



Songs of Blood and Sword: An ideological genesis of a political legacy

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ABSTRACT- The study aims at investigating ideological stances portrayed through the text, following the Sydney School approach that is built upon the premise of Systemic Functional Linguistics. Story genres framework (Martin & Rose, 2008) has been employed as an analytical tool that is an offshoot of the genre approach, having biographical recount genre as its subcategory, which splits the text into phases and stages and brings out the ideological meanings through systematic approach. The focus of the study is on the biographical recount analysis of the memoir *Songs of Blood and Sword* by Fatima Bhutto. She narrates the life of the Bhuttos, with her specific focus on events in the life of her late father, Mir Murtaza Bhutto, who remained adamant to the ideology of Bhuttoism and never compromised on principled politics, hence he left a legacy of Bhuttoism. Bhuttoism is a charisma that allows Pakistan Peoples' Party to steer clear of what the people want for themselves and for the country (Omer & Bushra, 2009). By applying genre frames; the analysis has been achieved in three waves of recontextualization that are abstraction, enlightenment and engagement. The findings state that real Bhuttoism means cherishing socialist ideology, since Bhuttoism is the simplified version of PPP's ideology (Syed, 2018) which in reality was practised by Mir Murtaza and hence he is the ideological heir of the legacy of Bhuttoism, Thus, Fatima's narrative serves to understand the stance of true Bhuttoism.

Key words: Genre, Systemic Functional Linguistics, biographical recount, Bhuttoism.

I. INTRODUCTION

The purpose of this paper is to analyse a biographical recount by applying genre framework with the aim to bring forth ideological meanings out of the text by resorting to Systemic Functional Linguistics. It has been argued that discourse is that area of language, which deals with the process of meaning making, and all texts are created with the aim to have some purposes. Critical Discourse Analysis focuses on norms and practices, which embed ideological meanings, and to understand ideologies it is imperative to consider discursive practices. It has been stated that ideological meanings are socially constructed and conveyed through symbolic forms of different kinds (Thompson, 1990). The approach is crucial to decipher ideologies from the threads of texts. Genre is a strand of discourse analysis that has become an important approach to realize meanings in discourses, well equipped with system network of resources. Genre is the context of culture presenting a series of choices. Genre analysis is a precise strategy, deeply rooted in systemic functional theory of language, which foregrounds ideological notions and cultural practices in order to make meanings out of the given texts.

Martin (1984) defines genre as a "staged, goal-oriented purposeful activity in which speakers engage in as members of our culture". The Sydney School genre-based approach (Martin & Rose, 2008) is inspired by SFL, which categorizes genres into types and provides different frameworks for genre analysis of discourses. Biographical recount is a sub-category of recounts, which tells life histories with significant stages and phases. Biographical recounts hop through time and space (Martin & Rose, 2008). Biographical recounts are the stories, which chronicle significant episodes in the life story of a key historical figure. In biographical recounts, the events move through time and space, there are schematic structures, which break down events into episodes moving from one important phase to the next. Temporally, their focal point is the lifetime experiences of individuals (Rose, 2010). Systemic Functional Linguistics is a theory of meaning making which provides a tool-kit to realize meanings from texts. The analysis is based on story genres framework (Martin & Rose, 2008) having biographical recount as its thread where meanings are discovered in stages and phases. Systemic Functional approach defines genre as context of culture, mapped through micro-genre based approach, adopting lexicogrammatical resources of functional theory of language.

The study builds on an ideological stance of the biographical recount *Songs of Blood and Sword* written by Fatima Bhutto. In the narrative, Fatima cherishes the ideology of Bhuttoism and tries to take specific stance that legacy of Bhuttoism belongs to her late father, Mir Murtaza Bhutto. The analysis of the selected texts shows that the data is rich in terms of the ideological message, which has been explored through a wide array of Systemic Functional resources and by recontextualizing through three waves' analysis. Through the analysis, the particular message has been achieved in phases and stages as Fatima succeeds in conveying her message that the true ideology of Bhuttoism belongs to Mir Murtaza Bhutto.

II. LITERATURE REVIEW

An ideology is a set of viewpoints, the system of ideas, the underlying assumptions, beliefs values and attitudes. Ideologies permeate all facets of life. They are an integral part of social, cultural, political and academic circles of human activity. The working definition of ideology that it is a patterned pattern of meanings in a text, which can only be explored by investigating how language makes meanings (Halliday, 2002, 1992). The genesis of ideological patterning lies in the context of culture, which pays a pivotal role to the explanation of ideologies. (Hasan, 2005). The relationship between ideology and language is deep rooted. It is language where ideological patterns embed most. Gruber (1990) argues that ideology manifests itself linguistically, shaped through language. Hodge and Kress (1993) expressed that ideologies find their strongest expression in language, at different levels such as a lexical-semantic level, grammatical-syntactic level. Martin (2004) proposed that context is a series of connotative semiotics comprising spheres of register, genre, and ideology; therefore, language is a series of denotative semiotics comprising spheres of semantics, lexico-grammar, and phonology.

The work on genres began with Labov and Waletzky's (1967) analysis of the Complication^Resolution structure of spoken narratives. Whereas variations from this pattern were dismissed by Labov and Waletzky's as 'not well-formed'. Plum (1988) recognized the recounts of personal experience, which record a sequence of events without significant disruption. The recounts functioned in a wide variety of social contexts to share experiences and attitudes of all kinds. Hyon (1996) examined the contribution of the three traditions of genre namely English for specific purposes (ESP), North American New Rhetoric studies, and the Sydney School, focusing on contexts, goals, and instructional frameworks for genre-based pedagogy. The study reveals that ESP and Australian genre-based research offer ESL teachers with deeper insights into the linguistic structures of written texts along with useful strategies for presenting these features in classrooms. Hyon (1996) argued that little attention was paid to the ideological aspects of genre-based pedagogy. There is space to adopt genre frameworks to explore ideological dimensions in the teaching of academic texts. Martin and Plum (1997) aimed to develop a social model of genre, having two strands of research. One strand was social based, with the purpose to map public interactions, the other school based (Rothery, 1990). It was concerned with mapping the repertoire of genres used by students to succeed in school and to re-distribute control of these to students who were not accessing them (Hasan & Williams, 1996). Martin (2008) showed the phases of Mandela's life through linear unfolding having a deep understanding of freedom. This freedom gave meaning to his life, telling how the meanings of freedom had different connotations in different phases, from childhood to old age. Rose (2013) described the three major phases in the development of genre-based pedagogy, starting from genre writing pedagogy in the 1980s to the integration of reading, writing and teaching practice at the tertiary education levels. Rose (2013) hoped that the discourse analysts might use different models to explore the areas that interest them, following the Sydney School approach. Watanabe (2017) examined model texts taken from textbooks for English writing used in Japanese high schools. The research also investigated to identify the schematic structures of the genres. It was revealed that in the commercial books there was limited range of genres but, in the public textbooks, a variety of genres were found. Yulianawati (2019) investigated the students' ability, difficulties, and possible solutions to their difficulty in writing recount text. The findings suggested that the control of the students in writing the recount was good, fulfilling the social purpose of the recount text writing, however, he suggested the need of explicit teaching for the students. Celik (2019) achieved a genre analysis of the biography texts on the Internet Movie Data Base (IMDB) website, by selecting the biographies of the last 20 Oscar-Winning actors and actresses. He concluded that the primary communicative purpose of the biography text on IMDB is to inform the readers about the actors or actresses in a structured way. Tehseem and Kalsoom (2015) explored the manipulation of female customers by the adverts and unveiled the hidden ideologies propagated through advertisements. The study exposed that the advertisers employ different linguistic items in a way that they urge woman to buy those products in order to look beautiful, independent and powerful. Jabeen and

Shehzad (2018) analyzed the genre of the Constitution of Pakistan (1973) in the national geo-political context, to explore the presence of ideologies in the text. They concluded that the national constitution enshrines different types of ideologies and their research describes them according to their thematic unity. Masroor et al (2019) investigated the political discourse on Twitter and uncovered the hidden ideological structures and strategies construed through a number of rhetorical moves. They found that the goals of political conversation are motivated by the political ideologies and the social media is used by the politicians for the presentation of their identities. Dar and Masroor (2019) highlighted that the primary level textbooks embody disproportion of cultural messages as each textbook reflects the dominant ideology of its province, which inculcates differing beliefs leading to national disharmony and provincial friction. He emphasized to revisit the educational policy for serving wider educational needs.

There are multiple researches available in the genre-based pedagogy but there exists a gap in the field of genre-based analysis from the ideological perspectives and more importantly from the lens of biographical recount analysis, drawing on SFL theory of language. The current study is an attempt to bridge this gap.

Research Questions

The study attempts to answer the following specific questions:

1. What are the particular stances that the author encodes in the text?
2. What lexical and syntactic choices the author employs in the text to encode a particular stance?
3. How does genre strategy unfold the ideology of Bhuttoism?

Statement of the working Hypothesis

Martin (1997) sees genres as social practices operating at the level of culture. The notion of genre is concerned with how a text is organized to achieve its social purpose. Martin (1984) defines genre as “staged, goal-oriented purposeful activity”. Genre is staged because we take several steps for making meaning. It is goal-oriented as the steps are orchestrated to achieve something and social because genre is constituted when interaction among people occurs. Martin and Rose (2008) also define genre as a recurrent configuration of meanings that are helpful in enacting the cultural practices of a given culture. It suggests that meaning making process is achieved through step-by-step approach.

III. RESEARCH METHODOLOGY

Following the Sydney School (Martin, 2000), the analysis comprises three waves of recontextualization along subsections. The selected data of the recount has been analyzed by placing it in generic structures context to investigate phases, events and episodes that are found in different chapters as realized through systemic functional linguistics choices. The text has been recontextualized in three phases; abstraction, that is the concrete realization of meanings, enlightenment, which explores the interaction of meanings with each other with the unfolding of the text, engagement, which is associated with rewording of the stance. Engagement strategy further includes subsections of elaboration and extension, which are helpful in exploring temporal reality and enlarge the stances that embed in ideological discourses.

The recount is significant since it cherishes a political ideology and hence genre-based analysis is helpful to compartmentalize the text and unfold ideological meanings. The data has been selected keeping in view the ideological stances that the writer adopts in the text as the text unfolds the story of the Bhutto family that pivots around an ideology, socialist belief and relentless political struggle.

The analysis is achieved through story genres framework (Martin & Rose, 2008) which has biographical recount as its sub-category. The particular stances and ideologies have been realized through the application of systemic functional resources, which places the text in specific context to map culture. The model considers text as configurations of meanings, which configure in phases and stages.

The findings of the study will be fruitful to understand as where the genesis of political legacy lies and who owns the political legacy of Zulfikar Ali Bhutto. This will be achieved through interpreting generically different phases of Bhuttoism and its manifold dimensions.

Data Analysis

The Sydney School approach (Martin & Rose, 2008) is helpful to decipher multiple meanings out of the threads of the text. The analysis is immensely helpful to unearth ideological meanings. Thus, the data is interpreted generically with stages and phases, which differ from each other according to their lexical choices, context and events.

Fatima Bhutto begins the story of the Bhuttos and her late father Mir Murtaza Bhutto employing comparatively concrete language. Participants (people, places and things) realizations take place as nouns; qualities (descriptive and attitudinal) are realized as adjectives; processes (doings and happenings) realizations occur as verbs; assessments of epistemic and deontic modality are realized as modal verbs; and logical links are realized as conjunctions

1. Abstracting Bhuttoism

Abstraction strategy goes inside the text to recognize an implicit message in the discourse. Abstractions have been instantiated and realized in a variety of ways. Murtaza's angle on Bhuttoism has also been instantiated by employing a network of choices.

Text

It was around this time, his early teenage years, that Murtaza discovered the world of politics and it did something to him – something strange. It consumed him and electrified how he thought of himself and the world. He began to read, to study. Che Guevara's diaries and Mao's dialectics were the cornerstones of his ideological material at the time. (p.91)

participant as Thing (noun)

years, Murtaza, world, politics, Che Guevara's diaries, Mao's dialectics, cornerstones, material, time.

quality as Epithet (adjective)

teenage, strange, ideological

process as process (verb)

was around, discovered, did something ,consumed ,electrified , began , were the cornerstones.

logical relation as Textual theme (conjunction)

that, and, who, and ,and.

Transitivity is an important linguistic tool for event realization and it is the multiple functional resources that help us to realize meanings linguistically and then we can make meanings of different events as we proceed through the text.

Text

The Third World, Zulfikar maintained, did not want charity; it only wanted its fair share. 'We are trying to create an environment of opportunity, an ethos of dignity and hope for the underprivileged majority of our peoples .We cheerfully undertake the toil and sweat for a better life for our masses; we accept the denial of immediate comforts'. If the Third World did not act immediately and purposefully there was the inevitable danger that 'our collective capacities will then remain immobilized and we will have failed to translate the abstract into the concrete, poetry into politics and romance into reality'. (p.76)

process as a Thing (noun)

charity

He DISLIKED charity

environment of opportunity

They WANTED equality

quality as a Thing (noun)

dignity

We wanted DIGNIFIED status

denial of immediate comforts

They rejected COMFORTABLE life

the inevitable danger

It was DANGEROUS for us

assessment as a Thing (noun)

wanted its fair share

We wanted SOCIAL JUSTICE

the underprivileged majority

They wanted to remove DEPRIVATIONS of masses

remain immobilized

We will remain POOR

We are moving ahead with pattern of abstraction. Causal relations here are realized inside the clause as nominalized Agents, which act on other nominalizations and start events

logical relation as Agency (inside the clause)

Agency resource is helpful in transference of meanings ahead. Agency has a potential ideological function as to demystify the responsibility of the agent (Oktar, 2001). Here the pivotal angles of Bhuttoism help to transfer meanings ahead

Text

...whoever *fights* the corruption of the state,

,whoever *raises* his voice against forced unemployment...

,whoever *fights* the war to defend the peoples' rights,

They *call* them terrorists...

Murtaza's speech touches the apex of Bhuttoism, as he says

, so don't *try* to frighten us.' (p.32)

The importance of this type of language for Fatima is that it provides range of meanings at her disposal to construe the life of the Bhuttos. The array of meanings can be discovered in three steps, as per Halliday's experiential, interpersonal and textual metafunctions – focusing on the conception of Bhuttoism.

Bhuttoism is construed as a quality from the outset, a term that includes a wide range of meanings, procedure wise an element realized by an adjective. Here, Bhuttoism is explained as a descriptive attribute that enlarges the comment already made.

'Bhuttoism' (economic freedom) as descriptive attribute

Text example

We are not *free* people...

Freedom is what we have to fight for after years of economic exploitation...

Freedom is our goal... (p.68)

'Bhuttoism' as abstract commodity (Goal)

Text

...We respect only those traditions that are *beneficial to the people of Pakistan*, not those that are dragging the country backwards...We will give our country *a new outlook*. we will give Pakistan a new *revolutionary form*. (p.74)

Here, in action processes Bhuttoism becomes a commodity that has a specific destination to arrive at.

In mental processes, it functions as phenomenon for change:

'Bhuttoism' as abstract Phenomenon

Text

This presumes that when I speak of the crippling poverty around us,... (*socialism*)

When I speak of the poor,... (*socialism*)

of the need for clean water,... (*socialism*). (p.341)

As an entity in relational processes it is subject to classification

'Bhuttoism' as abstract carrier or classifying Attribute

The Carrier is characteristically some static feature and it is nominal group from which carrier is realized. Talking about an attribute, an entity has some class assigned to it. Structure wise we tag this class as the Attribute, and the entity to which it is assigned is the Carrier.

Text

The solution Zulfikar envisioned was not a class war...(*equality*)

This was progressive Zulfikar at his best...(*enlightenment*)

The Third World, Zulfikar maintained, did not want charity; it only wanted its fair share... (*justice*)

'We are trying to create an environment of opportunity,... (*equality*). (p.76)

'Bhuttoism' as abstract Token or Value

Text

...This injustice, this political violence against our workers, will not stand (*resistance*). We will go to the people... (*democracy*) (p.32)

Once nominalized, it can also draw circumstantial meaning. It can reach an abstract destination as well. It can even work as an abstract companion going all along

'Bhuttoism' as abstract circumstance of Location

...'Our salvation lies in one world . . (p.57)

'Bhuttoism' (socialism) as abstract circumstance of Accompaniment

Text

... we can only improve with the improvements of humanity...(p.58)

Nominalization, in other way round, puts implicitly the total transitivity system of English at Fatima's disposal so far as the ideology of Bhuttoism is concerned.

Extended Lexical Metaphor

Text

The solution Zulfikar envisioned was not a class war or some sort of global battle for power, but simply the redistribution of economic wealth and the creation of a Third World summit that would open up the space for those underdeveloped nations to speak. *This was progressive Zulfikar at his best.* Those critics that expend all their energy attempting to denigrate the man's politics (by either their antipathy or their supposed allegiance to the PPP and Zulfikar's legacy) willfully ignore the visionary quality of Zulfikar's political philosophy... (pp.76-77)

Lexical metaphor is an important resource when we want to reach from wording to meaning and Fatima explains it in her specific way as the recount moves forward. The relevant lexical threads, based on political philosophy hyponymy and co-hyponymy (hyponymy the words which are alike. The lexical items that convey similar meanings or they constitute a part of the meaning of the entities that are there in the text. Hyponymy is a device which refers to a group and its sub-group while co-hyponymy is cohesive device which refers to two members of the same class) are as, *redistribution of economic wealth, visionary quality, political philosophy, opportunity, dignity, hope, underprivileged majority of our peoples, toil, sweat, better life, masses, and comforts.* From the second textual example we may include hyponymy and co-hyponymy examples as, *different breed, Pakistani politicians, member, provincial assembly, political leader, aware, prove.*

Bhuttoism as commodity

Bravery is an integral part of Bhuttoism. In the recount, Murtaza reiterates that he is a fearless leader. On interpersonal grounds, it has been achieved through commodity pattern.

Text

'We aren't **afraid** of your CIA centres and we aren't **afraid** of your police. We aren't **afraid** of your Chief Minister, Abdullah Shah...I'm not **afraid** of your corrupt police.'(p.32)

Interpersonal metafunction concerns with mood element and related resources for the realization of meanings.

Bhuttoism and mood function

Text

Mood

Residue Mood tag

I am

prepared to speak on every subject

am n't i

-am i

I would	like to live with my people	would n't i
-would i		
I will	live and die in Syria	will n't i
-will i		
but I will	never compromise	will n't i
-will i		
I am	not ashamed	am n't i
-am I		(p.321)

Fatima Bhutto talks generally about Bhutto's ideology, the pro - public policies that were envisaged to ameliorate the condition of the masses. Once again, the grammatically metaphorical language enables the semantic drift as shown through the table.

Table 1. *Modal responsibility and Bhuttoism*

Mood (Subject ^ Finite)	Residue
Zulfikar had	promised that his government would seek to amend the injustices of feudalism.
the PPP was	made up largely of writers, intellectuals, union leaders and other progressive elements of Pakistani society.
a vow was	made to amend the inequities of Pakistan's landed elite.

(p.113)

As we move ahead, the textual metafunction, which concerns with information flow. It is helpful in realization of Theme and New relationship

Bhuttoism: Theme and new

In textual metafunctions, Theme and New are the two important choices through which meanings are realized. Theme has two functions to perform. Firstly, it refers to already mentioned strings of discourse keeping up a coherent point of view. Secondly, it connects forward and contributes to the furthering of the text.

Table 2. *Theme and New construe Bhuttoism*

Theme	Transition	New
I	fought the government	that killed my father and brother

and i' m proud of that
 What we failed in
 We failed in
 but we didn't take the coup lying down.
 We resisted
 I'd do it all again
 he said and leaned back into his chair. (p.22)

Phases of Bhuttoism in Murtaza's life

The conception of Bhuttoism gradually developed in Murtaza. Bhuttoism had different meanings for Murtaza in different stages of life. These phases of life have been interpreted step -by -step as given under.

[As a teenager]

It was around this time, his early teenage years, that Murtaza discovered **the world of politics**...He began to read, to study. Che Guevara's diaries and Mao's dialectics were the **cornerstones of his ideological material** at the time... (p.91)

[As an adolescent]

Murtaza, hardly eighteen, went to Larkana, his father's constituency, and met with villagers...'**Young people wanted to follow him around,**' remembers Gudu, who accompanied him to many of these gatherings... Murtaza spoke to all petitioners who wrote to him and did what he could...'His heart was in it. **Mir met the people with great dignity and they trusted him,** even at that young age...' (p.93)

[Contesting election (1993)]

He took a very political and democratic path: he decided to contest elections. He didn't return and demand his title. **He set himself up for a fight...** (p.311)**the Bhutto legacy was his,** not hers, and this was always at the back of her mind.' ... p.312

[on founding PPP (SB)]

On 15 March 1995... At the end of the convention, the Pakistan People's Party (Shaheed Bhutto) was launched...'New Direction' touched upon all the issues that Murtaza had spoken about since returning to Pakistan - **the redistribution of powers and decentralization of the state,** the law and order situation in Sindh, agriculture, health, education, bilateral foreign policy, poverty alleviation and more...(p.390)

2. Enlightenment

In the abstraction phase, we undertook to explore an array of meanings that an abstract understanding of Bhuttoism provided at the disposal of Fatima's recount. The journey of the Bhuttos, in common terms, is a metaphysical journey and a spiritual search, towards enlightenment. It is unfolded in this way.

Fatima's text is a memoir; the story develops through time. Temporal linearity is achieved grammatically through linkers (*at first, later, then, when, when, during, when*). This is strengthened through the words that label phases in a sequence of life: e.g. teenage, adolescent, contesting election, founding the PPP, and the lexis that phases us through the steps along the way, We already knew, Murtaza discovered the world of politics He began to read, We want to put a stop, as shown through the following examples

Bhuttoism as a mental quest

To construe depth Murtaza constructs his ideological pursuit of Bhuttoism as a mental quest.

- It was around this time, his early teenage years, that Murtaza discovered the world of politics...He began to read, to study. Che Guevara's diaries and Mao's dialectics were the cornerstones of his ideological material at the time. (p.91)

- ...We want to put a stop to this exploitation of man by man. (p.94)
- He was so enraged; there was a real anger that his father had been executed... (p.175)
- I have never betrayed my people. I would like to live with my people. (p. 321)
- Papa spent the winter of 1994 working on a paper that presented his political programme and included his remedy for the political ills which had destroyed the PPP.(p.388)
- *And Murtaza decides to revisit the ideology of Bhuttoism*
- The topics covered in 'New Direction' were discussed and notes were made on what form the new party should take and what additions should be made to the draft manifesto.(p.390)
- My father had been shot several times... None of the shots in the hail of gunfire hurt him seriously. (pp.399-400)
- The last shot, Papa's autopsy showed, was fired into his jaw at point-blank range.(p.402)
- Asif Zardari was on the phone. 'Don't you know?' he said casually to me. 'Your father's been shot.' (p.405)

From the start until the end, as the recount moves on, Fatima steadily unfolds the conception of Bhuttoism. Talking on ideational grounds, we can identify stages of understanding that correspond to phases of Murtaza's life.

Bhuttoism: ideational phases of understanding

Ideationally speaking we can recognize eleven phases of understanding Bhuttoism.

(i) 'his early teenage years'

- It was around this time, his early teenage years, that Murtaza discovered the world of politics...He began to read, to study. Che Guevara's diaries and Mao's dialectics were the cornerstones of his ideological material at the time. (p.91)

(ii) [As a student at Harvard University]

- Both of us were idealistic and populist about what we thought of the world . . . we both had a yearning to get into politics. He had no desire towards making money – ... He had a genuine interest in history, ideology, policy (p.133). Murtaza had a specific interest in foreign policy... 'Mir connected with people so easily and paid attention to them. (p.137)

(iii) [As a young man]

- The brothers immediately mounted an international campaign to save their father's life, the Save Bhutto Committee, and its base of operations was to be in London.(p.148)

(iv) 'armed struggle'

- 'The failure to win diplomatic support from governments around the world played a big part in convincing Murtaza that the only option was armed struggle.'(p.176)

(v)'the liberation movement' (AL Zulfikar)

- Suhail tells me about Al Zulfikar, the new name of the organization founded by the Bhutto brothers...the ideal candidates to join the liberation movement and they came to Kabul from all across Pakistan's four provinces. (p.217)

(vi) [Ideological differences with Benazir on the eve of 1988 elections]

- Murtaza had spoken to his sister about the party's decision to engage in power-sharing negotiations with the junta. He had disagreed with her fundamentally on this issue... 'We have to be in government. It's my chance. I'm not losing it. We can't keep living like this.' She mentioned money, making it, and Papa exploded.(pp.282-83)

(vii) [End of exile and contest the elections of 1993]

- On 12 August he had told the Pakistani Daily News, 'My decision to return and contest elections is final . . . If the Pakistani establishment want, they can hang another Bhutto – ... (p.322)

(viii) 'taken to jail'

- he was taken to jail from a side exit.(p.328)

(ix) 'release orders'

- were finally signed the next day, close to twenty-four hours after his bail had been granted,...(p.355)

(x) 'New Direction'

- The paper, 'New Direction: Reforms in the PPP and Pakistani Society', was printed in 1994 and would serve as the manifesto for the political party he was preparing to launch...On 15 March 1995 ...At the end of the convention, the Pakistan People's Party (Shaheed Bhutto) was launched. (pp.389-90)

(xi) 'the last shot that killed my father'

- It was the last shot that killed my father. He had been injured, but he would have survived. He was walking and talking. It would take more than one bullet to kill Papa and the policemen made sure that the last bullet did the job.(p.402)

In the first two phases, Fatima's memoir tells, Murtaza undergoes personal orientation as he moves through stages of life

[Stages of life....Bhuttoism]

- Bhuttoism is socialism 'Arise ye prisoners of starvation' (p.94)
- Bhuttoism is populism 'Mir connected with people' (p.137)

In the following three phases, Murtaza's conception of Bhuttoism comes into action when he initiates resistance movement to save the ideology of Bhuttoism. Bhuttoism struggles hard to combat the oppression of a dictatorial regime.

- Bhuttoism is mobilizing masses 'to rally around the cause of saving chairman Bhutto's life' (p.150)
- Bhuttoism is resistance 'it becomes every citizen's duty to fight against this'. (p.176)
- Bhuttoism is freedom 'to join the liberation movement'. (p.217)

In the next four phases, Bhuttoism to Murtaza meant practicing the true ideology of Zulfikar Ali Bhutto, giving self-imposed exile and orienting himself before the masses Murtaza is imprisoned on return but Bhuttoism triumphs ultimately and Murtaza is released.

- Bhuttoism is leftism 'The differences between Mr. Bhutto's party Benazir's only grew'. (p.292)
- Bhuttoism is democracy 'contest election is final'. (p.322)
- Bhuttoism is stoicism 'The jailers used to abuse us regularly'.(p.331)
- Bhuttoism is exoneration 'joined Murtaza on the journey out of jail'.(p.355)

In the last two phases, Murtaza's commitment to save the true ideology of Zulfikar Ali Bhutto touches apex. Now he embarks upon a programme to pursue the real ideology of the PPP, the search of which finally led to his assassination.

- Bhuttoism is realignment 'Reforms in the PPP and Pakistani society'.(p.389)
- Bhuttoism is embracing death 'It was the last shot that killed my father'.(p.402)

Overall, enlightenment is organized as three waves of re-contextualization. The first, phase of Murtaza's life comprises long and hard resistance, where he labors to practice the ideology of Bhuttoism. In the second phase, Murtaza introduces necessary reforms to purge the party of the evils of corruption that tarnished the ideology of Bhuttoism. Finally the last phase where Murtaza sacrifices his own life for public cause.

(1) Nurturing Bhuttoism

[I] Bhuttoism for Murtaza

(i) Bhuttoism is socialism 'Arise ye prisoners of starvation' (p.94)

(ii) Bhuttoism is populism 'Mir connected with people' (p.137)

[II] Bhuttoism is mobilizing masses 'to rally around the cause of saving chairman Bhutto's life' (p.150)

[III] Bhuttoism is resistance 'it becomes every citizen's duty to fight against this' (p.176)

[IV] Bhuttoism is freedom 'to join the liberation movement' (p.217)

[V] Bhuttoism is leftism 'The differences between Mr. Bhutto's party and Benazir's only grew' (p.292)

[VI] Bhuttoism is democracy 'contest election is final' (p.322)

[VII] Bhuttoism is bearing tortures 'The jailers used to abuse us regularly' (p.331)

[VIII] Bhuttoism is exoneration 'joined Murtaza on the journey out of Jail' (p.355)

(2) Bhuttoism is realignment 'Reforms in the PPP and Pakistani society' (p.389)

(3) Bhuttoism is embracing death 'It was the last shot that killed my father' (p.402)

Bhuttoism: hyper-Theme construal

In the text, we locate a constant example of an introductory hyper-Theme or 'topic sentence' (Martin, 1992, 1993) and elaboration comes after this. The first hyper-Theme establishes teenage Bhuttoism; the second introduces Bhuttoism in adolescent and mature stage of life, the third stage is where Murtaza's Bhuttoism takes political orientation when he decides to end self-imposed exile and returns to contest the election. He is arrested and exonerated afterwards and the fourth stage shows realignment of Bhuttoism where Murtaza embarks upon founding his own party without altering Zulfikar's ideology and the final stage is when Murtaza is assassinated and Bhuttoism sacrifices his life for the cause of common people.

Che Guevara's diaries and Mao's dialectics were the cornerstones of his ideological material at the time. (p.91)

=...

Murtaza wanted everyone to know who he was,' (p.138)

=...

In the second hyper-Theme, the ideology is translated into action. Bhuttoism, resisting the force that wants to eliminate Bhuttoists ideology.

The Save Bhutto Committee held rallies in parks and public halls where Murtaza spoke openly and passionately against the dictatorship that had taken hold of Pakistan. (p.150)

=...

The only way to fight the junta was with force. (p.178)

=...

Party workers who had been active from 1977 to 1979, the time of Zulfikar's trial and imprisonment, were the ideal candidates to join the liberation movement and they came to Kabul from all across Pakistan's four provinces. (p.217)

=...

Here, the hyper-Theme introduces another phase of understanding in Murtaza's life when his adherence to Bhutto's ideology is deeply felt and he returns home to contest the election.

He had disagreed with her fundamentally on this issue. (p.282)

=...

Murtaza contesting the elections and climaxed with his win in Larkana. (p.322)

=...

he was taken to jail from a side exit.(p.328)

=...

Papa received his release papers on 6 June. (p.355)

=...

On this fourth stage, hyper-Theme introduces realignment of Bhuttoism, re- visiting of Bhuttoism to save the ideology.

His hope, he wrote, was to: realign the course of the People's Party with the salient features of the ideology of Shaheed Bhutto . . . Whereas the question of altering or diluting Shaheed Bhutto's ideology does not arise, there is need to bring his views into conformity with contemporary values and standards. It is entirely possible to work within a certain framework of ideas, while allowing for changing times, but remaining sincere to the spirit of the original concept. (p.389)

=...

Finally, the last phase of Bhuttoism appears in the last chapter of the recount. It is the stage where Murtaza sacrifices his own life for principled ideological stance.

It would take more than one bullet to kill Papa and the policemen

made sure that the last bullet did the job.(p.402)

Murtaza's understanding of Bhuttoism evolves as he passes through different phases of life. Murtaza's journey towards achieving the ideals of Bhuttoism touches the summit when he founded his own party, Pakistan Peoples' Party (Shaheed Bhutto) oriented towards 'New Direction' programme (p.389).It was the ultimate destination that Murtaza sought after, for which he had to sacrifice his own life, the ultimate tragic end that the most Bhuttos met.

3. Engagement

Murtaza's journey towards pursuance of Bhuttoism is an engaging quest. The text has number of negative clauses, each openly rejecting something someone might have reflected .These are listed here

Bhuttoism and countering mistaken ideas.

There was **nothing** to do. This is a crackdown on the Pakistan People's Party (Shaheed Bhutto). (p.26)

We will **not** go into hiding. We are ready. (p.26)

..he was **not** a political worker but a well-wisher of sorts.(p.27)

Ashiq said, speaking forcefully. He continued, speaking in a strong, steady voice, 'Not Nawaz nor Benazir will rule the people of Pakistan,' he said, gesturing at the crowd.(pp.30-31)

This injustice, this political violence against our workers, will **not** stand. (p.32)

We are **not** free people, he used to tell me... (p.68)

The solution Zulfikar envisioned was **not** a class war or some sort of global battle for power,...(p.76)

...- there was **no** history to the party any more, no ideology, it had become a money-making operation.'(p.311)

Bhuttoism and countering mistaken expectations

Alongside countering mistaken ideas, Fatima deals throughout the text with mistaken expectations. This 'in spite of something, something else' motif is outlined here:

She worked briefly with Benazir, but also found herself falling out of favour as the party began to veer blindly towards the pursuit of power and money (p.17)

Whoever fights awam ki huqooq ki jang, the war to defend the people's rights, they call them terrorists. But today in Pakistan, it is the state that is drinking the blood of its citizens.(p.32)

'Whether you've been lashed, jailed, cast a vote, you are an asset of the party,' ...But the party had become feudal turf; there wasn't room for charismatic leaders from across the party, or indeed, the family. (p.313)

Shaheed Bhutto's slogan was 'roti, kapra aur makan' (food, clothing, and housing), but the slogan of the highly corrupt and disreputable coterie who have hijacked the party and are in full control of it seems to be 'loot, plunder, steal' ... (p.389)

Elaboration

Elaboration is the process which includes two phases in one thread of discourse. These two strands of phases are time-phase and reality-phase. The second phase is the reality phase. It is the realization of the first phase where imagination turns into reality. (Halliday and Matheson, 2014)

'I fought the government

=that killed my father and brother and I'm proud of that. (p.22)

'We must have fearless minds,

= our spirit should never be daunted . . . (p.58)

Freedom is what we have to fight for after years of economic exploitation

=and rule by dictators. (p.68)

= 'Our alliance is with the people,' reads a clipping from the Daily News, Monday, 27 July 1970. (p.90)

Feudalism was an ill that was universally recognized within the party apparatus

=and a vow was made to amend the inequities of Pakistan's landed elite. (p.113)

Murtaza had the clean hands,

=the corruption- and compromise-free record, and the ideological understanding of socialist politics. (p.311)

But the party had become feudal turf;

=there wasn't room for charismatic leaders from across the party, or indeed, the family. (p.313)

If force comes by force, against the will of the people

=and breaks the constitution of the country, imprisons members of the parliament, kills representatives of the people . . . then the people must resist. (p.321)

When I speak of the poor,

=of the shirtless, the homeless, and the hungry, of the need for clean water, rural dispensaries, schools, the crying need to eradicate corruption, rape, drugs and so on, I am supposed to be living in the past.(p.341)

'New Direction' touched upon all the issues that Murtaza had spoken about since returning to Pakistan – the redistribution of powers

=and decentralization of the state, the law and order situation in Sindh, agriculture, health, education, bilateral foreign policy, poverty alleviation and more.(p.390)

Extension

Extension is the process where one thing is interpreted being enlarged by another (Halliday and Matthiessen, 2014).Extension uses different types of discourse markers to achieve its purpose. The real spirit behind extension, a type of repetition, is to show that part of the text that has some sort of relationship with the clause in which similar meaning has already been expressed (Thomson,2014)

As a boy, Murtaza, who was soon joined by a younger sister, Sanam, and a baby brother, Shah Nawaz, four years his junior,

+enjoyed all that his world offered him.(p.81)

It wasn't until Murtaza was twelve years old

+ that he became aware of the political dynamics surrounding his family.(p.89)

At Harvard Murtaza studied government – he was a major in the politics department –

+but branched out and took classes on sociology, environmental science – a class called 'future of the earth' was his favourite – and history, mainly focusing on Russian and Soviet politics.

He had applied to his father's alma mater, Oxford,

+ and had been given a place at Christ Church to read politics, philosophy and economics.(p.145)

He was, by virtue of his ideology,

+ the antithesis of what Benazir had become in power. (p.341)

His hope, he wrote, was to:

+realign the course of the People's Party with the salient features of the ideology of Shaheed Bhutto . . . Whereas the question of altering or diluting Shaheed Bhutto's ideology does not arise, there is need to bring his views into conformity with contemporary values and standards.(p.389)

He launched his party with great passion

+ and continued travelling the country and speaking out against the excesses of the regime.(p.390)

IV. CONCLUSION

Through micro-genre strategy, the ideological meanings were decoded in phases, adopting the constellation of linguistic resources viz participants, processes, circumstances grammatical metaphor, conjunction, mood element, Theme and New resource and related choices. The study revealed that throughout the recount, Fatima takes particular ideological stances and she makes her strong claim that

Murtaza Bhutto is the true heir of Bhuttoism and hence Zulfikar's legacy belongs to Murtaza's party, Pakistan Peoples' Party (Shaheed Bhutto). The recount also identified that Bhuttoism is a term with multiple threads of meanings such as populism, resistance, sacrifice, socialism, fearlessness, bearing tortures and embracing death for democratic cause that have been explored through language metafunctions: ideational, interpersonal and textual. The study also explored eleven different phases of Bhuttoism in Murtaza's life ranging from teenage years to the foundation of Pakistan Peoples' Party (Shaheed Bhutto), each having its own significance. Thus, the analysis proves that the genesis of the ideology of Bhuttoism belong to Mir Murtaza Bhutto and he is the ideological inheritor of Bhuttoism.

V. FUTURE RESEARCH CONSIDERATIONS

The current study explored the ideological stance taken by Fatima Bhutto in the recount *Songs of Blood and Sword* by applying Genre theory of the Sydney School (Martin & Rose, 2008). The analysis proved that Mir Murtaza Bhutto is the true heir of Bhuttoism. Seeing through the lens of genre frames, future researches can be conducted on other recounts, which cherish the ideology of Bhuttoism to prove whether Fatima's narrative as Murtaza's party PPP (Shaheed Bhutto) inherits the ideology of Bhuttoism or Benazir's PPP owns the legacy of Bhuttoism.

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