

When a Virus Goes Viral: A Speech Act Analysis of Egyptians' Tweets on Monkeypox

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Abstract

The purpose of this study is to provide insight into the communicative characteristics of some tweets about Monkeypox disease. A corpus of 100 tweets from 100 Twitter users was gathered for this study over the course of 30 days. The data were then divided into five speech acts, with expressive and assertive speech acts standing out, strongly invoking Searle's taxonomy of speech acts. Twitter can be regarded as a significant channel for deciphering virtual linguistic human interactions. Although Twitter users tended to utilize expressive language more frequently than other categories, numerous categories of speech acts were used. The

tweets reflecting the epidemic condition reflect the societal differences associated with creating and developing personal distinctiveness making some tweets sound funny and sarcastic. This study serves the purpose of discovering how digital persona's nuances can reveal not only the socioeconomic, religious, and political dimensions of users' language but also their underlying motives, convictions, mindsets, and genuine orientations which sequentially may be applied to address some social problems logically.

Keywords: Speech acts, Digital Persona, Monkeypox, Twitter, Conspiracy Theory

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1. Introduction

The process of interacting with one another entails sending messages and exchanging knowledge. A key idea in pragmatics is the analysis of speech acts, which is essential for deciphering the conveyed ideas as well as their hidden significance (Carr et al., 2012). Communication processes, such as interrogating, offering an apology, and pledging, are made possible through speech acts. According to Austin (1962), the action originating from an utterance is composed of three acts: locutionary, which refers to an utterance's literal meaning, illocutionary, which refers to an utterance's intended use, and perlocutionary, which refers to an utterance's impact on the recipient. According to Searle (Searle, 1979), when humans interact, they create utterances to carry out actions, such as making pledges, delivering cautionary statements, and articulating sentiments. Based on their illocutionary function, speech acts are classified by Searle (Searle, 1979) as assertives, directives, commissives, expressives, and declarations. Assertives, like claiming, implying, etc., convey a situation in which the speaker expresses his convictions. Directives, such as commanding, requesting, etc., in which the speaker communicates his desire to have the audience carry out an action. Commissives, like promising and pledging, enable speakers to commit themselves to some future action. Expressives, such as "sorry" and "thank you," are ways for speakers to convey their psychological condition, feelings, and sentiments. Declarations help speakers state their affairs, such as quitting their jobs. The classification and contextualization of these

speech acts demonstrate the value of context, which is essential for interpreting any utterance.

For academics in a variety of fields, including linguistics, psychology, and sociology, language on the internet is a valuable resource. According to Crystal (2006), digital transformation results in a linguistic transformation, demonstrating that the impact of social media language is given more consideration than the impact of technological equipment itself. Social networking websites are technological innovations that have caught the interest and concentration of people everywhere, as stated by Huang B., & Carley KM (2019).

A person-to-person discussion today lacks the convenience that online communication channels like Twitter have. People unusually communicate with each other throughout their daily lives to discuss every detail. For instance, conversations on Twitter enable users to find out what other people (users) are discussing online to create cults that cherish common interests. Twitter has served as a global platform for debate. Users can post private details and preferences to build up their digital persona and communicate with other users (Darvin, 2016). Darvin (2016) defined the digital persona as adopting linguistic resources and using linguistic repertoires to construct online linguistic identity, which may differ from offline linguistic identity. In his approach, identity is constructed entirely by language, and we employ language to express ideas, define ourselves, and reflect on how we interact with others (Darvin, 2016: 523). Additionally, it includes a special function that enables users to share their thoughts and

defend their stances, expressing their impressions, emotions, encounters, and different types of knowledge with their followers through tweets (written text), photos, memes, and videos (Yus, 2011). Analyzing the digital persona through Twitter may help research linguistic human behavior because it is commonly thought of as a reflection of linguistic human perception (Jaworska, 2014).

It is claimed that speech acts used in Twitter input can help in revealing more about the social organization of a group under study (Maíz-Arevalo, 2017). The relevance of social and cultural variables' is derived from perceptive, interpersonal, and economic facets which can also result from analyzing different speech act types (Yus, 2011). This is because people's intents, desires, and fears are represented in their views and cultural standards around that behavior.

Twitter networking is quickly gaining popularity in the present day and is seen as a crucial tool for creating a digital identity (persona) (Page, 2012). Twitter input (A digital persona) can reflect an individual's perceptions, views, and convictions. It also helps in uncovering latent intentions that may be used to find explanations for specific scenarios (Baker, 2004). In addition, studies have shown that individuals can express their emotions and fears through their tweets (De Cock, & Pedraza, 2018). Therefore, analyzing these tweets might benefit scholars in identifying how users socialize and perceive incidents. This could also clarify important problems so that suitable solutions can be found.

Although there are plenty of Euro-American research projects concerning this area, the Middle-Eastern region lacks them. Additionally, there hasn't been enough investigation into the Egyptians' Twitter input about an epidemic "Monkeypox".

Given the value of examining Twitter input on this epidemic and the paucity of studies on this point, this study aims to pinpoint the speech acts that appear most frequently on Twitter that Egyptians used to communicate their thoughts about Monkeypox along with describing the purposes they serve.

The structure of this study is as follows. The following part (part 2) provides a summary of the speech act theory. The test case of this research investigation and the research structure are all illustrated in Part 3. Parts 4 and 5 provide and explain the study's findings, correspondingly. In part 6, the study offers some suggestions for further research.

1.2. Research Questions

- 1- How could studying some online language aspects contribute to understanding the hidden motivations, beliefs, ideas, attitudes, and identities along with the social, cultural, and political factors, which in turn provide logical solutions for certain problems?
- 2- How could people linguistically link conspiracy theories and crises?
- 3- How a linguistic digital persona (identity) could be built?

2. Literature Review

2.1. Speech Act Theory

A turning point in pragmatics theory was the speech act theory, innovated by Austin in 1962, which demonstrates how language is utilized to perform acts in addition to conveying data. As the fundamental building blocks of language interaction, speech acts are referred to as "illocutionary acts" (Searle, 1979). According to Searle (1979, p. 59), who took into account the relationship between "structural forms" and "communicative functions," the most basic interpretation is

that which is transmitted by a statement that genuinely and precisely implies what it states. This act of direct speaking is different from an indirect one when more is implied than is expressed and can be determined from the context. Since most everyday discussions are based on details gathered from what is explicitly said, studying speech acts context is essential. Speech acts serve as a representation of the basic cultural conventions and beliefs of the language of choice that are made explicit in the usage guidelines for a specific group of speakers (Lachlan et al., 2016). The arguments made through specific speech acts primarily rely on the sender's purpose, with the contextual meaning being necessary for their proper explication and the audience's capacity to comprehend what they are meant according to their collective expertise. Thus, the background, conventions, habits, interaction with others, environment, and individual traits of the interlocutors are only a few of the many aspects that influence language choice.

In linguistic interactions, the meaning intended is frequently deduced and anticipated, according to Grice (1975). Therefore, inferences about everyday interactions are made based on what is stated and implied (Brock, 2012). The cooperation principle, one of the key elements of speech, is strongly related to the occurrence of conversational implicature. This principle instructs speakers to deliver their conversational input as is necessary, in the occasion where it takes place by the acknowledged objective or intention of the conversation in which they are involved (Grice, 1975). The recipients can better understand the pragmatic sense of statements by paying attention to these maxims during talks. Contrarily, breaking these maxims indicates that the speaker is unwilling to participate, or is unable to express himself clearly (Cutting, 2002).

This emphasizes how important the utterance's setting is for fully comprehending how communication works. Situational or previous contexts are both acceptable (Cutting, 2002). Situational context refers to the speakers' understanding of their surroundings, whereas previous context knowledge includes how they are acquainted with one another. The second type includes both bilateral understanding (i.e., specific information about the speaker and prior conversations and common memories) and historical knowledge (i.e., speakers' understanding of the world). Therefore, efficient interaction could be achieved by exchanging mutual information about anything.

3. Methodology

3.1. Research Sample

Twitter users are a subsection of Internet users, which are a subsection of social media websites users, which are a subsection of the audience that is being targeted as a whole. Over eighty percent of Twitter users are under fifty (Hootsuite, 2020), so the sample that comprises the data is significantly made up of younger adults. As a result, if conclusions are drawn about the entire population, older adults will be unrepresented and the sample of analysis will be overestimated or undervalued, leading to biased results. In addition to its age bias, Twitter users tend to be affluent and more knowledgeable than the general public (Blank, 2017). Therefore, the methodology of this study is quantitative analysis, it aims to analyze users' tweets in greater depth. Utilizing an extensive, temporal, and topical dataset, a quantitative assessment of the users' tweets was made. The users' tweets about the Monkeypox were classified according to the categories of the speech acts, by searching for recurring Egyptian tweets about the epidemic.

According to Turner, (2023), Twitter had approximately 450 million active users in early 2022, Twitter is considered Egypt’s second most popular social media network after Facebook. The reason behind choosing Twitter as the social network of the arena of the study was that the largest audience for users was youth aged 19 to 34. The sample

used in the study is a group of tweets or a database of texts used for the linguistic purpose of the study. Corpora-based research allows one to effortlessly retrieve specific phrases from a corpus, along with additional encoded data about the user. The details of the analysis sample are shown in Table 1.

Table 1: The Details of the Analysis Sample

Number of Users	Gender		Age Scope
	Males	Females	
100 active users of Twitter	53	47	19- 34 years old

Each user is Egyptian and has lived there his lifetime as mentioned in their profiles’ data. Just 25 of the tweets were picked based on their tweets’ contribution about Monkeypox, the users who wrote them were notified by direct messages, and they agreed to participate in the study. Identities were kept private for confidentiality reasons.

3.2. Study Framework

The present study uses a hybrid methodology that combines both quantitative and qualitative approaches. Data classification into several categories of speech acts has been done using a qualitative approach. The quantitative approach has been used to determine the percentages and frequencies of speech acts that facilitate the communication features of tweets on Twitter. Since tweets on Twitter offered a variety of sources on spontaneous linguistic behavioral patterns, they were the primary source of corpus for this study.

The theory of speech acts has been selected since it has been applied as a useful categorization method in research on digital interaction and speech analysis (Tauchid & Rukmini, 2016). To assess the different speech acts used on Twitter concerning Monkeypox, corpus-based analysis was implemented.

Based on Searle’s taxonomy of speech acts (Searle, 1976), the tweets were divided into the following categories:

1. **Assertives**: Phrases that report facts that can be independently confirmed as true or untrue (such as a declaration, allegation, affirmation, or inference).
2. **Commissives**: statements that bind a listener to act in a certain way (such as pledging, assurance, or warning).
3. **Directives**: words or phrases that are meant to tell someone what to do, (such as requests, recommendations, prohibitions, and queries).
4. **Declaratives**: statements that result in an adjustment in the current situation (such as making a settlement or war declaration).
5. **Expressives**: Verbalizations that convey speaker sentiments (such as gratitude, remorse, and apologies).

3.3. Accuracy and Validity of Corpus Analyzed

With the outbreak of Monkeypox in May 2022, 100 tweets were evaluated to identify the different kinds and recurrences of speech acts. The tweets were meticulously classified and categorized.

Every tweet was separated into constituents according to Page’s framework (Page, 2012) which was based on determining the relative frequency of speech acts in the dataset and which terms are most usually made visible with a speech act using corpus-based approaches. The most common clause types where speech acts appeared were then identified manually, and the analysis’s findings were then analyzed from the standpoint of the speech act theory of the current study, considering a single

tweet might have several phrases, or include many linguistic indications.

4. Results

The corpus analyzed shows how various speech acts were employed at different locations and proportions. The recurrence of the use for each of the aforementioned speech acts categories is shown in Table 2.

Table 2: The Recurrence of Speech Acts Categories in Tweets Concerning Monkeypox

Speech Acts Categories	Percentage of Recurrence
<i>Expressives</i>	44%
<i>Assertives</i>	37%
<i>Directives</i>	16%
<i>Comissives</i>	3%
<i>Declaratives</i>	0%

The table demonstrates that expressive speech acts, accounting for 44% of the overall percentage, are dominated by statements of sympathy, dissatisfaction sorrow, objection, and appreciation, then come assertive acts, which comprise endorsing, arguing, and conveying information, come in second place in this category with 37%. The following 16% of speech acts are composed of acts of instructions, requests, and advice. Only 3% of the speech acts fall within the commissives category, with the majority of these acts falling under the pledging and recommending categories. The corpus does not contain any instances of declarative speech acts.

The examination of the previous speech acts groups is provided below, along with samples for each one based on Searle’s speech acts taxonomy.

4.1 Expressives

One’s emotional status is reflected in his or her expressive speech acts. This speech act is prevalent on Twitter because users frequently share their everyday routines and observations, divulge their opinions on controversial topics, and vent their sentiments under stressful conditions. The most common expressive speech act used to render these feelings are complaining, feelings of regret, sympathy, objections, and compliments.

4.1.1. Complaints

People’s wrath is reduced when they express their problems, whether overtly or tacitly. On the other hand, when a complaint is publicly expressed, it may endanger the person who complains. Surprisingly, people vent their rage and dissatisfaction with greater openness on social network websites. Some tweets openly commented about the awful scenarios that may arise in Egypt if

Monkeypox started to spread. Since the beginning of the spread of the Monkeypox disease in the world, there have been academic studies that became significant headlines in practically all media around the globe, claiming the primary cause of the rising virus is homosexuality (Pasquini & Funk, 2022). It is worth noting that the forthcoming tweets are not personal opinions or beliefs, these are the contributions of some users on Twitter. Some expressions of some tweets could be considered offensive to some people so only a few words have been omitted.

1- ادي اخرتها حد بقى هيحطلم تعليمات بمشوا عليها في الارف بتاعهم ده عشان ميطفحوش علينا

#فطرة #جدري_القرود

1- This is retribution; someone should put instructions to be followed during their shameful acts or they will vilify all of us.

#Monkeypox #instinct

In the following tweet, the writer complains about (from his/her point of view) the West, which is claimed to be developed but, in reality, is the reason for the suffering of humanity.

2- الله يلعنهم إلي عاملين نفسهم متقدمين وهما أصلاً أساس التخلف وقذارتهم الدائمة هي مصدر الأوبئة .

#جدري_القرود #كورونا

2- May God curse them for acting as if they're on top of the world, and the reality is they are the basis of deterioration, and their nonstop filth is the source of epidemics.

#monkeypox #corona

Sarcasm, an intrinsic characteristic in Egyptians, found its way into their tweets. Sarcasm usually gives people the chance to vent their thoughts or grievances in an appealing, appropriate manner, which could be used to covertly pass criticism (Woodcock & Ayad, 2014). The following

tweets indicate the frustration with the “Shutdown” state which is related to epidemics, a state that interfered with people’s financial ability to go on with their responsibilities, which many Egyptians considered harmful but which they abided by. As a result, Egyptians frequently grumbled about this matter as shown below:

3- جدري القرود دا لو فيه حظر زي كورونا يصبر شويه أجهز نفسي و بعدين يبجي

3- If this Monkeypox requires a shutdown, like in Corona, it should remain patient for a while, until I gather myself up for marriage, then let it be.

4- يا خلق يا هو لو جدري القرود ده هيجيب الحظر معاه بيقى مش هتجوز في سنتي

4- Guys, I won’t be able to get married this year if this monkeypox brings the shutdown with it.

4.1.2. Sympathies

When someone dies, for instance, showing sympathy is a way for individuals to express their sorrow through communication. It is also a way for people to vent their fears, apprehension, and grief. People tend to alleviate the magnitude of an incident by finding a reason behind this incident, the first tweet below refers to Monkeypox as a genocide for humanity under the patronage of a certain country, linking his feeling of sorrow with an allegation of being conspired by other countries. The other tweet expresses sorrow regarding the affliction of the epidemic by mixing a religious phrase usually used in exorbitant ordeals. Sympathy also demonstrates how some facets of epidemics have a psychological impact on humanity, specifically feelings of discouragement, despair, negligence, and dread. Some tweets contain religious phrases since they emphasize acceptance of one’s destiny while displaying emotions of

grief, pity, and stress. Consider the upcoming instances:

5- #جدري_القرود مشروع تصفيه برعاية اسبانيا. انا لله وانا اليه راجعون.

5- #Monkeypox is a genocide project sponsored by Spain. We belong to Allah and to Him we shall return.

6- بالنسبة لمرض جدري القرود قل لن يصيبنا الا ما كتب الله لنا هو مولانا وعلى الله فليتوكل المؤمنون ما علينا الا اتباع أوامر المختصين فيما يتخذونه من إجراءات (الأخذ بالاسباب) وانا لله وانا اليه راجعون

6- Concerning monkeypox, "Say, Nothing will befall us except what Allah has ordained for us. He is our master, and in Allah let all the faithful put their trust."

All we have to do is to follow the orders of the specialists regarding the measures that should be taken.

"We belong to Allah and to Him we shall return."

Throughout epidemics, there has been an increase in the occurrence of phrases that invoke Allah. This indicates that most Egyptians on Twitter display their digital persona through their choice of religious phrases.

4.1.3. Remorse

People often share remorse for experiencing, practicing, or uttering something inappropriate. This expressive behavior allows people to express their sorrow, despair, and dissatisfaction mainly if a catastrophe has occurred. In the following tweet, the remorse for enduring a painful and severe epidemic is obvious as a result of getting previously vaccinated with the coronavirus vaccine.

7- فاوتشي في مقابلة سابقة "لقاح الجدري فعال لكن له آثار جانبية سامة وقد يكون مميتا لضعاف المناعة"

للأسف كثير من سكان العالم الآن فقدوا مناعتهم بفعل لقاحات كوفيد لذلك سيكون لقاح جدري القرود قاتلا لهؤلاء.

في النهاية ستنسب وفيات اللقاح للجدري كما حدث مع كوفيد لتبرير مزيد من الجرعات المضرة

7-Fauci, in a previous interview, "The smallpox vaccine is effective, but it has toxic side effects, and it may be fatal for those with weakened immunity." Unfortunately, many of the world's population has now lost their immunity due to Corona vaccines, so the monkeypox vaccine will be fatal for those.

In the end, vaccine deaths will be attributed to smallpox, as happened with COVID-19, to justify more harmful doses.

Some other users also lamented having to deal with severe repercussions of an epidemic that had nothing to do with them nor they have been a cause of its outbreak. These tweets are filled with sorrow and other unpleasant memories brought on by the discussion of a trending epidemic starting to emerge, such as exhaustion, frustration, and pessimism, which could cause severe behavioral disorders that endanger their emotional well-being.

8- روجوا للمثلية في الغرب والآن منظمة الصحة العالمية تقول ان جدري القرود محصور فقط في المثليين. لكن هل ستحدث الطفرة التي يعدوا لها في مختبراتهم. للأسف هذا ما سيحدث

8- It promoted homosexuality in the West, and now the World Health Organization says monkeypox is only for homosexuals. But will the mutation that they are preparing for happen in their laboratories?

Unfortunately, this is what will happen.

4.1.4. Rebuke/ Criticisms

The intention behind rebuking is to transform the person receiving by adversely judging what they have stated or committed. Constructive critique should be delivered in an encouraging voice and style. The subsequent tweets mock the government to

push for better performance in crisis management. The way the public perceives financial, cultural, and health issues is reflected in irony, which offers people an opportunity to freely express their opinions and thoughts in a covert yet appropriate manner. Jokes are seen as an outlet in times of calamity (Ellis, B. 2001).

9-الصحة العالمية: وصول جدري القروود إلى مصر

التجار: ارتفاع اسعار الموز #جدري_القروود

9-WHO: Monkeypox arrives in Egypt

Our government: Banana prices are getting higher #monkeypox

10- جدري القروود وصل مصر! اندخل في ثقب اسود تاني قريب ولا ايه؟

10- Monkeypox reaches Egypt!

Will we enter another black hole soon or what?

Another tweet about economic status amidst the epidemic is engulfed in sarcasm as a shield to hide the misery people are experiencing after the massive changes in the social and economic standards in Egyptian society after the outbreak of the pandemic.

11- شخص تبين انه مصاب بالكورونا و جدري القروود و الايدز في نفس الوقت بعد سفره الى اسبانيا . يعني احمدوا ربنا انكم مش معاكم فلوس تتفسحوا بيها في اسبانيا

11-Thank God you don't have money to travel to Spain, as it was discovered that someone was simultaneously infected with AIDS, monkeypox, and coronavirus after traveling there.

4. 1. 5. Praise

When you praise someone, you show a favorable opinion of their deeds, words, stances, and achievements. It might be displayed by comparing one's stances, words, and attitudes to those of peers. The tweet below expresses appreciation for the

Egyptian authorities handling the crisis and nipping it in the bud.

12-جدري القروود يصل مصر!

أعلنت وزارة الصحة، أول إيجابية لفيروس جدري القروود، لمواطن مصري (42 عاماً)، لديه إقامة بإحدى الدول الأوروبية ويتردد عليها، وعليه تم عزله في إحدى المستشفيات المخصصة واتخاذ جميع الإجراءات الصحية والوقائية مع مخالطيه، مؤكدة أن حالته مستقرة وتم اتخاذ جميع الإجراءات الصحية والوقائية مع مخالطيه وفقاً لبروتوكولات العلاج التي أقرتها منظمة الصحة العالمية

شابهو للحكومة على سرعة الاستجابة في التعامل مع الأزمة من بدايتها

12- Monkeypox reaches Egypt!

The Ministry of Health announced, the first positive case of the monkeypox virus, for an Egyptian citizen (42 years old), who has residency in a European country and frequently visits it, and accordingly he was isolated in one of the designated hospitals and all health and preventive measures were taken with his contacts, confirming that his condition is stable and all health and preventive measures were taken with his contacts according to the treatment protocols approved by the World Health Organization

Salute to the government for the quick response in dealing with the crisis from its inception.

4.2. Assertives

Assertives are speech acts that bind someone's words to a declaration, according to Searle (1976), by stating a conviction, whether genuine or wrong, that the person who sent it may reveal his or her dogma and philosophy. An assertion could be predicting, making an allegation, or disclosing information. Some instances are stated below:

4.2.1. Concluding

How one closes a conversation by making a statement about an inner thought is considered a communicative act. The outcome of a discussion, allegation, assumption, or strong hypothesis based on evidence is speech acts (Searle, 2002). The following tweet draws the conclusion that declaring the end of the coronavirus era means the starting point of a different epidemic based on the thought of the tweet writer of the existence of a conspiracy interwoven against humanity.

13- طالما أعلنوا ظهور جدري القروء يبقى يعلنوا
نهاية كورونا ودوخينا يا لمونة!

13- As long as they announce the emergence of monkeypox, they will announce the end of Corona. What a bafflement!

The mindset of believing in the existence of a conspiracy theory behind every disaster is relatively comforting to end a discussion with rather than venting into the scientific and logical causes of it (Moyer, 2019). The hazardous ramifications of the conspiratorial viewpoint—the hypothesis that individuals or organizations secretly work together to bring about a particular result—have tragically emerged. Some Egyptians have disregarded crucial public health warnings, risking lives, because they think the coronavirus outbreak followed by Monkeypox is a sophisticated deception intended to stop the cycle of life as demonstrated in the tweet below:

14- إعلان حالة الطوارئ بخصوص جدري القروء معناه
إن الكوفيد عمل اللي عليه عشان كده خفافيش الظلام
اخترعوا عدوى جديدة من أجل لقاح جديد وأرباح
جديدة وقيود جديدة وووو مسلسل لانهاية له في الأفق .
عايزين يقضوا على شكل الحياة الإعتيادي

14- Declaring a state of emergency regarding monkeypox means that Covid has accomplished its mission. That's why the bats who work in darkness invented a

new infection with a new vaccine, new profits, new restrictions, etc..., it is a no-end series on the horizon. They want to demolish the usual way of life.

4.2.2. Claiming

One of the interactive acts known as claiming asserts that something is true, usually without offering any supporting data. The tweet here states an assertion that the Monkeypox vaccine would result in detrimental alterations to human beings, including HIV. In these cases, the person who tweeted will be in charge of his or her assumptions, and followers will decide whether to accept these assumptions or not.

15- لقاح الجدري يسبب فيروس الإيدز و يوجد
محاولات للنفي و التعتيم لابد أن نحذر الناس
قبل الحديث عن استخدام أو فرض لقاح
الجدري الذي يستخدم ضد جدري القروء

15- The smallpox vaccine causes the AIDS virus, and there are attempts to deny and conceal it. We must warn people before talking about the use or imposition of the smallpox vaccine, which is used against monkeypox.

This tweet was retweeted by many users who believed that the vaccine would have an impact on immunity and could cause HIV. They disseminated this tweet in a hurry without making sure of its source. The incentive for disseminating this knowledge in such a hurry could be to participate in comprehending the situation, regardless of the accuracy of the tweet. Twitter is a broad digital platform (in terms of the variety of the educational levels of its users), hence a lot of rumors have been circulated there. Additionally, it has been noticed that digital communities tend to believe and promote conspiracy theories, particularly those that focus on viruses and immunizations. Twitter users noticeably tend to select aggressive style, which makes the tweets seem trustworthy.

Rumors disseminate faster when a user with thousands of followers spreads them (Gruzd & Mai, 2020). Current constituents of the digital communities have made it accessible for anyone, no matter what they publish, to turn into a visionary blogger (McNaughton, 2011).

4.2.3. Reporting

According to (Searle et al., 1985), the act of reporting is employed to describe the state of a previous or ongoing phenomenon. The next tweets confirm that the major percentages of cases infected with Monkeypox are due to homosexuality. It is noteworthy that in each tweet there is a different percentage of infection.

16- منظمة الصحة العالمية: 98% من المصابين بجذري القرد في أوروبا هم من المثليين .

16-WHO: 98% of people infected with monkeypox in Europe are homosexual.

17- رئيسة المنظمة الصحية في بريطانيا " كل المصابين بجذري القرد من المثليين جنسياً ."

17-Head of the Health Organization in Britain, "All people infected with monkeypox are homosexuals".

18- 100% من المصابين بجذري القرد هم الشواذ ملحوظة زودت واحد في المية جدعنة مني مش خسارة فيهم

18-100 % of people infected with monkeypox are gay

Note: I added 1% on my own, out of my generosity, they deserve it.

19- 99% من المصابين بجذري القرد في أمريكا من الشواذ -

19- 99% of people infected with monkeypox in America are gay.

4.3. Directives

According to Searle (1976), the primary objective of this act is to ensure that the recipient's response matches the implied meaning. Directives could therefore be

followed, disregarded, dealt with, accepted, rejected, and so forth (Searle, 1999, p.149). Here are some tweets, containing verbal acts of instructing and inquiring.

4.3.1. Commanding

According to Searle (1979), commanding is a type of instruction in which a recipient is assigned to do something that entails an effort to carry out. The next status tweet gives an authoritative tone that makes it clear how to follow some guidelines so they can shield themselves and their loved ones from the epidemic. The addressee is free to follow, defy, or disregard this instruction. This tweet also demonstrates an understanding of the Egyptian amicable social nature which entails touching in greeting new persons.

20- مع كثرة التلامس هنا في مصر لا بد من الإستحمام بالكامل عند الرجوع من أي مشوار خارج المنزل لتجنب أي ملامسة جلدية ممكن أن تنقل جذري القرد

20- With the abundance of touching here in Egypt, a shower must be taken when returning from any errand outside the house to avoid any monkeypox virus transmitted by skin contact.

4.3.2. Asking

A query includes a request that includes a variety of potential answers. The tweet's writer encompasses the question about monkeypox symptoms in a sarcastic tone. The sarcastic tone in questions could be used to alleviate the embarrassment surrounding the inquiry since the disease has been stigmatized by homosexuals. The tweet solicits responses from the audience. There are three options available to the receiver: either reply with a sarcastic tone, reply with a logically defined answer, or simply ignore.

21- حد قرا عن اعراض جذري القرد

يعنى نبتدى نخزن موز ولا ايه

21- Has anyone read about the symptoms of monkeypox?

I mean, shall we start storing bananas?

Some other directive tweets are religious in nature, asking friends and followers to praise Allah for His innumerable favors and boons amid the challenging circumstances in which people find themselves daily. The tweet is urging to praise Allah for protecting Egypt from the outbreak of Monkeypox. Tweets like these positively affect and provide some solace to the recipients who have been previously infected with coronavirus themselves or their loved ones.

22- بعد تفشي الفيروس في 20 دولة.. الصحة تعلن: مصر خالية من جدري القروء. احمدوا ربنا على كل نعمه. مصر ربنا حاميتها وحافظها بحفظه

22- After the outbreak of the virus in 20 countries. Ministry of Health announces: Egypt is free from monkeypox. Thank God for all His blessings. Egypt is protected and preserved with Allah's protection.

4. 3. 3. Advising

According to Searle (1976), giving advice is a form of communication with the illocutionary goal of persuading the recipients to act solely for their benefit. As a result, because the sender's authority on the recipient is not as powerful as with other directive acts like ordering and inquiring, it is regarded as nonauthoritarian. An if-sentence construction or an action verb could be used to carry it out clearly, as illustrated in the following tweet:

23- معظم المواليد بعد عام ١٩٨٠م ليس لديهم مناعة ضد الجدري وبالتالي ليس لديهم مناعة ضد جدري القروء لذلك أنصح الجميع بإتباع الاجراءات الاحترازية و إرشادات وزارة الصحة. حفظنا الله وإياكم.

22- Most of those born after 1980 do not have immunity against smallpox, and therefore

they do not have immunity against monkeypox. Therefore, I advise everyone to follow the precautionary measures and the instructions of the Ministry of Health. May Allah protect us and you.

4.4. Commissives

Commissives are terms that make someone promise to carry out a future action (Searle, 1976). The implementation of this action on Twitter is infrequent. Some terms, such as pledge, threaten, offer, bid, vow, etc., imply that speech acts are commissives.

4. 4. 1. Promising

According to Searle (1976), Promises can be stated either verbally (e.g., "I promise...") or indirectly (e.g., "I will come if you call me early") by using conditional expressions. The sender promises the recipients or the followers in a sarcastic tone that he will commit himself to the gym after the end of the Monkeypox epidemic:

24- لما حوار جدري القروء ده يخلص هروح الجيم و هرجع فورمة الساحل تاني

23- When this monkeypox ends, I will go to the gym and get back my body shape for the beach.

4. 4. 2. Suggesting/ Recommending

Someone who makes a suggestion does so willingly and gives the listener the choice to take it or leave it. It does not represent any form of coercion on recipients (Jaworska, S. 2014). The next tweet implies how people were still apprehensive about mingling due to the epidemics including Monkeypox. As a result, many people who were invited to gatherings or weddings abstain from going, and many couples had their weddings in private or with few people invited, minimizing their spending on wedding-related costs.

25- الجدع هو اللي يعمل فرحه ولسه وباء جدري القرد موجود, هيو فر على نفسه بوس واحضان وتلزيق والاهم الفلوس اللي المعازيم هياكلوا بيها.

Smart is the one who makes his wedding, and the monkeypox epidemic is still present. He will save himself from strangers' kisses, hugs, and annoyance. Most importantly he will save the money the guests will eat with.

5. Discussion

In this study, speech acts categories, their occurrences, and their purposes in Twitter during Monkeypox were identified. The results of this research demonstrate the usage of a variety of speech acts, the majority of which are sarcastic, including expressives, assertives, directives, and commissives, according to the taxonomy of speech acts by Searle (1979). On Twitter, expressives are the most common category of speech acts. Speech acts emphasize social issues since they are understood best in the setting of a particular culture.

Considering Monkeypox as a worldwide epidemic by the World Health Organization (WHO), users prefer to share information openly by voicing their emotions. However, given the present circumstances, digital platforms are the only forum for unrestricted expression of views and ideas. Social media platforms effectively transmit remarks that are favorably accepted all around the world (Collins, L. C., 2019). Unquestionably, Twitter has been acknowledged to be one of the largest and most flourishing digital platforms for bringing young people together (Zappavigna, M. 2011). Besides enabling people to express themselves through everyday routines, tweets also expose and display people's opinions and feelings. This paper's main objective was to shed light on recognizing the speech acts on Twitter's digital output of Egyptians throughout the Monkeypox epidemic.

The reality that natural catastrophes and illnesses have an impact on how individuals interact with and employ speech can be used to explain the regular occurrence of expressive speech acts (Vosoughi, S. 2015). Due to the series of consequent epidemics, Monkeypox has caused a variety of fake news, rumors, and unpleasant feelings to be propagated through the public's reactions and opinions. To better comprehend Egyptians' responses to the emergence of another epidemic and how it has impacted their point of view on the future, academics and practitioners with an interest in cultures, behavioral science, and economics may find this paper to be relevant.

As mentioned in the present investigation, observing how individuals talk about and respond to the Monkeypox epidemic measures the emotional effect on Egyptians and the language patterns within the digital platform (Twitter) was a must to perform this study. The discussion of emotional language is related to how emotions are addressed in both online and common speech. It describes how we conceptualize emotions as being rational or irrational, biological or cultural, personal, or societal, spontaneous, or deliberate from an ontological and epistemological standpoint. Contrarily, the notion that communications have some emotive content or consequence is referred to as emotional language (Edwards 1997, 170). Emotional language examines how people utilize and discuss their feelings when tackling various topics, incidents, or interpersonal relationships. For illustration, by attributing either praise or criticism to actions or traits and by explicitly comparing these feelings with alternative kinds of emotions within the linguistic creation of real life, emotional language can be intentionally utilized to trace a linguistic pattern. The linguistic patterns investigated are consistent with the findings from (De Cock, & Pedraza,

2018) and (Tauchid & Rukmini, 2016) that the main speech act category used was expressive, more specifically, making complaints corresponds with the findings of similar studies (Vosoughi, 2015). In order to track emotions (including humor and sarcasm) through online texts, research methodologies, and tools are needed for the study of emotional language. Usually, emotional language comprises at least two textual feature dimensions, attention must be paid, on the one hand to the micro-structure of texts (specific words and linguistic ideas like metaphors or euphemisms) and assess the range of meaning and usage in a given text (Chilton 1996; Strahle et al. 1999). Emotional language, on the other hand, seeks to elucidate more extensive linguistic structures or patterns inside and across texts that act as systems of meaning at the macro-level of texts (Connolly 1983). Emotional language does not solely focus on partial fixations of relevant words and expressions. So, what does the emotional language incorporated into online text actually 'do'? It is as presented in the analysis of this research contributes to revealing the intentions, attitudes, and mindsets of tweeps, anticipating their recipients' responses, or inciting certain responses and reactions.

According to Searle (1979), and Austin (1962), sarcastic speech acts are parasitic because they infect typical speech acts and can constitute non-sarcastic speech acts in some contexts. A non-sarcastic speech act serves as the vehicle for a sarcastic one. sarcastic language is superficially deceptive, and the sarcastic tweet is intended to be detected by the audience: he leaves clues to his sarcastic intent to be exposed. According to Searle's analysis of sarcastic acts, they establish several levels of meaning by creating opposition, through negation, between the two propositions involved. Considering this research's findings,

sarcasm was specifically used to deliver most linguistic behaviors. These findings diverge from those in (Bollen et al., 2011), which suggested that Egyptians are rigid rather than funny as a result of the prevalent coarse economic status around the world. Nevertheless, there are several explanations for the sarcastic manner of how these speech acts are presented, particularly the fact that epidemics have a significant impact on how individuals lead their daily lives and respond to crises. Due to the substantial number of tourists in Egypt, Egyptians suffered a lot from the shutdown. By considering this, Egyptians have become aware of emerging socioeconomic standards as well as more open to foreign cultures.

Surprisingly, exposing Egyptians to these environments promotes cross-cultural dialogue even at the spectrum of irony and sarcasm. According to a BNN Network poll in (2023), Egypt was classified as the 10th happiest country out of 13 Arab countries, and 121 out of 137 countries in the world by featuring one of the poorest ratings for health, life expectancy, social security, and freedom of choice, and the highest ratings in fatigue, panic, hopelessness, and wrath. Egyptians therefore frequently utilize sarcasm and irony to flee from harsh circumstances. Thus, the findings of this study reach the conclusion that online communication helps Egyptians reduce apprehension burdens. The study also reveals that mocking remarks, memes, and comics are frequently shared by Egyptians in times of adversity, and most humans blend both joy and suffering even in the darkest of times. To let go of thoughts that have been held back by unpleasant psychological and social circumstances, sarcasm takes place (Burgers, C. 2012). Psychoanalytic theories claim that sarcasm serves as a form of protection technique to cope with difficult situations (Page, 2012). Therefore, the majority of people spread comics and

memes to dispel fear and despair. As a result, the findings of this research are consistent with the idea that sarcasm serves as an ironic tool to alleviate the ugly truth because it minimizes and highlights disparities in society despite fostering unity in misery (De Cock & Pedraza, 2018). Additionally, they demonstrate how citizens feel about how the authorities are handling the outbreak of epidemics. In addition, few articulate their thoughts on current events openly. As a result, they search for clever, covert methods to approach crucial concerns. Employing sarcasm is one of these methods. Sarcasm serves a variety of purposes, including avoiding humiliation, boosting the virtual digital persona, and providing an opportunity to get away with someone's remarks by claiming that it was meant to be funny. Hence, recognizing sarcasm is essential to understanding this society's mentality since it renders critical issues easier to digest.

By tracking digital media users, it was noticed that they apply indirect speech acts more frequently than direct ones. The majority of tweets include both spoken and written components to effectively communicate ideas. This implies that significance is usually inferred instead of being explicitly expressed. As stated by (Page, 2012), the indirect approach necessitates several essential pragmatic tactics to offer the necessary illocutionary power. An indirect speech act is typically manifested as a declarative, interrogative, or imperative sentence. As a result, people identify indirect speech acts by inferring what the speaker meant. This is due to the reality that indirect communicative acts frequently emphasize freedom of choice and minimize the use of force, which tends to make them more courteous. Indirect speech acts are regarded as acceptable for political behavior in cultural settings (De Cock, & Pedraza, 2018).

Establishing a digital persona is a distinct variable derived from the examined digital input. Most people make an effort to establish their digital credibility and influence. Relationship management with other users on social media platforms requires some practices as data exchange. By utilizing various strategies, including, sarcastic memes, comics, and some other unique forms to involve followers, digital identity can gain more attention (Darvin, 2016).

The results of this study demonstrate how Twitter might support digital persona creation and contribute to the growth of socializing mechanisms. The social phenomenon of individuality, or adaptation, shows how digital technology is closely linked to many forms of persona in terms of one's independence, representation, and amount of space allowed to vent. The hashtag is regarded as a meta-speech act and a multipurpose linguistic tool that makes it simple for users to express their identity and ideologies.

It is worth noting that studying the tweets in the corpus shows that many people correlate conspiracy theories with Monkeypox and calls for vaccinations. According to Jamieson (2021), global trepidations are fostering latent fears that lead people to be more inclined to indulge their thinking in expecting conspiracies. The behavior of people differs in times of trepidation. People might therefore overstate their reaction as a result. For a variety of motives, people embrace and disseminate rumors along with their fears and religious convictions to validate their beliefs and dogmas with the reasons claimed to be behind the conspiracy. Hence, according to (Darvin, 2016), Twitter contributes to the construction of a digital persona by facilitating the interchangeability of particular personality traits and perspectives.

Additionally, some influential people who have a large number of followers create a specific rumor and combine it with either religious or political issues by utilizing images, memes, or links to give it a trustworthy appearance. Additionally, certain powerful users harness eloquence to promote specific purposes by deploying speech acts, metaphorical phrases, and specific terminologies. This research provides new insight into how online communication affects linguistic skills, opening up untrodden paths for exploring cyber speech and examining the behavior of a digital persona.

6. Conclusion

This study investigated the structures and interactive roles of the numerous speech acts utilized on Twitter about the Monkeypox epidemic. They assist in online platforms to accurately portray how people act in times

of ordeals. Digital platforms are important in interactions with others, according to Kahneman (2011). Consequently, defining the interactive goals of speech acts helps scholars in making the transition from theoretical to practical application. The research showed that tweets can be used as a useful tool for deciphering intentional speech. The findings showed that users tended to utilize verbal expressions of emotion for a variety of purposes, including exchanging their insights, asserting their digital persona, and creating their virtual identities. Times of affliction also affect how Egyptians engage and react, demonstrating the fact that the majority of their tweets contain sarcasm. For that purpose, this study focused solely on the theme of Monkeypox-related tweets. Hence, other topics may be investigated in forthcoming studies, like the creation of a linguistic digital identity based on gender discourse.

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