

Investigating the Role of Politeness Strategies in Ideological Perspective: A Case Study of 'The Nation' Newspaper Columns

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Abstract

The current study aims to shed light on the civility techniques employed by columnists for "The Nation" daily about ideological imposition through print media. This research was qualitative. A total of two pieces were chosen from the journal "The Nation." An eclectic model was developed by combining the methods of Brown and Levinson's (1987) politeness theory and Van Dijk's (2000) ideological discourse structure to analyse the gathered data. The study's conclusions show that Dawn imposes her political and religious beliefs while using unfavourable etiquette techniques. The majority of "The Nation's" positive politeness tactics are employed to impose religio-political ideals, according to the findings. This study suggests that there is a significant correlation between the application of politeness methods and the employment of ideological structures. It also concludes that there is a slight bias in the way that "The Nation" columnists portray Pakistan's religio-political landscape.

Keywords: Ideology, Ideological Imposition, Newspaper, Politeness Strategies, Positive Politeness, Negative Politeness, Print media.

Introduction

Dontcheva-Navratilovak (2005) asserts that socialization—the process by which individuals are integrated into a social network—is language's primary purpose. They can have direct communication with the speaker thanks to their prompt response. Every participant in a communication process can reduce complex ideas to a broad or basic meaning. Yet conveying meaning-related information is not the primary goal of communication. It also opens up the

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prospect of interpersonal cooperation. This communication's primary goal is to be courteous and civilized. Globally speaking, all cultures encourage participants to be happy and take pleasure in their sociocultural interactions. Thus, one of the greatest blessings that humans have is language. Language is regarded as the most effective tool for communication. According to Hedayati (2016), language is an effective tool for communication. It is how each person expresses himself about his needs. With the aid of language, human feelings, passions, and emotions can be expressed. Language allows for the exchange of concepts and knowledge. Above all, language is recognized as an effective tool for fostering relationships of all kinds, whether they be intrapersonal, interpersonal, political, societal, or commercial. Communication has a highly intricate and complex nature. In general, things are not as easy as they seem. Accurate and proficient communication is essential for communication. In a dialogue, each person's role is beneficial to the other. Thus, it may be concluded that two speakers interacting is an interdependent phenomenon. Hedayati (2016) says that language is one of the supreme gifts that human beings have gifted with. Language is a special capacity that enables humans to communicate with one another. People can speak with each other and express their needs for communication through language. It suggests that people express their feelings, wants, and emotions through language. It enables them to communicate ideas and information. Furthermore, all kinds of relationships—societal, political, personal, interpersonal, and intrapersonal—can be preserved through language. Conversational analysis and sociolinguistics define politeness techniques as verbal behaviours that subtly benefit everyone. It steers clear of risks to the growth of self-assurance ("face") in any given social setting. It is further asserted that language plays the most important role in interpreting the feelings of people one encounters. The idea is divided into several parts and applications. They are all focused on the concept of "desirability" or "face." to preserve each person's face, which embodies their simultaneous needs for independence and love. In social communications, all participants collaborate. Consequently, civility techniques develop to help individuals steer these conversations and accomplish their objectives. Being courteous is a crucial tactic in a conversation, mostly because it helps to establish the social ties necessary for cooperation and also makes the interaction appropriate and comprehensible while talking about the concept of courtesy.

The Ideological Concept

Ideology, in the words of Eagleton (1991), is a type of political or social worldview that envisions how society should function. It discusses a few political plans that open the door to the best course of action to reach the result. Anarchism, communism, democracy, corporatism, nationalism, and so on are examples of ideologies. The concepts of ideologies are all passed down from our ancestors. Additionally, these concepts have been advanced by the influence of print and social media. Numerous historical research suggests that political ideologies run in families. Often, people are forced to adopt certain religious views against their will. Psychologists generally concur that personality development, speech and behavior patterns, an individual's needs, and ideological ideas are closely related. According to Gee (1990) people must internalize cultural beliefs, regardless of their nature. They must disperse among the populace to serve this purpose. Print and social media are extremely important in this context. According to popular wisdom, print media is the most significant

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since it can reach people in far-flung locations around the globe. Social symbols are employed by ideologies to create hierarchical social interactions based on social identities. When compared to other social identities that are regarded as inferior, these identities are thought to be superior. A prevailing ideology spreads through social facets such as the media, family, education, and religion.

Print Media and Ideology

These days, political statements and ideas are disseminated through the media. It centres on print media, which is more significant and has a greater impact than other media. It is stated that because print media discourses represent a nation's alleged progress, they are a great place to invest an ideology. Many linguistic and semiotic movements are used to advance a desired version of ideology to win over the intended readership and shape their behaviour. Pakistan's political landscape has always been significantly impacted by politics based on religion. Through their different religious practises, a growing number of religious-political parties have made their political mark. A summary of some of the most important theories in media studies and discourse analysis can be found in the section that follows. Van Dijk (2006) asserts that rhetoric can write or speak persuasively. Its goal is to manipulate the attitude of the intended audience and influence them to act in a specific manner. The message is deftly conveyed at the linguistic and semiotic levels by utilising a range of language modalities. Visual communication has developed become a vital component of political discourse in global publications. According to Beard (2000), giving speeches is an essential part of a politician's job description since it allows them to declare policies and persuade the public to accept them. He claims that linguistic and visual political discourses are carefully crafted to take advantage of the public on multiple fronts. It is a force that needs to be evaluated from the inside out. There are two categories of political speech: individual-based and party-based. Newspaper cartoons illustrate contemporary political happenings. Consequently, every ideological party informs its target audience about the current state of affairs by publishing a political cartoon in their newspaper. Pakistan's political landscape has traditionally involved major roles for political and religious leaders. For the majority, religion has always been an important topic. Religious political parties have been known to engage in politics in the guise of religion throughout Pakistan's history.

Politeness and Politeness Strategies

Language is an ordered medium of communicative actions in talk and writing, according to Holmes (2006), people are using it to communicate their ideas and emotions. Communication between the speaker and the hearer depends on language. We express our goals and thoughts through words. Through language, people establish relationships. To receive a positive response from the hearers, persons must employ additional language, which includes various politeness techniques. To communicate effectively, we must possess a strong understanding of grammar. In any community, civility is necessary to create stable relationships. According to Bouchara (2009), language is a coherent system that facilitates precise communication and allows the speaker to employ sophisticated vocabulary that is understood by the listener. Selecting words carefully can assist a speaker in adhering to the anticipated or suggested rules of communication. These are appropriate words for the speech community setting in

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which they are used. Watts (2003) states that politeness instructs people to have conversations to develop a harmonious interaction in society as politeness strategies are the building blocks of proper socialization.

Kokila (2018) proposed that being courteous helps one to notice what other people are saying with their words (e.g. making requests, providing offers, criticizing, making complaints etc.) It does more than only emphasise their claims about the linguistics of speech details. More specifically, to foster a positive environment and ensure the hearer's comfort, people must take care of them during the talk. According to Klein (2002) Mousa (2011) the term "politeness" refers to the idea of acting appropriately in social situations. At its most fundamental, politeness is about treating others with consideration and respect. Most people believe that being courteous just involves acting with common decency or showing consideration for others. Additionally, it is stated that social thinkers of the seventeenth century referred to politeness as a key component of good citizenship and, hence, a good society. Although the idea originated in classical Greece and Rome, the Renaissance saw its greatest rise in popularity. In addition, during the eighteenth century, it was improved. It was expected of courtiers to possess proficiency in the domains of decorum and civility. The French royal culture of the seventeenth century mandated it. This promoted the concept's dissemination to other countries, where it was refined throughout time to become an essential component of social behaviour. By the seventeenth century, being courteous had developed into a crucial component of elite culture and a major need for those from the bourgeoisie who aspired to join the polite society. Fukushima (2003) backs up the idea that being courteous should come first in a discourse to prevent inappropriate behaviour rather than attempting to achieve clarity. We can conclude that interactions require courtesy. Thus, it needs to be pleasant to guarantee seamless social contact. It has to do with the competitor's demonstration of consciousness and empathy. Because it is a culturally determined phenomenon, Wikipedia Contributors (2019) advise that the application of great manners or etiquette is referred to as politeness. It should be remembered that what is polite in one culture could be deemed odd or disrespectful in another. Being courteous is meant to keep everyone peaceful around one another. Sometimes a particular party can be made to feel humiliated by these culturally entrenched conventions. There are various ways in which politeness can be demonstrated both vocally and nonverbally. The phrases "I'm sorry," "I'm grateful for you," and "Pardon me" are instances of verbal courtesy. Nonverbal civility can be demonstrated by small gestures like keeping your elbows off the table during dinner and getting up to greet people as they enter a room.

Politeness Variables

According to Njuki and Ileri (2021), we use the word "face" to convey the positive social feature that an individual aspires to and believes in. He or she has the right to, and both parties must be involved for any in-person meeting to be successful. It creates a pleasing and complementary face. These are not three separate entities. They influence each other in addition to other factors like the subject of the talk. It is customary in many Asian cultures to listen to someone speak without establishing any direct eye contact. Furthermore, in Western civilizations, the presenter is expected to smile and say "mm-hmm" to express gratitude to the audience member. Therefore, a speaker's level of politeness is determined by taking into

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account. Depending on the hearer's relative "power," these variables may change. It could be assumed that each person is being imposed upon.

Positive and Negative Politeness Strategies

According to Talibot, M. Atkinson, K. and Atkinson, D. (2003) members of the National Assembly ask for their thoughts when they want to know what the people in their community think about a certain issue. This is a deceptive method of asking individuals about their desires rather than objectively searching out their thoughts. We don't want to imply that it has no significant repercussions when we say it is a little irritating. The imposition is not as harsh as it may be. Therefore, it doesn't matter if someone brushes it off as a small problem. It is easy and quick to finish. This is how young people talk in daily conversation. When they impose themselves or make demands of others, they usually use this strategy to lessen the seriousness of their actions. Persuading someone to do or not do something is the aim of both positive and negative politeness. Self-interest, as in "do this because it will find satisfaction," or altruism, as in "do this because it will aid others," could be the driving force. Words like gorgeous, good, better, best, and so forth are probably going to be used in the positive politeness comment in the first case. In the latter case, words like ought to, have to, need to, and should be employed. Both positive and negative politeness have the same objective, which is to influence the other person to act or not.

Research Questions

The present study tries to provide the answers to the following questions:

- 1) How does "The Nation Newspaper" employ politeness strategies in provoking religio-political ideologies?
- 2) What are the impacts of politeness strategies in the projection of religio-political ideologies?

Research Methodology

Van Dijk's speech The methodology for data analysis included the application of the Politeness Theory and the Structure of CDA. The study examined the usage of politeness methods in the articles of prominent Pakistani exclusive English newspapers in 2022 to investigate the imposition of ideologies through print media.

Data Collection Procedure

The primary source material for the current study was newspaper columns from "The Nation." Brown and Levinson's (1987) politeness theory was used to analyse newspaper columns published in The Nation. Additionally, the ideology in the Columns was assessed using van Dijk's (2000) approach, which is likewise predicated on the discourse and ideology dialogue.

Sample Size

A smaller portion of a bigger population is referred to as a sample. A sample includes every physical attribute of the population. Thus, a sample could just be a portion of the population. Two prominent columns were chosen as examples from "The Nation".

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Qualitative Analysis

The current study is primarily concerned with qualitative analysis. The researcher uses qualitative analysis to gain a deeper and more comprehensive understanding of the research findings. To obtain better and more inclusive study outcomes, the researcher also arranged the interpretation of the papers.

Data Analysis

CDA: Politics under the Guise of Religion by Malik Tariq Ali (The Nation)

When Arab traders arrived in the region of Calicut on the west coast approximately 1,275 years ago during the reign of Hazrat Umar, Islam made its way to the subcontinent in 633 AD. However, the Umayyad era (712 AD) marked the establishment of Islam's military existence. The Indian Rebellion of 1857 against the British Government of India marks the beginning of the modern era. In India, the dual Islamic movement reached new heights. It was the Pakistani association of the 20th century and the Wahabi movement of the 19th. Islamic religious leaders realised that Islam could never have governmental power, that Islam and Hinduism are diametrically opposed, and that only one religion can thrive at the expense of the other. Because the British administration was viewed as an invading force that was not Islamic, ulama felt a strong sense of animosity toward it. But the ruling class of Islam, led by Syed Ahmad Khan (1817-1898). He desired to change his co-religious beliefs. It was an ardent defender of monarchy during the uprising of 1857. Muslim nobles were convinced by Britain that they desired Muslim finance in order to counterbalance the Indian National Congress. It will inflame feeling against the British. As a result, the British authorities encouraged Muslims to abstain from parliamentary activity, encouraged Sir Syed Ahmad Khan to oppose parliament, and helped establish the Islamic government and Muslim nationalism that characterise modern India. Known as the founder of the Pakistan Movement was Sir Syed Ahmad Khan. He had made predictions concerning the political destiny of Indian Muslims as early as 1888.

In the aftermath of the historical era's abolition, several Indian Muslim intellectuals and Jamal al-Din Afghani's Islamic teachings had a partial influence on the new Muslim leaders. Islamic nations in the Middle East and North Africa were going through a period of civil unrest during this time. Nevertheless, the powers of Europe prevailed over them. The steps of the procedures also helped to establish a fundamental sense of connection between the Muslims of India with the realities of their religion in other nations. These developments in the state are reflected in an inventive compilation of religious newspapers. Under these circumstances, a group of moderate Muslims who are dissatisfied with the Muslim Federation's "unrestricted loyalty" approach emerges, collaborating with the Assembly to push for a proposed constitutional reform. "Progressivists" were the term used to describe such liberal thinking. Former parliamentarian Mohammad Ali Jinnah held influence over them. The "Conservative Party," led by Sir Muhammad Shafi, was this strategy's rival. He is a Muslim from a loyalist family in Punjab. As progressivists gained sway, the Lucknow Pact and the 1916 Parliament-Muslim League were born. GK Gokhale, a parliamentary precursor, was a great admirer of Mahatma Jinnah and a "Representative of the Unification of Hindu Muslims." The Lucknow Pact is claimed to be the only agreement between the two parties in the history of the Indian Constitution. Undoubtedly, the First World War had a negative impact on the Islamic

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Federation, as some sincere leaders supported the British initiative opposing the Turkish government. The government had them imprisoned. When Ulama initially surfaced on the league's platform in 1918, it was discovered to be incredibly fleeting. League leaders began working for the caliphate after the First World War out of worry that Turkey's government would fall and they would be shielded from hostile post-war worries regarding the Islamic ruler. Congress was striving for autonomy when Ulama was organised by Jamat Ulama-i-Hind, a different group that incited anti-British sentiment. Over the previous two years, this development has contributed to the unification of Hindu Muslims. Nevertheless, because the Turkish state disbanded the caliphate system in 1924. Since 1930, the Indian Khilafat Commission has not operated efficiently. Muslims and Hindus fought each other again after that. The Muslim Federation was founded but has remained dormant since 1920. MA Jinnah, the party's leader, stated that the goal of the party's resuscitation was to foster amity between Muslims and Hindus. Muslims are wary of Hindus who want to reverse another election system. Following that, Hindu and Muslim animosity grew, and from 1920 to the 1930s, there were reports of riots and coordinated killings. Hindus established Sangathan to teach other believers combative techniques so they may employ them in acts of violence against one another. They also set up a Shuddhi programme with the intention of converting Muslims to Hinduism. In response, Muslims have taken over Hindu businesses, and a large number of people from both faiths have participated in these extreme acts. Islam is widely acknowledged as the primary impact on several aspects of human existence, including politics, business, society, and law, in Pakistan today. Examples of this include non-Islamic stances, adhering to societal norms, interest-free banking, the relationship between law and punishment, inheritance and divorce law, and the function of religious authorities. Thus, a never-ending tug of war stems from power battles between national religious and secular ideologies. When Quaid-e-Azam Muhammad Ali Jinnah emphasised religious equivalency and publicly said that religion is a personal concern, Pakistan lost its relevance in 1947. The significance of confidence in Pakistan's political progress has been emphasised by various sources, including the anti-Ahmedia riots, the Simple Principles Commission report, the Constituents of 1962, and Resolution's aspirations. Pakistan's administrative development has been significantly influenced by religion ever since it was established as an Islamic state. Another way to split it up is into pre- and post-partition phases. Islam served as a potent political tool in the early stages of efforts to establish an Islamic republic. Even though nationality's political objectives were achieved, authorities placed far less emphasis on the value of religion. Ultimately, disagreements over ideology developed because people wanted a Muslim nation while officials wanted a material state. Political groups who consider themselves "the creators of Pakistan" are seriously questioning the very foundation of the country today. As such, the place of religion in the nation's administrative growth is both pertinent and current. The One Nation campaign was spearheaded by Indian Muslims, who also backed Pakistan's formation. Thirty years later, in the mid-1980s, their descendants established the Muttahida Quami Movement (MQM) as a political organisation to prevent themselves from being politically marginalised by the Punjabi establishment in Pakistan. Pakistan's founding fathers envisioned their country as the home of Muslims in South Asia, a political concept known as the "two-nation theory." At first, it worked well to inspire the vast majority of Indian Muslims to take up the fight for their nationality. The Orthodox Islamic

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clerics, on the other hand, opposed the concept of creating a new state because they believed that a country's common geography defined it, not its religion. While the elite Muslims in Western countries claimed that Islam, as a communal religion, was adequate to establish a nation. Pakistan has shown to be a challenging aspect, even with resistance from elements aligned with extremism. During the preceding era, such fundamentalist clergy on behalf of religious groups first contested the idea of Islamic patriotism, claiming that it was at odds with traditional Islamic doctrine. Following the formation of Pakistan, fundamentalists like them suffered from an exclusionary logic. They used the argument that the government was founded on Islamic principles to overcome this division. The country's next political objective is to convert to Islam. Islam thus provided support for these spiritual occasions that were unrelated to the founding of the new country, giving them a voice and fostering their sense of self-assurance. On August 11, 1947, Muhammad Ali Jinnah stressed religious equality in his introduction speech to the Pakistani Constitution. He made it very apparent that each person's religion is their own private affair since this will eliminate the distinction between all minority and majorities. He goes on to say that everyone is free and that he is free to travel wherever he pleases, including temples and other places of worship like mosques. Whatever your religion, you are free to practise it, and the government is unconcerned about it." He maintained that it is evident that there is no religious enslavement. Their faith is it. The influence of conservatives would propagate the idea that Muslims are Muslims and Hindus are Hindus in the strictest sense. It will also be beneficial to undervalue the time since 1949—less than two years. The objectives resolution sparked the Constituent Assembly's hopeful work on the Islamic Constitution." Similarly, in October 1999, General Pervez Musharraf made it clear that he looked up to Turkish leader Kemal Ataturk. He wanted to see the country adopt a comparable form of government. Thus, he took control of the government and deposed Prime Minister Muhammad Nawaz Sharif. Once more, this demonstrates the elite Muslim's desire for a secular state and their degree of detachment from conventional pretence.

Pakistan was once intended to be an Islamic state before transitioning to a democratic one. Attempts to drag oneself in two directions while riding a horse, claiming to be "spiritual and autonomous," highlight the inconsistencies in the government. It was due to the Islamic state's model's incompatibility with democracy. It aims to explain how religion functioned both before and after the split. Islamic communism and Islamic nationalism typified the pre-division era, while the secular statement of Quaid-i-Azam, which challenges the two-nation thesis, marked the start of the post-division era. Following the anti-Ahmedia riots, Pakistan witnessed sectarianism and started advocating for the creation of the Islamic State, as stated in the 1962 Constitution, the Objectives Resolution, and the Basic Principles Commission Report. Following East Pakistan's withdrawal, religious factions worked to fortify Pakistan's ideological base by incorporating Islamic tenets into the 1973 Constitution. Finally, a national policy to advance Islam was formally announced by the Zia regime. There has been widespread misunderstanding over Pakistan's identity ever since it was founded. A liberal democratic interpretation was attempted by some, and a religious one by others. Nevertheless, no one has attempted to answer this puzzle; instead, everyone has leveraged this uncertainty for political ends.

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CDA: Pakistan Needs Political Stability by Dr. Atique Rehman (The Nation)

In the opening paragraph of this piece, Dr. Atique Rahman emphasises Pakistan's early period of independence. There was an obvious conflict between the demand for an independent Islamic state and its assertion that it spoke for all Muslims during the independence movement. In a state with a majority of Muslims, the Muslim Federation failed to create an effective political party. Because of this, the coalition was powerless over the politicians and the general populace who were organised under the Islamic name. The assurances of local Islamic mainstream officials to the league's demand for Pakistan too narrowed the range of options. Anxiety in the community was lessened much more. The basis for Pakistan's state variety was likely a caution to the powerful. The ancient cultures of the Anglo-Indian regime that aimed to establish a centralised government in Karachi were taught by either unsupported politicians or political staff, but the local stage remained the hub of political action. Pakistan has had serious disadvantages as a result of the structural flaws in the Muslim Federation that were carried over from its predecessor and the absence of a central executive branch capable of managing domestic affairs. Not only was the survival of billions of refugees not proven, but the central government, with insufficient means and expertise, needed to move quickly to address the situation. The executive branch of the Muslim Federation and the landing elite that dominated the Muslim Federation split as a result of the necessity for state intervention in the agriculture sector to produce cash. Numerous politicians in Pakistan have guided the country through numerous administrative and financial problems. The representatives were deceitful and motivated by the desire to hold onto their positions of authority and defend the rights of the ruling class. Socioeconomic justice and fairness were granted to all Pakistani citizens by their representation as a representative authority. It did not instil much hope in a democratic country with competent leadership. Following the organisation of a consensus, Pakistan's first constitution was published in October 1956. Surprisingly easily, Ayub Khan carried out a military coup; successive ministries were established and abolished, and October 1958 was set aside for the national elections that year. Because of his dictatorship, Ayub Khan was able to smoothly integrate his regime into the unbalanced governmental federation that characterised the early post-freedom era. Based on Khan's conclusion that representatives or the "free" manner of revolt would be detrimental to the state, the Simple Republics Law was created. Consequently, in accordance with the 1959 Election Institution Eligibility Mandate, he disqualified all previous representatives (EBDO). Consequently, the common democratic organisation bought votes and bribes from a small number of voters who had enough privileges to vote, preventing individual citizens from contributing to the autonomous development. But his actions made the already-existing interstate inequity worse. Dissatisfaction in the East Wing now poses a danger to the highly centralised controls Khan was pressing for the establishment of. On the other hand, growing agricultural inequality and undervaluation, urbanization processes, and the focus on wealth in certain manufacturing housing offset West Pakistan's notable gain in effective growth. In 1970, Pakistan had its first-ever adult suffrage general elections, and despite efforts to organise growth, the country's politics driven by ethnic strife and regionalism were on full show. Except one seat in East Pakistan, Mujeeb-ur-six-point Rahman's agenda for the state government has been widely supported. A complete parliamentary majority supports it. Under the leadership of Zulfikar

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Ali Bhutto, the Pakistan People's Party has evolved into the greatest single-block populist platform by stealing ideas from Islamic groups. Leaders in the military and politicians worked together to keep Mujeeb from seizing power. Underrepresentation, financial hardship, and the suppression of autonomous procedures in every branch of government were previously fostered in East Wing, which helped to pave the ground for Bangladesh's founding in 1971. The 1973 Constitution outlined key issues for governments that were not Punjabi-speaking and offered a framework for a rigid system founded on popular agreement. After suffering a brief loss of face in 1971, Pakistani citizens who were battling for acceptance in the democratic process were replaced by the military and the civilian administration as the primary forces of the public organisation. General Zia ul Haq's troops used the intense urban fighting as justification to forcefully restore order to the administrative situation. Zia aimed to garner broad support by defending the military government's legitimacy in Pakistani politics. The Zia administration received international assistance after the Soviet Union attacked Afghanistan in 1979, establishing it as a legitimate government adjacent to the Soviet area. Pakistan has formally left both the mutually beneficial CENTO and the SEATO. It took part in the Non-Aligned Effort. Without a political party, candidates concentrated on local concerns and substituted certain political celebrations for the majority of their affiliations. Pakistanis actively participated in independent development despite the boycott demand; 52.9 percent of them voted in national elections and 56.9 percent in municipal ones. Taking advantage of this change in circumstances, the president banished multiple prime ministers during the ensuing twelve years, primarily on account of personal disputes or worries about power transitions. For the first time in fifteen years, the party's manifesto served as the foundation for the November 1988 election. In the parliament, neither party secured a majority. The largest single-seat holder appears to be the Pakistan People's Party. PPP leader Benazir Bhutto was named prime minister following the PPP's creation of an alliance of minorities and subsequent rise to prominence. As a result, resentment reached unprecedented heights and other politicians were bought off to undermine support and weaken the economy. Apart from these justifications, the central government's reputation has suffered due to the lack of economic progress. Individuals no longer trust autonomous coordination. They said it was founded on the armed conflict amongst governing elites and was therefore arbitrary and corrupt. This position is a result of the fact that Nawaz Sharif was named prime minister in 1990 and removed from office in 1993. It has been said that Ghulam Ishaq Khan and Benazir Bhutto plotted to have Sharif dismissed. The Supreme Court reinstated Sharif and the Assembly after ruling that the dismissal of Parliament and Sharif was illegal for the first time in Pakistani history. The subsequent occurrences confirmed how unstable the administration was, even though this act demonstrated that the president was not the ultimate power. In Punjab, Sharif's popularity has declined, and the PPP has asserted a majority of seats. PPP requested the majority once more. In addition, Benazir succeeded in guaranteeing the rule in defiance of the Constitution's Eighth Amendment by electing Farooq Leghari as president of the nation. The misuse of Pakistani national resources has caused harm to its people. As soon as possible, President Regali was dismissed due to the Supreme Court's ruling. In response to this ruling, the community scheduled fresh elections for February 1997. After 12 years, this is the fifth time. With the introduction of the law's Article 13 amendment, the Muslim Federation utilised a majority in parliament to push for a

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significant change in the political landscape. The President's authority was limited to that of the ordinary state head by the Thirteenth Amendment to the Constitution, and Parliament was resurrected as one of the Central Powers of the War. With this modification, an Article 8 check-and-balance mechanism for preserving political stability was effectively established. The limitations imposed by the Eighth Amendment of the Constitution were removed, enabling the chief to dissolve the parliament or the prime minister. Although these legal triumphs were thrilling, the Islamic Federation's overall record was uneven. They took over a lot of challenges, a busted economy, and a crooked political ideology. Following India's atomic trial, a ruling in May 1998 seemed to denigrate an atomic test, which resulted in approvals that further undermined the budget.

Shortly after Article 8 of the Constitution was amended, Sharif fired the chief justice of the Supreme Court and the chief of the Army, clamped down on media outlets that had never backed him, and his family business, Ittefaq Industries, was remarkably successful. I was going through a difficult period of economic recession. That had led to bribery suspicions. Jahangir Karamat, the Chief of Staff of the Army, expressed alarm over Sharif's increasing influence. In order to counterbalance civilian control, he advocated for military participation in the formulation of national policy. He made amends after two days and appointed General Pervez Musharraf to the post. A key player in the Indian-Kashmiri tragedy was Musharraf. He suspected at once that the vigorous search for Kashmir was being carried out without the political backing of the civilian government. The growing number of intergroup disputes, terrorism in Kashmir's resistance, and Sharif's silence provided Musharraf with a solid excuse to lead an attempt to remove and replace the civilian government. In October 1999, he effectively expelled Sharif and the Muslim League for upholding peace and order despite the establishment of the government system. To support his authority within the Pakistani government, Musharraf declared himself the Chief in July 2001, just before meeting with the Prime Minister of India. All across Pakistan, he has been remembered as an Islamic extremist group that has also been encouraged to give back their weapons to the central government. He did not waver from Pakistan's stance on Kashmir, which resulted in a curtailment of talks with India. He was currently collaborating with the US government and the West on a coalition to combat terrorism, collaborating with Afghans on a terrorist front, and collaborating with Pakistani rebel groups and their neighbours in Afghanistan. Osama bin Laden and the Taliban in terms of race, ideology, and belief. 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 fresh political issues 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

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bounce back and prosper. Pakistan can be spared devastation, nevertheless, if long-term economic policies and discussions among political demagogues are implemented.

Findings of the Study

1) How does "The Nation Newspaper" employ politeness strategies in provoking religio-political ideologies?

The results of the investigation demonstrated that the authors of "The Nation Newspaper" skillfully manipulated readers' political and religious opinions. There are times when it seems to have a delicate spot about the political and religious climate of the country. Wide readers also find that reading can sometimes offer helpful strategies for maintaining civility when challenging political and religious beliefs. The following passages from columns in "The Nation" exemplify this aspect of religio-political ideology: "Islamic social justice is regarded as a sacred amanah in classical Islamic discourse (trusteeship). It is believed that social justice follows from an Islamic state of the highest calibre's successful functioning as well as being a necessary precondition for its establishment and legitimacy. Pakistan was founded out of the desire to bring social justice principles to reality." Disseminating lofty ideals such as social justice, the abolition of inequality, the decrease of prejudice, the augmentation of human dignity, and the promotion of morality and spirituality is its main goal. People are apprehensive about the emergence of the hardline group and the shrinkage of Islamic parties. Similarly, in Religion and State (published July 18, 2014), Faisal Bari says, "For instance, if the state is 'Islamic,' how can it be impartial when other religions are concerned." Yasmin Yasir Darweesh's (2019) study and this research are somewhat similar, in answering the question raised above. "Ideology and Politics: A Pragmatic and Critical Analysis in Al Tayyab Saleh's Migration Season to the North." In the same way that this research's columnists at "The Nation" used both types of techniques to force their own political or religious beliefs on readers, Yasir's study showed that the author of Season of Migration to the North used both positive and negative politeness techniques to challenge readers' conceptions. The research conducted now is comparable to Rezki Fatimah's 2021 study, "Ideology and Politeness Strategies Used by American People and Buginese Special Reference to Bone." The study's findings indicated that Filipinos usually use rudeness tactics and have high standards for other individuals. Despite their high standards for others, Americans often use positive politeness practises. From this perspective, the study supports the claim made by newspaper columnists for "The Nation," who used a combination of politeness strategies—both positive and negative—to push their political or religious views. It also inspired concepts related to politics or religion. It has always held bitter views about political or religious matters about the State.

2) What are the impacts of politeness strategies in the projection of religio-political ideologies?

Regarding the effects of religio-political ideology, "The Nation" largely produces favourable results. There are moments when it seems to have a sensitive spot regarding the nation's religious-political situation. In this context, Tanvir Anjum's piece "Islam and Social Justice," which was published on February 20, 2022, can be quoted. "The aspiration to realise social justice ideals led to the creation of Pakistan." The dissemination of noble values such as the

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abolition of inequality, the reduction of discrimination, the enhancement of human dignity, the advancement of morality and spirituality, and the realisation of social justice is its essence and destiny. Likewise, an additional citation may be provided to illustrate this facet of "The Nation." The paragraphs that follow are taken from Dr. Ghulam Nabi's paper, "The Concept of Human Rights in Islam." It was released on January 21, 2022, and it demonstrates the columnist's tacit belief in Islam's eternality: He states that "Qur'anic precepts are universal and aimed for individual spiritual development, as well as a blueprint for fostering peace and harmony between peoples," even if "Qur'anic values are ageless." In-depth readers may also discover that it occasionally provides only broad summaries of Pakistani religio-politics. The paper "The Concept of Human Rights in Islam" by Dr. Ghulam Nabi, which was published on January 21, 2022, makes this argument clear. "The teachings of the Qur'an are global, intended for the spiritual growth of each individual, and a guide for bringing about harmony and peace among peoples." And so on. The idea of Islamic social justice is regarded as a sacred amanah in classical Islamic discourse (trusteeship). Social justice is seen as both an essential prerequisite for the foundation and legitimacy of an Islamic state of the highest calibre as well as a result of its efficient operation. A similar viewpoint was presented in Zeeshan Rasool Khan's article "Racism, Casteism and Islam." It emphasises the general descriptions of the religio-political components and was published on January 4, 2019. In summary, Islam offers the ideal balance between the individual and society, allowing them to work together harmoniously. This establishes the groundwork for a new theological discipline known as "Islamic Sociology." However, Dawn approaches the subject of the exploitation of religio-political ideologies negatively. There are moments when it seems to be biased towards the country's religious and political situation. It is also believed to be partial in this regard at the same time. In his July 18, 2014, piece "Religion and State," Faisal Bari writes: "We can play a game of raising slogans based on religious ideas, but it will only drive us farther toward confusion and hatred." In a similar vein, "Muhammad Amir Rana" raises the same concern in his September 22, 2019, article "Ignoring the seeds of extremism" by writing, "Pakistan too has the seeds as witnessed in the hate narratives being spouted, while the role of the state in denying criminal violence is often worrisome." This study appears to be quite similar to Hedayati (2008) study, "Political Ideologies and Identity in British Newspaper Discourse," based on the research question. This study came to the conclusion that when readers read about any political or religious subject, their perceptions are developed and encouraged. This is especially true when it comes to ideology and political attitude. Its conclusion also made clear that the newspaper's writer employed a variety of techniques, such as linguistic techniques, to elicit thought.

Conclusion

The publication "The Nation" is less slanted against components of religion and politics. Although this less pronounced bias is encouraging, it does contribute to the somewhat rosy world perception of Pakistan's religious and political landscape. Therefore, "The Nation" newspaper must likewise be moderate in this context to present to the world a positive picture of Pakistan's religious and political landscape. The majority of the Nation's usage of polite language on Pakistan's religiopolitical situation is positive, which is encouraging since readers—especially those from abroad—may develop favourable opinions of the country's

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religious situation. One thing that the nation's production policy must address is the overuse of positive politeness when discussing Pakistan's religious and political aspects. This is because there is concern that readers from other countries may believe that the newspaper is purposefully misrepresenting Pakistan by using excessively polite language in this context. Therefore, to avoid giving an erroneous impression to the rest of the world, the country employs a moderately positive politeness approach.

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