الدراسات اللغوية

LINGUISTIC STUDIES

Violation of the Quarantine's Rules as Expressed on Two Egyptian Pages on Facebook: A Critical Discourse Analysis

كسر قواعد الحظر الصحي كما هو موضح في منشورات صفحتين مصريتين على الفيس بوك: تحليل خطاب نقدي

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Abstract

This paper investigates the violation of the quarantine's and lockdown's rules as expressed on online discourse. It focuses on the online discourse posted on Facebook and gives special attention to Egyptian pages. Hence, it inspects posts on two Egyptian pages which are *Cairo Confessions* https://www.facebook.com/cairoconfessionsofficial/ and *Society Problems* https://www.facebook.com/SocietyProblems.E/ in the timeframe of the lockdown imposed in Egypt as a preventative measure against COVID-19 from March 2020 to July 2020. The paper draws on Fairclough's 2012's version of critical discourse analysis and Matthiessen and Halliday's (1997) systemic-functional theory of grammar as its socio-cultural-linguistic framework to answer the following research questions. First, it examines whether the violation of the quarantine's and the lockdown's rules is considered as a "social wrong", as delineated by Fairclough (2012, p. 13). Second, it considers whether the language employed in the posts reveals the underlying power relations and prominent ideologies in the Egyptian society hinging on Matthiessen and Halliday's (1997) notion of "TRANSITIVITY" (p. 13). It is found that violating the quarantine's and the lockdown's rules is considered as a social wrong. Moreover, the language employed in the posts reveals some of the underlying power relations and prominent ideologies in the Egyptian society.

المستخلص:

تنظر هذه الورقة البحثية في كسر قواعد الحظر الصحي عبر الخطاب الأونلاين على الفيس بوك في فترة الحظر الصحي في مصر من مارس إلى يوليو 2020، وخاصة عبر صفحتين مصريتين: اعترافات القاهرة https://www.facebook.com/cairoconfessionsofficial/ ومشكلات المجتمع https://www.facebook.com/SocietyProblems.E/ . وتقوم الورقة بعمل تحليل خطاب نقدي مستندة إلى نسخة تحليل الخطاب المقدمة من فيركلو عام 2012، التي تركز على تحليل "الخطأ الاجتماعي" (ص. 13) كإطارها الثقافي الاجتماعي، أما إطارها اللغوي فيقوم على نظرية اللغويات الوظيفية النظامية لماشان وهاليداي (1997)، وخاصة على مفهوم "التعدء" (ص. 13) لتحلل ما إذا كان كسر قواعد الحظر الصحي يعد خطأ "اجتماعيًّا"، وما إذا كانت اللغة المستخدمة في المنشورات تعكس شيئًا عن علاقات القوة وبعض الأيديولوجيات السائدة في المجتمع المصري. تجد الدراسة أن كسر قواعد الحظر الصحي يعد خطأ "اجتماعيًّا"، كما تجد أيضًا أن اللغة المستخدمة في المنشورات تعكس شيئًا ما عن علاقات القوة وبعض الأيديولوجيات السائدة في المجتمع المصري.

الكلمات المفتاحية: الأخطاء الاجتماعية، التعد، أيديولوجيا، تحليل خطاب نقدي، علاقات القوة، لغويات وظيفية نظامية

Introduction

The present paper conducts critical discourse analysis to a sample from online discourse. It gives special attention to online discourse posted on Facebo ok; in particular, it investigates the discourse posted on two Egyptian pages on Facebook. The pages are *Cairo Confessions* https://www.facebook.com/cairoconfessionsofficial/ and *Society Problems* https://www.facebook.com/SocietyProblems.E/ . Both pages allow people to expose their "problem[s]" whatever they are and "share what they can't share in public" so that these problems, worries, and concerns can be solved by the help of the readers (Cairo Confessions, n.d.; Society Problems, n.d.). Therefore, the pages foster the importance of self- expression, a notion which can be argued to have its roots back to "Christian Literature" as highlighted by Michel Foucault (Rabinow, 1994, p. 208). For, Foucault contends that self-writing had been portrayed in Christian Literature as a means which purifies "the inner impulses of the soul" (Rabinow, 1994, p. 208). The present study, thus, draws on a socio-cultural-linguistic framework of research to answer its main research questions in investigating online discourse. The study poses the first question which is that whether the violation of the quarantine's and the lockdown's rules is deemed as a "social wrong" hinging on Fairclough's (2012) delineation of the notion of social wrongs as the study's socio-cultural framework (p. 13). Social wrongs as defined by Fairclough (2012) are "aspects of social systems, forms or orders that are detrimental to human well-being and could in principle be ameliorated if not eliminated, though perhaps only through major changes in these systems, forms or orders" (p. 13). The second research question the present study poses is whether the language employed in the posts reveals the underlying power relations and prominent ideologies in the Egyptian society. To that effect, the study employs Matthiessen and Halliday's (1997) systemic-functional theory of grammar as its linguistic framework. The following sections review the literature of the main tenets of critical discourse analysis, explain the theoretical framework of the study along with its methodology, and perform the socio-cultural-linguistic analysis on two samples taken from both pages discussing the findings of the analysis as well.

Review of Literature

The nature of critical discourse analysis (CDA) has been characterised by many scholars. For example, KhosraviNik (2015) states that discourse can shape/ re-shape, describe/ re-describe, change "or even create . . . truth" (p. 48). Discourse not only acts as a representative of the world and the relevant societies, but it also shapes the social sphere. According to KhosraviNik (2015), the relationship between "discourse and social cognitions" is "*dialectical*" (p. 48), a notion which is introduced by Fairclough (2012) who manifests that CDA conducts a "critical social analysis" (p. 9). This is because the dialectic structure of discourse in society is simultaneously interplaying with a social macro and micro-levels. This dialectical structure interacts with both the intertwining between discourse as a means of "social action" and "other social practices", the macro-level, and with the micro-level of the construction, the modification, as well as the perception of a particular discourse (KhosraviNik, 2015, p. 48). Thus, certain discursive practices may not only form and affect other practices of the same type, but they also may form and affect other wider social and political processes which are not discursive. Consequently, ideology- delineated together with the notion of power by Fairclough (2012) as "social elements" (p. 9)- is habitually constructed and re-constructed by "new discourses and inter-discursive dynamics" (KhosraviNik, 2015, p. 48). Hence, power is not conceptualised as emerging from language on its abstract basis; rather, it is manifested through the use of language. Therefore, KhosraviNik (2015) portrays CDA as "political" since, firstly, its main focus is "power relations" which places it under the bigger umbrella of "political analysis", and, secondly, because it exposes the struggle against "*inequalities* and *suffering*" (p. 50). In contrast, van Dijk (2001) stresses that CDA, which he defines as "discourse analysis 'with an attitude'", should not be restricted to a certain field of analysis, but it should be "essentially diverse and multidisciplinary" (p. 96). This notion of multidisciplinarity is accentuated by Meyer (2001) as well. According to van Dijk (2001), critical discourse

analysis is mainly concerned with social problems- in this regard, Wodak (2001) views that language is portrayed through the lens of CDA as a "social practice" (p.1)- and it is specifically interested in the role which discourse performs in constructing and maintaining "power abuse and domination" (p. 96).

However, CDA exposes such aspects in support to the interests and benefits of the "dominated groups", a notion which is stressed by Wodak as well since she holds the perception that CDA critically inspects the social inequalities constructed, expressed, and endorsed by the deployed language in discourses (van Dijk, 2001, p. 96; Wodak, 2001). Furthermore, Wodak (2001) explains that there are three basic concepts manifested by CDA which are "power. . . history. . . and ideology": discourse is formulated by "dominance", discursive practices are "historically" constructed and interpreted, and constructions of dominance are endorsed by "ideologies of powerful groups" (p. 3). In order for a text analysis to be conducted, Wodak (2001) highlights that the Hallidayan Systemic Functional Grammatics is the main employed framework by most CDA scholars.

The difference between critical discourse analysis and other discourse studies was a subject of concern to the pioneers of CDA. First, van Dijk (2001) differentiates between CDA and other discourse studies in that CDA not only accepts but also promotes "its own sociopolitical position"; in other words, "CDA is biased and proud of it" (p. 96). Wodak (2001), for instance, considers CDA and CL, Critical Linguistics, as interchangeable, and that the former has recently substituted the latter. Furthermore, CDA shows close interest in the "context" in which the texts are produced and in which language as a social practice is deployed (Meyer, 2001, p.15; Wodak, 2001, p.1). Both Meyer (2001) and Wodak (2001) view that the "critical approach" in doing critical discourse analysis stems from CDA's interest in revealing the usually covert power relations which in turn lead to more "practical" results (Meyer, 2001, p. 15). Meyer (2001) adopts the same view with Wodak (2001) in that all the discursive productions are deemed as "historical" by CDA (Meyer, 2001, p. 15). This, according to Meyer (2001), makes the "context" of

these discursive productions the start off point of inspecting them (p. 15). Moreover, he deems context as what makes CDA interdisciplinary, in accordance with van Dijk's (2001) perspective, since context "explicitly includes social-psychological, political and ideological components and thereby postulates an interdisciplinary procedure" (2001, p. 15). Nevertheless, van Dijk (2001) refuses to categorise CDA as a "method" or a "theory"; rather, he sees that CDA can be employed within "any approach and subdisciplin in the humanities and the social sciences" which stands in contrast with the perception of Wodak (2001) and Meyer

(2001) of CDA as a method (p. 96). Flowerdew (2008) holds the same perception with van Dijk (2001) that CDA is an approach which draws on "various theories and methods", but it is not considered as "a theory *per se*" (pp. 197- 198).

Theoretical Framework and Methodology

Theoretical Framework

This paper draws on the 2012's version of critical discourse analysis developed by Fairclough as its macro-level's socio-cultural theoretical foundation. Fairclough (2012) explains that "social realities have a reflexive character"; hence, he focuses on the reflection of these social realities on discursive practices (p. 9). Thus, his 2012's version of CDA pays special attention the notion of "social wrongs" communicated through discourses (p.13). Fairclough defines social wrongs as "aspects of social systems, forms or orders that are detrimental to human well-being and could in principle be ameliorated if not eliminated, though perhaps only through major changes in these systems, forms or orders", and he gives the examples of poverty and racial discrimination as instances of social wrongs (2012, p. 13). He identifies "four 'stages'" in doing this version of CDA (2012, p. 13). In the first stage, he urges CDA researchers to "focus upon a social wrong" in its discursive manifestations (Fairclough, 2012, p. 13). Then, they "identify obstacles to addressing the social wrong", and

"consider whether the social order 'needs' the social wrong" (Fairclough, 2012, p. 13). Finally, in the fourth stage, the researchers should "identify possible ways past the obstacles" (Fairclough, 2012, p. 13). The present paper tests whether breaking the rules of the quarantine and the lockdown is considered as a social wrong.

On the micro-level of inspection, the paper hinges on Matthiessen and Halliday's (1997) systemic-functional theory of grammar. The paper draws on Matthiessen and Halliday's (1997) "field" analysis of the selected posts by investigating "TRANSITIVITY" (pp. 13-40). Matthiessen and Halliday (1997) construe transitivity as "the [grammatical] resource[s] for construing our experience the flux of 'goings-on', as structural configurations; each consisting of a process, the participants involved in the process, and circumstances attendant on it" (p.13). Transitivity, according to Matthiessen and Halliday (1997),

characterises what they name as the "ideational metafunction" of language or the field of the selected posts (pp. 12-13). The "'ideation'" is the grammar resources which portray the way people realise their inner world and the external world around them (Matthiessen & Halliday, 1997, p. 13). For, they view that grammar does not function in isolation but as a constituent in the process of meaning making; hence, they view language as a method of communication and interaction by which people expound their representations of their inner and the outer world around them. Texts, according to Matthiessen and Halliday (1997), are strictly connected with the "immediate context" around them or the "Context of Situation" and the exterior "Context of Culture" (p. 39). The field is one of the aspects embodied in the Context of Situation, and it is interested in the type of the action happening and the social qualities of this action. As delineated above, each clause encompasses a process and a number of participants, corresponding to the type of the process, and the clause may have circumstantial attendance as well. Matthiessen and Halliday (1997) highlight four (basic) types of processes based on the clausal verb or verb phrase. Verbs of "doing and happening" manifest "material" processes, those of "sensing"

manifest "mental" processes, those of "saying" manifest "verbal" ones, and those of "being [or] having" manifest "relational" processes (Matthiessen & Halliday, 1997, pp. 15-16). Each type, as stated, is represented through a specific "structural realization"; for instance, the material process has an "actor" and a "goal" and/ or a "recipient" as its participants, while the mental process has a "conscious . . . . senser" and a "phenomenon" (Matthiessen & Halliday, 1997, p. 16). The verbal process has a "sayer" and a "verbiage" and/ or "receiver", whereas the relational process has a "carrier" and an "attribute" when it indicates description, and it has an "identified" in the position of the subject and the object/ complement when it characterises possession or identification (Matthiessen & Halliday, 1997, p. 16). With reference to the circumstances, they can be prepositional phrases or phrases indicating manner, place, time and types of the sort.

Methodology

This paper selects two samples expressing the violation of the health care rules and measures imposed by the quarantine and the lockdown. They are posted on two Egyptian pages on Facebook which are *Cairo Confessions* and *Society Problems.* The posts are within the

time frame of the lockdown imposed in Egypt from March 2020 to July 2020 in response to the precautionary measures taken against the emerging, then, world-pandemic: COVID-19. The reason behind the choice of this time frame is the investigation of the social wrongs – in particular whether violating the quarantine's and lockdown's rules is considered as a social wrong- evident on online discourse at this critical and unprecedented time of the lockdown in the twenty-first century. The study, moreover, attends to the role which language plays in the exposition of these social wrongs. In addition, there are various reasons lying behind the choice of the afore-stated Facebook's pages. First of all, the posts on these pages talk about the speakers' problems and concerns. For example, since the page's establishment in March 2013, *Cairo Confessions* spurs "self-expression across the MENA region", and *Society Problems* helps people "simplify" their

"problem as we can [*sic*]" (Cairo Confessions, n.d.; Society Problems, n.d.). Secondly, the pages present their posts in different languages: *Cairo Confessions* mostly in English and *Society Problems* in Arabic which allows for setting a comparison between the underlying ideologies in the posts on both pages portraying the same society but in different languages. Third, the choice of investigating online blogs specifically in the quarantine's period is attributed back to "a greater use of social media in order to maintain social relationships" in this period which was characterised by social isolation (Gioia et al., 2021, p.1). Adding to this, Facebook in particular played an important role in shaping how the pandemic was being experienced by people around the globe (Malik et al, 2021). Additionally, and significantly, these pages are famous and widely used by people; *Society Problems* has "3,264,270" Likers and "3,429,607" Followers, while *Cairo Confessions* has "283,998" Likers and "295,537" Followers- as recorded on the 18th of December 2022 (Cairo Confessions, n.d.; Society Problems, n.d.). Hence, the main criterion of the posts' selection is their exposition to the top-mentioned field to check whether it can be deemed as a social wrong in order, then, for the four stages expounded by Fairclough (2012) to be analysed. Then, a linguistic inspection is carried out to the posts hinging on Matthiessen and Halliday's (1997) systemic-functional grammatics analysing the "field" of the selected posts which will represents the social wrong, if confirmed, via the analysis of transitivity (p. 40). This transitivity analysis is conducted on the main clauses in the two posts. It is worth mentioning here, as well, that each post on *Cairo Confessions* is deemed as a verbal clause per se since they

all start by "male/female . . . confesses" (Cairo Confessions, 2020). Consequently, all the posts act as the verbiage of the sayers' verbal processes of confession. Finally, it is important to mention, moreover, that only are fundamental grammatical or spelling mistakes highlighted to be as such in the quotations of the posts. This is because the nature of the language used on the blogs tends towards being more informal than the one used in formal writing (Armentano et al., 2012).

The Violation of the Quarantine's Rules as a Social Wrong

Quarantine as defined by the *U.S. Department of Health & Human Services* (2022) is a practice of public health, and its aim is to protect people from getting infected by other people who are either already infected or might be suspected of infection. By implementing the quarantine, it means that normal people, people who are not suspected of any infection, are separated from the infected ones or the ones who are suspected of suffering from the infection. Therefore, the quarantine imposes some preventative measures on the people who have been recently exposed to the risk of infectious diseases disallowing them to closely contact others lest they be infected already. People put in quarantine may have been exposed to a transmissible disease without them recognising this, or they may have caught the disease already but without exhibiting any visible symptoms. Consequently, on "14 March 2020", Egypt imposed a bundle of "containment measures" to limit the spread of COVID-19 (Salem, 2022, p. 232). "A partial lockdown from 14 March to July 2020" was imposed; accordingly, people were chiefly advised to adopt "social distancing" strategies and to wear "face masks" (Salem, 2022, p. 233). However, the *Ahram Online* reported in November 2020 that most people in Egypt did not follow the rules of wearing the face masks particularly. The government, according to the newspaper, gave the people in the first week of November 2020 "the second warning" because they had adopted a lenient attitude towards abiding by the precautionary measures specially after the drop that had been reported in the number of infected cases in the preceding three months to November (Ahram Online, 2020, para. 7). As added by Salem (2022), in the period of the lockdown, the educational institutions turned the teaching process from taking place on-campus to online, and the "entertainment industry" was operationalised at "50%" with all its corresponding entities closing "at midnight" (p. 233). Despite all the

precautionary measures implemented by the state, the Ministry of Interior Affairs announced that "hundreds" broke these measures and rules "in less than one week", as reported by *Egypt Today* on the 30th

of March 2020 (para.3). The Ministry of Interior Affairs announced to the newspaper that "1,816 individuals, 78 vehicles, 51 motorcycles, and 32 three-wheel vehicles (Toktok)" had broken the curfew just 24 hours before the publication of the article; furthermore, "213 stores, cafes, restaurants, and shopping malls, and 73 private tutoring centers" were fined by the police for the breach of the quarantine's and lockdown's rules (Egypt Today, 2020, paras. 1-4). Not only was breaking the rules of the lockdown committed by Egyptians, but it was committed by people around the globe as well. In this regard, the *HUFFPOST* published the announcement of Dido Harding, the former chairwoman of the National Health Service's organisation in England (NHS), that "20,000 people" failed to adhere to the self-isolation rules when they had been called for doing this (Bloodworth, 2021, para. 5). In the same vein, Professor Sophie Scott, Professor of Psychology and Cognitive Neuroscience at the University College London, believes that the big number of the people breaching the quarantine's and lockdown's rules, or the "'rebels'", reveals the existence of deeper financial or mental issues behind this breach of rules (Bloodworth, 2021, para.6). Hence, it can be argued that breaking the rules of the quarantine represents a social wrong.

Sample Analysis (1): *Cairo Confessions*

6 July 2020

Mood:😤 / #CoronaDays 💨🚫 #KeepDistance 🧍➡️

🧍 #StaySafe

Male, 19 confesses:

I dont [*sic*] know how's life really going

anymore. I mean are we still amidst the pandemic

and need to

respect the idea of having a lockdown? Looking

at how people living life as if it's SO normal and

everything is going perfectly fine. Like seriously?

Why do i [*sic*] have to lock myself at home then?

Is it wrong to feel that we're still during a

pandemic and need to stay home. Ana begad

et5an2t mn el a3da w bat5ne2 aktar lama bashoof

el nas (whether through the virtual world of

social media or looking at how the streets are

like) w homa 3yesheen SO normal and for real

dont [*sic*] know what to do?

#Opinion #Pain #Rant. (Cairo Confessions, 2020)

This post talks about the violation of the quarantine's health
care rules imposed on people as preventative measures against
COVID-19. The speaker here is condemning the idea that some
people totally disregard following the precautions and keeping the

social distancing, and he believes that mainly people must not have gone out of their homes except for in emergencies. In short, the poster is criticising the way by which people were living their life normally as if the pandemic had not existed. The date of the post's publication is July 2020 which shows that around four months had passed from the start of the quarantine which signals that people then started to feel bored by the stay at home, and that they wanted to spend a happy summer as if there had not been any pandemics. Moreover, in the meantime, the government had been gradually loosening the strict preventative measures. For instance, the malls started to re-open, and similarly did the restaurants in spite of setting different opening and closing times than the usual ones. Loosening the preventative measures, nevertheless, was meant for

reviving the economy, first, and dealing with any emergencies met by the people, second. Hence, people should not have taken it lightly by risking both their lives and the lives of the surrounding ones by violating the health measures imposed by the quarantine.

There are a number of results shown by the transitivity analysis of the post in Table 1 below. First, the number of the main clauses in the post on which the transitivity analysis is performed is seven. Second, five of these seven processes are mental processes. As delineated by Halliday and Matthiessen (2014), mental processes are embodiments of the speaker's inner world. Third, the senser in all the mental processes is "I" which refers back to the poster himself, whether explicitly stated in three of the processes or indicated by the coordination in two of them. The focus on the speaker as the senser of all the mental processes exposes how profound the speaker is upset and disturbed by the breach of the health care rules imposed by the quarantine. The poster, in other words, cannot apprehend the idea that people are not only jeopardising their health and lives, but they are sacrificing the health and lives of their surrounding ones as well. He cannot apprehend the idea that this all is attributed to their disrespect for the precautionary measures taken against the pandemic specifically and most importantly staying at home. The focus on "I" as a senser, moreover, reveals his feeling of helplessness and powerlessness in the

face of what people are doing in this dire situation, a notion which is accentuated by the phenomenon of the processes as well. Hence, all the power is wielded by people. For, two of the processes' phenomena are rhetorical questions reflecting the speaker's tone of denial of what is going on at the time: "how is life really going" and "are we still amidst the pandemic and need to respect the idea of having a lockdown?". In addition, the last mental process has a real question as its phenomenon which is "what to do" in which the speaker is wondering about the correct action that he should take in order to prevent the violators from risking their lives and the lives of others as well. Meanwhile, this question reveals that correcting the violators' behaviour is beyond the poster's power; thus, he feels helpless. The material process in the post represents a rhetorical question posed by the speaker as well highlighting his condemning and criticising tone to what the violators are doing: "why do i [*sic*] have to lock myself at home then?". The actor in this process is "I" referring back to the speaker which stresses that the speaker is nonplussed by the breach of rules questioning the benefit from

locking himself at home since a big number of people break the rules. Even the relational process "is it wrong to feel that we're still during a pandemic and need to stay home" is itself a rhetorical question attributing the adjective "wrong" to the carrier "it" questioning whether it is strange to obey the quarantine's rules and stay at home, which is indicated by the circumstantial phrase "to feel that we're still during a pandemic and need to stay home".

On the lexical level, the speaker's feeling of bewilderment is exposed through a number of lexical items and phrases. There are, first, verbs which portray his mental state and emotions. For instance, the verbs "know" and "need" are repeated twice. Moreover, there are other verbs which reveal his feelings, such as, "feel", "mean", and "et5an2t [got terribly bored]" with its variation in the present simple: "bat5ne2 [get agitated]". There are some nouns, secondly, which are used by the speaker indicating the sense of shock he has.

"Lockdown", "pandemic", "life", "idea", "home", "streets", along with the phrase "social media" are all nouns, noun phrases, which show how deeply the speaker is denying what people are actually doing in contrast with what they should have done. Additionally, a number of adjectives emphasise the poster's feelings of annoyance, such as, "normal" and "still", which are repeated twice, along with "fine", "amidst", "wrong", "like", and "virtual". Fourth, not only do the employed adverbs externalise the poster's sense of astonishment and shock, but they also reveal the ironic tone he is adopting in criticising the bad behaviour of the violators. For example, the repeated twice "SO" with its unique graphological indication, by capitalising its two letters, stresses the poster's denying tone. "Really" is repeated twice with one of the mentions in the Arabic colloquial equivalent "begad". Other adverbs which mirror the speaker's condemnation to what the violators are doing at the time are "seriously", "perfectly", and "aktar [more]"; thus, they reveal his ironic tone. Finally, there are three hashtags at the end of the post not by the speaker but by the administrators of the page featuring the field of the post which are "opinion", "pain", and "rant". A hashtag is "used on social media for describing the general subject of a Tweet or other post (= message)" (Cambridge Dictionary, n.d., Definition 2). Hence, it can be stated that the speaker is expressing his opinion, experiencing pain, and exhibiting rant on the mal-practice of violating the lockdown's and the quarantine's rules by some people which is the social wrong that the post tackles.

Clause	Process	Structural Realisation			
I dont [*sic*] know how's life really going anymore	Mental	Senser	Process	Phenomenon	Circumstances
		I	don't know	how is life really going	anymore

I mean are we still amidst the pandemic and need to respect the idea of having a lock-down?	Mental	Senser	Process	Phenomenon	
		I	mean	are we still amidst the pandemic and need to respect the idea of having a lockdown?	
Why do i [sic] have to lock myself at home then?	Material	Actor	Process	Goal	Circumstances
		I	do have to lock	myself	Why At home then
Is it wrong to feel that we're still during a pande-mic and need to stay home	Relational	Carrier	Process	Attribute	Circumstances
		It	is	wrong	to feel that we're still during a pandemic and need to stay home
Ana begad et5an2t mn el a3da [I truly got terribly bored from the long stay at home]	Mental	Senser	Process	Phenomenon	Circumstances
		Ana [I]	Et5ana2t [got terribly bored]	mn el a3da [from the long stay at home]	Begad [truly]
w bat5ne2 aktar lama	Mental	Senser	Process	Phenomenon	Circumstances

bashoof el nas . . . w homa 3yesheen SO normal [and I get more agitated when I see people living their lives so normally]		Ellipsis occurs: [I] indicated by the coordinator "w [and]"	bat5ne2 [get agitated]	lama bashoof el nas . . . w homa yesheen SO normal [when I see people living their lives so normally]	aktar "more"
and for real dont [sic] know what to do	Mental	Senser [I] indicated by the coordinator "and"	Process don't know	Phenomenon what to do	Circumstances for real

Table 1

Sample Analysis (2): *Society Problems*

27 March 2020

انا عايزة اب..لغ يا..حكوما [*sic*]   الحقي الر٠٠جاله سابونا وطلعو [*sic*]

يقعدو[*sic*]   فوق السطوح وعملو [*sic*] قاعدات [*sic*]عربي علي الارض

ومجمعين اصحابهم وقاعدين يش..يشو الحقي الحقي نزليهم ونبي يقعد [*sic*]

مع عيالهم [.] (Society Problems, 2020)

This post talks about the same social wrong which is the violation of the quarantine's preventive measures taken against COVID-19. The speaker here as well is condemning what "men" are doing at the time, and by "men" she refers back to husbands as evident from the lexical item "their kids". The poster here is a wife who is complaining that as the lockdown had been imposed, Egyptian husbands found an alternative way to gather together without being arrested for the breach of the lockdown's rules. They considered the roofs of their houses as a gathering place where they used to spend nice night time with their neighbours. Not only did they gather together breaking the social distancing rules, but they also smoked hookah which is a flagrant violation of the health care measures which the state was always urging people to adopt in order not to get infected.

Table 2 of the transitivity analysis below reveals a number of results on the grammatical level. First of all, the number of main clauses is nine on which the transitivity analysis is carried out. Out of the nine processes, eight are material. Out of these eight material processes, the actor in five of them is men/husbands "الرجالة" which highlights their role in breaking the rules; the five material clauses in which the actor is men/husbands expose that they are the main violators of the lockdown's

as well as the quarantine's rules. In a study by White (2020), it was stated that men in general tended towards breaking the quarantine's rules more than women in Britain and USA. Moreover, in three of the material processes, the actor is the government indicated by the vocative imperative style addressed from the poster to the government "O government". The poster is seeking the government's help to take action against the violators in order for them not to infect their families which would result in a disaster. Lastly, the first process in the post is a mental one in which the senser is the speaker herself. This indicates that she only "wants" to take an action against her husband and the husbands of her neighbours and friends, but ultimately, she

did not take any practical steps, like calling the police, to face this breach of rules. She is a passive agent in this situation which reveals that she does not have the real power to take a serious step against what is happening; rather, she is voicing the complaint on a Facebook's page which is not deemed as an official one since it is not addressed to the concerned entity. This passivity can be attributed back to her fear of her husband's punishment to her, which can be as severe as divorcing her. It can, furthermore, be attributed to her fear of being an outcast by her surrounding community or the fear of social stigma, specially by the female one. This is because her female neighbours will blame her for taking an action against her husband and theirs as well because it might have serious repercussions on the husbands' future; they might be imprisoned. This will result in the poster suffering from social stigma by her community. With reference to the goal of some material processes, the goal "قاعدات عربي" in "عملو" "مجمعين اصحابهم"in"اصحابهم" and قاعدات عربي عالأرض" reflects how much men/husbands are enjoying their illegal gathering on the roofs as if the quarantine had been a chance for them to delightfully socialise.

The lexical level accentuates the results shown by the grammatical level. There are some verbs/ verb phrases which reflect how the husbands are relishing the gathering on the roof albeit illegal. For example, "طلعوا يعدوا" ,"عملوا" ,"مجمعين", and "قاعدين يشيشوا" indicate them breaking the rules, first, and second their enjoyment in doing this. There is the verb "الحقي" which was repeated thrice as an appeal for help to the government. This verb along with the verbs "نزليهم يقعدوا" and the verb phrase "عايزة" seem as a real plea for help to the government; however, in reality, it is not because it is not counted as an official accusation against the husbands. Likewise, the exclamative "والنبي", used to express a strong

 emotional appeal in Arabic, stresses the same notion. The prepositional phrases "فوق السطوح"and "علي الأرض" show the husband's amusement as well. Similarly, the noun phrase "قاعدات عربي" reveals the same. The prepositional phrase "مع عيالهم" exposes, first, the husbands' negligence to their kids and the quality time they

should be spending with them, and secondly, exposes the speaker's fear of getting infected, along with her kids, because of this grave violation of the health care measures.

Clause	Process	Structural Realisation			
انا عايزة ابلغ	Mental	Senser انا	Process عايزة ابلغ	Phenomenon	
يا..حكوما [*sic*] الحقي	Material	Actor يا حكومة	Process الحقي	Goal	
الر٠٠جاله سابونا	Material	Actor الرجالة	Process سابوا	Goal نا [their wives indicated by the first person attached pronoun in Arabic]	
و طلعو يقعدو فوق السطوح	Material	Actor الرجالة [indicated by coordination]	Process طلعوا يقعدوا	Goal	Circumstances فوق السطوح
و عملو قاعدات عربي علي الارض	Material	Actor الرجالة [indicated by coordination]	Process عملوا	Goal قعدات عربي	Circumstances علي الأرض
و مجمعين اصحابهم	Material	Actor الرجالة [indicated by coordination]	Process مجمعين	Goal اصحابهم	
و قاعدين يش..يشو	Material	Actor الرجالة [indicated by coordination]	Process قاعدين يشيشوا	Goal	
الحقي	Material	Actor	Process الحقي	Goal	

		[the government indicated by the second person attached pronoun in Arabic ي]			
الحقي نزليهم ونبي[*sic*]يقعد مع عيالهم	Material	Actor [the government indicated by the second person attached pronoun in Arabic ي]	Process الحقي نزليهم	Goal هم [the third person attached pronoun referring back to husbands]	Circumstances ونبي يقعد [*sic*] مع عيالهم

Table 2

Discussion

As Fairclough (2012) expounds the four stages of conducting CDA to social wrongs manifested through the discursive practices of the concerned society, the current study focuses on the social wrong of violating the quarantine's rules expressed through the online discourse on Egyptian pages. The first stage which is focusing upon "a social wrong, in its semiotic [discursive] aspects" was highlighted by doing field analysis to the posts which reveal the specified social wrong concentrating on transitivity (Fairclough, 2012, p.13). The lexico-grammatical analysis in which transitivity is interested reveals a number of aspects. First of all, although the pages are different, the same social wrong was evident on both which exposes that it was common then in the Egyptian society. Even though the employed processes were different- mainly mental in *Cairo Confessions* but material in *Society Problems,*

these different types of processes revealed the same ideology and power relations inherent in the society. Both posts were written by people who cared about their health and the health of their surrounding circle, and they did respect the health care measures.

However, they were complaining about the behaviour of other people and strongly condemning it. This was depicted by the mental processes in *Cairo Confessions* and by the material processes in *Society Problems.* The former were externalising the internal feeling of denial and sense of condemnation the speaker was having towards the actions of the violators, and the latter were voicing the speaker's cry for help to the government to solve the problem and most importantly were describing how the husbands were indifferent to any health instructions by the state in this critical situation. The lexical level of both posts had indicative and expressive words and phrases which showed both speakers' annoyance over what was going on, such as, "bat5ne2 [get agitated]" and "ونبي" (Cairo Confessions, 2020; Society Problems, 2020). It can be, hence, argued that the manner of those careless people referred to in both posts represents the chief hurdle against "addressing the social wrong" (Fairclough, 2012, p. 13). Although they knew about the dire consequences of what they were doing through media awareness campaigns, they were showing an apathetic and a self-centered attitude. The question of "whether the social order 'needs' the social wrong" can be answered by a simple no. This is because the state penalised the violators of the quarantine's and lockdown's rules then. For instance, the *Ahram Online* reported what the "officials" announced about adopting a "'zero tolerance'" policy against the violators of the precautionary measures against COVID-19 (Alaa El Din & El-Gundy, 2020, para. 1). More awareness campaigns stressing the importance of adhering to the health care rules and preventative measures against any type of disease should be launched as a way "past the obstacles" (Fairclough, 2012, p. 13). All social classes should be addressed by these campaigns which should focus on not only the ethical sense but also the emotional one when addressing people.

Conclusion

In conclusion, the present paper attended to a socio-cultural framework drawing on Fairclough's 2012's version of CDA and a

linguistic framework hinging on Matthiessen and Halliday's (1997) systemic-functional grammatics to inspect the given sample form online discourse. It was found that violating the quarantine's and the lockdown's rules is a social wrong. It was found that, furthermore, language played a significant role in exposing the underlying power relations and prominent ideologies in the Egyptian society. The study recommends that more future studies focusing on analysing online discourse are to be given attention.

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AIN SHAMS UNIVERSITY

MIDDLE EAST RESEARCH CENTER

M E R C

مجلة بحوث الشرق الأوسط

مجلة علمية مُحكَّمة متخصصة
في شؤون الشرق الأوسط

العدد مائة وخمسة نوفمبر 2024

تصدر شهريًا

الرؤيـــة

السعي لتحقيق الريادة في النشر العلمي المتميز في المحتوى والمضمون والتأثير والمرجعية في مجالات منطقة الشرق الأوسط وأقطاره .

الرسالــة

نشر البحوث العلمية الأصيلة والرصينة والمبتكرة في مجالات الشرق الأوسط وأقطاره في مجالات اختصاص المجلة وفق المعايير والقواعد المهنية العالمية المعمول بها في المجلات المُحَكَّمَة دوليًّا.

الأهـــداف

- نشر البحوث العلمية الأصيلة والرصينة والمبتكرة .
- إتاحة المجال أمام العلماء والباحثين في مجالات اختصاص المجلة في التاريخ والجغرافيا والسياسة والاقتصاد والاجتماع والقانون وعلم النفس واللغة العربية وآدابها واللغة الانجليزية وآدابها ، على المستوى المحلى والإقليمي والعالمي لنشر بحوثهم وإنتاجهم العلمي .
- نشر أبحاث كبار الأساتذة وأبحاث الترقية للسادة الأساتذة المساعدين والسادة المدرسين بمختلف الجامعات المصرية والعربية والأجنبية .
- تشجيع ونشر مختلف البحوث المتعلقة بالدراسات المستقبلية والشرق الأوسط وأقطاره .
- الإسهام في تنمية مجتمع المعرفة في مجالات اختصاص المجلة من خلال نشر البحوث العلمية الرصينة والمتميزة .

شروط النشر بالمجلة

- تُعنى المجلة بنشر البحوث المهتمة بمجالات العلوم الإنسانية والأدبية ؛
- يعتمد النشر على رأي اثنين من المحكمين المتخصصين ويتم التحكيم إلكترونيًّا ؛
- **تقبل البحوث باللغة العربية أو بإحدى اللغات الأجنبية، وترسل إلى موقع المجلة على بنك المعرفة المصري ويرفق مع البحث ملف بيانات الباحث يحتوي على عنوان البحث باللغتين العربية والإنجليزية واسم الباحث والتايتل والانتماء المؤسسي باللغتين العربية والإنجليزية، ورقم واتساب، وإيميل الباحث الذي تم التسجيل به على موقع المجلة ؛**
- يشار إلى أن **الهوامش والمراجع في نهاية البحث وليست أسفل الصفحة** ؛
- يكتب الباحث ملخص **باللغة العربية واللغة الإنجليزية** للبحث **صفحة واحدة فقط** لكل ملخص ؛
- بالنسبة للبحث باللغة العربية يكتب على برنامج "word" ونمط الخط باللغة العربية "Simplified Arabic" وحجم الخط 14 ولا يزيد عدد الأسطر في الصفحة الواحدة عن 25 سطر والهوامش والمراجع خط Simplified Arabic حجم الخط 12 ؛
- بالنسبة للبحث باللغة الإنجليزية يكتب على برنامج word ونمط الخط Times New Roman وحجم الخط 13 ولا يزيد عدد الأسطر عن 25 سطر في الصفحة الواحدة والهوامش والمراجع خط Times New Roman حجم الخط 11 ؛
- (**Paper**) مقاس الـورق (**B5**) 17.6 × 25 سـم، (Margins) الهـوامش **2.3 سـم** يمينًا ويسـارًا، **2 سـم** أعلـى وأسفـل الصفـحة، ليصبـح مقـاس البحـث فعلـي (**الكـلام** 13×21 سـم. (Layout) والنسـق (Header) الـرأس 1.25 سم، (Footer) تذييل 2.5 سم ؛
- **مواصفات الفقرة للبحث** : بداية الفقرة First Line = 1.27 اسم، قبل النص= 0.00، بعد النص (0.00 =)، تباعد قبل الفقرة = (6pt) تباعد بعد الفقرة = (0pt)، تباعد الفقرات (مفرد single) ؛
- **مواصفات الفقرة للهوامش والمراجع** : يوضع الرقم بين قوسين هلالي مثل (1)، بداية الفقرة Hanging = 0.6 سم، قبل النص=0.00، بعد النص = 0.00، تباعد قبل الفقرة = 0.00 تباعد بعد الفقرة = 0.00، تباعد الفقرات (مفرد single) ؛
- **الجداول والأشكال**: يتم وضع الجداول والأشكال إما في صفحات منفصلة أو وسط النص وفقًا لرؤية الباحث، على أن يكون عرض الجدول أو الشكل لا يزيد عن 13.5 سم بأي حال من الأحوال ؛
- يتم التحقق من صحة الإملاء **على مسئولية الباحث** لتفادي الأخطاء في المصطلحات الفنية ؛
- مدة التحكيم 15 يوم على الأكثر، مدة تعديل البحث بعد التحكيم 15 يوم على الأكثر ؛
- يخضع تسلسل نشر البحوث في أعداد المجلة حسب ما تراه هيئة التحرير من ضرورات علمية وفنية ؛
- المجلة غير ملزمة بإعادة البحوث إلى أصحابها سواء نشرت أم لم تنشر ؛
- تعبر البحوث عن آراء أصحابها وليس عن رأي رئيس التحرير وهيئة التحرير ؛
- **رسوم التحكيم للمصريين 650 جنيه، ولغير المصريين 155 دولار ؛**
- **رسوم النشر للصفحة الواحدة للمصريين 25 جنيه، وغير المصريين 12 دولار ؛**
- الباحث المصري يسدد الرسوم بالجنيه المصري (بالفيزا) بمقر المركـز (المقيم بالقاهرة)، أو على حسـاب حكـومي رقـم : (9/450/80772/8) بنك مصر (المقيم خارج القاهرة) ؛
- الباحث غير المصري يسدد الرسوم بالدولار على حساب حكومي رقم : (EG710001000100000004082175917) (البنك العربي الأفريقي) ؛
- **استلام إفادة قبول نشر البحث في خلال 15 يوم من تاريخ سداد رسوم النشر مع ضرورة رفع إيصالات السداد على موقع المجلة ؛**
- **المراسلات :** توجه المراسلات الخاصة بالمجلة إلى: merc.director@asu.edu.eg

- ترسل الأبحاث من خلال موقع المجلة على بنك المعرفة المصري: **www.mercj.journals.ekb.eg**

ولن يلتفت إلى الأبحاث المرسلة عن طريق آخر.

محتويات العدد 105

افتتاحية العدد 105

يسر مركز بحوث الشرق الأوسط والدراسات المستقبلية صدور العدد **(105 – نوفمبر 2024)** من مجلة المركز **«مجلة بحوث الشرق الأوسط».** هذه المجلة العريقة التي مر على صدورها حوالي 50 عامًا في خدمة البحث العلمي، ويصدر هذا العدد وهو يحمل بين دافتيه عدة دراسات متخصصة: (دراسات قانونية، دراسات اللغة العربية، دراسات اجتماعية، دراسات اقتصادية، دراسات لغوية) ويعد البحث العلمي Scientific Research حجر الزاوية والركيزة الأساسية في الارتقاء بالمجتمعات لكي تكون في مصاف الدول المتقدمة.

ولذا تَعتَبر الجامعات أن البحث العلمي من أهم أولوياتها لكي تقود مسيرة التطوير والتحديث عن طريق البحث العلمي في المجالات كافة.

ولذا تهدف مجلة بحوث الشرق الأوسط إلى نشر البحوث العلمية الرصينة والمبتكرة في مختلف مجالات الآداب والعلوم الإنسانية واللغات التي تخدم المعرفة الإنسانية.

والمجلة تطبق معايير النشر العلمي المعتمدة من بنك المعرفة المصري وأكاديمية البحث العلمي، مما جعل الباحثين يتسابقون من كافة الجامعات المصرية ومن الجامعات العربية للنشر في المجلة.

وتحرص المجلة على انتقاء الأبحاث العلمية الجادة والرصينة والمبتكرة للنشر في المجلة كإضافة للمكتبة العلمية وتكون دائمًا في مقدمة المجلات العلمية المماثلة. ولذا نعد بالاستمرارية من أجل مزيد من الإبداع والتميز العلمي.

والله من وراء القصد

رئيس التحرير

د. حاتم العبد