

Intertextuality in Newspaper Advertising

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Abstract

To gain the readers' interest positively is certainly the ultimate goal in advertising. This is achieved, as Sillars (1991) explained, through expressing values to the knowledge of, and mostly appreciated by the readers to promote a brand or service. No strategies serving such a goal better than intertextuality. Fairclough (1992), Cook (2001), and many others have illustrated the use of intertextuality in the act of producing and comprehending references within the textual feature of the new text with references to previous texts that share its context and form. This study explores the different ways in which intertextuality is realized in the advertising of a Saudi newspaper. Focusing on ads with textual features which display social interactional meaning and indicate cultural values or reinforces a social behavior, the data showed religious and registered expressions, symbols and images within the local culture of the Saudi society that were prominently used as intertextual references. They presented the promoted product relevant to the identity of the society in the discourse of the advertisements. Intertextuality is an effective means to arouse the selling of any product when associating it with an identity.

Keywords: intertextuality, newspaper advertisements, cultural values, social identity

1. Introduction

Advertising is intellectually complicated and interdisciplinary in nature (Woods, 2006; Bloor and Bloor, 2007). Woods (3006) proposes it as a form of communication that hits in a piece of music or film, TV shows, serials, or programs of which people most commonly follow. Cook (2001) illustrates how it exceeds its mere informative status about the product to influence and perhaps change opinions, emotions and attitudes of the target-readers. Tanaka (1994, p. 43), however, considered it as a 'covert' communication that makes the audience believe something about a product without it disturbing him or her.

Advertising is thus an effective communicative discourse. It has the sole aim of persuading the readers to gain their trust of the reality of the promoted product. This common intention, as Sillars (1991) explained, is achieved when advertising expresses values shared by the readers. In this sense, advertising reflects culture that characterizes a society and manipulates the readers' knowledge as well as daily experiences to create awareness. Intertextuality is a strategy used to manipulate readers.

Intertextuality is one of the "common practices", Cook (2001: 220) claims, which may contribute in reshaping identities and attitudes. It "derives" its meaning from shared knowledge between the users and the readers that enable the readers to grasp the covert meaning of the advertisement. Goddard

(2002, p. 69) identifies it relevant to "... the way one text can point to or base itself on another". Fairclough (1992), on the other hand, identifies intertextuality relevant to the process of "productivity", in which new texts are generated from transforming prior texts and restructure existing conventions. The new texts share the similarity of content and form with the original sources.

In short, intertextuality is a process of reference to textual and contextual features from which the user arouses the attention and memory of the readers to original sources that are similar in content and form.

This study adopts Fairclough's (1992) notion of intertextuality as a process to produce and perceive an effective communication. It explores how intertextuality is identified in a well-known Saudi newspaper, *Okaz*. The study assumes that the interest embedded in the use of intertextuality indicates the rich cultural issues, social and historical realities that were exploited in the textual, discursive, and contextual features within the Saudi newspaper. It explains the social meanings, which affected the production as well as reception of intertextuality in the discourse of the advertisements. In so doing, it specifies its focus to the particularity of time (June and August 2013) and place (Makkah).

The resultant data is believed to have its implication for brand design and advertising that seeks to increase its sale through preserving the cultural identity of the consumers as apparent in the ads under analysis.

2. Intertextuality in Advertising

Intertextuality was first and formally introduced by Kristeva (1980) who emphasized that every text is structurally borne out of references to other texts, genres, and discourse. She distributed them into two axes; "a horizontal" that connects the author and reader to a text, and "a vertical", which connects the text to other texts (Kristeva 1980: 68). This act of reference is one significant factor to bear on the introduced text by which the readers can make occasional reference to the internal constituents of the text and a history of knowledge, conventions and experiences relevant to the discourse that are encountered.

However, studies proposed by Tanaka (1994), Chandler (1997), Xin (2000), Cook (2001) and many others have shown how intertextuality is orientated in media and social studies. They devised the notion of intertextuality as a process or technique from which the advertiser illustrated the inter-relationship between the present text and the transformation of previously encountered texts or experiences to arouse the attention and memory of the readers. The intertextual references can be traced back to original sources that were similar in content and form to the advertisement.

Tanaka (1994) illustrated intertextuality in the readers' decoding the communicative intention of the advertisements through relevant information in the ongoing events of their lives with the least effort and disturbance. Xin (2000, p. 6) categorized the occurrence of intertextuality in advertising into specific and generic. The former identifies themselves with quotation marks, allusion, proverbs, etc., whereas the latter is a mixture of documental genres and text types.

There are two types of intertextuality. Fairclough (1992, p. 101) distinguished it as manifest and consecutive references. The former is explicit and is typically marked in the form of quotations or citations, whereas the latter requires some efforts from the reader to figure out the sources. Choosing any of them depends on various social factors within different types of discourse (Fairclough 1992, p. 78).

For Cook (2001, p. 194) the direct practice of intertextuality exists in referring to another advertisement of the same genre whereas the indirect practice occurs in referring to another genre or discourse type. The latter is opaque and inclined to cultural context that leads the readers to understanding its point more, as opposed to the former that incorporates implicitly the shared values and experiences through the surface textual markers.

In all these cases, intertextuality makes the use of references within the surface textual feature of the advertisement and relates them to previous texts that share similar context and form but specific to a social and cultural identity. In fact, Chandler (1997) reasoned that the success of an advertisement is indicated in presenting its brand in a context relevant to a literary association familiar to the target audience. His examples of the *Boddington's beer* and *Absolute vodka* clearly illustrated the basis of intertextuality in newspaper advertisements.

According to Chandler, *Boddington's beer* and most TV ads makes use of intertextuality in the form of "self-consciousness" in which the viewer can directly make sense of the references through previous experiences and focuses on the "reality of the narrator". However, *Absolute vodka* indirectly motivated a search to identify the bottle somewhere in the advertisement through juxtaposed features and interwoven cultural motives. Chandler believed that intertextuality in this sense refers not only to an identity "of an exclusive club" the viewer already knows based on the knowledge of *Absolute vodka's* ads, but also to the formulation of personal experience and socio-cultural environment.

Intertextuality in newspaper advertising is thus a significant marker to culture through texts that articulate its possibilities. It is adopted to suggest a social meaning out of the readers' knowledge of other texts, attitudes, experiences, and reasoning abilities. On this basis, the study's major concern will be the implicit practice of intertextuality that indirectly refers to the events taking place in the society of Saudi Arabia.

3. Intertextuality in Saudi Advertisements

Advertising in Saudi newspapers, like any other, works with illustrative images and explicatory texts. No specific place is devoted for the advertisements; rather they occur everywhere in the newspaper except for the place prepared for the critics' and readers' opinions. Their sizes also vary from two-page advertisements to a smaller part of it. The brand that they promote are either directly indicated in the text-messages and the pictures or indirectly linked to elements such as dates, the crescent, mosque, lanterns, etc., that have significant identities to the readers.

A maximum of 53 ads usually occur in *Okaz*, particularly at a time that correspond with social events and national celebrations. It is considered to be one of the common newspapers published in Makkah, the west region of Saudi Arabia. The selection of advertisements for the data follows three criteria: They are popular, they arouse the readers' awareness of intertextual reference, and they are rich with social meanings that can hardly be missed in that culture.

Accordingly, newspaper advertisements that were currently published from the 1st of June up to the 30th of August 2013 were the focus of the study. It is a time that corresponds to the summer vacation, the fasting month of *Ramadan*, the festival of *Eid*, and pilgrimage. Four social and religious occasions were taking place at that time. Such occasions have determined particular practices by the society that were enlightened and reinforced in these advertisements. Most of these advertisements helped their readers to search the link between the reference and the brand through the use of intertextuality. They have marked relations between the brand and the transforming of social events taking place at that time of promotion.

The references in these advertisements are thus indirect. Although they were indicated in the text-message as statements that provide informative facts or captions that included extracts from varied sources, they require the readers to activate the new text back to sources out of their experiences and knowledge of the ongoing reality. Realizing the social meaning that underline the function of intertextuality in each advertisement requires a comparison to modify the resemblance and difference between the constitutive of the ads with the readers' knowledge. In other words, they illustrate the domination of the consecutive manifest type of intertextuality, which makes Fairclough's distinction of intertextual references an appropriate tool for the analysis of the data.

4. The Data and Analysis

A total of 14 advertisements were selected as representative for the analysis of Saudi newspaper advertising. The researcher found them personally appealing to the cultural identity of the newspaper readers and endeavored with intertextuality to gain their interest in the brand. Intertextuality was marked to manifest itself textually in the text message and visually in the pictures and design, all of which were linked to the social norms and cultural values from the local life of the readers to mediate references to the products that is being advertised. The data, thus, showed the use of intertextuality to keep the readers interacted with their knowledge and the reality in which they are aware of.

The textual features in these advertisements were intertextualized with religious and social-practice sources. The texts included famous sayings or registered expressions that pointed to significant social practices. Intertextuality apparent in these ads can be classified into three forms: quotation, language allusions, and parody.

4.1. Quotation

Most text-messages uses quotations intertextualized with religious sayings, proverbs, or registered expressions. They made use of such texts in the caption of the advertisements. Although the original source was not exactly present per se nor indicated with quotation marks, its commonality to the readers helped them to be intertextualized with the advertisement relevant to the brand. This is illustrated in the following examples.

(a) Religious saying

Example 1. *Tahadu tahabu* “exchange gifts” (Godeva advertisement)



This is an advertisement that adopted the prophet’s saying, “Exchange gifts, you will love one another”, as narrated by AlBukhari. These words became the much-quoted phrase that passed into the wide culture with no quotation marks. They were also intertextualized with other sayings from the prophet as, “Shake hands, for this will dispel rancor, and exchange gifts and love one another, for this will dispel hatred”.

No specification of type, time, place, or purpose for exchanging gifts is indicated in the prophet’s sayings, but the words certainly urge gifting as an expression of love and enhancing friendship or rewarding. The advertisement proposes Godiva chocolates to be given in the social occasion of *Eid* and wedding celebrations taking place after *Ramadan*.

Using the prophet’s words in the caption of the advertisement gives it a holistic and authentic view aligned with the religious event of *Ramadan* and *Eid* festivals. It touches the reader greatly and urges him/her for a quick response. With these words, Godiva chocolate is not limited to specific consumers; rather it can participate in the social life of the community.

(b) Proverb

Example 2. *Wani 'mal tarbiyah* “well breed” (Doux advertisement)



This is an advertisement that quoted the proverb *wa ne'mal tarbiyah* “well breed” as its caption. The phrase is usually said to praise the upbringing and care given to somebody who grew up having a good and loving character. It is commonly used in the Arab cultures, particularly in the context of proposal by the father of the groom or the bride as a compliment to the character of the other person. The message of the advertisement intertextualizes with the context of the source-text to refer to the care and well bread of the chicken carrying that brand. It leads to appreciating the quality of the brand and the trustworthy of the agent.

(c) Registered expressions

Example 3. *Ramadan kareem* “*Ramadan* is generous” (Lurpak butter advertisement)



The Lurpak advertisement initiates the discourse with the phrase *Ramadan kareem* that intertextualizes with the common expression that is widely used in the Makkan society in greeting people during *Ramadan*, the month of fasting. From my experience as a native speaker of this place, the phrase is used among families, neighbors, and friends on the first day that *Ramadan* is announced on the national TV. It is also used to break up fights and quarrels on the day of *Ramadan*. The phrase is a kind of wishing blessings and generosity to be bestowed upon people fasting this month.

Using such a phrase in the caption of the advertisement brings up intertextuality to the present context of which the advertisement adheres. It

linked the picture of a typical dish of Saudi Arabia (meat and rice) with the practice of serving it at *fatour* (breakfast) and *sahur* (eating before dawn). Considering the slogan adopted by the *Lurpak* sight “weave your magic: Good food deserves *Lurpak*”, choosing this particular dish intertextualized with the other advertisements of *Lurpak* that refer to the creamy and moisture texture of the brand so as to increase the flavor and love of the food. The word *kareem* is directed to grab the potential customer’s attention towards the generosity of flavors and advocates specified to that religious month.

The expression *Ramadan kareem* by itself is not religious but it has its implications that were socially established specific to *Ramadan*. It brings up references to the generosity advocated in the prophet’s saying and tutoring on *Ramadan* days, as well as the prophet’s saying about the generosity of Allah that overextends to forgiveness and repentance on *Ramadan* days. Intertextuality in such a phrase refers to religious texts that motivated social and individual practices exemplified in giving money for charity or distributing food to mosques or *Ramadan* camps. The expression is a slogan that endeavors the spirituality of *Ramadan* into the products to promote generosity and luxury of flavor to oneself by adding *Lurpak* butter to a traditional dish.

Example 4. *Eid Mubarak* “blessed *Eid*” (Almeerah furniture advertisement)



Another expression, *Eid Mubarak*, is widely used in newspaper advertisements towards the end of *Ramadan*. This is an expression that is specifically used in Makkian society to greet people during *Eid* that comes after *Ramadan*. It means a wish for a blessed *Eid* after a month of fasting. Such a slogan occurs in newspaper advertisements at the time in which people begin preparing for the *Eid* festivals by renewing furniture and make over their houses.

This advertisement reflects the social reality of the readers. It was presented ten days before *Eid* hence it used expressions, *Eid mubarak* and *Ramadan kareem* in the text-message. The picture of the brand new set of couches correlates with the text-message to create an interest and desire to buy the product. The words *laa tujaddid* “do not renew”, and *urood* “offer” in the text-message intertextualize with the two expressions and bring up references to the common custom of people in Saudi Arabia before *Eid* occasion.

Example 5. *Hajj mabroor* “blessed Hajj” (Aljonah catering advertisement)



This advertisement includes an expression that is originally used at the religious occasion of pilgrimage and *Omrah*. The phrase *hajj mabroor* indicates a wish for an accepted and well-performed *hajj*. It is a kind of an expression that is always said to pilgrimages flocking to perform the *Omrah* in Makkah during *Ramadan*. Using it in the text message is aligned with the pictures of chef and delivery cars included in the ad to communicate the different services laid by this catering.

Intertextuality in this advertisement is indicated in the text *hajj mabroor* that refers to the situational context and the facilities needed for anybody to devote her/himself for those religious rites. It is another slogan that is specifically used for some ads occurring during the months of *Ramadan* and after. Intertextuality in these texts is perceived in the use of the exact words of a religious text in 1 or a proverb in 2 with no quotation marks, and the expressions that are specific to the situational context of *Ramadan* and *Eid* and the ongoing life-style that they propose.

4.2. Language Allusion

This is realized in the allusions of everyday life with which the Saudi newspaper advertisement operate. Usually, advertisements in Saudi newspapers share the commonality of appealing in the standard Arabic language. Using colloquial extracts to intervene within the text-message allude to the information conveyed in the advertising discourse. Most source texts that motivate cultural intertextuality refer implicitly to dialectal differences, traditions and customs to convey social values relevant to the product. Consider the following examples.

(a) Colloquial speech

Example 6. *Shahrul khair...anna gair* “the month of well-fair...is different with us” (Belajio resorts advertisement)



This is an advertisement that includes a colloquial word that refers to a particular dialect and its social background. Its intertextuality is marked in the allusions to which the text-message refers. The first part *shahral khair* refers to *Ramadan* that is socially established as the month of well-fair. This reference is enhanced by the word *Ramadan* that exists largely on the top of the plate. Whereas, the shadow of the beacon of a mosque, the dark color of dusk or twilight are references indicating these ‘rush-hour’ in that month.

The second *anna gair* intertextualized with the Syrian or Lebanese dialect. It may refers to the people working in the resort and thus intertextualizes with the cuisine and services offered there. The intertextuality in the advertisement brings up to the viewer’s attention the Mediterranean cousin and entertainment that will be served throughout *fatur* and *sahur* of Ramadan. Although these two practices are religiously related to the act of fasting, they are commonly and recently experienced with varied cousins and socializing. The attitudes and practices implicated in the month of *Ramadan* are socially established as a month of sharing good times and enhancing relationship with family and friends at the time of *fatur* or *sahur*.

Example 7. *Ma tidkhul min babal harah*, “cannot pass through the gate of the district” (Volkswagen advertisement)



This is an advertisement that poses another theme that is socially recognized in the community of Saudi Arabia. It is the concept of wide and large. The caption *ma tidkhul min babal harah* in the advertisement is introduced in the colloquial Saudi dialect in contrast to the information presented at the rest of the text-message. The negation *ma* and *babal harah* intertextualize with the dialect. While the negation indicates the prevalence of the vehicle in the picture, in terms of largeness, the phrase *babal harah* refers to the gate of antique and narrow districts in the old days of the city of Makkah.

The caption also refers to the well-known series, *babal harah* that is widely enjoyed during the thirty days of every *Ramadan*. Taking care that this advertisement will occur a few days before *Ramadan*, this advertisement intertextualizes with the upcoming event. The caption promotes to the reader the

genuine and uniqueness of the vehicle that worthwhile obtaining as part of celebrating this social event.

Example 8. *Kul illi tibgaah tilqaah* “all you want you will find”



The caption of this advertisement is posed in the colloquial dialect that is spoken in the west region. It brings up reference to the store that only has branches in that region. It also intertextualized with the different images of different shoe-types and sizes as displayed in the picture.

(b) Signifying a practice in culture

Example 9. *Alghada alykum...wal raha alyna* “lunch is on you...relief is on us” (Nadec yogurt advertisement)



The advertisement is an allusion to the traditional custom of taking yogurt after lunch. The picture of food and a father and son recalls the typical lunch event in the society and the myth of yogurt relevant to digestion. The words *alghada* “lunch” and *alraha* “relief” intertextualize with the event that proposes comfort and satisfaction, and leads to the guarantee of 100% freshness of the brand. Although the custom of taking yogurt with food is replaced with soft drinks among the young generation nowadays, the advertisement revives this practice and emphasizes its importance as an inherited tradition.

Example 10. *salli alan nabi* Say “peace be upon him” to the prophet (Alshalabe car-exhibition advertisement)



This is an advertisement that alludes to the practice of asking others to say *salli alan nabi* whenever the speaker brag about something s/he owns. It is socially believed that asking and saying that phrase prevents envy or evil. People are expected to response to this phrase by saying *Allahum salli alayh* “O, God endures your prophet with peace” so as to decline the thought of an evil intended from their side.

Although the discourse of this text brings up religious intertextually, apparently its usage has been extended socially to function similar to the proverb *knock on the wood*. The text refers to the vehicle as a chance in terms of its quality and price through factual information narrated in the advertisement and the demands of saying that phrase.

Example 11. *Tamata' bi amtaar minal zahab hathaal saif* “enjoy rain of gold this summer” (Samba visa-card advertisement)



The advertisement of this samba card clearly alludes to the weather broadcast in the region. The picture of the bright hot sun is the usual fact in the summer weather-broadcast of KSA. Seeing scattered heavy clouds is scarce and unusual except in winter. Summer is socially recognized as travelling or enjoying cool places in Taif, at the east of Makkah. Having rain is always appreciated among all members in the society. It is considered as a sign of prosperity and welfare. Apart from its reference to coolness, it brings up the concept of a high chance in summer. The rain of gold in the picture and its textual reference that comes in gold color, allude to this unusual experience and refers to enjoying the cool offers. It reinforces the offered service and stores in the reader’s mind the rare chance of having rain of gold in summer that is offered only by samba to people who seize opportunities.

4.3. Parody

Some advertisements have shown the substitution of one word in an authentic text with another relevant to the brand. They made use of parody. Parody is the imitation of another voice for humor or comical effect (Xin Ben, 2000). In this sense, parody is different from quotation.

Example 12. *Waraa kul sayfin mumayyazin... Autostar!!* “behind every great summer...Autostar!!” (Autostar advertisement)



Parody in this advertisement is recognized in its text-message that is derived from a famous saying *waraa kullu rajulin azeemin emra'ah* “behind a great man, stands a woman”. It is used in the context of relating the greatness of somebody to an unknown supporter. The reader can easily recall the original text and identify the changes. The positive meaning of the original proverb is pursued in favor of advertising.

Example 13. *Alsiyaadah fil qiyadah...* “dominion is for driving” (Honda advertisement)



This advertisement promotes Honda cars by initiating a famous saying in legislation that *alsiyaadah lil shar'* “dominion is for the religious law”. The intertextual link is created by the word “dominion” in the source text. The

experience of driving Honda is replaced in the text-message to bring forth the associative meaning of sovereign in road that Honda cars can make.

Example 14. *Ebhath* 'an *al-asl* "look for originality" (Attar advertisement)



The source text of this advertisement is the proverb *dawwer 'an al-asl*. However, the advertisement quotes the proverb indirectly by replacing the local form of it as indicated in the verb *dawwer* with its equivalent standard Arabic word *ebhath*. The proverb is originally used in absoluteness to emphasize the search for genuine and good quality products.

The word *al-asl* in the text-message intertextualizes with the original source and the image of Big-Ben which emphasize the original place of which the product was made. The text-message provokes the reader to aim and appraise the originality of such products and never accept anything lesser.

5. Discussion

The newspaper advertisements in this study have presented their brands by linking to a cultural element in the Saudi society. They were replete with informative issues of different topics that not only promoted a brand or service, but also advocated their relevance to the identity of the readers and themes in their social daily lives. Themes of building relationships, sharing good times, devotion for worship, luxurious life, relief and health, etc., were particularized to the context of time and place through the use of intertextuality.

Two features of intertextuality emerged in the textual features of the advertisements, functioning as captions: authentic and factual. The former is the case in which the captions linked the readers to religious practices and social realities in which the advertisements were placed. The readers were confronted with texts taking the form of indirect quotations or parodies to intertextualize with their prior knowledge of religious texts, registered expressions, or proverbs as in the case with Examples 1-5 and 12-14. Such advertisements illustrated the manifest of intertextuality-reference.

In such advertisements, the social norm of gifting, eating habits, or renewing furniture at a particular time, aim to motivate the readers' knowledge

of the brands and their associations with the prophet's saying, spirituality of time, and success of worship. However, the degree of intertextuality in these advertisements was determined by the authenticity of the source-texts. The religious text that was adopted in the caption of the Godiva's advertisement in Example 1, the proverb in the caption of Doux advertisement in Example 2, or the registered expressions adopted in the captions of Lurpak, Almeerah, and Aljonah advertisements in Examples 3, 4 and 5 have construed intertextuality on the bases of well-known texts and the religious context in which the advertisements were placed (*Ramadan* and the coming *Eid* festivals). Their intertextual references required less effort from the readers to activate prior knowledge in contrast to authentic texts that displayed some changes as with the case of parody in Examples 12-14.

Substituting words in the original sources, though directly refers to the name of the brand or service, required more effort from the readers to realize the theme of anonymous supporters in Examples 12, ultimate power in Example 13, and genuine appreciation in Example 14, all of which were embedded in the context of the advertisements. Such advertisements broaden intertextuality to include traditional values, quotes, or famous sayings in history or religion. They required more effort from the readers to relate the present text to previous ones in their prior knowledge.

This effort is also exhibited in the advertisements using allusions to bring up intertextuality of factual features. They included statements that narrate facts or information about the product or service with intervened textual features from which the readers can relate them to the theme in the discourse of the advertisements. The intertextual references in such ads refer to social constituents or allude to a significant practice or concept within the society. They belong to the socio-cultural objects that require constitutive or manifest reference depending on the readers' ability, and awareness, to bring up the interwoven cultural motive within the advertisements.

Consider Examples 6-8 that included language allusion in some colloquial words of their captions from which the readers should distinguish particular features in the local culture. Themes of sharing good times, width of place, and uniqueness of looking were alluded by particular language items reflected not only an entity in the social structure of the Saudi society, but also alluded to the readers' interest whether in the Syrian cuisine in Example 6 or series in Example 7, or indicated a brand specific to that dialectal region in Example 8.

Themes of genuine, healthy, power, width, and prosperity were alluded through textual features and images in Examples 9-11 to intertextualize with common practices in the society. The act of taking yogurt after a heavy meal in Example 9 signified a traditional practice, though withdrawing among young generation in the society, that was based on the belief of fresh yogurt for digestion. Whereas, posing the religious saying in Example 10 referred to the belief for its role in preventing envy. Even the factual statement about the weather broadcast in Example 11 reflected the appreciated attitude towards a

natural phenomenon as rain for prosperity. Such themes and their consequent practices are indicated in the daily life of its people.

Whether factual or authentic the sources were intertextualized with the discourse of the advertisements, they followed one pattern in common: decoding the advertisements through intertextual relations within the present text to others specifically relevant to the context in which the advertisements are used. They explore social meaning in the verbal elements that intertextualized with cultural values, traditions, and interests that were prominent intertextual references to the ongoing events within cultural context of the Saudi society.

The degree of tenses that last in memory to retrieve the reference back to its source depended upon an active and individualistic process of interpretation and understanding, which makes using intertextuality highly recognized to bringing up social interactional meaning. People who only cared for enhancing social relations and seeking genuine products or unique tastes and large spaces, will find these advertisements interesting and might take the chances of trying them in similar occasions. Such interests are not of a matter to those who will save their time and pass over such advertisements.

Intertextuality in the newspaper advertisements of this study has shown on using what is obvious to the readers to approach their feelings of accomplishment to place the brand in the local cultural context of themes and values. This accomplishment, as Chandler (1997) pointed out, enhances the relationship with the brand and motivated another feeling of belonging to a certain group of people who shared this experiential commonality.

6. Conclusion

In using intertextuality, the Saudi newspaper advertisers have purposely invested the local culture into the discourse of the advertisements. The study showed four cultural themes that can be extracted in the composition and presentation of the advertisements; appreciating family and friends' relations, seeking sincerity, preserving tradition, and loving to luxuriate. Although such themes might be common among humanity, they were used to combine the readers' Islamic and Arabic identity, and the advertising intention of keeping the readers' interest of the promoted products or services. Intertextuality in the advertisement of this study took the form of quotation, language allusion, and parody so as to provoke an authoritative and reliable sound in the discourse of advertising.

In short, intertextuality is an effective way for newspaper advertising to create an image relevant to the identity of the readers and important to their daily life. It thus, coincides with the aim of advertising that, as Cook (2001) indicted, may change opinions or lessen denial.

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