Human Values in Intercultural Communication: CDA for Discourse of Proverbs in Yemen Times

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Abstract.

In intercultural communication, human values need to be investigated as neutral discourse; where local and global identities compete to legitimate such neutral discourse. Human values can be explicitly or implicitly manifested in the discourse of proverbs. Proverbs are 'common sense' assumptions that construct culturally-biased and durative values. Like newspaper headlines, proverbs are part of argumentative rhetoric whose semantic and pragmatic functions are not only to attract readers but also to convince them. As a sub-journalistic genre in Yemen Times, the discourse of proverbs targeted worldwide audiences; it was produced by a non-local journalist and published in hardcopy and online between 2003 and 2010. This paper investigates human values in an intercultural text disseminated in global journalism; the discourse of proverbs of Yemen Times. The analytical tools of Critical Discourse Analysis (CDA) were employed to reveal the evident competing discourses associated with human values in the texts. The data analysis revealed that human values were associated with literary, philosophical, political and anonymous global discourses; these discourses were dominant in the texts. Local legitimating discourses were excluded; backgrounded local religious discourse and discourse of local passive agency were associated with human values. The exclusion of local agencies reflects hegemonic global power over human values in intercultural communication.

Keyword: human values; intercultural communication; Yemen Times; critical discourse analysis; discourse of proverbs; global journalism

Introduction

In intercultural communication, human values need to be investigated as a neutral discourse shared among humanity (Abu Shariah, 2001; Airil Haimi, 2010; AlQulaini, 2002; Annamer, 2004; Keisala, 2010; Senthan, 2005; Sowińska, 2013; Yongbing, 2005). Moreover, strong debate still remains on the sources of knowledge that different systems use to legitimate values, and little attention is paid to the legitimation role of media discourse (Tan, 2016; Vaara, Tienari, & Laurila, 2006). Values need to be examined as discourse beyond the sentence level in media texts. Media discourse is found to delegitimate local values (Airil Haimi, 2010; AlQulaini, 2002; Annamer, 2004; Halim, 2005; Miller, 2007). Hegemonic reproduction of alien power does not only replace and marginalize values in a local context, but it also employs values to project global hegemony over local identities. In other words, the issue of human values can be problematized as a matter of power relations between local identities and global identities in intercultural texts. To address this issue, Critical Discourse Analysis (CDA) is adapted.

Critical Discourse Analysis (CDA) is a theoretical and methodological approach that helps reveal power relations in global media texts (Fairclough, 1995, 2006). However, CDA per se has become global in academic discourse. Furthermore, it needs to specify the values that its critique rests on (Chilton, 2011) as well as its philosophical ground (Hammersley, 1997). Critical discourse analysts claim that they do their critique for the sake of justice and equality (Jørgensen & Phillips, 2002). In intercultural communication, however, these values can be considered western-oriented values. As 'strategic essentialism' (Spivak, 1990), however, this paper adapts CDA concepts to investigate human values as neutral discourse in a communicative event of global journalism. Subsequently, CDA is used to illustrate how global journalism contributes to construct certain social actors as global ones and audiences as a global public (Fairclough, 2006, p. 171). CDA is further used to reveal the discursive power relations (Fairclough & Wodak, 1997) between global agencies and local agencies constructed through certain linguistic choices in global journalism.

As persuasive devices, proverbs are common sense, logical statements that explicitly or implicitly contextualize values in discourse (Lewis, 1972). Discourse of proverbs is a sub-journalistic genre in *Yemen Times*. The use of proverbs in global journalism may construct ideological cultural underpinnings. From the linguistic perspective, proverbs appear in the 'form' of composition of argumentative paragraphs. From the perspective of theme-based materials (Brinton, Snow, & Wesche, 1989), however, the 'function' of these discourses is to disseminate certain values. These texts had been investigated from the perspective of educational media texts in which the issue of human values was discussed (Hazaea, Ibrahim, & Nor, 2014). However, the same study recommended further investigation on the discursive legitimation of the identified human values in those texts as a communicative event of global journalism. These intercultural texts were distributed through global journalism. The texts target worldwide audiences; they were produced by a non-local journalist and published in hardcopy and online between 2003 and 2010. These intercultural texts constitute a semiotic aspect of an appropriate topic area for CDA empirical research (Fairclough, 2001b, p. 236).

The study argues that human values may be employed in the discourse of proverbs to construct hegemonic global power over local identities. Therefore, the present paper tries to address these questions: How are human values employed in intercultural communication as manifested in the discourse of

proverbs of Yemen Times? What is the space given to the local identities in such construction processes? And whose interests do those values serve?

Theoretical background

The study subsumes two views on discourse with two views on values. Practitioners of critical discourse analysis deal with two types of meaning: 'meaning potential' and relational meaning (Fairclough, 1992, p. 186). First, meaning potential refers to the range of meanings conventionally associated with a word. Such dictionary meaning is discrete, stable and universal among a speech community. However, the meaning potential may change rapidly, so that it is implicated in processes of social or intercultural change. It is through the relational meaning that power relations do exist over the discursive legitimation of an intercultural topic such as human values. Fairclough points out that "a meaning potential may be ideologically and politically invested in the course of the discursive constitution of a key cultural concept" (p.187). In addition, power relations may take place over the relational meaning of key words (Jørgensen & Phillips, 2002, p. 94). For example, freedom and democracy are key words whose relational meaning can be shaped by the competing legitimation discourses in global media texts. Such ideological underpinnings of the late modernity and global relational meaning may marginalize local identities.

Similarly, Sowińska (2013) distinguished between two major lines in the approaches to values in discourse studies: research oriented towards values 'located' in language and values at discourse pragmatic levels (p.5). The present study subsumes these views on meaning and values. While the view of values located in language goes with the meaning potential, the pragmatic view of values goes with the relational meaning. These views of meaning are used to examine the space given to the local identities associated with human values in global journalism.

In global journalism, power relations can be contextualized between competing legitimation discourses. Fairclough (2006) combines critical discourse analysis with cultural political economy as a crucial analytical tool to cover the language-related aspects of the cultural political phenomenon of globalisation. Chouliaraki and Fairclough (1999) point out that one of the features of the late modernity is the dialectic relationship between globalization and localization, between identity and difference (pp.94-96). To identify obstacles to the social problem being tackled, one needs to illustrate how the local and the global identities are structured as well as what is going on in global journalism (Fairclough, 2001a).

In addition, critical discourse analysis facilitates the unravelling of the discursive ideological power relations constructed through certain linguistic choices in global journalism (Fairclough, 2006). This view is in agreement with the ideologist position on discourse as a facet of globalization which "focuses upon how particular discourses of globalization systematically contribute to the legitimation of a particular global order which incorporates asymmetrical relations of power such as those between and within countries" (p.14). This statement shows two things: 'asymmetrical relations of power' and 'global order'. First, discourse as power relations can be contextualized between local identities and global identities. Second, the 'global order' constitutes an 'entity' for hegemonic power relations. Fairclough (2001a, p. 237) refers to this 'global order' as 'the object of research'.

The 'object of research' determines the proper identities to be associated with it in a particular social context. In the present study, 'human values' is the object of research. Accordingly, identity can be defined as "people's source of meaning and experience" (Castells, 2011, p. 6). It can also be extended to cultural identity. Tomlinson (2003) states that the impact of globalization in the cultural sphere has been "associated with the destruction of cultural identities, victims of the accelerating encroachment of a homogenized, westernized, consumer culture"(p.269). Tomlinson adds that "whilst it is true that the construction of meaning via cultural practice is a human universal, it does not follow that this invariably takes the form of identity construction as we currently understand it in the global-modern West" (Tomlinson, 2003,p. 271).

Therefore, the power relations over the legitimation of human values can be examined between two orders of discourse: the local order of discourse and the global order of discourse. That is to say, human values specify the types of identities relevant for the critical analysis of the discourse practice under study. The networks of practices relevant to global journalism extend to the world-wide intercultural spatial contexts thereby highlighting the local identities and the global identities relevant to human values. Figure (1) illustrates the nature of power relations between competing legitimation discourses over an intercultural issue in global journalism.
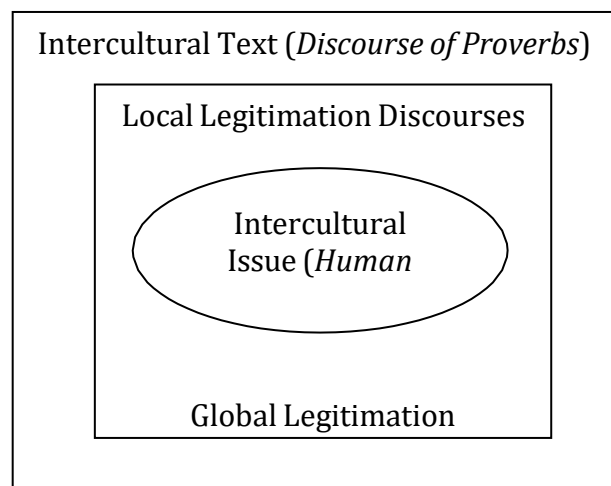
Global Journalism (Yemen Times)

Intercultural Text (*Discourse of Proverbs*)

Local Legitimation Discourses

Intercultural
Issue (*Human*

Global Legitimation

Figure 1 Discourse as power relations over intercultural issue

Discourse of Proverbs

Like newspaper headlines (Richardson, 2007, p. 197), proverbs are part of argumentative rhetoric whose semantic and pragmatic functions are not only to attract readers but also to convince them. G¡ndara (2004) states that proverbs are used to support or summarize a point of view. Their use is a powerful strategy in argumentation. They are collective judgements and expressions that invoke specific discursive functions. They have didactic tendencies and rootedness in social imagination. They also act as mechanisms of non-formal education and ideological control. Like headlines, proverbs use metaphoric expressions and nominal sentences which add to the argumentative value of a proverb (p.45). This paper investigates the discourse of proverbs as a communicative event in global journalism in which the hegemonic power can be constructed not only in the choice of the proverbs but also in the contextualization of these proverbs in the form of argumentative paragraphs. Proverbs "communicate values and identities,

not just through their content but through their structure" (Machen & vanLeeuwen, 2007, p. 105) and contextualization.

In intercultural communication, proverbs are 'common sense' assumptions that construct culturally-biased and durative values (Lewis, 1972). Their ideological linguistic choices can be constructed not only in the choice of the proverbs but also in the contextualization of these proverbs as discourses in global journalism. Proverbs often have several linguistic features. They also involve specific discursive functions. G¡ndara (2004) points out that the special value of proverbs lies in the fact that they enable one to bring some discursive strategies into play. Proverbs have to be interpreted by adopting a discourse of language. They also combine literary and critical discourse (Lewis, 1972, p.48).

Human Values in Intercultural Communication

In intercultural communication, human 'values' is a controversial issue. Previous research showed that there is no agreement on the definition and classifications of values; this is because factors shaping values are so numerous coupled with the diversity of cultures, habits and religions. A variety of terms and classifications of values have been suggested such as human values (al-Samadi, 2008; Parnell, 2011; Rokeach, 1973), global and universal values (al-Samadi, 2008; Nakamura, 2002) and basic human values (Schwartz, 2009). UNESCO (UNESCO, 2002, p. 28) declared eight core values for one to be a complete person in a globalized world: global spirituality, national unity, sustainable human development, peace and justice, creativity and appreciation of beauty, love and compassion, and truth and wisdom.

Ester, Mohler and Vinken (2006, p. 6) stated that "Globalization is definitely not seen as the development towards one global melting pot of cultures or a 'spaghettization' of value systems". In a world shaped by global journalism, "the modern perception of values is based on the modern Western secular-humanistic worldview which has significantly influenced the rest of the world" (Roslan, 2007, p. 1). In his keynote address at the conference of Third Global Ethics entitled "Do we still have universal values?", Annan (2003) stated that "Yes, we do [have universal values]". He further asserts that "Each society should be given the space … to express them in a way that reflects its own traditions and culture"(p.9). This space must be at the local, national, regional and international contexts. It has to be evident in various domains of the late modernity and technology of communication such as global journalism.

From an Islamic perspective, the legitimation sources of values are the Holy Quran and the Prophet Verified Sunnah. That is to say, not all context gives meaning (al-Attas, 1970) thereby legitimation. On the contrary, from the modern Western perspective, society is the source of legitimation of values or as Rokeach (1973,p.13) believes "a distinctively human invention". Ester, Mohler and Vinken (2006, p.4) pointed out the debate on value diversity, as an indicator of cultural diversity, is central to the late modern discourse in multiculturalism. They further showed that as a consequence for the processes of globalization, "core values become less nation-specific and national identity will increasingly be exchanged for a global identity" (p.4). The same authors further reported three dominant perspectives of values in the modern Western thought: the postmodernist, the particularist, and the dimensionalist perspectives. The modern Western values are "values in Western societies [that] have become detached from traditional institutions and authoritative sources (such as the church) and increasingly find their legitimation in personal choices and preferences" (Ester et al. 2006, p.8).

Society as a whole is the source of legitimation of values in the Western modern thought. In this regard, Gabsi (2015) recommends that further research is needed to determine how religious discourse relate and communicate with secular discourse.

Method

In a CDA project, data collection and data analysis are iterative processes (Mautner, 2008). Doing discourse analysis depends on the specific nature of the project and the view of discourse in that project (Fairclough, 1992, p. 228). While discourse is viewed as power relations, the scope of this paper is to investigate the space given to local identities associated with the human values evident in the discourse of proverbs in Yemen Times newspaper. An empirical research design was used. It applied circular processes: a constant movement back and forth between CDA concepts and empirical data.

Data Collection

Yemen Times is the first English-language newspaper in Yemen. It is the most circulated and the most widely read bi-weekly newspaper in Yemen (Saleh, 2008). Its mission is to support press freedom, respect for human rights, political pluralism and democracy. It plays the role of disseminating information about politics, sports, tourism, economics and education. This newspaper represents the 'local scale' (Fairclough,2006) of global journalism.

The data for this study are built in a 'cyclical process' (Mautner, 2008); a checklist was developed to collect, compile and label the data. First, a small, relevant and homogenous corpus is gathered and analysed to identify a topic area. Accordingly, 53 issues of Improve your English series were gathered from the educational supplement of YT produced between 2006 and 2010. Then, the discourse of proverbs is identified as the topic area. A proverb is produced in an issue, and it is extended in the form of an argumentative paragraph in the next issue. Such contextualization reflects a type of discourse beyond the sentence level. Each discourse of proverb constitutes one value. 152 proverbs were found between 2003 and 2010. The study data constitute a communicative event of global journalism in terms of their production, distribution and content. This is because the proverbs were produced with the notion of English and globalization where the English-language readers can visit the online version of YT. The proverbs were also produced by Dr. Ramankata Sahu, as a non-local journalist. In this interpretative empirical research design, each proverb is given a label in which three numbers are stated: sequence number, issue number and series number. For example, label (152-1427-343) stands for the last proverb and its argumentative paragraph. In an earlier study, human values were identified in the discourses of 152 proverbs (Author et al. 2014). Human values were first identified through the linguistic features of wording, word meanings or metaphors. For example, in proverb 152-1427-343, 'perseverance' is the evident value in the discourse of this proverb. In the present study, the identified human values are shown in single quotation marks (Fairclough, 2006, p. 67) illustrated in words such as 'perseverance' and 'patience'.

Procedures for Data Analysis

In this paper, the critical discourse analysis was conducted on 81 identified critical moments of the collected proverbs. Critical moments are those practices in global journalism which might normally be naturalized and therefore difficult to notice (Fairclough, 1992, p.230). It is only through the empirical

research that manifestations of such practices appear in the passage of data analysis.

'Whole text organization' and clause complex are used as the units of analysis (Halliday, 1985). Whole-text organization deals with the discourse analysis beyond the sentence level. Fairclough (2001a, p. 241) points out that the linguistic analysis of texts involves working on the language of a text at various levels including whole-text organization and clause complexes. Whole-text organization situates the concluding clause complex in a discourse of proverbs. Van Dijk (1992, p. 245) points out that at the textual level of analysis, discourses can be identified at a "hierarchical structure of conventional categories" such as Premises and Conclusion. The conclusion has consequences for the discursive construction of knowledge and meaning systems. It usually "represents a relevant opinion of the speaker/writer" (p.246). To examine the relationship between the conclusion and the premises of the proverbs, the linguistic structure of cohesion is relevant. The causal relationships can be indicated by cohesion markers such as so, consequently, for this reason, it follows from this (Halliday & Hassan, 1976). Therefore, the 'argumentative point' of the proverbs in the present study can be revealed from the cohesive devices used to conclude an argumentative paragraph.

Similarly, every clause complex is counted as an instance for evidence. A clause complex consists of a projecting clause and a projected clause. In a projecting clause, what is said is treated as noun clause object of the verb 'say' which functions as the secondary clause in a 'clause complex'. The function of a verbal process projects equal relation between the sayer and the quoted or the reported clauses (Halliday, 1985, p.131). A simple clause further contains three elements; i.e. participant, process, and circumstance (Fairclough, 1995, p. 104). While 'vocabulary' involves naming; the 'grammar' of a clause comprises reference, modality and passivation.

Intertextality is another tool used in this study. It simply means linking texts with other texts. According to Bazerman (2004), this link can be either inter-textual (external) and/or intra-textual (internal). Intertextual analysis is very important to reveal the hidden identity, if not, the anonymous identity of the chosen proverbs and of the unknown direct and indirect quotations.

Data Analysis and Findings

The data analysis reveals that local identities were excluded; the local space is represented in backgrounded religious discourse, and backgrounded discourse of passive agency. Table (1) shows the space given to the local identities and the evident global discourses associated with human values.

Table 1. Space given to local identities in the texts

Power Relations	Competing Legitimation Discourses	Freq.	Local Identities
Local Identities	Local Religious Discourse	6	Backgrounded
	Discourse of Local Passive Agency	24	Backgrounded
Global Identities	Global Literary Discourse	81	Suppressed
	Global Philosophical Discourse	45	Suppressed
	Global Political Discourse	31	Suppressed
	Global Religious Discourse	19	Backgrounded
	Global Collective Discourse	12	Suppressed
	Other Global Discourses	10	Suppressed
	Global Anonymous Discourse	31	Suppressed

Global Religious Discourse

The data analysis reveals that global religious discourse is associated with human values. This discourse is manifested in English religious discourse, American religious discourse, Indian religious discourse, Chinese religious discourse, Judeo-Christian religious discourse, Dutch religious discourse, Roman religious discourse and Italian religious discourse.

The data analysis reveals that Judeo-Christian religious discourse is associated with 'hope', 'patience' and 'wisdom' as the following excerpt shows.

1) As the *Old Testament* mentions, "Hope deferred makth the heart sick." (Hope 061-744-239)
2) Similarly, the *Old Testament* mentions: 'If thou faint in the day of adversity, thy strength is small.' (Patience 103-968-294)
3) As *Ecclesiastes I* mentions, pride is "vanity that sends one striving after the wind." (Wisdom 140-1281-332)

In this excerpt, the process mention is used. One can also observe that the modal adverbs disappear in this discourse. As the use of modal adverbs determines the producer's attitude in the statements, the disappearance of the modal adverbs such as (rightly) in these statements could be explained as the producer tries to reduce his attitude towards religious discourse at the local context.

The data analysis also shows that Indian religious discourse is associated with human values. This is found with specific reference to Indian saints and religious scholars as it is evident below.

1) *In Sanskrit* there is a saying that there is no sin which a hungry man finds impossible to commit. (Solidarity 032-686-210)
2) One Indian saint said, "No words, but acts." (Work 072-774-254)
3) *S.H. Venkatramani* is right when he says, we can attain knowledge.(Wisdom 132-1216-323)
4) Rightly, therefore, the *Indian scriptures* proclaim, "May knowledge come to us from all sides." (Knowledge 148-1376-339)

In this excerpt, various types of processes are employed: the verbal process say and the relational process is as well as the material process proclaim. These types

of processes are linked with various social actors from the Indian context and traditions; i.e., saint, Venkatramani, Thakur and scriptures. One can also observe the strong degree of the producer's affinity with these quotations in these statements as it is shown in the choice of some modal adverbs such as Rightly and right. This linguistic structure reflects the hidden ideological projection of power in these statements. While the employed values are backgrounded in the projected clauses, the social actors are foregrounded in the projecting clauses. These linguistic choices reflect a hegemonic religious discourse that employs human values in the Yemeni context; this discourse projects the producer's voice in the texts.

The data analysis reveals that a Chinese religious discourse is associated with human values as this excerpt shows.

> 1) *I Ching* perceives good fortune and misfortune taking effect though perseverance. (Perseverance 135-1238-326)
> 2) *The tao* of heaven and earth becomes visible through perseverance. (Perseverance 135-1238-326)
> 3) *The tao* of sun and moon becomes bright through perseverance. (Perseverance 135-1238-326)
> 4) All movements under heaven become uniform through perseverance which is undeniably the key to success. (Perseverance 135-1238-326)

The intertextual analysis shows that these clause complexes are mentioned in I Ching, a Chinese religious book. This Chinese religious discourse is associated with 'perseverance'. Although the Chinese context is considered a dominant one in the economic globalization (Tseng, 2002), the Chinese cultural globalization seems to be less evident in the cultural global platform.

The data analysis also shows that English religious discourse, Dutch religious discourse, Roman religious discourse and Italian religious discourse are associated with 'forgiveness', 'moderation', 'wisdom', 'power', and 'perseverance' as it is evident in this excerpt.

> 1) because as *Thomas Aquinas* says, "Mercy is the fulfillment of justice, not its abolition." (Forgiveness 073-776-255)
> 2) As *Thomas Aquinas rightly* emphasizes, "Temperance is simply a disposition of the mind which sets bounds to the passions."(Moderation 146-1351-337)
> 3) The essence of this proverb in the words of *Erasmus*, a great thinker, is: "Fruitless is the wisdom ho him who has no knowledge of himself." (Wisdom 130-1205-321)
> 4) *Erasmus* has rightly said, "Fruitless is the wisdom of him who has no knowledge of himself." (Power 137-1258-329)
> 5) *Francis of Sales* has aptly remarked, "Though perseverance does not come from our power, yet it comes within our power." (Perseverance 088-860-274)
> 6) *John Bunyan* characterized life as pilgrim's progress.(Perseverance 152-1427-343)

In this excerpt, the social actors are nominated with their proper names. There is however no reference to their country and positions. The intertextual analysis shows that the social actors of the projecting clauses are a theologian from Italy (Thomas Aquinas), a Dutch religious scholar (Erasmus), an English Christian

scholar (Bunyan), and a Roman Catholic (Francis of Sales). Yet, certain linguistic choices are articulated together to construct the authoritative voice of these social actors. The social actors are associated with mental, material and verbal processes. Although it is a religious discourse, one can observe the use of the modal adverbs aptly and rightly. The producer's attitude towards these social actors may not drive the attention of the local consumers because the texts project these social actors with no specific reference to their religious positions. Instead, Erasmus is nominated as a thinker. That is why the producer may find it normal to add his degree of affinity to these statements. In other words, should the writer shows his degree of affinity with the statements where authority is associated with the 'Old Testament', such association would attract the local readers' attention.

The intertextual analysis of data also reveals that American religious discourse is found in the proverbs as table (2) shows. 'Duty' is associated with an American theologian; Tyron Edwards.

Table 2 Western religious authority in the maxims

Label	Human Values	Maxim	Intertextual analysis
018-652-193	Duty	Duty performed is a moral tonic	An American theologian, Tyron Edwards
018-652-193	Duty	It's a golden rule that "Duty performed is a moral tonic! If neglected the tone and strength of both mind and heart are weakened and the spiritual health undermined." (Direct Quotation)	by Tyron Edwards- an American theologian

To sum up, global religious discourses are implicitly associated with human values. These discourses are manifested in authoritative voices that are foregrounded in the projecting clauses. These projecting clauses are found to represent authoritative voice for the social actors through certain linguistic choices such as modality, the verbal processes and the colon.

Exclusion of Local Identities

The data analysis reveals that backgrounded local religious discourse is associated with 'wisdom'. Islamic religious discourse is backgrounded in the texts as the following excerpt shows.

> <Internals\\Wisdom \\102-958-293> - § 1 reference coded [100.00% Coverage]
> Reference 1 - 100.00% Coverage
> There is a divinity that shapes our ends
> This proverb implies that human beings are mere puppets in the hands of an inexorable force which we term as divinity. 1) We are mere servants of Allah, the most compassionate and the most gracious. 2) His will is supreme which guides our path. 'Not a moth is cloven in vain'.3) However a human being boasts of himself, it is Allah's dispensation that comes to pass in a human being' life. 4) We are only instruments to

translate His commandments. 5) So a wise person sees Allah's invisible presence in everything and feels His inscrutable ways everywhere. 6) As such, he does not perceive himself as the 'doer' but an humble and a faithful carrier of His commands. He says 'May your wish be fulfilled, not mine'. 7) In the ultimate analysis, it is He who is the Transcendent Lord of the Universe, the Cause of all causes, and the One who shapes our destiny. So we should cast off our ego as the doer, achiever or sufferer and surrender to His immanent will. (Wisdom 102-958-293)

In this excerpt, the intertextual analysis reveals that the selected proverb is quoted from Shakespeare's tragedy 'Hamlet'. The statement 'Not a moth is cloven in vain' is a poetic line by Lord Tennyson in a large work that Tennyson wrote to process the death of his dear friend, Arthur Hallam. Even of the fact that the choice of the word 'Allah' in the argumentative paragraph indicates a religious space given to the local context, the word 'Allah' is not foregrounded in the proverb. Rather, this word is contextualized within a Western literary discourse. This creative mix of discourses is a type of Western hegemony at the local context.

The data analysis also reveals that local religious discourse is demeaned as this excerpt shows.

> Brutal retaliation or the principle of a tooth for a tooth, and an eye for an eye is the natural tendency of savage beasts, it is not becoming of civilized human beings. (Forgiveness 013-642- 188)

The phrases (a tooth for a tooth, and an eye for an eye) exist in the Bible as well as in the Holy Quran in the context of sustaining justice and equality. To recontexutalize these phrases with "Brutal retaliation" and "the natural tendency of savages beasts" can be interpreted as a type of demeaning the religious authentic sources of knowledge at the local context.

Discourse of local passive agency is also identified as it is found in the concluding clause complexes.

> <Internals\\Perseverance\\152-1427-343> - § 1 reference coded [100.00% Coverage]
> Reference 1 - 100.00% Coverage
>   1) He who moves not forward goes backward

> Life is a metaphor for progress, development, advancement. It is a journey of a thousand miles. 2)'Progress is the activity of today and the assurance of tomorrow,' says Emerson. 3)In the words of Victor Hugo, "Progress- the onward stride of God." The goal and purpose of life is to move forward. Through progress we flourish and by its reversal we perish. The art of life is to do something meaningful. 4)Chaucer saw life as a thoroughfare and men but as pilgrims. 5)John Bunyan characterized life as pilgrim's progress. If we stop progressing, we put life in a reverse gear and instead of moving forward, we will move backward. Action is life, inaction is death. There is no happiness without progress. 6) So we have to have a strong will "to strive, to seek, to find and not to yield."

In this excerpt, the data analysis shows six Western social actors in these clause complexes. While the intertextual analysis shows that this proverb is attributed to

the German philosopher, Goethe, the last excerpt is found to be attributed to the English Romantic poet, Lord Alfred Tennyson. In this proverb, the internal social actor is He. As the case with many proverbs, the use of the pronoun He seems to be neutral (Bramley, 2001); it refers to anyone. In the passage of the argumentative paragraph, the producer uses the pronoun 'we'. This choice becomes clearer at the concluding clause complex: So we have to have a strong will "to strive, to seek, to find and not to yield." The pronoun 'we' can be used inclusively; it is loosely referencing everyone; and it can be interpreted exclusively (Fairclough, 2003, p. 150).The interpretation of pronouns depends on their contexts. For global consumers, the pronoun 'we' can be interpreted 'inclusively' as generic pronoun that addresses global readers. Hence, 'we' in this sense stands for the global 'human beings'. For consumers in the local context, however, the pronoun 'we' is interpreted exclusively as addressing the local readers. The choice of the pronoun 'we' is hegemonic in both interpretations. 'Perseverance' is employed as a means to achieve hegemonic global voice over the local content as well as the local consumers.

The interpretation of 'we' inclusively suggests that the producer addresses global readers in this global media text. It might be interpreted as neutral pronoun that addresses all human beings in global journalism. However, the authoritative voices, to be associated with 'perseverance', should not be only the Western authority at the local space of globalization. Space for the local authoritative voices, to be associated with 'perseverance', should be included in the texts to provide at least a balance to the global voices associated with 'perseverance'. Global consumers also need to know the voice of the proper local authority, to be associated with 'perseverance'. As local authority is excluded in this proverb, the choice of the pronoun 'we' is problematic because it addresses global consumers with global voices at the local space of globalization. The issue in this case is that 'perseverance' might be employed to project Western hegemony on global consumers as well.

The interpretation of 'we' exclusively projects the hegemonic power over the local consumers; hence discourse of local passive agency. A local consumer is represented as passive reader. This is manifested in the conclusions of some proverbs where the 'opinion' of the writer can be revealed (van Dijk, 1992). In the conclusion, So we have to have a strong will "to strive, to seek, to find and not to yield.", certain linguistic devices are employed to project discourse of self negative representation: the cohesive device so, the pronoun 'we', the modality have to and the quoted statement. The cohesive device 'so' projects causal relationship (Halliday & Hassan, 1976) between the 'premises' and the concluding clause complex. That is to say, the cohesive device 'so' projects the effect on the concluding clause complex. The pronoun 'we' might be used to project the local agencies as passive consumers who 'have to' listen carefully to the voices in the premises. This is manifested in the modal adverb have to. The last linguistic device that projects hegemonic power over the local consumers is the quoted statement which is attributed to Tennyson. All these linguistic devices are articulated to project discourse of local passive agency. This example has shown how a discourse of local passive agency is identified at the 'whole-text organization' level. But the focus of analysis is on the concluding clause complexes of the argumentative paragraphs.

Discourse of local passive agency is associated with 'beauty', 'freedom', 'knowledge', 'perseverance', 'wisdom' and 'work'. The excerpt below shows the concluding clause complexes in the discourses of some proverbs.

1) So in matters of appreciation of beauty, we are guided by our own perceptions. (Beauty 040-702-218)
2) So we should know our limits and act within decent limits of personal liberty. (Freedom 122-1135-313)
3) So irrespective of the age group we fall into, let's learn and make each tomorrow a better tomorrow. (Knowledge 115-1073-306)
4) So we look at things not as they are, but as we would like to see them as. (Knowledge 126-1169-317)
5) So we should take a sound decision, carefully fix our objectives taking into account all relevant aspects of the matter, stick to it boldly, firmly and passionately, and then advance without looking back. (Perseverance 114-1065-305)
6) So we should cultivate an open mind so as to appreciate other's qualities of excellence as much as we want our qualities be appreciated by others. (Wisdom 140-1281-332)
7) So, we should be involved and committed to what is upon us to do. (Work 134-1231-325)
8) So we have to have a strong will "to strive, to seek, to find and not to yield." (Perseverance 152-1427-343)

These concluding clause complexes are linked with the 'premises' through the cohesive device "so". Again, this cohesive device projects causal relationship (Halliday & Hassan, 1976) between the 'premises' and the concluding clause complex. It projects the effects on the concluding clause complexes. From the perspective of local consumption, the addressees in these concluding clause complexes are the local consumers of the texts. These social actors are represented as passive listeners. Local consumers of the texts are backgrounded in the texts. Such backgrounding process represents local consumers as passive listeners. The authoritative voices of the Western, unknown and Indian authorities are foregrounded in the premises. What is more is that obligatory modality is employed in the discourse of self negative representation. This is manifested in the use of should and have to. Although the explicit message is that local consumers are exposed to human values, the implicit ideological message is that local consumers 'should' be good listeners for the global authorities.

Discourse of local passive agency is associated with 'time', 'truth', 'work' and 'wisdom'. This discourse is manifested in the use of the social actor 'we' as it is found in the following excerpt.

1) Therefore while doing something we would do well to remember that nothing can be achieved in a single day or overnight and that every achievement takes its time. (Time 016-648-191)
2) Therefore, we should strive, not to live long, but to live rightly because, as Seneca says, "Life is long if it is full." (Truth 128-1185-120)
3) Therefore, we shouldn't pass any opinion on or pose a question about anything after only a superficial study. (Wisdom 143-1305-334)
4) Therefore, we should refrain from indulging in any evil thought or action. (Work 004-2003-00)
5) Yet we must try and imbibe this great virtue of receiving and synthesizing all that is good, noble and learnable.. (Wisdom 093-908-284)
6) As such, before reposing our trust and confidence in some one, we should be convinced about his credentials. (Knowledge 003-2003-00)
7) Thus, we should not be swayed away by the beauty of appearance.. (Beauty 036-694-214)

In this excerpt, the concluding clause complexes are linked with the premises through the choice of the cohesive devices 'therefore, yet, as such and thus'. These cohesive devices project causal relationship between the premises and the concluding clause complexes. As it is evident in these clauses, the local 'target readers' (Reah, 2002) are addressed with the pronoun 'we'. In the Yemeni context, the space for producing the texts, 'we' reflects the local audience. The concluding message, which the producer may want to convey in the texts, addresses the local readers of the texts. Although the explicit message is that human values are disseminated in the texts, the implied hegemonic power lies in the alien cultural authorities that stand behind these messages. The local consumers are associated with the modal obligatory devices 'such as should, should not and must'. Such obligatory devices represent the local consumers of the texts in an obliged manner who 'have to' listen carefully to the dominant social actors found in global journalism. Another linguistic feature that is found in these concluding clause complexes is the use of the material processes such as 'refrain' and 'involve' which represent the required actions from the addressees. All these linguistic features project the consumers in the Yemeni context as passive agents.

Discourse of local passive agency is also associated with 'change', 'courage', 'forgiveness', 'hope', 'moderation', 'patience', 'respect' and 'time' as this excerpt indicates.

> 1) In fact, it won't be an exaggeration to say that we are as our habits are (Change 060-742-238)
> 2) The greater the obstacle, the more glory we have in overcoming it. (Courage 136-1249-327)
> 3) In this way we can succeed in taking revenge on that person, not in a savage manner, but in a noble way. (Forgiveness 013-642-188)
> 4) The implied meaning of Shelley's question is that we should not lose heart in the face of adversities,.. (Hope 006-2003-00)
> 5) We should remember that a fool may make money, but it needs a wise man to spend it. (Moderation 019-654-194)
> 6) We learn[-] from the proverb the value of temperance. (Moderation 146-1351-337)
> 7) We should learn how to retain mental equipoise even when the worst has happened. (Patience 144-1331-335)
> 8) We should not teach him, but have the humility to learn from him. (Respect 007-634-182)
> 9) Let's say 'No' to tardiness or procrastination because procrastination is the thief of time. (Time 117-1089-308)

These concluding clause complexes address the consumers of the texts in the Yemeni context. They are linked with the 'premises' through coherence of the texts. The first concluding clause complex is linked through the cohesive device 'in fact' which is used to emphasize the argument of its users (Halliday & Hassan, 1976). The second clause complex is linked with the premises through coherence of the text. It is presented in the form of the parallel comparison. The third concluding clause complex is linked through the coherence of the texts manifested in the use of '*in this way'*. The rest concluding clause complexes are also linked with their 'premises' through the coherence of the text. Such coherence is manifested in the words like *Shelly's question, make money, from the proverb, retain, him* and *procrastination*. In the concluding clause complexes, the social actors are represented in the subject form 'we' and the object form 'us' in

let's.

The data analysis also reveals that the interpreted addressees in these concluding clause complexes are local consumers. The concluding clause complexes explicitly seems to convince the local consumers with human values, however the analysis reveals that the producer, consciously or unconsciously, employs these values to construct global agency on the one hand, and to negatively represent local consumers of the texts. Although the modal adverb *'should'* is found in these concluding clause complexes, one can notice the use of less degree modal devices such as 'can'. In addition, one can observe the persuasive technique employed in some concluding complexes. This is manifested in the comparative parallel evident in the second concluding complex and the persuasive phrase *let's* in the last concluding complex. Such obligatory and persuasive devices might be employed not to inculcate human values but to construct authoritative voices for the global agents in the Yemeni local context. Fairclough (2003,p. 85) points out that in using obligatory modality, the writer stipulates his consumers in a proposition ought to perform the actions specified in the proposition. The producer asserts that 'we', the local readers, 'should' listen carefully to the speakers in the premises. The producer, perhaps unconsciously, constructs negative self representation in the local context. Vaara et al. (2006) point out that the use of discursive legitimation strategies in media discourse is not likely to be fully intentional or conscious. Yet, human values might be used as a means to implicitly construct alien hegemony in the local context.

Nevertheless, the following concluding clause complex sounds to be a reasonable case.

> 1) So we should cast off our ego as the doer, achiever or sufferer and surrender to His immanent will. (Wisdom 102-958-293)

This concluding clause complex is found where there is a space in the 'premises' for local context with backgrounded religious discourse. In this case, the premises give some space to the local, though backgrounded, context. The premises introduced in this proverb have some indications for the local religious discourse; the anaphoric 'His' in this clause stands for the word 'Allah'.

These findings show that global journalism is a creative form of discourse practice. The texts are global in as far as their production and distribution are concerned, and they are educational media resource with regard to their local consumption. This creative mix of media and education could be interpreted as an attempt by Yemen Times to serve their interests. On the one hand, Yemen Times may disseminate its ideology and its view of globalization through these texts. On the other hand, Yemen Times may aim to increase the local circulation of the paper not only for economic revenue but also for an educated target readership. Such discursive practice does not only reflect a creative change (Fairclough, 1995,pp.55-56) at the micro level (e.g., genres and discourses), but also at the macro level among the media system and the education system.

This paper does not aim to provide a counter-balance discourse. As it is evident in the global discourses, there is no space for the local discourses. Global consumers of the texts would not be able to read or trace any local literary, philosophical or political voice in the texts. In global anonymous discourse, local

agency is suppressed. Such omission does not only exclude the local agency that has to be associated with human values, but it also projects postmodern discourse and discourse of late modernity. The notion of anonymity reflects a hegemonic poststructuralist influence which looks at knowledge as anonymous 'discontinuities'. Unlike this conception, Muslims believe on the authentic Islamic sources of knowledge, the source of values. Unlike the notion of 'discontinuities' in the Western knowledge, the Islamic authorities speak about 'renewal' based on the authentic Islamic sources of knowledge (al-Attas, 1985).

Conclusion

The study tries to address these questions: How are human values employed in intercultural communication as manifested in the discourse of proverbs of Yemen Times? What is the space given to the local identities in such construction processes? And whose interests do those values serve? The space given to local identities in the texts is explicated through a close reading and an ideological critique of the discourse of the proverbs in Yemen Times as global journalism produced at the local scale of globalization. The analysis has focused on the local-global identities that constitute the legitimation discourses. The discursive approach to discourse and globalization, and the analytical tools of critical discourse analysis are applied in order to discover the evident discourses in the intercultural texts.

The critical discourse analysis reveals that local identities were excluded in the data. Local religious discourse was backgrounded in the texts. Discourse of local passive agency was associated with human values. Such exclusion serves the delegitimation of human values. It neglects the local engagement and negotiation in a global platform. Reference to sources of knowledge, authorities and identities of the local context was 'suppressed', i.e., total exclusion, in the literary discourse, philosophical discourse, political discourse, collective discourse, and other discourses. Global anonymous discourse does not only exclude the local context, but it also brings a new 'creative' mixture of anonymity and valuing at the local context. Above all, such exclusion reflects a hegemonic power over the local context. To provide a counterbalance for this exclusion is not the concern of the study. Yet, in all aspects of daily lives, – in universities, in religion, philosophy, science and the arts – the rest of the world is indebted to the Islamic and Arab creativity, insight and perseverance.

In most global legitimation discourses, reference to local social actors is not found in the texts. The texts totally exclude local social actors. Neither the proverbs nor their argumentative paragraphs refer to local social actors or any manifestations of local identities. Such exclusion reflects the extent to which the global voice is dominant in the local context. It also leaves local authority confined to its local context. This is because human values are associated with Western figures at the local space of globalization. Global consumers are left with no indication about local authority, space or any evidence that projects the local identities. In examining the space given to local identities in the global religious discourse, backgrounded local religious discourse is found only in the discourse of one proverb. This discourse is backgrounded and has no enough space to drive the attention of global readers.

Finally, the researcher recognizes that CDA analysis is interpretative in nature. Therefore, the findings of the study are limited to the 'world' of the collected texts. Further research can be conducted on 'values' as well as 'discourse' at the

worldview level. al-Attas' approach of dewesternization of language and knowledge (al-Attas, 1985, 2001) can be applied to investigate such concepts. In this regard, Wan Mohd states that

> the Islamization of the present-day knowledge project (IPDK) is a natural attempt by Muslim thinkers and their communities not only to retain their identity in the age of globalization, but also to offer a more comprehensive alternative to the decolonization discourse on knowledge and human development (Wan Mohd, 2010, p. 2)

Accordingly, there is a need to dismantle alien elements from the present-day key concepts of the Arab culture.

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