



## Rewriting East-West Encounters in *Daughter of the East*

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### Abstract

*This study examines the representation of East–West encounters in Benazir Bhutto’s memoir *Daughter of the East* and highlights her commitment to equality, democracy, and global justice. The research analyzes the geopolitical and cultural insights presented in the memoir within the framework of postcolonial theory, particularly drawing upon the ideas of David Huddart and Chandra Talpade Mohanty. Huddart’s discussions of autobiographical postcolonialism and Mohanty’s critique of Western feminist discourse provide the theoretical basis for evaluating Bhutto’s challenge to dominant Western narratives and her call for mutual respect, equality, and autonomy in international relations. The study explores how *Daughter of the East* reflects Bhutto’s perspective on global politics, gender relations, and democratic ideals within a postcolonial context. It particularly focuses on how Bhutto, as a South Asian Muslim woman leader, reconfigures prevailing discourses on power and identity. The research argues that the memoir contests Western hegemonic assumptions that often marginalize non-Western intellectual and political voices. Using a qualitative and analytical methodology, the study demonstrates that Bhutto’s narrative promotes intercultural understanding and advocates a more balanced global order grounded in justice and equality. The findings reveal her resistance to political and cultural domination and emphasize the significance of non-Western perspectives in reshaping contemporary political and feminist discourse. Ultimately, this study contributes to postcolonial feminist scholarship by foregrounding the role of marginalized voices in redefining global narratives.*

### Keywords:

*Benazir Bhutto, Daughter of the East, Postcolonialism, East–West Encounters, Feminist Discourse, David Huddart, Chandra Talpade Mohanty, Global Politics, Democracy, Women Leadership.*

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## Introduction

Bhutto (1988), born on 21<sup>st</sup> June 1953, an eminent Pakistani politician became the first female leader of a Muslim country. After getting education in the world's top notch educational institutions like Oxford and Radcliffe Bhutto (1988) returned to Pakistan where her father Zulfiqar Ali Bhutto, the acting Prime Minister of the country, was arrested by the military government in 1977. On that day she turned to be a woman from a girl. The day her father was hanged, Bhutto (1988) wore on the mental of her father's political bequest and became the leader of Pakistan People's Party. She was elected as Prime Minister of Pakistan for a couple of times but was expelled from the office after being alleged with the allegations of corruption. She was compelled to spend many years in exile. Her homecoming to her native land in October 2007 was marked by a fierce violence foreshadowing her death after a couple of months.

At present there is a unanimous consensus that writing one's own life narrative, commonly known as autobiography, has evolved itself into a form of story-telling that carries great worth within the mainstream literary traditions of French, English and American literature. Yet this perception has not always been prevailing one. In earlier times autobiography had not been given such significance as was given to other forms of literature. Rather it was perceived merely akin to a diary entry. Nevertheless, as time passed by, that great genre of writing evolved by establishing its own distinctive identity, having its own set of principles. Now this genre vaunts its own cadre of specialists, breeding insights that enhance our comprehension of the discourse surrounding it. Traditional literary genres such as poetry, drama and novel provide postcolonial writers a platform to reflect on their surroundings. However, the increasingly valued genre of auto fiction or autobiography allows them to voice their selves and cultural contexts by means of personal story telling. Many writers find autobiography liberating itself distinctly from pure fiction as an autobiography aims for truthfulness, subject to the scrutiny of readers for accuracy.

The genre of autobiography, particularly in the context of postcolonial narratives, holds a peculiar place in literary scholarship. Life narratives offer an intricate lens to explore identities, struggles and sociopolitical landscapes of postcolonial subjects. South Asian autobiographical texts are a case on point that bear the confluence of personal and political histories, as is evident in Bhutto's *Daughter of the East*. The South Asian tradition of life writing, while influenced by Western forms, has evolved independently, reflecting its own unique cultural and historical dimensions. Arnold and Blackburn (2004) observe that Indian life narratives do not necessarily always confirm to Western modes; instead, they may diverge cultivating forms of particularity that reflect regional contexts. Bhutto's autobiography also illustrates the same, embodying a blend of personal and political commentary that resonates with both local and global audiences. This approach aligns well with the broader movement of postcolonial autobiography which often tends to resist homogenizing Western narrative structures, thus asserting agency over the life narratives of historically marginalized groups.

Huddart (2008) takes autobiography as a unique text that has ability to capture both inner experiences and external contexts, noting that the readers' interpretations often diverge from the author's intent. Huddart (2008) throws light on how autobiographical works contribute to introduce postcolonial themes to literary audience to a larger extent, offering personally relatable perspectives on these issues. Applying postcolonial autobiographical theory of Huddart (2008) to Bhutto's memoir reveals the constructed nature of her narrative, careful life disclosures and her engagement with societal issues. This application of Huddart's theory provides a framework to critically examine Bhutto's contributions to autobiographical postcolonial discourse and gender studies. The framework helps to highlight the evolution of her narrative and her maturation as a postcolonial female writer.

The presentation of postcolonial female voices has long been a subject of debate, particularly in the context of autobiography where truth, memory and subjectivity are primal.

Bhutto's memoir brings forth unique challenges and opportunities for exploring gendered postcolonial narratives within the genre of autobiography. Postcolonial feminist scholars, like Mohanty (1984) argue that Western feminist frameworks often overlook the specificity of the experiences of non-Western women, advocating instead for an understanding that may acknowledge local agency and cultural context. In the realm of life writing, this discrepancy is particularly addressed. Sadhu (2021) accentuates that postcolonial life narratives exhibit decentralization and fragmentation, pointing to the impacts of colonialism on identity and self-perception. *Daughter of the East* thus provides a platform for investigating how female leaders in postcolonial societies navigate identity, heritage and political obligation in a globalized world that often thrusts Western values upon non-Western narratives. Mohanty (1984) suggests to Western feminists to support their non-Western counterparts without imposing their own perspectives and solutions. Applying Mohanty's perspectives to *Daughter of the East* illuminates the struggles of Bhutto (1988) as a powerful woman, challenging the West's manipulation of the East neglecting its mobilized public efforts. Qualitative research methodology is employed to interpret the memoir through Huddart's autobiographical postcolonial concepts as well as Mohanty's insights, offering a comprehensive examination of how Bhutto's work portrays East-West encounters, colonialism's impact on Pakistan and its political landscape.

Examination of Bhutto's memoir *Daughter of the East* within a postcolonial feminist framework contributes to the understanding of gendered power structures in postcolonial studies. By employing a qualitative analysis grounded in Huddart's theories of autobiographical discourse and Mohanty's ideology on feminist solidarity, this study extends current scholarship on autobiographical literature in postcolonial contexts. Here Bhutto's text functions as a form of cultural storytelling, articulating a narrative that challenges Western representation of Muslim women while emphasizing her own agency and socio political identity. Al Wazedi (2020) notes that post colonial feminism emerged partly to critique male dominated post colonial discourses that most often prioritize nation-building over the nuanced experiences of women. Through interpretation of Bhutto's life writing readers gain insight into the intersecting forces of political struggle, gender norms and cultural heritage, enriching scholarly discourse on the ways in which life writings can both embody and resist postcolonial identities.

This study is significant not only for its examination of *Daughter of the East* as a postcolonial autobiography but also for its wider implications in understanding the role of autobiographical literature in shaping both postcolonial and feminist discourses. The analysis of *Daughter of the East* reveals how the genre of life writing serves as a form of resistance and self-assertion, illustrating the ongoing negotiation between the cultural and political values of the East and the West. By foregrounding Bhutto's unique position as a political leader and a female writer in a predominantly male-driven, postcolonial context, the research highlights the potential of autobiography to function as a critical tool for deconstructing colonial legacies and redefining cultural narratives. Moreover, it underscores the importance of creating a space within literary studies that acknowledges diverse perspectives and experiences, challenging a monolithic representation of the postcolonial East.

### **Theoretical Framework**

For the postcolonial analysis of Bhutto's memoir qualitative research methodology has been used in present study. The integration of Huddart's critical concepts regarding the attributes of a postcolonial autobiography, alongside the critical insights furnished by Mohanty (1984) concerning postcolonial themes, incapacitates a comprehensive analysis of how Bhutto's work conveys the encounters of the East and the West. This includes an exploration of the impacts of colonialism and neocolonialism on Pakistan and its political context.

The theoretical framework of the study draws from post colonial theory, feminist criticism and autobiographical discourse, as they pertain to life narratives from post colonial contexts. By using qualitative research methodology, the study analyzes Bhutto's memoir *Daughter of the East* through post colonial autobiographical concepts proposed by Huddart (2008) and the feminist perspectives of Mohanty (1984). This framework facilitates an understanding of how Bhutto's narrative bridges the East-West cultural encounters, examining the impact of colonialism, patriarchy and political hegemony on Pakistan. Critical insights of Huddart (2008) and Mohanty (1984) enable a nuanced analysis of the memoir, highlighting its role in autobiographical discourse and post colonial feminist resistance.

Huddart (2008) takes autobiographical works as intricate texts that capture both the inner lives and external realities of post colonial subjects. Autobiographies from post colonial authors, particularly women writers, serve as counter narratives to Western ideologies, asserting agency through life writings that resist colonial definitions of identity. Huddart's theoretical approach emphasizes how autobiographical works provide platforms where post colonial individuals negotiate fragmented identities effected by colonial histories, fostering an intricate interplay between personal experiences and the political forces shaping their societies. By applying Huddart's lens the present study examines Bhutto's memoir as a text that accounts individual experiences and confronts broader issues related to colonial legacies and the quest for self determination. Bhutto's work embodies the notion that post colonial life writings reveal the constructed nature of identity, with almost each life event bearing traces of political history. For instance Bhutto's recollection of her father's political career and the subsequent imprisonment illustrates how personal identities within post colonial contexts are inseparable from national narratives. This study examines those significant moments of constructed identity whenever Bhutto positions herself within her country's historical struggles, mapping out a vision of leadership, challenging both indigenous patriarchal structures and Western assumptions about Muslim women's roles. This narrative construction aligns with Huddart's claims that life writings allow you to redefine identity that is both potentially significant and self empowering.

Mohanty's critique of Western feminism provides another significant critical lens for analyzing *Daughter of the East*. Mohanty (1984) argues that Western feminist frameworks often universalize women's experiences, failing to account for the particular socio political and cultural contexts of women agency in post colonial societies. She calls for solidarity without any homogenization and without imposing Western paradigms of liberation. This theoretical stance aligns closely with Bhutto's experiences as a female leader in a prominently patriarchal society, positioning her memoir as a testament to post colonial feminist resilience. Applying Mohanty's critical ideas to *Daughter of the East* allows for a deeper exploration of how Bhutto (1988) navigates her dual identities as a Pakistani woman and a global political figure. By writing her story, Bhutto (1988) engages with Mohanty's idea of speaking back to Western frameworks that often views Muslim women as passive and oppressed. Instead she presents herself as an active participant in Pakistan's political spheres, underscoring the cultural and historical richness of her context. The study explores how Bhutto's narrative subverts Western feminist assumptions about Muslim women, offering instead a portrayal rooted in her personal experiences and political ambitions. Mohanty's critique of colonial feminism is thus instrumental in understanding *Daughter of the East* as a post colonial feminist text that asserts the agency and autonomy of Pakistani women. Mohanty's insights on post colonial feminism allow for a critical exploration of how Bhutto (1988), as a daughter of the East, confronts Western perceptions of Eastern nations. Her accounts of political events such as Afghanistan conflict and US interference exemplify the lingering impact of neocolonialism on Pakistani society. The theoretical framework deals with Bhutto's life writing as a mode of resistance, considering the ways in which *Daughter of the East* engages with the

autobiographical form to contest colonial narratives about the East. By narrating her life story, Bhutto (1988) inverts the power dynamics, offering her own perspective on Pakistan's political landscape and asserting her identity in defiance of Western stereotypes. Her memoir thus exemplifies how post colonial life writings serve as platforms for reclaiming knowledge and challenging dominant narratives.

In short, the theoretical framework of the study integrates Huddart's and Mohanty's concepts to explore *Daughter of the East* as a post colonial, feminist text that confronts colonial histories and East-West encounters. Huddart's emphasis on the post colonial life writing as a constructed and politically resonant narrative enables an exploration of Bhutto's self-representation and its political implications. Besides this, Mohanty's post colonial feminist insights help to illuminate Bhutto's portrayal of her experiences as a female leader in Pakistan, challenging Western feminist assumptions and asserting her agency. Together these frameworks offer a comprehensive approach for examining *Daughter of the East* as a vital contribution to post colonial and feminist discourse, enriching the understanding of how an autobiography functions as both a personal and political act in post colonial contexts.

### Literature Review

Arnold and Blackburn (2004) in their introduction to *Telling Lives in India: Biography, Autobiography, and Life History* write that life narratives in India may not consistently comply with Western concord and modes of expression while some may resonate with Western approaches, many others do not. It is also important to recognize that the distinctive forms of particularity that arose in the West should not be anticipated to be reproduced in an Indian context.

Al-wazedi (2020) in *Companion to Feminist Studies* states that postcolonial feminism surfaced in response to the early advocates of postcolonial theory, primarily men who were pensive with nation-building following the collapse of indigenous cultures due to colonialism. This movement offers analytical outlooks on the actions of colonial powers and the subsequent hegemony instituted by indigenous men in the postcolonial era. Sadhu (2021) in his article "Resistances to Autobiography: The Indian Experiment With Life-Writing" states that postcolonial life narratives exhibit a unique attribute of decentralization, as the bodies of the colonized individuals manifest traces of fragmentation, fueling a yearning to reclaim their former integration.

Knowledge is a governing power, primary impetus and a driving force. In Orientalism, the depiction of the East by the West yields in the perpetuation of the colonizing mindset. Even though the 20th century was featured by the anti colonial discourse and the independence of many ex-colonies, the 21st century is signified by a return of discourse and colonization attitudes. The aversion of the United States to leave Iraq or Afghanistan, despite the lucid expressions of public rage, alludes to the continuation of such a mindset. Siahmansouri and Hoorvash (2020) in the article "Heroic West, Villainous East" state that the argument for the presence of the colonizers is the pretext of knowledge which claims that the act of colonization is for the advantage of the ignorant nations which are in the need of progress, the colonizer offers them.

In a review article "Gender in the Middle East" Charrad (2011) proclaims that in the middle East the scholastic research on gender primarily aims to challenge a couple of ideas: the stereotypical presentation of Muslim women as a passive and complacent creature and the belief that it is Islam that uniformly configures the trajectory of women's lives in the region.

Azeem (2004) explores Bhutto's political struggle to restore democracy in Pakistan, pointing out her role as a pioneer and a symbol of resilience. Hence, he accentuates the key aspects of her journey. Ali and Sara (2022) examine the representation of masculinity in Pakistani anglophone fiction, filling a striking gap in South Asian literary scholarship. By focusing on the works of Nadeem Aslam, Mohsin Hamid, Muhammad Hanif, and Daniyal

Mueenuddin, they find out how cultural, social, and political forces shape masculine identities. The use of performativity and intersectionality frameworks augments the analysis of gender dynamics. Khalid (2011) inspects the intersection of Orientalism and gendered representations in post-9/11 War on Terror discourses. Using Edward Said's *Orientalism* and feminist international relations (IR) scholarship, the author highlights how gendered Orientalism constructs racialized masculinity and femininity to reinforce Western military interventions in Afghanistan and Iraq.

Nayak (2006) critiques how post-9/11 US identity is shaped by hyper masculinity, racial violence and orientalist narratives. He further proposes a feminist framework to analyze these dynamics which could benefit from clearer connections to specific policies or cultural examples. Lau (2009) critiques Re-Orientalism in South Asian English literature, highlighting how diaspora authors, especially women, perpetuate orientalist stereotypes and marginalize non-diaspora voices. While he provides valuable insights into genre conformity and over generalization. He overlooks structural factors like global publishing pressures that shape such portrayals. Hence, he examines the power dynamics in South Asian literary representation. Redy and Kohn (2006) propose a comprehensive outline for a critical analysis of colonialism by exploring its historical, philosophical and theoretical dimensions. They set colonialism both as a historical practice of domination and a subject of intellectual debate, with an emphasis on European colonial endeavors. McEwan (2024) emphasizes post colonialism's critique of colonial legacies and its pertinence in addressing global inequities across disciplines. Bhamra (2024) highlights the rise of postcolonial theory as a response to both the end of colonialism and the need to reconsider its historical impact on modernity. He reappraise how colonial histories, though not lost, were marginalized within dominant narratives, emphasizing the significance of their reintegration. Sara (2022) explores the under explored topic of Pakistani masculinity in anglophone fiction, making a valuable contribution to gender and literary studies. She highlights the nuanced representation of gender and identity in works by notable authors. However, her study suffers from excessive density and aims to address an overwhelming array of themes such as patriarchy, class, diaspora and femininity, within a single framework.

Featherstone (2006) provides a compact overview of Jack Goody's critical approach in *The Theft of History* highlighting his rejection of the Eurocentric framework that dominates much of academic thought in the social sciences and humanities. He scrutinizes that Goody's central thesis challenges the constructed dichotomy between Europe and Asia, advocating for a more dynamic and interconnected view of history. Goody (2024) critiques the Eurocentric idea of a significant cultural divide between Europe and Asia, viewing it as a European construct from the Industrial Revolution. He highlights global interconnections, like Europe's use of Islamic and Chinese innovations, disputing claims of inherent Western supremacy. Referencing Pomerantz, he argues that Western dominance emerged only after industrialization. Goody (2024) critiques the Eurocentric perspective of Western social scientists who accentuate the unique rationality of the West by contrasting it with primitive societies and the East. He argues this notion by highlighting that logical systems, including forms of the syllogism central to Aristotle's logic, existed in ancient Mesopotamia and emerged in India, China, and Japan, particularly through the spread of Buddhism. Robert (2018) assesses Jürgen Osterhammel's *Unfabling the East* as an important work that revisits Europe's engagement with Asia during the enlightenment. He emphasizes the nuanced curiosity of European thinkers like Leibniz and Voltaire and the contributions of less familiar figures who probed Asian cultures and brought back diverse knowledge.

Iqbal's critical analysis of Maitreyi Devi's *It Does Not Die* positions the novel as a critical intervention in the discourse of East-West colonial encounters through the framework of postcolonial interrogative hybridity. Iqbal (2024) argues that Devi's narrative challenges the

Eurocentric dominance in storytelling by reasserting authority over a love story previously narrated by Mircea Eliade from a Western male perspective. According to Iqbal (2024), Devi's use of hybridity—manifested through shifts in narrative focus and stylistic fluidity—serves to destabilize colonial representations of the East as passive and outlandish. By resisting mimicry and interacting with indigenous epistemologies, Devi constructs a counter-narrative that challenges colonial fantasies and deconstructs fixed identities. Iqbal (2024) asserts that her work exemplifies how postcolonial hybridity can introduce the denied knowledge into dominant discourses, ultimately disorienting the perceived authority of colonial narratives and their modes of recognition.

Building upon the existing scholarship explored in the article "Rewriting East-West Encounters in *Daughter of the East*", the analysis offers a significant contribution to autobiographical postcolonial studies by examining Bhutto's narrative through the theoretical lenses of Huddart (2008) and Mohanty (1984). While scholars like Ali and Sara (2022) have examined gendered representations in Pakistani Anglophone fiction, and Khalid (2011) has analyzed the intersection of Orientalism and gender in post-9/11 discourse, this study focuses specifically on Bhutto's personal account of navigating the complexities of East-West relations. It expands upon the critiques of neocolonialism and Western manipulation, offering a nuanced understanding of how these forces impact individual experiences and shape political realities within a postcolonial context. Furthermore, by centering a female perspective within this discourse, the study contributes to a more comprehensive understanding of women's agency and resistance in the face of global power dynamics, addressing a gap highlighted by Mohanty's work.

### **Data Analysis**

Being educated in some of the most prestigious Western institutions, Bhutto (1988) observed the West's attitude first hand. Concerning the East-Pakistan crises in 1971, she was disappointed by United States lack of concern. She states, "Military help from America never arrived. Though Pakistan had a defense treaty with United States, the arrangements suffered from mistaken identity. The Americans were prepared to defend us from their enemy, the Soviet Union. But Pakistan's real threat had always been India" (p. 55). Bhutto (1988) delves deep into the intricate power dynamics during the succession of Bangladesh and the involvement of United States' Security Council in the issue. Following the general elections of 1970 in Pakistan, the tensions between East and West Pakistan resulted in the civil unrest and military intervention. Despite Zulfiqar Ali Bhutto's efforts to secure foreign support, superpowers' politics hindered meaningful intervention, consequently leaving Pakistan vulnerable to India's military actions and ending in its eventual dismemberment. The scenario highlights the universal power game creating the binary structures of power and powerlessness. Mohanty (1984) states, "Power relations are structured in terms of a source of power and a cumulative reaction to power" (p.350).

After being captivated by the military regime, Bhutto (1988) was told by the jail superintendent, "Finally he told me that my cell-block had been built over a *phansi ghat*, a former hanging ground used by the British" (p.208). The revelation links the current setting to our colonial past, highlighting that the environment still bears the weight of colonial history, indicating the continuation of colonial oppression and suffering. The superintendent speculates that Bhutto's stress was linked to these unsettled spirits, emphasizing the psychological impact of colonialism and the consequent traumas in the collective consciousness of formerly colonized subjects. Moreover the Pathan matron's words "My husband was a night watchman and he was murdered by thieves...his murderer was never found" (p.208) reflect the broader societal injustices left unresolved since colonial rule, echoing the lingering effects of colonialism on the personal psyches of the individuals.

### Restructuring Colonial Powers

It is evident the former colonial states, in their quest for empowerment and self-governance, restructured themselves to maintain influence over newly independent states. These powers aimed to control these former colonies indirectly to safeguard their own interests by supporting regimes that helped to serve their geopolitical goals while denying the indigenous population's control over their destinies. Post colonial theory emphasizes the persistent power dynamics and hierarchies that endure even after the colonial rule formally ends, often through neocolonialist interventions. Bhutto (1988) reveals how Britain and the United States actively supported General Zia's military regime in Pakistan. Despite Zia's well-documented human rights violation and oppressive rule, Margaret Thatcher, a prominent Western leader, portrayed Zia as a heroic figure against communism. Bhutto's account echoes colonial narratives where indigenous leaders are valorized solely on the basis of their utility to Western interests. The manipulation of foreign aid by the Regan administration reflects a neocolonialist approach to international relations, using monetary aids as a tool to support compliant regimes while disregarding their democratic legitimacy. This cycle of dependency and oppression is perpetuated under the guise of stability, reminiscent of colonial ideologies like the civilizing mission and the white man's burden.

When Bhutto's father raised the issue of India's aggressive intervention in the United Nation's Security Council, he observed that the members of Security Council particularly Britain and France were reluctant to take a principled stance on the matter. The disappointment is evident when Bhutto's father says to her, "But you don't know anything about power politics" (p.56). Bhutto (1988) continues, "Everything that my father has taught me about the manipulation of Third World countries by the super powers is being played out in this one room. Pakistan is defenseless in the face of super power self-interest" (p. 56). After being frustrated by the super powers' cold behavior, Bhutto's father walked out, reflecting his commitment to national pride and sovereignty. Bhutto (1988) recalls, "The *Washington Post* termed my father's performance in the Security Council 'living theater'" (p.58). Here Bhutto's personal reflections provide a poignant insight into the complexities faced by weaker nations in global conflicts. Bhutto (1988) says, "I had read Locke, Rousseau and John Stuart Mill on the nature of society and the state, the need to guarantee the rights of the people. But theory was one thing. Seeing it unfold in practice was quite another" (p.67).

By recounting the events of July 5, 1977 Bhutto (1988) has exemplified her country's recurring struggle with military dominance, indicating a colonized and colonizing mindset simultaneously. On this dark day of the history of Pakistan, General Zia Ul Haq overthrew the democratically elected govt. of Zulfiqar Ali Bhutto leading to martial law. The military rule ended in 1988 with Zia's death in a plane crash. The United States preferred Zia's dictatorship over democratic governance due to the escalating Soviet presence in Afghanistan. The influx of refugees during the Afghan War won a substantial foreign aid for Pakistan, making Pakistan the third -largest recipient of US after Egypt and Israel. The aid caused the solidification of General Zia's authoritarian grip on power, perpetuating the suppression of democracy. Bhutto (1988) and her family had to face the repressive consequences of these geopolitical maneuvers by external powers.

In *Daughter of the East* Bhutto (1988) candidly reveals the manipulative nature of the West towards weaker and economically unstable countries. She unveils the concealed realities behind the relationship between the economically advanced West and often marginalized East, illuminating that relationship in a global context. Huddart (2008) explains how the First World's concepts often magnanimously appropriate those of the Third World inscribing this world as Other and so maintaining a hierarchical binary. Huddart (2008) says that this appropriation reinforces a narrative that positions the West as normative and dormant and the third world as inferior. Spivak's Critique has also been pointed out by Huddart when she points

to the limitation of Western intellectual frameworks in acknowledging the full scope of the influence of imperialism beyond the West itself. Spivak says, "The self-contained West is a creation of the imperialist project, and Foucault re-inscribes this idea: the clinic, the asylum, the prison, the university—all seem to be screen-allegories that foreclose a reading of the broader narratives of imperialism" (Spivak, 1988, p. 86). It is this Western oversight that fosters the idea of a self-sufficient West and rooted in imperialist projects and overlooks the experiences of marginalized groups, revealing a complex interplay between global power dynamics, philosophy and imperialism. Though Pakistan got independence in 1947, yet the legacy of colonization persisted. The former colonizers shifted their power to others who continued to exert control over the masses. The democratically elected Prime Minister Zulfikar Ali Bhutto was ousted so strategically that there was no impactful resistance from any forum, national or international. The Prime Minister was arrested and ironically kept in a colonial-era rest house constructed by the British in Murree, after being charged in a murder case. Bhutto (1988) recalls, "All of us were forced into the house at gunpoint and locked in. There were security forces posted inside and outside the house. We wept" (p.111).

Bhutto (1988) portrays the power dynamics between the US and Pakistan during the Cold War era, highlighting aspects of identity politics and geopolitics. Bhutto (1988) illustrates how military support and financial aid were used as tools to control and influence. The United States agreement to provide significant economic and military aid to Pakistan including F 16 air planes, is suggestive of an imperialist leverage, as the aid was not purely altruistic but aimed at encountering Soviet influence in the region. Country's acceptance of aid underscores its position within a complex web of imperialist interests. CIA's involvement in the internal affairs of Pakistan and Afghanistan illustrates the complexities of power dynamics and exploitation in international politics during her visit to US in June 1988. Bhutto (1988) says, "After the Soviets occupied Afghanistan in 1979, Pakistan worked in partnership with the United States to come to the aid of the Mujahideen. For the United States that motivation for intervention was purely a function of its Cold War strategy" (p. 398). In a private meeting with George H.W. Bush Bhutto (1988) tactfully discussed her country's collaboration in contending with Soviet Union in Afghanistan. Bhutto (1988) expressed her apprehensions saying, "I sadly said to President Bush, 'Mr. President I am afraid we have created a Frankenstein's monster that could come back to haunt us in the future'" (p.402). Bhutto's remarks accentuate the dilemma faced by the nations engaged in geopolitical strategies. Through her narrative Bhutto (1988) reminds us of the unpredictability of world politics, calling for careful consideration of the aftermaths of strategic decisions. She seems to challenge the idea of blindly aligning with any superpower, highlighting the idea of neocolonialism and asserting the need for a more autonomous approach to international relations.

Bhutto (1988) also takes into account the impact of terrorist act of the 2001 World Trade Center attack, on the relationship between Islam and the West. She references to Samuel Huntington's concept of clash of civilizations suggesting fundamental conflicts between Western and Islamic civilizations. Bhutto (1988) states, "The second attack on the World Trade Center in 2001 became the catalyst for a violent movement to provoke, between Islam and the West, what Samuel Huntington has called 'a clash of civilization'. Historic catastrophe was set in motion" (p.411). Bhutto (1988) asserts that the acts of terrorism are often associated with Islam which has fueled hostility between Islamic world and the West. Bhutto's reference to Huntington's theory is indicative of deep-rooted cultural and ideological differences leading to the conflicts. Bhutto's words 'historic catastrophe was set in motion' suggest far-reaching consequences and the potential to shape future relations between the East and the West. Highlighting the gravity of the situation Bhutto (1988) indicates that 9/11 attacks initiated a significant stabilizing dynamic in global relations.

### **Post colonial Seizure of Power and Military Rule**

The most significant theme of the seizure of power by political leaders is evident in the words of General Zia, a military ruler of Pakistan, when he says, "Miss Bhutto is not the problem....it is Miss Bhutto's unnecessary, impractical ambitions and her attitude towards acquiring power which are objectionable" (p.341). General Zia's rhetoric appears strategically designed to deflect criticism and sustain his grip on power. The statement of him exemplify the typical tactic of a post colonial leader to reinforce his own authority by labeling Bhutto's ambitions as unnecessary and objectionable, thereby portraying himself as a stabilizing force necessary for national order. Bhutto (1988) illustrates how postcolonial leaders often try to justify the consolidation of their power to sustain their rule.

Bhutto (1988) also inquires into the role of military in governance and its implications for democracy and national stability. she says, "I called for Pakistan's need of a professional army disassociated from politics" (p.342). Her call emphasizes her narrative reflects concerns about the politicization of the military and its negative impact on Pakistan's sociopolitical landscape, including allegations of corruption, human rights abuses and constraints on civil liberties. Bhutto (1988) advocates for institutional reforms to ensure military's adherence solely to its duties, balancing power between civilian and military institutions.

### **Racism in *Daughter of the East***

A significant post colonial theme of racism has been addressed by Bhutto (1988) in her memoir. Huddart (2008) references Spivak's concept of chromatism which equates skin color with political identity. Spivak argues that this tendency, as is prevalent in academia, diminishes complex identities to simple categories, based on physical features, hindering a genuine critical engagement with issues of gender, race and power (Spivak, as cited in Huddart,2008, p.126). The same discrimination, on the basis of color, origin and ethnicity, has been highlighted by Bhutto (1988) at various places in the book. She recounts how her father used to tell her stories that shaped her ideology. A dramatic story of her great-grandfather, Mir Ghulam Murtaza Bhutto, illustrates the complexities of colonial relationships. Ghulam Murtaza's forbidden relationship with a British lady led to a confrontation with Colonel Mathew which resulted in his punishment and the seizure of his lands by the British administration. After taking refuge and returning to Larkana, Ghulam Murtaza's health rapidly deteriorated and he died soon after that, under suspicious circumstances at just twenty seven. The properties of his family were auctioned off as punishment for defying British authority. Bhutto (1988) also experienced racism firsthand while she was returning to England, facing disrespect and intrusive questioning from an immigration officer because of her ethnicity. Bhutto's father had cautioned her about the prejudice she might face in the West, on the basis of his own experiences of discrimination. But Bhutto's narrative reflects that how such racism strengthened her resolve to positively represent her country on the world stage.

### **Democratic Values and Women's Agency**

During her tenure Bhutto (1988) left no stone unturned to foster democratic values. She states, "During my term in office, we planted the seeds of democracy, and cultivated that democracy-feeding, nurturing, and building what were at first fragile institutions capable of one day developing into a permanently free and just political system" (p.396). She initiated various efforts to accelerate women's agency, signed the Convention on the Elimination of Discrimination Against Women, organized the Muslim Women's Olympics and established the Muslim Women's Parliamentary Union. Her government set up special women's police stations and appointed female judges to High Courts, making significant milestones in promoting gender equality. These efforts are crucial in making a significant part of women agency and challenging the negative portrayals of the East and it is Mohanty (1984) who, in her article, deals with "an overwhelming silence about the experiences of women of third world countries"

(p. 336), and puts emphasis on the need to “forge international links between women’s political struggles” (p.336).

### **Political Conspiracies and Orwellian Allegories**

The political conspiracies resulted in the dismissal of Bhutto’s government on November 4, 1996. Bhutto (1988) displays a keen wit when she juxtaposes the political upheaval in Pakistan with George Orwell’s famous work *Nineteen Eighty Four*. She says, "Friends, allies and enemies spin around and flip like in George Orwell's novel Nineteen Eighty-Four" (p.424). Referring her dismissal from the office and to the subsequent rise of the influence of Taliban, she emphasizes the cyclical nature of politics in Pakistan where alliances often shift unpredictably echoing the perpetual state of flux as described in Orwell’s dystopian masterpiece. Bhutto (1988) highlights Taliban’s evolution from the national Afghan government to a transnational regime, drawing parallels to Orwell’s description of authoritarian regimes growing their control across borders. Her call for Islamabad to assert her stance against Taliban underscores her commitment to international norms and to the protection of the sovereignty of her country, the stance Bhutto (1988) juxtaposes against the Orwellian notion of conflict and manipulation. Thus through her keen observation and a literary allusion, Bhutto (1988) subtly critiques the volatile nature of politics and advocates for democratic principles and international cooperation in the face of shifting alliances and threats.

### **Conclusion**

In the light of the data analysis we can say that *Daughter of the East* stands as a mighty contribution to post colonial autobiographical literature. Bhutto’s life writing not only personalizes her country’s complex political history but also underscores the lived realities of women who navigate both public and private spheres in doubly marginalized post colonial societies. Her narrative challenges traditional stereotypical representations of Eastern women by providing an insider’s perspective that defy reductive Western stereotypes. Through foregrounding the resilience and agency of Muslim women *Daughter of the East* offers a counter narrative that celebrates cultural identity and resists colonial and patriarchal constraints. This life writing thus exemplifies how that literary genre can serve as a tool for challenging global power structures, highlighting the need for nuanced understanding that transcends one dimensional Western perspectives. Moreover, Bhutto’s reflections on East-West encounters invite readers to critically study the ways in which the involvement of the West in post colonial states often perpetuates dependency rather than fostering genuine self determination. Bhutto’s experiences reveal dual struggle of confronting both external pressures and internal challenges, underscoring how neocolonialist influences contribute in shaping political landscapes. Ultimately *Daughter of the East* advocates for an alternative discourse in international relations, one that respects the agency and autonomy of postcolonial societies and promotes equitable engagements. Bhutto’s life story urges the readers to reconsider the existing narratives of power, acknowledging the resilience and the transformative potential of voices from the Global South in reshaping global discourses on justice and independence.

Concluding the whole conversation, we can say that the narratives presented in *Daughter of the East* and the theoretical reflections of East-West encounters in the memoir collectively highlight the enduring complexities of global power dynamics, neocolonialist practices and the struggle for self-determination in postcolonial context. First hand experiences of Bhutto (1988) underscore the manipulation of geopolitical interests by Western powers exposing how alliances and aids are often used to exert influence rather than promoting genuine democratic governance. Bhutto’s memoir serves as a poignant reminder of the lingering impact of colonial legacies on national sovereignty and the ongoing quest for justice in the face of international power plays. Ultimately, all these accounts call for a critical reassessment of international relations, emphasizing the need for equity, autonomy and respect for diverse cultural perspectives in shaping a more just global order. Thus Bhutto’s memoir significantly

contributes to post colonial discourse by highlighting the intersections of personal narratives and national history, revealing how individual experiences are shaped by broader geopolitical forces. Thus *Daughter of the East* serves as a testament to the complex, often conflicted, identities from within post colonial settings, where cultural heritage, political alliances and global perceptions frequently collide. By situating her life within the political and historical framework of her country's journey towards self governance, Bhutto (1988) demonstrates how personal agency can be a force for resistance against both internal oppression and foreign intervention. The study not only allows readers to see Pakistan through Bhutto's perspective but also reinforces the value of post colonial life writings as a medium that gives voice to marginalized perspectives. Ultimately *Daughter of the East* advocates for a form of narrative sovereignty, where post colonial authors reclaim their stories, providing the world with a deeper and more authentic understanding of their societies beyond Western lenses.

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