

Critical Discourse Analysis of Muniba Mazari's Motivational Speeches: Annihilating Conventional Construction of Disability, Gender, Perfection, and Existence



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Abstract: This paper presents a critical discourse analysis of Muniba Mazari's motivational speeches, focusing on deconstructing conventional notions related to disability, gender, perfection, and existence. The study combines stylistic analysis, motivational theory, and critical discourse analysis frameworks to examine the uniqueness of Mazari's speeches. Drawing on the theoretical concepts proposed by Leech and Short (2007), Maslow's Pyramid (1943), and Fairclough (2003), the analysis scrutinizes traditional perceptions through language choices and discourse formation. The stylistic analysis section utilizes Leech and Short's (2007) framework to thoroughly explore the literary devices employed by Mazari to convey her message and persuade the audience. In line with Fairclough's (2003) framework, the critical discourse analysis section examines Mazari's language choices and discourse structures, revealing her engagement in a contemporary discourse that challenges traditional binary oppositions and constructs a fresh understanding of gender, disability, perfection, and existence. Maslow's Pyramid (1943) framework investigates Mazari's speeches' psychological and motivational aspects, highlighting how she influences the audience's psychology and motivates them. This research offers new insights that counter conventional notions and promote a novel perception of gender, disability, perfection, and existence, providing an intellectual understanding of Mazari's figurative language and thematic exploration.

Key Words: Muniba Mazari, Critical Discourse Analysis, Stylistic Analysis, Maslow's Pyramid, Traditional Perceptions, Gender, Disability, Perfection, Existence, Identity

Introduction

Modernization transforms from a conventional, pastoral, agrarian society to an industrial and metropolitan circle (Sun, 2019). Despite modernization, we still face various stereotypical notions in a few societies. These are dark aspects of these societies (Braccarella, 2018). In the present situation, Muniba Mazari's speeches hold a significant position. Her speeches give readers a new lens through which to see the world and negate

conventional concepts of disability, gender, perfection, and existence. However, what makes her speeches so unique? What are the rigorous relations of her speeches to the audience? These are the questions that are the foundation of the present research. By conducting critical discourse analysis, the researchers' focal point is to reveal how Muniba peeps into the audience's psyche and inspires them.

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Consequently, the present research is both indispensable and essential as it presents a new spectacle to look at disability, gender, perfection, and existence. It uncovers how stereotypical approaches to society can be destroyed. The core of the present study is to explore Muniba Mazari's speeches from a critical discourse perspective, scrutinizing how the literary devices employed by Muniba change the customary perceptions of disability, gender, perfection, and existence.

There are different reasons why the present research is unique compared to other research. Firstly, it fills a gap in the literature by investigating new dimensions of Muniba's speeches measured through a traditional spectacle. The present research primarily threatens to stigmatize notions of disability, gender, perfection, existence, and identity. Secondly, this research draws on existing research on Muniba Mazari's speeches. However, it provides a significant view on the topic by using critical discourse analysis to uncover her speeches' novelties and underlying agendas. Undoubtedly, she is an awakening spirit (Ernawati & Shandy, 2022). Finally, this research proposes a new comprehension of the topic by exploring how she is involved in modern discourse through literary devices, themes, and symbols.

Moreover, this research also elucidates Muniba Mazari's attachment to women and people with disabilities. Overall, this research has the potential to contribute to the fields of literary criticism and motivational theory and provide readers with fresh insight. Through this research, we anticipate shedding a spotlight on the catastrophic side of society and providing a new lens to see gender, disability, perfection, and existence in different dimensions. In addition, the current study offers insight into how Muniba Mazari's speeches annihilate traditional notions by exploring literary devices, motivational stimuli, themes, and symbols in her speeches. The present exploration strives to deliver answers to the subsequent inquiries:

1. How do literary devices in Muniba Mazari's speeches annihilate traditional perceptions of gender, disability, perfection, and existence?
2. What themes and symbols in Muniba Mazari's speeches vocalize her attachment to modern discourse?
3. How does Muniba Mazari utilize motivational stimulus and strategies, appraised by the

"Theory of Motivation," to motivate people with disabilities and women?

To analyze Muniba Mazari's speeches correlate with a modern discourse on disability, gender, perfection, and existence. In this regard, multiple frameworks are required to understand Muniba Mazari's themes, motivational stimulus, and stylistic features. Selected frameworks of Fairclough's Discourse Analysis Model (2003), Maslow's Socio-Cognitive Theory (1986), and Leech and Short's (2007) frameworks supply a comprehension to analyze several aspects of her speeches.

Fairclough's discourse analysis model (2003) provides another dimension of Muniba Mazari's inclination towards modern discourse. This analysis illuminates how Muniba Mazari annihilates stereotypical concepts and customs of Pakistani society. The strength of her realistic approach bestows a novel concept to confront reality with firmness and spirit rather than escapism. This model caters to understanding how her realistic approach connects with modern discourse.

Maslow's Socio-Cognitive theory (1943) framework caters to organized access to understand motivation in Muniba Mazari's speeches. It also highlights several levels in which Muniba motivates the audience. Moreover, this theory provides a new lens to analyze the text and investigates hidden motivational stimuli.

Leech and Short's (2007) framework offers an organized approach to investigating the stylistic features of the language. It provides a comprehension of rhetorical devices used in stylistic analysis, such as anecdotes, emotive language, simile, personification, metaphor, allusion, anticipation, alliteration, repetition, and hyperbole. It highlights how these devices delineate the meaning and amplify her speech's beauty, making it more appealing to the audience.

Literature Review

Critical discourse analysis (CDA) delivers a theoretical framework for comprehending the perplexing correlation of language, power, and social practice in discourses. This approach has a rigorous relationship with modern discourse, annihilating stereotypical binary oppositions and entrenched traditions. It scrutinizes the demoralization and plurality of knowledge, artificiality, and reality. Muniba Mazari's famous speeches incorporate modern themes and

bestow novelty and new dimensions to the traditional notions of gender, disability, perfection, and existence.

Leech and Short's (2007) framework is a broadly acknowledged approach to analyzing stylistic features of language. The framework contains general and particular stylistic principles that bestow directions for analyzing numerous language features. The general principles reveal that discourse is diverse, innovative, follows the rules, and depends on the context. Contrarily, particular principles pay attention to an individual's linguistic features. This framework has been practised in several disciplines, such as critical discourse analysis, discourse analysis, and stylistic analysis. For instance, this framework has been utilized in stylistic analysis to investigate the stylistic devices in discourse, for example, simile, personification, metaphor, repetition, and allusion. These devices are employed to examine the thematic as well as aesthetic construction of the discourse.

Fairclough's Discourse Analysis model provides a theoretical framework that illuminates the complex interplay among discourse, power, and social practice. The model comprises three intertwined dimensions: textual, discursive, and social practice. The textual dimension indicates the linguistic features of the text. On the other hand, the discourse practice dimension refers to the social operations involved in developing and elucidating the text. Last but not least, the social practice dimension stipulates the extensive social context in which the text is located. This dimension is based on the social structures, power relations, and ideologies that mould and are reflected in the text.

Maslow's motivational theory (1943) caters to a framework for human motivation and behaviour. It also presents several postulates and rules. Undoubtedly, Maslow's hierarchy of needs is one of the most broadly acknowledged theories among the disciples of motivation. Moreover, it also highlights the struggles of individuals to accomplish their needs and their progression toward self-actualization. Furthermore, this theory also provides proportions that all individuals follow several ways of progression. However, this theory provides a new lens to analyze the text and employs to approach hidden motivations and needs of individuals that the writer and characters elucidate in the text. This theory is also known as the hierarchy of needs. This theory has been presented in the form of a pyramid. There are numerous postulates of this pyramid through which the hierarchy of needs analyze the text, for instance, physiological, safety,

belongingness and love, esteem, and self-actualization needs. Physiological needs are the foundation of this pyramid. On the other hand, the self-actualization needs are at the top of this pyramid. The physiological and self-actualization needs sequence elucidates that individuals must focus on their primary needs first and then on their second needs. Physiological needs are related to basic needs, for instance, accommodation, edible for survival, sleep, and water. Contrarily, the focal point of safety needs is security and protection, including health and financial stability.

On the other hand, belongingness and love needs revolve around social interrelation and affinity. This postulate not only focuses on the relationships but also on acceptance of that relationship from family, comrades, and society. Contrarily, the central point of esteem needs is self-esteem. It is further categorized into two types the first and foremost form of self-esteem is a person's oneself, and the second type pays attention to self-esteem from others. Additionally, self-actualization highlights the struggles and strives that individuals perform for self-actualization. It reveals individuals' potential, the struggle for growth and goal, and illuminates an individual's

"Iron Lady" is primarily a title bestowed to a Pakistani activist Muniba Mazari (1987). This title is given to her because she proved herself an iron lady. She encountered a deadly car accident that left her paralyzed. She faced life-threatening and destructive situations in her life. After two years, she reconstructed her strengths and pursued her dreams. She paid no attention to her physical limitations, empowered herself, and became an artist and model (Shahzadi, 2018). Nistiti's (2021) critical discourse analysis highlights that Muniba Mazari became a rigorous voice for the rights of the disabled and women. She provides a crystal clear idea of how to replace weaknesses with strengths. She also elucidates how her primary threats became the strengths of her life. She bestows her audience with passion, an optimistic approach, courage, and enthusiasm to tackle the perplexities of life. Confessions enrich her discourse because she conveys a message to her audience to confront realities rather than escapism. Face whatever is in front of them either these are adversities or complications.

Moreover, Setianni's (2018) research corroborates that Muniba Mazari works as a saviour. First, she offers courage to the women gender of the world and then begins to work as an interlocutor against societal inequalities. She also discloses the social biases and

power dynamics of society. In this regard, she pays attention to the inequalities of gender. She highlights that inequalities are more common in developing countries rather than in developed countries. She not only focuses on gender inequalities but also depicts the humiliation of women's rights. She also highlights different aspects of how women's rights are exploited and the causes of fragility in the female gender. She elucidates her life story of confronting unfair and biased treatment from her family and her husband. She encountered negativity and adversity because she was a woman. Contrarily, Shahabuddin's (2020) findings hypothesize that among all the women of the world, Muslim women are influential figures and more cooperative with their husbands.

Furthermore, Ernawati & Shandy's (2022) research suggests that her motivational speeches cause her popularity. The style of her speeches is unique, and her words pierce into the listener's mind. Not only is the selection of her words overwhelming, but other things such as pauses, cohesion, coherence, speed of her speech, and continuum of rhythm are worthy of praise. In addition, her speeches are equipped with linguistic markers. To motivate an audience, she compares her life story with the life stories of the listeners. She involves listeners in her speeches.

Similarly, Suprihatiningsih & Christina's (2020) discourse analysis accentuates that Muniba Mazari utilizes more time to construct her speeches. She embellishes her speeches to inculcate her ideas in the audience's mind. That's why she employs almost ten types of linguistics markers and links adverbials in her speeches.

The meaning of her speeches. In recent research, Ansar and Zuhron (2022) have unearthed that Muniba Mazari prefers to use persuasive language. That is why she uses a high frequency of nominalization and two types of nouns: verbal and adverbial. She pays attention to persuasive language because it is a gateway to approaching the listeners' minds. Persuasive language makes her speeches exciting, and it is necessary to inculcate any idea in the audience's mind. In addition, the inclination of Muniba Mazari to a specific gender has also become a focal point of discussion.

Moreover, Muniba Mazari employs intonation to expose the condition of women in Pakistan. She highlights the pathetic condition of females. In this perspective, she compares her story with another female from the audience. Moreover, highlights her

traumatic condition and strives for recovery. She also exhibits her struggle to return to Pakistani society because no one was ready to accept her disabilities. It was quite difficult for her to face society, even her own family, highlighting the deplorable and pitiable condition of Pakistani women. She reveals how badly she was treated in Pakistani society (Zafer et al., 2022). However, Hardian's (2022) research explores that Muniba Mazari is a victim who faced disparities, inequalities, and biases from her family and her husband because she is a woman. She suffered a lot just because of the social structures of Pakistani society. In addition, the findings of Tayyab (2022) provide evidence of stylistic features utilized in Muniba Mazar's speech. She employed stylistic devices to contrive rhetorical effects in her speech. Among all other stylistic devices, she prefers metaphor, symbolism, and repetition to manipulate her message and persuade the audience. Hence, Hardian's (2023) research investigates that Muniba Mazari is a highly positive social figure. She delineated three types of moral, social, and educational values in her speech. Through her speech, she communicates that individuals have to trust in themselves, never give up and be grateful in every situation.

Additionally, Lestari's (2019) research investigates the mood of Muniba Mazari's speech. She presents three types of moods such as declarative, imperative, and interrogative mood. Among all of them, the declarative mood is dominant. However, the study of Sofi and Mahani (2023) speculate that Muniba Mazari's speech has different types of illocutionary act, such as expressive, directive, and declarative. Moreover, in her speech expressive type of illocutionary act is dominant.

Research Gap

The literature on Muniba Mazari's speeches discloses a remarkable research gap in understanding her dominating aspects. Previous research has recognized numerous remarkable features and themes of her speeches, including the aspect of woman empowerment, style, and use of figurative language (Shahzadi, 2018; Nistiti, 2021; Setianni, 2018; Shahabuddin, 2020; Hardian, 2022). Contrarily, despite dense studies, mood analysis needs to be improved (Lestari, 2019). Exploring interpersonal functions also needs to be improved (Simajuntak et al., 2022). Consequently, social change and the prevalence of conventional concepts still need to be

explored. Its area of research requires more attention (Zafer et., 2022).

Therefore, Muniba Mazari's speeches engross a gap in the literature by exploring novel dimensions of Muniba's speeches which have been measured through the aspects of woman empowerment and style of discourse. However, contemporary research is entirely different from other studies because it threatens stereotypical notions of disability, gender, perfection, and existence. Moreover, this research illuminates the dark sides of society and provides a new lens to see gender, disability, perfection, and existence in several aspects. In addition, the current study offers sharp comprehension of how Muniba Mazari's speeches annihilate stereotypical concepts of her society. Consequently, contemporary research has the capacity to participate in the fields of literary criticism and motivational theory and provide readers with an unseen vision.

Analysis and Discussion

This research paper presents an analysis of Muniba Mazari's speeches in three segments. The first segment investigates how Muniba annihilates stereotypical perspectives through stylistic analysis. The second segment explores Muniba Mazari's involvement in the modern discourse on gender, disability, perfection, and existence through Fairclough's Discourse Analysis Model. The third segment focuses on motivational themes and stimuli in her speeches through Maslow's Socio-Cognitive Theory. Moreover, this section examines Muniba Mazari's involvement in the modern discourse on gender, disability, perfection, and existence through the use of Fairclough's Discourse Analysis Model.

Annihilate Stereotypical Perceptions of Gender, Disability, Perfection, and Existence, Through the Use of Literary Devices

Muniba Mazari frequently uses rhetorical devices to get the attention of the audience to challenge stereotypical notions of disability, gender, perfection, and existence. Through the use of anecdotes, persuasive language, allusion, anticipation, symbols, metaphor, alliteration, repetition, and hyperbole, she destroys traditional concepts of ideologies and social structures to develop awareness in the audience that how they get rid of their own stereotypes. She pays attention that how she can deconstruct

stereotypical notions of gender, disability, perfection, and existence through the use of Literary Devices.

Her speeches vocalize the stigmatization of disability in her society. Fundamentally, she anticipates changing the traditional perception of disability which is why she challenges the customary notion of disability. She bestows her society a lens to see disability from a new perspective. She makes her speeches more persuasive to inculcate her message in the mind of the audience. To make her speeches more persuasive she employs literary devices. She symbolizes her wheelchair with "wings". Through this literary device, she tries to eradicate the detestation and abhorrence of her society for wheelchairs. She primarily elucidates that the wheelchair is a blessing for her because it bestows her dependency, empowerment and freedom.

She frequently invests alliteration to cast emphasis in her speeches on disability. As she elucidates,

"Disability does not define me; it drives me to defy the odds."

Again, she is trying to change the conventional perception of disability. Her speeches articulate that in her society disabled are considered incomplete and futile. Through the use of alliteration, she stresses the moral value of the disabled. According to her point of view, disabled individuals must be analysed through their capabilities rather than their physical limitations.

Moreover, she frequently employs anecdotes in her speeches. Through anecdotes, she endeavours to develop her relationship with her disability. She enlightens the issue of disability. These anecdotes develop an emotional connection between the audience and disabled persons. Moreover, through the use of anecdotes, she pays attention to the perplexities and complications that disabled individuals confront in their lives.

She challenges traditional concepts of "existence". She introduces a novel perspective of "existence". In her point of view life, is not a road of flowers. She employs metaphor to explain the real meanings of "existence". As she delineates:

"Life is a meandering road, full of unforeseen turns and distressing vistas. Accept each twist and turn with enthusiasm and determination".

Moreover, she articulates that our "existence" is not related to our deficiencies, declines and delinquency but it belongs to our strengths to rebuild again. As she elucidates:

"Existence is not defined by our limitations. Existence is not defined by our failures. Existence is defined by our resilience and the courage to rise above."

Through anaphoric references she strives to highlight the true picture of women in her society. She also uncovers traditional perspectives and stigmatization about gender. In accordance with her speeches, women are suffering in her society. To emphasize this issue, she casts anaphoric references in her speeches in the shape of repeating phrases. As she says:

'it is a story of a woman'

She utilizes anaphoric and cataphoric references in order to describe to the audience the struggles that she faced just because of her gender. As she describes that "it is the story of a woman" but in reality she indicates the story of every woman in her society. She also points towards gender biases in her society. In her society, a woman bears many hardships and perplexities just because of her gender. Actually, she challenges stereotypical notions of gender in her society. In addition, Muniba Mazari's speeches are enriched with negative connotations such as,

'imperfect', 'disable', 'conservative', 'good daughters', 'no light', 'distress', 'grief', 'pain'.

She doesn't employ pejoratives to hurt someone but she prefers to utilize such types of 'negative connotations to highlight that social conventional concepts are still alive in her society. She tries to present a true portrait of her society. Contrarily, after the use of negative connotations, she suddenly employs positive connotations, such as, 'differently able', and 'perfect'. Actually, she endeavours to develop a contrast between negative and positive to cater to harsh criticism against the hollowness and fragility of her society and devise parameters of perfection which are not real standards of perfection. She vocalizes that she is 'perfectly imperfect'. Fundamentally, she indicates stereotypes of her society who consider her incomplete but according to her, she is complete.

Themes and Symbols in Muniba Mazari's Speeches Vocalize Her Attachment to Modern Discourse

Undoubtedly, Muniba Mazari's speeches are remarkable because her speeches focus on extensive societal issues, such as the empowerment of women, inclusivity, and the breaking of societal barricades. She encourages individuals to challenge the societal

conventional perceptives. Her themes and symbols vocalize that she is not concerned about particular individuals in her society but she is concerned about all individuals in her society. These symbols and themes present Muniba Mazari's involvement in social discourse. Her speeches reverberate with listeners and communicate her ideas effectively. Here are various themes and symbols extracted from Muniba Mazari's speeches that expose her attachment to social discourse such as, "Empowerment and self-belief", both of them are major themes of Muniba Mazari's speeches. Through these themes, she encourages her audience to embrace their fears, faults, and deficiencies rather than escapism. She advises the audience to focus on themselves rather than pay attention to societal beliefs and limitations. For the comprehension of the audience, she shares her life journey with the listeners. Moreover, she mostly describes themes of "perseverance and resilience" and exhibit her positive approach to adversities. These themes uncover Muniba's involvement with modern discourse because she focuses on a person's empowerment, especially females. In this regard, she prefers to share her personal experiences. Furthermore, she also delineates the ways through which she recollected her strengths to empower herself. She encourages the audience to never give in and confront adversities with courage and strength. In addition, "inclusivity" is another persisting theme in Muniba Mazari's speeches. She advocates for gender equality which is in the shape of empowerment of women. She motivates women to break societal barricades and start the struggle for equality in all aspects of life. She also provokes women to empower themselves in different perspectives of life either educational or financial. Through her speeches, she anticipates inspiring the audience, especially women. That's why she elucidates,

"It is a story of a woman"

However, the "Hope" theme reveals Muniba Mazari's bonding with modern discourse. She employs this theme for her audience, but especially for people with disabilities. Disability is considered a weakness in her society, and she destroys the traditional concept of disability and tries to inculcate hope in the mentally disabled. She convinces them to see life's positive aspects and advises them to believe in a better future. As she asserts:

"They call them disabled, I call them differently able."

As an artist, Muniba Mazari frequently employs symbols of colour in her speeches. One is the 'blue colour,' which denotes strength, peace, and determination. This symbol exposes that her discourse is free from discrimination and attached to modern discourse. This symbol stresses the strength, peace, and determination of all genders.

Muniba Mazari Utilizes Motivational Stimulus and Strategies, Apprised by the "Theory of Motivation," to Motivate Disabled Women.

Muniba has emerged as a sign of anticipation and inspiration. Her speeches frequently revolve around several motivational stimuli and strategies. According to Maslow's theory, individuals are motivated to grow through different levels, and most of Muniba's speeches have that level, such as Muniba Mazari promoting motivational stimuli, "Self-acceptance." She employs these stimuli for all female genders. Through this stimulus, she reinforces women to recognize their flaws and mistakes. She supplies them with the courage to embrace themselves without any particular reason and encourages them to accept themselves in every condition. The following motivational stimuli are "chasing the passion ."She utilizes this stimulus to stress the importance of chasing one's dreams rather than focusing on hurdles. From her point of view, recognizing goals is necessary, but the achievement of that goals is essential. She suggests that individuals, especially women, pursue their dreams and pay no attention to obstacles. As she asserts:

"Recognition of dreams is essential."

She employs "Gratitude" as a motivational stimulus in her speeches. She uses this motivational stimulus for people with disabilities. She shows her trust in the miracles of gratitude. She encourages them to be grateful for the blessings that they have in their lives rather than miseries and complications. In her speeches, "art" works as stimuli of motivation. She aspires to her disabled audience through her inclination towards art. She suggests they find inspiration in art and creativity. She believes in the therapeutic strength of art and creativity. She motivates them to investigate their artistic abilities and utilize them to articulate their personal feelings.

Consequently, to motivate disabled women, Muniba recruits different motivational stimuli, shares

her bitter personal experiences, and provides awareness about self-acceptance. Moreover, she uses emotive language to inculcate her message in the minds of women and people with disabilities.

Conclusion

Muniba Mazari's speeches provide a multidimensional lens to society. Her speeches are not restricted to a particular society but provide a fresh perception of different world societies. She annihilates stereotypical notions of disability, gender, perfection, existence, and identity. She bestows a new insight into the world to see disability, gender, perfection, existence, and identity. How she utilized literary devices, such as anecdotes, emotive language, allusion, anticipation, alliteration, repetition, and hyperbole, destroys traditional concepts of ideologies and social structures.

Additionally, her speeches present a crystal clear picture of how language can be employed to investigate the conventional beliefs of Pakistani society. However, Furlough's discourse analysis model provides another dimension about Muniba Mazari's inclination toward modern discourse. This analysis highlights how Muniba Mazari annihilates stereotypical concepts and customs of her society. The power of her realistic approach provides a fresh perspective to confront reality with courage and strength rather than escapism.

The current study provides a framework for future researchers to investigate the complexities of customary ideologies, social structure, and power dynamics. Future researchers may continue to explore the underlying agendas and ideas presented in her speeches and use several analytical models to sharpen our understanding of Muniba Mazari's speeches. Furthermore, several theoretical frameworks, such as Van Dijk (2009) and Ruth Wodak's model, could offer a novel vision of Muniba Mazari's speeches. Van Dijk's model analyzes social structure and mental awareness in a discourse. Contrarily, Ruth Wodak's model examines cultural changes in discursive practices. Her speeches are pearls of the cascade that provide the spirit to confront realities, the courage to pursue dreams, and a novel comprehension of the world.

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