Analyzing the Discourse of Dinner Interaction in the Mosuli Family Context

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Abstract:

Discourse analysis is the best means to investigate the influence of social status on sequential organization, the types and more frequent acts in family interaction. In this study, Sinclair-Couldhard's model (1975) known 'Discourse analysis model' will be adopted.

The aim of this study is to investigate the socio-linguistic variables and their effect on the structure of family interaction in terms of type and frequency of acts and to see whether the status affects the choice of speech, style, type and frequency of acts. To achieve this aim, the interaction of a Mosuli family in the city center of Mosul has been analyzed.

It is mainly hypothesized that the type and frequency of acts used can be determined by social status. It is found that the social status has an effect on choosing the speech during which the people clearly aware of their social status when they talk with others . It is also found that the social status of the interlocutors affects the distribution of turns, type and frequency of acts.

تحليل الخطاب لحديث العشاء في السياق العائلي الموصلي

الملخص:

تحليل الخطاب من افضل الوسائل التي توظف للتحقق من تأثير المنزلة الاجتماعية على التنظيم المتتابع للألفاظ وانواعها واكثرها تكراراً في التداخل الخطابي. تبنت الدراسة نموذج سنكلير وكولت هارد (1975) في تحليل الكلام العائلي. الدراسة الى استقصاء المتغيرات الاجتماعية اللغوية وتأثيرها على بنية التداخل العائلي من حيث نوع وتكرار الألفاظ لرؤيا المنزلة الاجتماعية وكذلك تأثيرها على اختيار الكلام والاسلوب . لتحقيق هذا الهدف تم تحليل خطاب عائلي موصلي في مركز مدينة الموصل. لقد فرضت الدراسة ان المنزلة الاجتماعية يمكن ان تحدد بنوع وتكرار الالفاظ وكذلك عدد الادوار على اساس المنزلة الاجتماعية . اكتشفت الدراسة ان المكانة الاجتماعية لها تأثيرها في اختيار الكلام ويعي الناس مكانتهم الاجتماعية عندما يتحدثون مع بعضهم البعض .كما واكتشفت الدراسة ايضاً ان المنزلة الاجتماعية للمتحاورين تؤثر على توزيع الادوار وانواعها وتكرارها .

1. Introduction

Discourse analysis is a wide field which deals with many subjects such as psychology, sociology, machine translation and artificial intelligence.

Widdowson (1979: 23) states that discourse has three distinctive meanings. First, it may refer to spoken meaning organized into hierarchy employing some or all of the terms like act, move, exchange, and others. Secondly, it may refer to a stretch of language either spoken or written, analysis of which will consider aspects of sentence connection, or cohesion. This is one way of looking at language beyond the limits of the sentence; it deals with texts. The third meaning is the use of sentence to perform acts of communication which cohere into large units. This is the other way of looking at language beyond the limits of the sentence, it deals with discourse. Discourse analysis is concerned with language use in social context, especially the interaction or dialogue between speakers (Stubbs, 1983: 1).

The study tries to find answers to the following questions :

1- What are the most frequent acts commonly used by family members in dinner interaction ?

2- Do the long number of turns and the type of acts determine who is higher and who is lower in status?

2. Aims of the study:

The current study aims to:

1. Show the most frequent acts used by family during the dinner interaction.

2. Show the relation between acts and social status in terms of type and frequency of acts.

To fulfill the above aims, the study hypothesizes that:

1. The question, request, informative, reply are the most frequent acts used by family during the dinner interaction.

2. The social status plays a major role in determining the type and frequency of acts produced by family members .

3. Data Collection and Procedure

The procedure involves tape-recorded conversations collected from different families in the City of Mosul in Iraq. The recordings of interaction are in typical Mosull Arabic translated into English. The selection of the passages was based on the audibility of recordings. It takes twenty five minutes of oral discourse in different areas of Mosul at dinner time. Personal observation notes have been made. These notes involve information about member's behavior and nonverbal language which may help to interpret utterances appropriately.

4. The Model of Analysis

The study adopts Sinclair and coulthard's model (1975), which is known as a ' Discourse analysis model ', based on six categories " interaction", "transaction", "sequence", "exchange", "move", and "act". Sinclair et al. (1975) consider exchange as the basic structure unit of analyzing discourse: Each exchange consists of at least two moves; initiating move and responding move. This model serves to see how socio-linguistics variables, age, gender, status and intimacy affect family discourse in terms of type and frequency of acts. However, all the categories of analysis mentioned above are grouped together to form the highest discourse unit called interaction.

5. Discourse Analysis:

The word 'discourse' comes from Latin 'discurrere' which means 'to circulate'. Literally, it means 'to run to

and fro' or 'to run on', like a person who gives a speech and runs on about a topic. A discourse is something that runs from one person to another (Renkema,2004:48).

According to Fairclough (1992:3) defined discourse as "situational context of language use involving the interaction between reader /writer and text". Fowler (1981; Cited in Mills (1997:6) sees discourse as "a speech or writing seen from the point of view of the beliefs,values and categories which it embodies; these constitute a way of looking at the world, an organization or representation of experience-ideology in the neutral sense". Renkema (2004:1) views discourse as "verbal communication". While, Blommaert (2005:2) states that discourse is "meaningful symbolic behaviour". (Woods,2006:x) views discourse is a "language plus context". Widdowson

(2007:129) looks at the discourse "the meaning that a first person intends to express in producing a text, and that a second person interprets from the text". Johnstone (2008:2) stated that discourse is an "actual utterances of communicative action in the medium of language. Crystal (2008:148) views discourse as a "continuous stretch of language (especially spoken) larger than a sentence".

6. Discourse Analysis Versus Conversational Analysis:

Analyzing the discourse was first produced by Zellig Harri (1952) when he published a paper entitled "Discourse Analysis" at the time when linguists were preoccupied with the analysis of single sentences, Harris analyzed elements that were larger than the sentence. She concerned with language social contexts (the interaction or dialogue between speakers). Discourse analysis is defined

as " an investigation of language use – the assumptions that structure ways of talking and thinking about the topic of interest and social functions that the discourse serves ". Abedesslem (1993: 224) confirms this notion when he states that discourse analysis is a cover term that refers to the study of any aspects of verbal behavior.

Discourse analysis is the analysis of any text, lecture, etc. It looks at a wider picture than sentence, It includes the study of the phonnetic, morphosyntactic, semantic, pragmatic and paralinguistic properties as well as real world knowledge.

In their conclusion,Nastaran and Shahbas (1999: 61) states that "Discourse analysis " studies the organization of language above the sentence level and therefore to study larger linguistic units, such as conversational exchanges or written texts. It follows that discourse

analysis is also concerned with language in use in social contexts, and in particular with interaction or dialogue between speakers.

7. Sociolinguistic Approach

Stubbs (1983:1) adopts a sociolinguistic approach to DA.. He defines DA as follows:

"… is linguistic analysis of naturally occurring series of spoken or written discourse, in other words, It refers to the study of the organization of language above the sentence and therefore to study larger linguistic units such as conversational exchanges or written texts. It follows that discourse analysis is also concerned with language in use in social contexts, and in particular with interaction or dialogue between participants."

In the same vein, Schiffrin (1994:7) states that the interactional sociolinguistic approach depends on

actual utterances in social context: the focus of analysis is on the interrelationship of social and linguistic meaning created during interaction .

8. Insertion Sequence and Social Status

The progress of a conversation depends on the status of speakers. For instance, if the conversation takes place between two close friends, a great number of insertion sequences can be expected depending on the topic of the conversation. On the other hand, if the participants of the conversation are of different social class like a boss/officer; a doctor/patient; a father/son and so forth, the number of the insertion sequences decreases according to the topic itself (Macaulay, 2005: 240).

9. Social Relationship

Wilkins (1972: 141) states that the social relationship between speakers in a discourse event is regularly marked by features of language. Participants are aware of their own status in relation to one another. Status is a category or position a speaker occupies that a significant determinant of how she or he will be defined and treated. People acquire statuses by achievement, through their efforts, or ascription, being born into them or attaining them involuntarily at some other point in life cycle (Mill, 1869 cited in Feminism and Election, 2008: 194).

9.1 Social group:

A great deal of definitions have been given to the term "group" by different sociologists. Generally speaking, a social group is the collectivity or set of people who are involved in more or less permanent or enduring social interaction and relationship. Members of a social group have common bases for interaction and shared characteristics. A feeling of

identity or belongingness and a definite set of norms to govern the behaviors of the individual participant in the group (Henslin and Nflson, 1995: 125).

9.2 Social Status:

According to (Kumar, 2011: 44), social status is central to social interaction and social structure.

Crompton (2008: 5-10) views that the term status, has two different, but related meanings distinguished according to the context in which they are used. Status may also refer simply to a person's social position. Moreover, status is used to designate an individual's place within a system of social rank than privates, and the whole set of ranks may be referred to as a " status " system. This second meaning is narrower than the first, and focused on the idea of rank (ibid:) .

9.3 Solidarity:

Solidarity is concerned with the social distance between people, or how much experience and social characteristics they share (religion, sex, age, region of origin, race, occupation, interests, etc.), how far they are prepared to share intimacies, and other factors (Hudson, 1996:122). According to Durkheim (1947: 17- 35) the basic problem according to him is how the transformation of social solidarity occurs and how one is to determine its state and degree. Hudson (1996: 131) argues that linguistic signals of power and solidarity relationship as forms in which participants can show others how they locate themselves in their social world.

Data Analysis and Discussion

The Text

This text is an interaction between Ahmed's family which consists of six members, they are the father and the mother (Ahmed, Alyaah), two small boys (Hussein, Omer), one young girl (Fatima) and one baby. The father is the main

speaker and he occupies most of the time in this conversation because he is the father, all of them took turns in this conversation.

Father: My dear, what is the dinner?

Mother: chicken soup and rice, why ?

Father: I feel hungry.

Omer: Daddy, Abu- Jimeel came and asked us about you.

Father: who is Abu-Jimeel, Alyaah who asked about me ?

Mother: I am coming,(short pause),my fatima, prepare dining table.

Fatima: yes, mammy.

Mother: I did not hear you.(phone ringing)

Father: Hello, Wa Alaykum Al-Salam,yes, I know, will you pay me next month.....

Fatima: Here ?

Mother: move it a bit back.

Fatima: Yes.

Father: Yes, who came and asked you about me when I was out?

Mother: Yes, owner of generator.

Father: What did he want ?

Mother: I do not know, just asked about you.

Hussein: Daddy, I have received books.

Father: Have you received complete books ?

Hussein: Yes.

Omer: Fatima, pass me a spoon.

Mother: My fatima, bring three spoons, I have forgotten them.

Fatima: yes.

Hussein: Daddy, Omer's friends have received books too.

Mother: Yes

Father: Did you tell his teacher that Omer has got headache and he is not o.k.?

Hussein: Yes.

Father: Good.

Omer: I will go to the school tomorrow. (coughing)

Father: Alyaah, did he drink coughing syrup ?

Mother: Yes,

Hussein: Pass me a bread, Fatima.

Mother: Why do not you take Omer with you to a Doctor or clinic tomorrow?, he looks tired.

Father: let him complete his remedy then we will see him.

Mother: Eat, eat my son to regain your health.

Father:I think that he has got cold.

(the baby is crying)

Mother: Oh, she never stops crying, my eye, my eye.

Fatima: Mamm, Kalid's mother family has come back.

Mother: When ?

Fatima: I do not know, but I saw their front door open and I heard noise, I think they were cleaning.

Mother: Allah Ysa- Dhm(May Allah makes their life happy), they spent their displacement in the refugee camp, by God, they are poor and have nothing.

Father: I am fed up, bring me a glass of water my fatima and see tea.

Mother: I am going to make tea.

Mother: Fatima peck up the dishes.

Fatima : Yes mammy. Hussein, have you finished?

Hussein: Yes.

Analysis of the Text

The interaction is initiated by the father, who is the first member to take turn during the dinner interaction. He asked his wife about the dinner **(inquiry).** The father uses the pronoun (my) and the adjective (dear) " my dear " as a descriptive expression to express intimacy and intimate relationship between them. The mother, his wife took turn and answered **(reply)** that it is rice and chicken soup and she used the word

" why " at the end of her speech to elicit and make him continue (**elicitation and development**).After that, he responded that his wife says " he feels hungry" and he wanted to continue the conversation but he was interrupted (interruption) by Hussein the older son, who informed his father that "Abu-Jimeel is looking for you Dad" (**informative**). He used the referent (Abu-Jimeel) (special style of addressing in our society) as the teknonym though he is not with them but he said that to show respect (politeness). Immediately the father is surprised (surprise) by repeating the same expression "Abu-Jimeel" with high tune. Surprise is expressed by a falling-rising intonation. Then he asked his wife using the interrogative question about a man (question). The mother replied, " I am coming "(**reply)** because she is outside the sitting room and she asked her fatima to prepare a dining-table (**request)**, we can notice that the use of the verb

(prepare), to make a request, the mother also expressed the intimate relationship with her fatima. Then the fatima responded by using the marker " yes "(**reply**) and she used the noun (mammy) to show intimacy and intimate relationship between her and her mother. The mother uttered a negative statement to repeat what her husband's saying (**loop**) because she was busy at kitchen and she did not hear her husband's question, but the conversation is interrupted again by a phone ringing (**interruption**). The father lifted up the mobile and said " hello" to open the telephone conversation and he said " Wa Alaykum Alsalam" as a response, this expression is only used in Islamic culture and he talked with the caller about a payment. At this stage, the interaction was not clear because the mother and her fatima were preparing the dining-table.

After that, the father resumes (resumption) the discourse and goes back to the previous topic about unknown person who came and asked his family about him when he was out. He used the interrogative (**question**) when he asked his wife. The mother answered (**reply**) that he was the new owner of the generator. She used the word "yes" to open her move. The father continued the discourse (development) and he made (**elicitation**) using interrogative question again with his wife to provide him with more information by saying " what did he want"(**elicitation**). It is obvious that the husband uses interrogative sentence when he speaks with his wife because he is the dominant of the situation and the style used between the father and the mother is different from father to son, mother to fatima. Finally, the mother closed the exchange by saying that, " he just asked us about you".

After a few minutes, Hussein resumed (resumption) the discourse and initiated a new topic (topic shift) about school when he informed his father that he has received books from school (**informative**).He used the noun (daddy) to show intimacy and family relation between him and his father. The discourse is developed (development) when the father asked his son whether he has received complete books or not (**question**). Hussien answered by using the word (yes) to make assertion and he added that he has received complete books (**confirmation**). He also showed intimacy with his father. The discourse is interrupted by Omer (**interruption**) when he asked his sister to pass him the spoon, he used the verb (pass) to express request and action(**request and action**). He also addressed her by using her name (Fatima) (**nomination**) to show intimate relationship and the status is equal between them. The mother interacted

with them using the verb "bring" to do request " bring three spoons " because she has forgotten them. She used the pronoun (my) and the noun (fatima) to express intimacy and intimate relationship. The fatima responded to her mother by using the marker "Yes" (**reply**).

It is noticeable that the father and the mother used verbs with their sons and fatima when they asked them and the interrogative questions are used between the parents. The discourse is stopped for a short time because the family started to eat.

The topic shifts back to previous topic when Hussein resumed the discourse **(resumption).** He informed his father (**informative**) that Omer 's friends have received books too. He tries to continue but he is interrupted by his mother when she used the word " yes " with a falling tone. She does not use this word to invite him to continue or ascertaining motivate him and give a feeling of finality because his little brother is sick. The discourse is developed (development). The father remembered and asked his son whether he has told the teacher about Omer's sickness or not (**question**).He addressed his son by using the pronoun (you) which cannot be used by his son as vice versa, because he is the father and he has higher status than his son and he is the master of the situation and this allows him to use different words. The language used reflects the status, intimacy and family relation between family members during the interaction. Hussein responded politely (**reply**) by using the marker " yes "(**ascertaining**), he used the noun (daddy) which shows intimacy. Then the father closed the exchange by using the adjective " good " to make (**evaluation**).The conversation between the father and his son Hussein motivated

Omer (**motivation**) to take the first move in this conversation. He interacted with his father by saying that he will go to school tomorrow. He used the modal verb (will) and the adverb tomorrow to refer to the future (**informative and metastatement**), and he wants to continue but he has got coughing (**non-verbal interruption**). Immediately, the discourse jumped into Omer's sickness (topic shift) when the father asked his wife about coughing syrup (**question**). He used the proper noun "Alyaah"(**nomination**) to show her his status and intimate relationship between him and his wife then she answered him by using the word "yes" (**ascertaining**). It is noticeable that the family members use language according to the situation. The discourse is interrupted by Hussein (**interruption**) when he moves away from the current topic asking his sister to pass him the bread (**request and action**). He addressed her by using her name '

Fatima' (**nomination**) to show that the status is equal between them. The interaction is not clear because the family is eating (**action**).

The mother resumed (resumption) the discourse. She asked her husband to take their son to the doctor or clinic (**suggestion**). The suggestion is expressed in alternative sentence when she speaks with her husband. The father responded (**reply**) by saying that he looks better today (**evaluation**) and completed his turn by saying "let him complete his medicating" (**justification**).We can notice that family relationship is not only revealed by using address terms but by interaction itself between family members and the father occupies the highest status in the family and his responsibility is revealed by family interaction. After a few minutes, the interaction is resumed when the mother used the language to encourage her son, Omer, to eat (**request** and

encouragement). The encouragement is done by using the verbs (eat) twice and the verb (regain) because he was sick. The language is used to perform activities, family members used a verbs they need to the situation at hand and use the situation at hand to make them understand the meaning of these verbs. She also used the pronoun " my " and the noun " son " to show intimate relationship . The father commented on the health of his son (**comment**) and said that he has got cold (**probability**).The little baby interrupts the conversation by crying (**interruption**). This interruption is simultaneous (not directive), and non-linguistic. The mother became angry because of baby's crying and she reacted by making heavy breath (**reaction**),her voice is very clear in tape recorder and her attitude and feeling are communicated by saying that she never stops crying (**complaint**) then she finished her speech using (my eye) twice

as endearment or affection term to show close family relationship between them. The discourse is interrupted for many times because it is (**informal**).

After that, the discourse is resumed when Fatima initiated a new topic about their neighbor (topic shift). she informed her mother (**informative**) that Omm-Kalid 's family has come back. She also used the noun(mammy)(**nomination**) to show intimacy between them and she addressed her mother ' s friend by using the teknonym (Kalid 's mother),it is a way of addressing to show respect (politeness). This is one of the frequent ways of addressing in Arabic societies. The mother uttered the adverb " when " to continue and elicit more information about neighbor (**elicitation**). Then Fatima continued the discourse (**development**) and she told her mother that their front door was opened The mother uttered the word " yes " to invite

her fatima to continue (**stimulation)**. Her fatima told that she heard a noise,so she thought that they are cleaning their house (**probability**). The mother commented (**comment**) by saying (Allah helps them) which is an Iraqi culture and is commonly used by Islamic societies especially when you feel another feeling for yourself or hearing tragic situation which makes you feel as if you were in the situation, empathy or feeling needs to be communicated. She used this to express her feeling and she informed that they were displaced in the refugee camp and the word (by God)for swearing and she added by saying that they were poor and have nothing (**comment**). By this, the conversation is closed.

The father initiated another exchange when he asked his fatima to bring him a glass of water (**request** and **action**)so he asked her about tea (**inquiry**). He used the pronoun **(**my) and the noun (fatima) to show intimacy. The conversation between the father and his fatima motivated the mother (**motivation**) to interfere in the conversation. She interacted with them saying that she was going to make "tea" (**informative and action**). Then she finished her turn by asking her fatima to lift up the dishes (**request and direction**). She used the pronoun (my) and the noun (fatima)(**nomination)** to show intimate relationship between her and her fatima. The fatima answered her mother by using the marker " yes" and she maintained her turn and asked her brother whether he has finished eating or not (**question**). Some activities are collective and words is used according to the situation. She also addressed her brother by using his name " Hussein"(**nomination**) to show the intimate relationship and the status is equal between them. Hussein answered her by saying " yes" (**ascertaining**). By this move, the exchange is closed and the

speakers completed their turns and have nothing more to add (**termination**).

The interaction took place within family everyday life situation. The father is the main character in this situation. The discourse is initiated and terminated by the father because he is the dominant figure of situation. The place of interaction is the house of the family. The language used is simple. The most frequent acts are reply, nomination, informative, request and question. The style is informal. In this text, all family members take part and play major role in the organization of the structure of this interaction.

The discourse can be divided into five topics. These topics are:

1- Dinner.

2- Owner of generator.

3- School.

4-Omer's sickness.

5- Neighbor.

Table (1): Summary of family interaction.

Acts	Turns	The father	The mother	Hussein	Omer	The sister	Frequency	Total
The frequency of language acts								
Question		5					5	11.3%
Nom		1	2	1	1	2	7	15.9%
Inquire		1				1	2	4.5%
Elicitation		1	2				3	6.8%
Request		1	2	1	1		5	11.3%
Reply		1	3	1		3	8	18%
Informative				3	1	1	5	11.3%
Justification		1					1	2.2%
suggestion			1				1	2.2%
Loop			1				1	2.2%
Comment		1	1				2	4.5%
Directive						1	1	2.2%
Evaluation		1					1	2.2%
Complaint			1				1	2.2%

The question, request and reply are the most frequent acts used in this interaction. The table above shows that the father occupies (5) in terms of frequency of acts, constituting (11.3%) of the whole number of occurrences, the most frequent(question) acts are used by the Father in this interaction. This means that the father occupies the higher status and leads the discourse. We also observe that the reply is frequently used by the mother and her children (Hussein and Fatima). They occupy (8), constituting (18%) of the whole number of acts. The mother has got second rank because she occupies(3) which constitutes (37.5%%), while Hussein and Fatima occupy (5), constituting (62.5%) of the whole number of reply acts. The informative act is frequently used by (Fatima, Hussein and Omer), the lower-status group. They produced (5), constituting (11.3%) of whole number of acts. The evaluation, comment, loop, suggestion, justification

and inquire are only used by the parents. This means that they use most frequent acts than their children because they are parents and occupy high status.

Results

1.The question, request and reply are the most frequent acts used in this interaction. The table above shows that the father occupies (5) in terms of frequency of acts, constituting (11.3%) of the whole number of occurrences, the most frequent(question) acts are used by the Father in this interaction. This means that the father occupies the higher status and leads the discourse.

2.We also observe that reply is frequently used by the mother and her children (Hussein and Fatima). They occupy (8), constituting (18%) of the whole number of acts. The mother has got second rank because she occupies(3) which constitutes (37.5%%), while Hussein and Fatima occupy (5), constituting (62.5%)

of the whole number of reply acts. The informative act is frequently used by (Fatima, Hussein and Omer), the lower-status group. They produced (5), constituting (11.3%) of whole number of acts.

Conclusions:

The study arrived at the following conclusions:

1.There are twenty two acts, twelve of which are frequently shared by the higher and lower status.

2.The evaluation , loop, suggestion, justification and directive are only used by the parents. This means that they use most frequent acts than their children because they are parents and occupy high status.

3. The types of acts like order, promise, evaluation, direct request, question, and elicitation show those have the higher status than who is lower status and informative, polite request and reply followed by action are frequently used by lower status.

4. Participants who are higher status take long and more turns than those have lower status. There are several turns in conversation which one family member uses like question, request or elicitation as a means of stimulating the start of conversation or to motivate the other members of family to participate in the discourse.

5. The situational context play main role to interpret several utterances.

6. Most of topics are smoothly changed and takes a long time which is produced and tackled by those higher status .

Suggestions for Further research :

The following suggestions are given to complete the study proposed here:

1. It is necessary to conduct studies on family interaction based on non-linguistic

variables sex, age, and family size in detail .

2. Studying the social status in English and the ways of expressing social status in Arabic (similarities and differences).

3. Analyzing the discourse of classroom interaction between teacher and students.

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APPENDIX

الاخت : هوني ؟

النص

الام : اي , بعد شويه لي وغى .

الاب : عزيزتي اشعدكي عشا ؟

الاخت : اي .

الام : شوربة دجاج وتمن . , ليش ؟

الاب : اي , منو جا وسأل علي من كتو بغا ؟

الاب : اغشع جعتو .

الام : اي , ابو المولدة .

عمران : بابا , ابو جميل جا وسال عنك .

الاب : اشغاد ؟

الاب : منو ابو جميل ؟ , علياء , منو ابو جميل ؟

الام : ما عغفتو بس سأل عنك .

الام : جيتو جيتو (وقفة قصيرة) بنتي , حطي المشمع .

حسين : بابا , استلمتو كتب .

الاخت : اي ماما :

الاب : استلمتم كلم؟

الام : ما سمعتوك (صوت تلفون) .

حسين : اي .

الاب : اهلا وعليكم السلام , اي , ... اتسدد الشهغ

عمر : نيوشيني معلقة .

الجيي . . . . .

الام : ايتي ؟

الام : بنتي , جيبي ثاثي معاكي . نسيتو اجيب

الاخت : ما اعغف بس كان بابم الي عااشا رع مفتوح

الاخت : اي ,

وسممعتو صوت يمكن عي ينظفون .

حسين : فاطمة , انطيني خبز.

الام : الله يساعدم قظوا التهجير كلو بالمخيم كشي

الام : ليش ما تاخذ عمر معاك للطبيب مال المستوصف

ماعندم.

؟ ايبين مالوا خلق .

الاب : اشبعتوا , بنتي, جيبيلي كلاص ماي وغشعيي

الاب : خلي ايكمل العلاج مالتو او بعدين انشوف .

الجاي صاغ .

الام : كل , كل ابني حتى اتصيغ مليح .

الام : انا غيحا أعملكم جاي , بنتي , شيلي الصحوني .

الاب : يمكن كن أخذ بغد .

الاخت : اي ماما , حسين , خلصت

(بكاء طفل)

حسين : اي .

الام : اووه , اشقد تبكي, عيني , عيني .

الاخت : ماما ,كوي بيت ام خالد رجعوا .