serve that government for the time being as servants, not as politicians" (S3).

Communication of Policies and Goals

Jinnah communicated government policies and goals to government employees in his addresses. In S1, he expressed the government's preference for the resettlement of the refugees in the newly formed state. He said, "I can assure you that problems are receiving the most earnest attention of the government and that no efforts are being spared in endeavoring to arrange for our resettlement." While talking about the desired public impression of the bureaucracy in S3, he said, "Let not people leave you with this bearing that you hate, that you are offensive, that you have insulted, or that you are rude to them," and "Do not let your visitors go with this feeling that you are offensive or that you are discourteous." In S4, he expressed the national objective of bringing justice to society. He

said, "You should try to create an atmosphere and work in such a spirit that everybody gets a fair clean and justice is done to everybody."

Use of Rhetorical Devices

The great leader employed rhetorical devices like anaphoric references, parallelism, metaphors, and similes in his addresses to government employees. He repeated key phrases such as "government" and "come and go," which have been repeated in this utterance. "Governments are formed, governments are defeated, prime ministers come and go, ministers come and go..." He used parallel words in these constructions: "they start slogans about outsiders such as Punjabis, Sindhis, or Pathans" (S4), "I hope that with assistance, cooperation, and support from you and from people, we shall be able to make very rapid progress" (S4), and "work honestly and sincerely and be faithful and loyal to the Pakistan government" (S5). Jinnah used parallel words and phrases to create balance and rhythm in his speeches. In S2, Jinnah metaphorically calls Risalpur "the home of cavalry." These rhetorical devices contributed to the power and impact of his messages, resonating with his audience and shaping the vision for the newly formed state.

Inclusive Language and Team Building

Jinnah's use of inclusive language is meant to foster a sense of belonging and teamwork among government employees. The closing words of S4 are a fine example of inclusive language. The words are, "We have to learn a lot, and we have to adjust ourselves to new developments and new issues that are facing us." While talking to the civil officers of Baluchistan he said, "We have met here today without the distinction of being big or small, as servants of the state," and "From the highest or the lowest, we are all servants of the state"(S5).

Quad-e-Azam, in his addresses to the civil officers, emphasized collaboration and collective responsibility. He projected the collaboration of the armored corps in these words: "I am glad to know that this center contributed the sum of Rs. 4516 to the Quad-e-Azam's Relief Fund" (s1) and "You have started well and have accomplished much. Continue as you have started, and all will be well with the Pakistan Armed Corps." (S1). He advised civil servants to work in their own spheres, perform their duties with responsibility, and "act with others harmoniously and in complete cooperation" (S4).

Discourse on National Identity and Service

Jinnah's effective oratory skills include his ability to connect the work of government employees to the larger narrative of nation-building. His words to the civil officers testify to this ability. He said, "If you discharge your duties and responsibilities honestly, sincerely, and loyally to the state, you will create powerful machinery" (S4), and "I hope that with assistance, cooperation, and support from you and from the people, we shall be able to make very rapid progress" (S4). While talking to the officers in Baluchistan, he said, "Believe me, you will not only make Baluchistan great, but you will also make a contribution to the whole of Pakistan" (S5).

Use of Persuasive Strategies

Quad-e-Azam made use of persuasive strategies in his addresses to government employees. He emphasized the importance of unity, hard work, and dedication to building a new nation. While persuading the armoured brigade in Risalpur, he said, "I have no doubt you will always be prepared to take on any hazardous duty which you may be called upon to perform" (S2). He persuaded civil servants to disseminate their professional duties without being pressurized by any political party or department of the state. He also persuaded the government employees to be the real servants of the people, behave politely

with the masses, and perform their duties sincerely and loyally. Identify persuasive strategies employed by Quaid-e-Azam to motivate government employees. In short, he used vivid and compelling language to communicate the vision of a progressive and inclusive Pakistan, encouraging civil servants to contribute actively to the nation's development. His persuasive strategies aimed to inspire a collective commitment to the ideals of the newly formed state.

Tone and Style of the Discourse

In his addresses to government employees, Jinnah adopted a formal and authoritative tone. His speeches were distinguished by a sense of gravitas and a firm dedication to the principles of nation-building. His tone was typically measured, reflecting his role as a leader navigating the challenges of post-independence Pakistan. Stylistically, Jinnah's discourse is eloquent and persuasive. He employed articulate language to convey his vision for the nation, emphasizing key values like unity, discipline, and hard work. The style of his speeches reflected a balance between inspiring optimism and addressing the practical responsibilities that came with the establishment of a new state.

Conclusion

Through critical discourse analysis, the research intended to acquire insights into the linguistic and communicative features of Quaid-e-Azam's addresses to government employees. The current research sought to uncover latent power dynamics and ideological overtones in Quaid-e-Azam's talks to public officials.

The data analysis demonstrated that Mr. Jinnah's statements determined the existing power dynamics among the newly established state's stakeholders. He established the legitimacy of the state's and government's power. He said that Pakistan had a people's government that was supreme in the country after independence. Civil and military officials, he believed, were the servants of the people's government. He exhorted them to be loyal, truthful, and devoted to the state, and to carry out their tasks with the fullest sincerity and devotion, regardless of the pressure of any political party or political leader. The information also exposed Jinnah's secret ideals, beliefs, and convictions. He emphasized the need of unity, hard work, and devotion in establishing a new nation. He stated his beliefs and principles by which the newly formed state should have been ruled. He was a staunch supporter of meritocracy, democracy, equality, and justice within Pakistan.

The study has ramifications for theory, practice, and education. The study's findings contribute to the theoretical underpinnings of critical discourse analysis expertise. The study indicates that the CDA framework may be used to evaluate institutional discourse. In his speeches to government officials, Jinnah employed institutional language tactics that political leaders, administrators, and managers may pragmatically adopt. Excellent illustrations of rhetorical and persuasive techniques can be found in Jinnah's speeches, which may be utilized as teaching materials for students. It is also possible that the features of speech such as tone and style are taught to the students through these addresses.

References

- Ahmed, M. (2009). Relationship between Political Parties and Non-Political Powers: An Analysis with Reference to Pakistan. *Pakistan Journal of Social Sciences*, 29(1), 107-115.
- Al Mujahid, S., 2009. Jinnah's Vision: An Indivisible Pakistani Nationhood. *IBT Journal of Business Studies*, 5(1), 57-64.
- Anwar, M. N., Ullah, R., Ahmad, N., & Ali, M. (2020). Critical discourse analysis of Quaid-e-Azam Muhammad Ali Jinnah's (11th August, 1947) speech in the first constituent assembly of Pakistan. *South Asian Studies*, 30(1), 159-173.
- Arksey, H., & Knight, P. T. (1999). *Interviewing for social scientists: An introductory resource with examples*. Thousand Oaks: Sage Publications.
- Chambers, J. M. , Cleveland , W. S. , Kleiner , B. and Tukey , P. A. 1983 . *Graphical Methods for Data Analysis* Monterey, CA : Wadsworth/Brooks Cole.
- Chilton, P. (2004). *Analyzing political discourse: Theory and practice*. Routledge.
- Creswell, J. W. (2014). *A concise introduction to mixed methods research*. SAGE publications.
- Fairclough, N. (1995). *Critical discourse analysis: the critical study of language*. England: Pearson Education Limited
- Jalal, A. (1985). Inheriting the Raj: Jinnah and the Governor-Generalship Issue. *Modern Asian Studies*, 19(1), 29-53.
- Khan, Y. (2015). *India at War: The Subcontinent and the Second World War*. Oxford University Press.
- Malik, J. (2007). *Madrasas in South Asia teaching terror*. Routledge, London.
- Nawaz, S., Naqvi, B., Hassan, M. U., Zafar, U., Jabeen, H. I., & Akram, S. (2013). Analyses of Quaid-E-Azam's speech of 11th August, 1947. *Global Journal of Human Social Sciences Linguistics & Education*, 13(2), 1-5.
- Nunan, D. (1999). *Research methods in language learning*. Cambridge: Cambridge University Press.
- Resnik, D. B. (2011). Scientific research and the public trust. *Science and Engineering Ethics*, 17(3), 399-409.
- Shabbir Hussain, D. A. J., & Anwer, N. (2022). Islamic Concept of State Affairs and Contemporary System of Islamic Republic of Pakistan: Analytical Study. *Journal of Positive School Psychology*, 6(7), 2430-2436.
- Silverman, D. (2016). Introducing qualitative research. *Qualitative Research*, 3(3), 14-25.
- Strauss, A. & Corbin, J. (1990a). *Basics of qualitative research: Techniques and procedures for developing grounded theory*. Newbury Park, CA: Sage
- Van Dijk, T. A. (1993). Principles of critical discourse analysis. *Discourse & society*, 4(2), 249-283.
- Wodak, R. (2001). The discourse-historical approach. *Methods of critical discourse analysis*, 1, 63-94.

Wodak, R., & Meyer, M. (2009). Critical discourse analysis: History, agenda, theory and methodology. *Methods of critical discourse analysis*, 2, 1-33.

Wolpert, S. (1984). *Jinnah of Pakistan*. New York: Oxford University Press.