

Daughter's Father: Glorification of Father's Image in Pakistani Political Autobiography

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Abstract

The present research study is conducted on a Pakistani autobiography, *Daughter of the East* (1989), written by the former Prime Minister of Pakistan Benazir Bhutto to examine how the narrator celebrates her father's political achievements while defending his vulnerable political image. Benazir is proud of her father's political accomplishments and stands up to them. In the traditional patriarchal culture, a father is expected to be the "protector" of his family's respect and honor but Benazir, the Eastern daughter, defends the image of father in her political autobiography (Tunaboylu-Ikiz, Ertem-Vehid, Düşgör & Yavuz, 2008, p. 304; De Sousa Bastos, Volkmer-Pontes, Brasilerio & Serra, 2013, p. 231). Her convincing voice for the adoration of her father's image makes her the heir to her father's political legacy. She fights for her father's cause of democracy and substantializes his dreams in the form of her own premiership. She raises her voice against Zia's military regime that hanged her father, and remains strong willed to tell about her determination to revive democracy in Pakistan. Textual analysis has been used as a research method to interpret and analyze the text with the help of extra-textual knowledge such as historical and cross references, feminist perspectives, narrative strategies and secondary resources. Benazir's narrative encapsulates the unconditional love of a daughter for her father. She follows the footsteps of her father and tries to live through his dreams. She has inverted the traditional maxim "like father, like son" to "like father, like daughter." The research findings guide that though the daughter idealizes her father yet she does not construct her identity completely subservient to him. Benazir makes the reader realize that she has sacrificed for her father's choices and to have an independent existence.

Keywords: Honor, Autobiography, Father's image, identity

1. Introduction

Benazir Bhutto's *Daughter of the East* (1989) analyzes the life of a Pakistani daughter belonging to elite political family influenced by her father's political actions and sufferings, and narrates the saga of her father Zulfikar Ali Bhutto's political achievements and controversial execution ordered by the Supreme Court in 1979. She shares how, after her father's assassination, she takes over his political party, confronts bravely the military dictator and, emerges as Prime Minister of Pakistan by winning the general elections of 1988 after many years of prison and house arrest and following Zia's death. After the assassination of her father, Benazir takes the challenge of his case unlike her brothers who went into self-exile for a safer life. It was her own free choice to accept the life of hardships for the sake of her father that shows the spirit of a daughter who peacefully fights and defends the charges against her father while staring right in the eyes of a powerful military dictator. Benazir is not weak like other traditional Pakistani stereotypical women. She accepts her father's political assassination with great courage and patience. Benazir tries to immortalize her father's political image in her predominantly father specific autonarrative. She confesses that it was her father's choice to make her pursue a political career since she was least interested in

politics initially. *Daughter of the East* persuades the oppressed women to raise their voice against the exploitation of their basic political rights all around the world.

2. Research Methodology

Gabriele Griffin in *Research Methods for English Studies* (2005) enlists Catherine Belsey's "Textual Analysis as a Research Method," as an acknowledged and recognized way of interpretation in English studies, the researcher has depended on the textual analysis of narrative discourse in the autobiography with the purpose to critique the daughter and father's relational identities as constructed and revealed by the narrator. As Belsey (2005) proposes that "interpretation always involves extra-textual knowledge," (p. 160), the researcher has relied on historical and cross references, feminist perspectives and secondary resources along with the textual evidence in order to enrich and validate the analysis of the autobiography. The researcher has looked into the textual features like interviews, Letters, personal diaries and historical allusions in order to analyze the text in detail. The analysis has opened the narrative to inquiry as "autobiographies can reinforce the dominant oppressive ideologies that they were meant to challenge" (Hendry, 1998; Hooks, 1989; Miller, 1998). The researcher has also reflected on the political autogynographies that include "attention to politically situated perspectives" (Griffiths, 1995, p. 70).

According to Olney (1980) "the practice of autobiography has been with us for a long time, and it is with us in generous supply today" (p. 7). Gusdorf (1980), the earliest scholar of autobiographical genre, claims that collection and narration of one's own past is not a universal phenomenon, and autobiography is a recent genre that covers only on a "small part of the map of the world" (p. 29). Alabi (2005) disagrees with Gusdorf's argument and suggests that autobiography has been "a long-established and popular communication medium" (p. 6) in different cultures especially in African culture for centuries. Mason (1980) also stresses that writing autobiography is an ancient genre of writing by claiming that "though it is not generally recognized" (p. 209), Margery Kempe in 1432 wrote "the first full autobiography in English by anyone, male or female---*The Book of Margery Kempe*" (p. 209). Mason (1980) describes Kempe, "a determined woman, in no way more than in this very determination to get her story told and to get it told right" (p. 221). Benazir also remains strong willed to tell about her determination to revive democracy in Pakistan. She raises her voice against Zia's military regime and after an extended struggle gets what she was determined for. Defining autobiography has not ever been an easy task for the scholars as different critics have given different definitions of autobiography. According to Olney (1980), "anybody who can write a sentence or even speak into a tape recorder or to a ghostwriter" can write an autobiography (p. 3). Autobiographical genre of writing does not require any special kind of ability from the writer; a person who can recall and narrates his/her past can be a writer of an autobiography because, "there are simply no general rules available to the critic" (p. 3). Autobiography is considered the accumulation of actual events that have happened in the life of a narrator. Smith & Watson (2001) give a brief definition of autobiography by splitting the word to its Greek etymological parts autos, bios and graphe, where "autos signifies "self," bios "life," and graphe "writing." Taken together in this order, the words denote "self life writing" (p. 1). As quoted in Smith and Watson (2001), Lejeune further expands this definition "we call autobiography the retrospective narrative in prose that someone makes of his own existence when he puts the principal accent upon his life, especially upon the story of his own personality" (p. 1). Further explanation is required to explain autobiographical story because an

autobiographer expands his/her life to the extent that includes how he/she wants to become. The term *autobiography* was firstly used by Yearsley in the preface of her collections of poems named *Poems: On several occasions* (1786). There is a difference between *life narrative*, *self writing* and *autobiography*. *Life writing* is a general term that is used in “writing of diverse kinds that takes a life as its subject” and such writing can be “biographical, novelistic, historical, or an explicit self-reference to the writer” (Smith & Watson, 2001, p. 3). The term *life narrative* does not specify a single person about whom it is written. *Life narrative* takes life as its subject matter without taking into account who is writing about whose life. The term *life narrative* is a general term “that includes many kinds of self-referential writing, including autobiography” (Smith & Watson, 2001, p. 3). Self-writer speculates on each word before putting it in to his/her narrative because after narration these words will distinguish his/her personal features from the others. Different terms are used for the self-referential writings like autobiography, confessions, memoirs, autography, life writing, self-writing and periautography (Onley, 1998, p. xv). One may conclude that the self-reflexive type of writing may be categorized under any of the given terms like memoir, autobiography, periautography, life narrative or self writing. All these terms have a common notion that one is writing about one’s own self. In recent times, the terms ‘autobiography’ and ‘memoir’ are generally used for self reflexive writings.

Women produce autobiographies to represent themselves and to break through their stereotypical image and their asymmetrical binary position which is assigned to them by the patriarchal culture. Autobiographies are the mean of women’s freedom from the patriarchal definitions and their survival as a female being. In *Mapping Our Selves* (1993), Buss asserts that, “In fact, entering language from an already “de-faced” position inside men’s culture and language, women and their autobiographical efforts require quite a different description (p. 5). As long as the conditions of conflicting role, demand of alienation from public genres, and of suppression of creative expression exist, women will have to don various disguises. They hide themselves under different disguised identities to put their problems in suppressive expressions. Smith (1993) suggests that “the woman who would reason like a universal man becomes unwomanly, a kind of monster” (p. 15). Woman who talks about the same social, political and domestic rights as enjoyed by the men is unaccepted in the patriarchal culture. Such representation (autobiography) about the women’s self knowledge “have the potential to celebrate through countervalorization another way of seeing, one unsanctioned, even unsuspected, in the dominant culture surround” (Smith & Watson, 1992, p. xx). Although women’s self narratives are considered oppressive expressions yet they have enough power to encounter with the oppressor. As in my study Benazir’s self narrative openly challenges the Zia’s regime.

Autobiographers write from the different perspectives of their relations with others and construct their selves accordingly. One may write his/her life story for his/her offspring’s, parents, teachers, specific social group or for the general public as Smith and Watson (2006) state that autobiographies are written and motivated by the “particular audiences” (p. 6). In each case narrator takes a different outlook of self. So it may be implied that autobiography is inseparably connected with the problem of self-conception. Self differentiates the personal features of a person from the others. In the process of self construction an individual becomes the reflective object of his own consciousness. Self is considered something more unique than the generally defined the individual features of a person. Wanning (2000) observes that “many autobiographies assume that there is an “essential self” that the autobiography as mirror can reflect” (p. 124). Self separates an

individual from the other members of the society and creates a distinctive line between itself and the others. Self is constructed and defined with respect to others and their discourses contribute to its development (Stanley, 1995, p. 14; Phelan, 1993, p. 3; Quinby, 1992, p. 299). It emerges not only from the personal features of an individual, but different discourses by the other members of the society come together to give it a different shape. Smith and Watson (2001) further argue that, "People suffering the agonies of traumatic memory are haunted by memories that obsessively interrupt a present moment and insist on their presence" (p. 21). In *Daughter of the East* (1989) Benazir speaks about the agonies and sufferings of her father and troubles of her own life.

Individuals in society exist in a network of relations and their roles are fundamentally relational. A relational identity is the nature of "one's role-relationship with either a particular individual or a more generalized conception of individuals" (Ashforth & Sluss, 2006, p. 9). In my study Benazir constructs her identity in relation to her father specifically and generally in relation to other individuals. Benazir relates herself with other political and religious personalities and has tried to justify her relational identities accordingly. Ashforth and Sluss (2006) points out that "identities are inherently relational" (p. 8) and "context specific" (p. 17). In the process of identity construction the narrator identifies himself/herself with the personalities according to the context of his/her life story. Being the daughter of a politician Benazir identifies herself with the other daughters of politicians and constructs her religious identity while identifying herself with Muslim religious characters.

The autobiographical texts try to satisfy certain cultural conventions and to comply with the stories and patterns which are accepted in a given culture at a particular moment of history. Autobiographical narratives are motivated by "particular audiences, contexts of publication, consumption, and desires" (Smith & Watson, 2006, pp. 6-7). In my study, the audience of self narrative is the general public and more specifically the political circle of Pakistan. Benazir narrates in the context of political contestation for power when she was trying to revive the democracy in Pakistan. She is intended to gain the sympathy of the Pakistani public and to show her courage and spirit of leadership.

2.1 Father's glorification in *Daughter of the East*

Benazir understands how important it is to "write" and "record" her father's period of governance (Benazir, 1994, p. 1). Her desire to document her father's political life, a positive image at the advent of his judicial killing, is a daughter's move to preserve and sustain her father's legacy for her own self and his devotees. Many Pakistani women have raised their voice against the usurper of their rights. In her autobiography *I am Malala* (2013), Malala has raised her voice against the Taliban and defined them as an oppressive political and religious group. Mukhtar Mai is another victim who is also oppressed by the patriarchy. Mai has become a symbol of strength for the oppressed women to raise their voice against the cultural odds. As a daughter, Benazir subverts General Zia ul-Haq's plans to erase her father's image by giving him death sentence by documenting his positive image and thus giving him a symbolic everlasting life. She glorifies the image of her father by comparing the repressive General and her democratic father who has been "the first to bring democracy" in Pakistan (p. 4). She narrates her father's call for democracy that includes simple promises of "*Roti, Kapra, Makan*— Bread, Clothing, Shelter" (p. 40). These fundamentals united the "poorest" mass of Pakistan and gave equal weightage to their vote in comparison with the vote of the "richest" (p. 40).

Zulfikar Ali Bhutto prizes her daughter as per the Islamic teachings. In Islam, the daughters are considered as the blessing of Allah almighty and whosoever raises them with kindness and honor, the daughters become a shield for them against the fire of Hell. Hazrat Aishah (R.A.), the wife of the Prophet, narrates that the prophet (PBUH) said: "Anyone who is tested with daughters and treats them kindly, they will be a shield for him against the Fire" (Sahih Muslim Vol. 6, No. 6693, p. 490). The status of woman is protected in Islam right from her birth. Allah (SWT) says in the Holy Quran, "and when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide" (The Noble Quran, 16:58-59). The killing is the major sin in Islam and the killing of a daughter is separately mentioned as a major sin in the Holy Quran. Benazir Bhutto proves a shield against her father's critics and enemies. She fights for his cause of democracy and substantializes his dreams in the form of her own premiership.

Benazir celebrates different traits of her father's personality and tries to immortalize his image in the people's hearts. She seems to be inspired by the Lacanian law of father that keeps father in the center and reference point for one's identity. Grosz (1990) does feminist reading of Lacan and argues "if Lacan woos the women, it is only dutiful daughters, daughters true to the Father, embodiments of the Law" (p. 185). It means Benazir an example of Eastern daughter is pro-Lacan. Benazir surrenders her own desires before the will of her father and family. She does not want to come in politics but obeying her father she comes in politics and makes her career in politics. She has choice of love marriage but she follows the "traditional path" of her family and opts arrange marriage for herself (p. 31).

She recaps her father's efforts in bringing democracy to the people for the fair representation of common people. She narrates that her father is the first directly elected prime minister of Pakistan (p. 4). Benazir continues believing in the premiership of her father even after his dethronement and during his imprisonment. Even after his death, she uses the title of "prime minister" for him several times in her narrative (pp. 3-10). She does not accept the charges against her father and takes the pride of being a prime minister's daughter. Her father secured his position as prime minister with the help of vote. His democratic premiership symbolizes his popularity among the common people of Pakistan who voted for him. Further, she acknowledges that her father was not only famous among the ordinary people but also well known by the preeminent "world leaders" who have supported him and asked for his clemency while he was in prison (p. 6).

Democracy is a form of government in which credibility of candidates differentiates them from other political competitors. Power & Jamison (2005) suggests that the "credibility of politicians and democratic legitimacy" goes side by side (p. 74). The credibility among the masses serves as a standard on the basis of which people elect their political leaders in true democracy. Smith and Watson (1992) mention that in the narrative process the subject of autobiography struggle towards "voice, history, and a future" (p. xvii). Benazir moves back and forth in the past and future to validate her father's repute. She validates the "authority and credibility" of her father by citing the historical reference that Yahya Khan, a military dictator, asked her father "to save Pakistan" when Dacca was about to fall in the war of 1971 (p. 55). It is the irony of fate when another military dictator Zia suspected her father's credibility and overthrew him. She is well aware of the role of credibility in politics. She gives the example of an American president Nixon who loses his

“credibility” and was “hated” by his own people (p. 73). Kutler (2005) strengthens Benazir’s argument that Nixon himself senses mistrust of people in his own “policies, his patterns of secrecy, and his credibility” (p. 682). Nazami, a political prisoner, reports to Benazir that with each stroke of lash, the political prisoners raised the slogan “jiye Bhutto” (Long live Bhutto!) (p. 134) since public lashings were administered in Zia’s regime to quell resistance against military junta (Noman, 2009). This is how Benazir’s father was loved by his people whose cries were not shrieks of pain but the political heroic slogans meant the pray for the life of their leader. Further, she describes that it was her father’s “strong personality” that he had bridged the conflicts of the “multi-class” members of PPP (p. 267).

Benazir substantiates her own repute and identity after validating her father’s image. She portrays her own political image in relation to her father as Ashforth & Sluss (2006) points out that identity is “inherently relational” (p. 8). According to Ashforth and Sluss (2006), the relational identity is the nature of “one’s role-relationship with either a particular individual or a more generalized conception of individuals” (p. 9). Benazir constructs her political identity in relation to her father and then supports it by other multiple identities (being a political leader, student, wife, sister, daughter, mother and as a Muslim). She constructs her political identity in relation to her father. Benazir presents a comparison of the encounter of her father with general Ayub, a military dictator, and her own with general Zia another military dictator. She looks many things similar in her father’s personality and in her own. In her narrative her father also speaks about their personality agreements as he writes in his letter to Benazir that “you also have a temper and tears trickle from your eyes as readily as they come down from my own” (p. 90). She defines her political consciousness in accordance with the political wisdom of her father. After the death of Mr. Bhutto people’s loyalty turns towards his daughter Benazir. Isenberg (1992) states that, like self, identity does not emerge from the unique personal features of an individual, indeed certain discourses from the society contribute to the construction of identity that marks the process as a public activity and serves both “political and public functions” (p. 454). Benazir’s book has included several other public (politicians, party members, political prisoners, friends and colleagues) voices to validate the credibility of her narration. She narrates how other political members shift their loyalty to her on the cost of their lives. Hayat, one of the political prisoners, accepts “twenty five years” of prison instead of betraying the “trust” of the Bhutto family (p. 185). Instead of severe torture, Pervez Ali Shah did not implicate Benazir in “bomb blast” (Benazir, 1989, p. 188). Even the Pakistani army officers indirectly validate the credibility of Benazir. When the chief ministers warned the military officers if she wins the elections, she will “hang” all the senior officers, the army officers countered when “her father didn’t take any action against the army, so why should she?” (p. 377). Benazir indirectly intimates the reader that she is following her father’s principles in her political career. At this point her narrative takes turn from daughter’s father perspective to father’s daughter perspective, as firstly Benazir feels proud of being an amazing father’s daughter and at second place; other voices identify her with her father. Benazir performs Umrah (Muslim’s pilgrimage to Makkah) in her father’s name, a commitment that she makes with her father. She mentions that she stays one extra day to perform the Umrah a second time for “myself” (p. 318). She does not lose herself completely in the narrative and discerns her own existence.

Benazir raises her father to the rank of a martyr that gives him an immortal life as Islam forbids to call dead to a martyr because “Rather, they are alive, but you perceive [it] not” (The Nobel Quran,

2:154). She further justifies the martyrdom status of her father when she recalls that after his death his face was glowing like a “pearl” and he was looking “the way he had (a face) at sixteen” (p. 12). As according to the Muslim’s faith, martyr will enter paradise in the most perfect physique. Pilgrimage is a holy journey towards shrines and sacred religious places that have moral and spiritual significance. Benazir has used the word “pilgrimage” (p.158) for the people who visit the grave of her father. It gives her father a status of a mystic. She uses pathetic fallacy, a literary term “attributing feeling (in Greek, *pathos*) to inanimate nature” (Jenkyns, 1998, p. 22), and involves nature to mourn the grief of his death. On his death, the “skies rained tears of ice”, animals feel “tension” (p.96) and has “died” (p. 138) in grief. Benazir has beautifully used the extended metaphor that “skies rained tears of ice” rather than the tears of water (p. 10) as in humans, tears of blood are the sign of sever grief. In the name of “rumors” (p. 15), she further heightens the mystic rank of her father and narrates that rumors were persistent that miracles have happened at the place where her father is buried like the “cripple” starts walking and “barren woman” delivers a son (p. 158). The hangman who hangs Mr. Bhutto goes “mad” (p. 14) and her father’s soul “passes around” (p. 15) among those who had loved him. Benazir narrates that she awakes three hours before the execution of her father besides she has taken “Valiums” (p. 3). She interprets that it was the soul of her father that was passing around the people who loved him. She makes her argument more strong by including the voice of General Babar that he “too, had awakened in a sudden chill at two o’clock” and “so did other friends and political supporters scattered around the world” (p. 15). She describes the restlessness of the souls of other political members at the death of her father. She herself experiences the existence of supernatural around her and thinks that “could it be Ayaz Samoo’s spirit”, and she says prayer for him (p. 278). Benazir continues the hymn of her father and exaggerates him to the position of a demi-god since people rumor that “Bhutto Sahib caused the rains as revenge for his overthrow” (p. 100). Benazir is well aware of the fact that she is penning down the real life story of her father vis a vis her own. However, like a “novelist or historian,” she hides behind “a mask of omniscience or impersonality” (Gordon, 1988, p. 109) when she takes the cover of “rumor” for eulogizing her father and impersonates herself as rumormonger for a while in the narration. Overdramatization of her father’s glorification gives her space to add more positive adjectives to his character. Benazir’s deliberate “will-to-fiction” (Gordon, 1988, p. 109) helps her to express herself completely in the portrayal of her father’s image.

Parents influence their children for the selection of career and children look up to them as their role models for career choice. It is no surprise that most of the children inherit the profession of their parents which requires relatively less efforts to settle in it but every profession is not equally attractive or offers the same comfortable life style. Benazir cannot take an independent career and submits to her father’s choice of a political career for her. In her book, she directly relates sufferings and hardships to her father’s profession, politics. According to her, “tragedy” (p. 5) is a part and parcel of political life and involves “pressure and strains” (p. 71). Kaiser (2010) also mentions that politicians do not have an “easy life” as it demands a balance between facts and actions taken (p. 15). Felski (1989) argues that self narrative is an act of confession that liberates women to uncover the “political dimensions of personal experience” (p. 86). Benazir confesses that she does not want to be a politician and even after coming into politics she does not like it because she does not want to make “compromise(s)” for political purposes with her father’s opponents (p. 165). She discloses that it was not her own choice to become a politician. It was her father’s “tentative plans” (p. 89) to bring her in the “strange business” of politics (p. 166). Jayne

(2008) also uncovers the darker side of politics and mentions that there is an old saying that “politics is ugly business” (p. 139). Benazir raises her voice for the “human values of equality and free choice” (p. 163) but she could not get free choice for career making. She expresses her desire to build her career in “Pakistan’s Foreign Service” (p. 71) but she sacrifices her wishes for her father’s sake, who gives her “political education” (p. 38) and teaches her the lessons of “diplomacy” (p. 57) instead. She chooses political life just to “please” her father not for her own sake (p. 71). Benazir considers him “more than a father” due to his political achievements and idealizes her father as a “political leader” (p. 146). She narrates that her father often discusses different political issues with her so that she can speak her mind on politics and then he can rectify her if she goes wrong. In her narrative, phrases like “be careful, Pinkie” (p. 110) and “don’t be an idiot, Pinkie (nickname of Benazir)” (p. 95) reflect the notion how authoritative her father was in his daughter’s political mentoring. Benazir asserts that her Harvard and Oxford degrees do not render her a politician but it is her father’s political advice that contributed much to her political career. She claims that being her “father’s daughter,” she has learned all sorts of diplomatic experience (p. 75). Benazir singles herself out from her other siblings since she is the only child who acts in accordance with her father’s will. She mentions that her two brothers and one sister carry on with their lives without seeking political advice from their father that deepens her “despair” (p. 203). Benazir disentangles her inner and private self from the other selves of her siblings, as self is “closely articulating with the lives of others” (Stanley, 1992, p.14). She takes “distance” from her siblings to “reconstitute” herself focusing on her special unity and identity that is closer to her father’s given model (Gusdorf, 1980, p. 35).

Benazir’s narrative encapsulates the unconditional love of a daughter for her father. She follows the footsteps of her father and tries to live through his dreams. She has inverted the traditional maxim “like father, like son” to “like father, like daughter.” The very idea of father’s death is traumatic but Benazir’s decision to build “a shade” on her father’s grave when he is still in prison shows that she has strong nerves and is considerate to her father (p. 10). At the night of her father’s death though she has taken antidepressant “Valiums” (p. 5) yet she awakes in the middle of the night and cries “papa! Papa!” like a child and feels stifled (p. 3). Normally, humans in their anesthetic condition reveal their apprehensions or ideas which they are obsessed with. Benazir screams while coming out of her anesthetic condition “they’re killing my father! They’re killing my father!” (p. 138).

Narrating her father’s honour, she mentions that it was her father who secured the “honor” of Pakistani army by bringing the Pakistani soldiers back from Indian camps in the war of 1971 (pp. 113-127). Army is the symbol of courage that protects the honor of a country and Benazir enlarges her father’s image that he has brought back the honor of army by getting them back from prison. Flöttmann (2012) states that armed forces are mainly “a symbol of inner and exterior order, authority, potency and power, also of instinctiveness” (p. 19). Benazir describes the power, authority, wisdom and instinctiveness of her father that are the maxims of armed forces. She narrates that the fight to protect her father’s honor has become her own fight. In father-daughter equation, father is considered the protector of daughter’s honor but Benazir has inverted the rule and has become the protector of her father’s honor. Benazir counts “honor” as one of the blessings of Allah (p. 232). She includes written letter of a Baloch from his death cell in her narrative to her that states that the political prisoners have preferred the “honor of the party” to their lives like their martyred leader who has not bowed down to the dictator. For Benazir and for her father, honor is

more than anything else and her father gives his life while trying to secure the honor of the family and the country.

Benazir appreciates her feminist father who includes an article in the constitution of 1973 to eliminate the discrimination against women that describes, “there shall be no discrimination on the basis of sex alone” (p. 312). It is her father who opposes patriarchy, allows his children to complete their education first and then permits them to decide “what to do with their lives” (p. 36). She owns her father’s name. In Pakistani culture father’s surname is used with the names of children but Benazir uses her surname “Bhutto” with her children’s names instead of Zardari, the surname of her children’s father. Granet (1999) mentions that “in some States, the child takes, as a rule, the father’s surname and the only surname” (p. 74). Benazir is proud of being a Bhutto and wants her children to be known by the surname of Bhuttos.

3. Conclusion

In *Daughter of the East* (1989), Benazir laments at the death of her father and also recounts her own sufferings in the way of pursuing her father’s death wishes. She confesses that it was her father’s choice of political profession for her and she was not interested in politics initially. In other words, Benazir has honored the last wishes of her father at the cost of her personal choices that alter her life altogether. She presents a glorified image of her father by sharing that he was popular enough among the people and he was chosen by them as their Prime Minister. Even after his death, Benazir praises her father and announces him a saint and a mystic. Meanwhile, she recounts her own political achievement as being the daughter of a democratic father. She identifies herself with her father on account of his political achievements. The selected text merely gives the impression that it is nothing more than the hymn of a father but the study revealed the ways in which the daughter is politically conscious of her independent political position in the family as well as in the country’s politics.

Benazir co-constructs her political identity with respect to her father’s political achievements. She portrays a valid political image of her father and relates her political achievement to it. She sees her father as a perfect man without any weakness and raises him to the rank of a saint and mystic who can influence the natural events like floods, rains and winds. However, she herself disagrees with him on his political choices and advice. She takes the advantage of her father’s political achievements but she does not completely depend on him for her political identity as she compares herself with different other political women around the globe. Though she claims that it was her father who brings her in politics, her narrative gives the impression she herself is interested in politics as she not only defends her political position but is also proud of her political accomplishments.

Benazir writes her life narrative from two perspectives. In the first, she reviews her relationship with her father from the perspective of a daughter who has played her role for the defense of her father, in the second; she inspects the life of a person from the perspective of a woman who has attained success as a political leader following the footsteps of her father. Benazir co-constructs her political identity while recounting the political achievements of her father. In her narrative, she focuses on her daughterhood alongside her father’s growth into a glorious parent as well as a political leader. She redefines the role of a daughter in the lives of parents. She is found performing manly tasks in the course of her narrative while protecting the image of her father. She

stands through thick and thin for the resurgence of her father's revolutionary ideas that give her a distinctive position among her siblings. Benazir's resistance to dictatorship, while protecting her father, enlarges her own image. She emerges as a daughter of a courageous father who fights with the internal as well as external threats to Pakistan's solidarity. She fights for her father's cause of democracy and substantializes his dreams in the form of her own premiership. Benazir gives a new venerable identity to the image of a father that a father is not less than a mystic if he prizes her daughter according to the teachings of Islam. Believing in the religious teachings of her father, she incorporates the characteristics like patience, courage, leadership, and bravery of religious personalities in her own character. At first place, she becomes an obedient daughter and, at the second place, she sets an exemplary character of a daughter. She intends to tell that the daughter, who submits her personal choices to the will of her father, gets a grand reward like her own premiership that has given her a worldwide new identity. Benazir's effort for the fulfillment of her father's dream and revival of democracy lifts her own image as a political leader who leads her father's political party after him and sets it to the path of success. She honors the image of a daughter who protects the honor of her father by setting into practice her father's political lessons. She sees her obedience to her father equivalent to the obedience to God, and the fate and destiny pulls the obedient children away from the failure to success and fulfillment.

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