

ايصال قيم ثقافية و مواقف و معتقدات فكرية من

خلال الخطاب:

دراسة ثقافية وصفية لإحدى خطب الامام

الحسين (عليه السلام)

المدرس

غسان جبار كاظم

قسم اللغة الانكليزية وآدابها - كلية الآداب - الجامعة المستنصرية

josephkazim82@yahoo.com

الملخص

تمزج القيم الثقافية أساساً بين مجموعة متنوعة من الأشكال والعلاقات والممارسات التي يشترك فيها أشخاص في مكان محدد. علاوة على ذلك، تعدّ اللغة واحدة من الأجزاء الأساسية للثقافة. يعكس الأشخاص الكثير من وجهات النظر في أسلوب التواصل لديهم. إلا أن من الشخصيات البارزة في الثقافة العربية والإسلامية هو الإمام الحسين الذي تعكس خطبه العديد من القضايا الثقافية والإنسانية. لذلك، يهدف هذا البحث إلى دراسة وفهم إحدى خطب الإمام الحسين عليه السلام فيما يتعلق بنظرية السياق ل Hall (١٩٧٦): الثقافات المنخفضة السياق والسياق العالي، ونظرية هوفستيد Hofstede (١٩٨٠) الفردية مقابل الجماعية. وأخيراً، نظرية علاقة الانسان بالطبيعة للمنظرين Kluckhohn و Strokdbeck، وهي إخضاع الطبيعة و الانسجام مع الطبيعة والسيادة على الطبيعة. لذلك، إبراز وتحليل التعبيرات المتضمنة في المعتقدات الثقافية أمر بالغ الأهمية هنا لأن الكثيرين يعتقدون أن الثقافة العربية والإسلامية تعدّ ثقافة عالية السياق وجماعية وإخضاعاً للطبيعة. إن إجراء هذه الدراسة هو القول بأن خطاب الإمام الحسين ينطوي على منظور إنساني شامل لأن الإمام الحسين لا يمثل الثقافة العربية أو الإسلامية فحسب، بل هو أيضاً رمز لجميع البشر الذين يسعون إلى الحرية. باختصار، بعض الإنكار في هذا العنوان تظهر أن الإمام الحسين يمثل البشرية جمعاء في جميع الثقافات.

الكلمات المفتاحية: الثقافة، التواصل، السياقات المنخفضة والعالية، الفردية، الجماعية، العلاقة الإنسانية بالطبيعة، تحليل الخطاب.

Communicating Cultural Values, Beliefs, and Attitudes Through Discourse: A Descriptive Cultural Study of Imam Hussein's Address

lecturer

Ghasan Jabbar Kadhimi Al-Musawi

Department of English Language and Literature - College of Arts - Al-Mustansiriyah University

Abstract

Cultural values are mixed of various of forms, relationships and practices humans in a specific place. Moreover, language is considered as one of the essential parts of culture. People reflect a lot of views in their communication style. However, one of the prominent figures in Arab and Muslim culture is Imam Al-Hussein whose speeches reflect many cultural and human issues., This research aims to deeply study and understand one of his speeches with respect to Hall's (1976) Contextuality: low-context and high-context cultures, Hofstede's (1980) Individualism vs. Collectivism and Kluckhohn and Strodtbeck's (1961) Human Relation with Nature; namely Subjugation-to-Nature, Harmony-with-Nature, and Mastery-over-Nature. Therefore, highlighting and analyzing the expressions including cultural beliefs is crucial here because many believe that Arab and Muslim culture is regarded as a high-context, collectivist and subjugation-to-nature one. The main argument in this study is that Imam Al-Hussein's speech implies an international perspective because Imam Hussein does not only represent Arab or Muslim culture, but he is also a symbol for all human beings who seek freedom. In short, certain views implied in this speech is to show that Imam Al-Hussein represents all humanity in all cultures.

Keywords: Imam Hussein, low and high context cultures, individualism, collectivism, human relationship with nature, discourse analysis.

Conducting this research, three cultural theories are adopted to explain and investigate the culture demonstrating in his speech. Contextuality, individualism/collectivism and human relationship with nature are used in this study.

Regarding contextuality, Hall's (1976) suggests two dimensions, low-context and high-context cultures. It is argued that Arab culture is high-context because Arabs tend to use contexts a lot in their communication style. As Hofstede's (1980) individualism vs. collectivism is concerned, many scholars believe that Arabs tend to be collectivist. Also, the concept of human relationship with nature, developed by Kluckhohn and Strodtbeck's (1961), can be conceptualized from three different perspectives: subjugation-to-nature, harmony-with-nature, and mastery-over-nature. At last, throughout this research the following questions need to be answered:

1. To what extent does Imam Hussein's address include high information content, low-context culture and less explicit information, high-context culture?
2. How does the address reflect independence: individualism and interdependence and group aims: collectivism ?
3. What type of human relationship to nature does this address imply?
4. To What extent does the address reflect Arab and Muslim cultural beliefs and

1. Introduction

Language as a communication system is an integral part of culture. It is one of the important means that convey cultural values. Consequently, participants in any culture usually tend to use a specific language to communicate their traditions, heritage, arts, and values. However, cultural values could be shown in the use of language as a part of human practices.

Therefore, understanding the cultural values embedded in Imam Hussein's address is the main aim of this study. The purpose of this study is to identify the types of the cultural values expressed in the address of Imam Hussein delivered to his community before heading to Karbala. This study is significant to fully understand these values by their participants, i.e. Arabs as a part of the culture and share them with other cultures.

However, cultural identity is strongly connected with the ways in which people interact with their values, but sometimes these values reflect an international attitude. So, it is important to highlight the concept of internationality in this speech. As a prominent leader, Imam Hussein represents one of the important cultural heritages to the Arabs as well as to other people from different ethnic groups. Therefore, it would be argued that his speech is full of international thoughts because he has an international reputation.

Furthermore, culture is regarded as a communication medium according to Hall (1959:243) who states that “culture is communication and communication is culture.” In other words, Granta (2016:62) clarifies Hall’s view in stating that “culture is a medium, an environment, a territory that systematically influences the dynamics of each communication interaction. In even clearer terms, the concept of culture as communication expressed by Hall means that it is culture, with its own linguistic code that communicates; with itself and for itself, through the individuals that are part of it.” In addition, Hall (1976) argues that culture is like an iceberg in which the visible behavior is less than the hidden cultural aspects that community shares in one culture.

Certainly, the invisible concepts shared by humans in one culture could be the cultural values. The following figure shows the visible aspect and invisible ones in terms of culture according to Hall’s iceberg theory of culture.

Figure 1: Hall’s Iceberg Theory of Culture

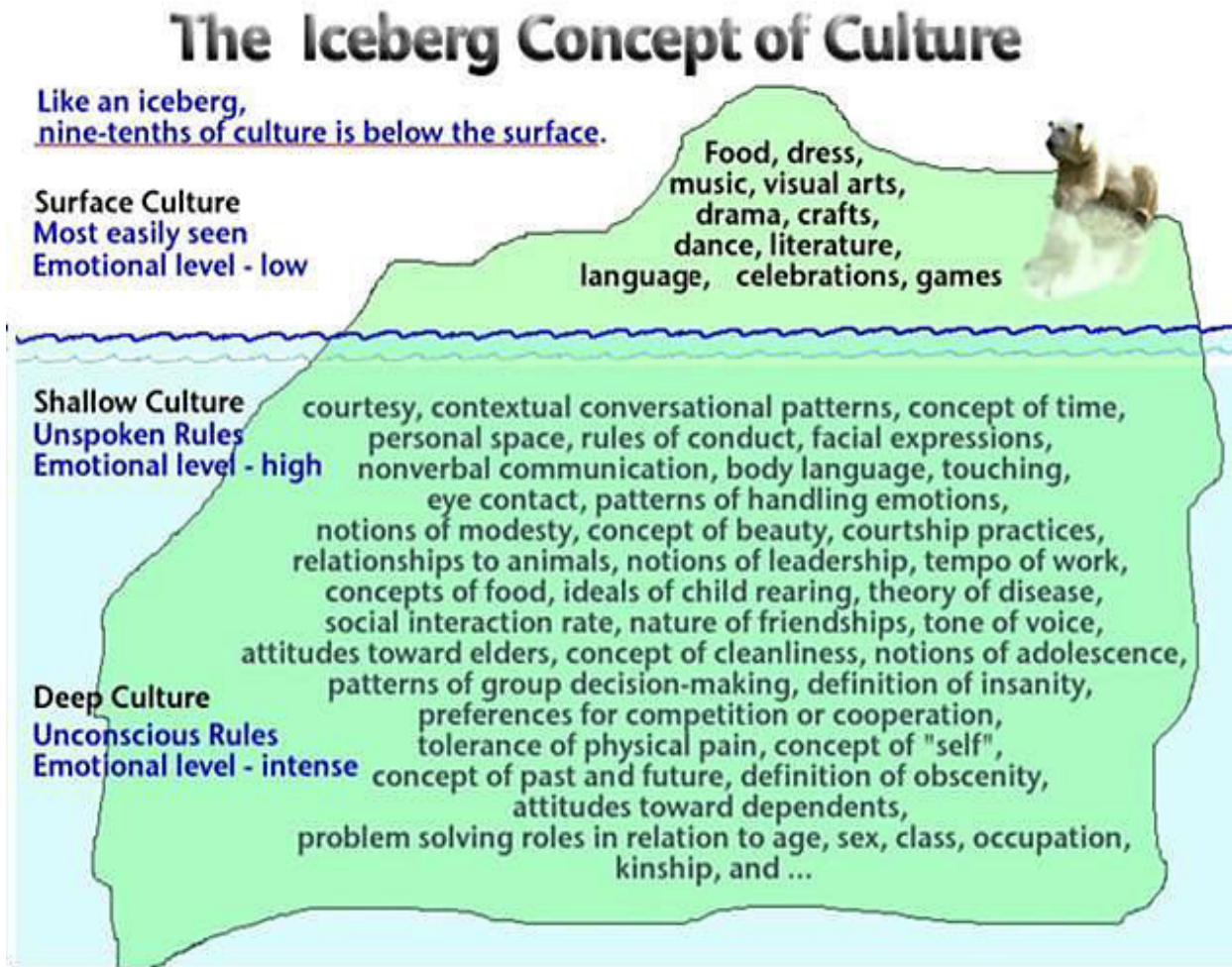
values? Are there any indications to international views in this address?

2. Cultural Values

It might be difficult to define ‘culture’ because it has so many different concepts in different societies and disciplines. Hall (1959:43) was the first scholar to note that culture could have different meanings.

In common, the word ‘culture’ can be conceptualized, according to many scholars, as a process rather than a product. Accordingly, Stephenson (2007:129) states that “culture is a dynamic process whereby people are actively engaged in construction group life and its products.” Similarly, Thrift and Whatmore (2004:7-8) suggest that “culture is used today in three main (but overlapping) ways—in an anthropological sense as the whole way of life of a people; as a functional means of ascribing identity to a group; and to refer to particular social processes.” To support this idea, Williams (1981:90) proposes the following three functions for culture:

1. A general process of intellectual, spiritual development.
2. Culture as ‘a way of life’ characteristic of particular groups, whether nations, classes or subclasses.
3. Works and practices of intellectual and artistic activity, such as music, opera, television and film, and literature.



are shared by a group or community, or are given legitimacy through a socially accepted way of assigning value.” To conclude, cultural identity is strongly connected with the ways in which people interact with their values, but these values may also reflect an international attitude. Also, cultural values and norms are usually embedded in one’s discourse (written or spoken). Eventually, these values influence people’s attitudes and communicate cultural meanings.

The idea of value used to be considered as an essential and universal state, but now it is regarded as a social structure coming from the cultural contexts of time and place. In addition, people carry certain values and they also reflect values for certain things and people (Avrami et al. 2000 and Brown et al. 2002). Based on the meanings of culture and values, cultural values are seen to be the values which are shared by specific members of society as well as experts people who are interested in cultures and can determine whether this value is appreciated as a cultural one or not. In this sense, Stephenson (2007:129) states that “cultural values are taken to be those values that

These measurements are adopted normally to understand and show the differences between certain cultures. The design of this theory depends heavily on the context in order to achieve the meanings of the message through communication. In other words, a high-context culture depends mainly on nonlinguistic communication, and it can be achieved by drawing conclusions from the users' interactions as well as from other nonverbal aspects such as associations, status and values. On the other hand, a low-context culture usually provides detailed information through communication and it is designed to convey the messages clearly and directly. In this sense, Hall (1976:91) argues that:

A high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low context communication is just the opposite; i.e., the mass of the information is vested in the explicit code. Twins who have grown up together can and do communicate more economically than two lawyers in a courtroom during a trial.

To clarify this argument, the following figure suggested by Hall (1976) explains the relationship between context, information and meaning in terms of low and high context.

Figure 2: High Context and Low Context adopted from Hall (1976:9)

3. The Theoretical Bases: The Cultural Dimensions

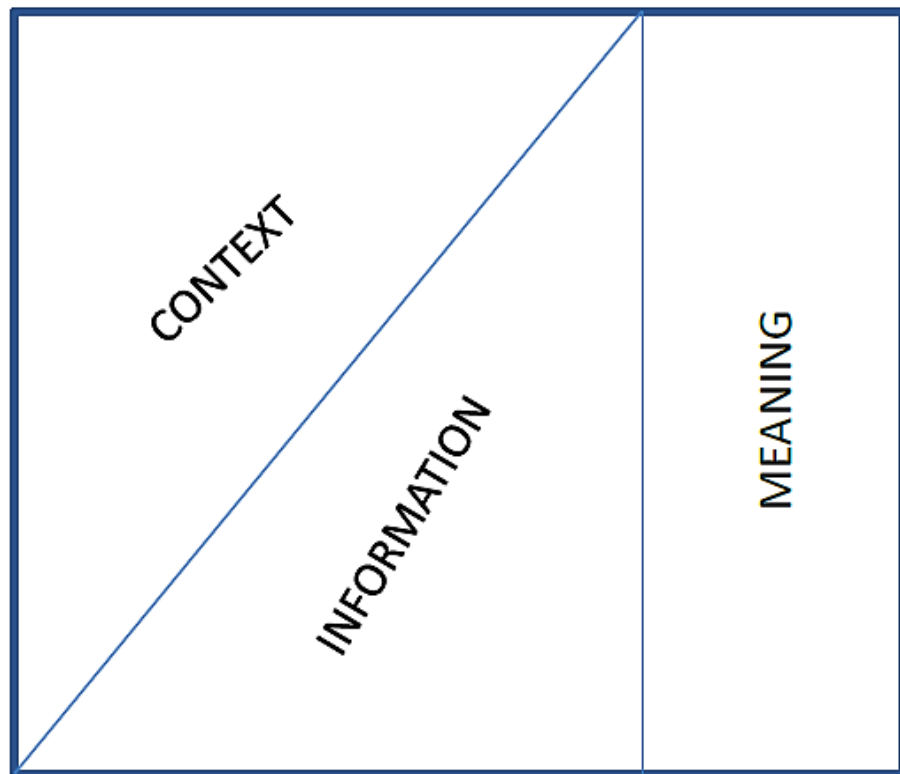
Many scholars are willing to generalize frameworks of culture for the purpose of explaining the cultural values that people share in a specific community. Therefore, it is important to establish manageable dimensions to investigate societies and cultures. However, the four cultural dimensions adopted in this study are regarded as significant tools to discover the underlying structures of certain communities and to compare them to other cultures. In this sense, Kalliny et al. (2011:43) state that "These dimensions can be thought of as the underlying common values or standards shared and accepted by individuals in a society, by which different cultural groups can be compared."

The instruments selected in this investigation are very beneficial because they provide both the readers and the researchers with full information concerning the culture of a specific society. The instruments selected in this study are contextuality, individualism/collectivism and human relationship with nature. Therefore, a brief description of the most frequently used dimensions should be provided.

3.1 Contextuality

The first measurement used in this study is contextuality. This concept is developed by Hall (1976) who devised two notions to deeply discover certain cultures regarding their high-context versus low-context.

High Context



Low Context

the communication style is embedded in the context of the message, therefore the listener must understand the contextual cues in order to interpret the meaning of the message.

As a result, it is impossible to study language without considering culture. Therefore, a sociolinguistic investigation will be regarded to conduct this study. However, the main aim in this study is to explain and understand thoroughly the cultural aspects carried meanings and communicated by Imam Hussein through his address. Throughout the investigation of Imam Hussein's address, it will be highlighted which type of culture that Hall argues for.

3.2 Individualism vs. Collectivism

Other theoretical background is adopted in this study to shed light on the cultural underpinnings based on which Imam Hussein's

However, studying any language without its culture is difficult because there are a lot of cultural clues should be considered especially in holding certain studies in communication and context. Each language has its own system that many contextual clues are shared among its users. Some scholars argue that Arabic is regarded as a high-context culture. Kalliny et al. (2011:44) note that:

The Arab world had been defined as a high-context world. The Arabic language is one of the richest languages in both context and code (Kanso, 2001). The Arabic language holds a high place among the Muslim believers because it is the language of the Koran and the language used in prayers throughout the Muslim world. The Arab culture is high context, meaning

such cultures tend to use the pronouns “I” in the communication showing that they are expected to be loyal to themselves as well as their immediate family. On the other hand, collectivistic cultures emphasize the notion of in-group attitudes that make strong ties between society members. In such cultures, people tend to be ready to sacrifice their personal goals for the goals of the group. In fact, these kinds of people are expected to follow and show respect to their traditions, social norms and cultural values established long ago in their societies. Using the pronoun “we” is apparent because it reflects the loyalty and collective assumption to their group. Comparing these two types of cultures, Ruirui (ibid) underscores the following points:

1. In an individualism society, the ties between individuals are loose; people only need to look after himself or herself and his or her immediate family. In a collectivism society, people belong to a strong cohesive group, in which people continue to protect them in exchange for unquestioning loyalty.
2. The characteristics of the individualistic culture are: focus on individuals’ goals, emphasize on self-realization, and many in-groups affect behavior, little difference between in-group and out-group communication, “I” identity emphasized, value stimulation, hedonism, power, self-direction, independent self-construal.
3. The characteristics of the collectivistic culture are: focus on in-group’s goals, empha-

speeches are produced and interpreted. The concepts of individualism/collectivism are very relevant in this context. These two concepts, suggested by Hofstede (1980), are important to study and assess any culture or to highlight cross-cultural differences. These two concepts have frequently been used in many variant disciplines. However, according to Hofstede (1984:225), individualism/collectivism dichotomy should be envisaged as “the dimension which is based mainly on the strength and breadth of ties between the individual and society.” Generally speaking, Ruirui (2016:748) notes that:

Individualism refers to the doctrine that each individual is unique, special, completely different from all other individuals, and the basic unit of nature. Collectivism is characterized by a rigid social framework that distinguishes between in-groups and out-groups. Every time when we speak of individualism and collectivism, we always think they are separate entities, but we still need to remember that all people and cultures have both individual and collective dispositions.

Apparently, it is the idea of grading how much personal interests in comparison to the group’s interests. Also, it is clear that members of any culture could share and have both perspectives in their communication style.

In individualist cultures, people of community should take care of themselves. Such cultures emphasize the individual achievements, personal fates and independent attitudes. Additionally, the individuals in

As mentioned in individualism/collectivism, the theory mainly focuses on the relationships between the individuals and their communities. In this model, the main goal is to investigate the role of human beings toward the world around them and how they are related to it. This model measures the people's orientation toward nature by suggesting three relationships between man and nature:

- (1) Subjugation-to-nature,
- (2) Harmony-with-nature, and
- (3) Mastery-over-nature.

First of all, subjugation-to-nature implies the idea of nature has forces and there is nothing could be done to manage nature or control its forces. According to this dimension, many people from different cultures think that human beings are dominated by nature and its forces, so they believe that they must accept its fate and should not negotiate its consequences. According to this view, Kalliny et al. (2011:47) argue that "man is to adhere to the natural forces and not fight them, for fighting them will only result in a wasteful effort. Therefore, nature guides one's life." However, the second criterion in this model is Harmony-with-nature which refers to the existing of the compatible relationship between man and nature. In other words, it indicates that human beings are with nature and nature is considered as their partners in life. Finally, Master-over-nature implies that the belief of people are regarded as independent and effective agents within the physical world. Rationally speaking, humans

sis on fitting into in-groups, few in-groups affect behavior, large difference between in-group and out-group communication, "We" identity emphasized and value traditions, conformity, and benevolence inter-dependent self.

To sum up, the perspectives mentioned above are usually shown in the communication style of people who share certain culture. However, individualism emphasizes on self-centered orientation, self-sufficiency and personal accomplishments, whereas, collectivism focuses on the society-centered orientation, sharing and cooperation, and concerning the group's interests. Adopting individualism/collectivism is beneficial in this research to study and understand the type of culture through investigating Imam Hussein's speech.

3.3 Human Relationship with Nature

The third theoretical framework considered in this research is Kluckhohn and Strodtbeck's (1961) human relationship with nature model. It provides the researchers with applicable and convenient criteria to study cultures and understand their values as well. Carter (1991:164) notes that "Although the Kluckhohn and Strodtbeck model can be criticized for its limited options, its static structure, and the fact that it does not capture all aspects of cultural characteristics, it nevertheless has a long history in the social science and counseling literature."

embedded in the language of any community, especially, in the participants' communication style. It is impossible to investigate any language without considering the culture that communicators share. Therefore, investigating any communication style is crucial to study the linguistic aspects of the discourse. In this study, three sociocultural theories are used to analyze one of Imam Hussein's famous speeches delivered before departing Madina (his home) to Karbala. Hall's (1976) contextuality: low-context and high-context cultures, Hofstede's (1980) individualism/collectivism and Kluckhohn and Strodtbeck's (1961) the three dimensions of Human relationship with nature in which they investigate the culture in terms of Subjugation-to-nature, Harmony-with-nature, and Mastery-over-nature.

Human culture is essential part in any discourse. Thus, analyzing Imam Hussein's discourse to investigate and understand the cultural values and beliefs is the major aim of this study. One of the addresses of Imam Hussein is a speech delivered to his audience before going out to Karbala to fight Umayyad regime represented by Yazid bin Mu'awiya. Although this address is delivered in Arabic, it is translated into English for the English speaking people. The importance of choosing this address is that Imam Hussein and his speeches represent significant thinking guidelines to the Arab and Muslim culture as well as to the international freedom callers. However, the following is the Arabic version of Imam Hussein's address and its translation:

are existed to manage, control and change nature for their benefits in this mechanical world.

Conducting such study needs this kind of theory to explain Arab and Muslim culture. It is argued that Arabs are dominated by nature. For example, many think that the individuals of Arab culture are subjugated to nature and their communication often indicates such subjugation. Kalliny et al. (ibid) argue that:

In those cultures that believe man is subjugated to nature tend to emphasize expressions such as, "Allah [God] willing." Therefore, there is nothing that man can do to change the course of events and nature is not to be challenged. In these cultures man is to adapt to nature rather than change natural events to fit one's needs.

Remarkably, the using of three criteria mentioned above to explain and analyze in this study has many benefits. Arguably, the implications of Imam Hussein's speech indicate a different view from the general western perspective that Arabs are totally subjugated to nature. In fact, Arabs and Muslims have a perception of Harmony to nature in their cultural values. These individuals also regard Allah as a partner who is always close to them and ready to help them in their life. By this partnership, they could control and change the nature and its forces.

4. Methodology and Data

Cultural values, beliefs and attitudes are

to the patient people. I am a part of the body of the Prophet of Allah and a part of his body cannot remain separated from him. I will join him in Paradise so that he may be pleased to see me and fulfill his promises. Only he, who is prepared to sacrifice his life for my sake and to meet Allah, should accompany me. God willing, I intend to depart tomorrow morning.

روي أنه صلوات الله عليه لما عزم على الخروج إلى العراق، قام خطيباً فقال:

«الحمد لله، وما شاء الله، ولا حول ولا قوة إلا بالله. خُطَّ الموت على ولد آدم خُطَّ القلادة على جيد الفتاة، وما أولهني إلى أسلافي اشتياق يعقوب إلى يوسف، وخير لي مصرع أنا لاقيه. كأني بأوصالي يتقطّعها عسلان الفلوات، بين النواويس وكرباء، فيملأن مني أكراشاً جوفاً وأجربة سغباً. لا محيص عن يوم خُطَّ بالقلم، رضا الله رضانا أهل البيت، نصبر على بلائه، ويوفينا أجور الصابرين، لن تشدّ عن رسول الله (صلى الله عليه وآله وسلم) لحمته، وهي مجموعة له في حظيرة القدس، تقرّ بهم عينه، وينجز بهم وعده، من كان باذلاً فينا مهجته، وموطناً على لقاء الله نفسه، فليرحل معنا، فإنني راحل مصباحاً إن شاء الله».

Praise be to Allah and as Allah wills. There is no power but from Allah. Death has marked the human beings in the same manner in which a necklace leaves its mark on the neck of a young woman. I am keen to see my ancestors in the same way in which Jacob was keen to see Joseph. A killing site has been chosen for me by Allah and I will go there. I can see as if the desert wolves are tearing me into pieces between Nawawis and Karbala.

They are filling their hungry flanks and empty pockets. No escape for the day was written by the pen. If we are satisfied, the family of the Holy Prophet, Allah will be pleased. We bear with patience all the difficulties which He makes us face and He also gives us full reward which is admissible

5. The Data Analysis of the Address

Contextuality	
Low-context	High-context
<p>١. وخير لي مصرع أنا لاقيه. A site of martyrdom has been selected for me by Allah and I am going there</p> <p>٢. بين النواويس و كربلاء. .between Nawawis and Karbala</p> <p>٣. لن تشدّ عن رسول الله (صلى الله عليه وآله وسلم) لحمته، وهي مجموعة له في حظيرة القدس. I am a part of the body of the Prophet of Allah and a part of his body cannot remain separated from him. Thus, I will join him in Paradise</p> <p>٤. تقرّ بهم عينه، وينجز بهم وعده. So, he may be pleased to see me and fulfill his promises</p> <p>٥. من كان باذلاً فينا مهجته، وموطناً على لقاء الله نفسه، فليرحل معنا. Only he, who is prepared to sacrifice his life for my sake and to meet Allah, should accom- pany me</p> <p>٦. فإنّي راحل مصباحاً إن شاء الله. God willing I intend to depart tomorrow morn- ing</p>	<p>١. خُطّ الموت على ولد آدم مَحَطّ القلادة على جيد الفتاة. Death has marked the human beings in the same manner in which a necklace leaves its mark on the neck of a young woman</p> <p>٢. وما اولهني الى اسلافي اشتياق يعقوب إلى يوسف. I am keen to see my ancestors in the same way in which Jacob was keen to see Joseph</p> <p>٣. كأني بأوصالي يتقطّعها عسلان الفلوات. I can see as if the desert wolves are tearing me into pieces</p> <p>٤. فيملأن منّي أكراشاً جوفاً وأجربة سغباً. They are filling their hungry flanks and empty pockets</p> <p>٥. لا محيص عن يوم خُطّ بالقلم. .No escape for the day was written by the pen</p> <p>٦. لن تشدّ عن رسول الله (صلى الله عليه وآله وسلم) لحمته، وهي مجموعة له في حظيرة القدس. I am a part of the body of the Prophet of Allah and a part of his body cannot remain separated from him. Thus, I will join him in Paradise</p>

Individualism/collectivism	
Individualist	Collectivist
<p>١. وما أولهني إلى أسلافي اشتياق يعقوب إلى يوسف. I am keen to see my ancestors in the same way .in which Jacob was keen to see Joseph</p>	<p>١. خط الموت على ولد آدم. Death has marked the human beings</p>
<p>٢. رضا الله رضانا أهل البيت. If we are satisfied, the family of the Holy .Prophet, Allah will be pleased</p>	<p>٢. رضا الله رضانا أهل البيت. If we are satisfied, the family of the Holy .Prophet, Allah will be pleased</p>
<p>٣. لن تشدّ عن رسول الله (صلى الله عليه وآله وسلم) لحمته. I am a part of the body of the Prophet of Allah and a part of his body cannot remain separate .from him</p>	<p>٣. من كان باذلاً فينا مهجته، وموطناً على لقاء الله نفسه، فليرحل معنا. Only he, who is prepared to sacrifice his life for my sake and to meet Allah, should accom- .pany me</p>

Human Relationship with Nature		
Subjugation-to-Nature	Harmony-with-Nature	Mastery-over-Nature
<p>١. و لا حول و لا قوة الا بالله.</p> <p>There is no power but from Allah</p>	<p>١. الحمد لله و ما شاء الله.</p> <p>Praise be to Allah and as Allah wills</p>	
<p>٢. خُطَّ الموت على ولد آدم مَحَطَّ القلادة على جيد الفتاة.</p> <p>Death has marked the human beings in the same manner in which a necklace leaves its mark on the neck of a young woman</p>	<p>٢. خُطَّ الموت على ولد آدم مَحَطَّ القلادة على جيد الفتاة.</p> <p>Death has marked the human beings in the same manner in which a necklace leaves its mark on the neck of a young woman</p>	
<p>٣. لا محيص عن يوم خُطَّ بالقلم.</p> <p>No escape for the day was written by the pen</p>	<p>٣. رضا الله رضانا أهل البيت.</p> <p>If we are satisfied, the family of the Holy Prophet, Allah will be pleased</p>	
	<p>٤. نصبر على بلائه، ويُوفِّينا أجور الصابرين.</p> <p>We bear with patience all the difficulties which He makes us face and He also gives us full reward which is admissible to the patient people</p>	
	<p>٥. لن تشذَّ عن رسول الله (صلى الله عليه وآله وسلم) لحمته، وهي مجموعة له في حظيرة القدس.</p> <p>I am a part of the body of the Prophet of Allah and a part of his body cannot remain separate from him. Thus, I shall join him in Paradise</p>	
	<p>٦. تقرَّ بهم عينه، وينجز بهم وعده.</p> <p>So, he may be pleased to see me and fulfill his promises</p>	
	<p>٧. من كان باذلاً فينا مهجته، ومُوطناً على لقاء الله نفسه،...</p> <p>Only he, who is prepared to sacrifice his life for ... ,my sake and to meet Allah</p>	

and Karbala". Furthermore, his discourse might express two acceptable meanings. For instance, he declared that "لن تشذ عن رسول الله (صلى الله عليه و اله و سلم) لحمته، و هي مجموعة له في حضيرة القدس I am a part of the body of the Prophet of Allah and a part of his body cannot remain separated from him. Thus, I will join him in Paradise." According to low-context culture, the first explanation implied that he will die and join his grandfather, the Prophet Mohammed, in heaven. Whereas, the second meaning regarding high-context culture expressed that he considered himself as a constant holly message since the messenger of Allah, Mohammed, and Hussein complete each other by doing this action.

In terms of individualism and collectivism, Imam Hussein in his speech tried to start as an individualist and end his point in a collectivist perspective. For example, he kept mentioning himself and his close family to highlight that his family is considered as the righteous side in that conflict, so people should follow them to be on the safe side. For example, he said that "رضا الله رضانا اهل البيت if we are satisfied, the family of the Holly Prophet, Allah will be pleased" and also he said that "من كان باذلاً فينا مهجته، و موطناً على لقاء الله نفسه، فليرحل معنا Only he, who is prepared to sacrifice his life for my sake and to meet Allah, should accompany me." As a result, he uses the two techniques to achieve his goal.

Concerning human relationship with

6. Results and Discussions

According to the analysis, it is noticed that Imam Hussein delivered his audience with three essential issues. First, he dealt briefly with the idea of death. Secondly, he referred to the site of his killing. Finally, he implied the consequences of his fate and he also referred to people who would like to join him and their fate. Therefore, he declared the time of his departure. Many of cultural values and beliefs are reflected in this speech. Sometimes he tried to use some expressions as a high context culture, such as "خُطَّ الموت على ولد آدم" Death has marked the human beings in the same manner in which a necklace leaves its mark on the neck of a young woman." It could indicate two meanings. First, it might mean that the inevitability of death that all human beings eventually get. On the other hand, it could mean that death is considered here as adorning oneself because Imam Hussein regarded life as torn clothes and death is new clothes that humans should be prepared to meet their fate.

On the other hand, he employed an informative discourse in his speech because he informed his audience explicitly and clearly by using low-context technique his killing as well as its site. For example, he addressed them by saying that "و خير لي مصر انا لاقية a site of martyrdom has been chosen for me by Allah and I will go there". Other example shows the place of his killing such as "بين النواويس و كربلاء between Nawawis

that it is impossible for all humans to choose their way of death (as if a necklace on a young woman's neck) as they are able to choose their way of life.

Conclusions

It is argued that Arab culture is high-context because Arabs tend to use contexts a lot in their communication style. Both low-context and high-context cultures are reflected in Imam Hussein's speech because he explicitly informs his audience with his place of martyrdom and he also triggers the context to the idea of death tackled in his address. As individualism vs. collectivism is concerned, many scholars believe that Arabs tend to be collectivist while Imam Hussein's speech indicates that he is both individualist and collectivist. The address reflects individualism since several expressions mentioned shows that Hussein's relationship to Mohammed, the messenger of Allah. This leads to include a collectivist indication by referring to divine consequences of all human beings. In addition, the concept of human relationship with nature can be conceptualized from three different perspectives: subjugation-to-nature, harmony-with-nature, and mastery-over-nature. In terms of these dimensions, his speech indicates many expressions and thoughts referring to harmony with nature, few expressions stating subjugation to nature, and no expressions using mastery over nature. At last, throughout this research the following questions need to be answered:

nature, Hussein uses only two perspectives when he addressed his audience. However, he emphasizes on the second one because the theory of Islam is reflected here. Still, many believe that Muslims and Arabs share the subjugation to nature, but in the implication and application of real Islam, the harmony with nature is explicitly employed. In this sense, Imam Hussein usually tends to use many expressions implied this perspective when he said "رضا الله رضانا اهل البيت" if we are satisfied, the family of the Holy Prophet, Allah will be pleased" and "نصبر على بلائه"، "و يوفينا اجور الصابرين" we bear with patience all the difficulties which He makes us face and He also gives us full reward which is admissible to the patient people". However, he uses subjugation to nature when he said that "لا حول ولا قوة الا بالله" There is no power but from Allah" and "لا محيص عن يوم خط" No escape from the day was written by the pen". At last, some expressions are used here to implied both sides. For example, "خُطَّ الموت على ولد آدم مَخَطَّ القلادة على جيد الفتاة" Death has marked the human beings in the same manner in which a necklace leaves its mark on the neck of a young woman" has two meanings according to this theory. Firstly, if it is considered as subjugation to nature, it means that death is an inevitable human result controlled by only Allah and all humans are not able to discuss such an issue. Another meaning according to harmony with nature is

In other words, although Allah has a control on people's life, they can work in a harmony with what Allah wants in order to achieve the divine aims. Thus, Imam Hussein emphasizes on the ability of humans in choosing their fate as they can choose how to live. He sheds the light on the relationship between humans and Allah towards achieving their goals. So, his discourse shows many expressions that index harmony with nature perspective.

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The influences of cultural values and beliefs are reflected in the verbal and nonverbal communication. Moreover, it is difficult to analyze cultural aspects without considering language. Considering the cultural dimensions that measure and uncover the cultural attitudes in Imam Hussein's address is significant in this study because a lot of information is provided concerning Arab and Muslim culture. Additionally, many international views are highlighted in this study to show that Imam Hussein represents international human issues.

One of the important issues presented by Imam Hussein is death. He tends to focus on the inevitability of death as well as considering it as a beautiful thing as a necklace. In addition, this address is full of cultural techniques tackled in this study. In terms of high and low context culture, Imam Hussein uses both of them in delivering his speech. He focuses on three issues, namely, death, site of his killing and the consequences of his killing in that struggle. Furthermore, adopting individualists view by raising the relationship to Mohammed the messenger of Allah, his grandfather, to lead to the collectivist one by showing that all people should follow him for their benefits.

Finally, there is a high misunderstanding for many scholars that Arab and Muslim culture is considered as subjugation to nature, because those scholars have the preconception that individuals in this culture are totally submissive to Allah. In this study, it is argued that people in this culture are working with harmony with Allah to benefit during and after their life.

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