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A Sociopragmatic Approach to Dialogic Civility in the American Providence Court

A Dissertation

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Abstract

The present study investigates how dialogic civility is manifested in the context of the American Providence Court through the lens of a sociopragmatic approach that is based on pragmatic theories to inspect the reflection of social variables in language use. Dialogic civility is particularly selected because it has not been given adequate attention by researchers, precisely from a sociopragmatic point of view, as far as the researcher could investigate. Hence, this knowledge gap needs to be bridged by sociopragmatically examining dialogic civility in the American Providence Court. This study, thus, attempts to achieve the following aims: (1) determining the structure of the trials in the American Providence Court in which dialogic civility takes place; (2) identifying the most frequently followed types and principles of dialogic civility; (3) specifying the most common pragmatic strategies used to manifest dialogic civility; (4) pinpointing the most dominant categories of speech acts that indicate dialogic civility; (5) showing how conversational maxims are effectively used by interlocutors; (6) figuring out the politeness strategies that are frequently exploited to achieve dialogic civility; and (7) showing the effect of the social variables of power, solidarity, ethnicity, and gender on the manifestations of dialogic civility.

In step with its aims, this study hypothesises that: (1) dialogic civility in the American Providence Court is a sociopragmatic praxis that is manifested in three stages; namely, case identifying, facts finding, and judgement adjudicating; (2) dialogic civility requires a variety of types, the extensively used are argumentative and conversational, together with certain principles, the frequently followed are cooperativeness and free exchange of ideas; (3) the most common pragmatic strategies used to manifest dialogic civility are speech acts, conversational maxims, and persuasive appeals; (4) the most prevalent categories of speech acts that indicate dialogic civility are representatives, directives, and expressives; (5) conversational maxims are effectively used by interlocutors to appeal to dialogic civility relying on observance more than non-observance of these maxims; (6) strategies of on-record positive politeness are frequently exploited to achieve dialogic civility; and (7) there are significant differences between interlocutors due to the effects of the social variables of power, solidarity, ethnicity, and gender, as far as the pragmatic manifestation of dialogic civility is concerned.

To achieve its aims, the present study follows certain steps: (1) it reviews the relevant literature about the sociopragmatics of dialogic civility; (2) considers the relevance of some pragmatic strategies to dialogic civility; (3) develops a sociopragmatic model of dialogic civility to analyse the data of this study; (4) analyses sixty situations in twenty trials proceeded in the American Providence Court qualitatively by means of the model developed in the present study for this purpose and quantitatively via some appropriate statistical means; (5) tabulates and configures the findings of the statistical analysis to objectively test the hypotheses of the present study; and (6) discusses the findings to arrive at some conclusions and recommendations.

The present study ends up with a variety of conclusions, the most central of which is that dialogic civility in the context of American Providence Court has a set of types and principles which are pragmatically manifested by various pragmatic strategies and socially affected by means of some social variables including power, solidarity, ethnicity, and gender. Consequently, the developed sociopragmatic model of dialogic civility has demonstrated the truth of its practicality and integrality as a successful instrument used to sociopragmatically study dialogic civility in the American Providence Court.

The study is divided into six chapters. Chapter One introduces the problem, aims, hypotheses, procedure, limits, and value of the study. Chapter Two provides a generic dimensionality of dialogic civility. Chapter Three deals with dialogic civility from a sociopragmatic perspective. Chapter Four presents a sociopragmatic model of dialogic civility to analyse the data. Chapter Five is devoted to the collection, description, and analysis of the data. Consequently, Chapter Six presents the conclusions and sets forth some recommendations and suggestions for further research.

Chapter One

Introduction

1. 1 The Problem of the Study

All over the world, while it might seem that civility has been entirely mislaid in politics and largely eroded in both public and private life, courtrooms are trying to push back against the tsunami of incivility. The job is not easy simply because, for the time being, the era is the time of deepening political, radical, and religious divisions in which people with different standpoints are not only disagreeing but really disliking those who dispute with them. This dislike has been increasing over decades. Nonetheless, in the midst of division and dislike, there is a flourishing exigency for civility which can be viewed as the act of showing respectful and considerate behaviour when communicating with others. The concept of civility exists only because its opposite exists, i.e. behaviour that is crude, rude, and uncivil. In this sense, rudeness, threatening, bullying, and personal attacks have nothing in common with civility. Basically, as Troester and Mester (2007: 251) indicate, civility has become one of the "hot-button" words. That is, it is a highly controversial issue that triggers an immediate intense reaction. Civility deserves scholarly treatment because it, as Laverty (2009: 228) argues, has an aesthetic-ethical significance that makes it worthy of attention.

Within the realm of sociopragmatics, civility gains its acuteness from its nature as a sociopragmatic praxis that can be manifested in the use of many pragmatic strategies in different social contexts. Yet, it is an oft-neglected concept that needs to be introduced into the sociopragmatic analysis. Attaching the descriptive adjective "dialogic" to the concept of civility captures the significance of dialogic communication and, as a result, it adds extra fat to the land of civility. Literature on civility has focused on civility in general, ignoring inspecting the concept of dialogic civility, especially from a sociopragmatic perspective.

Consequently, there has been an inadequate discussion about dialogic civility and an emergent deep demand to study it from the sociopragmatic point of view. This knowledge gap has motivated the present study to bridge it by sociopragmatically studying dialogic civility. As defined by Arnett and Arneson (1999: 1), dialogic civility is a communicative praxis that can be encouraged, but cannot be enforced in interpersonal communication. For Arnett (2001: 315), dialogic civility is a pragmatic ethical praxis. In fact, American people, as Ellis (2001: 106) clarifies, live in a polarized culture with upper class versus lower class; Black versus White; educated versus uneducated; Democrats versus Republicans; men versus women; White-Americans versus African Americans; Christians versus Jews; and a host of national, ethnic, social, political, and religious factions. This view motivates the study of dialogic civility in American contexts. The central context in which dialogic civility merits ample attention is the American Providence Court which is a traffic court responsible for the collection and adjudication of fines resulting from the issuance of traffic tickets.

Basically, courtroom proceedings are about dispute resolution. One vital way to dialogically resolve disputes is to resort to dialogic civility. Expectantly, resolving disputes is consistent with the rules of courtroom proceedings in which dialogic civility takes place. To understand the language used in courtroom contexts, one must consider one of the main facets of the courtroom proceedings which is maintaining dialogic civility while dealing with the critical issues of judicial misconduct. Thus, the present study explores the main concerns about dialogic civility from both theoretical and practical perspectives. Consequently, the present study is conducted to shed light on the sociopragmatic approach of dialogic civility in the context of the American Providence Court. Hence, the present study makes an attempt to answer the following questions:

1. What is the structure of the trials in American Providence Court in which dialogic civility takes place and in which stage it is more evident?
2. Which types and principles of dialogic civility are most frequently followed by interlocutors in the American Providence Court and do these types and principles influence the pragmatic manifestation of dialogic civility?
3. What are the most common pragmatic strategies used to manifest dialogic civility in the American Providence Court?
4. What are the most dominant categories of speech acts exploited to manifest dialogic civility in the American Providence Court?
5. How are conversational maxims effectively used by civil interlocutors to appeal to dialogic civility?
6. Which politeness strategies are frequently exploited to achieve dialogic civility in the American Providence Court?
7. How do defendants use argumentative patterns and aspects of strategic maneuvering in a way that serves their manifestations of dialogic civility during the trials in the American Providence Court?
8. Which type of persuasive appeals is highly resorted to by civil interlocutors to reach dialogic civility?
9. Which pragmatic function of dialogic civility prevails in the use of address forms in the context of the American Providence Court?
10. What kinds of humorous strategies work in the realisation of dialogic civility by civil interlocutors in the American Providence Court?
11. Can any differences be discovered between the Chief Judge and the defendants in terms of the employment of dialogic civility in the American Providence Court? And if any, what is the most basic difference between them?
12. How do the social variables of power and solidarity affect the manifestation of dialogic civility in the American Providence Court?

13. Can the social variable of ethnicity be traced in the defendants' use of dialogic civility in the American Providence Court and are there any differences between White-American defendants and African-American defendants in terms of their appeal to dialogic civility?
14. How does the social variable of gender affect the use of dialogic civility and are there any differences between male defendants and female defendants in terms of how they resort to dialogic civility in the American Providence Court?

1. 2 The Aims of the Study

In accordance with the questions raised in the problem intended to be investigated, the present study basically invokes the following aims as far as the sociopragmatics of dialogic civility in the American Providence Court is concerned:

1. Determining the structure of the trials in American Providence Court in which dialogic civility takes place and determining the stage in which dialogic civility is more evident.
2. Identifying the most frequently followed types and principles of dialogic civility in the American Providence Court and finding out whether these types and principles influence the pragmatic manifestation of dialogic civility.
3. Specifying the most common pragmatic strategies used to manifest dialogic civility in the American Providence Court.
4. Pinpointing the most dominant categories of speech acts that indicate dialogic civility in the American Providence Court.
5. Showing how conversational maxims are effectively used by civil interlocutors to appeal to dialogic civility.
6. Figuring out the politeness strategies that are frequently exploited to achieve dialogic civility in the American Providence Court.

7. Determining how argumentative patterns and aspects of strategic maneuvering are used by defendants in a way that serves their manifestations of dialogic civility during the trials in the American Providence Court.
8. Distinguishing the type of persuasive appeals that is highly resorted to by civil interlocutors to reach dialogic civility.
9. Specifying the pragmatic function of dialogic civility that prevails in the use of address forms in the context of the American Providence Court.
10. Unraveling the kinds of humorous strategies that work in the realisation of dialogic civility by civil interlocutors in the American Providence Court.
11. Detecting any potential differences between the Chief Judge and the defendants in terms of the employment of dialogic civility in the American Providence Court and identifying the most basic difference between them.
12. Showing the effect of the social variables of power and solidarity on the manifestation of dialogic civility in the American Providence Court.
13. Tracing the social variable of ethnicity in the defendants' use of dialogic civility in the American Providence Court and discovering the differences (if any) between White-American defendants and African-American defendants in terms of their appeal to dialogic civility.
14. Finding out the effect of the social variable of gender on the use of dialogic civility and discovering the differences (if any) between male defendants and female defendants in terms of how they resort to dialogic civility in the American Providence Court.

1. 3 The Hypotheses of the Study

In light of the questions and the aims of this study, the following statements are hypothesised as far as the sociopragmatic aspects of dialogic civility in the American Providence court are concerned:

1. Dialogic civility in the American Providence Court is a sociopragmatic praxis that takes place in three stages; namely, case identifying, facts finding, and judgement adjudicating and it is more evident in facts finding stage.
2. Dialogic civility in the American Providence Court requires a variety of types, the extensively used are argumentative and conversational, together with certain principles, the frequently followed are cooperativeness and free exchange of ideas and these types and principles influence the pragmatic manifestation of dialogic civility.
3. The most common pragmatic strategies used to manifest dialogic civility in the American Providence Court are speech acts, conversational maxims, and persuasive appeals.
4. The most dominant categories of speech acts that indicate dialogic civility in the American Providence Court are representatives, mainly asserting, followed by directives, typically asking, and expressives, mostly thanking.
5. Conversational maxims are effectively used by civil interlocutors to appeal to dialogic civility by relying on observance of conversational maxims more than non-observance which is distinguished in the use of flouting and opting out.
6. Strategies of on-record positive politeness, mainly noticing the hearer's interests, are considerably exploited to achieve dialogic civility in the American Providence Court.
7. Defendants significantly use argumentative patterns and aspects of strategic maneuvering as influential strategies that reflect their rationality and skillfulness to manifest dialogic civility during the trials in the American Providence Court.

8. Pathos is the type of persuasive appeals that is highly resorted to by civil interlocutors to reach dialogic civility.
9. Address forms are used to perform the pragmatic function of formality which contributes to the reflection of dialogic civility in the context of the American Providence Court.
10. Civil interlocutors reflect dialogic civility through the selection of certain humorous strategies; namely, anecdote, humorous hints, wisecrack, non-hostile teasing, and self-deprecation, which function as dialogic civility indicators in the American Providence Court.
11. There are significant differences between the Chief Judge and the defendants in terms of the employment of dialogic civility in the American Providence Court. The most basic difference is that the Chief Judge prefers those manifestations of dialogic civility that reflect his power, justice, and dignity.
12. The social variables of power and solidarity highly affect the choice of the pragmatic manifestations of dialogic civility in the American Providence Court.
13. The social variable of ethnicity can be reflected in the differences between White-American defendants and African-American defendants in terms of their appeal to dialogic civility in the American Providence Court.
14. The social variable of gender affects the preference for the use of certain manifestations of dialogic civility and there are significant differences in the way in which male defendants and female defendants resort to dialogic civility in the American Providence Court.

1. 4 The Procedure of the Study

In order to give answers to the questions of the present study, fulfill its aims, and test its hypotheses, the following steps are followed:

1. Reviewing the relevant literature about dialogic civility in general and its sociopragmatic nature in particular to provide a profound sociopragmatic background of dialogic civility as a sociopragmatic praxis in the legal context of the American Providence Court.
2. Considering the relevance of some pragmatic strategies to dialogic civility and these strategies include speech acts, conversational maxims, politeness strategies, argumentative patterns, aspects of strategic maneuvering, persuasive appeals, formal address forms, and humorous strategies as far as the context of the American Providence Court is concerned.
3. Developing a sociopragmatic model of dialogic civility to analyse the data of this study and this model best suits the social and pragmatic aspects of dialogic civility in the context of the American Providence Court.
4. Randomly selecting twenty traffic trials proceeded in the American Providence Court to be the representative data of the present study.
5. Analysing sixty situations from these traffic trials, three situations for each trial, in the American Providence Court qualitatively by means of the sociopragmatic model of dialogic civility developed in the present study for this purpose.
6. Employing certain appropriate and reliable statistical means; namely, One-Way ANOVA, Two-Way ANOVA, One-Sample Test, Paired Samples Test, Multiple Comparisons, Correlation Coefficient, and Regression Analysis, to quantitatively test the hypotheses of the present study.
7. Tabulating and configuring the results of the statistical analysis to objectively confirm the findings of the present study.
8. Discussing the findings obtained from both the qualitative and quantitative analyses to arrive at conclusions and set forth some recommendations.

1. 5 The Limits of the Study

To keep a fixed standard study, limits are made and, thus, results will be more accurate. Accordingly, the present study will abide by the following limits:

1. The present study is limited to the exploration of the pragmatic aspects of dialogic civility in the American Providence Court in terms of the strategies of speech acts, conversational maxims, politeness strategies, argumentative patterns, aspects of strategic maneuvering, persuasive appeals, formal address forms, and humorous strategies.
2. From among a variety of social variables, the present study considers the social variables of power, solidarity, ethnicity, and gender in order to discover their effects on the employment of dialogic civility in the context of the American Providence Court.
3. As for the size of the data, this study is limited to sixty situations from twenty traffic trials proceeded in the American Providence Court to be the representative data of the present study.
4. Another major limitation of the present study is the view that it is confined to the American Providence Court which is presided over by the Chief Judge "Frank Caprio" whose dialogic civility and mercy have made him a social media star. The judicial work of Judge Caprio is televised on the popular television show "Caught in Providence" which displays several cases of traffic violations. This court is particularly selected because Judge Caprio does not seem like the hard-handed judge, though he is fair and judicious in his dealings with people. He follows the law and yet shows a level of compassion that is not typically found in other courts. Defendants also communicate with him in the same civil manner of communication. In this sense, dialogic civility is dominant as an ethical praxis in this court context.
5. Full legal details lay outside the scope of this present study although very few legal remarks are mentioned for the sake of clarifying the legal context in which dialogic civility takes place.

1. 6 The Value of the Study

The present study is supposed to be of value sociopragmatically, pragmatically, socially, legally, and pedagogically. Sociopragmatically, this study offers an interdisciplinary approach that combines social and pragmatic aspects of dialogic civility to fully understand how dialogic civility plays a vital role in the context of the American Providence Court. Pragmatically, the present study is an effort to contribute to the field of pragmatics by probing some situations from the American Providence Court using some fitting pragmatic strategies that best manifest dialogic civility. Socially, it sheds some light on four influential social variables which are power, solidarity, ethnicity, and gender to prove their effects on dialogic civility. Legally, this study also offers a turnkey approach to dialogic civility that interlocutors can employ in courtroom interactions. Thus, it can lend a helping hand to judges, defendants, attorneys, professors of law, law students, and all those who are engaged in the legal profession. Pedagogically, it is supposed to be advantageous to those specialised or interested in teaching sociopragmatics. It is also important in clarifying how learners can enhance dialogic civility and avoid incivility in their communication in a variety of social and academic contexts. Therefore, this study can lend a helping hand to students, teachers, and researchers since it pays special attention to the sociopragmatic aspects of dialogic civility.

The present study is not meant to be a guide to "how to be dialogically civil". Its truthfully talented task is to provide a descriptive account and an analytical framework of dialogic civility. In other words, it provides a thorough insight into dialogic civility and a sociopragmatic model of dialogic civility as a characteristic of human behaviour. Since many good research studies decry incivility and the excess of rudeness in society, the present study is an elaborate endeavour with a positive perspective to carefully examine civility. As such, the present study is supposed to be a further step to bridge the gap between civility and incivility in previous academic studies.

Chapter Two

A Generic Dimensionality of Dialogic Civility

"Be civil to all; sociable to many; familiar with few; friend to one; enemy to none".

— Benjamin Franklin (1849).

2. 1 Introductory Remarks

This chapter is intended to present a generic theoretical dimensionality of dialogic civility (henceforth DC). It has been designed to fulfil a twofold purpose. On one hand, it introduces an overview of the concept of DC and, on the other hand, it is a point of departure for a more detailed study of DC on the basis of its sociopragmatic nature. This chapter starts with untangling the origin and historical roots of the concept of civility. Next, it clarifies the general concept of civility from different perspectives. Then, it takes account of the crystallisation of DC and schematises an operational definition of DC that best suits this study. It also considers the nature of DC between dialogicity and civility. Furthermore, it detects DC types (henceforth DCTs) and the criteria of DC by which the target data can be judged as suitable. After that, a sneak peek is given into DC in the American society. Finally, the chapter highlights DC in the American Providence Court (APC for short) with reference to "Caught in Providence" and Judge Frank Caprio.

2. 2 The Origin and Historical Roots of Civility

The concept of civility has undergone several historical phases which are not the prime preoccupation of this study. Nevertheless, historical consideration of civility seems profoundly propitious as a starting point for this study. Etymologically, the English word *civility*¹, as Helten (2004: 1) unravels, is lexically rooted in the Latin word *civilis* which is pertaining to citizens with civilized conducts.

¹ English words written in *italics* are emphasised by the researcher throughout the present study.

Tracing the chronicle of civility, Weeks (2011: 6) notices that *civility* is also etymologically traceable to the Latin word *civitas* which means city in furtherance of citizenship as well as the rights and duties of citizens. In addition, it is historically true that, as Fiala (2013: 111) affirms, civility can be associated with the ancient Greek concept *sophrosyne* which can be translated as "moderation, discretion, and self-control". Probing the chronological account of civility, Balibar (2015: 23) recognises that the use of the concept of civility dates back to the Latin word *civilitas* which is regarded to be an equivalent of the Greek *politeia* which means "civil regime" as employed by Renaissance writers. In the same etymological spirit, Schaefer (2015: 104-105) states that the word *civilitas* is elicited to carry the meaning of "the art and science of citizenship" and the Latin adage "*civilitas is the mansio hominum*" means that civility is "the anchor of humanity". In other words, civility, within this framework, means that people are doing their best and showing their most noble selves by being civil when they act and react. In this vein, Sifianou (2019: 54) argues that the concept of civility goes back to one of the most meticulous thinkers of antiquity, Aristotle, and his concept of "*κοινωνία ἡ πολιτική*" which means "political community" in his book "Politics". Hence, civility, in its classical content, is not just a manifestation of friendliness, but also a meter reading of how citizens best live in their cities.

In response to this etymological overture, there is a pressing need to excavate the historical trench of civility and its evolution. Towards this end, Félonneau (2004: 46) notices that civility, in the sixteenth, seventeenth, and eighteenth centuries, is considered as a strategy for the distinction between the urban milieu and the barbarian instinct. Tracing civility in the nineteenth century, Félonneau's (ibid.) view swims somewhat against the tide of other scholars' views because he claims that the city is an impediment to civility as he observes that the intelligentsia of the nineteenth century considers the city as a deep-seated deterrent to civility and morality. At the turn of the twentieth century, Félonneau (ibid.) assures that the city has a deeply destabilizing impact on people's communication where incivility becomes the normal style of communication in large cities.

Contrariwise, Roy (2005: 6) finds that civility sets equal to the concept of "gentlemanly character" in city life. Likewise, the nineteenth and twentieth centuries, as Boyd (2006: 868) argues, bring inbuilt welcome events like the presidential democracy, parliamentary democracy, and women's suffrage which strongly reinforce civility. On an optimistic note, Schaefer (2015: 105) rejects the pessimistic view of the city as a hindrance to civility when he notes that the culmination of civility in the twentieth century is the Universal Declaration of Human Rights which is adopted by the United Nations as it stimulates civility and supports the human rights of citizens. From this point, Gislason (2018: 196) also argues that the twenty-first century in America is the zero hour of the respiration of civility because civil discourse has become a remarkable requirement to build civil communication and, as a result, there is a lot to celebrate since civility has made great strides in terms of equality and respect. Hence, it has been found that civility has a complex historical pedigree where the protracted controversy surrounding its historical seeds leads to no decisive resolution. For this reason, even the contemporary intelligentsias are still deeply divided between the supporters of the city as the centre of civility and the non-supporters who ascribe incivility to the city. Not to mince words, it is quite clear that civility has undergone a menacing maze of momentous transformations which have their own story to tell.

2. 3 The Concept of Civility

An exploratory examination of DC needs to be prefaced by careful consideration of the concept of civility. In this regard, civility is discussed first and foremost for the reason that it can be considered as the solid earth on which DC withstands. In its broadest sense, civility can be described as a kaleidoscopic concept due to its nebulous nature. Diverse definitions of civility are suggested by several scholars who differ on the departure point upon which their definitions are arguably anchored. To a great extent, as Simpson (2009: 29) argues, "civility tends to be poorly defined and strategically vague attribute". Due to its complexity, Sifianou's (2019: 54) describes civility as "elusive, contested, and hard to define" so that it "has no comprehensive and widely agreed-upon definition".

One reason for this indefinable nature is that civility has a really long story with several historical transformations and it has been addressed by a rich set of disciplines such as philosophy, sociology, communication studies, anthropology, psychology, education, and political science. As reported by Peterson (2019: 1), it is not altogether straightforward to provide a definition of civility because various views should be considered to define it. Yet, this has not impaired some scholars from venturing to offer some definitions. Consequently, this section is intended to ask and answer the question of what is civility and what perspectives best represent it? This question shapes the knowledge gap that the rest of the study will fill. Intrinsically, some sundry definitions of civility from various vistas are offered in the coming discussion. Definitely, these definitions are not the only obtainable ones. Nevertheless, they can be fruitful in grasping the pith of civility from assorted aspects in this study. On this account, moral, social, legal, linguistic, and pragmatic perspectives need to be considered as far civility is concerned.

In this plurality of possible prospects, what would morality potentially have to provide on account of civility? To answer this question, it is worth mentioning that morality is concerned with the contradistinction between right and wrong behaviours. From the lens of morality, O'Connell (1992: 113) cleverly claims that civility is better acquainted with politeness, courtesy, urbanity, and appropriateness and thus "ought is smothered under this nice stuff". Morally speaking, Selznick (1992: 390) provides the insight that civility can be seen as a "behaviour befitting a citizen" and a "distinctive virtue of public life". Against this background, civility, as Shils (1997: 76) defines, is a moral mode of action that attempts to create a balance between clashing demands and conflicting interests. Gilman (1998: 406) depicts civility as the moral gist of personal relationships and the explicit reflection of morality. In his venture to fill the lacuna of moral regulation, Turner (2002: 11) infers that civility is the moral key clue of morally correct social communication and it is, as determined by Boyd (2006: 866), a moral propensity which emanates as a result of moral equality.

On a similar note, Rookstool (2007: v) succinctly elucidates that civility is embedded in morality and ethics as a virtue that needs to be nourished and flourished for the sake of private and public benefits of any community. In its general concept, as Hacala (2011: 84) finds, civility is akin to moral ethics and inextricably linked to etiquette and they represent a moral triplex chain because they can work hand in hand as regulators of social behaviours by supplying behavioural guidelines rather than laws. What this means is that despite the possibility that civility is really required, being civil is effectually elective. Another view is set by Leirvik (2014: 77) who sees civility as a moral virtue because of its implications of the great consideration of people's feelings, politeness, tolerance, trust, respect, and gratitude. Following the same moral path, Ward (2017: 119) deems civility as the welcome newcomer to the moral virtues.

So far so good, there is every indication that there is an exciting exigency to look beyond this moral understanding encircling civility. Thus, the next understanding of civility is social in nature and it is of utmost importance, at this particular point, to consider civility from a social perspective. Hence, Hume (1985: 202), from a social vantage point, considers civility as the direct output of the innate penchant for living together in a particular society. For Rawls (1993: 147), civility is a *modus vivendi* which is a Latin phrase that means a "mode of living" or a "way of life" as it grants permission to contentious parties to exist side by side peacefully. In this regard, Sidorkin (1999: 126) defines civility as a feature and form of social connectedness which best suits dialogic communication. Lane (2004: xvi) draws a connection between civility and sociability which both call for gregarious company and active communication. Along the same line, Coulmas (2005: 92) defines civility as "the most egalitarian manner of civil society". As confirmed by Rookstool (2007: 11), civility is a social rational choice by means of which interlocutors communicate under voluntary restraints in their communicative role-taking. From another social perspective, Somerville (2009: 141) portrays civility as a social action that gives a boost to the production and reproduction of civil society.

Examining civility in a particular culture, as Simpson (2009: 29) proves, requires a serious consideration of the social nature of that culture considering that civility is associated with the good manners of individuals in a particular culture. Steffen (2011: 115) defines civility as a "social process of peaceful living". From this social eye, civility is also defined by Porath (2012: 446) as a social and culture-specific behavioural action where cultural differences can be detected in different cultures. In consequence, what is civil in one culture might be uncivil in another and vice versa. Clark (2013: 10) defines civility as the intention to call for a social mutual knowledge with an "authentic degree of respect for one another". In this regard, Schak (2018: 6) describes civility as "tolerance of others' views and agreement to disagree" in democratic societies where citizens sensitively stick to diverse religious, moral, social, or political views. From a more recent social perspective, Waghmore and Gorringer (2020: 2) provide that civility is a socio-cultural process as it relies upon the cultural patterns and individual actions which eventually stabilise the social nexus between citizens.

Another way of looking at civility is to see its relatedness to legality and law. Obviously, it does appear that there is an indigenous noteworthiness of civility in legality, the practice of law, and the efficiency of the justice system. In legal terms, Zwiebach (1975: 3) argues that civility postulates a "commitment to lawfulness and to the stability of democratic institutions". Remarkably, Kingwell (1999: 117) states that law is the formal codification of civility that is integral to any effort to build a stable and reliable legal system with fairness and justice as the basic building blocks. Raman (2011: 40) interweaves the threads of civility and legality which can be allied together against brutality and illegality. The bright concept of civility allows and even catalyses the responsibility of law to create a common social fabric. The meeting point of civility and law arises from the fact that civil societies necessitate law to regulate the individual behaviours of their citizens. Thus, civility is considered by Rosulek (2015: 172) as a lawful standard and behavioral code that must be followed in legal settings, as in the courtroom setting for example, because interlocutors in such setting are expected to act with civility.

Outstandingly, civility can be the hour hand of civil societies in legal contexts and the pointer that indicates democracy. This legal setting is endorsed for its uniqueness which makes it worth scrutinising (Also see 2. 7. 4 and 2. 9).

Until this point, it seems that this is the best part to trace the concept of civility from a linguistic corner. Linguistically speaking, what has been discussed up to now about civility brings to mind the idea of O'Connell (1992: 113) on the remarkable role of language in granting the guise of civility. Principally, language, as O'Connell (ibid.) affirms, performs a constitutive craft of constructing civility and the social reality of interlocutors in everyday communication. According to Lappé and Du Bois (1994: 255), civility necessitates interlocutors' commitment to make "no permanent enemies" in their communication. From another linguistic landscape, Cameron (1995: 134) offers a linguistic rule of civility that says "public language should be *civil*" (italic in the original source) and interlocutors should not offend each other in their communicative exchanges. Reasoning from this fact, interlocutors should have faith and confidence in civility and the equality of all individuals in their communication. Interlocutors, as Battistella (2005: vi) assures, should minutely maintain the civility of their speech. Civility, according to Troester and Mester (2007: 7), is the virtue of averting any intentional harmful words or actions. From this linguistic niche, Hill (2008: 96) assures that any kind of violation of civility leads to racist language and offensive exchange. This does not mean avoiding any argumentative debate for the sake of civility. Rather, it implies the idea that opposing arguments should be put forward in a civil manner. This estimation has also been supported by Davis (2010: 157) who shows that civility does not definitely demand the dodge of conflict. To metaphorically express the importance of civility in linguistics, Davis (ibid.: 157), mentions that civility in linguistics is tantamount to sportsmanship in athletics. Hence, Davis (ibid.: 159) describes civility as "the exercise of patience, integrity, humility, and mutual respect in civil conversation even, or especially, with those with whom we disagree". Language and the freedom to speak out, as Carr (2011: 156) elucidates, is the centre of the gravity of civility in human communication.

In this linguistic sphere, civil speech, as Carr (2011: 157) describes it, is generative and has long-lasting consequences because children will learn what older people say and how they say it. Thereupon, people should regulate, adjust, and judge their speech on the basis of their responsibility for the accuracy of their words. In this linguistic framework, Brannigan (2012: 510) recognises civility as the appropriate ethical ambience of linguistic communication in participatory democratic interaction. To draw ample attention to the linguistic communicative role of civility, Makau and Marty (2013: 66) define civility as "a means of communicating respectful regard for each other as human beings". Hence, conveying a sense of respectful regard is only possible if civility is activated. Nelson and Quick (2015: 127) acknowledge that the positive nature of civility leads to its blessing as a gateway to civil communication. For them (*ibid.*), civility is the "communication and behaviour that respect the integrity and dignity of the individual". Schaefer (2015: 103) classifies civility as one of the most highly esteemed concepts and considers it as a five-star word due to its importance in daily dialogic interaction. However, Yagelski (2015: 130) sees civility as a restraint on the language that interlocutors speak as it enjoins them to speak politely and modestly. While it is difficult to find a precise linguistic definition of civility, Lane et al. (2016: 3) define civility as the linguistic choice that interlocutors make while considering others' feelings, ideas, and thoughts.

In keeping away from uncivil language, Fiala (2020: 27) considers civility as the avoidance of linguistic violence against interlocutors. For Fiala (*ibid.*: 45), civility is the "commitment to sincere and honest speech". On this bright linguistic sight, Chen (2020: 88) states that the establishment of civil society requires a prevalence of civil discourse. Appropriately and from a pragmatic point of observation, Lakoff and Ide (2005: 5) observe that civility is "neutral where *politeness* is positive and *rudeness* negative" (*italic in the original source*). For them (*ibid.*), civility is a constrained behaviour in pursuance of sidestepping highly heated disputes among interlocutors.

From a pragmatic nook, civility, according to Ikegami (2005: 29), is a pragmatic praxis by virtue of the fact that it is "the safest mode of social interactions in temporary social relations mediated by weak ties". Common to all these definitions is the view that civility requires a discourse that does not prevent or underrate other views, but rather shows respect. At this point of this exploratory tour of civility, it is worth mentioning that here that the aforementioned definitions of civility are not enough in the pragmatic or sociopragmatic regality. What is more, scholars in the domains of pragmatics and sociopragmatics did not offer a pragmatically or sociopragmatically delicate definition of civility. For this reason, it truly turns out that there is an emergent exigency intended to provide a definition that can be applicable in pragmatics and sociopragmatics where appropriate to examine the effect of social variables (henceforth SVs) on the use of the pragmatic strategies that manifest civility. In response to what has already been discussed and in accordance with the aims of the present study, civility can operationally be defined as *an effective, communicative, complex, and positive attitude that reflects the dexterity of human civil communication in any argument, and it can be sociopragmatically realised by showing the effects of SVs on the interlocutors' use of certain pragmatic strategies*. This operational definition of civility is both easy enough to be appropriate and precise enough to be adequate and it will be further clarified and enriched as the journey of this study unfolds. Consequently, it is adopted in conformity with the questions, aims, and hypotheses of this study.

2. 4 Crystallisation of the Concept of Dialogic Civility

The catchall concept of civility is extensively exercised in diverse disciplines as indicated in the previous section. Ostensibly, it is easy to understand the general concept of civility, but the particular problem comes when attempts are made to understand the manifestation of civility in natural dialogic contexts. Despite the unique ubiquity of civility, the more targeted concept of DC is not yet widely used. Hence, the key adjective in this study is *dialogic* in order to take a fresh look at how civility and dialogic communication interact to concretise the concept of DC and make it real.

Arnett and Arneson (1999) are the masterminds of DC who first offer this concept. Thus, the historical seeds of DC are planted in their work, precisely their book "Dialogic Civility in a Cynical Age: Community, Hope, and Interpersonal Relationships". Thanks to Arnett and Arneson's (ibid.) concept of DC, the ethical exigency in dialogic communication is correctly captured by devoting particular attention to the assumption that civil discourse between interlocutors is the firm norm. For Arnett and Arneson (ibid.: 1), DC is a communicative praxis that can be encouraged, but cannot be enforced in interpersonal communication. Intrinsically, DC is intended to satisfy the ethical desideratum in dialogic communication, especially when there is a kind of social distance between interlocutors.

Against this background, DC has come to its fruition when interlocutors communicate with each other in a dialogically civil manner in conformity with a sense of sincere responsibility towards oneself and others. Notwithstanding, as Arnett and Arneson (ibid.: 50) clarify, no intimacy is postulated or expected in DC because intimacy implies close familiarity and friendship and DC requires formal communication. Elucidating DC for the first time, Arnett and Arneson (ibid.: 168) generally define it as a communicative praxis with behavioural modes and attitudes that surpass politeness, etiquette, and nicety. As Arnett and Arneson (ibid.: 197) put it, DC is particularly an opportune means for keeping a particular dialogic communication going regardless of any social differences and diversity of views among interlocutors. Then, Arnett and Arneson (ibid.: 291) add that respect for difference and distance is dominant in DC. Without delay, it is pertinent to flag some questions worthy of extra inquisitiveness. At this point, three gates of question arise. First, how does Arnett and Arneson's view of DC relate to other views? Second, can Arnett and Arneson's view of DC be used in the same spirit in the present study? Or does the view of this study have to be augmented by a radically different view? Third, what is the ruling role of the adjective *dialogic* in DC? To answer the first question, some relevant views about DC should be briefly traced. Retrospectively, Aaronson's (1995) view, for example, precedes Arnett and Arneson's (1999) view of DC.

By twinning the concept of civility and the practice of dialogue, Aaronson (1995: 141), even if he does not offer a term for this twinning, affirms that civility is extremely essential by virtue of its propensity for trust and respect in its quest for resolutions through dialogue. Posteriorly, Sidorkin (1999: 134) argues that civility is a condition in dialogic communication. In order to achieve DC, Calhoun (2000: 256) sees that citizens are required to reach "accommodation" and "compromise" by means of "reasoned dialogue". With this in mind, civility keeps pace with respectful dialogue by dint of safeguarding a "civil tongue" and hence it is a "matter of restraining speech" (ibid.). Moreover, Weeks (2011: 1) carefully orchestrates the synthesis of civility and dialogue by demonstrating that civility is the pristine part of formal dialogues. In order to achieve DC, Smith and Bressler (2013: 455) assure that interlocutors should decide to control their impulses and avoid uncivil behaviours like aggression and self-interest. Consequently, DC can be viewed as a communication style that is most appropriate for maintaining the fundamental features of civil society.

To answer the second question, it is worth mentioning that Arnett and Arneson's (1999) view of DC is not enough in the present study for two reasons. First, Arnett and Arneson (ibid.) focus on a general theoretical overview of dialogic communication in relation to civility and interpersonal relations. Such an overview seems too abstract and extremely idealised since its key crux is that interlocutors ought to keep their dialogue communication going by ethically communicating with each other. Their view is not perfectly profitable in perceiving how DC has much more important implications in daily life. In fact, their original proposal of DC splendidly spotlights the significance of sustaining the continuousness of any dialogue and the suitability of the give and take of that dialogue. Though from a different perspective, the present study has adapted the concept of DC from Arnett and Arneson's (ibid.) view. The heart of the matter and the critical challenge of this study is that there is a concept of DC which is not accurately and analytically approved so far, precisely from a sociopragmatic view, yet known to be usually used with regard to the study of human communication.

To answer the third question, it is important to note that the descriptive adjective *dialogic* is added, then, to *civility* seeing that civility has to be communicatively reflected using skillful dialogic communication and making optimal balance between dialogicity and civility. Thus, prefixing the descriptor *dialogic* to the concept of *civility* underscores the urgency of dialogic communication to handle debatable disputes and controversial contentions. However, Arnett and Arneson (1999), unfortunately, do not provide a thorough picture of DC. For this reason, this study seriously takes the job of investigating DC from both general and sociopragmatic perspectives. The effect is to refer to the linguistic civil behaviours that take place in dialogic interaction where civility makes such dialogic interaction smooth.

DC is largely, but by no means exclusively, linguistic or more precisely dialogic interaction. Being dialogic here means having to do with language and verbal behaviour. In this sense, non-linguistic civility is reflected in certain non-verbal behaviours like posture, eye contact, and facial expressions that indicate civility. Such non-linguistic behaviours are out of the scope of this study and what really magnetise the focus of this study is the linguistic, precisely dialogic interaction. Broadly speaking, dialogue and civility are two often conjoined words, but their pragmatic or sociopragmatic relatedness is less often reconnoitered. In this sense, the centre of attention is to develop an operational definition of DC to shed light on its sociopragmatic gist. It is striking that despite the significance given to DC, no pragmatic or sociopragmatic reference book, to the best of the researcher's knowledge, has ventured to basically bring forth a definition of DC. Hence, DC is operationally defined as *a sociopragmatic proper praxis that is realised by various pragmatic strategies and influenced by different SVs as it guides interpersonal communication, in spite of the highly probable dispute and discordant viewpoints, to keep dialogic communication going with the least amount of face-threat*. Differences in terms of power, solidarity, ethnicity, and gender represent the four SVs in this study which are selected to be under scrutiny because their effects are expected to appear in the data.

2. 5 Dialogic Civility between Dialogicity and Civility

This section discusses the amalgamation of the concepts of dialogicity and civility. In light of the discussion from the previous section, it seems that DC refers to the attempts interlocutors make to balance dialogic interaction and civil manner. Basically, dialogicity is the salient concept in dialogue studies that girdles all forms of language use whether institutional, literary, workaday, etc. For this reason, dialogue studies closely match the domains of pragmatics, sociopragmatics, discourse analysis, and conversation studies. In historical terms, the concept of "dialogicity" reverts to Bakhtin (1981: 281) when he assures the dialogic dimension of public civil communication. Following the footsteps of Bakhtin (*ibid.*), Perry (1991: 83) invigorates the nexus between dialogicity and civility by considering dialogicity as the elixir of life for civility because "civility dies with the death of dialogue". What this means is that, in dialogic communication, civil citizens have the responsibility to ask passable questions, answer others' questions, and listen attentively to each other. This view is also asserted by Kingwell (1995: 211) who sees that civil citizens must have the ability to behave in sensitive and tactful manners. To fortify the bridge between dialogicity and civility, Sidorkin (1999: 126) argues that civility is more apparent in dialogues because to be civil means to engage in dialogic interaction with others, listen to them, and talk with them without being affected by disagreements or differences of opinions.

In his fact-finding inquiry of civility, Harris (2003: 58) discloses that civility is a two-way street because it normally necessitates the give-and-take of dialogic interaction and determinedly demands behaving civilly when communicating with others to prompt civil responses. One key point, then, is a concise definition of dialogic interaction. Walton (2008: 3), in this respect, states that dialogic interaction is characteristically an exchange of questions and replies between interlocutors and it, pragmatically speaking, involves a sequence of speech acts (henceforth SAs) between two or more interlocutors. Carr (2011: 156) observes that dialogic interaction deserves considerable care as it makes interlocutors either powerful or vulnerable where civility is needed to preserve civil communication.

To combine both concepts, Fuhrer (2012: 278) notifies that civility is a top-notch idiosyncrasy of dialogic interaction which outputs a common ground between interlocutors. In the same spirit, Volpi (2012: 143) contends that the cornerstone of dialogic interaction is civility. Moreover, Makau and Marty (2013: 68) circumscribe the area of dialogue with a simple line by distinctly defining it as the "process of communicating with others" with "sincere and mutual exchange involving inquiry, reflection, and responsiveness". In addition to this, they (*ibid.*) define civility as the utilisation of the "awesome power" of dialogic communication to reunite individual interests and the common good.

A glaring question, then, is what are the key characteristics of civil dialogic interaction? This question is appropriately answered by Makau and Marty (*ibid.*: 69) who put forward seven characteristics of civil dialogic interaction. First, it is collaborative as it requires two or more interlocutors who work together towards shared understanding. In other words, it is a two-way non-mediated face-to-face communication that may involve two viewpoints, but without heated contention. Second, it implies mutual commitment between interlocutors to the rights and obligations of citizens. Third, it assumes fallibility, seeks balanced partiality, and investigates differing views. Fourth, it implies careful listening to others in order to learn and understand. Put differently, it requires some awareness of sharing and listening among interlocutors. Fifth, it involves inquiries about others' views, including values, assumptions, and beliefs. Sixth, it integrates facts, feelings, values, interests, and beliefs to discern meaning. Seventh, it comes to closure when participants experience being heard and responded to meaningfully. Towards these ends, civil interlocutors, according to Weigand (2018: 1), are dialogic interlocutors who have the ability to keep a kind of equipoise of their personal interests and social concerns. More to the point, civility, for Ciuirria (2020: 119), is conducive to dialogic cooperation and social consensus. Taking all the previously discussed views into account, it is clear that neither dialogicity nor civility is a new concept, but the concept of DC is a novel one. Now, due to their sociopragmatic relevance, a set of DCTs are adapted by the present study and discussed in the next sections.

2. 6 Detecting Dialogic Civility Types

To carefully consider DCTs is to inspect the types of civility because the present study has taken the concept of civility into dialogic communicative contexts. Civility has a multiplex taxonomy of types. Nevertheless, the ones that have been illuminated in this study are applicable to DC and closely related to the context of APC. These DCTs are justificatory, top-down, bottom-up, manner, conversational, polite, argumentative, emotional, formal, and humorous civility. These types are adapted in this study by making them suitable for DC and for the sociopragmatic model of DC where these types are manifested by following certain DC principles (henceforth DCPs) and pragmatically realised by appropriate pragmatic strategies. Hence, they are succinctly elucidated in the next sections.

2. 6. 1 Justificatory Civility

The concept of "justificatory civility" is introduced by Bonotti and Zech (2021: 38) who identify two main understandings of this type. On the one hand, it is associated with the concepts of "public-mindedness" and "public justification" (ibid.). That is, to be civil, in the first sense, is to comply with the norms of behaviour that aim to facilitate peaceful exchange and positive social interaction. It requires that interlocutors should refrain from justifying certain views or opinions based on self-interested reasons in their dialogic interactions (ibid.: 49). In this sense, it demands public reasons, i.e. reasons that all citizens of the same community could in principle accept despite their different views and beliefs (ibid.: 50). From this perspective, justificatory civility demands that interlocutors have every right to exchange their ideas freely. Hence, it necessitates avoiding any kind of hateful and discriminatory speech and behaviour and refraining from justifying any claim based on their self-interest or sectarian reasons. Against this background, justificatory civility is closely related to the concept of DC where interlocutors can manifest this type of civility through their dialogic communication with other interlocutors and through obeying DCP of free exchange of ideas (See 4. 4. 1).

Hence, to appeal to justificatory civility, interlocutors have to follow DCP of free exchange of ideas that can pragmatically be reflected in the use of representative speech acts (from now Rep SAs) (See 3. 3. 1). Such Rep SAs can be stating, asserting, assuring, affirming, admitting, and reporting, to name just a few, and they are used by interlocutors to convey their beliefs about the truth of certain states of affair. On the other hand, justificatory civility displays a clear linkage to the idea of shared commitments. Put another way, to be civil, in the second sense, is to show shared commitments to the public good, not just to one's personal interest, and to treat others as free and equal. In light of this view, justificatory civility demands that interlocutors have to treat others as equal members of a particular society. Hence, interlocutors who take justificatory civility into consideration should consider the strains of the shared commitments between individuals within a particular society (Bonotti and Zech, 2021: 51). Therefore, justificatory civility can be reached by following DCP of shared commitments (See 4. 4. 4) that can be pragmatically manifested using certain commissive speech acts (henceforth Com SAs) (See 3. 3. 3) such as promising, offering, accepting, and consenting. In this study, justificatory civility, then, demands following two DCPs which are free exchange of ideas and shared commitments and they are pragmatically followed via Rep SAs and Com SAs respectively.

2. 6. 2 Top-Down Civility

Generally speaking, societies are vertically structured because the citizens of a particular society are ruled in a top-down manner in their institutions. In terms of civility, Balibar (2002: 30) argues that civility is created by the leaders of the organizations in societies where leaders manifest their ethics in their attitudes and behaviours. From this perspective, Balibar (ibid.) coins a new term for a new type of civility that is called "top-down civility" which empowers authoritative interlocutors to be recognised as civil by highlighting their behaviours to be the civil ideal and disempowers ordinary interlocutors as the "threatening reservoir" of incivility who are enforced to be civil. In this sense, top-down civility is reflected in the actions and reactions of authoritative figures.

In top-down civility, government, law, judicial system, and authoritative people are the only credible innovators of civility because they have legitimate authority (Balibar, 2002: 30). Additionally, top-down civility is an "alternative to the violence inherent in the state" as well as a remedy for its cruelty (ibid.: 35). Basically, this type of civility gives authoritative interlocutors a legal right to be recognised as civil figures and forces ordinary interlocutors to be civil citizens by doing what authoritative interlocutors want them to do. In this regard, Huer (2012: 39) assures Balibar's (2002) view of top-down civility, as far as the American society is concerned, by underlining that the American society maintains a "top-down" structure in all its institutional spheres of life including politics, economics, education, religion, family, military, and all its other institutions where a vertical line of authority is expected and maintained.

In the context of this study, the Chief Judge is the authoritative figure and the civil ideal in the dialogic communication that takes place in the court interaction. Interlocutors should understand that civility and power are both important and the application of top-down civility in dialogic communication has the power to bring about real change. In this way, power can be exercised in top-down civility which refers to the attempts made by authoritative figures to impose civility. Hence, top-down civility is applicable to DC and it can be represented by following DCP of legitimate authority (See 4. 4. 2) which is realised in the employment of directive speech acts (henceforth Dir SA) (See 3. 3. 2) such as commanding, summoning, asking, requesting, suggesting, to cite few examples. In addition, top-down civility, as Buck (2014: 358) elaborates, means acting with justice, i.e. following rules and meeting social expectations fairly because the rules of law require civility and justice. Civility is the cornerstone of justice and is necessary to best serve the interests of justice. Basically, justice is based upon the rules of law grounded in respect for the dignity of the individuals in a particular society. Then, top-down civility can also be represented by the obedience to DCP of justice (See 4. 4. 6) that can be manifested in the use of declarative speech acts (Dec SAs) (See 3. 3. 5) like declaring, approving, and confirming.

2. 6. 3 Bottom-Up Civility

As opposed to top-down civility, Balibar (2002: 30) claims that civility can also be made from below, i.e. from the efforts of ordinary interlocutors who have no legitimate authority or power. Thus, Balibar (ibid.: 33) proposes the type of "bottom-up civility" which enables ordinary interlocutors to use their rights in public life to promote social equality. Bottom-up civility is also known as emancipatory civility by Thiranagama et al. (2018: 169) who opine that such type of civility makes interlocutors cautious to speak with authoritative interlocutors through resorting to distance, restraint, and respect. They (ibid.) also consider it as an alternative vision of democratic life that promotes social equality and undermines patterns of dominance. The creators of bottom-up civility are those interlocutors who have no authority or power, but they are ordinary people who try to make their efforts to be civil when interacting with authoritative figures or other people with institutionalised power. Along these lines, bottom-up civility is the democratic space of the interlocutors' civil rights. In courtroom settings, civil interlocutors who resort to bottom-up civility are American defendants. In this case, DCP of respect for legitimate authority (See 4. 4. 3) seems satisfactory for the actualisation of this type of civility because respect for legitimate authority helps to keep the privileged people in the seat of privilege. Worth noting is the fact that DCP of respect for legitimate authority can be realised in the use of very restricted Dir SAs (See 3. 3. 2) like asking and requesting which are performed with indirectness to indicate the social distance between the speaker (henceforth S) and the hearer (henceforth H) and to show respect to H's power and authority.

2. 6. 4 Manner Civility

Manner civility is suggested by Shils (1997: 339) who thinks of it as an indication of good manners and a manifestation of civil interlocutors. Proceeding from this view, manner civility implies treating others with respect and courtesy. It is explicitly related to the good manners and the rectitude of the individuals rather than the society. Civil interlocutors can reject others' messages, but they must respect the messengers and this is the core of manner civility.

Manner civility requires an attitude respecting the common good of a particular society. It is a trend towards and an attachment to the whole society and its institutions. It focuses on the interlocutors' awareness of shared interests. Fundamentally, civil society does not survive irrespective of its individuals and the opposite is also true because civil individuals cannot live and act civilly without their societies. It is exactly this reciprocal relationship between the civility of the individuals and that of the society, as constitutive of DC, which this study attempts to examine. Peterson (2019: 7) considers this type of civility as everyday civility when interlocutors communicate with each other on daily basis. At its most basic sense, this everyday civility can be driven by social norms and customs which might include greeting exchanges, for example, and various other fairly mundane but nevertheless important social niceties (*ibid.*). Due to the fact that manner civility is closely related to the idea of good manners, it can indeed be supported by DCP of mannerliness (See 4. 4. 5) which requires that interlocutors have to show some basic level of respect and common decency when communicating with others. Such DCP can be achieved in the use of expressive speech acts (henceforth Exp SAs) (See 3. 3. 4) such as greeting, thanking, well-wishing, praising, comforting, and other Exp SAs that express a spirit of civility, respect, and considerateness to others.

2. 6. 5 Conversational Civility

Arnett and Arneson (1999: 302) claim that DC "exists wherever there is genuine effort to offer public change within a conversational context that seeks not violence, but concern for the other and calls for responsible action". Such conversational context is a precondition for cooperativeness in dialogic communication. From this perspective, Lane (2017: 89) puts forward the concept of "conversational civility" which requires that civil interlocutors should keep conversational exchanges going despite disagreement by listening and responding with an open mind to other interlocutors whose ideas differ from their own. The heart of the matter is that differences of opinion can be inevitable in most dialogic exchanges and such differences can be resolved through conversational civility.

Conversational civility can be achieved in this study by means of DCP of cooperativeness (See 4. 4. 7) that can be pragmatically conceived in the use of cooperative principle (henceforward CP) and conversational maxims (henceforth CMs) (See 3. 4) whether they are observed or breached by the interlocutors who civilly communicate with others. The pragmatic idea of CMs reflects enlightenment of honesty and consideration of civility. Essentially, CMs are relevant to DC in the sense that CMs, as Fritz (2020: 135) argues, explore insights for considerations of civility, informational honesty, and relational restraint. The reason is that these CMs work on the assumption that interlocutors are trying to provide as much information as is required, to be truthful, to offer relevant contributions, and to be perspicuous (ibid.: 136). Thus, CMs have implications for civility and honesty because even when S intentionally does not observe these maxims, H still assumes that S is following the maxims (ibid.). In the spirit of cooperativeness, all interlocutors must take responsibility to ensure DC. This type of civility is demonstrated in court contexts that appreciate freedom of expression and free flow of information but in a civil manner.

2. 6. 6 Polite Civility

Due to the fact that civil interlocutors are social individuals, they have to be the carriers of civility by regulating their self-interest and the social concerns and this regulation can be pragmatically achieved via many strategies, a considerable part of them can be represented by politeness strategies (henceforth PSs). These strategies are pragmatic appliances to convey respect for other interlocutors and they can be employed in the self-interest of S to make his communication easier. Calhoun (2000: 257) develops the idea of "polite civility" which can be a sign of the interlocutors' competence of the use of some PSs to convey civility. Polite civility is a matter of restraining speech and it is significantly correlated with tolerance in a democratic society. Furthermore, polite civility is associated with behaviours that fit citizens in a pluralistic society such as the American society, as Calhoun (ibid.) opines.

Additionally, polite civility involves the exercise of tolerance, respect, and considerateness towards interlocutors or fellow citizens (Calhoun, 2000: 257). Exploring the politeness dimension of civility, Bonotti and Zech (2021: 39) argue that polite civility is broader than politeness because politeness is only one pragmatic feature of speech that pragmatically represents civility. Polite civility complies with certain social norms prescribing appropriate modes of exchange and interaction (*ibid.*). This type of civility can be conceived in following four DCPs; namely outspokenness (See 4. 4. 8), common interests (See 4. 4. 9), respect (See 4. 4. 10), and tactfulness (See 4. 4. 11). These DCPs are pragmatically realised in the use of PSs of bald on-record politeness (henceforth BORP) (See 3. 5. 1), on-record positive politeness (hereafter ORPP) (See 3. 5. 2), on-record negative politeness (from now on ORNP) (See 3. 5. 3), and off-record politeness (henceforth OFRP) (See 3. 5. 4) respectively.

2. 6. 7 Argumentative Civility

In a general sense, when interlocutors argue, they make the assertions that they want others to accept or act upon. If the argument is not self-evident or not cogent enough to compel acceptance, then the arguer may present evidence to support his argument. To keep civility in argumentation, Farrell (1986: 275) introduces the concept of "argumentative civility" which allows a particular argument to start and end somewhere that is beyond dispute. In this way, interlocutors respond to social conflicts with calls for argumentative civility which can be considered as the best way to have a safe argument. In this manner, argumentative civility requires that interlocutors have to be conciliatory and irenic when arguing and dealing with others. Closer to this point, Jimarkon and Todd (2013: 309) state that argumentative civility is a civil linguistic behaviour that enhances democratic dialogic interaction which acknowledges other viewpoints and which is devoid of any kind of offensive language or rudeness. Dialogic interaction, as Jimarkon and Todd (*ibid.*: 310) elaborate, can be characterised by both civility and argumentation if there is no clear negative effect of the language used in a particular argument.

Simply speaking, Lean et al. (2013: 451) defines argumentative civility as the civilized way of dealing with a problem through peaceful arguments. Thus, argumentative civility is not only a matter of being nice, calm, or even polite with other interlocutors, it also has to do with being a sincere arguer. For this reason, Aikin and Talisse (2019: 210) assure that civility in arguments is both good and increasingly scarce due to its complexity. This type of civility is achieved by following four DCPs which are rationality (See 4. 4. 12), skillfulness (See 4. 4. 13), credibility (See 4. 4. 14), and reasoning (See 4. 4. 15). These DCPs can be realised in the use of the strategies of argumentative patterns (from now APs) (See 3. 6), strategic maneuvering (henceforth SM) (See 3. 7), persuasive appeal (from now PA) of ethos (See 3. 8. 1), and PA of logos (See 3. 8. 2) respectively.

2. 6. 8 Emotional Civility

Emotions can be a matter of considerable importance in the way in which interlocutors communicate with each other due to the fact that how they feel about and experience a particular situation can affect how they deal with it. Emotional civility, as Clark (2013: 124) elaborates, means that interlocutors are aware of and understand the emotions of other interlocutors so that this type of civility enhances the interlocutors' ability to effectively communicate with others, solve their problems, resolve any possible conflicts, and work more collaboratively with others. Such a type of civility requires emotional intelligence which can be manifested in emotional awareness, social awareness, and self-control (ibid.: 125). It requires an ability to control any negative emotional reactions or uncivil responses such as defensiveness or anger. According to Buck (2014: 358), emotional civility implies that one interlocutor civilly communicates with other interlocutors and he depends upon the general expectation that other interlocutors will also act with civility. In this way, emotional civility results in a kind of mutual admiration, gratitude, respect, appreciation, and trust. In addition, Aikin and Talisse (2019: 101) provide a reason for such type of civility when they assert that interlocutors are not robots, and it is sometimes not only acceptable but also appropriate to respond with emotions.

This being the case, compassion can be considered as a requirement for emotional civility which can be reflected in certain expressions of caring and concern. Compassion, in this sense, means sympathetic pity and concern for the sufferings or misfortunes of others. Emotional civility, in this sense, tends to encourage more civil interactions and tends to defuse any possible uncivil behaviour. In this study, emotional civility is achieved by obeying DCP of compassion (See 4. 4. 16) which can be manifested through appealing to PA of pathos (See 3. 8. 3).

2. 6. 9 Formal Civility

Intrinsically, DC implies a willingness to respect the formality of interaction, in general, and the formalities of interlocutors, in particular, where such formality can be conceived in how interlocutors speak and behave. For Boyd (2006: 864), formal civility is concerned with formality and genteel manners in social interaction. From this standpoint, to be a civil interlocutor is to communicate in a formal, genteel, and respectful manner using certain formal linguistic forms. The guiding star of such formal linguistic forms can be formal address forms (henceforth FAFs) such as "sir", "Mr.", and "Mrs." (ibid.). Formal civility is commonly characterised by two supportive stanchions which are formality and conventionality. It is formal in the sense that it is achieved by means of expected and well-established social norms and conventional because its manifestations are mostly mutated from one culture to another (ibid.). Moreover, this type of civility is related to well-established norms that are expected to be frequently followed by citizens of a particular society (ibid.). Fyfe et al. (2006: 855) support Boyd's (2006) idea by underlining that formal civility is concerned with manner, courtesy, and the formality of daily verbal communication. Fyfe et al. (2006) are not alone in observing this type of civility. Somerville (2009: 141), too, remarks that formal civility calls attention to the quotidian communication which embraces formal manners and provokes reciprocal recognition and respect between people in their positions as civil citizens. Against this background, formal civility consorts with DCP of formality (See 4. 4. 17) that can be mirrored in the use of FAFs (See 3. 9).

2. 6. 10 Humorous Civility

Humour is essential to achieve DC in the sense that it is a way of giving someone a sense of belonging and, thus, there is no problem in having little relish of humour even in formal settings. One way of manifesting DC, as Herbst (2010: 68) opines, is through resorting to humour as it calms the storms surrounding debatable speech. As stated by Dohr and Portillo (2011: 93), civility can be humorous or serious. Hence, it seems that all the previously mentioned DCTs are serious because humorous civility contains indications of humour and commitments to entertain. Humour is not frequently used because, in spite of the fact that humour is necessary, it may not be appropriate in all communicative situations. Maintaining a sense of humour can be one of the cornerstones of DC as it contributes to positive social interaction. Civil interlocutors usually have good humour and cheerful countenance especially if communicating with strangers. Their good humour can be as remarkable as their talent to make it effective. In the context of this study, humour can be substantial in courtroom contexts because, as Forabosco (2011: 358) elaborates, wherever persuasion is involved, the sense of humour may come into the picture. However, sometimes, the trial is more than serious, often tragic. In this case, humour may, to a large extent, be absent. In this study, humorous civility can be manifested in following DCP of sense of humour (See 4. 4. 18) that can be achieved by some humorous strategies (henceforth HSs) such as anecdote, humorous hint, wisecrack, non-hostile teasing, and self-deprecation (See 3. 10).

This taxonomic sight of the types of civility reflects their applicability to DC and thus, these types are named as DCTs in this study. The use of DCTs suggests the necessity of much more innovative reflection to cover the concept of DC with sociopragmatic flesh in Chapter Three and Chapter Four by considering the pragmatic strategies that can pragmatically manifest these DCTs and DCPs. Figure (1) below visually maps DCTs used in this study.

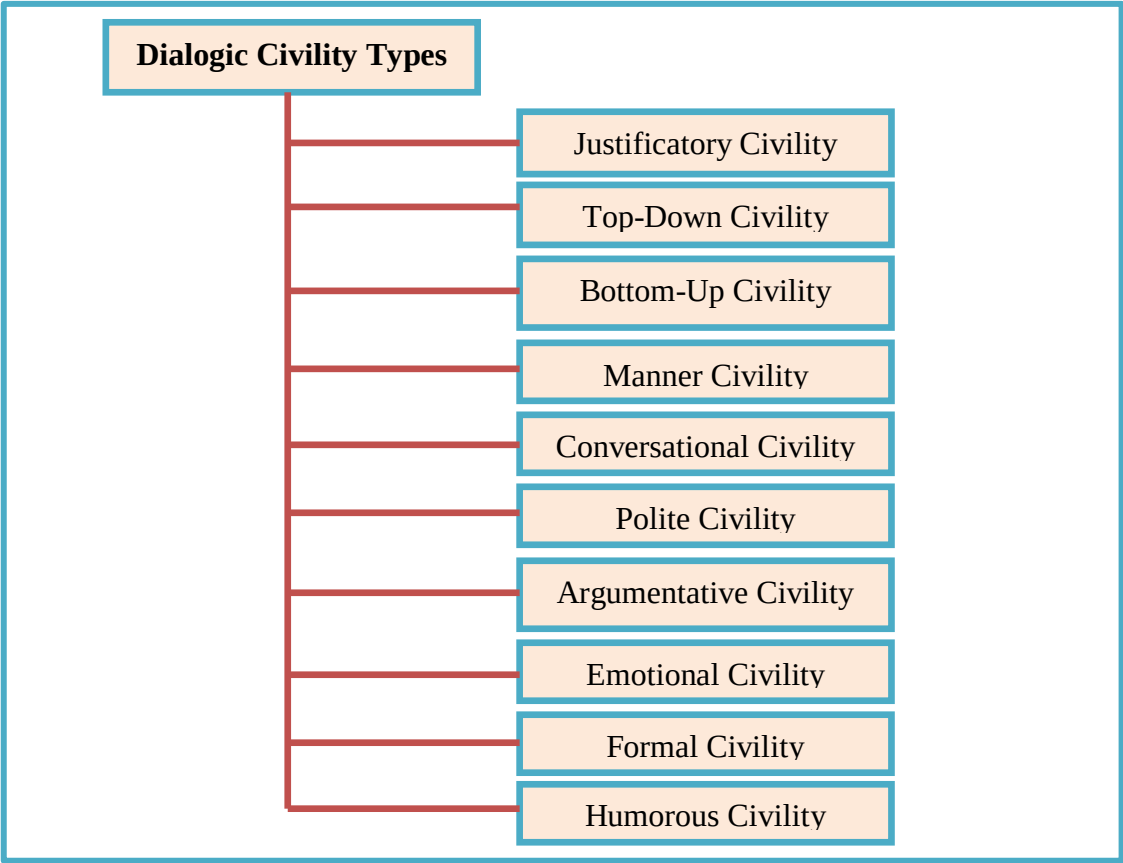


Figure (1): Dialogic Civility Types

2. 7 Dialogic Civility Criteria

Studies on civil communication have characterised the concepts of civility and DC intuitively, i.e. without precise criteria by which the manifestations of civility and DC can be determined. Nevertheless, the present study employs some criteria to identify civility in dialogic communication, precisely DC. In this connexion, DC can be identified by a combination of key criteria which need to be clarified due to their importance in recognising the data under scrutiny. In other words, in the present study, an attempt has been made to coin a tangled taxonomy of identifying criteria to account for the sociopragmatic praxis of DC in court contexts. These criteria are codes and thresholds that are thoroughly used to decisively determine and carefully craft the praxis of DC in courtroom contexts. They are represented as a mnemonic grid that is a useful tool for the identification of the praxis of DC in APC. These DC criteria are abbreviated into an easily remembered and appropriate acronym, **DIALOGIC CIVILITY**.

Put another way, to facilitate the application of DC and to put the seal of approval on the data, the present study attempts to construct the mnemonic grid as follows where each letter stands for one criterion where the first letter of each criterion is highlighted in bold below:

Dialogicity, **I**nterlocutors, **A**rgumentation, **L**egality, **O**rality, **G**ood Manners, **I**ntention-Based Analysis, **C**ooperation, **C**ourtroom Context, **I**nstitutional Setting, **V**ariables, **I**nequality in Power and Status, **L**egal Liability, **I**ncivility Avoidance, **T**urn-Taking Dialogic Sequences, and **Y**ielding Decision.

It is worth mentioning that these criteria combine the cores aspects of dialogicity, civility, and the legal context of APC within the compound kingdom of sociopragmatics. Obviously, these proposed criteria of DC are supportive in the practical part of the present study when sociopragmatically describing the target data to provide an exhaustive overview of the data. For the sake of clarity, each criterion will be considered briefly and separately in the coming sections so that such criteria will be the focus of the pages that follow.

2. 7. 1 Dialogicity

In respect to dialogicity, DC, as it was previously discussed, dwells in confinement with dialogicity and civility (See 2. 5). It should be pointed out here that the distinction made on the basis of the number of interlocutors participating in communication gives rise to two key concepts which are monologicity and dialogicity. In light of this, Schwenter (2000: 260) clarifies that monologicity permits only one S and denotes one-way communication, whilst dialogicity demands two or more interlocutors and calls for two-way communication. In this sense, dialogic communication is cooperative two-way communication. In words and deeds, language is dialogically destined and the concept of dialogicity is at the heart of language studies as it embraces every type of language use. For Manuti et al. (2005: 324), dialogicity is a patent peculiarity of communication that is manifested in any exchange between interlocutors. It shows the interest of the interlocutors and their willingness to communicate with others (ibid.).

It is salient merit of human communication that can be reflected in a pragmatic dimension, i.e. what interlocutors actually do, in addition to a cognitive dimension, i.e. how interlocutors think about themselves and about their social reality (Manuti et al., 2005: 324). Dialogic communication, as Weigand (2007: 38) proceeds, is part and parcel of language use. Touching on the potent covenant between dialogicity and civility, Jimarkon and Todd (2013: 309) emphasise that civility is the behaviour that enhances democratic dialogic interaction among interlocutors. In courtroom contexts, dialogic communication is expected because the desired result is decision-making to resolve a particular legal case rather than to explain it. Accordingly, the dialogic communication in APC, which represents the context of the data under scrutiny, will be judged as the realisation of DC due to the availability of the criterion of dialogicity.

2. 7. 2 Interlocutors

With respect to the criterion of interlocutors, it is of incalculable worth because interlocutors are the main participants who take part in dialogic communication. Basically, the choice of certain pragmatic strategies depends on the interlocutors themselves and their intentions, and this choice is constrained by various SVs like the status of the interlocutor, his ethnic group, or his gender. Above all else, the intrinsic idea behind CP, as propounded by Grice (1975: 45), is that interlocutors are trying their best to be cooperative in their dialogic communication. In essence, the intended interlocutors here are the civil interlocutors who avoid using aggressive or hateful language. To evince the important role of civil interlocutors, Hall (1991: 28) enunciates that "a civil speaker is a man of the world". In pragmatics, Cramer (2011: 47) highlights that civil interlocutors are the participants who take part in a direct pragmatic exchange, have communicative roles and intentions, and contribute to agreement and resolution in a particular argumentative dialogue. Uncivil interlocutors, on the other hand, treat the other side in the dialogic communication as inferior by resorting to intentional rudeness as when using insult or cursing, as Jimarkon and Todd (2013: 309) confirm.

In the literature on pragmatics, it is important to highlight Mey's (2016: 365) considered opinion that the concept of "interlocutor" indicates the existence of collaborative communication and it does not merely imply the meaning of "co-speaker" as it appears to indicate, but it denotes that interlocutors are collaborative civil actors who have common ground and shared aims.

2. 7. 3 Argumentation

In relation to argumentation and stemming from the fact that this study is concerned DC, it is of the utmost importance to consider the concepts of argumentation and argument with respect to dialogic communication. The reason is that, as Walton (1989: 1) puts it, an argument is a "reasoned dialogue" in the communicative process of argumentation. Afterwards, Walton (1992: 192) introduces the same view but with different wording when he says that dialogue is a reasoned exchange of standpoints. From the eyes of Eemeren et al. (1996: 5), argumentation is a "verbal and social activity of reason aimed at increasing or decreasing the acceptability of a controversial standpoint". As asserted by Feteris (1997: 355), in law, argumentation has a major role to play especially when interlocutors present a legal claim. For Walton (2006: 2), argumentation indicates the dynamic process of concatenating arguments in a particular dialogue. In this sense, argumentation is the process of arguing, whereas argument is the product of argumentation. Walton (ibid.: 3) pins down five fundamental characteristics of argumentative dialogue which are the issue, the viewpoints of the participants, the characteristic of civility, the opposition of viewpoints, and the use of arguments. In argumentation theory, as Kecskes (2013: 149) remarks, dialogic interaction is conceived in accordance with the interlocutors' intentions to engage in a particular argument. In terms of civility, Jimarkon and Todd (2013: 302) conclude that any argument that lacks civility is antagonistic where civility is analysed with the help of the content message analysis. The main concern here is the argumentative dialogue which is defined by Rach et al. (2018: 213) as a type of dialogue containing argumentation or exchange of arguments about a particular issue for the sake of resolving conflicts, exchanging information, or persuading others.

2. 7. 4 Legality

With respect to legality and in view of the fact that this study is concerned with legal contexts, precisely the context of APC, it is extremely important to highlight the interface between law and dialogicity which outlines the concept of legal dialogue. In other words, the criteria of dialogicity and legality can be consolidated together to endorse the relevance of legal dialogue in this study. From this view, Goodrich's (1988: 148) definition of legal dialogue is still very thick on the ground as he defines it as the verbal creation of the law that takes place in very specific formal institutional settings such as courtrooms. Now, this point is a slightly better position to ask and answer a compelling question. Hence, it might be wondered here: Is DC a public law or private morality? The answer is simply both. Otherwise stated, public law is hand in hand with private morality to pencil the shell of DC. This train of thought is recognised by Bruner (1992: 112) who brings to the fore the stance that the duality of public law and private morality represent the "yin and yang" which meticulously model the mode of civility in dialogic interaction. Thus, public law and private morality weave the fabric of civility. In accordance with the adhesive glue of relevance that sticks civility and legal dialogue together, Bernal (2013: 106) proclaims that legal practices require dialogue exercises among interlocutors with the flavour of civility. What proves the availability of civility in legal contexts is Bustamante's (2013: 26) view when he mentions that the fundamental fountainheads of law are not limited to legality because the legal system encompasses some codes of civility like the ratification of equality and justice and the proscription of inequity and injustice as rules of decision making. Accordingly, this study presents a unique legal look at DC.

2. 7. 5 Orality

Orality is a vital criterion of DC because the bunched quality of DC is being spoken or verbally communicated. In a general sense, civility can be evident in written and oral communication. Nevertheless, DC is more suitable to be orally represented when interlocutors are communicating with each other in natural dialogic contexts via the skill of speaking.

In this study, DC is concerned exclusively with face-to-face two-way oral communication in the legal context of APC. It is also worth pointing here that one of the contextual factors of Hymes' (1974) SPEAKING model is called instrumentalities which are the choices of speech transmission or the channels of communication whether spoken or written (See 5. 3 for data description). In this study, the speech channel is spoken and basically, dialogic. Fundamentally, the channel of communication affects the language of communication because the spoken channel differs from the written one which is, in its turn, characterised by the absence of paralinguistic aspects of communication. It can be said, therefore, that the spoken channel is more natural, reliable, and authentic than the written one. Hence, the channel of the target data is spoken since the traffic trials in APC are orally conducted wherein all the facts of a particular case are heard in front of the Chief Judge so that DC is best conveyed through oral dialogic communication.

2. 7. 6 Good Manners

Pertaining to good manners, it is worth mentioning that civility is a cover term for whatever choices of good manners. Barrett (1991: 148-150) lists some examples of good manners that are potentially productive to the explication of civility by considering them as the dialogic attitudes of civility. These manners include awareness of others, goodwill, mutual respect, independence, and freedom. Additionally, good manners include liberality, justice, and truthfulness which are considered by Ardit (1998: 186) as the kith and kin of civility. Together, such good manners prepare the ground for the charismatic personality traits of a person and his good nature. These manners can function as the gatekeepers of DC in the sense that they encourage interlocutors in their endeavours to construct a civil society. In this respect, Olberding (2019: 9) argues that civility is displayed by means of good manners that are concerned with how interlocutors perform civil discourse and communicate it to other interlocutors. Good manners, for Olberding (ibid.: 10) include all forms of good behaviours in language use. In this study, all reflections of positive behaviours that do not result in rudeness or regressive language are considered as indications of good manners that attributed to DC.

2. 7. 7 Intention-Based Analysis

When it comes to intention-based analysis, Leech and Weisser (2003: 141) state that there is always at least one intention behind S's utterance. In this regard, Walton (2008: 3) identifies two key criteria for a dialogic argument which are the intention of the interlocutors and cooperation among them. Resultantly, each interlocutor has a commitment to achieve the intention of his dialogic interaction and a commitment to cooperate with other interlocutors who have their own intentions. Thus, to puzzle out interlocutors' intentions, it is necessary to go beyond the single utterance, as Kecskes (2013: 11) elaborates. It logically follows, the intention is not mandatorily prior, but it can also be triggered and altered in the course of the communicative process (ibid.: 50). This intention can be considered as an *emerging intention* (the researcher's terminology) that mirrors the dynamism of the dialogical flux. In dialogic interaction, Macagno and Bigi (2017: 148) observe that there is a kind of "joint dialogical intentions" that interlocutors pursue which represent the interlocutors' generic intentions of both S and H in dialogic interaction. Thiranagama et al. (2018: 159) also assure the availability of Walton's (2008) two criteria of dialogic argument when they opine that a dialogic argument is characterised as good if it meets the criteria of intention and cooperation; otherwise, it is criticised as inadequate. Due to the fact this study is a sociopragmatic one, the intention expressed by interlocutors is seen as playing an important role in determining DC on the basis of intention-based analysis.

2. 7. 8 Cooperation

When interlocutors communicate with each other, they typically try to be cooperative, unless they intentionally do not care about the success of the interaction. As far as the criterion of cooperation is concerned, the present study, as an investigation of DC, deals with dialogic communication in its positive spirit by focusing on civil cooperation rather than uncivil contention. In pragmatics, the concept of cooperation is dated back to Grice (1975: 45) who defines it as the interlocutors' interactive collaboration in grasping the meaning of the exchange.

According to Coupland and Jaworski (1999: 19), cooperation is the interlocutors' collaborative efforts to direct a particular exchange towards achieving shared ends. DC necessitates cooperation on the grounds that failing to cooperate may generate heated disputes, as Grenardo (2019: 164) argues, but DC does not mean accepting something reluctantly. As Kortmann (2020: 186) observes, cooperation is a relative concept because it can be modified in terms of different contexts. In this study, civility and cooperation among interlocutors, for all intents and purposes, perfectly provide the secret of resolving legal disputes in APC. In the cooperative climate, the bone of controversy is that in what sense exactly do interlocutors cooperate in their communication? This burning question will be answered in the next chapter when dealing with Grice's (1975) four CMs (See 3. 4).

2. 7. 9 Courtroom Context

Having a direct bearing on DC APC, the criterion of courtroom context is indispensable. DC is very much rooted in the social norms of a particular society and, consequently, it implies a social context. As a matter of principle, civility, as Misztal (2000: 10) assures, is a "context-specific tact" in communication. Civility in dialogic interaction, as Ferriss (2002: 378) enlightens, may productively be explored in various social contexts such as school, family, workplace, courtroom, which is the platform of the present study, and other diverse contexts. The most serious context for displaying and observing any linguistic phenomenon is the courtroom context, as Finegan (2012: 482) investigates. In this study, the context of APC is an example of courtroom context where DC is evident (See 2. 9).

2. 7. 10 Institutional Setting

In connection with courtroom context, it is worth referring to the institutional setting of APC. Generally, the courtroom, as Cotterill (2003: 92) notices, is a considerably role-governed and rule-governed institutional setting. In this respect, Hoyer (2009: 25) names such institutional setting as the "macro-pragmatic" setting which takes into consideration language use so it is more suitable to be pragmatically or sociopragmatically examined.

Pennycook (2009: 161) provides some examples of this institutional setting including language and law, language in medical contexts, and language and education. The institutional setting shows the intricate relations between interlocutors because some interlocutors may represent institutional power, while others are ordinary interlocutors and these unequal relations are revealed through language. Hoyer (2009: 25) exemplifies the courtroom as one of the typical examples of the institutional setting. In essence, the courtroom interaction can be satisfactorily understood in terms of its macro-institutional setting. In this study, DC is examined in its institutional setting in APC on the basis of Hymes' (1974) SPEAKING model (See 5. 3 for data description).

2. 7. 11 Variables

In light of the criterion of variables, it is no coincidence that social interaction is typically affected by sundry SVs that function as regulators of language use in any communicative interaction as they can determine appropriate pragmatic choices. Properly speaking, dialogic interaction is dynamic and this is why it is affected by the ebb and flow of social life. Delving deeper into the exploration of the effects of SVs on DC helps in getting a better grip on its sociopragmatic nature. This study highlights the importance of the social constraints on language use by dealing with four effective SVs that play noticeable roles in DC in the context of APC as will be discussed in the next chapter (See 3. 11). In this study, these SVs include power, solidarity, ethnicity, and gender which should best be analysed in relation to a particular setting, i.e. courtroom setting in the target data, as they have social impacts on the effectiveness of DC, especially in legal contexts.

2. 7. 12 Inequality in Power and Status

Inequality in power and status or social inequality is another crucial criterion of DC. This study aims to investigate social inequality as it is constituted, legitimised, and expressed in language use, precisely in legal contexts. As is illustrated by Baker (2009: 33), asymmetrical relations between interlocutors produce social inequality in language use.

This criterion also reinforces the need for examining the effect of SV of power in this study (See 3. 11. 1). At the heart of this study, dialogic communication is subjected to inequality and disparity among interlocutors. Hence, this study has the goal of examining the extent to which power is enacted in and through legal discourse in the social actions and reactions of the interlocutors in APC. For the sake of example, Waisanen (2014: 289) explicates that powerful interlocutors quite frequently have little incentive for civility when communicating with the less powerful interlocutors. What is unique about this study is that the most powerful interlocutor, who is the Chief Judge of APC, Frank Caprio, has a very strong incentive for civility when communicating with ordinary people who have no social power or authority.

2. 7. 13 Legal Liability

Liability means the state of being responsible for something, especially by law. It is not a new concept. Probert (1959: 41) considers it as the engine fuel of the courtroom context as it starts from the very beginning of the courtroom proceedings till the judicial decision-making. In this regard, Howells (2006: 578) also argues that legal liability is a dimension of legal practice which signifies the state of being legally responsible for the actions and reactions that go beyond the law. In the American city of Providence, any driver who commits a traffic violation is considered guilty and is held legally responsible for his wrongdoing. Legal liability contributes to DC in the context of APC in the sense that it requires admitting the faults, being sincere, and acting with others politely and respectfully and in a manner that does not cause harm to others.

2. 7. 14 Incivility Avoidance

With the increasing spread of incivility, civility becomes extremely impressive. Now, there is no time like the present to refer to the criterion of incivility avoidance. Needless to say, the fragility of civility leads to incivility which may lead to heated arguments, personal quarrels, or aggressive attacks which are regarded as the lowest level of argument.

In many cases, incivility exemplifies argument at its worst. It is not a friend of logic, as Walton (2008: 3) states, because the outcome of uncivil arguments is to attack others at all costs irrespective of the linguistic means. Hence, the first step in supporting civility, as Olberding (2019: 10) states, is getting a handle on the temptations of its opposite. The data of this study are characterised by incivility avoidance where interlocutors avoid being bullies, despots, or egomaniacs.

2. 7. 15 Turn-Taking Dialogic Sequences

With respect to turn-taking dialogic sequences, Hanks (2009: 120) observes that these sequences represent the sequential organisation of verbal dialogic exchange. It goes without saying that courtroom interaction is controlled by turn-taking where one interlocutor speaks while the other listens to him. In DC, this criterion is necessary to ensure that interlocutors do not miss part of their dialogic communication. Kecskes (2013: 149) defines turn-taking dialogic sequences as utterances with specific dialogic intentions. The complexity of turn-taking dialogic sequences mechanism can be pragmatically manifested in the use of sequences of dialogic SAs that can be initiative, reactive, re-initiative, and re-reactive which will be more elaborated in the next chapter (See 3. 3).

2. 7. 16 Yielding Decision

The last criterion of DC is yielding decision which is unavoidable in legal contexts where the final judgement is pronounced and the dispute is settled. This is a very critical issue and part of the legal decision-making process. Cotterill (2003: 61) refers to legal decision as the totality of the use of certain strategies to settle a particular dispute. For Bazerman (2012: 231), yielding legal decision contributes to civility to the extent that the decision must appropriately index relevant laws and judicial rules which must be identified as authoritative. The reason is that legal decisions must hang on appropriate indexing and consideration of evidence. This criterion comes as a result of the choice of certain pragmatic strategies which reflects the termination of the trial in the context of APC and it is best manifested in the last stage; namely judgement adjudicating stage (henceforth JAS) in APC.

2. 8 Dialogic Civility in the American Society

To see the daylight of DC and its practices in a particular society, it is a matter of great importance to precisely probe the social nature of that society. What raised the Americans' awareness of the significance of civility and the iniquity of incivility is that uncivil communication is increasingly committed even by those who are typically the ones least expected to say so like politicians or public figures. In the American society, civility continues to be a potential problem and what makes it worse is social media. In the eyes of Carter (1998: 11), civility and respect for the communicative rules of conduct have been lost in modern American politics. On many occasions, Carter (*ibid.*) mourns the fierce forfeiture of civility in the American society as it has missed a great deal of "moral focus". For Andersson and Pearson (1999: 452), civility is the palpable provenance of power and an "acceptable ploy" in the American society which asserts the cultural superiority of some citizens rather than others. Lakoff (2005: 28) pays attention to the fact that Americans have been preoccupied with the concept of civility.

For Boyd (2006: 868), civility is the "thickest ethicalness" that must be intensively invigorated especially in societies accentuated by inscrutable moral tangle like the American society. Guinness (2008: 5), in this regard, denotes that civility, in the American society, needs to be refashioned and wrested from the jaws of cultural wars. What is even worse, the spirit of incivility is pervaded in the American society like cancer (*ibid.*: 21). On this point, Buonfino and Mulgan (2009: 17) assure that civility is a "learned grammar of sociability" and "measure of the health of societies" where every citizen is responsible for civility. Civility is not a fact of nature as it can be personally chosen, molded, encouraged, nurtured, and rewarded (*ibid.*: 35). Zerilli (2014: 107) diagnoses a dire crisis that the American society suffers which is the decline of civility. Also, Lane (2017: 6) finds that American people look at incivility as a national problem that is woefully worsened. On this point, the basis causes of incivility, according to Lane (*ibid.*), are political campaigns, social media, pop culture, and the music industry.

American people consider the 2016 presidential election as uncivil and they come to an agreement that uncivil speech by political leaders promotes greater incivility (Lane, 2017: 7). Likewise, Thiranagama et al. (2018: 153) mentions that, in the American society, the early twenty-first century, especially in the presidency of Donald Trump, is accentuated by anger, disrespect, incivility, and insult. Pessimistically, Goens (2019: 33) sets forth a downbeat standpoint of civility when he describes it as a "problem" and an endless enigma in the United States where the American society confronts a severe and serious civility scarcity in their dialogic exchanges and such civility scarcity, indeed, needs a close examination. Hence, the main attraction of DC is its rareness. However, the context of APC shows some signs of the availability of DC where the Chief Judge of APC, Judge Frank Caprio², does not seem like the hard-handed judge that others have shown themselves to be, though he is fair and judicious in his dealing with the defendants. Put another way, he follows the law and yet shows a level of civility, respect, and compassion that are not typically found in other courts. The coming section, then, briefly comments on DC in the context of APC.

2. 9 Dialogic Civility in the American Providence Court

DC implies intentionally refining the linguistic responses which bear the responsibility for dispute settlement among interlocutors. The best context in which DC takes place is the legal context where dialogic exchange reaches its highest level of DC. Precisely, APC is a unique legal context that must be taken seriously. The reason is simply that, in the context of APC, there is a judge who determines the case at hand and there are rules of court proceedings that disallow any forms of aggressive arguments. APC is a municipal traffic court in the city of Providence in the state of Rhode Island in the United States that deals with traffic violations such as parking, speeding, or red-light violations that can be considered as low-level traffic crimes.

² The formal title "Judge" is capitalised when it is used before the name of the judge such as "Judge Caprio" or when "Chief Judge" is used because, in both cases, these titles refer to the formal title of the judge who presides in a court of law, APC in this study.

Some traffic cases imply dramatic events which bring defendants to tears. Other cases are really funny which bring laughter. Judge Caprio, who is best known for his civility and compassion, is the Chief Judge of APC in Rhode Island. He is a member of Rhode Island Judiciary who pledges to conduct in a civil manner in his legal profession so that DC can be salient in his dialogic exchange with the defendants. Lucidly, the intrinsic intention behind using DC by defendants is to win a verbal victory by impressing and persuading the judge of their arguments. Rosulek (2015: 172) observes that in courtroom settings, there are certain standards of how interlocutors, i.e. the judge and the defendants behave, among which interlocutors are expected to communicate with a kind of civility and respect towards each other. In this way, one of the best contexts in which DC takes place is the context of APC that can be more civilly regulated than other contexts. Hence, DC in APC is inescapable and to the best of the researcher's knowledge, no attempt has yet made a systematic study of the praxis of DC in this legal context. Thus, this study has set itself this kind of task. Now, two aspects need to be enlightened in APC which are "Caught in Providence", the court show that features the cases in APC, and Judge Frank Caprio, the Chief Judge of APC.

2. 9. 1 Caught in Providence

"Caught in Providence" is a very popular court show whose clips are prevalent on the Internet. It features real people and real-life court cases about careless drivers or lawbreakers who have traffic violation tickets. In this court show, American defendants appear before Judge Caprio, the Chief Judge of APC, where he, along with Inspector Quinn, and Inspector Carignan, deals with these traffic cases. Providence is the capital and most populous city of the state of Rhode Island, a constituent state of the United States of America, and one of the oldest cities in the United States. Providence has a racially and ethnically diverse population where White-Americans and African-Americans live together (Rothman, 2007: 33). Against this background, Providence is linguistically diverse society which makes it suitable to be the object of sociopragmatic studies. Hence, APC is regarded as a microcosm of the American courtroom interaction at large.

2. 9. 2 Judge Frank Caprio³

In courtroom interactions, the role of the judge is a little bit more complicated due to his twin responsibilities. First, he acts as a neutral and procedural leader. Second, he acts as an investigator of facts. Judges have the power of life or death since they have a special legally and socially conferred authority, as Doty (2008: 28) argues. Generally, judges are not commonly well-liked. However, one American judge wins the hearts of the American people because he adds to his judicial work a mixture of civility, compassion, and humour. Judge Frank Caprio is one of the brilliant American jurists who have made ample achievements in the realm of law throughout the American history, as documented by Musumeci (2017: 119). Judge Caprio was born in 1936. He is an American attorney, politician, jurist, and the Chief Judge in APC (ibid.). His judicial work is televised on "Caught in Providence" court show which displays several cases of traffic violations. He legally represents the jurisdiction of the court that is the official power to make legal decisions and judgments in APC. Grenardo (2019: 141) claims that one of the public misconceptions about the judge's behaviour in courtroom contexts is that effective judges should be arrogant, obnoxious, or rude, but, by contrast, civility makes a judge a better decision-maker, not a weak one. Hence, the crux of the matter is that DC and the best judge can and should coexist. DC is the salient trait of a successful judge and the key quality that defines him.

So far, in Chapter Two, the literature relating to the overall overview of DC is considered. Having considered a bird's eye view of DC, it is possible now to ask how it is pragmatically expressed and socially affected. DC should be pragmatically manifested to prevent dialogic interaction from deteriorating into uncivil aggressive communication. Hence, there is an inexorable exigency to consider DC from a sociopragmatic perspective to conform to the focal focus of the present study. Now, it is hoped that this study can move onto a firmer footing.

³ See Appendix I for a photo of Judge Frank Caprio

Chapter Three

A Sociopragmatic Perspectivity of Dialogic Civility

"Practicing civility means using language that empowers rather than disparages, builds trust rather than deceives, and helps others rather than hurts them".

— Troester and Mester (2007: 85).

3. 1 Introductory Remarks

This chapter views DC through the lens of sociopragmatics as it is intended to present a fresh start of some key issues in pragmatics and sociopragmatics as far as DC is concerned. Thus, it outlines the contributions that sociopragmatics can make to the understanding of what DC is and how it functions in legal contexts. It draws on a range of theories and strategies including speech act theory (henceforth SAT), CP and its CMs, PSs, APs, SM, PAs, FAFs, and HSs. Moreover, it deals with some SVs that may affect DC and the choice of certain pragmatic strategies. Precisely, it touches upon SVs of power, solidarity, ethnicity, and gender. Hence, this chapter can serve as a springboard for the next chapter to develop the model of this study.

3. 2 Dialogic Civility Through the Lens of Sociopragmatics

It is a truism that interlocutors are not hypothetical Ss or hermits who live in solitude, but they are social individuals who live and socially interact with each other in various social contexts. In this sense, interlocutors have a duplex nature in the sense that they are human individuals and social actors at the same time. In essence, language, as Weigand (2009: 25) notes, is a social phenomenon that aims to achieve various social communicative ends. In fact, it enables interlocutors to communicate in various activities and brings them together into contact so that social relationships are established. Against this background, language is a form of social practice as it is part and parcel of society and not exterior to it. From this social perspective, it is of the utmost importance to examine any linguistic activity from a social stance. Now, to understand how DC relates to sociopragmatics, this study has first to ask the question: What is sociopragmatics?

This question, successively, invites another question: What makes sociopragmatics different from pragmatics? To answer the first question, it is worth mentioning that the resonance of sociopragmatics is echoed by Leech (1983) who is the leading figure in this field. He (*ibid.*: 10) proposes the concept of "general pragmatics" to refer to "the study of the general conditions of the communicative use of language" with its two aspects: pragmalinguistics and sociopragmatics. Pragmalinguistics, on the one hand, is the study of the more linguistic aspects of pragmatics by considering the resources that are provided by a given language to convey a particular illocution. Sociopragmatics, on the other hand, is the study of the social and the more specific conditions on language use where pragmatic strategies, such as CP and PSs, operate differently in different cultures, in different language communities, in different social situations, in different social settings, etc. It appears that Leech (*ibid.*) pleads for the usefulness of viewing the social context as the background knowledge shared by interlocutors as it contributes to H's interpretation of what S means by his utterance. It follows that sociopragmatics can be described as the bridge between the social aspects and the pragmatic aspects of a particular exchange. Otherwise stated, Leech (*ibid.*: 11) concludes that pragmalinguistics is related to grammar, whereas sociopragmatics is related to sociology and the sociological interferences of pragmatics. Figure (3) below elucidates the distinction between the two aspects more obviously.

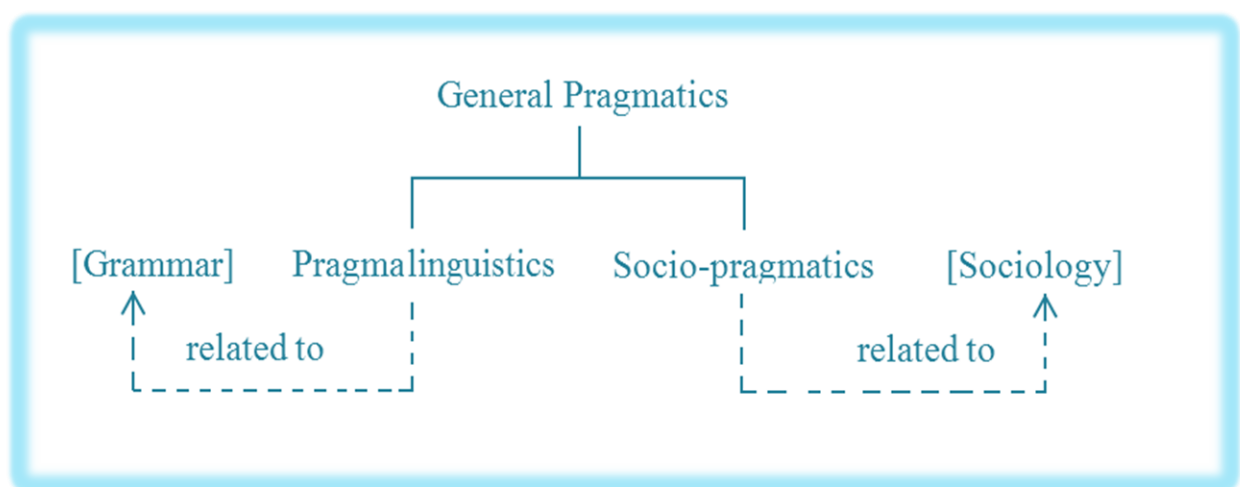


Figure (3): General Pragmatics (After Leech, 1983: 11)

Accordingly, the term "sociopragmatics" is first coined by Leech (1983: 11) to investigate the way in which pragmatic meanings mirror social meanings. Against this glimmering of Leech's (ibid.) idea, the insights of sociolinguistics and pragmatics can be brought together as good partners in a fruitful contact; namely, sociopragmatics. Thus, there can be no doubt that shedding light on the amalgamation of sociolinguistics and pragmatics requires careful consideration of sociopragmatics. By the same token, Thomas (1983: 104) rightly argues that an utterance is pragmatically successful when it encompasses pragmalinguistic and sociopragmatic judgements. The former is fundamentally a grammatical judgement and the latter is slanted towards social, political, religious, or moral judgements. Within this framework, Thomas (ibid.) deems it essential to execute a sociopragmatic analysis for a promising probe of any linguistic phenomenon. In the same spirit, Trosborg (1995: 37) claims that sociopragmatics is concerned with analysing how pragmatic strategies can be realised differently in different social settings, situations, contexts, and among different social groups within a particular speech community. As LoCastro (2012: 159) plainly puts it, the quintessence of any sociopragmatic study is the examination of the effects of SVs on the use of pragmatic strategies.

In this perspective, Mubarak (2016: 19) observes that sociopragmatics aims at showing how social and cultural features are influential in language practice and how they affect the use of pragmatic strategies in certain communicative contexts. Consequently, sociopragmatics does not view pragmatic phenomena as mere theoretical concepts, but it aims to account for their realisations in real socio-cultural contexts and to present social, cultural, and situational differences. As regards the overlapping between sociolinguistics and pragmatics, Holmes (2018: 14) assures that such overlapping brings sociopragmatics to the forefront. He (ibid.) vouches for the view that sociopragmatics can be the meeting zone where sociolinguistics, the study of language in society, and pragmatics, the study of language use in social interaction, are consolidated.

This view is sited in the fact that sociopragmatics deals with identifying and analysing pragmatic evidence for social norms in social interaction with respect to the use of certain pragmatic strategies (Holmes, 2018: 15). Following from this perspective, sociopragmatics seriously approaches language use in accordance with the attainment of social ends by interlocutors. Put it briefly, sociopragmatics responds to the questions of who uses which pragmatic strategies to whom and under which circumstances. For instance, social and institutional norms may influence language choice in different settings such as law courts, schools, or media. Sociopragmatics, then, is concerned with identifying and analysing evidence for social norms and examining whether they are subscribed to or contested by interlocutors in certain social settings. In addition to this, sociopragmatics is hospitable to a diverse range of SVs such as power, solidarity, ethnicity, gender, age, economic status, religion, level of education, etc.

To answer the second question, it is worth noting that by its own nature, sociopragmatics differs from pragmatics in that the former focuses on the identification of the effects of SVs and institutional norms on language use in social interaction, while the latter concentrates on the study of context-dependent and S-intended meanings. In sum, sociopragmatics productively provides a myriad of new insights into the way in which interlocutors are communicating in everyday interaction. Moreover, sociopragmatics can be seen as the fruitful interface of the overlap between sociolinguistics, which is concerned with the linguistic reflexes of the social and institutional constraints, on the one hand, and pragmatics, which is concerned with inferring meanings from language use, on the other hand. In this sense, it examines the aspects of language use that relate to everyday social practices. How, then, is DC related to sociopragmatics? At its heart, this study falls within the top scope of sociopragmatics in that DC can be seen as a sociopragmatic praxis that dominates human social interaction. In this regard, there is evidence from Sinopoli's (1995: 613) view that civility exerts influence on and fixes upon the social and linguistic behaviours that interlocutors expect from each other.

This observation is also illustrated rather clearly by Fehr and Fischbacher (2004: 185) who rightly argue that civility is a social, behavioural, and linguistic phenomenon that is rooted in the social norms about how interlocutors should socially and linguistically behave in a given situation and these norms are shared by members of a particular society. On this account, there is promising usefulness in the study of DC from a sociopragmatic perspective. The sociopragmatic angle of DC revolves around the way in which interlocutors civilly engage in dialogic interaction and the way in which SVs affect the choice of pragmatic strategies. Examining any phenomenon sociopragmatically can be portrayed through various pragmatic strategies together with the effect of some SV. Through the lens of sociopragmatics, DC is appropriate for some strategies including SAs, CMs, PSs, APs, SM, PAs, FAFs, and HSs. The use of these pragmatic strategies is constrained by the effect of some SVs, and four SVs are pioneered in this study to sociopragmatically examine DC which are power, solidarity, ethnicity, and gender (See 3. 11). Along these lines, DC requires that S should crafty select his pragmatic strategies that are intended to be well-received by H in dialogic interaction. The following section examines DC and SAT with respect to the contribution of SAT to the pragmatic realisation of DC in the context of APC.

3. 3 Dialogic Civility and Speech Act Theory

Given the synopsis of DC through the lens of sociopragmatics, it becomes clear that there is a need to give a cursory look at SAT to unveil the idea that several actions can be done by dint of language which is employed in performing actions and reactions in addition to its foremost function in conveying information. Remarkably, SAT is born in the lap of philosophy when the German philosopher Ludwig Wittgenstein lays its first stone, and then eventually Austin (1962) and Searle (1969) give it its linguistic skeleton, and, thus, they are the groundbreakers of SAT. Since its inception, the impact of SAT on the scrupulous scrutiny of natural language has been immense. In relation to the area of this study, interlocutors in courtroom interactions use language to perform assorted SAs.

Hence, it is vital to consider SAT when pragmatically examining DC in courtroom interactions because SAT is the *sine qua non* of pragmatics and sociopragmatics. It is apparent that DC has a tendency to preserve a balance of civil interaction between interlocutors. This can be particularly clear in the pragmatic performance of certain SAs that may be described as remedial strategies to realise and maintain civility in dialogic exchanges. Significantly, each category of SA can be considered as a pragmatic realisation of one DCP in the context of this work as it will be illustrated in each section of these categories. In pragmatics, the various approaches used for analysing SAs have mostly focused on the single isolated SA, paying no or less attention to the dialogic context in which SAs are performed by interlocutors in natural speech contexts.

Thus, Austin's (1962) and Searle's (1969) pragmatic views remain abstract because it is restricted to the autonomous single SA. Thus, elucidating dialogic communication remains outside the shell of their theory which is grounded on the monologic analysis of SAs. For them, it is the allegedly independent SA that is located in the centre of their attention. By contrast, the pragmatic meaning, as Wold (1992: 2) elaborates, is established in the dialogic process of communication because it is open and dynamic, rather than static. Weigand (2009: 7), in this regard, assures that SAT is grounded on the monologic analysis of SAs with the exclusion of the dialogic nature of the interaction. Furthermore, as Kecskes (2013: 11) opines, the "orthodox" SAT is exclusively based on illocution and it focuses on single illocutionary acts and ignores the interdependence between actions and reactions. In this respect, SAT does not ruminate the dialogic context in which SAs are performed. In fact, it is based on a tripartite constellation of utterance forms, felicity conditions (henceforth FCs), and intentions. The underlying premise of SAT is that speech consists of acts so that interlocutors not only speak by means of words but act as well. In light of this assumption, Austin (1962) outlines a three-act scheme with locutionary, illocutionary, and perlocutionary acts. For him (*ibid.*: 94), the locutionary act is the act of uttering a particular utterance in certain constructions with certain meanings.

The illocutionary act, as Austin (1962: 99) propounds, is the act that has the force of the utterance which makes a great difference whether interlocutors are advising, ordering, suggesting, promising, etc. As for, the perlocutionary act, Austin (ibid.: 121) considers it as the reached effect of the illocutionary act on H which has a consequence(s) for him/her. Importantly, in SAT, there is a dearth of interest in the perlocutionary effect of SAs so that it is virtually unheeded in most pragmatic studies under the pretext that it transcends the scope of pragmatic interpretation, as Leech and Weisser (2003: 138) elaborate. Rather, the perlocutionary act is supposed to pass from one interlocutor to another, i.e., from S to H, so that S's effect on H needs to be pragmatically indicated by investigating H's responses or reactions to S's act. The perlocutionary act is bilateral in the sense that it depends on whether H understands the intended meaning of S's SA and, if this is so, on whether H is actually willing to comply with that SA or not.

The missing part of this account is what this study suggests and terms "the dialocutionary act" which is used in dialogic exchanges between interlocutors. The basic idea is that S's speech is addressed to H who is, in his turn, is another S when his dialogic turn comes. In other words, S conveys his message to H who, as a result, recognises S's intention(s), and then H takes the communicative role of S and, thus, the communicative continuum continues. The dialocutionary act sustains the movement and the dynamicity of dialogic interactions because illocutionary acts do not come out of thin air and all acts require responses. For instance, to assert is to expect agreement and to give an order is to expect obedience. It is against this background that the dialocutionary act can be defined as the act done *through* saying something. The reason is that, etymologically, "dialogue" and "dialogic" comes from the Greek "dia" and "logos" where "dia" means "through" and "logos" is translated as "words or meanings" (Isaacs, 1999: 19). Thus, this act indicates the interactive process between interlocutors in dialogic exchanges. In keeping with the three-act scheme that is summarised by Van Eemeren and Grootendorst (1983: 26) as follows, this scheme will be expanded to include what is called "the dialocutionary act" in this study:

- Locutionary act: the act *of* saying something.
- Illocutionary act: the act done *in* saying something.
- Perlocutionary act: the act done *by* saying something.
- Dialogutionary act: the act done *through* saying something.

Hence, this scheme seems desirable for the analysis of dialogic interactions in real-life situations. Consequently, this study proposes four types of dialogic SAs which are initiative SAs, reactive SAs, re-initiative SAs, and re-reactive SAs (henceforth ISAs, RSAs, ReISAs, and ReRSAs respectively). Simply, ISAs can be uttered independent of preceding utterances as it commences a particular dialogic exchange. A particular RSA can only be uttered in response to a preceding SA by another interlocutor. Accordingly, ISAs determine what RSAs can be expected and such expectations result from the functional structure of ISAs. ReISAs can be uttered in response to RSAs. Then, ReRSAs come as a result of ReISAs. Hence, actions and reactions are functionally different because actions are initiative while reactions are responsive. As a mediator, RSA is thus reactive to the first SA which is ISA and simultaneously initiative to ReISA. Thus, both the illocutionary and perlocutionary acts are taken into consideration to perform dialogutionary acts. Such dialogic acts are repeatedly carried out as every action leads to a reaction which can trigger off other actions and reactions, as Figure (4) below shows where (→) means *leads to* and (---→) stands for the *continuity* of dialogic acts.

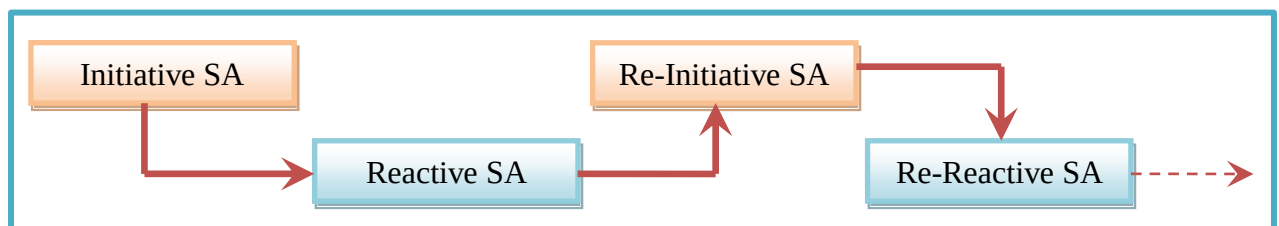


Figure (4): The Sequence of Dialogic Speech Acts

Engineering an appropriate pragmatic framework requires consideration of both monologic and dialogic perspectives of SAs. Hence, Searle's (1976) taxonomy is adapted with some modifications to include the dialogic aspect of SAs to make it suitable for the purpose of this work. The reason behind choosing this taxonomy is its comprehensiveness to embrace all SAs that are expected to be exploited in the data under scrutiny.

Moreover, it is an exhaustive taxonomy that is apt to classify and include every possible SA in dialogic interactions. Thus, both observations of SAs, monologic and dialogic, are bridged to fill any probable gap in the pragmatic analysis. Searle (1976: 1-20) compiles a list of categories of illocutionary acts which are of direct relevance to DC in APC and they will be considered in the model planned to be developed in Chapter Four. Basically, according to Searle's (1976) taxonomy, there are five categories of SAs which Rep SAs, Dir SAs, Com SAs, Exp SAs, and Dec SAs which can pragmatically be performed if they satisfy their FCs. Under their FCs, according to Searle (1969: 57-61), SAs can be characterised as felicitous or infelicitous. These categories of SAs demonstrate different DCPs in the approach of this study. Thus, the next sections are concerned with the categories and types of SAs expected to be utilised in the data under analysis.

3. 3. 1 Representative Speech Acts

Typically, Rep¹ SAs, as their name suggests, represent actual states of affairs and they are intended to commit S to the truth of the uttered proposition (from now on P). They truly express S's beliefs, comments, and observations. For Searle (1976: 3), S's intention in performing Rep SA is to commit himself to the truth of his utterance. To manifest DC, interlocutors use various Rep SAs to justify their claims avoiding any kind of false speech so that Rep SAs best manifest justificatory civility (See 2. 6. 1). Normally, courtroom interaction requires an exchange of ideas between the judge and the defendants to present explanations and justifications. As Claridge and Kytöl (2014: 33) claim, courtroom interactions put an emphasis on factual precision that can influence the use or non-use of certain SAs. As Lanius (2019: 76) elaborates, free exchange of ideas, in courtroom contexts, requires representative claims which are issued via Rep SAs to support the truth of a particular argument.

¹ Originally, Rep SAs are given this term by Searle (1969) and then he changes it to assertive SAs in (1975), but the term representative is preferred in this study as it is more generally used and it does not apparently presuppose a strong commitment to the truth of P, since, in courtroom dialogic exchange, defendants may not decisively commit to the truth of P in their attempts to persuade the judge and make him change his decision.

In the context of APC, DC is dominant and, thus, such free exchange of ideas can be considered as one of DCPs. Put conspicuously, DCP of *free exchange of ideas* can manifest itself in the performance of certain Rep SAs in this study (See 4. 4. 1). Hence, the next Rep SAs are probable in the target data:

3. 3. 1. 1 Speech Act of Stating

SA of stating indicates that S is engaged in an issue of truth that he intends to state clearly and adequately. It is performed according to the following FCs as offered by Searle (1969: 66):

PCC²: Any P.

PC: S has evidence or reasons for the truth of P and it is not obvious to S that H knows P.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents an actual state of affairs.

For instance,³ to identify the speeding violation, Judge Caprio, in example (1), is engaged in an issue of truth to clearly state the exact traffic violations of the defendant who has red light and speeding tickets. Such utterances exemplify that FCs of Rep SA of stating are satisfied so that the act of stating can be considered as felicitous and ISA as it has the capacity to initiate a sequence of other SAs:

(1) **Judge Caprio:** Mr. Boland, you have two charges. One is a red light violation, and the other is a speeding ticket. (Website Source 1).

3. 3. 1. 2 Speech Act of Asserting

Asserting requires that S asserts the truth of a particular state of affairs. Its FCs are equal to FCs of Rep SA of stating, as suggested by Searle (1969: 66) but with the illocutionary force of assertion. Example (2) documents the Chief Judge's assertion that the defendant has committed a red light violation. This assertion is supported by a recorded video of the violation as displayed on the court screen:

(2) **Judge Caprio:** This is your car. It is in the left hand lane. The light is red, and then you made the left hand turn (Website Source 1).

² PCC stands for propositional content condition, PC for preparatory condition, SC for sincerity condition, and EC for essential condition.

³ All the cited examples in this work are extracted from the traffic trials of APC where interlocutors are Judge Caprio, and American defendants (See Website Sources of the Examples). The names of the cases are documented as they are on the official websites and the exact time of the utterances is also documented below the link of the case to facilitate access to the cited examples.

3. 3. 1. 3 Speech Act of Assuring

When S assures a particular state of affairs, he tries to make H feels sure in order to dispel any doubts that he may have (Searle and Vanderveken, 1985: 184). The following FCs are offered by this study as follows:

PCC: Any P.

PC: S has evidence or reasons for the truth of P and it is obvious to S that H has some doubts about the truth of P.

SC: S tries to make H feels sure, normally because H already has some doubts.

EC: S's utterance counts as an attempt to convince H of the truth of P.

A case in point can be the next utterances by the defendant, Amy, who acts as assurer to convince Judge Caprio to set his doubts aside using RSA of assuring as a reaction to Judge Caprio's claim that Amy is charged with a parking ticket in a prohibited area and she tries to convince him that she does not park:

- (3) **Amy:** I didn't even park. I stopped. I were in the car trying to pick up something and this man just walked to me, you know, walking with me and was just pressing something and he hand me a ticket, and I thought, oh my God (Website Source 2).

3. 3. 1. 4 Speech Act of Affirming

Searle and Vanderveken (1985: 183) propose the following FCs of affirming:

PCC: Any P.

PC: S has evidence or reasons for the truth of P and it is not obvious to S that H knows P.

SC: S believes P.

EC: S's utterance counts as a positive assertion.

The following example shows the positive assertion uttered by Steven's Mother to perform an act with the force of affirmation:

- (4) **Judge Caprio:** You're still taking care of this kid after all these years?
Steven's Mother: Yes I am, Judge. (Website Source 7).

3. 3. 1. 5 Speech Act of Admitting

Searle and Vanderveken (1985: 189) propose the following FCs of admitting:

PCC: Any P.

PC: The state of affairs represented by P is bad and S is in some way discontent with it.

SC: S admits that P is bad.

EC: S's utterance counts as an admission that P is bad.

In the coming example, Claire performs Rep SA of admitting to assert that she has committed the traffic violation which is a bad state of affairs:

- (5) **Judge Caprio:** Claire, you are charged with parking in a prohibited area.
Claire: Yes, that's outside of where I work. (Website Source 5).

3. 3. 1. 6 Speech Act of Reporting

Reporting signifies asserting something about the past in relation to the time of the current utterance (Searle and Vanderveken, 1985: 185). Basically, it shares the same FCs with SAs of stating and asserting, but it differs from them in the fact that PCC implies that P is past in relation to the moment of the reported utterance. A case in point is the following example which showcases the use of Rep SA of reporting as ISA performed by Judge Caprio who reports what happened in the traffic violation of one of the defendants by reporting its exact time and place:

- (6) **Judge Caprio:** You were doing two miles over the limit. It was at 5:19 in the evening in a school zone (Website Source 1).

3. 3. 1. 7 Speech Act of Retrodicting

Retrodicting, as Searle and Vanderveken (1985: 187) opine, means asserting past P with respect to the time of the utterance on the basis of present evidence. Thus, this act shares the same FCs with reporting, but it differs in the fact that SC implies that S has evidence for the truth of P on the basis of present evidence (ibid.), as when Judge Caprio uses this act below:

- (7) **Chief Judge:** Edmond, let me see if I can figure this out. You were not driving the car.
Edmond: Correct, Your Honour. (Website Source 11).

3. 3. 1. 8 Speech Act of Conjecturing

According to Searle and Vanderveken (1985: 187), S performs SA of conjecturing when he has at least some slight evidence to weakly assert a particular P. The following FCs are suggested by the researcher for this act.

PCC: Any P.

PC: S has at least some slight evidence to weakly assert a particular P.

SC: S presupposes P.

EC: S's utterance counts as an undertaking to the effect that P represents an actual state of affairs.

An example of this act is displayed below when Judge Caprio conjectures that the one who comes with Kaitlyn is her father on the basis of the similarity in their physical appearance.

- (8) **Chief Judge:** I suspect this is your dad?

Kaitlyn: Yeah. (Website Source 11).

3.3.1.9 Speech Act of Criticising

Criticising means asserting that a particular state of affairs is bad and, hence, S uses this act to express his disapproval about something bad (Searle and Vanderveken (1985: 190-191). Hence, criticising implies saying something which counts as a negative evaluation of a particular action or attribute. Criticising contributes to DC in the sense that it involves a constructive attitude as it is used for the benefit of H or the general public rather than that of S. Accordingly, it has the following FCs (ibid.):

PCC: Bad P about a certain state of affairs.

PCs: S has an adequate ground for his opinion to evaluate a particular state of affairs as bad.

SC: S holds a negative opinion of the action or the attribute he criticises.

EC: S's utterance counts as disapproval and negative evaluation of a particular state of affairs to the effect that P represents an actual state of affairs.

In the example below, Kaitlyn criticises herself as being a bad driver to express her disapproval about her traffic violations:

(9) **Kaitlyn:** I'm a bad driver. I don't think I should have gone for that. (Website Source 11).

3.3.1.10 Speech Act of Complaining

An influential line of pragmatic inquiry about complaining is recognised by Searle and Vanderveken (1985: 213) who argue that one may complain by asserting that something is bad to convey his dissatisfaction. Like criticising, complaining, in this context, is constructive rather than destructive as it is intended to serve a useful purpose. It can be issued according to its FCs as suggested by Searle and Vanderveken (ibid.):

PCC: Bad P about a certain state of affairs.

PC: S expresses his discontent about P and H might not be responsible for what S is complaining about.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents a bad state of affairs.

In the next example, the expressed state of affairs is bad since the defendant, Justin McFadden, shows his discontent about being the victim of a violent crime. His utterance can be judged as felicitous RSA of complaining.

(10) **Justin McFadden:** I actually was the victim of a violent crime and I got stabbed in my back and my whole chest is made outta defective mesh (Website Source 3).

3. 3. 1. 11 Speech Act of Lamenting

As stated by Searle and Vanderveken (1985: 191-192), lamenting represent dissatisfaction, sadness, or strong public overt expressions of sorrow about a particular P and, thus, S does not need to assign any responsibility to H for the thing being lamented. It shares the same FCs of SA of complaining, but it differs from complaining only in the fact that P is sad in lamenting. Therefore, it can be triggered according to the next FCs planned by Searle and Vanderveken (ibid.):

PCC: P is sad.

PCs: S expresses his discontent and sorrow about P and H might not be responsible for what S is lamenting for.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents a sad state of affairs.

In example (11), Andrea employs RSA of lamenting to assert her sadness and deep sorrow caused by the loss of her son so that she breaks down in tears. In the context of these utterances, Andrea uses this act to justify her five outdated and unpaid parking tickets:

- (11) **Andrea:** My son was killed in March of last year. So, I was his rep payee. They took my money because he had owed money. So, I had to go to Social Security to fix that matter. When I came out, I had a ticket (Sobbing) (Website Source 4).

3. 3. 1. 12 Speech Act of Blaming

Blaming, as Searle and Vanderveken (1985: 190) claim, is a positive favourable illocutionary act for assigning responsibility to H for what is bad without being disagreeable. The next FCs are offered by the researcher for this act with a way of illustration in example (12) below:

PCC: P is sad.

PCs: S assigns responsibility to H for the bad P.

SC: S believes that P is bad.

EC: S's utterance counts as an undertaking to the effect that P represents a bad state of affairs.

In the next example, the purpose of blaming is to motivate the defendant to avoid bad conducts in the future by encouraging her to judge her past actions and, thus, to guide her future conducts. Thus, blaming is understood here as an attempt to bring the defendant to rectify her wrong-doing, her traffic violation:

- (12) **Chief Judge:** Until you decided to break the law, you don't want to be a police officer anymore. (Website Source 11).

3. 3. 2 Directive Speech Acts

Dir SAs are regarded as attempts by S to commit H to do something. On their merits, they express S's desire to make H perform something as in SA of commanding, asking, and requesting. Mullany (2007: 82) pays special attention to the view that when S employs Dir SAs, he looks like a powerful S who has the ability to disregard the face need of H and intends to establish his power and authority. Intrinsically, Dir SAs can be seen as a typical attribute of judges in courtroom interactions. When a judge uses Dir SAs, he exercises his power and authority to influence others. Hence, Dir SAs echo the effect of SV of power in judge's utterances. Generally speaking, judges have power and authority which are wielded by the court of law. On one hand, their power can be demonstrated in their ability to control or direct others. Their authority, on the other hand, can be represented by the influence of their institutional legitimacy on others. As a result, power is essential for authority, yet it is possible to have power without authority. Put differently, power is essential but not sufficient for authority because authority is institutionally sanctioned. In the context of this study, one essential thing that the judge can do and often do mainly via Dir SAs is to influence the defendants and direct them to a particular path of action. Therefore, he can move them to do something in their benefit as when he performs advising or warning. On this account, Dir SAs can be the output of DCT of top-down civility following DCP of legitimate authority (See 2. 6. 2 and 4. 4. 2 respectively) since they indicate the judge's respect for his position and powerful role as an authoritative figure.

However, Dis SAs can also be used by defendants but with some restrictions because sometimes defendants need to perform special sorts of Dir SAs in order to do something in their own benefits as when they use Dir SAs of asking for some information or requesting to get permission and this also shows the defendants' respect for the judge's legitimate authority. Such acts indicate DCT of bottom-up civility following DCP of respect for legitimate authority (See 2. 6. 3 and 4. 4. 3 respectively). On this spot, the succeeding sections are concerned with Dir SAs expected in the data under scrutiny.

3.3.2.1 Speech Act of Commanding

As Searle and Vanderveken (1985: 201) remark, SA of commanding has a considerable degree of strength that is emanated from the view that when S issues commanding, he invokes his position of power and his authority over H. Accordingly, commanding entails institutionally sanctioned power and authority. Dir SA of commanding is conditioned by Searle's (1969: 66) FCs:

PCC: Future act of H.

PC: H is able to do the act and S believes that H is able to do it, it is not obvious to S that H will do the act in the normal course of events, and S must be in a position of authority over H.

SC: S wants H to do the act.

EC: S's utterance counts as an attempt to get H to do the act in virtue of the authority of S.

For the sake of example, Judge Caprio uses commanding in (13) as RSA in order to command the defendant to stop and wait briefly for a short time because the defendant speaks quickly and Judge Caprio wants to identify the case precisely: (13) **Judge Caprio**: Hold on. Wait, wait, wait, wait. Start from the beginning (Website Source 5).

3.3.2.2 Speech Act of Summoning

Summoning means authoritatively and, sometimes urgently, calling on someone to be present, especially as a defendant in a law court. This act requires institutional power to be performed. This act has a perlocutionary force that is achieved by uttering something. That is, it has achieved the result of the defendant's coming in front of the judge. This act shares the same FCs with Dir SA of commanding as listed by Searle (1969: 66) but with a vocative force. For example, to call on the defendant to come to the judge's bench, Judge Caprio uses Dir SA of summoning by loudly uttering the defendant's name:

(14) **Judge Caprio**: Samuel Tyrell. (Website Source 10).

3.3.2.3 Speech Act of Asking

Due to their institutional role, judges are inquisitive about what happened to search for explanatory information from the defendants in terms of a particular legal case. Thus, they are in need of Dir SA of asking. In court contexts, this act shows the distinction between the powerful interrogator judge and the powerless interrogated defendants.

Searle (1969: 66) advises the following FCs of asking:

PCC: Any P or propositional function.

PCs: S does not know the answer and it is not obvious to both S and H that H will provide the information at that time without being asked.

SC: S wants this information.

EC: S's utterance counts as an attempt to elicit this information from H.

An example of such an act is felicitously performed by Judge Caprio to elicit more information about the traffic violation in question:

(15) **Chief Judge:** What do you want to tell me about not paying the \$75 that you owed the court? (Website Source 3).

3. 3. 2. 4 Speech Act of Requesting

Requesting is operated in keeping with the next FCs by Searle (1969: 66):

PCC: Future act of H.

PC: H is able to do the act and S believes that H is able to do the act and it is not obvious to both S and H that H will do the act.

SC: S wants H to do the act.

EC: S's utterance counts as an attempt to get H to do the act.

In the following example, Judge Caprio requests the defendant to give him the summons upon which the defendant authoritatively comes to the law court and due to Judge Caprio's DC, this request is softened with politeness marker "*please*":

(16) **Judge Caprio:** May I see your summons, please? (Website Source 6).

3. 3. 2. 5 Speech Act of Suggesting

Interlocutors can perform suggestions to provide solutions, make proposals, offer supports in favour of both S and H. As a result, suggesting is performed in relation to the upcoming FCs put by Edmondson (1981:141):

PCC: A future act of H.

PC: S assumes that it is possible, though not definite, that H will do the act after the suggestion.

SC: S believes that the act will benefit both S and H.

EC: S's utterance counts as an undertaking to the effect that the act is in H's best interest.

So, for example, Judge Caprio performs ReISA of suggesting in the form of a question in (17) which suggests participation from the defendant's mother who comes with her son but her voice is not loud enough to be heard. Hence, the judge suggests getting the other side of her son to use the microphone:

(17) **Judge Caprio:** Why don't you get on the other side of him, okay? (Website Source 7).

3.3.2.6 Speech Act of Warning

In the opinion of Searle and Vanderveken (1985: 203), when S warns H that something is the case, he is typically warning him with a view to get him to do something about it. Alternatively stated, S warns H about a particular state of affairs which is not in H's interest. To perform warning is to respect the next FCs offered by Searle (1969: 67):

PCC: Future event or state.

PCs: H has reason to believe the event will occur and is not in H's interest and it is not obvious to both S and H that the event will occur.

SC: S believes the event is not in H's best interest.

EC: S' utterance counts as an undertaking to the effect that the event is not in H's best interest.

In the following example, Chief Judge performs Dir ISA of warning, though humorously, to inform Steven in advance of the possible danger of using the gavel by his mother if he does not obey her.

(18) **Judge Caprio:** Obey your mother. If not, you're going to get this. (Holding the gavel). You understand? (Website Source 7).

3.3.2.7 Speech Act of Advising

Dir SA of advising is pragmatically executed when S attempts to commit H to do something by telling him what is best for him. Advising implies that S is an expert who has knowledge of something and tries to share it with others for their own benefit. A grid of FCs is provided by Searle (1969: 67) as follows:

PCC: A future act of H.

PC: S has some reason to believe that the act will benefit H and it is not obvious to both S and H that H will do the act.

SC: S believes that the act will benefit H.

EC: S's utterance counts as an undertaking to the effect that the act is in H's best interest.

Example (19) below represents SA of advising that is performed by Judge Caprio who advises the defendant to obey his mother and this advice is merely in the interest of the defendant himself and Judge Caprio expects that the defendant will do so because it would be beneficial for him.

(19) **Chief Judge:** I think you should start obeying your mother (Website Source 7).

3. 3. 3 Commissive Speech Acts

Com SAs, as the name suggests, commit S to undertake a future course of action. Essentially, they pragmatically communicate S's intention to do something. Due to the fact that the performance of a particular Com SA produces commitments of S to carry out some future actions for the sake of the common good or the mutual benefit, Com SAs are used in this study to pragmatically represent justificatory civility and to put DCP of shared commitments into practice (See 2. 6. 1 and 4. 4. 4). This idea can be explained by the fact that DC takes an interest in the shared commitment among interlocutors and such commitment forces the interlocutors to depend on each other and to appreciate others' strengths and contributions. The next Com SAs are probable in the specified data.

3. 3. 3. 1 Speech Act of Promising

Promising, as Searle and Vanderveken (1985: 192) state, is a declaration that S will do a particular act or that a particular act will take place. To perform this act, the next FCs by Searle (1969: 57-61) should be respected:

PCC: A future act of S.

PC: H would prefer S's doing the act to his not doing the act, and S believes that H would prefer his doing the act to his not doing the act and it is not obvious to both S and H that S will do the act in the normal course of events.

SC: S intends to do the act.

EC: S's utterance counts as the undertaking of an obligation to do the act.

In the following example, the defendant, Justin, is disabled because he was the victim of a violent crime and, thus, he cannot pay the fines of the traffic ticket. Due to his unique compassion, Judge Caprio, then, promises to help him:

(20) **Judge Caprio:** Justin, I'm not going to place a burden on you to pay these tickets (Website Source 3).

3. 3. 3. 2 Speech Act of Offering

Offering indicates S's desire to perform something that may be agreed upon or rejected, refused or accepted by H as so he desires (Searle and Vanderveken, 1985: 195). This view of SA of offering mirrors its cooperative nature. It can be performed if it satisfies the next FCs suggested by Searle and Vanderveken (ibid.):

PCC: A future act of S if H accepts P.

PC: S assumes that H is willing that P can be done and H may accept or refuse P.

SC: S wishes P to be done.

EC: S intends to make H recognise that S's utterance counts as a wish that P can be done.

In the following example, Inspector Carrigan employs offering to commit himself to do a particular future act which is fining a female defendant:

(21) **Judge Caprio:** It's gonna be tough for me to fine this woman.

Inspector Carrigan: I'll do it for you Your Honor (Website Source 2).

3. 3. 3. 3 Speech Acts of Accepting

Another Com SA used to enact DC through shared commitments in court contexts is acceptance which commits S to do a future course of action. An acceptance can be a response to Dir SA or Com SA. Searle and Vanderveken (1985: 194) offer the next FC of this act:

PCC: A future act of S if he accepts P.

PC: S commits himself to do P and it is not obvious to both S and H that S will do what he commits himself to do.

SC: P need not be good for S since one can accept responsibilities and obligations.

EC: S's utterance counts as an acceptance that P can be done.

In the following example, Samuel performs Com SA of accepting as a response to Judge Caprio's advice as he commits himself to be strong and patient in his life because the advice is in his best interest and will benefit him.

(22) **Judge Caprio:** Don't give up. Hang in there.

Samuel: Yeah, I appreciate it, sir. (Website Source 10).

3. 3. 3. 4 Speech Acts of Consenting

Consenting differs from accepting in the fact that it requires that S has a position of power and authority over H because it implies giving permission to H to do something (Searle and Vanderveken, 1985: 194). However, they share the same FCs. In the following example, Judge Caprio's response can be considered as SA of consenting and permission for Charles to speak.

(23) **Charles:** Judge, I have something I'd like to bring to your attention.

Judge Caprio: Sure. (Website Source 8).

3. 3. 4 Expressive Speech Acts

Exp SAs, as their name implies, express S's personal attitudes and feelings such as joy or sorrow and reveal his psychological attitudes. They can be seen as naturally civil acts which reveal civility and good manners. In this study, Exp SAs manifest DCT of manner civility (See 2. 6. 4) and they also stand for DCP of mannerliness (See 4. 4. 5) which can be considered as reflections of being civil in verbal behaviours. Some expected Exp SAs are listed in the coming sections.

3. 3. 4. 1 Speech Act of Greeting

According to Searle and Vanderveken (1985: 215), greeting is a marginal act as it does not have PCC and SC and it only indicates that S has just encountered H. Searle (1969: 67) proffers the next FCs of greeting:

PCC: none.

PC: S has just encountered or been introduced to H.

SC: none.

EC: S' utterance counts as courteous recognition of H by S.

In courtroom contexts, the opening and closing of most interactions between the judge and the defendants are typically typified by the stylised greeting that is, by all means, a customary concomitant. A case in point is the next dialogic exchange between Judge Caprio who initiates Exp ISA of greeting and the defendant, James, who civilly replies with the greeting act which is considered here as Exp RSA:

(24) **Judge Caprio:** James Boland. Good morning Mr. Boland.

James Boland: Good morning. Good morning Your Honor (Website Source 1).

3. 3. 4. 2 Speech Act of Thanking

In American English, as Eisenstein and Bodman (1993: 66) perceive, Exp SA of thanking can be exploited as a real expression of gratitude, routine phatic expression, and social amenity. For this reason, Exp SA of thanking can be used as a means to establish solidarity and intimacy between interlocutors. To pragmatically perform SA of thanking, Searle (1969: 67) advises the next FCs:

PCC: Past act done by H.

PC: The act benefits S and S believes that the act benefits him.

SC: S feels grateful or appreciative for the act.

EC: S's utterance counts as an expression of gratitude or appreciation.

The following is an example of Exp SA of thanking which is used by the defendant, James, as RSA to Judge Caprio's decision because he dismisses the case. Indeed, this act benefits the defendant and this is why he feels grateful, appreciative, and thankful for the Judge.

(25) **Judge Caprio:** The case is dismissed. **James:** Thank you. Thank you so much (Website Source 1).

3. 3. 4. 3 Speech Act of Well-Wishing

This act expresses S's feeling, desire, or hope for someone. The following FCs are suggested by the researcher for this act:

PCC: P is good for H.

PC: S believes that the act is beneficial or good for H.

SC: S expresses his well-wishing to H and S wishes that p comes true.

EC: S's utterance counts as an expression of his good feelings and attitudes towards H.

In the next example, Judge Caprio expresses his good wish for the defendant to close the trial in a civil manner using the act of well-wishing:

(26) **Judge Caprio:** With our best wishes and hope that things turn around good for you. Good luck to you. (Website Source 4).

3. 3. 4. 4 Speech Act of Praising

Praising denotes committing H to presuppose that something is good. When S praises someone or something, he asserts that a particular state of affairs is good and, in this sense, he expresses his approval of someone or something, as Searle and Vanderveken (1985: 191) illuminate. It is interesting to note that the subject matter is not restricted to S and H because S can praise a book, play, or movie. Then, praising has the next FCs as suggested by Searle and Vanderveken (ibid.):

PCC: Good P about a certain state of affairs.

PCs: S has an adequate ground for his opinion and has a right to evaluate a particular state of affairs by virtue of some special role.

SC: S holds a positive opinion of the action or the attribute he praises.

EC: S's utterance counts as approval and positive evaluation of a particular state of affairs to the effect that P represents an actual state of affairs.

In the next example, Judge Caprio praises the defendant by describing him as a "*pretty good attorney*" because he discovers that the summons is incomplete and defective since the police department has failed to indicate the exact speed:

(27) **Chief Judge:** You're a pretty good attorney (Website Source 6).

3.3.4.5 Speech Act of Comforting

As described by Zhang and Parvaresh (2019: 17), comforting is a face-enhancing act which shows sympathy for H and soothes H's sad or hurt feelings. The next FCs of comforting are suggested by the researcher:

PCC: P is better than a particular bad or sad P.

PCs: S understands and shares the feelings of H.

SC: S alleviates and lessens the emotional distress arising from a particular disappointment.

EC: S's utterance counts as a positive evaluation of a particular state of affairs to the effect that P represents better state of affairs.

In the following example, Judge Caprio tries to comfort a grief-stricken mother who reports the sad story of her murdered son:

(28) **Judge Caprio:** I think we can all express our sympathy to you and understand the trauma that you have experienced. (Website Source 4).

3.3.4.6 Speech Act of Apologising

For Searle and Vanderveken (1985: 211), SA of apologising is used by S to express his sorrow or regret for a particular state of affairs that he is responsible for. Jucker and Taavitsainen (2008: 230) propose the following FCs for this act:

PCC: Past act done by S.

PC: The act displeases H and S believes that the act displeases H.

SC: S feels sorry for doing the act.

EC: S's utterance counts as an expression of remorse by S for doing the act.

In the coming example, Andrea utilises apologising to express her regret of having five traffic violation tickets and to assure that no offence is intended:

(29) **Andrea:** I wasn't aware of them, anyway, I'm sorry (Website Source 4).

3.3.4.7 Speech Act of Deploring

Deploring is a negative evaluation of a situation caused by somebody's action. The following FCs are offered by the researcher for this act:

PCC: P is sad.

PCs: S expresses his strong sorrow and discontent about P and it seems to carry the implication that someone, other than H, is responsible for the thing deplored.

SC: S believes P.

EC: S's utterance counts as an undertaking to the effect that P represents a sad state of affairs and that someone, other than H, is responsible for the thing deplored.

In the next example, Andrea expresses her strong sorrow because her son was killed by her brother and she tells the Chief Judge that she has had a tough year:

(30) **Andrea:** I've had a tough year already, Your Honor, and I'm on SSDI. (Website Source 4).

3. 3. 5 Declarative Speech Acts

The felicitous performance of Dec SAs leads to immediate changes in a particular state of affairs. Their purpose, as Searle (1989: 549) argues, is "to create a new fact". In other words, Dec SAs describe a fact in the world, and this fact is brought into existence by the very performance of the declaration. Significantly, their performance results in changes in the world because they describe a fact in the world that can be brought into existence by their performance. Thus, they require that S be in a higher status than H. Dec SAs can be used in legal contexts to vouchsafe justice because such acts have judicial functions to administer the law in the court of justice. For this reason, in this study, Dec SAs are used to trigger DCT of top-down civility (See 2. 6. 2) and DCP of justice (See 4. 4. 6). Hence, the use of Dec SAs highlights the effect of SV of power on language use in the context of APC. Typical Dec SAs performed in the data are illuminated in the next sections.

3. 3. 5. 1 Speech Act of Declaring the Verdict

At the end of the trial, it is the Chief Judge who has the power to decide the final judgement of a particular case and to choose the verdict that he deems fit. A verdict is a decision on a disputed issue in a particular legal case. The following FCs of Dec SA of declaring the verdict are offered by this study as follows:

PCC: A future act.

PC: S has evidence (reasons, etc.) for the truth of P and S has a special institutional position to invoke his institutional power.

SC: P is legally valid.

EC: S's utterance counts as creating certain institutional states of affairs.

In example (31), the Chief Judge declares the following verdict concerning a case of parking in a prohibited area. The defendant claims that she did not park but stopped for a very short time to pick up something. The Chief Judge, then, takes all the defendant's claims into account when declaring the verdict:

(31) **Judge Caprio:** After all you said, I believe you were in the car and he tagged you. He didn't ask you to move the car. The matter is dismissed (Website Source 2).

3.3.5.2 Speech Act of Approving

SA of approving implies declaring that something is valid or good. The following FCs are put forward by the researcher for this act:

PCC: A future act.

PC: S has a special institutional position to invoke his institutional power to declare that P is valid or good.

SC: P is legally valid.

EC: S's utterance counts as creating certain institutional states of affairs.

In the next example, Judge Caprio approves a Vietnam veteran's suggestion to help homeless veterans after he expresses his concern for them:

(32) **Judge Caprio:** I think we all should try to help those who are less fortunate than ourselves. (Website Source 8).

3.3.5.3 Speech Act of Confirming

In their declarative sense, confirming and approving are closely related because both acts alter the status of something by making it valid by declaration and both acts require special authority (Searle and Vanderveken, 1985: 207). However, the main difference between the two acts appears to be that confirming is normally a validation of some prior SA and approving may be of a prior SA but need not be (ibid.). The following FCs are suggested by the researcher:

PCC: A future act.

PC: S has a special institutional position and power to declare that P is valid or good.

SC: P is a validation of some prior act.

EC: S's utterance counts as creating certain institutional states of affairs.

In the next example, Judge Caprio confirms and validates his help to the defendant who asks him to reduce any burden on him to pay the traffic tickets.

(33) **Judge Caprio:** I think you're in dire need so I'm willing to use the fund. (Website Source 3).

Figure (5), on the next page, shows the expected SAs employed to manifest certain DCTs and DCPs. Rep SAs reflect justificatory civility and DCP of free exchange of ideas. Dir SAs mark top-down and bottom civility together with DCPs of legitimate authority and respect for legitimate authority. Com SAs indicate justificatory civility and DCP of shared commitments. Then, Exp SAs denote manner civility and DCP of mannerliness. Finally, Dec SAs signify top-down civility and DCP of justice.

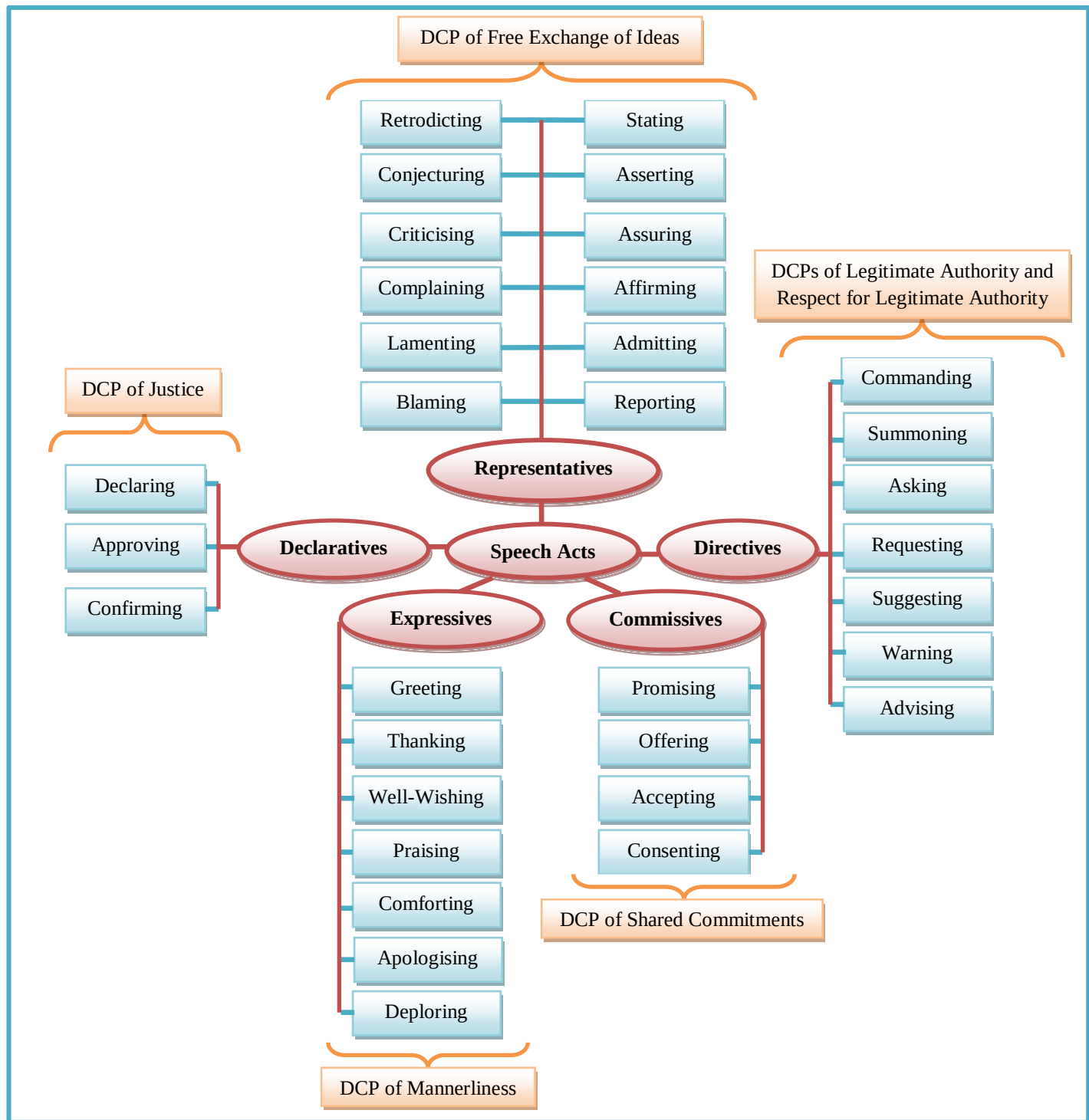


Figure (5): Dialogic Civility Speech Acts

Now, it is exactly at this point where CP and its CMs need to be considered, especially with respect to DC due to their appropriateness in dialogic exchanges as far as civility is concerned. In this study, CMs are inspected to explore the cooperative attribute of DC and this can be done via a sequential analysis of dialogic exchanges which makes it easier to specify what actions and reactions that civil interlocutors employ. Hence, the next section is devoted to DC and CMs.

3. 4 Dialogic Civility and Conversational Maxims

The question asked in this section is how and to what extent CP and its CMs are relevant to DC in courtroom interactions. Undeniably, CP and its CMs are useful analytical strategies in pragmatically studying any phenomenon. In most cases, no pragmatic study can disregard the contribution of Paul Grice (1975) to enhance the insight of meaning in interactional contexts. In order to explore the social roles of interlocutors in a particular communication and to identify the principle that manages such communication, he (ibid.) puts forwards his concepts of CP and CMs to the philosophy of language. This means that there is a common ground among interlocutors of the same community and this ground is susceptible to a particular communicative principle. The sum and substance of Grice's (ibid.) view is that language is the processing apparatus of meaning which is derived from S's communicative intention that has to be perceived by H.

It has to be recalled that CP and its CMs are noteworthy in the study of DC and in the analysis of the target data for the simple reason that interlocutors in the courtroom interaction expect mutual understanding of their intended messages on the basis of the shared knowledge that they have in common. Leech and Weisser (2003: 136), in this regard, state that the willingness of H to cooperate with S is amongst numerous factors that affect the pragmatic interpretation of meaning. In the context of DC, CP is indispensable because it, as Weigand (2009: 163) considers it, is a moral principle with moral maxims and an attitude that interlocutors are prepared to communicate. LoCastro (2012: 47) opines that Grice (1975) thinks of conversation as a cooperative and rational activity and dialogue is a cooperative two-way type of conversation. It is important to emphasise that CMs define the canon that civil interlocutors typically follow in dialogic interaction so as to achieve their communicative ends. Hence, CP and its CMs are appropriate in this study because they have important implications for civility and they can be the resource of the application of DCT of conversational civility (See 2. 6. 5) and DCP of cooperativeness (See 4. 4. 7).

Such cooperation is a personality trait regarding the degree to which interlocutors are generally agreeable in their relations with each other. Levinson (1983: 101) points out that CMs are regarded as guidelines for effective use of language to further cooperative ends. This view serves as an indication that the effectiveness of CMs, whether observed or not, can be used to show how DCP of cooperativeness works in the data. What is more, CP and its CMs must be resorted to in any dialogic communication with the aim of making any dialogic interaction flows smoothly because they govern any goal-directed cooperative human behaviour. Now, what does this principle look like? Literally, Grice (1975: 45) puts CP into words as follows:

"Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged".

Now, what does this principle mean? To discern it, knowing its maxims is needed. In other words, besides this CP, Grice (*ibid.*: 45-47) generates four CMs that represent CP and they are expected to be pursued by civil interlocutors. These maxims comprise quantity, quality, relation, and manner maxims (henceforth QnM, QIM, RM, and MM respectively). As far as QnM is concerned, it reads that interlocutors should make their contribution as informative as is required. In response to QIM, interlocutors should try to make their contribution true and they should not say what they believe to be false or that for which they lack adequate evidence. Speaking of RM, interlocutors should make their contribution relevant. In the framework of MM, interlocutors should be perspicuous by avoiding obscurity of expressions, keeping away from ambiguity, being brief, and being orderly. By dint of CMs, interlocutors are able to grasp and interpret the intended meanings of utterances. These CMs are expected to be used as pragmatic strategies of both parties, the judge and the defendants, in the context of this work. Hence, to be civil, interlocutors should be informative, truthful, relevant, and perspicuous. Moreover, CM may either be observed or not as the following sections show.

3. 4. 1 Observance of Conversational Maxims

Observance of CM means that interlocutors are maximally communicating by complying with CMs. In this sense, civil interlocutors have to speak informatively, sincerely, relevantly, and clearly as they say the right amount of information, have evidence for what they say, they are relevant, and perspicuous. Hence, observance of CM makes it easier for civil interlocutors to grasp what others say and what they mean. After all, in courtroom interactions, the judge is usually expected to observe CMs and he sometimes breaches them to infer additional intended meanings. What is more, defendants are also supposed to keep in mind the legal rule of warning suggested by Leo and Thomas (1998: 49) that reads "anything you say may be used against you in a court of law" which also contributes to the gist of CMs. Within the scope of DC, this legal rule can be compacted with CMs to be read as "*think before you speak*" which implies observance of CMs. This expansion can be justified by Grice's (1989: 28) opinion that there are, indeed, other social, moral, aesthetic, or legal, as in the case of this study, maxims that can be observed by interlocutors in their dialogic exchanges. In this study, observance of CMs plays an important role in making interlocutors appear more civil. A case in point is the next example which clarifies the observance of CMs:

(34) Judge Caprio: You were in the Army?	James Boland: Air force.
Judge Caprio: Air force?	James Boland: Air police. (Website Source 1).

In the above example, both Judge Caprio and the defendant, James Boland, keep to CP and its four CMs wherein Judge Caprio asks exact and precise questions and James Boland tries to accurately answer these questions. So, James Boland seems very cautious and precise in his answers to avoid any kind of misunderstanding. At the current juncture it should be noted that even in the case of non-observance, CMs remain in operation at a deeper level. For Leech and Weisser (2003: 140), CMs are matters of degree, rather than absolute standards. That is, ideal dialogues which fulfil all Grice's CM are verily rare, as Mustajoki et al. (2018: 209) observe. Hence, it is quite conceivable to be cooperative without observing the maxims as the next section illuminates.

3. 4. 2 Non-Observance of Conversational Maxims

Non-observance of CMs denotes that interlocutors may intentionally breach a particular CM to convey additional meanings. Thomas (1995: 64) identifies five cases in which CMs can be breached which are flouting, violating, infringing, opting out, and suspending. Two cases of non-observance of CMs are expected in this study which are flouting and opting out of CM and they can be considered in light of DC in the next sections. However, violating, infringing, and suspending are excluded due to their absence in and irrelevance to the data of this study.

3. 4. 2. 1 Flouting of Conversational Maxims

As regards flouting of CMs, Grice (1975: 49) states that flouting means deliberately and obviously failing to observe a particular CM in an attempt to generate an additional intended meaning. In other words, in flouting, S fails to observe a particular CM, but he expects that H will recognise the implied meaning. In this regard, Thomas (1995: 65) mentions that interlocutors purposely breach a particular CM when they intend to induce others to look for an extra meaning that is different from, or in addition to, the expressed one but with no intention of deceiving or misleading others. In this way, flouting of CMs contributes to the manifestation of DC in the sense that it enables civil interlocutors to be mild and moderate by avoiding any kind of destructive utterances that may block proper dialogic exchange. In dialogic exchanges that take place in courtroom interactions, the judge may flout one of CMs when communicating with the defendants who, in their turns, may tend to flout CMs to get what they want as they have their own purposes and needs with respect to their cases. It should be pointed out here that flouting is germane to all CMs. In the following example, the defendant, Claire, gives an irrelevant answer to Judge Caprio's question due to her lack of legal knowledge and terminology as she refers to the official document of the handicap placard ⁴ as "*my thing*" and, thus, she flouts RM with no intention of deceiving:

(35) **Judge Caprio:** Do you have your handicap placard with you?

Claire: Well, I brought my, my thing (Website Source 5).

⁴ The handicap placard refers to Department of Motor Vehicles (DMV) for disability parking.

3. 4. 2. 2 Opting out of Conversational Maxims

Thomas (1995: 74) clarifies that interlocutors opt out CMs by showing unwillingness to cooperate in the way that a particular CM demands, especially when S cannot, possibly for legal or ethical reasons, cooperate in the way normally expected. In the same vein, as Thomas (ibid.: 75) justifies, sometimes supplying the demanded information might hurt a third party or put them in danger, and, thus, opting out of CMs steps up. Opting out of CMs allows civil interlocutors to avoid being impulsive and to think before they speak. Consequently, opting out of CMs is predictable in the target data. In the example below Judge Caprio overtly opts out QnM because his utterance indicates that he will not mention names, may be for legal reasons and, instead, he uses "*an individual*" to refer to a criminal who is well known in Rhode Island because of his criminal background:

- (36) **Judge Caprio:** I'm not going to mention names, but there's an individual who is well known in Rhode Island because of his criminal background (Website Source 5).

Figure (6) below illuminates how DCP of cooperativeness is achieved by CMs.

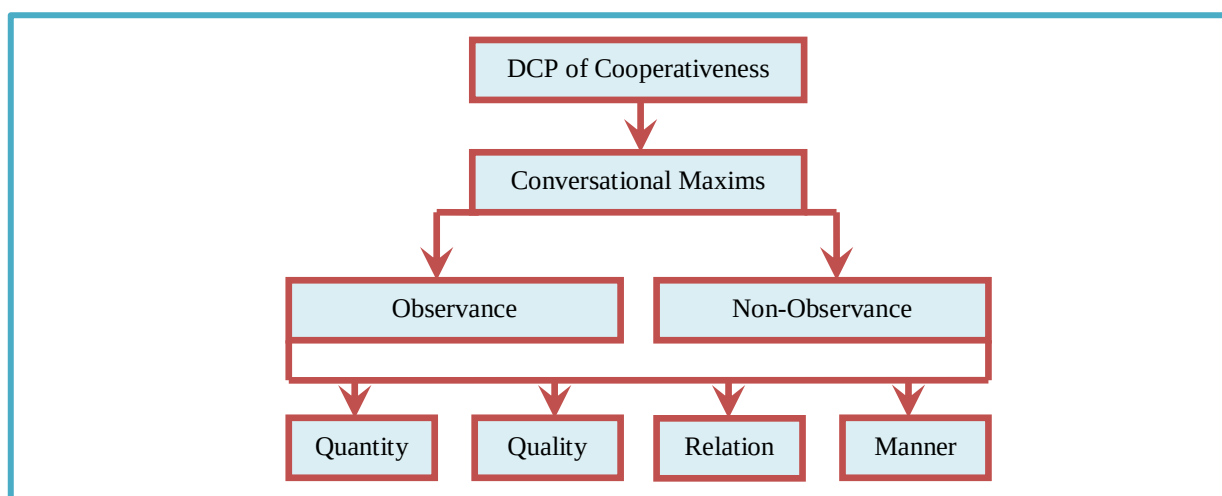


Figure (6): DCP of Cooperativeness by Conversational Maxims

Heretofore, the picture of the usefulness of SAT and CMs in relation to DC is almost clear. It is widely acknowledged that Brown and Levinson's (1987) politeness theory is based on SAT, CMs, and the concept of face. As can be seen from the theoretical treatment of civility and politeness, both are oriented towards positive ends. Thus, PSs are inevitable in this study. For this reason, the coming sections are devoted to PSs as far as DC is concerned.

3. 5 Dialogic Civility and Politeness Strategies

Politeness, as a social and linguistic phenomenon, has a great significance in language use as it helps to maintain social equilibrium and enables interlocutors to communicate appropriately. To be polite is to be abided by the social and conversational rules and to be aware of the rights and obligations that determine the frontiers of any interaction. In fact, the venture to offer an accurate account of civility is not easy because it interferes with politeness. As a result, some scholars use these two concepts interchangeably as synonymous concepts which contradict incivility and impoliteness. For, Peltonen (2003: 149), civility and politeness have many things in common as both are positive phenomena and both imply tempering speech in the interests of other interlocutors. Undoubtedly, PSs are very close to DC as they tell interlocutors how to behave in consonance with cultural conventions. However, as Weigand (2010: 72) puts it, PSs are conventions of civil behaviours that can be expected in public and institutionalised settings.

Now, this preparatory introduction raises an important question: What is the difference between civility and politeness and which one includes the other? In this respect, Archer (2011: 8) argues that resorting to PSs contributes to the continuance of civility. That is, PSs can only be one manifestation of civility. To detect the difference between civility and politeness, Fritz (2012: 73) opines that civility is deeper than politeness and its goal is to enable the whole society to communicate civilly. Besides, civility can be regarded as an ethical issue and appropriate behaviour, whereas politeness is not an ethical issue but one of appropriate behaviour (*ibid.*). For Kádár and Haugh (2013: 231), politeness is the "benchmark of civility". Nevertheless, Frydenlund (2013: 112) thinks it necessary to state that civility is not only about politeness because its latent leeway is wider. What is more, civility is distinct from politeness as it allows interlocutors to disagree with others and to express incompatible viewpoints, whilst politeness often entails the avoidance of issues that may invoke disagreement. Against this background, DC is regarded as an umbrella concept used to cover a broad number of pragmatic strategies where all fall under DCTs and DCPs in dialogic interaction.

Politeness is a great asset to the study of DC in APC in the sense that it is employed to bypass any possible negative consequences that may affect the interaction. Remarkably, there are various ideas of politeness and so are models of PSs. Among these models, Brown's and Levinson's (1987) model is adopted in this study for its comprehensiveness and appropriateness in relation to DC and to the target data as it offers a thorough framework that covers various linguistic resources which can be employed to signal politeness in face-to-face interactions. Notwithstanding, their model is designed to direct S to be polite by acting appropriately with H, but what is the polite reaction of H is overlooked. What is missing is the dialogic nature of politeness which is really needful in this study.

As Watts (2003: 97) argues, Brown's and Levinson's (1987) model concentrates on S's behaviour only. However, the use of politeness requires H's evaluation of and reaction to S's behaviour. In this regard, Burke and Kraut (2008: 282) offer a well-reasoned opinion when they observe that Brown's and Levinson's (1987) theory is S-based and S-biased since it concentrates on S's evaluation of what is polite irrespective of H and it pays no heed to H's evaluations of what is regarded as polite. Basically, H's evaluations of S's utterances can be indicated by his reactions, i.e. PSs that H chooses. PSs are employed by S to show consideration to H and they are, at the same time, expected from H. Thus, PSs must be dialogic in nature. From this perspective, Weigand (2010: 94) expresses his astonishment that Brown's and Levinson's (1987) theory is monologically defined as it is mainly concerned with S's self-reflexively of the positive face and negative face. Examining H's reaction interprets exactly how PSs are arrived at and evaluated by H. Therefore, in this study, Brown's and Levinson's (*ibid.*) model is used with the view that S will be H and H will be S during the course of dialogic exchanges. What makes this model even more interesting is the view that it deals with politeness in line with face, or more specifically face want, which is very important in the Western culture. Now the question arises: What is the concept of face in politeness? As stated by Brown and Levinson (*ibid.*: 61), the face is "the public self-image" of others which can be lost, maintained, or enhanced in interaction.

Brown and Levinson (1987: 62) figure out two aspects of the face which are the positive face and the negative face. While the former is a person's wish for interaction and solidarity with others, the latter is a person's wish to be independent and not to be imposed on by others. As a matter of fact, these two aspects of face are sometimes threatened in interaction, especially in dialogic interaction. Hence, the concept of face threatening act (henceforth FTA) comes to the fore. In this regard, Brown and Levinson (ibid.: 65), as they understood it, define FTA as the act that goes against H's face wants. Within the scope of face, Papacharissi (2004: 267) considers civility as a "positive collective face" that is realised by means of careful consideration for the social identity of interlocutors. Broadly speaking, PSs have to be ready for any communicative exchange if that exchange is intended to be civil and successful. Brown and Levinson (1987: 69) offer certain possibilities of PSs that can be engineered systematically in Figure (7) below.

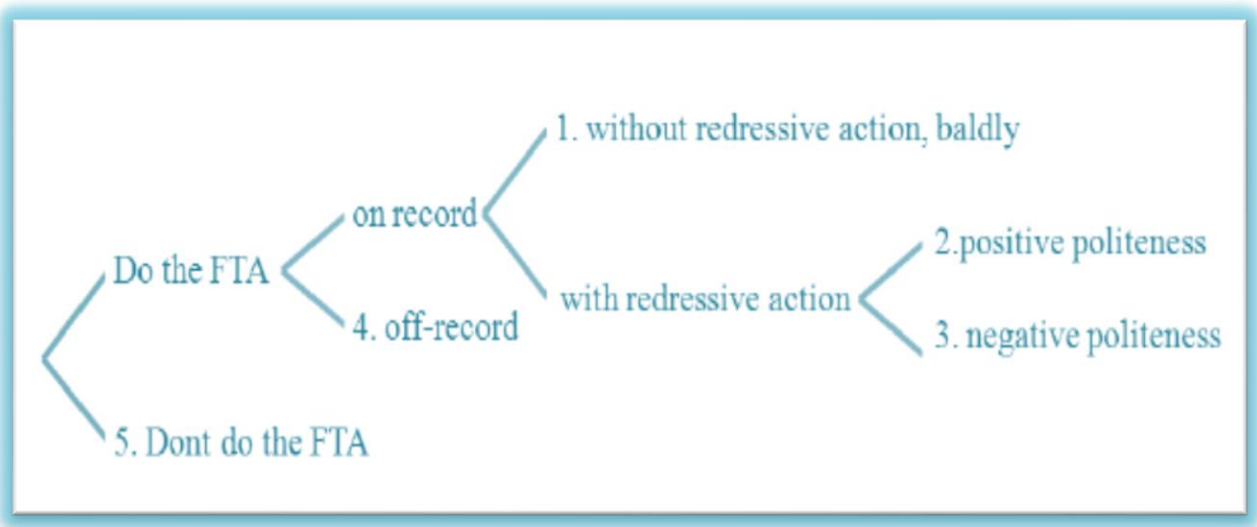


Figure (7): Politeness Strategies (After Brown and Levinson, 1987: 69)

As Watts (2005: 68) claims, choosing the elite of PSs is a matter of awareness of the type of speech event, of the social distance between interlocutors, and of their social background. Hence, determining one strategy from a set of five possibilities enables S to either avoid or alleviate FTA. These possibilities subsume BORP, ORPP, ORNP, OFRP, and do not do the FTA. Now the question arises: What PSs are used to realise DC APC? Designed to meet the needs of this study and to answer this question, PSs are addressed in step with the target data.

Precisely, out of the five possibilities, four ones are expected to be operated in the target data which are BORP, ORPP, ORNP, and OFRP where each one stands for one DCP. These four possibilities work hand in hand to pragmatically represent polite civility (See 2. 6. 6) in this study. As for the last possibility, S may fight shy of doing FTA and, thus, this possibility is unheeded for the reason that, as Brown and Levinson (1987: 72) argue, there is no interesting linguistic reflex of this possibility. Being within the developed model of the present study, PSs that serve DC are spotlighted in the next sections.

3. 5. 1 Bald On-Record Politeness

BORP is also referred to as "on-record without redressive action" or "on-record baldly", as Brown and Levinson (ibid.: 69) point out, and it means doing an act in the most direct way. The main reason for the use of BORP is that S wants to do FTA with "maximum efficiency" when he does not want to satisfy H's face to any degree (ibid.: 95). For the most part, BORP is utilised in three contexts as enumerated by Brown and Levinson (ibid.: 69). First, it is used when the maximum efficiency is extremely important and this is mutually known to both S and H as in the cases of urgency or desperation. Second, it is used when the danger to H's face is very small as in performing SAs of offering, advising, or suggesting which are in H's interest so that no redress is required. Third, when S is powerful and does not fear retaliation because he is superior in power to H and in this way its use reflects the effect of SV of power on S's language use. Such contexts imply that to use BORP, S should be outspoken. As Brown and Levinson (ibid.: 71) illustrate, by going on record, S can potentially get credit for outspokenness which entails honesty and avoiding the danger of being seen to be a manipulator. Hence, the use of BORP demonstrates DCP of outspokenness (See 4. 4. 8). An intelligible example of BORP is the use of direct imperative. A case in point is the following example where Judge Caprio commands the defendant to give his wife the mike in order to investigate the case of the speeding ticket. This example shows the use of direct command without redressive action to demonstrate Judge Caprio's power:

(37) **Judge Caprio:** Give her that mike. Get her with it. Get close to the mike (Website Source 9).

3. 5. 2 On-Record Positive Politeness

As stated by Brown and Levinson (1987: 101), strategies of ORPP are redressive strategies directed to H's positive face. Their use indicates the effect of SV of solidarity on language use. In this study, ORPP indicates following DCP of common interests (See 4. 4. 9). Certain strategies of ORPP are expected to manifest DC in the target data as illustrated in the next sections.

3. 5. 2. 1 Noticing H's Interests

This strategy enables S to observe H's interests, wants, needs, conditions, remarkable changes, and possessions (ibid.: 103). In the next example, Judge Caprio pays attention to the defendant's conditions by noticing that he is a Vietnam veteran in order to appreciate his military service:

(38) **Judge Caprio:** Now, I notice you have a hat there; this is Vietnam Veteran (Website Source 1).

3. 5. 2. 2 Exaggerating H's Interests

This strategy is regularly performed by certain intensifying modifiers including "sure", "really", "exactly", "absolutely", and the like (Brown and Levinson (1987: 104-106). One example is the following in which the defendant, Justin, was asked about the event of his traffic violation. He tries to exaggerate his claim to be more effective to the Chief Judge using the exaggerative expressions "*honestly*" and "*really*" in addition to "*sure*" to exaggerate the Chief Judge's credibility:

(39) **Justin McFadden:** Honestly, your honor, I don't really remember that. It was a long time ago. I'm sure if you say that I owe it, I owe it (Website Source 3).

3. 5. 2. 3 Intensifying H's Interests

This strategy signifies that S intensifies H's interest by making a good story, using tag questions, or using expressions like "you know" or "see what I mean" (Brown and Levinson 1987: 106-107). In the coming example, Judge Caprio uses "*you know*" to draw the defendant as a participant in explaining the case because he is not guilty and his wife commits the traffic violation. Thus, Judge Caprio wants to demonstrate an intensified interest in the defendant himself:

(40) **Judge Caprio:** You know, I asked her the question, whether he was guilty or not guilty. She wouldn't answer it (Website Source 9).

3. 5. 2. 4 Using In-Group Identity Markers

This strategy enables S to claim common ground with H using certain address forms, jargons, slangs, sayings, contractions, or elliptical expressions (Brown and Levinson, 1987:107). Socially speaking, the practice of such makers, as Spolsky (1998: 35) denotes, has a social role since they serve as solidarity markers. In the following example, the old saying "*chivalry is dead*"⁵ is used by Judge Caprio as a reaction to the defendant's act as he blames his wife for the traffic violation:

- (41) **Chief Judge:** Inspector Quinn, chivalry is dead. (Audience laughs). Chivalry is dead.
Inspector Quinn: He puts us back a thousand years (Website Source 9).

3. 5. 2. 5 Seeking Agreement and Avoiding Disagreement

Sometimes, S may twist his utterances to hide disagreement with H in order to satisfy his desire to be right or to be corroborated in his opinions (Brown and Levinson, 1987: 112). It can be realised in raising safe topics that allow S to stress his agreement with H or by repeating part or all of what H has said (ibid.). The following example shows how Steven's mother replies to Judge Caprio by repeating what he says in order to stress her agreement with his utterance:

- (42) **Chief Judge:** You're still taking care of this guy, huh?
Steven's Mother: Yes, I'm still taking care of him. I'm giving him his medicine every morning, every night (Website Source 7).

3. 5. 2. 6 Presupposing Common Ground

This strategy is used to generate a sense of familiarity and to express that both S and H share common concerns and attitudes towards a particular event (Brown and Levinson, 1987: 117). It can be demonstrated in the use of small talk, which indicates S's interest in H, and deictic expressions like "here, this, there, and that" which require that S's knowledge is equal to H's knowledge (ibid.: 121). The next example shows Amy's use of "*there*" to refer to the court to presuppose common ground with Judge Caprio as a technique in reducing the distance between them:

- (43) **Amy:** I'm so happy because you are such an incredible person. I've been sitting there just watching you, you so good (Website Source 2).

⁵ Chivalry means behaving in an honorable way especially towards women. The phrase "*chivalry is dead*" refers to the eighth-century knight Count Roland, whose personal conducts became a model for chivalric codes in the Late Middle Ages (Elvins, 2006: 8).

3. 5. 2. 7 Including both S and H in the Activity

As claimed by Brown and Levinson (1987: 127), S can include H in the activity using inclusive "we" forms or "let's" to convey mutual cooperation and to show solidarity, closeness, and intimacy. This strategy can be used when the weight to threaten H's face seems to be great. In the next example, when the defendant denies committing a red light violation, Judge Caprio uses "*let's*", as a politeness marker, before showing him the video of his traffic violation:

(44) **Judge Caprio:** We have a video. Let's take a look at the video (Website Source 1).

3. 5. 2. 8 Giving or Asking for Reasons

Brown and Levinson (1987: 128) suggest another strategy of OPPS; namely, giving or asking for reasons, which implies including H in the activity by giving reasons by S as to why he wants what he wants in order to assume reflexivity and cooperation. In the next example, Judge Caprio uses indirect suggestion which demands reasons "*why don't*" as a kind of ORPP:

(45) **Judge Caprio:** Why don't you get on the other side of him? (Website Source 7).

3. 5. 2. 9 Giving Gifts to H

This strategy is employed by S, as Brown and Levinson (1987: 129) illustrate, to satisfy H's positive face by giving tangible gifts or by satisfying the human-relations wants including the wants to be liked, admired, cared about, listened to, understood, and the like. In other words, the gifts given by S to H include goods, sympathy, cooperation, and understanding. The context of the next example is that Steven is charged \$100 by the court due to his red light and speeding traffic violations. After speaking with Steven and his mother, Caprio recognises that he lives with his mother and he has some kind of disability that he cannot work. Thus, Caprio decides to make a polite action of gift-giving by using funds from a voluntary woman and this is evident in the Chief Judge's utterance below:

(46) **Judge Caprio:** I'm going to charge him \$100. But based on your circumstances, we're gonna use the enormous generosity of Elizabeth Small from Atlanta (Website Source 7).

3. 5. 3 On-Record Negative Politeness

For Brown and Levinson (1987: 129), ORNP is marked by redressive strategies directed to H's negative face to satisfy his desire to have his freedom of action unhindered by communicating in some respects similar to H's desire. Strategies of ORNP are avoidance-based strategies as they imply avoidance of imposition (ibid.: 70). Furthermore, ORNP functions to indicate the social distance between S and H and, hence, it reflects the effect of SV of power on S's utterances. A remarkable rationale behind the use of ORNP is that its strategies imply showing respect and giving deference. Therefore, ORNP is "the heart of respect behaviour" (ibid.). Against this background, ORNP is used in this study to stand for DCP of *respect* (See 4. 4. 10) which is a way of treating others with deep admiration due to their abilities, qualities, or achievements. The next sections explore the strategies of ORNP which are expected to be used in the target data.

3. 5. 3. 1 Being Conventionally Indirect

Conventional indirectness can be achieved through the employment of certain utterances that have contextually unambiguous meanings by virtue of conventionalisation (ibid.: 132). In the example below, the defendant, Steven, has two speeding and two red light traffic violations. His mother comes with him to request Judge Caprio to give him enough time to pay. Her utterance counts as conventionally indirect request because of the use of if-clause which results in lifting the normally assumed ability condition on the request:

(47) **Steven's Mother:** He can't pay any of them for about the next two months, if you can give him enough time (Website Source 7).

3. 5. 3. 2 Hedging

As Brown and Levinson (1987: 145) clarify, the strategy of hedging pertains to the use of a particle, word, or phrase that modifies the extent of membership of a predicate or a noun phrase in a particular utterance to provide insight into S's intention. Brown and Levinson (ibid.: 146) consider hedging as the most immediate strategy used to trim down CMs which are the source of cooperation, informativeness, truthfulness, relevance, and clarity.

Brown and Levinson (1987: 146-171) introduce several useful examples in this respect which are called quantity hedging such as "roughly", "more or less", "approximately"; quality hedging such as the use of parenthetical verbs "think", "believe", and "assume"; relevance hedging such as "by the way," "I know", "anyway"; and manner hedging such as "to be succinct", "in a nutshell", "more clearly", and the like. In courtroom contexts, these kinds of hedging are frequently employed by civil interlocutors to save the negative face of H and, thus, to create a sense of social distance. A case in point is the integration of the parenthetical verb "*think*" and the adverb "*probably*" as quality hedging and mitigating devices that are used by the defendant, James Boland, to soften the tone of his claim:

(48) **James Boland:** I think I was coming from the VA, probably (Website Source 1).

3. 5. 3. 3 Giving Deference

This strategy, as Brown and Levinson (1987: 178) offer it, can be realised either when S humbles himself or when he raises H to satisfy H's want to be treated as superior. In either case, this strategy usually seems appropriate to contexts where H is of higher social status than S and such strategy best suits the dialogic exchange between the judge and the defendant in courtroom settings. It is clearly shown in the use of certain forms of address and honorific expressions. In the next example, Judge Caprio and the defendant use status-marked utterances when Judge Caprio uses "*sir*" and Charles, uses "*Your Honor*":

(49) **Judge Caprio:** Charles Newton. Good morning, sir.

Charles: Good morning, Your Honor (Website Source 8).

3. 5. 3. 4 Stating FTA as a General Rule

This strategy implies that S does not want to impinge on H, but he is forced to do so due to a general social rule, regulation, or obligation (Brown and Levinson, 1987: 206). In the next example, Judge Caprio is not imposing, but rather he is merely drawing attention to the fact that the defendant has a traffic violation and he never paid the ticket fine, and thus, the imposition is represented as a legal obligation when he says "*you owed the court*":

(50) **Judge Caprio:** What do you want to tell me about not paying the \$75 that you owed the court? (Website Source 3).

3. 5. 4 Off-Record Politeness

Brown and Levinson (1987: 211) propose OFRP to refer to the indirect use of language by means of which S can do FTA off record and leaves it up to H to decide how to interpret it. For Blum-Kulka (1997: 52), OFRP is used by S to leave "maximal options for deniability", especially when he realises that the risk to face may be estimated as very high. As Brown and Levinson (1987: 71) explicate, by going off record, S can get credit for being tactful and, in view of this, OFRP stands for DCP of tactfulness (See 4. 4. 11). The next sections will go into more details regarding the strategies of OFRP that are available in the data examined.

3. 5. 4. 1 Hints

According to Brown and Levinson (ibid.: 213), the strategy of hints can be triggered by breaching RM and it can be used by S to raise a particular issue and, thus, S can make H look for an appropriate interpretation in S's utterance. Then, H depends on the context and the mutually shared knowledge in which a particular utterance takes place to snatch the meaning of the hints. Giving hints means saying something which is not explicitly relevant to invite H to seek the intended meaning and the possible relevance of S's utterance (ibid.). In the following example, the defendant, Claire, uses the strategy of hints by asserting that she is "*old school*" to indicate her inability to keep up with modern terms because the Chief Judge prevents her from saying "meter molly" as it is a feminist term and rather, she has to say the "parking enforcement officer":

(51) **Claire:** Well, I'm old school, I'm sorry (Website Source 5).

3. 5. 4. 2 Presupposing

The essence of this strategy is that an utterance may violate RM at the level of presupposition, yet it is relevant in the context in which it is uttered, as Brown and Levinson (1987: 217) demonstrate. In the next example, the defendant, James, wants to assure that he will not do a red light violation again. Thus, he presupposes a prior violation event when he uses "*again*":

(52) **James Boland:** I won't do it again. I can assure you that (Website Source 1).

3. 5. 4. 3 Understatement

Understatement means saying less than is required by breaching QnM so that H is invited to make inferences from the understated utterance (Brown and Levinson, 1987: 217). In the following example, Judge Caprio understates his request which is FTA by means of "*a little bit*" to motivate the defendant who is a Vietnam veteran to tell him about his experience to appreciate his military service:

(53) **Judge Caprio:** Tell me a little bit about your experiences of Vietnam (Website Source 8).

3. 5. 4. 4 Overstatement

This strategy takes place when S says more than is necessary and, therefore, QnM is breached by exaggerating something more than is warranted or higher than the actual state of affairs (Brown and Levinson, 1987: 219). In the next example, Judge Caprio overstates his feelings about people who served the country especially those who served in Vietnam, to a greater extent, when he says "*very strong feelings*" and "*particularly strong feelings*" to emphasise his appreciation and to evoke his strong feelings about Vietnam veterans:

(54) **Judge Caprio:** I have very strong feelings about people who serve, in the service, but particularly strong feelings about people who served in Vietnam (Website Source 8).

3. 5. 4. 5 Using Contradictions

This strategy is used by S when he cannot tell the truth of a particular state of affairs or when he wants to motivate H to find out an appropriate interpretation of his utterance. These contradictions can be done by breaching QIM and stating two contradictory issues (Brown and Levinson, 1987: 221). In the coming example, the defendant, James Boland, is asked whether he has committed a red violation or not. He uses two contradictory expressions at the same time by saying "*I did*" and then "*I don't normally go through it*" in order to leave the decision to Judge Caprio to interpret the traffic case by himself:

(55) **James Boland:** I guess, I did. I'm sure I did, but I don't normally go through it. I don't make a habit of it (Website Source 1).

3. 5. 4. 6 Metaphor

In simple terms, as Lakoff and Johnson (1980: 5) elaborate, the marrow of metaphor is located in understanding and experiencing a particular thing with regard to another. Metaphor, as Cruse (2006: 107) remarks, is commonly identified as such by the fact that its literal interpretation is odd, and this oddness triggers seeking a figurative interpretation. Accordingly, it implies breaching QIM. In the next example, the defendant, James Boland, metaphorically replies to Judge Caprio's utterance as he triggers the persuasive power of metaphor to convince Judge Caprio that he is truthful in his words when he uses "*halo*" which is a circle of light that surrounds the head of a saint or holy person and it is symbolically used to indicate holiness:

(56) **Chief Judge:** I'm not sure if you behaved yourself in Germany, but we'll check your record anyway.

James Boland: You don't see the halo on my head? (Website Source 1).

Figure (8), on the next page, distinctly depicts PSs that manifest DCPs where the manifestation of DCPs is affected by the choice of the possibilities of PSs.

Up to now, it seems that the use of the pragmatic strategies of SAs, CMs, and PSs give a helping hand to interlocutors, precisely the Chief Judge and the defendants, to pragmatically practice DC in the course of interaction when they convey their messages in courtroom interactions. Having said this, it is perfectly clear that the effectiveness of civility in dialogic interaction, as Davis (2010: 157) elaborates, does not necessitate that people should "smooth over, ignore, or minimize" the disagreement or the dispute between them because such acts are neither effective nor productive. This view, therefore, requires a rational argument by means of which civil individuals become better interlocutors. Hence, an insisting question dwells: How does an argument count as rational? This question, accordingly, oil the wheels of the indispensability of examining APs as instruments of DC in the courtroom context of APC.



Figure (8): Dialogic Civility Principles Achieved by Politeness Strategies

3. 6 Dialogic Civility and the Craft of Argument

In dialogic interaction, DC helps interlocutors to communicate together in order to solve conflicts and to reach sound decisions so that a well-crafted argument is needed. When interlocutors are engaging in an argument, DC should be the norm to maintain an appropriate climate of interaction. In this sense, the nub of the matter is the civil phrasing of an argument in the interests of other interlocutors to construct an effective argument.

In this study, APs are examined in terms of the defendants' use in the context of APC in their attempts to argue their cases and to convince the Chief Judge. Toulmin (2003) puts forward a delicate layout of arguments that is made up of six APs which are the claim, data, warrant, backing, rebuttal, and qualifiers. When the argument contains APs of claim, data, and warrant, it is called "syllogistic or deductive", but when the argument loses anyone of them, it is called "enthymemic or inductive" (ibid.: 100). For Toulmin (ibid.: 89), APs represent the rationality of argument which is judged as rational if it is based on reason and knowledge. Against this backdrop, these APs are utilised in this work under the rubric of argumentative civility (See 2. 6. 7) and DCP of rationality (See 4. 4. 12) which implies the view that to be civil is to use rational argument by resorting to APs. Hence, in this study, the glue that binds DC and APs is DCP of rationality. These APs can be eliminated in the next sections while preserving their original sequence.

3. 6. 1 The Claim

The claim is the assertion that the interlocutor wants to confirm and tries to establish. As mentioned by Toulmin (ibid.: 90), the claim is also called the "conclusion" that the interlocutor is seeking to establish its merits. Certainly, the claim can be fact-based that centers on empirically verifiable evidence, experimentation, or direct observation. Furthermore, it can take the form of opinions, attitudes, or subjective evaluations.

3. 6. 2 The Data

The data are also called evidence, grounds, or premises. For Toulmin (ibid.), the data are the facts that the interlocutor appeals to as foundations for the claim or the ground upon which the claim is based. The data can be the proof that the interlocutor has, facts, past events, information about the target situation, or legal verifications. By the virtue of data, the claim is made. In this sense, data should be accurate, adequate, cogent, and explicitly stated. In the context of this study, data are related to arguments that establish or help to establish the truth of a particular legal case like visual proof or documented evidence.

3. 6. 3 The Warrant

The warrant is the linking bridge between claim and data. It denotes the aptness of the data to a particular claim. For Toulmin (2003: 91), the warrant has the job of supporting information and it may justify the connection between the data and the claim. In some contexts, it can be manifested in terms of the common ground or the shared knowledge between interlocutors. To put the point plainly, the warrant is neither data nor claims since it implies something about both the data and the claim (ibid.: 93-94).

3. 6. 4 The Backing

As identified by Toulmin (ibid.: 95), AP of backing provides support for the warrant and it becomes relevant when the warrant is challenged. Therefore, it can underpin and sustain the warrant. Backing can be expressed in the form of statements of fact that can be appealed to in direct support of the claim (ibid.: 98). It may take the form of quotations, sayings of others, reported events, concluding remarks, physical evidence, or other pieces of information or reasoning. Significantly, the kind of backing that supports the warrant depends on the field of argument (ibid.: 104). Thus, warrants are field-dependent and they can be established in the fields of morals, mathematics, psychology, statistics, or legal, as in the case of this study, etc.

3. 6. 5 The Rebuttal

The Rebuttal comments implicitly on the bearing of warrants. As distinct from data, warrant, and backing, AP of rebuttal, as Toulmin (ibid.: 94) states, indicates the circumstances in which the warrant would have to be set aside. Toulmin (ibid.) sees that the rebuttal supplies conditions of exception for the argument. Rebuttals are important to build arguments, refine them, or interpret them. Interlocutors, in this sense, use rebuttals when they want to mitigate any objections that may be raised against their own claims by presenting justifications that help to underestimate the counterargument or to reduce its seriousness.

3. 6. 6 The Qualifiers

As for the last key AP, qualifiers, for Toulmin (2003: 94), are distinct from warrants because they comment implicitly on the bearing of the warrants. They support the warrant and indicate the strength conferred by the warrant. Qualifiers such as "probably", "possibly", "perhaps", "plausibly", "necessarily" or "absolutely" may reinforce or limit the force of the claim. In this regard, it seems that AP of qualifiers can do four functions. First, they can express the degree of force that the data give to the claim by the warrant. Second, they have a fundamental function in constructing the layout of any argument because utterances with qualifiers are safer and, therefore, may help the interlocutor to obtain audience acceptance. Third, they may make the interaction move smoothly and enable the interlocutors to convince others. Fourth and final point, they are inevitable to reflect DC because they reflect how polite and moderate the interlocutor is in presenting his arguments in a persuasive tone.

It should be noted here that qualifiers and rebuttals are distinct from warrants because they comment implicitly on the bearing of warrants. Alternatively stated, both qualifiers and rebuttals are distinct from data and from warrants and they need to be given separate places in the layout of arguments as it will be shown in Figure (9) on the next page. It is worth pointing out here that in defending a claim, the interlocutor may produce his data, his warrant, relevant qualifications, and conditions, and yet he finds that his challenger is still not satisfied with argument.

To mark an extra distinction among these six APs, Toulmin (ibid.) writes the qualifiers immediately beside the claim or the conclusion which it qualifies, and the rebuttals or the exceptional conditions which might be capable of defeating or rebutting the warranted conclusion immediately below the qualifiers. Now, the layout of the argument assumes the following form:

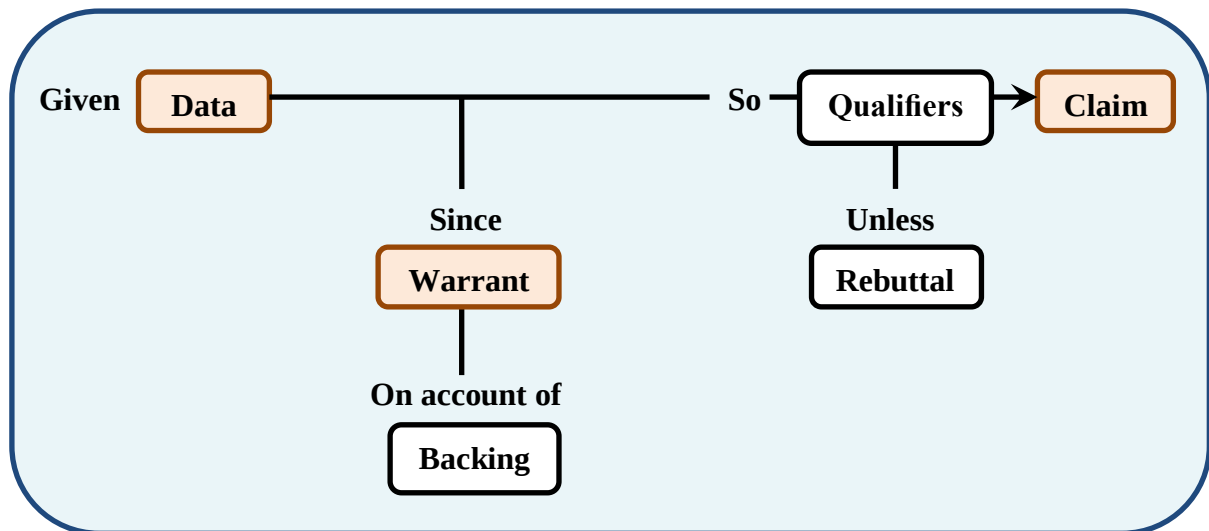


Figure (9): The Layout of Arguments (After Toulmin, 2003: 97)

In the above figure, the arrow joining the data and the claim can be read as "so" in one direction and as "because" in the other. Reading along the arrow from left to right or from right to left, it is normal to say both "these data, so these claims" or "these claims because of these data" respectively. A case in point is the following example from a trial in APC where the defendant, Samuel Tyrell, is accused of committing a red light violation. Thus, he stands in front of the Chief Judge to argue his case as follows:

(57) **Samuel Tyrell:** I stayed with some friends because I'm homeless so I let them use my car whenever they want to. So, I'm not sure about it (Website Source 10).

According to this example, Samuel's claim is that he did not commit the red light violation and thus, he is not guilty. His data of this claim is his assertion that he lets his friends use his car so that they may commit this traffic violation. The warrant that links the claim and the data is manifested in stating that he stayed with some of his friends because he is homeless. His warrant is backed by the justification that he lets his friend use his car whenever they want to. Finally, the way is paved to the qualifier that "so I'm not sure about it". As a result, Samuel's argument can be judged as syllogistic because its basic APs; namely, claim, data, and warrant are stated, and thus, DCP of rationality is activated. In sum, Samuel's argument can be seen as accepted data that are grounded in a warrant which supports a claim with help from backing and qualifiers.

3. 7 Dialogic Civility and Strategic Maneuvering

In courtroom interaction, defendants may strategically maneuver with the intention of obtaining the desired goals and capturing the assent of the judge with the aim of being persuasive. They may try to reconcile dialectical reasonableness and rhetorical effectiveness in order to show that their standpoints are sufficiently defended. This reconciliation between maintaining reasonableness and achieving effectiveness makes it a must for civil interlocutors to show a kind of balance in their arguments and this can be achieved only by means of SM. The precondition that is crucial for the skillful attainment of SM is civility. Hence, by virtue of DC, what counts as both reasonable and effective argument in the courtroom interaction? The answer to this question can be satisfied by the three inextricable aspects of SM that are offered by Eemeren and Houtlosser (2002: 135). Precisely, these aspects are topical potential (henceforward TP), audience demand (from now AD), and presentational devices (hereafter PDs). In this study, aspects of SMs are used to manifest argumentative civility (See 2. 6. 7). In the eyes of Waite (2013: 554), SM requires skillfulness, strategicity, continuous efforts, and carefully planned controlled actions. Hence, it is suitable to perform DCP of skillfulness (See 4. 4. 13) considering that civil interlocutors need to be shrewd well-skilled arguers. In this study, thus, DCP of skillfulness is realised in the strategy of SM as well as its three aspects which compose the subject of the next sections where each aspect of SM has its own pragmatic realisations.

3. 7. 1 Topical Potential

As the first facet of SM, TP, as Eemeren and Houtlosser (2002: 135) aver, means making an expedient choice from the available options of material or the roster of topics obtainable at their disposal. Therefore, as Tindale (2009: 43) argues, TP implies carefully picking particular topics from those available on the basis of what interlocutors believe to be the best in favour of their intentions. Moreover, Eemeren (2010: 93) brings to light a key characteristic of TP, specifically, being context-specific. In consequence, this aspect is subject to adjustment from one context to another.

Pragmatically speaking, TP can be put into practice by means of the pragmatic strategy of SAs, which are previously discussed in (3. 3), due to their capacity of being intentional and indicative of the performance of different actions to convey various topics. Put another way, to do justice to the view that all the five major categories of SAs are helpful in presenting different standpoints in dialogic exchanges, whether directly or indirectly, all of them can do the job of TP in this study. Furthermore, TP can also be realised by means of PA of logos that will be illustrated later in (3. 8. 2) as it is concerned with the logical appeal to the argument which has to do with TP.

3. 7. 2 Audience Demand

As clarified by Eemeren and Houtlosser (2002: 136), AD is concerned with regulating the argument in a way that is supposed to be optimally appropriate to others' views and preferences. Basically, it is resorted to by interlocutors as an attempt to create a zone of agreement. Similar to TP, AD is also context-dependent, as assured by Tindale (2009: 43), because the adaptation of AD depends on the nature of the audience involved and the setting in which a particular speech event takes place. From the dialogic perspective of this study and from the side of the defendants, the audience can be of two types which are primary and secondary. The primary audience can be the Chief Judge to whom the argument is oriented for the sake of convincing him. The secondary audience can be inspectors, attorneys, the court audience who are not directly addressed, other defendants who wait for their turns, spectators, or even the whole community because the trials in APC are broadcasted as a TV show entitled "Caught in Providence". Hence, defendants have to address the Chief Judge in the first place and as the primary addressee taking into consideration the presence of the court audience and the fact that these trials are broadcasted. Yet, one might wonder: How is AD realised in this study? Adherence to AD can be represented by PSs that are already illuminated in (3. 5) and PAs of ethos and pathos that will be illustrated later in (3. 8. 1) and (3. 8. 3) respectively.

3. 7. 3 Presentational Devices

PDs, as Eemeren and Houtlosser (2002: 136) opine, refer to the phrasing of the argument and all the ways of styling that interlocutors make as attempts to affect other interlocutors, their views, and their decisions. Hence, it appears that the scope of PDs is really multifaceted and expansive. In this regard, Fahnestock (2009: 192) states that the attention to style, in general, and figures of speech, in particular, makes the realisation of PDs liable to various strategies. In broad terms, PDs refer to the stylistic figures and the choice of words in the argument (Eemeren, 2010: 112). What is more, all the resultants of CMs breaching such as irony, metaphor, etc. can be considered as realisations of PDs. This view holds true for the context of this study in the sense that stylistic figures, choice of words, and CM breaching represent PDs in this study.

At this point, it is crucial to note that the utilisation of these aspects of SM in the courtroom context of this study is attributed to the defendants who attempt to be civil by being reasonable and skillful arguers. At this juncture, it is expedient to refer to Eemeren's (*ibid.*: 95) view that these three aspects of SM are linked by a mutual relationship between them to form SM triangle. However, according to the nature of the context of this work, SM triangle is reshaped in Figure (10) below where the two-side arrow is used to be a sign of "interdependency".

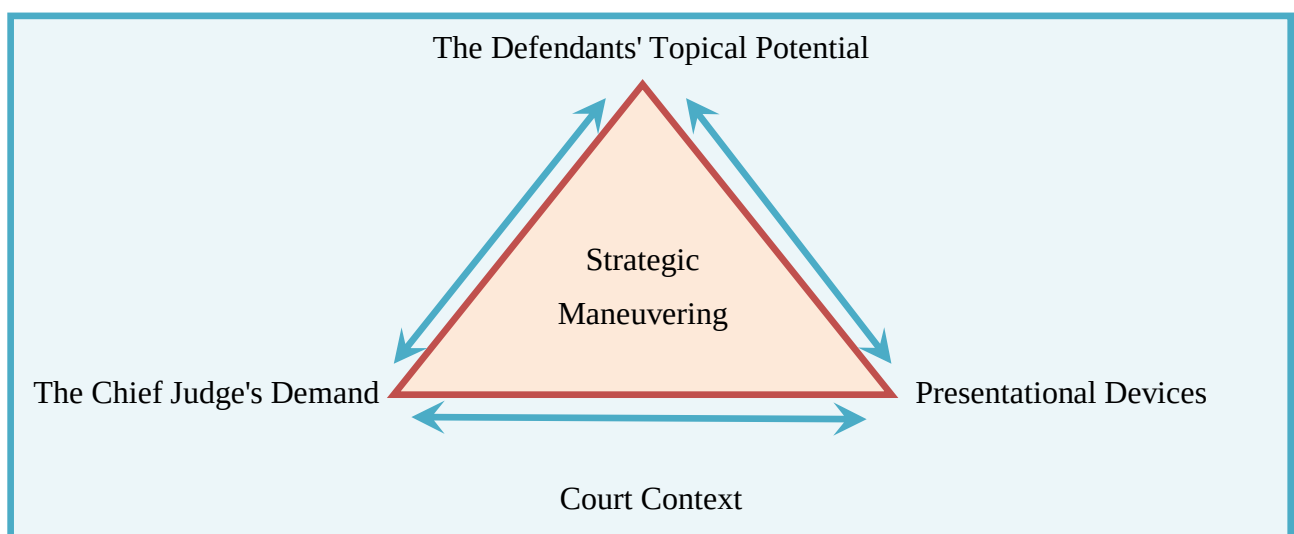


Figure (10): Aspects of Strategic Maneuvering in Courtroom Context

To exemplify the attuning of the aspects of SM in courtroom contexts, the following dialogic exchange between Judge Caprio and the defendant, Kaitlyn, is offered. It is worth mentioning that the overall effect that is always intended to be created by the Chief Judge is the reflection of a formal, legal, and serious setting by showing how to civilly behave in court contexts. Kaitlyn's traffic violation is that she goes through a red light so that she is charged with a traffic ticket. Kaitlyn does not address Judge Caprio by his title and, instead, she uses informal expressions like "yeah" and she is chewing gum while speaking. The utterances of the next exchange are numbered for the sake of ease of reference as follows:

(58) **Judge Caprio:** (1) Here's what you have to do now. (2) If you come to court, it's not yeah, it's not no, right? (3) Wherever you are in a situation where there's constitute of authority, you address people by their title or by the court's title, right? (4) It's like yes, Your Honor, Yes Sir, it's not yeah.

Kaitlyn: (5) Sorry, your honor.

Judge Caprio: (6) Here you go. (7) And you're not chewing gum, are you?

Kaitlyn: (8) I realised that when I was sitting down so I was trying to hide it underneath my tongue because I couldn't find a trash in here (Website Source 11).

TP is realised in the choice of SA performed by Kaitlyn to make her argument moves at her disposal. She resorts to Exp SA of apologising in utterance (5) to meet the aspect of TP and it can also be an appeal to PA of pathos and, thus, it also serves as exploitation of AD. Also, she strategically performs Rep of stating in utterance (8) as a manifestation of TP to justify her uncivil act of chewing the gum.

3. 8 Dialogic Civility and Persuasion

To act as persuaders, it goes without saying that civil interlocutors have to maintain civility in their dialogic exchange because, as Lavery (2010: 229) argues, civility establishes companionability, promotes public morality, and sustains ethos. Hence, civil discourse is more productive in view of the fact that it is more persuasive. Inspecting DC with an eye towards rhetorics spotlights its persuasive implications as one of the key success factors of persuasive arguments. As such, observing the available means of persuasion is a vital skill for civil interlocutors. While some scholars have opined that classical rhetorics, Aristotle's Rhetorics, has highly faded, it is still the antique reliable perusal of PAs as it remains viable in modern courtroom interactions.

In his masterpiece, *The Art of Rhetoric*, Aristotle systematises three PAs which are ethos (moral character), logos (the speech itself), and pathos (putting H into a certain emotional frame of mind) (Cockcroft and Cockcroft, 1992: 8). Intriguingly, these PAs assist the judge to resolve cases in the court and the defendants who try to effectively argue their legal cases. Basically, in this study, PAs of ethos, logos, and pathos manifest DCPs of credibility, reasoning, and compassion respectively, as presented in the next sections. (Also see 4. 4. 14, 4. 4. 15, and 4. 4. 16)

3. 8. 1 Ethos

PA of ethos refers to the intentional effort made by S to influence others using his personality that can be manifested not only in what he says, but also in how he says it, as Cockcroft and Cockcroft (ibid.) consider it. Basically, Braet (1992: 311) observes that the convincing ethos demands that the speech is delivered in an effort to make S appears credible and this credibility emanates from the manner of his speech delivery, his virtue, and his goodwill. Moreover, ethos can be S's character, his authority, his power of persuasion. Lavery (2010: 229), in this regard, states that civility guarantees the ethical character of interlocutors if they resort to it as it is the treasure trove of most positive linguistic and social behaviours. According to Gabrielsen and Christiansen (2010: 113), ethos is concerned with how to appear knowledgeable and insightful with respect to the subject matter in question. In this study, the appeal to ethos can manifest DCT of argumentative civility (See 2. 6. 7). Most importantly, McCormack (2014: 136) regards ethos as the persuader's credibility, i.e. his ethical quality of being trusted and believed in. From this view, PA of ethos is the best candidate that can perform the operation of DCP of credibility (See 4. 4. 14). Additionally, Claridge and Kytöl (2014: 33) illustrate that the courtroom context puts an emphasis on S's credibility that can influence the use or non-use of certain strategies. As Pelclová and Lu (2018: 9) claim, PA of ethos can be constructed as a preexisting category, such as S's authority or his status, or during the speech event.

3. 8. 2 Logos

According to Braet (1992: 309), PA of logos exists in the speech itself or in the central thesis of the argument. As it is claimed by McClure (2001: 68), PA of logos is achieved via sense-making, meaning-making, truth-claiming, and logic-ordering arguments. For Alfano and O'Brien (2005: 33), PA of logos is an appeal to the logical structure of a particular argument in an effort to persuade someone with the help of statistics, facts, definitions, and interpretations. In the context of the study, it seems that logos can be interrogative, narrative, rational, legal, and empirical. Integrative logos can be represented by asking certain questions to elicit information. Narrative logos can refer to the storytelling reporting that is suitable to the case in question. Rational ethos can be exemplified by means of well-structured legal arguments. Legal logos can refer to legal-dependent arguments using legal information. Empirical logos can represent real evidence like video recorded evidence. To be successful, logos, as McCormack (2014: 135) argues, must include rationality-based argument because it represents the persuader's appeal to good reasoning. Hence, in this study, PA of logos stands for DCT of argumentative civility (See 2. 6. 7) and DCP of reasoning (See 4. 4. 15).

3. 8. 3 Pathos

Pathos has to do with S's attempts to put H into a particular emotional state or certain frame of mind so that H will be receptive to and ultimately convinced by S's message so as to elicit the desired feelings. Illustratively, emotions such as anger may be soothed or pity may be aroused in the courtroom interactions and may affect the verdict, as Braet (1992: 314) claims. From a broader perspective, pathos refers to the emotions that are aroused by S to stir H to an action or a change of behaviour. Emotions vary from one person to another so that an understanding of a particular event and social setting is required to effectively exploit pathos. In spite of the fact that some scholars see that there is no room for pathos or emotions in courtroom interactions and decisions, McCormack (2014: 139) argues that a judge's decision when defendants are pleased and friendly is not the same as when they are rude or hostile, especially in minor crimes.

It should be noted that the trials in APC, from which the data are extracted, are concerned with traffic violations which are not very serious crimes and, thus, pathetic appeals may be resorted to. Therefore, the effective exercise of pathos may affect the legal decision-making for good or ill. In courtroom contexts, defendants usually justify their illegal violations by some sad stories that they have experienced or by expressing their respect or love to the judge as an appeal to PA of pathos. Thus, when the defendant's speech stirs the judge's emotions, persuasion may take precedence. By virtue of the fact that pathos is basically an emotional appeal and the cases in APC are usually met with compassion, PA of pathos can be an indicator of DCT of emotional civility (See 2. 6. 8) and DCP of compassion (See 4. 4. 16) in this work to refer to the pity and concern for the sufferings or misfortunes of others which can be regarded as signs of civility. The three PAs and DCPs that they manifest are demonstrated in Figure (11) below where colours are indicative, i.e. yellow stands for ethos, purple for logos, and red for pathos.

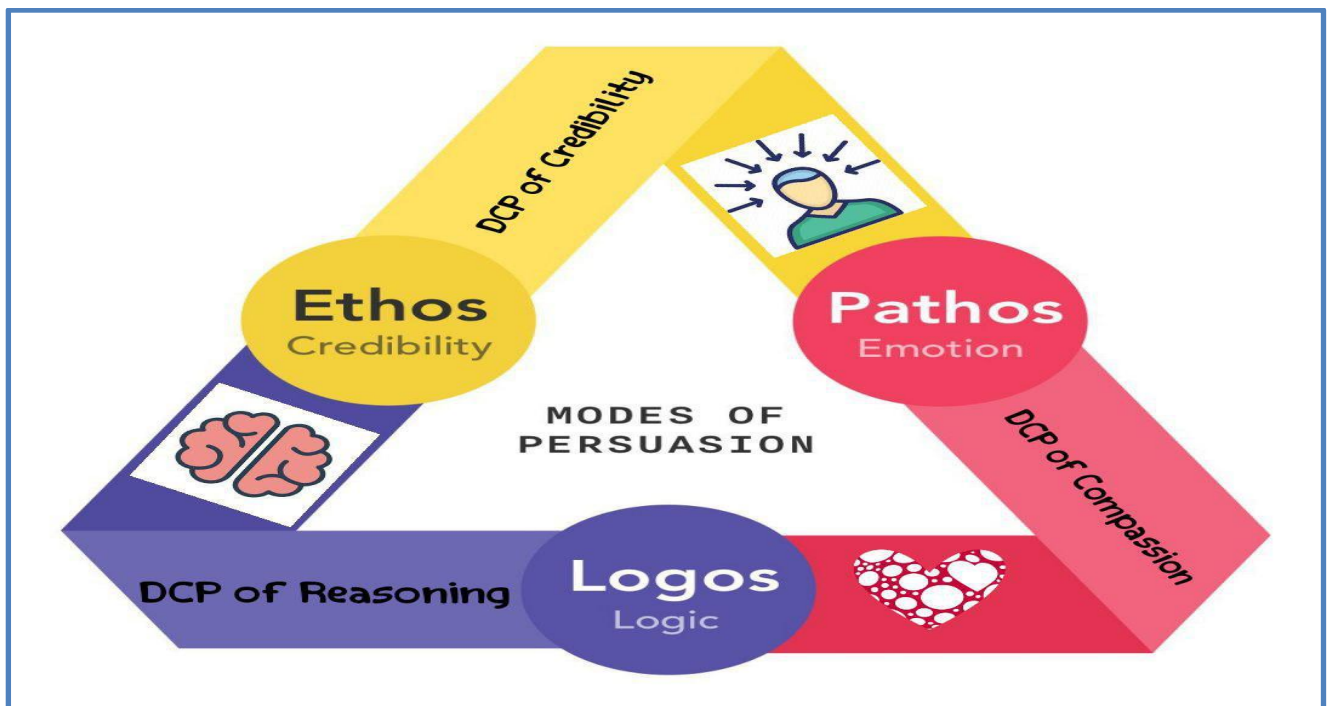


Figure (11): Dialogic Civility Principles and Persuasive Appeals

Example (59), on the next page, is taken from a trial in which the defendant, Justin McFadden, commits a traffic violation in a school zone which charges him \$75, but he has no money to pay this ticket.

- (59) **Chief Judge:** (1) Are you working?
Justin McFadden: (2) I'm disabled.
Chief Judge: (3) Tell me about that.
Justin McFadden: (4) I actually was the victim of a violent crime and I got stabbed in my back and my whole chest is made out of defective mesh.
Chief Judge: (5) So you're not working?
Justin McFadden: (6) No.
Chief Judge: (7) Who do you live with?
Justin McFadden: (8) I'm subsidized. (9) I live by myself.
Chief Judge: (10) Justin, I'm not going to place a burden on you to pay these tickets (Website Source 3).

Relying on his authority, Judge Caprio performs Dir SA of asking in (1), (3), (5), and (7) and, thus, he appeals to DCP of credibility using PA of ethos to demonstrate that he is the one who has power and right to ask, make decisions, and enforce obedience on the defendant. He also appeals to DCP of reasoning using interrogative logos as reflected in his series of questions. On the flip side, Justin appeals to DCP of reasoning through narrative logos because his argument forms part of a long story about a violent crime in which he was a victim. He also resorts to pathos as he recalls the sad event of the crime that makes him suffer emotionally and physically. This is evident in (2), (4), (6), (8), and (9). It seems that Justin has succeeded in persuading Judge Caprio because in (10), Judge Caprio decides that he will not place more burdens on him and this utterance also indicates DCP of compassion as manifested by pathos. Consequently, DCPs of credibility, reasoning, and compassion are followed through appealing to PAs of ethos, logos, and pathos respectively. Therefore, due to their significance and pragmatic implication, the three PAs will be considered in the target model in Chapter Four.

3. 9 Dialogic Civility and Formal Address Forms

The choice of FAFs, in the context of this study, mirrors respect and formality of interaction which are required to reflect civility, especially in courtroom interactions. According to Brown and Levinson (1987: 18), the choice of a particular FAF and the choice to use them at all are tied directly to the social relationship between S and H. For them (*ibid.*), FAFs, such as honorifics and titles, can be markers of deference. Moreover, the use of FAFs presupposes certain social attributes of their referents (*ibid.*: 182).

One explanation of the social role of FAFs has been offered by Betsch (2003: 142) who illuminates that FAFs arrange a rich social hierarchy because their use is basically dependent upon the status of S and H or the relation between them. Not surprisingly, SV of power, as Nevala (2003: 152) claims, is the dominant social factor in the choice of appropriate FAFs. The appropriacy and the formality of the use of FAFs in court interaction clearly reflect the fact that civil interlocutors are not in an equal position and, thus, they indicate the effect of SV of power on language use. As Jucker and Taavitsainen (2003: 2) put it, the use of FAFs indicates the formality of the situation, the social distance between S and H, and the deference that S wants to extend to H. For Claridge and Kytöl (2014: 33), courtroom interaction requires a degree of formality that can influence the use or non-use of particular address forms.

In this study, it is argued that the use of FAFs is sociopragmatically bound due to the fact that the way in which civil interlocutors address one another usually depends on some social considerations, such as their power, position, status, gender, social group, and personal relationship, and on the intention that needs to be inferred. In consideration of this view, FAFs are used to mirror formal civility (See 2. 6. 9) and DCP of formality (See 4. 4. 17) in this study because civility demands formality as it can be considered as the signpost of the observance of the social convention or etiquette shared by members of a particular society. It should be noted here that due to the fact that this study is concerned with FAFs, the set it includes is of a very limited nature. A simple illustrative example is the following where the defendant employs the respectful title "*Your Honor*" when he encounters the Chief Judge. Such employment reflects the formality of the situation as he addresses Judge Caprio who has a high status. Judge Caprio, in his turn, uses titles like "*sir*" and "*Mr.*" to refer to the defendant. In both cases, the used FAFs are formal and they can function as deference markers in this context:

(60) **Mr. Valley:** Good morning, Your Honor.

Chief Judge: Good morning, sir. Mr. Valley, you're charged with speeding (Website Source 6).

3. 10 Dialogic Civility and Sense of Humour

As a general point, the sense of humour is a positive characteristic of interpersonal communication and social skill that is normally admired. As an actualisation of civility, the sense of humour, as Arnett and Arneson (1999: 223) consider, is a practical life skill and a lubricating facet of life. Humour can be regarded as a successful strategy and unbeaten weapon of civility in dialogic exchanges. Humour, in this study, is congenial and prosocial, rather than aggressive or coercive. In the context of APC, humour is a smart way that is used by the Chief Judge to make the defendants as well as the court audience trust and believe in the American judicial system. The Chief Judge attempts to give a favourable impression of the judiciary by injecting humour into the interaction to relieve the tension or for the sake of face-saving. The defendants also may use humour to smooth over a particular conflict in the sense that humorous utterances can be, sometimes, more persuasive than the serious ones.

Martin's (2007: 22) view on the sense of humour offers an in-depth view by relating it to positive virtues like civility, benevolence, kindness, and sympathy. Being a work on DC, the present study considers humorous civility (See 2. 6. 10) and DCP of sense of humour (See 4. 4. 18) as indications of DC in APC. Martin (ibid.: 12-13) identifies some strategies of the sense of humour, out of them, the following four strategies are presented due to their appropriacy in this study. The first strategy is *anecdote* which is a short amusing or interesting story about a real incident that happens to oneself or someone else. The second strategy is *humorous hint* which implies that the intended meaning is opposite to what is actually said. The third strategy is *wisecrack* which is a witty remark or a clever verbal response to serious statements. The fourth strategy is *non-hostile teasing* which is a humorous remark that is directed at H's foibles and the intention is not to seriously insult or offend H. In this study, teasing is meant to be playful rather than aggressive. Finally, the fifth strategy is *self-deprecation* which takes the form of humorous remarks that target oneself as the object of humour and it can be used to reflect modesty, to put H at ease, or to ingratiate oneself with the target H.

It should be underlined here that the sense of humour is not restricted to cause laughter or to provide entertainment, but rather it is associated with self-awareness, insight, tolerance, maturity, and a healthy personality. Hence, DCP of sense of humour can also be considered as a social corrective principle directed towards all the wrongdoers. Moreover, it can be seen as a linguistic skill, creativity, and an indicator of intellectual aptitude. Figure (12) below simply summarises HSs that manifest DCP of sense of humour.

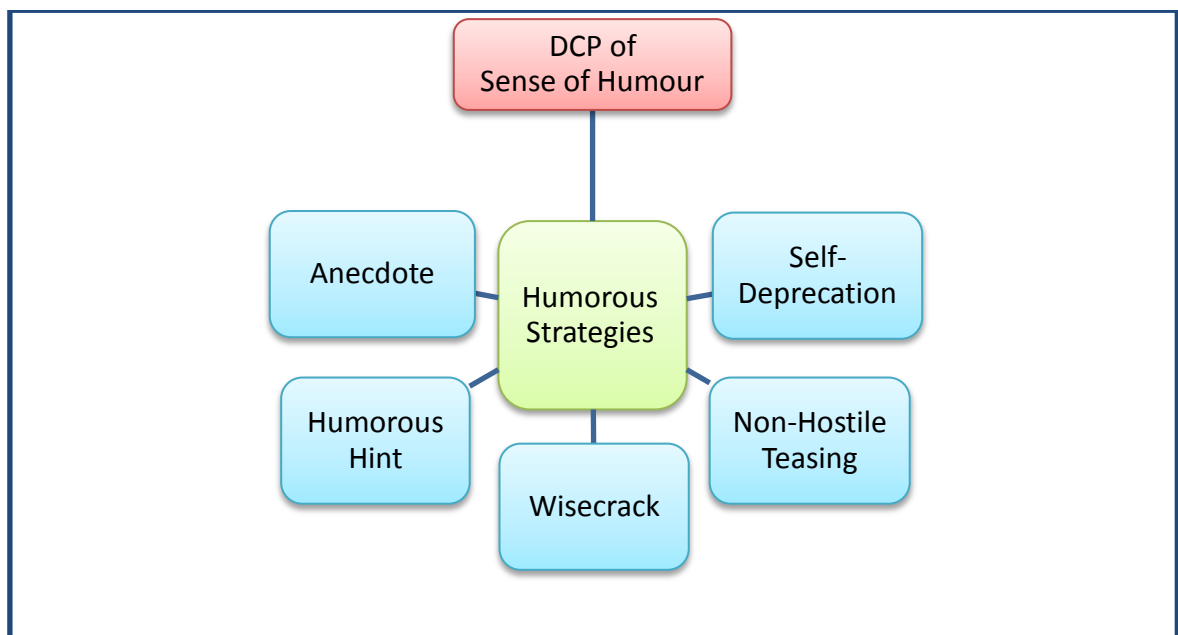


Figure (12): Humorous Strategies of DCP of Sense of Humour

In the context of APC, Judge Caprio's humour, which includes many witty quips, is evident in his dialogic interaction throughout all the cases. In the next example, a female defendant, Kaitlyn, is charged with going through a red light traffic violation and when she says that she studies Elementary and Special Education, Judge Caprio uses the strategy of non-hostile teasing by saying that he thinks that she is studying road safety. This humorous teasing stands for DCP of sense of humour which is used here as a way of expressing disapproval or criticism to the defendant's carelessness and unawareness of road safety in a way that is more effective than the serious one:

(61) **Chief Judge:** What do you study?

Kaitlyn: Elementary and Special Ed.

Chief Judge: Oh, I thought you were studying road safety. (Audience laughs).

Kaitlyn: Laughing. (Website Source 11).

3. 11 Dialogic Civility and Social Variables

Given the fact that DC has not been studied in sociopragmatics, this section calls for the scrutiny of the effect of some SVs on the manifestations of DC in the legal context of APC. Before illustrating SVs that are examined in this work, it is worth just briefly noting that sociopragmatics describes the pragmatic strategies that are available in a particular social interaction and provides a systematic account of how SVs influence the choice and the use of these pragmatic strategies. This is why an account of some pragmatic strategies is considered before investigating and specifying SVs that will be scrutinised in this study. Through the lens of sociopragmatics, SVs are social factors that qualify the use of certain pragmatic strategies as being appropriate in certain social contexts since any social interaction is typically affected by and attuned to SVs.

Predominantly, SVs gravitate towards the function of social regulators in any dialogic exchange. The first observation that has to do with the realisation of SVs is the requirement of sociopragmatic competence which indicates the knowledge of the contextual variables that can be the cause of some choices of pragmatic strategies. Sociopragmatic competence, as defined by Harlow (1990: 328), is the ability to vary pragmatic strategies in conformity with certain SVs and in relation to the situational contexts of a particular speech event. It turns out that, as Hudson (1996: 120) reckons, language use reflects the social characteristics of S, H, and the relationship between them. An interesting remark in this sociopragmatic direction is offered by Mubarak (2016: 50) who observes that SVs constitute an important part of the "ethnography of speaking" by Hymes (1974) which is an approach to describe the way of speaking that frames social life within a particular speech community. From this sociopragmatic perspective, Ilie (2018: 96) stresses that the dialogic exchange is basically marked by commitments to SVs and by awareness of acting in front of and for the benefit of the targeted interlocutors where both sides of the dialogic exchange contribute to construct and reconstruct the configuration of the used pragmatic strategies.

As a matter of fact, utterances in dialogic exchange are indications of the degree of power or solidarity between interlocutors. Furthermore, interlocutors in their dialogic exchange may directly or indirectly, intentionally or unintentionally, reflect their social identities and some features of their ethnicity or gender. Inspecting some SVs together with their effects on the use of the pragmatic strategies that actualise DC can illuminate and situate DC in a broader scope of study and that is actually what this study is about. Olberding (2019: 16) draws attention to the importance of the social aspects of civility by describing it as the essential glue that socially and linguistically holds the members of a particular society together in their dialogic exchange. In the context of this study, the way in which interlocutors decide the use of certain pragmatic strategies depends on a number of SVs, and the scope of this study is assumed to be appropriate for only four SVs; namely, power, solidarity, ethnicity, and gender which are macro-social factors that provide fruitful ground for a sociopragmatic approach to DC.

Hence, DC is the hub around which all accounts of SVs and pragmatic strategies revolve. For this purpose, DC can be considered as a sociopragmatic praxis which has a great value in the context of APC and this can be attributable to the fact that interlocutors, including the Chief Judge and the defendants, always resort to various pragmatic strategies throughout their dialogic exchange with an eye towards being civil and these strategies vary from one context to another and from one trial to another in obedience to SVs that affect such exchange. Furthermore, it is generally acknowledged that the Chief Judge may consider defendants' age, gender, character, background, position, job title, professional status, social status, disease, and other motives in decision making. This is exactly why the social aspects are inescapable in such contexts. While many studies have conducted a sociopragmatic approach to examine SVs, this is the first sociopragmatic study that deals with DC in legal contexts, precisely APC, in relation to SVs of power, solidarity, ethnicity, and gender.

The underlying reason for specifically selecting power and solidarity as two crucial SVs is that they are contrasting SVs that influence the relationship and the dialogic interaction between the Chief Judge and the defendants. Thus, they show the sociopragmatic discrepancy between powerfulness and powerlessness because the Chief Judge, though civil, is the most powerful authoritative figure in the court, whereas the defendants are powerless individuals. Besides, ethnicity is inspected for the reason that the USA has an ethnically diverse population in which White-Americans are the racial majority, whereas African-Americans are the largest racial minority. As far as SV of gender is concerned, this study can also be an attempt to detect whether or not the dialogic interaction in APC is coloured by gender differences in terms of the use of DC manifestations. This social view is illustrated rather clearly in the work of Brown and Levinson (1987: 29) who affirm that critical attention should be paid to non-powerful or disadvantaged groups such as ethnic minorities and female interlocutors when socially examining language use. Under this framework, there are four SVs that shape how interlocutors, in the court context of APC, choose certain pragmatic strategies to manifest DC in their exchange so that interlocutors' attention to DC is determined by this tetra dimensional social investigation. In the following sections, SVs of power, solidarity, ethnicity, and gender are explored since they are assumed to play an important role in the pragmatic realisation of DC in the data under scrutiny.

3. 11. 1 Power

Both in linguistics and social sciences, the concept of power attracts the attention of many scholars. Power can be viewed as one of the most significant SVs that can determine language use in a particular social context. As reported by Brown and Levinson (*ibid.*: 77), power is an asymmetric social dimension that indicates inequality in status between interlocutors where one interlocutor is vastly superior in power and status to another. It refers to the degree to which the powerful interlocutor can impose his own plans and his own self-evaluation at the expense of the less powerful or powerless interlocutor's plans and self-evaluation. Thus, power indicates the supremacy of one interlocutor over another.

Nevertheless, power can be regarded as a value attached not only to individuals, but also to the roles of the individuals in which asymmetrical power is built in as in manager/employee or parent/child, etc. (Brown and Levinson, 1987: 78). In courtroom interactions, of course, there is a kind of power inequality that is manifested in the higher status of the Chief Judge in relation to the defendants so that the use of pragmatic strategies is influenced by such unequal power. Hence, the courtroom interaction in APC is an example of this asymmetrical relation. As Hudson et al. (1992: 7) correctly underline, power is a culturally sensitive SV that is integrated with most, if not all, the measurement of other SVs as it plays a major role in the realisation of pragmatic strategies. Hudson (1996: 126) goes a step further towards the view that power refers to inequality between interlocutors so that the superior interlocutor can decide the use of certain strategies that denote his power and authority or other strategies that indicate solidarity rather than power.

Ruminating on the nature of civility, Shils (1997: 4) suggests that civility prevents social disorder and disintegration as it expedites the exercise of power by powerful interlocutors and restrains the exercise of freedom by powerless interlocutors for the sake of achieving and maintaining civility. Moural (2002: 274) stresses that power embraces "any form of what one is able, entitled, expected, or required to do" within a particular context. Launderville (2003: 59) opines that utterances do not have magical power in themselves, rather power is issued from the social and institutional contexts that authorise these utterances. Nevertheless, some pragmatic strategies can indicate power like Dir SAs (See 3. 3. 2) which can pragmatically manifest top-down civility (See 2. 6. 2) and DCP of legitimate authority in this study (See 4. 4. 2). Subsequently, these strategies and the social context in which they are uttered can be mingled to specify the effect of SV of power. In pragmatic contexts, as Leech and Weissner (2003: 136) argue, the social relation between interlocutors affects the pragmatic interpretation of utterances. As for how SV of power works within the scope of DC, Roy (2005: 1) finds that the potency of civility lies in its propensity to compel control over linguistic behaviours and to cause exclusion of uncivil behaviours in dialogic exchanges.

Spencer-Oatey (2008: 34) then goes on to claim that SV of power is also recognised by other scholars as relative power, social power, status, dominance, and authority. As Porath (2012: 446) affirms, power is lucrative to inspect civility as it has a regulative nature which is important to sustain civility. Thence, power is vital in examining the effects of the social aspects on DC. The concept of power is chosen because, as Aina et al. (2018: 138) argue, it is strongly embedded in language. Moreover, DC implies respect for power and authority which is, as Holmes (2018: 14) puts it, influences the way in which pragmatic strategies are used. This view highlights the challenge of the question: What is the relevance of SV of power for researching the courtroom interaction as far as DC is concerned? Indeed, the courtroom can be seen as the site of the manifestations of power and DC, as a means for social corrective transformation, which does not restrict the judge's power, authority, or responsibilities. To maintain DC, power has to be curative and persuasive rather than destructive and coercive.

In this study, the Chief Judge of APC has an authoritative position to take the lead and, thus, his personality is powerful and his position in the court interaction is central. APC is the legal institution where DC is intertwined with power since the Chief Judge has an institutionalised power that comes as a result of his authority as the declarer of the common law since he is the one who presides over court proceedings. Due to the fact that this study is interested in the dialogic exchange, SV of power is examined in two sides as it is concerned with how the Chief Judge can reflect his authoritative power in his language use and how defendants can reflect their respect for the Chief Judge's authority. Hence, the spirit of civility can be represented by respect for power and solidarity because they monitor and regulate dealing with probable opposing viewpoints that may spring from human interaction. It seems as though there is an insisting exigency to deal with solidarity as another crucial SV because power and solidarity are two essential contradictory SVs seeing that they are geared towards sustaining different kinds of relationships between civil interlocutors and both are convenient for DC. Thus, solidarity is the subject matter of the next section.

3. 11. 2 Solidarity

This section asks what SV of solidarity contributes to DC in courtroom contexts. Achieving and maintaining solidarity in courtroom contexts seems challenging because this legal context is less flexible than other contexts in daily communication. Quite interestingly, solidarity can be referred to as the social bond that links the members of a particular society and this view has to do with civility which implies that all citizens of a particular society need to be equally treated with the same rights and obligations. Solidarity, hence, serves to embed the rights and the obligations of citizens in societies. For the purpose of this study, solidarity is a worthy SV to recurrently reverberate civility in dialogic interactions.

A major focus has been placed by Hudson (1996: 232) on exploring solidarity in accordance with social relations and language use as he considers solidarity as vitally important SV in the sense that it gives rise to mutually shared knowledge or common ground in language use. Solidarity concentrates upon how much experience interlocutors have shared and how many social characteristics, such as religion, race, and interests, they share (*ibid.*: 122). In view of this remark, solidarity can be considered as a positive concept that generates feelings of closeness and interconnectedness, strives for social-communicative involvement and inclusiveness, and transmits the feelings of togetherness. Solidarity between interlocutors, as Spencer-Oatey (1996: 7) elucidates, can be regarded in terms of social similarity when interlocutors are members of the same society, when they have the same rights and obligations, and when they have similar objectives in a particular exchange. For her (*ibid.*:3), solidarity has to do with terms like like-mindedness, familiarity, and intimacy which all have to do with DC. Spolsky (1998: 35) suggests that solidarity is the common group membership and the important social force that has a chief impact on language use. SV of solidarity, as Spencer-Oatey (2008: 35) states, is also known as closeness, familiarity, and relational intimacy. Civil interlocutors normally draw on linguistic and, sometimes, non-linguistic resources, like a smiley face, as indices of social solidarity.

In the context of APC, solidarity is generally evidenced in three ways. First, it can be seen as an emanation of social mutuality, mutual rights and obligations, and collective common interests. Thus, it can also be realised when defendants are given the legal right to present their best arguments and claims to secure a fair verdict. Second, solidarity is essentially a risk mitigation and face-saving concept so that it is the best solution in the flood of any social or communicative risk and this can pragmatically be done by means of certain PSs. Third, it can be realised as charity when Judge Caprio offers relief to the poor defendants or those defendants who have financial hardship so that they are unable to pay the full amount of the fines of their traffic tickets. His motive for such solidarity is entirely altruistic, ethical, or moral which is beyond the realm of legal obligation. His charitable care for poor defendants is apparent when he dismisses some cases of broke defendants, when he suggests an installment plan based on the defendants' abilities to pay, or when he uses the fund of others to pay the ticket on the defendants' behalf.

In this study, DC can only be achieved by creating such a deep sense of solidarity between the Chief Judge and the defendants despite the fact that the Chief Judge has legitimate authority and institutionalised power. APC is basically characterised by solidarity and awareness of shared interests, shared rights and obligations, and sympathy to create a sense of social unity in the American society. In this manner, solidarity promotes a good rapport and maintains in-group bond among members of the same society which is vital for the praxis of DC. Consequently, the Chief Judge may normally shift from indicating power to creating solidarity in an attempt to make a robust balance in such legal context.

Hence, the choice of pragmatic strategies is affected by two major dimensions of the interlocutors' relations; namely, power and solidarity. Thus, civil interlocutors should consider the power and distance of their relationship when choosing among different pragmatic options for conveying their intended meanings, as will be illuminated in the pragmatic manifestations of SVs (See 3. 12).

3. 11. 3 Ethnicity

In an early plea for the study of ethnicity, one of the first attempts to examine the effect of SV of ethnicity on language is carried out by Labov (1966) who executes a practical study of the effect of some SVs on the American language variations in New York city in which ethnicity, social structure, and language are interactively examined. Labov (*ibid.*: 351-352) finds that ethnicity is partly responsible for the division of social structure and it has to be placed at the very centre of sociolinguistic studies especially in a community of diverse ethnic groups like the USA. In relation to civility, Hendricks (1994: 227) splices the strands of the concepts of civility and ethnicity by revealing that the more the citizen becomes assimilated within a particular social and ethnic group, the more his civility becomes reinforced. Other studies have similarly explored the American ethnic heritage. Kent (2002: 4) for instance, finds out that ethnicity is most commonly best described in the compass of pluralistic societies such the American society which is characterised by ethnically diverse groups.

Civility in dialogic interaction, as Shils (2003: 300) explains, means considering all interlocutors as members of the same society, even though they belong to different ethnic groups. To throw light on the effect of ethnicity on language use, Fought (2006: 4) observes that ethnicity is a "socially constructed category" that exerts influence on language use. Moreover, Ylänné (2008: 168) considers ethnicity as a non-speech attribute and appearance feature that causes significant linguistic differences, but it, at the same time reinforces social unity among those who belong to the same ethnic group. Thus, in this regard, he (*ibid.*) writes that "it is not interlocutor ethnicity alone that causes linguistic variation, but a collection of attributes, of which one is ethnicity, by which interlocutors assess their relative similarity to each other". Crucially, within the confines of this study, it is more appropriate to refer to Nadal's (2009: 9) view that the American society has a widely known ethnic discrimination between White-Americans and African-Americans which is considered as the most noticeable historical and contemporary ethnic conflict.

This study, then, takes up the question as to whether or not SV of ethnicity can affect language use in the legal context of APC. It also continues by taking up the question of how White-American defendants (henceforth WADs) and African-American defendants (from now AADs) differently use pragmatic strategies to realise DC in this court context. Due to the fact that this study has a sociopragmatic stance, significant differences between the two ethnic groups are intended to be detected in terms of their use of pragmatic strategies. In a nutshell, one of the questions that need to be answered in this study is: How do WADs in APC differ from AADs in terms of the use of the pragmatic manifestations of DC? This question, of course, can be answered after examining the use of the pragmatic strategies by both groups in Chapter Five.

3. 11. 4 Gender

A glance at the choice of language use shows that SV of gender, in fact, influences the ways in which interlocutors employ certain pragmatic strategies. Gender refers to one's status as a male or female and it is a determining factor to define males and females and how they behave appropriately in line with the norms and expectations of a particular society. In this regard, Brown and Levinson (1987: 30) opine that SV of gender is the relevant social parameter in any situation and communicative interaction. As Eccles (2001: 44) defines it, gender is a social system that influences individuals' self-perceptions, values, and experiences. As far as civility is concerned, Ferriss (2002: 378) argues that SV of gender affects the nature of civility when one gender group may be more civil than the other because male interlocutors and female interlocutors are not always the same in their way of interaction. Therefore, DC is sensitive to SV of gender. However, it has not been examined, as far as the pragmatic manifestations of DC are concerned. For LoCastro (2012: 211), gender is an aspect of identity that is worthy of serious rumination in sociopragmatics. Basically, gender has an impact on language choice and the way in which interlocutors use language to construct their gender identity in different social settings, as affirmed by Holmes (2018: 15).

It is against this background that a gender-based perspective is offered in this study to show whether male and female interlocutors significantly differ in terms of their use of the pragmatic manifestations of DC. Gender is part of a complex, dynamic, ever-changing social context, and a particularly salient powerful part within courtroom settings. In the context of APC, the gender of S and H is always clear so that there is a normal gender-specific sense. This study, consequently, pursues this issue with an extra question that asks whether there are gender differences with regard to the pragmatics of DC. This study, therefore, argues that SV of gender, which is a very important area of research in sociopragmatics, is given no attention in terms of DC. Consequently, it is concerned with examining the way in which gender differences are reflected in language use, as far as DC is concerned. In other words, it attempts to answer the question: How do female defendants differ from male defendants in the use of the pragmatic manifestations of DC in APC? Such question elicits its answer after examining the use of the pragmatic strategies employed by both groups in Chapter Five.

3. 12 Pragmatic Manifestations of the Effects of Social Variables

It is worth recalling that this study is more like a voyage of discovery in which DC is explored from a sociopragmatic standpoint. It takes a fairly detailed close-up view of the way in which pragmatic strategies are used for DC and a big-picture view of how DC relates to some SVs, social behaviours, and society in general. Thus, it considers the ways in which social and pragmatic theories have contributed to the understanding of DC. This study, thus, suggests that all pragmatic strategies that manifest DCTs and DCPs reflect social implications. In this respect, as Schiffrin (2006: 196) asserts, almost all SAs are used to express different social responsibilities and to create power, distance, solidarity, or equality. After considering SV of power, it is clear that the Chief Judge in the context of APC has an institutional power and authority that can be aggravated by the utilisation of certain pragmatic strategies and can be mitigated by the activation of some other pragmatic strategies. In a more focused direction and for the purpose of this study, SV of power is identified by the use of certain pragmatic strategies.

With regard to Rep SAs, the Chief Judge may use some acts to assure his power including Rep SAs of asserting, assuring, retrodicting, conjecturing, criticising, and blaming. These acts, as Casson (1981: 240) elaborates, are used by S when he wants to say that something is true or false, accurate or inaccurate, so they indicate S's strength of conviction in or commitment to his utterance. In this way, S's authority and his social power as the Chief Judge is underlined. In relation to Dir SAs, these acts almost indicate power so that the Chief Judge can use acts like commanding, summoning, asking, requesting, suggesting, warning, and advising to pragmatically mark his power. As Chelaru-Murarus (2012: 162) views, performing such Dir SAs conveys the superior as well as authoritative position of S towards H. In terms of Com SAs, they can also indicate power because when S makes use of a commissive force, he presupposes that he is able to achieve the action suggested, as illustrated by Sorsana and Musiol (2005: 188). Thus, in this study, Com SAs of promising and consenting can be signs of SV of power.

As far as Dec SAs are concerned, Searle and Vanderveken (1985: 57) explicate that Dec SAs require that S invokes his power and authority to perform the intended declaration and, thus, S has the power and authority to change the world by performing Dec SAs. In this sense, the Chief Judge's power is mainly reflected in his authority to declare the final verdict of a particular case. In this study, Dec SAs of declaring the verdict, approving, and confirming can be indications of SV of power. In respect of the social implications of CMs, Levinson (1983: 102) underlines that obeying the four CMs, i.e. QnM, QIM, RM, and MM, indicates that interlocutors want to communicate in a maximally efficient, rational, and co-operative way by providing sufficient information and by speaking sincerely, relevantly, and clearly. Consequently, when the Chief Judge obeys these CMs, he tries to appear as an authoritative and powerful interlocutor. Pertaining to the social context of PSs, Yule (1996: 60) highlights that the activation of PSs indicates either social distance or closeness. From this perspective, Brown and Levinson (1987: 228) claim that the employment of BORP marks the effect of SV of power because S, who has power over H, does not worry about threatening H's face.

In relation to ORNP, Brown and Levinson (1987: 228) state that ORNP is used to maintain social distance between S and H in the sense that ORNP is "the heart of respect behaviour". Otherwise stated, ORNP is used when S wants to show that he cares about H's negative face. Accordingly, a kind of respect, formality, and deference is intended when ORNP is used. Therefore, the use of the strategies of ORNP marks the effect of SV of power in this study. Such strategies include being conventionally indirect, hedging, giving deference, and stating FTA as a general rule. In consideration of the view that ethos is an appeal to S's authority and credibility and logos is an appeal to reason, both ethos and logos contribute to S's authority and both are signs of SV of power. The type of logos that indicate power can be interrogative, rational, legal, and empirical. As for FAFs, resorting to them, indeed, implies deference and power inequalities. As far as humour is concerned, it sometimes indicates some tension arising from power inequalities in courtroom interaction because the Chief Judge, of course, has high power and high status. In this sense, the strategy of non-hostile teasing can be an indication of SV of power.

In some contexts, a shift from power to solidarity may take place so that the Chief Judge may resort to certain pragmatic strategies to indicate solidarity. Along the same line, the same solidarity carrying strategies may be used by some defendants to create solidarity. Undeniably, the use of Rep SA of affirming, by both the Chief Judge and the defendants, and Rep SA of admitting, by the defendants can be marks of solidarity. Additionally, Dir SA of requesting can indicate solidarity if used by the defendants. Furthermore, Com SAs of offering and accepting, as used by both the Chief Judge and the defendants, indicate a sense of solidarity. Moreover, Exp SAs of greeting, thanking, well-wishing, praising, apologising, as used by both the Chief Judge and the defendants, in addition to Exp SAs of comforting and deploring, as used by the Chief Judge, can give signs of solidarity. Furthermore, non-observance of CMs is used to indicate solidarity due to the fact that when S intentionally does not observe a particular CM, he cares for H because the use of non-observance of CMs implies indirectness, as assured by García-Pastor (2001: 20).

Relating to ORPP, Brown and Levinson (1987: 103) opine that using ORPP signifies solidarity, intimacy, common ground, and sharing of wants between S and H because using the strategies of ORPP means that S wants to come closer to H. Furthermore, the employment of ORPP, as Brown and Levinson (*ibid.*: 70) note, means that S treats H as a member of in-group, a friend, and a person whose wants are known and liked. These strategies include noticing H's interests, exaggerating H's interests, intensifying H's interests, using in-group identity markers, seeking agreement and avoiding disagreement, presupposing common ground, including both S and H in the activity, giving or asking for reasons, and giving gifts to H.

In relation to OFRP, it basically refers to the indirect use of language in order to enable S to produce certain indirect utterances and leave it up to H to decide how to interpret these utterances, as Brown and Levinson (*ibid.*: 211) clarify. Thus, such strategies demand a sort of solidarity because their use requires mutual clues to their interpretation and mutual knowledge between S and H and, thus, they indicate SV of solidarity in the present study. These strategies include hints, presupposing, understatement, overstatement, using contradictions, and metaphor. What is more, SM implies solidarity because when S, the defendant in this study, resorts to the aspects of SM, he devotes substantial attention to H by means of TP, AD, and PDs. Narrative logos, as used by defendants, can be a sign of solidarity as it reflects S's attempt to meet H's demand by narrating some events to convince him. Pathos is also assigned to SV of solidarity as it is an appeal to H's emotions. As for humour, the strategies of anecdote, humorous hints, wisecrack, by both the Chief Judge and the defendants, and self-deprecation, as used by the defendants, can indicate solidarity.

Some other pragmatic strategies can be described as neutral because they do not give any indication of power or solidarity including Rep SAs of stating, reporting, and lamenting, as used by the Chief Judge, as well as Rep SAs of stating, asserting, assuring, reporting, conjecturing, criticising, complaining, and lamenting in addition to Dir SA of asking as used by the defendants.

Additionally, observance of CMs, ORNP, and APs can be used by the defendants to indicate neutrality. Moreover, PA of ethos, rational logos, FAFs, and HS of non-hostile teasing are also neutral when used by the defendants as they do not have any authority. It is interesting to observe that strategies that indicate solidarity-DC show respect for interlocutors, whereas strategies that denote power-DC respect their rights. As such, the use of all pragmatic strategies indicates social implications. Hence, the present study comes up with the following formula:

$$\sum_{SVs} P + S + E + G = APSs$$

This mathematical sociopragmatic-based formula means considering the effects of SVs of power, solidarity, ethnicity, and gender leads to using appropriate pragmatic strategies where:

Σ stands for the sum of the effects of multiple SVs or the consideration of the effects of SVs.

SVs stands for Social Variables,

P stands for Power,

S stands for Solidarity,

E stands for Ethnicity,

G stands for Gender, and

APSs stands for Appropriate Pragmatic Strategies.

As a final point, perhaps, it is worth noting that the aforementioned pragmatic strategies in addition to SVs will be amalgamated to work hand in hand in the target model that will be developed and tested in the next chapter.

Chapter Four

The Model of Analysis

"Civility is the preferred means of proceeding within a world of contentious disputes".
— Fiala (2020: 46).

4. 1 Introductory Remarks

This chapter is intended to develop a sociopragmatic model of DC in the context of APC. It basically counts on some social and pragmatic aspects worthy of ample attention as far as DC is concerned. Principally, it derives its most decided peculiarity from the literature reviewed in Chapter Two and Chapter Three coupled with some observations and reflections highlighted by the researcher. It should be emphasised that the model developed in this chapter is used as the key instrument for the sociopragmatic analysis of DC in the context of APC.

4. 2 The Sociopragmatic Approach of the Present Study

This section is basically aimed at sketching a new stepwise sociopragmatic approach of DC in the context of APC. There are so many prodigious approaches to sociopragmatics and, of course, it is arduous to justify why there is a necessity for another one. It goes without saying that proposing a new approach to sociopragmatics makes sense only if this approach has distinctive attributes that differentiate it from other approaches. For the purpose of this section, the following five tenets are introduced collectively to clarify the approach of the present study. First, in this approach, the focus is on the amalgamation of dialogicity, civility, and court contexts in the realm of sociopragmatics. Such amalgamation is quite neglected in sociopragmatic research and it needs to be addressed. Thus, as the title of this study reveals, a sociopragmatic approach to DC in the legal context of APC is suggested. Basically, this approach is inspired by some previous premises of DC and its sociopragmatic implications in Chapter Two and Chapter Three in addition to further elaborations.

Second, the current approach, thus, puts the social and pragmatic aspects of DC together under the rubric of sociopragmatics. The prime aim is to sociopragmatically inspect language use with regard to some SVs, as far as DC is concerned. The focus is on the sociopragmatic nature of DC in APC by taking all the contextual factors into account in order to illustrate how DC is realised in the dialogic exchanges that stand out in legal contexts. Now two questions arise: "Why sociopragmatics?" and "How can the scrutiny of DC profit from sociopragmatics?" Simply, the answer to the first question is that sociopragmatics, intrinsically, does not deal with individual autonomous utterances, but rather it deals with the dialogic interaction which, as Kecskes (2013: 10) makes clear, involves a sequence of utterances because it is a reciprocal interaction between two or more interlocutors. Likewise, dialogic interaction is a social experience in which interlocutors are aware of others (*ibid.*: 11). Moreover, sociopragmatics examines the effects of SVs on the deployments of pragmatic strategies in a particular context and such examination is a matter of serious concern in this study. Furthermore, the answer to the second question is that DC is firmly fitting for sociopragmatics as it is a social-communicative praxis that can be pragmatically manifested by various pragmatic strategies. Hence, there is an auspicious value in the study of DC with regard to sociopragmatics. On the grounds of the view that DC is essentially a social phenomenon, it becomes necessary to examine the effects of some SVs such as power, solidarity, ethnicity, and gender on the pragmatic manifestations of DC.

Third, studying any communicative interaction sociopragmatically can be characterised by different pragmatic theories and strategies coupled with the effect of some SVs. Specifically, when it comes to DC, the sociopragmatic approach of this study is appropriate to some pragmatic strategies embracing SAs, CMs, PSs, APs, SM, PAs, FAFs, and HSs along with the effect of four SVs; namely, power, solidarity, ethnicity, and gender. Obviously, for socio-cultural reasons, social considerations of the situation in which DC may take place also affect the degree of DC and these considerations represent the social setting that can be identified in terms of Hymes' (1974) contextual factors (See 5. 3).

Fourth, the current approach to DC is concerned with a dialogic perspective of language use that surpasses the traditional view of SAT, for example, which deals with isolated individual SAs because H in the present study is not a passive H, but rather he is a reacting interlocutor. Thus, SAs are recognised as ISAs, RSAs, ReISAs, and ReRSAs in this study (See 3. 3). The reason behind this view is that this approach to sociopragmatics emphasises that interlocutors may be ostracised from their social community if that community expects civility or civil responses and they fail to act so. Therefore, utterances, in this approach, are bidirectional dialogic actions and reactions. Fifth, in this study, there are certain types (See 2. 6) and principles of DC (See 4. 4), but they do not have a stringent validity because they are reliant on whether interlocutors take a decision to apply them or not. These DCTs and DCPs are pragmatically performed via certain pragmatic strategies. Hence, the sociopragmatic approach to DC in the context of APC offers a set of three phases as guidelines for the operationality of this approach in order to map its multidimensionality in a consecutive sequence. These phases can be helpful in providing a systematic basis for the analysis and in bringing objectivity to this study. Accordingly, they can be briefly described and represented as follows:

- **Phase One: Identification**

This phase is concerned with the identifying criteria of DC in APC. In this phase, DC is identified by its basic criteria upon which the data of the present study are considered as realisations of DC in the context of APC. These criteria are dialogicity, interlocutors, argumentation, legality, orality, good manners, intention-based analysis, cooperation, courtroom context, institutional setting, variables, inequality in power and status, legal liability, incivility avoidance, turn-taking dialogic sequences, and yielding decision (See 2. 7 and Figure 2). Due to their importance in identifying the general context of DC in APC, they are incorporated in the sociopragmatic model of DC in APC as reflected in Figure (16).

- **Phase Two: Analysis**

This phase deals with showing the effects of SVs of power, solidarity, ethnicity, and gender (See 3. 11) on the stages of trials in APC and on DC manifestations as represented by DCTs, DCPs, and the pragmatic strategies that manifest them. The construction of the general structure of the trails in APC denotes the availability of three substantial stages; namely, case identifying stage (henceforth CIS), facts finding stage (as of now FFS), and JAS (See 4. 3). This phase also requires a determination of DCTs (See 2. 6 and Figure 1) that best suit the context of APC and of DCPs (See 4. 4) that serve as foundations for a systematic analysis of DC in the target data. These DCPs are derived from DCTs and they can be achieved via certain pragmatic strategies that best manifest them in the context of APC. Thus, the components of this phase are SVs, stages of the trials, DCTs, DCPs, and their pragmatic strategies, as clearly reflected in Figure (16).

- **Phase Three: Evaluation**

This phase is concerned with evaluating DC in terms of the Quintuple Rating Scale of Dialogic Civility (henceforth QRSDC) (See 4. 5) and this evaluation can accurately be determined via the quantitative statistical analysis (See 5. 4. 2). Obviously, according to QRSDC, there is a continuum of behaviours with labels from "very civil" to "uncivil" to represent the highest level of DC to its total absence respectively. To this end, the data can be evaluated as having maximum DC (from now Maxi DC), intermediate DC (henceforth Inter DC), minimum DC (Mini DC for short), neutral DC (henceforward NDC), and zero DC (hence ZDC). This QRSDC is obviously depicted in Figure (14) and Figure (16).

In sum, the sociopragmatic approach of this study to DC emphasises three insights which are the effect of SVs on the use of pragmatic strategies, the use of pragmatic strategies that realise DCTs and DCPs, and the applicability of this sociopragmatic breadth of view to DC in courtroom contexts. In the next sections, the approach of this study goes one step further by illuminating its main aspects.

4. 3 The Structure of the American Providence Court Trials

This section reveals the general structure of APC that is appropriate to DC because this structure serves as a beneficial background to the desired model. Casting the first glance at the structure of APC, it is obvious that this structure provides a coherent picture of how DCTs, DCPs, and their pragmatic strategies fit together within the broader reciprocations of the interlocutors' actions and reactions in dialogic interactions. In-depth explorations and thorough examinations of a number of situations from some trials in APC, throw light on the multifaceted nature of DC in this court context. For all intents and purposes, the courtroom interaction of this study has a progressive structure with successive stages. Based on this view, the present study examines DC during the course of courtroom trials. Thus, it should be noted, then, how sociopragmatic considerations arise within courtroom interactions. This view sets the following question free: What are the stages of the trials in APC in which DC eventuates? The assumption pursued here is that the trials in APC are made of three stages that have a hierarchical construction; namely, CIS, FFS, and JAS. Firstly, in CIS, the case is initiated and identified. Secondly, in FFS, the events of the case are investigated, the chronicle of the case is recalled, and the case is argued. Thirdly, as a final point, in JAS, the underlying legal rule is gleaned and the verdict is adjudicated.

It is worth mentioning here that the terminology used in constructing and naming the three stages of the courtroom trials is attributed to the researcher herself. However, the legal terminology that is resorted to in this study, such as the Chief Judge, the defendant(s), and other legal terms, is adopted from the American legal system from which the data of this study is taken. From a pragmatic perspective, DC is a pragmatic praxis that is stretched over the proposed tripartite trial structure with its three stages that are systematically orchestrated in terms of DCTs (See 2. 6), DCPs (See 4. 4), and their pragmatic strategies. Socially speaking, there are four central SVs that may affect the use of these DCTs, DCPs, and their pragmatic strategies as used by civil interlocutors in courtroom contexts. These SVs include power, solidarity, ethnicity, and gender (See 3. 11).

In this study, these SVs are observable and measurable social factors that operate and activate the praxis of DC and maintain the continuation of the pragmatic strategies used in each stage of the sociopragmatic model of DC in the present study. Stated differently, the courtroom trial in APC is a legal, logical, and reasonable process intended to search for truth in order to reach a final decision. Being a communicative process, the courtroom trial should have specific successive stages whose implementation makes the sociopragmatic reality of DC. The stages of the structure of APC are ways of segmenting the communicative process of the courtroom interaction in which DC takes place. These stages represent the central site on which DCTs and DCPs are constructed. Hence, in this study, DCTs and DCPs are commensurate with APC. Now, a consideration of the stages of APC is a matter of serious concern in the next sections.

4. 3. 1 Case Identifying Stage

This stage outlines the point of departure of the courtroom trial in legal contexts where DC takes place. Its aim is to commence the case and to provide its basic legal information. In other words, it fundamentally focuses on providing the required information for each case. CIS, thus, is the primary platform at which the praxis of DC stands. If compared with the other two stages, it tends to be shorter in length with fewer pragmatic strategies. Basically, in this stage, the case is initiated and identified to launch the stepping stone to the courtroom trial. In this stage, Judge Caprio authoritatively calls on the defendants to be present in front of him. Additionally, in this stage, the relevant and important information regarding a particular case can be identified such as the kind of the case, the exact violation, the amount of the fine, etc. In this stage, Judge Caprio gives each case its due treatment by identifying its exact traffic violation. This stage is characterised by the enactment of many DCTs and obedience to various DCPs. As a matter of fact, it is not enough to contemplate CIS alone because the heart of the matter is not yet reached. Consequently, it is reasonable to foresee a consecutive stage that deals with the main issue and the leading argument of the traffic violation. This stage, consequently, leads to the second stage that is entitled FFS.

4. 3. 2 Facts Finding Stage

This stage is almost time-consuming due to its extended duration if compared to the other two stages. As its name suggests, its main aim is to find facts, compile details, and collect evidence. Upon this stage, the final decision is sentenced. In this stage, the event of the case is investigated, the chronicle of the case is recalled, the case is argued, and the veracity of evidence is tested. Therefore, the violation of the law is described meticulously. In APC, these violations can be due to parking, red light, speeding, and other traffic violations. In this stage, the Chief Judge pages through the historical factual account of the event concerning the case in question. Moreover, defendants, in this stage, can present their arguments about a particular case before the Chief Judge. Hence, this stage reflects the legal needs of the defendants to an effective dialogic argumentative discourse. Sometimes, evidence and visual proof of the events are put on the table either by the Chief Judge or by the defendants to reinforce their arguments. Prevalently, several DCTs and DCPs are expected to be collaborated to produce this stage. In a pragmatic spirit, civil interlocutors exploit sundry pragmatics strategies to realise these DCPs as will be illustrated in Figure (16). After this long arduous road of the court trial, the Chief Judge tries to conclude and terminate it. For this reason, there should be a final stage that ends this trial, viz. JAS.

4. 3. 3 Judgement Adjudicating Stage

This stage is the final decisive one. As its name suggests, it adjudicates the final judgement of a particular case. It signals the end of the trial and outputs the upshot of DC. In this stage, the underlying legal rule is gleaned, the verdict is adjudicated, and the decision is pronounced. Hence, after dealing with the case, the Chief Judge sees the legal case through the lens of law and justice without any bias to deduce the legal rule that fits the case in question. For Eemeren and Houtlosser (2002: 138), adjudication aims for the termination of argument by an authoritative figure, the Chief Judge in this study, with the help of field-specific rules, i.e. legal rules.

It should be pointed out that the verdict is exclusive in the sense that deciding one judgement has the power to exclude the other. Thus, the Chief Judge is faced with binary judicial opinions and, consequently, the defendant will be judged as either guilty or not guilty, liable or not liable, and the matter is either dismissed or kept. In most cases, judicial decision-making is built on legal, moral, ethical, or even social considerations. In APC, adjudicating the verdict could be dismissal of the case, offering financial assistance, acquittal, or payment of the fine. Dismissal of the case means that the case is closed with no conviction for the defendant, but this does not prove that the defendant is innocent for the violation for which he has been charged, but rather he is only given a chance by the court (McCoy, 2011: 684). Offering financial assistance means that the Chief Judge uses the financial assistance offered by the benefactor to pay the required fines of the tickets of broke defendants. Acquittal is a judgement that the defendant is not guilty of the violation with which he has been charged (ibid.). Payment of the fine means that the defendant chooses not to challenge the ticket and to simply pay the traffic fine especially when he fails to convince the Chief Judge (ibid.). Figure (13) below represents the general structure of the context of APC.

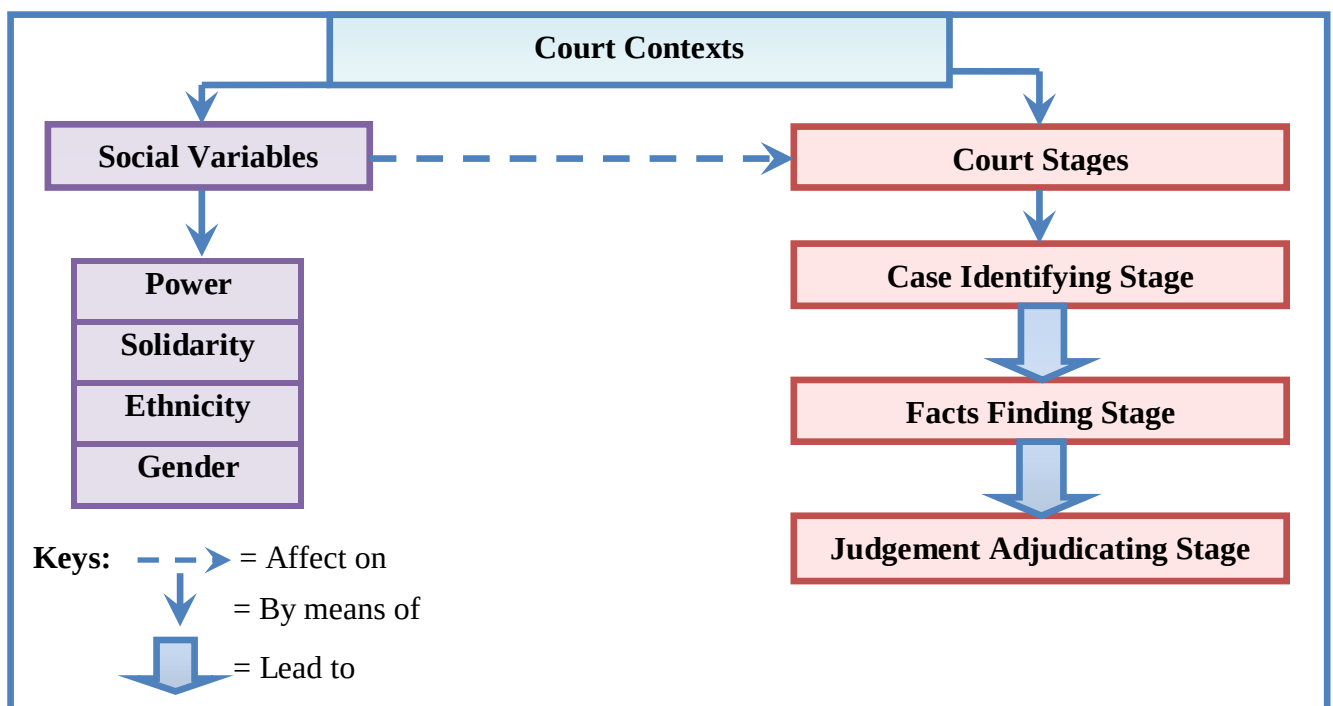


Figure (13): The General Structure of the American Providence Court

4. 4 Dialogic Civility Principles

This study takes a sociopragmatic approach to DC starting from the fact that dialogic exchange is problem-solving whereby civil interlocutors are trying to achieve their social communicative aims within some civility constraints imposed by DCPs. Thus, in what follows, an account of DCPs in the context of APC is developed. It is worth pointing here that DCTs illustrated in Chapter Three serve as the foundation of DCPs that are pragmatically constructed of various pragmatic strategies. Now, it is the best time to briefly count and consider the operation of DCPs by determining their pragmatic realisations in the next sections.

4. 4. 1 DCP of Free Exchange of Ideas

DC helps interlocutors to respect differences without sacrificing the truth of facts. Due to the fact that the court interaction demands careful examination and ascertainment of facts surrounding the cases in the court trials, free exchange of ideas is needed. Substantially, this principle reads that *"to be civil, interlocutors have to present their ideas freely and to be truthful"*. It is preferred in situations where justificatory civility (See 2. 6. 1) is recognised. To pragmatically realise this principle, there is a need for a pragmatic strategy that shows S's thoughts on the truthfulness of what he utters to communicate an existing state of affairs. Whenever possible, this could be accomplished by means of Rep SAs (See 3. 3. 1) which truly express S's beliefs and observations. Searle (1976: 3) states that S's intention in performing Rep SAs is to commit himself to the belief that the propositional content of his utterance is true. Normally, court interactions require an exchange of ideas and claims between the judge and the defendants to present explanations and justifications. As Lanius (2019: 76) elaborates, free exchange of ideas requires representative claims which are issued by means of Rep SAs to support the argument over the truth of a particular issue. Put conspicuously, DCP of free exchange of ideas can manifest itself in the performance of various Rep including stating, asserting, assuring, affirming, admitting, reporting, retrodicting, conjecturing, criticising, complaining, lamenting, and blaming.

4. 4. 2 DCP of Legitimate Authority

This principle is used to enhance top-down civility (See 2. 6. 2) in the context of APC. It can be stated as *"to be civil, authoritative interlocutors have to appeal to their legitimate authority in order to be perceived as powerful and effective"*. In court contexts, being an authoritative figure, the judge has to be the voice to call for DC and civil litigation because he is the one who makes the final decision for a particular case. Pragmatically speaking, Dir SAs (See 3. 3. 2) can be used as indications of such DCP in the court interactions because when the judge uses Dir SAs, he reflects his legitimate institutionalised authority. Notably, Dir SAs that stand for this principle may include commanding, summoning, asking, requesting, suggesting, warning, and advising.

4. 4. 3 DCP of Respect for Legitimate Authority

In legal discourse, this principle is restricted to those interlocutors who are less powerful, i.e. the defendants in this study. It entails appreciation and due regard for authoritative interlocutors due to their authority, status, ability, quality, or achievement. DC calls for respectful behaviours among interlocutors even when they disagree with each other in dialogic interactions. This principle is used to trigger bottom-up civility (See 2. 6. 3) since DC is reflected by powerless interlocutors and directed to powerful ones. It can be stated as *"to be civil, interlocutors have to respect the legitimate authority of authoritative interlocutors"*. Pragmatically, very limited types of Dir SAs (See 3. 3. 2) can be used by powerless interlocutors to indicate their needs, opinions, and wishes as in asking and requesting to mirror their due respect for authoritative interlocutors.

4. 4. 4 DCP of Shared Commitments

Essentially, this principle denotes the interlocutors' shared commitments to civility and their commitments to treat each other civilly in face-to-face dialogic exchange. It accentuates the communicative relation between S and H in order to coordinate their actions and reactions in dialogic exchanges. This principle is used to indicate justificatory civility (See 2. 6. 1).

This principle can be illustrated as *"to be civil, interlocutors have to appreciate others' strengths, contributions, and shared commitments"*. From a pragmatic perspective, this principle can be put into action by the pragmatic strategy of Com SAs (See 3. 3. 3) which commit S to do future acts as in promising, offering, accepting, and consenting because when interlocutors perform Com SAs, they actually incur shared commitments which can be an indication of DC.

4. 4. 5 DCP of Mannerliness

This principle refers to the state of being mannerly as an indication of civility in dialogic interactions. In this study, it serves to indicate manner civility (See 2. 6. 4). Mannerliness is one of the key measures of DC which implies consideration for others and adherence to the conventional social standards of good behavior in a particular society. Practically, it can be stated as *"to be civil, interlocutors have to mannerly express their states of minds, attitudes, and feelings"*. It can pragmatically be performed via Exp SAs (See 3. 3. 4) such as greeting, thanking, well-wishing, praising, comforting, apologising, and deploring where all these acts indicate well-mannered behaviours.

4. 4. 6 DCP of Justice

The concept of justice, in this study, means that authoritative interlocutors should be just to everybody without exceptions. Basically, DCP of justice signifies just behaviours and treatments without favoritism or discrimination and this justice is part of civility, especially in courtroom interactions. In legal discourse, this principle can be realised by the fairness and the moral rightness of the judge, by showing no bias towards some interlocutors, and by declaring the final verdict where everyone receives his/her due. DCP of justice can be understood as *"to be civil, interlocutors have to declare justice, fair, and balanced views of public affairs"*. The input of this principle is top-down civility (See 2. 6. 2). Predominantly, DCP of justice can be triggered by the pragmatic performance of Dec SAs (See 3. 3. 5) including declaring the verdict, approving, and confirming.

4. 4. 7 DCP of Cooperativeness

DCP of cooperativeness underscores the view that DC requires active cooperation and the maintenance of such cooperation demands communicative collaborative effort among civil interlocutors. Cooperativeness, for Mustajoki et al. (2018: 196), is a joint effort to achieve linguistically acceptable speech. This principle can be put into words as follows *"to be civil, interlocutors have to be cooperative to pursue effective communication"*. What is more, this principle realises conversational civility (See 2. 6. 5). CP and its CMs, whether observed or not, can perform the pragmatic duty of realising this principle because they can adjust any goal-directed cooperative human behaviour (Also see 3. 4).

4. 4. 8 DCP of Outspokenness

This DCP refers to the trait of being outspoken in stating views, opinions, or ideas, especially if they are critical or controversial in order to avoid the danger of seeming manipulative. It can be read as *"to be civil, interlocutors have to be outspoken and explicit whenever necessary"*. For the most part, this principle refers to polite civility (See 2. 6. 6) and it is best suited to be carried out by the pragmatic strategy of BORP (See 3. 5. 1).

4. 4. 9 DCP of Common Interests

This principle implies care for common interests that the members of the same community have in common. It reflects group reciprocity among interlocutors where S recognises H's desire to be respected. This DCP can be construed as *"to be civil, interlocutors have to consider the common interests they share with others and to rely on the mutual knowledge, rights, and duties"*. The activation of this principle comes as a result of resorting to polite civility (See 2. 6. 6). Significantly, it is pragmatically implemented by the strategies of ORPP (See 3. 5. 2). Typically, ORPP includes the strategies of noticing H's interests, exaggerating H's interests, intensifying H's interests, using in-group identify markers, seeking agreement and avoiding disagreement, presupposing common ground, including both S and H in the activity, giving or asking for reasons, and giving gifts to H.

4. 4. 10 DCP of Respect

This principle indicates deference, esteem, and due regard for the feelings, wishes, and rights of others. It also refers to the distance among interlocutors to reflect civility by way of respectful behaviours. DCP of respect can be stated as "*to be civil, interlocutors have to respect others, to satisfy their want to maintain deference, and to avoid imposition*". The input of this principle is polite civility (See 2. 6. 6). Importantly, DCP of respect is accomplished through the pragmatic strategy of ORNP (See 3. 5. 3) including the strategies of being conventionally indirect, hedging, giving deference, and stating FTA as a general rule.

4. 4. 11 DCP of Tactfulness

As one of DCPs, tactfulness means having the ability to say what you want to say without offending others. It requires consideration in dealing with other interlocutors and avoidance of giving offence to others. Hence, civil interlocutors have to hone their pragmatic skills to be tactful interlocutors. Thus, DCP of tactfulness reads that "*to be civil, interlocutors have to be tactful and non-coercive*". Also, the input of this principle is polite civility (See 2. 6. 6) and it can be carried out via the strategies of OFRP (See 3. 5. 4). In essence, OFRP comprises the strategies of hints, presupposing, understatement, overstatement, using contradictions, and metaphor.

4. 4. 12 DCP of Rationality

According to DCP of rationality, to be civil is to be rational and agreeable to reason in dialogic exchanges. The courtroom context can be the bastion of civility and rationality. This principle can be promulgated as "*to be civil, interlocutors have to be willing to engage in rational argumentation*". This principle manifests argumentative civility (See 2. 6. 7). It is operated by means of the strategies of APs of claim, data, warrant, backing, rebuttal, and qualifiers in order to shape the craft of argument (Also see 3. 6).

4. 4. 13 DCP of Skillfulness

In courtroom discourse, the best winning way is to become a civil interlocutor in any dialogic argumentative exchange. Nonetheless, civil interlocutors need to be equipped with the skillfulness of communication. Basically, DCP of skillfulness can be exploited through argumentative civility (See 2. 6. 7). Characteristically, DCP of skillfulness can be asseverated as *"to be civil, interlocutors have to be skillful when strategically maneuver to put forward their arguments"*. This principle can be manifested by the strategy of SM as perceived in its three aspects; namely, AD, TP, and PDs, which represent the argumentative skills that contribute to the maintenance of the communicative climate of civility (Also see 3. 7).

4. 4. 14 DCP of Credibility

In obedience to DCP of credibility, civil interlocutors must be credible and sincere in their arguments in order to be trusted. An interlocutor's credibility is enhanced by showing that he has a good character of a kind that makes him a cooperative and trustworthy arguer. This principle, thus, reveals the operation of argumentative civility (See 2. 6. 7). The credibility of civil interlocutors can be reflected in their appeal to PA of ethos (see 3. 8. 1) which means persuasion through personality and this ethos creates a safer space for DC. In order to be systematically documented, this principle indicates that *"to be civil, interlocutors have to be credible persuaders"*.

4. 4. 15 DCP of Reasoning

To follow this principle, interlocutors, to be civil, should resort to reasoning and logic in crafting a persuasive message in their arguments. In dialogic exchanges, civil interlocutors have to take turns without preventing others from expressing their points of view by dominating the exchange or attacking others verbally. This principle, then, points out that *"to be civil, interlocutors have to be reasonable persuaders"*. Furthermore, it mirrors the activation of argumentative civility (See 2. 6. 7) which can be achieved through appealing to PA of logos (Also see 3. 8. 2) in order to construct logical arguments.

4. 4. 16 DCP of Compassion

Compassion, as Davis (2012: 142) argues, demands of civil interlocutors that they remain unconditionally committed to treating others with the utmost respect and unvarnished civility. This principle is obeyed when interlocutors pay attention to others' feelings by considering their sufferings or misfortunes and by finding ways to alleviate such sufferings. It also refers to the effort made by civil interlocutors to persuade others by appealing to their feelings. Basically, this principle can be articulated as *"to be civil, interlocutors have to be compassionate persuaders"*. It best matches emotional civility (See 2. 6. 8) and it can be manifested through appealing to PA of pathos (See 3. 8. 3).

4. 4. 17 DCP of Formality

Generally, formality is a lubricant of civility which, in its turn, does not demand positive friendliness, but establishes formal forms of interaction that provide civil interlocutors with certain expectations for interacting with others in the public sphere. Complying with DCP of formality necessitates a willingness to respect the formality of an interaction where civil interlocutors tend to use some formal utterances. This principle can be enunciated as *"to be civil, interlocutors have to use formal status markers"*. This principle mirrors formal civility (See 2. 6. 9) and it can be executed by resorting to FAFs that can be considered as the trappings of civility and formality (See 3. 9).

4. 4. 18 DCP of Sense of Humour

Sense of humour serves not only to lubricate social relationships but also to maintain the positive face of others through fostering consensus and solidarity. Adhering to DCP of sense of humor postulates the interlocutors' ability and tendency to perceive, provoke, and appreciate humour. This principle can be set forth as *"to be civil, interlocutors have to see the humorous side of situations, whenever possible, instead of always being serious"*. It entails activating humorous civility (See 2. 6. 10) which gives rise to some HSs like anecdote, humorous hints, wisecrack, non-hostile teasing, and self-deprecation (See 3. 10).

4.5 The Quintuple Rating Scale of Dialogic Civility

Up to now, it seems that there is a need to illuminate the way in which DC can be evaluated. Such evaluation can be done via QRSDC offered by this study for this purpose. However, it should be noted here that DC in this scale cannot be decisively evaluated unless the quantitative statistical analysis is conducted, but it is presented here to come to a better understanding of the operationality of the approach of this study. Significantly, this evaluation increases the analytic and evaluative power of the approach in general and its model in particular. This scale can live and breathe via DCPs and their pragmatics strategies. Hence, the picture that has been developed so far is developed further in this section.

Importantly, language and civility are not accidentally associated. Contrarily, they are, as Carr (2011: 153) argues, intrinsically interconnected due to the fact that social structures and personal behaviours weave the linguistic fabrics of any phenomena. It is seriously important to note that language is the voice of DC and its golden means. At its core, DC is a matter of degree, and locating its appropriate degrees requires the balance of its scale of value. In the present study, DC is approached and treated as a continuum in terms of its rating scale of values. To form a standard system for measuring and grading DC, the present study suggests a close-ended scale; namely, QRSDC. In this scale, DC is evaluated in terms of a vertical rating that goes from the most civil to the most uncivil evaluation of any dialogic exchanges, as indicated by the plus and minus signs respectively (See Figure 14). This scale offers the exact value of DC that makes a particular degree of civility seems appropriate in a given dialogic exchange and in a particular social setting. The rating scale of DC is a bidirectional and bipolar scale where one pole is civil and the other is not. In practice, Maxi DC is used to describe the dialogic interaction that is oriented towards the positive end of the scale, and ZDC is used to describe the dialogic interaction that is oriented towards the negative end of the scale. Hence, utterances are coded on QRSDC in the following way:

- **Maximum Dialogic Civility** is the highest level of DC that stands for the highest positive rating in the scale where utterances are described as very civil.
- **Intermediate Dialogic Civility** is lesser than Maxi DC and greater than Mini DC.
- **Minimum Dialogic Civility** signifies the low rating of DC in the scale.
- **Neutral Dialogic Civility** is neither civil nor uncivil and it does not help or support either side on the rating scale.
- **Zero Dialogic Civility** or incivility can be an indication of the total absence of DC and the least degree in the scale where utterances are described as uncivil.

Now, it is important to deal with the questions: What kinds of DCPs and pragmatic strategies can be brought to bear in order to realise Maxi DC? Significantly, Maxi DC is the maximum point on the scale and it is clear and explicit because it is easy to perceive, understand, or interpret. It does not include offensive language or clear negative effects. However, it is encouraged by acknowledging and inviting others' viewpoints even when the other side of the dialogic exchange is mistaken in terms of a particular standpoint. It can be pragmatically realised in terms of eight DCPs along with their pragmatic strategies. First, Maxi DC is evident in DCP of mannerliness which can be explicitly stated in the utilisation of Exp SAs like greeting, thanking, well-wishing, praising, comforting, apologising, and deploring. Second, it can be given its pragmatic realisation by DCP of cooperativeness, precisely observance of CMs when interlocutors are informative, truthful, relevant, and perspicuous. Third, it can be put into practice by DCP of common interests when strategies of ORPP are used including noticing H's interests, exaggerating H's interests, intensifying H's interests, using in-group identify markers, seeking agreement and avoiding disagreement, presupposing common ground, including both S and H in the activity, giving or asking for reasons, and giving gifts to H. Fourth, Maxi DC comes to the fore when DCP of rationality is used especially in the case of syllogistic argument when APs of claim, data, and warrant are workable. Fifth, Maxi DC is apparent in DCP of credibility in the form of PA of ethos. Sixth, Maxi DC can be ascertained by DCP of reasoning which is operated in PA of logos.

Seventh, Maxi DC can be seen in DCP of compassion which triggers PA of pathos. The eighth realisation of Maxi DC, as a final point, can be revealed when DCP of formality is activated through FAFs where formal titles like "sir" or honorific expressions like "Your Honor" are used to address the Chief Judge in the court context of APC.

With respect to Inter DC, it is an adequate, satisfactory, and acceptable degree which does not include offensive language. Pragmatically speaking, eight DCPs together with their pragmatic strategies can manifest this rate. First, it can be accentuated by DCP of free exchange of ideas as seen in the felicitous performance of Rep SAs. Outstandingly, Rep SAs that manifest Inter DC are stating, asserting, assuring, affirming, admitting, reporting, retrodicting, conjecturing, criticising, complaining, lamenting, and blaming. Second, Inter DC can be represented by DCP of shared commitments which is obvious in Com SAs of promising, offering, accepting, and consenting. Third, Inter DC can be portrayed through DCP of justice which has its realisation in Dec SAs of declaring the verdict, approving, and confirming. Fourth, DCP of cooperativeness can be a remark about the workability of Inter DC and this principle is revealed by non-observance of CMs. Fifth, DCP of respect can be an indication of Inter DC when ORNP is employed via the strategies of such being conventionally indirect, hedging, giving deference, and stating FTA as a general rule. Sixth, Inter DC can be demonstrated by means of DCP of tactfulness through OFRP using the strategies of hints, presupposing, understatement, overstatement, using contradiction, and metaphor. Seventh, Inter DC can be marked by DCP of skillfulness through the strategy of SM as reflected in its three aspects of TP, AD, and PDs. Eighth, in drawing Inter DC to a close, DCP of sense of humour can also be another indication which is evident in humorous utterances using strategies of anecdote, humorous hint, wisecrack, non-hostile teasing, and self-deprecation.

As far as Mini DC is concerned, it stands for the minimum point on the scale where three DCPs are triggered to realise it. First, it is demonstrated in following DCP of legitimate authority by means of Dir SAs of commanding, summoning, asking, requesting, suggesting, warning, and advising, when used by an authoritative figure such as the Chief Judge. Second, Mini DC can be indicated by DCP of respect for legitimate authority when Dir SAs, such as asking and requesting, are used by powerless or less powerful interlocutors like the defendants. Third, Mini DC can be pragmatically conveyed by DCP of outspokenness which is implemented by means of BORP. With reference to NDC, when interlocutors' behaviours have tendencies towards the neutral territory, they can be evaluated as neither civil nor uncivil so that their behaviours will neither please nor offend other interlocutors since they do not support either side on the rating scale. Thus, NDC can take place when utterances are petered out into silence by interlocutors so that the degree of DC remains unspoken. Importantly, this rate of the scale does not necessarily equate silence with neutrality, but due to the fact that this study deals with verbal dialogic interaction, NDC is assumed to be connected with non-verbal interaction. At the end of this scale, ZDC comes as the negative pole that represents the zero-point where incivility dwells. Basically, it is characterised by a lack of regard for others, rudeness, insults, and inflammatory language.

In this study, it has to be noted that DC is applied only to those utterances which are classified under the rubric of Maxi DC, Inter DC, and Mini DC, whereas those utterances that go under the headings of NDC and ZDC are not the subject to the analytical mechanism of DC. The reason is that this study does not deal with neutral or uncivil utterances so that NDC and ZDC are only identified, but they are excluded from further examination. Moreover, this rating scale of DC is relative rather than absolute because it is context-sensitive in the sense that DC, from the sociopragmatic view of this study, is relative to SVs, social norms, social groups, social situations, and social settings. What is more, it should be noted that the more DCPs are employed by civil interlocutors, the stronger the rating scale of DC becomes. Figure (14) below simply depicts QRSDC suggested by this study:

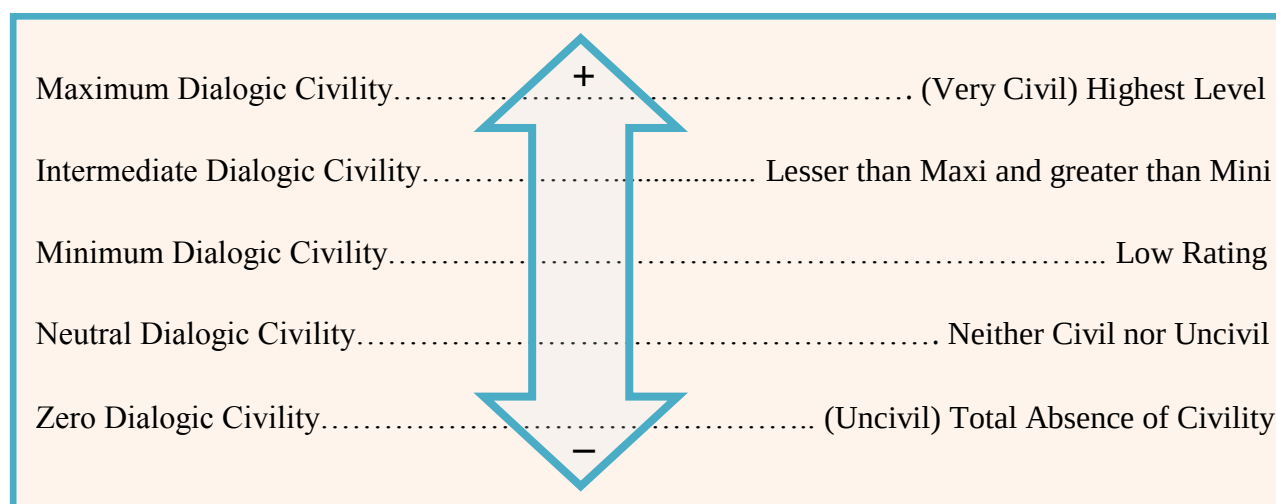


Figure (14): The Quintuple Rating Scale of Dialogic Civility

4. 6 Inspecting the Sociopragmatic Applicability of Dialogic Civility

DC is manifested via language and it needs to be investigated in terms of sociopragmatics by dint of its social and pragmatic importance. In this study, the key analytical unit of pragmatic interpretation is the utterance which is considered here as the point of departure of the sociopragmatic applicability of DC and the final product is the intended sociopragmatic structure of DC in court contexts. This view necessities many yes-no questions which need to be precisely answered. If utterances are successful in matching all these questions, they are evaluated as suitable for the sociopragmatic applicability of DC in court contexts. More precisely, this inspection can be clarified as follows:

- If utterances meet the identifying criteria of DC (See 2. 7), they are evaluated as dialogic and civil so that the next evaluation is triggered.
- If the analysis of utterances is affected by contextual factors and SVs, they could move to the next evaluation.
- If they fit the stages of the court contexts, they are fitting for APC from which the data are singled out.
- If they work on DCTs and DCPs, they can perfectly represent DC.
- If they are pragmatically performed via pragmatic strategies that manifest DC, they are judged as well-equipped to pragmatically embody DC.

- If all these routes are successfully passed, then the utterances reach out to the outcome which is the targeted sociopragmatic structure of DC in court contexts.

Thus, yes-no flowchart is shown in Figure (15) below which sums up the whole matter and, thus, the whole process can be stated as follows:

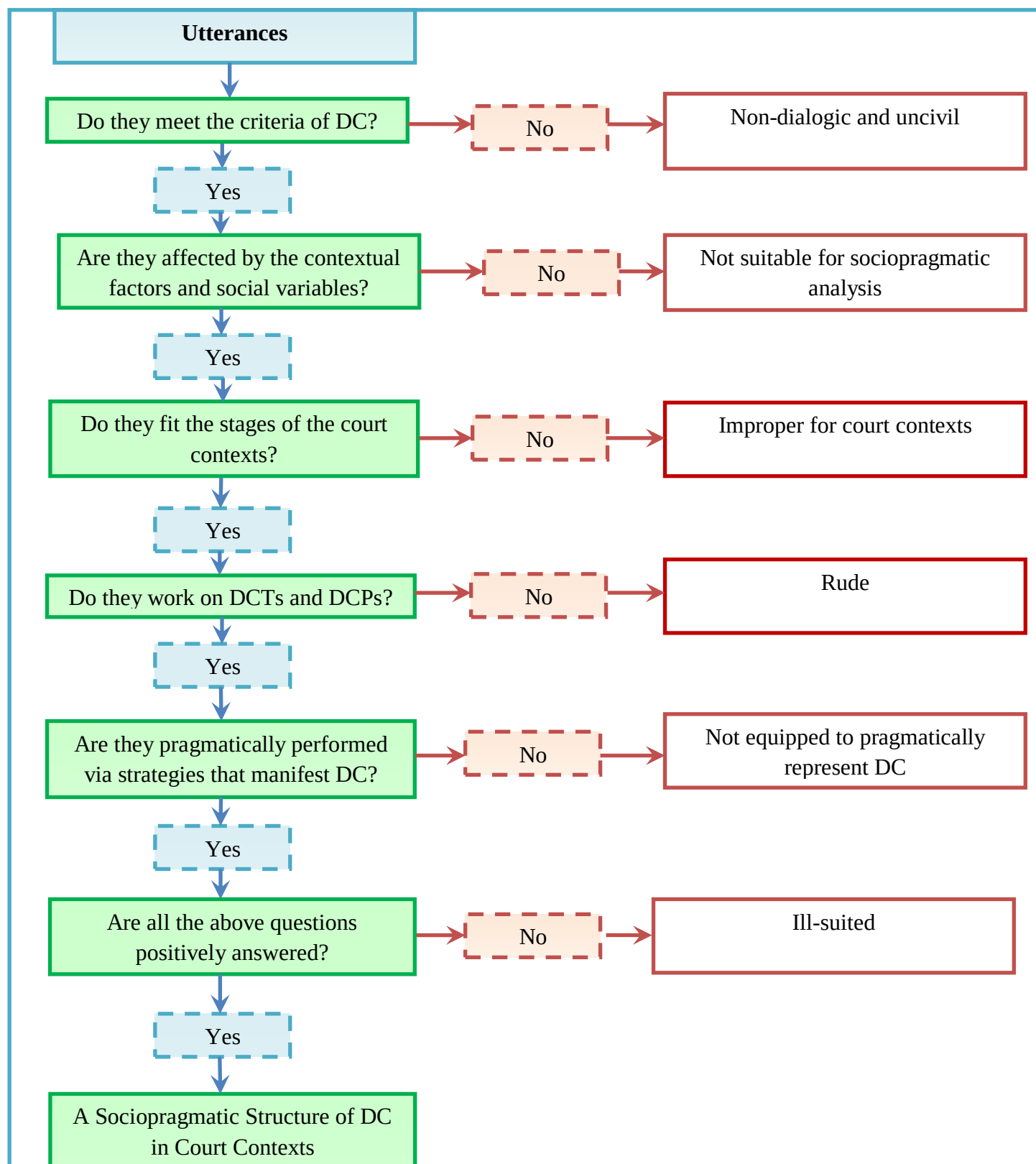


Figure (15): A Flowchart of Inspecting the Sociopragmatic Applicability of DC

4. 7 The Workability of the Sociopragmatic Model of Dialogic Civility

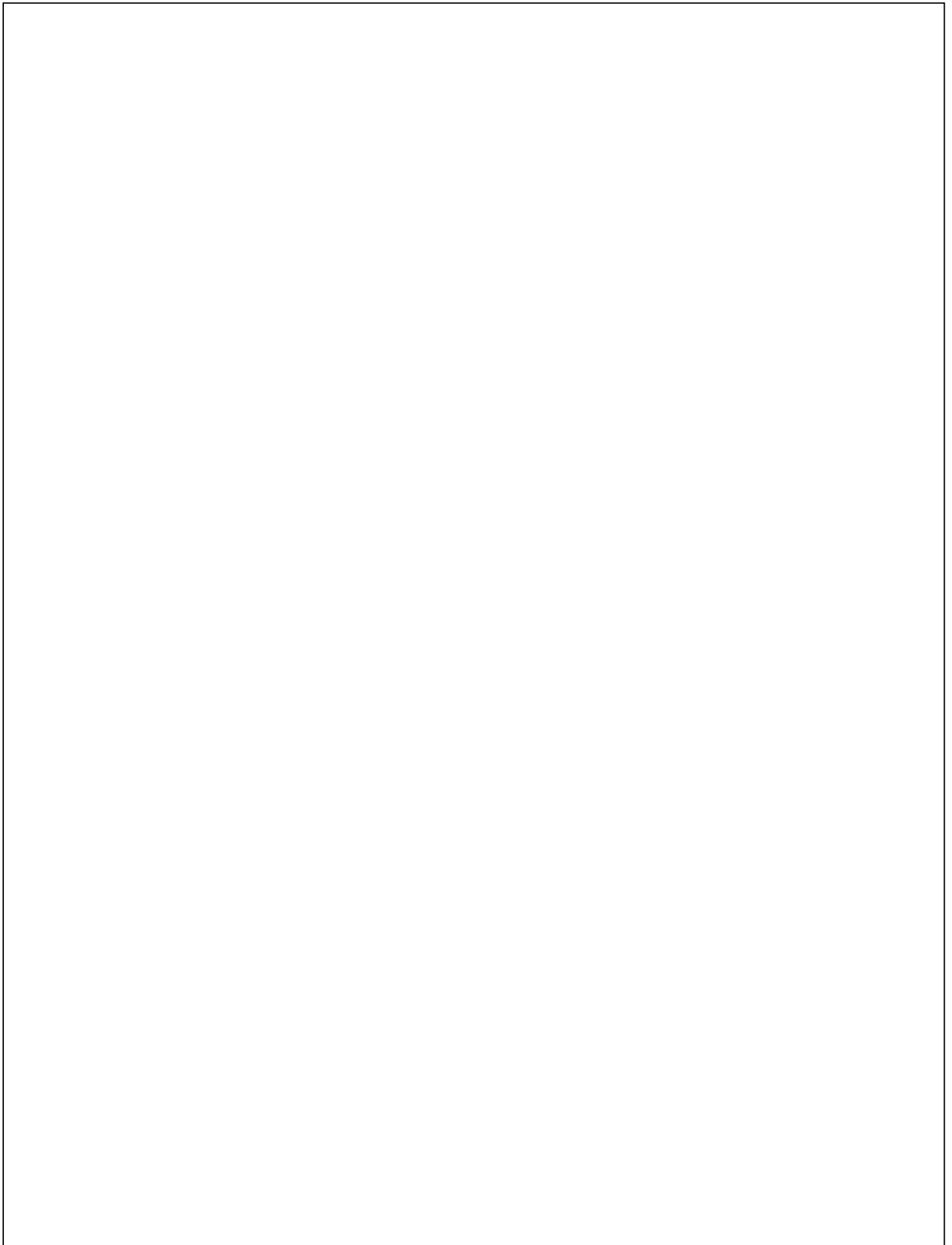
Within legal contexts, the sociopragmatic implementation of DC seems to be workable, but its workability remains enigmatic. How this sociopragmatic implementation can be achieved is the main question of this section. The previous discussion indicates that DC is a sociopragmatic praxis that works in terms of two main dimensions. The first dimension is the social consideration of the contextual factors and SVs of power, solidarity, ethnicity, and gender along with their effects on the use of the pragmatic strategies that manifest DC in court contexts. The second dimension is concerned with stages, DCTs, DCPs, and the pragmatic strategies that manifest them. Bringing to light considerations of both the social and the pragmatic aspects of DC comes to the aid of the sociopragmatic approach to DC in order to analyse the data under investigation, i.e. traffic trials from APC.

In court context, DC can be considered as the backbone of court interactions, particularly in APC, because, in this special court, refined commentaries and elegant explanations about the questioned case are needed. Hence, DC invades every stage of this court of law from identifying the case, through finding facts, up to adjudicating the judgment. Whatever the stage might be, the question is still the same: How can DC be modeled so that it can suit a systematic sociopragmatic analysis? As illustrated in the sociopragmatic approach of the present study (See 4. 2), the model of this study starts with the identification phase that is concerned with the identifying criteria of DC in APC (See 2. 7 and Figure 2). Then, it goes to the analysis phase which deals with showing the effects of SVs of power, solidarity, ethnicity, and gender (See 3. 11) on the stages of trials in APC (See 4. 3). At the same time, another question arises so that this entry to the model sets the following question: How is DC realised in the stages of the court trials? To answer this question, it should be borne in mind that in each of the stages of the court trials, DC is analysed according to its types (See 2. 6) and principles (See 4. 4) which are regarded as the guiding stars in the tracking of the analysis. Basically, DCTs include justificatory, top-down, bottom-up, manner, conversational, polite, argumentative, emotional, formal, and humorous civility.

DCPs embrace free exchange of ideas, legitimate authority, respect for legitimate authority, shared commitments, mannerliness, justice, cooperativeness, outspokenness, common interests, respect, tactfulness, rationality, skillfulness, credibility, reasoning, compassion, formality, and sense of humour. Then, DC is evaluated in the evaluation phase via QRSDC (See 4. 5) and this evaluation can be decided via the quantitative analysis (See 5. 4. 2). On the basis of what has just been demonstrated, a sociopragmatic model of DC in court contexts is proposed by this study to analyse the target data. The proposed model is clearly sketched in Figure (16) on the next page. In this model, colours are indicative for the sake of distinction and ease of reference so that the following keys are presented:

-  = Criteria of Dialogic Civility
-  = Social Variables
-  = Stages of the Trials in the American Providence Court
-  = Dialogic Civility Types
-  = Dialogic Civility Principles
-  = Dialogic Civility Strategies
- From  to  = Rating Scale of Dialogic Civility

The model is a top-down model that works from top to bottom where the three phases of this model; namely, identification, analysis, and evaluation, have a vertical sequence. First, it starts with the identification of DC criteria. Second, it moves to the analysis where the effects of SVs on the stages of the trials in APC are determined and DC is depicted in terms of various types, principles, and pragmatic strategies. Third, the model comes to the evaluation of DC in terms of QRSDC. The purple thin rightwards arrow means "affect on", whereas the black rightwards arrow means "realised by". The downwards arrow means "then". The square with dots is used to point out that "other types of SAs are possible". Each horizontal line which runs from left to right across the page indicates "by means of". To test the workability of the model, the coming section will be dedicated to this purpose so that one court trial is analysed on the basis of the developed model.



4. 8 Testing Model Workability

As a prelude to the sociopragmatic analysis, this section is intended to give the first insight into the working of the developed model. Thus, one traffic trial in APC is selected to be the tester of the workability of this model. As an illustrative example of the operability of the sociopragmatic analysis of DC in the court context, the trial is found in form of a video taken from the official website of APC (See Website Source 12: Workability Case). For the sake of analysis, this trial is transcribed by the researcher herself (See Appendix II for full text). This traffic trial is realised as representative of DC criteria as it matches all the criteria mentioned in (2. 7). Prior to embarking on analysing this trial sociopragmatically, it is worth mentioning here that three situations are analysed according to the developed model and these situations are representative examples of the model in the sense that each situation stands for one stage of the court trial. Amongst other things, it should be noted here that the utterances in each situation are numbered for the sake of ease of reference. It is also worth pointing out here that the stages of the court trial are graded by means of uppercase Roman numerals throughout the sociopragmatic analysis in Chapter Four and Chapter Five. For the sake of clarity, important facts about this trial are set below and followed by the analysis. It is worth mentioning here that the case name is taken from the court show "Caught in Providence" where this trial is broadcasted.

Case Name: My Husband is Guilty

Traffic Violation: Red Light Violation.

Defendant Name: Linda Fields.

Case Context: Linda's husband has committed a red light violation. Linda comes to APC to make sure that she was not driving the car on the day of the traffic violation, but her husband was driving her car. So, she wants to confirm that she is not guilty, but her husband is. In this trial, Judge Caprio practices DC while confirming his legal status as an authoritative judge by fostering civility through respect, consideration, and appreciation of Linda and her husband, who are, in their turn, resort to certain codes of civility when dialogically interacting with the judge (Website Source 12).

I. Case Identifying Stage

In this stage, the case is initiated and identified. It is mainly concerned with identifying the most important information surrounding the traffic violation. Situation (1) below represents this stage with analytical reflections on DCTs, DCPs, and their pragmatic strategies.

Situation No. 1

Judge Caprio: (1) Linda Fields.

Linda: (2) Good morning, Your Honor.

Judge Caprio: (3) Good morning, Linda.

Linda: (4) This is my wonderful husband. (5) I got the ticket. (6) He was driving my car. (7) I'm not guilty, he is. (Audience Laughter). (8) Let me explain what happened.

Judge Caprio: (9) I can't wait.

Right from the very beginning, in the above situation, the first good impression of this confrontation is formed through the civil manner and the formal way of interaction. Judge Caprio starts with top-down civility to follow DCP of legitimate authority that is given a practical realisation through Dir ISA of summoning in (1). In other words, Judge Caprio summons Linda to inform her that her case is legally started and it is her turn now to argue the case of her traffic violation. This act, actually, mirrors the effect of SV of power on such interaction and this power is vested in Judge Caprio's institutional responsibility as an authoritative judge. For the sake of maintaining DC, manner civility through DCP of mannerliness is realised when Linda, in (2), starts her entry with salutation using Exp SA of greeting which is RSA to Judge Caprio's summoning and ISA to Judge Caprio's response to greeting. By applying this DCP, Linda dialogically triggers another performance of Exp RSA of greeting by Judge Caprio as shown in (3). This greeting exchange fulfills the role of conveying a sign of solidarity and it can be considered as the opening remark of DC in this context. Furthermore, justificatory civility is observed in the use of Rep ISA of assuring in (4) and (7) to assure that she is not guilty, but rather her husband is. Within the same scope of DCP of free exchange of ideas, Rep ISA of reporting is used in (5) and (6) to report that she had received the traffic violation although she was not the real driver. Then, she uses bottom-up civility when she resorts to DCP of respect for legitimate authority.

To follow this principle, Dir ISA of requesting is performed in (8) to indicate a permission request which is let-request in this utterance that can be considered as a polite request as it is performed indirectly. This utterance implies the effect of SV of power on this kind of interaction as she cannot explain what she wants unless she takes permission from Judge Caprio. Thus, by being so civil and well-mannered, the effect of Linda's request to grant legal permission to explain the case dialogically results in (9) by Judge Caprio which denotes Judge Caprio's permission and his eagerness to listen to Linda's explanation concerning her husband's violation because of her facetious and impulsive manner of speaking.

As concerns conversational civility, DCP of cooperativeness is followed by Judge Caprio as he observes CMs by being informative, truthful, relevant, and perspicuous. However, Linda resorts to non-observance of CMs. In this stage, Linda generally flouts QnM as she is more informative than is required. Furthermore, in (4), Linda overtly flouts QIM because her expressed utterance and her intended meaning are diverged in the sense that she describes her husband as "*wonderful*" when her utterance is ironic as it emphasises Linda's discontent with her husband's traffic violation. With regard to formal civility, DCP of formality is followed through the use of FAFs. Precisely in (1), Judge Caprio calls the defendant using her first name and last name in full form "*Linda Fields*" when he notifies her to appear before him and this, of course, shows the effect of SV of power inequality in this legal context. Honorification is also part of such formality and this is apparent in the utilisation of the honorific term "*Your Honor*" in (2) by Linda. Besides its function in formality construction, electing this highly stylised honorific term puts the effect of SV of power into words as it construes Judge Caprio as a noble, honourable, worthy of praise, and almost royal character. Viewed from this perspective, honorifics are routinely expected as signs of civility in this legal context. In respect of humorous civility, DCP of sense of humour is triggered in (4) when Linda employs HS of non-hostile teasing by describing her guilty husband as "*wonderful*" while she wants to highlight his wrongdoing.

II. Facts Finding Stage

As its name indicates, this stage is concerned with facts discovery. In this stage, Judge Caprio, Linda, and Linda's husband exchange diverging ideas and views, but with the help of DC where arguing is not a matter of heated argument, but rather, it is a smooth and civil one. In Situation (2) below, the defendant, Linda, tries to tell her story to Judge Caprio concerning the traffic violation of her husband.

Situation No. 2

Judge Caprio: (1) So you came here today to tell me he's guilty?

Linda: (2) I'm not guilty. (3) The ticket is in my name. (4) I'm not guilty.

Judge Caprio: (5) No, I understand that. (6) As if you came here today to tell me he's guilty. (7) So the first thing you did was throw him under the bus. (Audience laughter).

Linda: (8) I'm not throwing myself under, you know.

Judge Caprio: (9) So you think he's really guilty, huh?

Linda: (10) When I looked at that video, if I was a policeman, I would say he was guilty.

Judge Caprio: (11) Guilty.

Linda's Husband: (12) Me too.

Judge Caprio: (13) Look at the video, and then look at the time on the video. (14) Let's see the fact sheet, please. (To the court clerk). (The fact sheet is displayed on the court screen). (15) See where it says red time where the arrow over there. (16) That means he went through the light when it was red for three tenths of a second.

Linda: (17) Oh, three tenths, so it was close!

Judge Caprio: (18) Well, you just said he's definitely guilty! (19) I try to explain to you.

Linda: (20) Three tenths of a second, that's so much.

Judge Caprio: (21) Now, let me finish. (22) You go through this every day? (To Linda's husband).

Linda's Husband: (23) Yes, Your Honor. (Audience laughing).

Linda: (24) We've been happily married for forty three years, right?

Linda's Husband: (25) Yes, dear. (Audience laughter).

For the purpose of investigation, top-down civility is launched by DCP of legitimate authority that is realised in the performance of Dir ISA of asking in (1) that can be considered as an indirect interrogative act which reports what Linda has previously elucidated. This act, indeed, reflects Judge Caprio's power and authority. Along the same line, justificatory civility and DCP of free exchange of ideas are applied in (2-4) which count as Rep RSA of complaining as Linda expresses her dissatisfaction about assigning the ticket to her because she is not guilty and her husband was driving that day. As a reaction, Rep ISA of asserting is used in (5) by Judge Caprio to emphasise that the picture is clear to him. In (6-7), Judge Caprio resorts to Rep SA of criticising when he provides negative, but constructive, feedback to Linda's attitude towards her husband.

Linda's response is her Rep RSA of asserting in (8) as she tries to avoid gaining disadvantage at the expense of her husband's guilt. Once again, DCP of legitimate authority is used in (9) which is Dir ISA of asking performed by Judge Caprio to assure Linda's claim. In (10), Rep RSA of asserting is used by Linda to tell Judge Caprio to dispel any doubts he may have about her husband's traffic violation. Immediately, Judge Caprio performs Rep SA of asserting with a spirit of surprise in (11) which arouses laughter from the audience. Then, Linda's husband resorts to Rep SA of admitting in (12) to admit his traffic violation. The utilisation of asserting and admitting in this context demonstrates DCP of free exchange of ideas. Then, Judge Caprio commands Linda to look at the fact sheet that is displayed on the court screen. Thus, Judge Caprio resorts to top-down civility to perform Dir SA of commanding in (13). What is remarkable is the shift from commanding to let-request in (14). This shifting occurs due to different addressees because (14) is directed to the court clerk who is an officer of the court whose responsibilities include playing and maintaining records of the court trials. Again, Judge Caprio uses Dir SA of commanding in (15) to give an authoritative order to Linda to see the fact sheet and this utilisation reflects the effect of SV of power.

Then, Rep SA of stating is used by Judge Caprio in (16) to clearly state that Linda's husband went through the light when it was red for three-tenths of a second. As a response, Linda shows her surprise in (17) and this causes the audience's laughter because of her insistence on her husband's guilt in spite of the low riskiness of his violation. After that, Judge Caprio employs DCP of free exchange of ideas in (18) and (19) to perform SA of asserting. In (20), Rep SA of assuring is used again by Linda to assure her husband's guilt. In (21), DCP of legitimate authority is used Judge Caprio through Dir ISA of requesting to finish his speech because Linda is impulsive to speak and that causes audience laughter. At this moment, Judge Caprio uses Rep SA of criticising in (22) to raise Linda's awareness of the inappropriateness of her actions and this act is done using a question that is directed to Linda's husband to ask whether or not Linda is used to do so to indicate her impulsiveness.

Linda's husband in (23) replies with Rep SA of assuring. However, this does not stop Linda, but rather she is unable to resist her sudden urge to do reply so she, in (24), uses Rep SA of asserting that they have been happily married for forty-three years and she terminates her utterance with "*right?*" to seek agreement. Quickly, her husband replies "*yes, dear*" in (25) with all his possible haste using Rep SA of asserting and this makes the exchange seem comic. With reference to conversational civility, Judge Caprio, Linda, and her husband use all kinds of linguistic resources available to them to accomplish mutual dialogic exchange. Even when they have disagreements to resolve, all of them are ultimately working towards cooperation via resorting to DCP of cooperativeness. Judge Caprio seems to observe CMs by being informative, truthful, relevant, and perspicuous in most of his utterances. However, he flouts QnM in (7) using idiomatic expression which results from breaching QIM, i.e. say the truth, since their literal meanings are blatantly false. Moreover, Linda frequently flouts QnM by being more informative than is warranted in (2-4) and RM in (24) which generates audience laughter.

As for polite civility, DCP of outspokenness is triggered by Judge Caprio using Dir SA of commanding in (13) and (15) in addition to Dir SA of requesting in (14) and (21) and he performs these acts in the most direct possible way using BORP to mirror his authority. As for DCP of common interests, it is activated by ORPP, precisely intensifying H's interest, when Linda says "*you know*" to soften her reactive assertion in (8). The same principle is also operated by Judge Caprio using the politeness marker "*please*" in (14). Furthermore, in (23), Linda's husband indicates DCP of respect using ORNP and its strategy, giving deference, when he uses the honorific title "*Your Honor*". Ironically speaking, in (24), Linda asserts that she and her husband have been happily married for forty-three years, but actually, she comes to the court just to prove that her husband is guilty. In other words, instead of standing by her husband and trying to defend him before the Chief Judge, all she wants is to prove that he is guilty. This situation reflects the activation of polite civility and DCP of tactfulness leaving a maximal option for deniability and this is reflected by the pragmatic strategy of OFRP, precisely irony.

In terms of argumentative civility and DCP of rationality, Linda resorts to APs. In (2), she clearly provides her main claim that she is not guilty. In (4), her data is her previously established claim. To support this claim, Linda produces her warrant which is her factual data in (10) as she asserts her claim on the basis of the recorded video and, hence, Linda's argument is syllogistic. In terms of DCP of skillfulness, it is resorted to by Linda using TP in her strategic selection of certain SAs like asserting to argue the case and it is also clear in the topic of the happy marriage in (24) to remodel her argument. Linda also exploits AD using intensifying H's interest in (8). As for PD, Linda resorts to irony which is jokingly used in (24) to soften the exchange. For the sake of persuasiveness, Judge Caprio appeals to DCP of credibility using ethos that is reflected in certain Dir SAs which reflect his authority as in (1), (9), (13), (14), (15), and (21). Interestingly, DCP of reasoning is realised by the visual proof which is the video that displays the fact sheet of the violation as an indication of legal logos. Linda, in (10), depends on this type of logos and Judge Caprio also uses it in (13-15). As for formal civility, Linda's husband activates DCP of formality in (23) using "*Your Honor*". As for humorous civility, in (7), Judge Caprio uses non-hostile teasing directed to Linda as she wants to confirm that her husband is guilty. In (23) and (25), Linda's husband exploits humorous civility using self-deprecation by being excessively modest and obedient to his wife and, thus, DCP of sense of humor is activated.

III. Judgement Adjudicating Stage

This stage is the terminal one where the legal dispute is settled. This stage, then, is represented by Situation (3) and analysed in the next section.

Situation No. 3

Judge Caprio: (1) It's been my policy of the fact without the city coming in and proving the calibration. (2) I think the difference between two tenths of a second and three tenths of a second is so small. (3) That I usually give the benefit of the doubt particularly when they come in with some high powered defense like you (Pointing to Linda).

Linda: (4) You don't have to take me to dinner.

Judge Caprio: (5) No, no, I'm not gonna take you dinner. (Audience laughter). (6) I've been happily married for five years. (All laughing). (7) The matter is dismissed.

Linda: (8) Thank you.

Beginning with justificatory civility, utterances (1-3) are performed in accordance with DCP of free exchange of ideas. Thus, these utterances count as Rep ISA of stating by which Judge Caprio is trying to glean the underlying legal rule that is commensurate with the case in question. In (2), this act of stating is increasingly clear because Judge Caprio starts with "*I think*" which is expressed parenthetically with a relative degree of certainty about the fact being stated. Furthermore, in (3), manner civility is reflected when Judge Caprio describes Linda as "*high powered defense*" using Exp SA of praising. In (4), Linda performs Rep RSA of asserting, i.e. negative assertion, which is considered here as the butt of joking that triggers performing another act of negative assertion with a humorous intention in (5) by Judge Caprio. Then, Judge Caprio resorts also to Rep RSA of asserting in (6) to assert that he has been happily married for five years to create a sense of humour and funny atmosphere. To satisfy DCP of justice, Dec ISA of declaring the verdict is employed by Judge Caprio in (7) in which he dismisses the matter of the traffic violation ticket. This act reflects Judge Caprio's just behaviour and fair treatment of the case where his utterance, actually, changes Linda's and her husband's legal status by pronouncing the dismissal of the case. Moreover, it mirrors SV of power as it demonstrates Judge Caprio's power, control, and authority. As a result, the case is judicially settled by pronouncing the decisive verdict. In (8), Lind signoffs the exchange by means of Exp SA of thanking that actualises manner civility and this act represents a concluding mark of the court exchange which also indicates solidarity in the termination of this trial. To trigger humorous civility, Linda employs wisecrack in (4) which serves here as a tension releaser because the final verdict is about to be declared. As a response, in (5) and (6), Judge Caprio also resorts to wisecrack which is intended to create solidarity.

Up to now, it seems that the analysis of this case reveals the workability of the developed model. Thus, it validates its application as a sociopragmatic instrument for analysing the target data since all the stages, DCTs, DCPs, and pragmatic strategies are cooperatively operated and this claim will be more reinforced in the next chapter when the data are collected, described, and analysed.

Chapter Five

Data Collection, Description, and Analysis

"Dialogic civility exists wherever there is genuine effort to offer public change within a conversational context that seeks not violence, but concern for the other and calls for responsible action".

— Arnett and Arneson (1999: 302).

5.1 Introductory Remarks

On the basis of the previous theoretical chapters, this chapter is devoted to the practical part of this study. Fundamentally, it focuses on the collection, description, and analysis of the target data. The novelty of this chapter is twofold. Firstly, the analysis is conducted via the sociopragmatic method which is applied by the model developed in Chapter Four in this work. The second novelty lies in the statistical method that is conducted by means of some appropriate statistical procedures to objectively prove the findings of the present study and to verify its hypotheses. By dint of the sociopragmatic and statistical analyses, the findings arrived at are tested, estimated, and retrospectively discussed in further details in compliance with the questions, aims, and hypotheses stated in Chapter One.

5.2 Data Collection

This study seeks legal situations where interlocutors are civilly engaged in an institutionalised interaction. The data of this study are represented by twenty trials taken from APC as indicated by the very title of this dissertation. They are randomly collected from their top official websites (See Website Sources of the Data) and they are found in form of videos taken and transcribed by the researcher herself (See Appendices III-XXII for full forms). Due to their fame, these videos are well documented on sundry social media channels. Basically, the target data are oral and, thus, they represent real-world actual legal cases that can be considered as natural, reliable, and authentic sources for the analysis of DC because one of the peculiarities of sociopragmatics is that it calls for data collected in real-world contexts of language use.

In this sense, the first step of data collection is data transcription. Though time-consuming, the effort to transcribe the data is not wasted time as it helps the researcher to engage with the data in a more intense way. With reference to the time of data collection and transcription in this study, it should be noted that the data were collected in 2020 and they take three months, precisely August, September, and October. The distribution of the trials depends on whether the cases are against defendants who are White-American male (henceforth WAM), White-American female (as of now WAF), African-American male (hereafter AAM), or African-American females (hereinafter AAF) defendants. The reason for such distribution is simply to sociopragmatically examine the effects of SVs of ethnicity and gender on the manifestations of DC in the context of APC. Hence, the trials are evenly divided between these four social groups. That is, five trials for each group are sociopragmatically examined. The ethnic gap between the two terms "White-American" and "African-American" in the USA remains persistently large. As officially cited by Carter (2019: 62), the USA has an ethnically diverse population with two major ethnic groups; namely, White-Americans and African-Americans, and from this view, such terminology is adopted.

One of the cudgels against such ethnic and rude terms is DC which can be considered as the social lubricant that is used to maintain the civil rights of all citizens regardless of their ethnic group, to prevent any social offence, and to equally treat all citizens. Hence, the effect of SV of ethnicity on the manifestations of DC in the American legal context of APC is examined in terms of the differences, if any, between WADs and AADs. Additionally, to sociopragmatically inspect the effect of SV of gender, defendants are further categorised into whether they are male or female. Thus, four social groups are intended in the target data which are WAM defendants (Cases 1-5), WAF defendants (Cases 6-10), AAM defendants (Cases 11-15), and AAF defendants (Cases 16-20). Furthermore, five trials are randomly chosen from each social group so that the total number of the collected trials is twenty.

What is more, it is relevant to note that the target data are represented by sixty situations distributed over the three stages of the twenty trials. Hence, examining DC in this legal context will be manifested according to the triple structure of the trial stages. Further, these situations cover samples from the four social groups of the defendants. Still further, each situation exemplifies a particular stage of the court trial. For good measure, the utterances in the selected situations are numbered for the sake of ease of reference. Due to the fact that these trials represent lengthy discourse and the number of situations generates a sheer amount of data that take considerable space in this study, it is important to note that the analysis of only some illustrative and representative examples takes the lead in this chapter. In view of this, the centre of gravity in this chapter is evincing the sociopragmatic analysis of DC in the context of APC and eliciting the foremost findings of this analysis.

As far as the cases of the trials are concerned, it should be noted here that APC is a municipal traffic court that is responsible for the disposition of prosecutions of traffic violations to govern the flow of traffic in the American city of Providence. They deal with several traffic violations like parking, speeding, and red light running violations. With respect to the date of these trials, it has to be noted that they are modern trials that take place in the years from (2017) to (2020). This date is intentionally selected because it represents up-to-date era to examine DC in legal contexts nowadays when the lack of civility has reached toxic levels. Importantly, the choice of APC as the core context for analysing DC is attributed to the way in which this court highlights the dialogic nature of language and the virtue of civility as well. The trials of this court are full of DCTs and DCPs. Thus, the preeminent reason behind predominantly choosing this court to be the source of the data is that it is a different kind of courtroom that is compatible with the aims of this study. APC is conditioned by DC with its formal institutional setting. Above and beyond, the sociopragmatics of the legal language in this court is prolific and unique as it embraces extraordinary aspects of DC that are absent from usual contexts.

5.3 Data Description

It is important to note that the clearer the description, the easier the target data will be to work with. Such clarity and ease can be achieved by examining certain criteria and some social factors. As has previously been mentioned (See 2. 7), a set of DC criteria for identifying the data under scrutiny and for evaluating its integrity are proposed. These criteria are helpful in describing the data since they can be regarded as the basic benchmarks that are used to measure the phenomenon of DC addressed by this study. Precisely, DC criteria are the common hallmarks of the data substance. Otherwise stated, all the randomly selected traffic trials in APC are realised as representative data if they match all DC criteria. In essence, it appears that these traffic trials meet all the proposed DC criteria. Hence, the traffic trials in APC meet the criteria of dialogicity, interlocutors, argumentation, legality, orality, good manners, intention-based analysis, cooperation, courtroom context, institutional setting, variables, inequalities in power and status, legal liability, incivility avoidance, turn-taking dialogical sequences, and yielding decision.

The criterion of dialogicity seems to be applicable to the traffic trials in APC as they involve two-way communication with two or more interlocutors. Hence, the communication is dialogic and DC criterion of dialogicity is matched. Also, in these trials, interlocutors are responsible for choosing certain pragmatic strategies in their dialogic communication to match DCPs in order to be civil interlocutors. From this perspective, the criterion of interlocutors, precisely civil interlocutors, is satisfied. Besides, these trials imply argumentation and rational dialogic communication and this view assures the availability of the criterion of argumentation where interlocutors present their legal claims to increase or decrease the acceptability of a controversial standpoint. Additionally, traffic trials demand legal context and legal language to manifest and apply the traffic law in formal institutional settings. In this manner, the criterion of legality is also applicable as a manifestation of civility. Further, in these traffic trials, DC is orally and verbally represented in natural dialogic contexts and in face-to-face oral communication in APC. From this point of view, the criterion of orality can hold good for the data.

Likewise, in these trials, Judge Caprio's kind conduct towards people is evident as a reflection of civility in his dialogic communication and such kind conduct necessitates reciprocal civility on the part of the people who communicate with Judge Caprio. Such civil and kind conduct demands good manners which represent a core criterion of DC. More than that and in relation to the criterion of intention-based analysis, the traffic trials in question will undertake an intention-based analysis in this sociopragmatic study because trials are expected to have joint dialogical intentions that the interlocutors pursue to realise DC. What is more, these trials are characterised by the criterion of cooperation where civil cooperation rather than uncivil contention takes place. This is clear in the collaborative effort exerted by interlocutors to direct a particular dialogic exchange towards achieving civility. This criterion is also related to DCP of cooperativeness.

By the same token, Providence traffic trials are context-dependent and context-specific as they take place in a courtroom context which is a fertile ground for civility. Hence, they match the criterion of courtroom context. In the same vein, these trials can be the typical example of the criterion of institutional setting as they take place in role-governed and rule-governed settings. Respecting the criterion of variables and due to the fact that this study is a sociopragmatic one, the effect of some SVs on the manifestations of DC is examined. These SVs are power, solidarity, ethnicity, and gender. Accordingly, the criterion of variables is fulfilled. In terms of the criterion of inequalities in power and status, DC typically takes place in such contexts. The American Providence traffic trials exemplify such inequality between interlocutors. In this courtroom context of power distance, interlocutors tend to accept such inequalities as natural and, thus, unavoidable. As for the criterion of legal liability, it is evident in the data in the sense that traffic trials manifest legal obligations to law where Judge Caprio is legally liable to apply the law and the lawbreakers are legally and financially responsible for paying the imposed fines of the tickets. With reference to the criterion of incivility avoidance, in Providence traffic trials, any kind of incivility, like heated arguments, personal quarrels, or aggressive attacks, is avoided for the sake of DC.

As for the criterion of turn-taking dialogical sequences, the data manifest a complex net of turn-taking dialogical sequences. This is clear in pragmatically performing ISAs, RSAs, ReISAs, and ReRSAs. Abiding by such sequences reflects adherence to civility. As a final point, the criterion of yielding decision is also available in the target data because traffic trials are terminated by adjudication and yielding a decision that is deemed to be optimal or at least satisfactory. Accordingly, all the identifying criteria of DC are available in APC.

Ideally, the context is unavoidable in understanding how the meaning of speech is constructed, especially when data are intended to be sociopragmatically analysed. The complexity of spoken interaction necessities taking account of the contextual factors that influence how DC is expressed and interpreted in legal contexts. These contextual factors should be set out to systematically observe the social and situational contexts that influence the choice of pragmatic strategies in any communication. Under this view, Hymes' (1974) SPEAKING model best fits the description of the target data in this study. It comprises eight components, namely; setting and scene, participants, ends, act sequence, key, instrumentalities, norms, and genre. In connection with the setting, it is concerned with the place, date, and occasion in which a particular speech activity takes place (*ibid.*: 55). The general setting of the data that takes place in APC is a formal setting, and there is an expectation that all interlocutors behave in a civil and respectful manner. In relation to place, all the trials under examination take place in APC which is a municipal traffic court that handles various traffic tickets in Providence, i.e. the capital and the most populous city of the state of Rhode Island and it is one of the oldest cities in the United States of America. The date of the selected trails extends from (2017) to (2020). As for the occasion of such trials, it varies depending on the traffic violations. However, most of these cases deal with traffic tickets and violations like parking, red light running, and speeding. So far as it concerns participants, Hymes (*ibid.*: 45-55) thinks of them in connection with S, H, and the audience in proportion to the complexity of communication.

In the present study, DC, as its name implies, is a two-way communication that takes place in the court context that requires interaction between S and H in the presence of a public court audience. In APC, the leading S is Judge Caprio, and H is the defendant. To a high degree, Judge Caprio controls the speaking floor. Other involved participants are inspector Quinn and inspector Carrigan who are the detectives and the bailiffs of APC. They are the law officers who make sure that the decisions of a court are obeyed. In addition, the court interaction takes place in the attendance of the public court audience. Some of the audiences are lawyers, others are defendants who wait for their turn, and others are only interested listeners. Speaking about the ends, they include the purpose, goal, or outcome of a particular speech event (Hymes, 1974: 56-57). The end of the trials in APC is to collect the fines of the traffic tickets and adjudicate on the cases resulting from the issuance of these traffic tickets. When dealing with act sequence, it basically sets forth the form and the content of a particular message in addition to the order in which the speech event occurs (*ibid.*: 57). In the intended data, act sequence is evidenced by the three suggested stages of the court trials, namely; CIS, FFS, and JAS in cooperation with their copious DCTs, DCPs, and their pragmatic strategies which work together as mechanisms for manifesting DC in the stages of the court trials in this legal context (See 4. 3).

Touching on the contextual factor of key, it is the core clue that lays the foundations of the tone, manner, and spirit by means of which a particular SA is pragmatically performed, as claimed by Hymes (*ibid.*). It also refers to some paralinguistic behaviours like changing the intonation or loudness to express specific meanings. In court contexts, the expressive mode may be conveyed by the intonation, pause, loudness, and timing to express the intended intentions. Following from this view, key variance gives rise to various intentions that can be expressed by Judge Caprio or the defendants and their key may be civil, uncivil, serious, ironic, metaphoric, sarcastic, etc. As for instrumentalities, Hymes (*ibid.*: 58) considers them as the choices of speech transmission or the channels of communication whether spoken or written.

By the same token, instrumentalities can denote the form and the style of speech (Hymes, 1974: 59). The channel of communication may be spoken or written where the former is more reliable and authentic than the latter as it embraces paralinguistic aspects. It is through the spoken channel that interlocutors in court contexts can interact. In essence, DC in APC is sociopragmatically manifested in spoken, dialogic, face-to-face, and two-way communication. On the subject of norms, Hymes (*ibid.*: 60) argues that norms go along with the social rules that govern a particular speech event together with interlocutors' actions and reactions. Furthermore, norms signify the socio-cultural conventions that are appropriate to a particular speech event. Norms, thus, answer the questions of who can say what, when, and how. Norms are extremely appreciated in this study because social and legal norms regulate the courtroom interaction in addition to the consideration of SVs that affect language use in legal contexts since this study is a sociopragmatic one that examines SVs of power, solidarity, ethnicity, and gender.

The final core component is the genre that designates specifically the type of discourse by which a particular speech event can be accomplished. Frequently included in data analysis, Hymes (*ibid.*: 61) uses the term "genre" to specify categories such as poems, proverbs, lectures, letters, etc. Due to the fact that this study focuses on APC, the genre of this study, thus, is courtroom discourse which is, at its root, a specialised genre that is governed by the protocols of law. It seems plausible, therefore, that the present study, as being a sociopragmatic approach to DC, adopts these contextual factors so as to unravel the legal context in which DC operates. Significantly, they are ready to lend a hand in grasping the intended meanings of the interlocutors' utterances. Prior to commencing the sociopragmatic analysis of each trial, more in-depth clarifications concerning the general context of APC are presented. In view of this, data description, as manifested by Hymes' (*ibid.*) contextual factors, is illustrated in Table (1) on the next page and this table can be the representative synopsis of data transcription in line with Hymes' (*ibid.*) SPEAKING grid that is adopted in this study to explicate the contextual factors of DC in APC.

Table (1): Data Description (According to Hymes' 1974 Model)

Contextual Factors	The American Providence Court Trials
Setting	APC trials take place in Providence which is a city in the state of Rhode Island in the United States of America. The date of the selected trials extends from (2017) to (2020). APC is responsible for the collection and adjudication of the fines resulting from the issuance of traffic tickets.
Participants	In APC, the leading participants are the Chief Judge (Judge Caprio) and the American defendants who may be WAM, WAF, AAM, or AAF defendants. Other participants are inspector Quinn and inspector Carrigan who are the bailiffs of the court. Since they are listeners and not active participants, the members of the court audience can be regarded as passive recipients.
End	The end of APC trials is to collect fines and to adjudicate on the cases resulting from the issuance of traffic tickets.
Act Sequence	The act sequence in APC is manifested through the three suggested stages of the court trials, namely; CIS, FFS, and JAS in cooperation with their supportive DCTs, DCPs, and their pragmatic strategies that work together as mechanisms for manifesting DC in the stages of the court trials in APC.
Key	Serious, formal, and institutional court discourse.
Instrumentalities	Spoken discourse.
Norm	The norm can be realised in the court discourse that takes place in APC and this discourse is institutionally governed by the protocols of law and the social norms that regulate such court discourse. The norm can also be manifested by SVs of power, solidarity, ethnicity, and gender which sociopragmatically influence DC manifestations.
Genre	Courtroom discourse.

More generally, three extra issues require careful consideration, viz. theme, length, and understandability of the data. In relation to the heart of the theme, the trials in APC are concerned with traffic violations. Thus, the nub of the matter is to explore how DC is demonstrated in this legal context. Pertaining to length, the trials in APC have, to some extent, a moderate length as they may take a few minutes. Typically, they have lasted for ten to twenty minutes. On a final note and with respect to data understandability, the language used by interlocutors in APC is intelligible as it is spoken by American native Ss so that it is possible to be sufficiently transcribed. Furthermore, to identify the data of this study, Table (2) cites the case number as listed in this study, the date of the case as cited in the official website of the court, the case name as cited in the official website of "Caught in Providence" where these trials are broadcasted, the traffic violation, the name of the defendant(s), and, finally, a summary of the case. The data are distributed according to whether the defendants are WAM, WAF, AAM, and AAF.

Table (2): Key Information of the Trials in American Providence Court

Case Numb	Case Name	Traffic Viola	Defendant Na	Case Context
1				
2				
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4				
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Table (): Key Information of the Trials in American Providence Court

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1				
2				
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5. 4 Data Analysis

Data analysis is accomplished by dint of two methods of analysis. The first is the qualitative sociopragmatic method and the second is the quantitative statistical one. In regard to the sociopragmatic method, the model developed in Chapter Four and schematised in Figure (16) is used as the key instrument to sociopragmatically analyse the data under scrutiny. In relation to the statistical method, some appropriate statistical procedures are carried out to attest the findings of this study and to verify its hypotheses as displayed later in (5. 4. 2). Hence, to follow a systematic step-by-step procedure of data analysis, there are certain steps of data analysis that need to be clarified as follows:

1. Reading the whole transcribed trials accurately and thoroughly to assure the availability of the identifying criteria of DC (See 2. 7 and Figure 2) in the context of APC. This step is called the identification phase as depicted in the model developed in Chapter Four (See Figure 16).
2. Analysing the selected situations of the trials in terms of the three stages of these trials in the context of APC; namely, CIS, FFS, and JAJ.
3. Identifying the pragmatic manifestations of DC as represented by the types (See 2. 6), the principles (See 4. 4), and the pragmatic strategies that manifest these types and principles of DC.
4. Showing the effects of SVs of power, solidarity, ethnicity, and gender on the pragmatic manifestations of DC during the analysis. Such effects are demonstrated by means of the pragmatic manifestations of the effects of SVs (See 3. 12). Importantly, the second, third, and fourth steps form the analysis phase which is the longest phase in the developed model.
5. Finally, evaluating the degree of DC in terms of QRSDC (See 4. 5) suggested in this study to identify whether DC is Maxi DC, Inter DC, Mini DC, NDC, or ZDC. This phase is called the evaluation phase in the model and it can accurately be determined via the quantitative statistical analysis (See 5. 4. 2).

The following sections, thus, provide some representative examples of the practical application of the sociopragmatic model of DC in the context of APC.

5. 4. 1 The Sociopragmatic Analysis

To ensure clarity and for the sake of comparison, the analysis starts with five cases of WAM defendants followed by five cases of WAF defendants and then five cases of AAM defendants followed by five cases of AAF defendants. Consequently, this data demarcation clears the way for sociopragmatically examining the effect of SVs of ethnicity and gender on the manifestations of DC used by the American defendants. Intrinsically, the analysis goes in two directions. That is, the first direction is engrossed in contextualising the case by elucidating the case name, the kind of the traffic violation, the defendant's name, and the case context. The second direction is actively engaged in analysing the case as far as DC is concerned in terms of the three stages of the court trials; namely, CIS, FFS, and JAS where each stage is represented by one situation. As such, sixty situations are analysed as the total number and these situations are evenly distributed per the four social groups of the American defendants. Thus, fifteen situations for each social group are presented. It should also be noted here that the utterances in each situation are numbered for the sake of ease of reference. It is also worth pointing out here that the stages of the court trial are graded by means of uppercase Roman numerals throughout the sociopragmatic analysis.

5. 4. 1. 1 Cases Against White-American Male Defendants

Case Number: 1 (See Appendix III)

Case Name: Don't Try to Sell Me

Traffic Violation: Obstructing Traffic.

Defendant Name: Russell Fairy.

Case Context: Russell Fairy is a sales rep for Land Air Express Trucking Company. He does not drive the car himself, but rather he comes into APC to represent the pick-up delivery driver who commits an obstructing traffic violation (Website Source 13).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Russell Fairy.

Russell: (2) Good morning, Your Honor.

Judge Caprio: (3) Good morning, sir. (4) You have one ticket on Eddie Street of obstructing traffic. (5) Would you move your hands from your pockets, please.

Russell: (6) Yes sir.

Judge Caprio: (7) All right.

This situation indicates the opening encounter between Judge Caprio and Russell. In this stage, Judge Caprio starts with following DCP of legitimate authority to adhere well to top-down civility in (1) using Dir ISA of summoning which exposes his power. As a response, Russell uses Exp RSA of greeting in (2) to employ manner civility and to obey DCP of mannerliness which is a practice of everyday life involving conventional civil manners. To respond civilly, Judge Caprio also uses Exp ReRSA of greeting in (3). Greeting, in this context, creates a climate of solidarity which is essential in this opening stage. Then, to identify the violation of the case, Judge Caprio makes use of justificatory civility by obeying DCP of free exchange of ideas when he performs ISA of stating in (4) to state that Russell has an obstructing traffic ticket on Eddie Street. Due to the rudeness of putting hands in pockets during this interaction, top-down civility is chosen by Judge Caprio to prevent this act. Therefore, Judge Caprio follows DCP of legitimate authority in (5) to perform Dir ISA of requesting. His request starts with "*would you*" to function well in this formal context since putting hands in pockets is incredibly uncivil in this context. Thus, Judge Caprio mirrors his power and authority while performing this request.

Russell positively accepts Judge Caprio's request using Com RSA of accepting to indicate justificatory civility and to follow DCP of shared commitments in (6) because he realises that such acceptance can be a factor of the utmost importance for solidarity and efficient civil interaction. When Russell moves his hands from his pockets, Judge Caprio performs Com ReRSA of consenting in (7) to show his satisfaction and tractability of DCP of shared commitments which also reflects the effect of SV of solidarity in this context. When it comes to conversational civility, the dialogic exchange in this stage is direct, accurate, relevant, and brief as it follows DCP of cooperativeness. In this way, Judge Caprio and Russell agree to co-operate towards mutual communicative ends by obeying CMs. Such cooperation, indeed, reflects civility and solidarity at the outset of this trial. As for formal civility and DCP of formality, Judge Caprio initiates the case using the first and the last name of the defendant in (1).

Additionally, to respect the social distance between Judge Caprio and the defendant, Russell addresses Judge Caprio by the honorific expression "*Your Honor*" in (2) to encode that Judge Caprio is socially distant and superior to him. Also, the formal title "*sir*" is used by Judge Caprio in (3) and by Russell in (6) to mirror formality, civility, and respect. This formality reflects the effect of SV of power as it is characterised by restraint with attention to the interlocutors' self-image centering on their wants to be imposed or unimpeded.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Is there anything you wanna tell me about this?

Russell: (2) Yes sir, Your Honor. (3) First I'm an employee Land Air Express Trucking Company with our home base up in Wilston, Vermont. (4) I'm actually a sales rep for them.

Judge Caprio: (5) Where do you live?

Russell: (6) I grew up, born, and raised in Providence, but I live in Cranston now.

Judge Caprio: (7) You're local?

Russell: (8) Yes, that's why they sent me in, Your Honor.

Judge Caprio: (9) So, they want to send the local guy 'cause he probably can, you know, can handle this better than them.

Russell: (10) Exactly, they asked me to come and represent them.

Judge Caprio: (11) They said we'll send Russell. (12) They make sure you go with a suit and a tie. (13) It'll make a nice impression that Judge Caprio may give you a break.

Russell: (14) It's an everyday thing, Judge, 'cause I'm a sales rep so I have to.

Judge Caprio: (15) You're a salesman so you know that I'm gonna believe 20% of what you tell me. (Audience laughing).

Russell: (16) That is correct (Laughing).

In FFS, Judge Caprio's first remark is clearly explorative. It is noticeable that he follows DCP of legitimate authority in (1) using Dir ISA of asking which tends to be an inquiry about the traffic violation to investigate the core of the case. Accordingly, this act dialogically leads to DCP of free exchange of ideas by performing Rep RSA of affirming as the head act in (2) by Russell to encode solidarity. In (3) and (4), Rep RSA of stating is used by Russell to state that he is an employee, a sales rep, in Land Air Express Trucking Company who lives in Vermont. In (5) and (7), Judge Caprio again follows DCP of legitimate authority as he implements another Dir ReISA of asking to elicit the required information about the living place of the defendant. Russell, then, in (6) and (8), toes the line of DCP of free exchange of ideas using Rep RSA of stating to state that he has born and grown in Providence.

In (9), Judge Caprio triggers Rep ReRSA of retrodicting to assert an inference about the past which is reached on the basis of the defendant's claim in (6) and (8). Thus, Judge Caprio retrodicts that the company sends Russell because he is a local citizen of Providence. In this way, he drains an account of his power to appear like an experienced and authoritative figure. As a result, Russell feels it necessary to resort to Rep ReRSA of affirming in (10) to avoid disunity and create solidarity. In (11), (12), and (13), Judge Caprio again appeals to Rep SA of retrodicting as he utilises the present information to infer the past state of affairs. Within the same scope of DCP of free exchange of ideas, Rep SA of asserting takes place by Russell in (14). The reaction to this is Rep of asserting in (15) performed by Judge Caprio to assert that he believes only twenty percent of what Russell says because Judge Caprio realises that the job of a salesman requires attempts to persuade others using whatever strategy at his disposal to persuade others. Then, Russell affirms Judge Caprio's view in (16). In relation to conversational, Judge Caprio observes CM by being precise, frank, relevant, and explicit in endeavoring to put pressure on Russell by directing him to tell the required information.

In terms of polite civility, DCP of common interests is activated using ORPP by Russell when he resorts to exaggerating H's interests in (10) as evident in the use of "*exactly*". Besides, intensifying H's interests is used by Judge Caprio in (9) when he uses "*you know*" which can be considered as an attenuating device in this context. In (8), (10), and (16), avoiding disagreement is used by Russell using incivility avoidance-based utterances. Also, in (8), (10), and (14), Russell uses giving reasons to engage Judge Caprio in the interactive dialogic activity. Significantly, the use of ORPP indicates the effect of SV of solidarity in these utterances. Quite the opposite, strategies of ORNP are used to denote the effect of SV of power and the sense of deference as it is obvious in (9) when Judge Caprio uses the epistemic hedging adverb "*probably*" which indicates DCP of respect. ORNP is also triggered via giving deference as it is clear when Russell uses "*sir*" in (2) and "*Your Honor*" in (2) and (8) when addressing Judge Caprio.

As for argumentative civility, DCP of rationality is indicated in APs. First, AP of claim can be represented in (10) by Russell when he introduces his premise that he comes to the court to represent his company. Second, data can be represented in (3), (4), and (6) by Russell to provide starting points for his argument. In (8), Russell introduces AP of warrant to link his claim and his data when he affirms that he is sent to the court because he is a local citizen of Providence. Then, AP of backing is also used by Russell in (14) using some reported events to provide support for his warrant. Moreover, in this manner, Russell's argument can be evaluated as syllogistic or deductive kind of argument that strengthens DC in this context. Touching on DCP of skillfulness, it is observed through TP when Russell chooses a safe topic as he avoids any accountability or responsibility for committing the traffic violation in (3), (4), (6), (8), and (10). As for AD, Russell adjusts his argument to make it reasonable but also effective using some PSs including exaggerating H's interests in (10), avoiding disagreement in (8), (10), and (16), giving reasons in (8), (10), and (14), and giving deference in (2) and (8). Referring to DCP of credibility, it is observed in Judge Caprio's credible personality using PA of ethos which can be obvious not only in what he says, but also in how he says it to indicate his power and authority. Following this principle, Judge Caprio resorts to some questions to presume factual answers from Russell.

In all of his utterances in this stage, Judge Caprio tries to make Russell and the court audience know that he is trustworthy, that he has the authority to control the dialogic exchange, and that he speaks in good faith. Moreover, DCP of reasoning is clear in the persuasive power of logos when Judge Caprio resorts to interrogative logos in (1), (5), and (7) and narrative logos by Russell in (6). Additionally, markers of formal civility are indicated by Russell when he uses FAFs like "sir" in (2) and "Your Honor" in (2) and (8) to adhere to acceptable behaviour through the lens of formality and civility. This formality demonstrates the effect of SV of power on this dialogic exchange because the linguistic choice is constrained by the power of Judge Caprio and the social distance between him and Russell.

Touching on humorous civility, Judge Caprio, in (15), makes a non-hostile teasing turn as a jocular challenge to Russell because he is a sales rep. Thus, Judge Caprio says that he will believe only twenty percent of what Russell tells him because sales reps are always trying to persuade others using whatever strategies at their disposal. In this context, DC is seen through the lens of humour that reflects solidarity. However, in (16), self-deprecation takes place when Russell affirms Judge Caprio's teasing to reflect modesty, compliance, and solidarity.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) What is your wish? (2) You're looking to get the penalties waved. (3) Is that right?

Russell: (4) Yes, sir.

Judge Caprio: (5) Okay, I think we can do that.

Russell: (6) Thank you.

Judge Caprio: (7) You're not paying this, are you? (8) The company's paying that?

Russell: (9) The company will pay for this, yes.

Judge Caprio: (10) 75 Dollars.

Russell: (11) Thank you, sir.

Judge Caprio: (12) Good luck.

As regards top-down civility, (1) and (3) indicate DCP of legitimate authority by Dir ISA of asking as used by Judge Caprio and such act is useful for examining Russell's wish. In (2), justificatory civility is employed by Judge Caprio using Rep ISA of conjecturing to reflect his character as an experienced and authoritative figure who is able to form an opinion or supposition about Russell's wish. Russell, in (4), also uses of DCP of free exchange of ideas by Rep RSA affirming to reinforce a sense of solidarity. In (5), DCP of justice is resorted to by Judge Caprio through Dec ISA of approving to activate top-down civility and to reflect SV of power. Then, utterance (6) is a representation of manner civility through Exp RSA of thanking which marks civility, appreciation, and solidarity. Additionally, Judge Caprio resorts to DCP of legitimate authority where such utilisation is evident in (7) and (8) where Dir SA of asking is used by Judge Caprio to reflect SV of power. Then, Russell, in (9), also resorts to DCP free exchange of ideas as he performs Rep SA of affirming which indicates solidarity.

Additionally, in (10), Dec SA of declaring the verdict is performed by Judge Caprio to denote DCP of justice and the impact of power on such dialogic exchange. In addition, DCP of mannerliness is appealed to in (11) by Russell to perform civilized verbal behaviour by means of Exp SA of thanking which denotes solidarity. Judge Caprio, in return, expresses his well wishes to Russell in (12) via Exp SA of well-wishing. As for formal civility, Russell resorts to FAF "sir" in (4) and (11) to elevate Judge Caprio's power and authority and to indicate deference.

Case Number: 2 (See Appendix IV)

Case Name: First Ticket in 70 Years

Traffic Violation: Red Light Violation.

Defendant Name: Victor Rock.

Case Context: Victor is an old man who is charged with a red light ticket and he claims that this is his first ticket in his seventy years of driving. In addition, he tells Judge Caprio that he was a Korean War veteran and Judge Caprio believes that this brave veteran deserves a break especially since this was his first ticket in his many years of driving (Website Source 14).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Victor Rock. (2) Good morning, sir.

Victor: (3) Good morning, Your Honor, how are you?

Judge Caprio: (4) Mr. Rock, you're charged with going through a red light on Allens Avenue and Terminal Street.

Victor: (5) That's what they tell me, Your Honor. (6) However, I have a picture here. (7) I've shown this picture to several people and it seems to me that my taillight is on if I can show it to you? (8) It looks to me like it's on.

Judge Caprio: (9) Before I look at the picture, let me explain something to you. (10) That could've meant that you tapped the brakes. (11) That's a picture, we're gonna show you a video.

Victor: (12) Alright, I'm game.

Judge Caprio: (13) I'm gonna take a look at it. (The case is displayed on the court screen).

Victor: (14) I guess you're right.

In this trial, Judge Caprio starts DCP of legitimate authority via Dir ISA of summoning in (1) coupled with DCP of mannerliness by means of Exp ISA of greeting in (2). Hence, it seems that there is a shift from SV of power to SV of solidarity to balance the way in which Judge Caprio denotes power and creates solidarity. Then, Judge Caprio's greeting generates another one, but as RSA, in (3) by Victor using formulaic greeting to express his good-will and solidarity. In (4), Judge Caprio behaves in a civil manner when performing Rep ISA of asserting by addressing the defendant in a very formal way to assert that Victor is charged with going through a red light to identify the case.

Hence, DCP of free exchange of ideas is triggered and this assertion constitutes an act of power in this context. As a response, Victor performs Rep RSA of stating in (5) and (6), whereas Rep RSA of asserting is triggered in (7) and (8). Then, Dir ReISA of suggesting is triggered by Judge Caprio in (9), (11), and (13) to denote top-down civility to suggest looking at an actual video of the traffic violation rather than a picture. This suggestion reflects Judge Caprio's institutional power to impose his decision on Victor. Then, in (10), Rep SA of stating is used by Judge Caprio to state that the picture of the violation could have only meant that Victor has tapped the brakes. In (12), Com ReRSA of accepting is used by Victor to activate DCP of shared commitments and this acceptance can be employed as a solidarity strategy. After the case is displayed, Rep RSA of admitting is used in (14) by Victor to take responsibility for the traffic violation. In terms of conversational civility, it is quite apparent that Judge Caprio obeys CMs as he agrees to co-operate towards mutual communicative ends. Nevertheless, it should be noted that Victor's utterances contain examples of flouting QLM. Victor does not want to admit his traffic violation so that his responses in (5-8) are more indirect than they need to be. He also flouts QLM using "guess" in (14). As for formal civility, certain formal indications are used in furtherance of DCP of formality. Judge Caprio uses the first and last names of the defendant in (1) and then he shifts to "sir" in (2) and "Mr." in (4) and then Victor uses "Your Honor" in (3) and (5) to address Judge Caprio. Such formality is mirrored to maximise power distance.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) I wanna explain something to you. (2) The statute provides two-tenths of a second, two-tenths of a second. (3) You went through the light when it was red 5.9 seconds which is hundred twenty percent more. (4) It's even worse than that. (5) It's more than that. (6) It's thousand more than what you're allowed. (7) You're allowed two-tenths of a second, you were five seconds. (8) But let me ask you something. (9) I'm looking at you and you sort of have military bearing. (10) Do you have a military background?

Victor: (Laughing). (11) Many years ago, sir.

Judge Caprio: (12) What service were you in?

Victor: (13) Navy.

Judge Caprio: (14) Where were you stationed?

Victor: (15) Started out in Hawaii and stationed in Japan.

Judge Caprio: (16) You spent time in Hawaii? (17) You owe government some money for vacation.

Victor: (Laughing) (Audience laughter) (18) No, as far as I'm concerned, they owe me.

Judge Caprio: (19) What years were you in the Navy?

Victor: (20) I got out in 54, Your Honor, I was in Korean. (21) Your Honor, may I say something?

Judge Caprio: (22) Sure.

Victor: (23) In 70 years I've been driving, I think that's the first red light ticket I've gotten.

Judge Caprio: (24) You've been behaving yourself, then all of a sudden.

Victor: (25) All of a sudden, I made a boo boo. (All laughing).

In (1), Judge Caprio uses indirect Dir ISA of commanding as he wants Victor to keep silent while explaining the traffic violation. Basically, in issuing this commanding, Judge Caprio assumes the activation of his powerful status by following DCP of legitimate authority. In (2-7), DCP of free exchange of ideas is triggered through Rep ISA of assuring which is used by Judge Caprio to assure that Victor goes through the red light for five seconds. Again, in (8), Judge Caprio practices top-down civility via Dir ISA of requesting which specifically reflects power inequalities. In (9), DCP of free exchange of ideas is highlighted through Rep ISA of conjecturing by Judge Caprio when forms the supposition that Victor may be a military man as he has a military bearing. Then, in (10), (12), (14) (16), and (19), DCP of legitimate authority is activated using Dir ISA of asking by Judge Caprio to ask some questions about Victor's life and his military service. In his response, Victor performs Rep RSA of stating in (11), (13), and (20). Within the same scope of justificatory civility, in (15), Victor resorts to Rep RSA of reporting to tell Judge Caprio that he served as a Navy. In (17), Rep ISA of stating is also used by Judge Caprio to argue that Victor owes the government some money because he serves in Hawaii, but Victor uses Rep RSA of asserting in (18) to argue that the government owes him instead. Such interaction reflects DCP of free exchange of ideas in this context. In (21), Dir ISA of requesting is used by Victor to request Judge Caprio to give him a chance to say something and this act mirrors bottom-up civility. This act, indeed, results in Com RSA of consenting in (22) by Judge Caprio to indicate DCP of shared commitments. In (23), Rep ReISA of assuring is used by Victor to assure that this is the first time in which he commits a red light violation in his seventy years of driving. In (24), Judge Caprio teasingly but mildly performs Rep ReRSA of criticising to criticise the way in which Victor has been unexpectedly behaving himself. Both acts, assuring and criticising, indicate DCP of free exchange of ideas.

In (25), Victor admits Judge Caprio's critical opinion but with a kind of humour. With reference to conversational civility, Judge Caprio and Victor adhere faithfully to CM in most of their utterances. Accordingly, their interaction is relatively informative, non-spurious, relevant, and perspicuous. However, some exceptions are noticed. In (6), Judge Caprio flouts QnM as he wants to infer further meanings using overstatement to show the dangerous situation of Victor's red light violation. In (8), (9), and (10), RM is flouted when Judge Caprio communicates with Victor by deliberately not giving relevant utterances to the topic that is being discussed because Judge Caprio changes the topic of the traffic violation to the topic of military service. Likewise, Victor flouts RM in (23) when he produces an overtly irrelevant response when he assures that this is the first traffic ticket he has gotten as an attempt to make Judge Caprio gives him a break on it.

As for polite civility, DCP of common interests is triggered through ORPP when noticing H's interests is issued by Judge Caprio in (9), (10), (12), (14), and (19). Also, exaggerating H's interests is triggered by Judge Caprio using the modifier "*sure*" in (22) when Victor requests him to say something. Furthermore, using in-group marker is issued by Judge Caprio in (16) and (17) and by Victor in (18) when they refer to Hawaii. Moreover, avoiding disagreement is used by Judge Caprio in (22) to give Victor a chance to speak and by Victor in (25) when he admits Judge Caprio's opinion. Add to this, presupposing common ground is also used by Judge Caprio in (17) by referring to "*that vacation*". Moreover, including both S and H is used in (8) by Judge Caprio via the inclusive form "*let's*". In terms of DCP of respect, it is operated by resorting to ORNP which is triggered when Judge Caprio uses being conventionally indirect in (1) to exploit Dir SA of commanding in the starting point of this stage. Giving deference is also used by Victor using "*sir*" in (11) and honorific forms in (20) and (21). Not only that, stating FTA as general rule is used in (17) by Judge Caprio using "*the government*". Significantly, ORNP indicates deference and power inequalities in this interaction. With reference to DCP of tactfulness, it is operated in (17) via hints as used by Judge Caprio when he tells Victor that he owes the government some money.

The reason is Victor's military service in Hawaii which is the most beautiful island in the world for vacation. Overstatement also takes place in (6) by Judge Caprio when he overstates that Victor's red light violation is a thousand more than what it is really allowed. Using contradiction is also obvious when Victor assures that the red light ticket is his first traffic violation in (23) and, then in (25), he admits Judge Caprio's opinion that he is behaving himself. Pertaining to argumentative civility, DCP of rationality is used through some APs. First, Victor makes his main claim in (23) by arguing that the red light ticket is his first traffic violation in his seventy years of driving. However, no AP of data is used to support his claim and no warrant is issued. Thus, Victor's argument is kind of enthymemic logic because other APs are missing in this argument.

Dealing with DCP of skillfulness, some observations are made to inspect SM. Hence, Victor resorts to TP to choose the range of topical options available at this stage when he picks the topic of his military service to gain Judge Caprio's attention in (13), (15), (8), and (20). AD is also triggered by Victor using PSs of in-group identify markers in (18), avoiding disagreement in (25), giving deference in (11), (20), and (21), and using contradiction in (23) and (25). With reference to DCP of credibility, it is provoked in the sense that Judge Caprio's dialogic turns are permeated constantly with every facet of ethos which portrays him as an authoritative credible figure and it is provoked using ethos when Victor's defence is almost entirely devoted to his military service in (13), (15), (8), and (20). In connection with DCP of reasoning, Judge Caprio resorts to interrogative logos to elicit some exact and required information from Victor in (10), (12), (14) (16), and (19). Moreover, in his attempt to win the cases, Victor strives to persuade Judge Caprio using narrative logos to report something about his military service as a navy soldier in (13), (15), (18), and (20). Emotional civility is also used via PA of pathos in (23) when Victor tells Judge Caprio that the red light ticket he has gotten is his first ticket. Referring to DCP of formality, Victor resorts to the formal titles "sir" in (11) and "Your Honor" in (20) and (21) to indicate SV of power.

In connection with humorous civility, non-hostile teasing is used by Judge Caprio in (24) which has the function of showing power in this context. As a response, Victor also humorously replies using self-deprecation in (25) which has the function of maintaining intimacy as well as solidarity.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Let me tell you something. (2) I have a particular affinity toward people who have served our country particularly people who have served during wartime, you know. (3) We all live a rather comfortable life today. (4) We have a volunteer army and navy and I understand that and I respect their service, but people who actually served during combat and went voluntarily, came back, put their lives aside, placed their life in danger and did that for the love of this country. (5) We can't do enough for them to repay them for their service to our country. (6) So I'm gonna dismiss this ticket.

Victor : (7) Thank you, Your Honor.

Judge Caprio: (8) Taking into consideration that you actually served the country overseas during wartime, you have been driving for over 50 years without a violation. (9) I think justice demands that we dismiss this. (10) So thank you for your service, sir.

Victor : (11) Thank you, Your Honor.

This stage is initiated by top-down civility in (1) which licenses the use of Dir SA of requesting that is an explanation-providing request as issued by Judge Caprio. Continuously, manner civility is evident in (2-5) by Judge Caprio who finds an opportunity to use Exp SA of praising to express his particular affinity towards people who have served the country during wartime because they are the cause of living a rather comfortable life. As a result, DCP of justice is necessary for this stage using Dec SA of declaring the verdict in (6), (8), and (9) to dismiss the ticket taking into consideration that Victor serves the country during wartime and that this ticket is his first traffic violation in his many years of driving. Within the same scope of manner civility, Exp SA of thanking is performed by Victor in (7) and (11) to express his gratitude to Judge Caprio as he dismisses the case and the same act is triggered by Judge Caprio in (10) to appreciate Victor's military service. Emotional civility is clear in (2-5) when Judge Caprio expresses his affinity towards American soldiers to denote solidarity. Remarkably, DCP of formality is also activated by Victor in (7) and (11) using "*Your Honor*" which indicates the formality of the context.

Case Number: 3 (See Appendix V)

Case Name: Homeless, but Hopeful

Traffic Violation: Parking Ticket.

Defendant Name: Carl Smith.

Case Context: Carl Smith is an old man and a homeless motorist who sleeps in his car. He gets a parking ticket for left wheels to curb violation. He tells Judge Caprio that he has a tough year and this case is met with Judge Caprio's compassion (Website Source 15).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Carl Smith.

Carl: (2) Good morning, Your Honor.

Judge Caprio: (3) Good morning, Mr. Smith. (4) This is a very serious matter, Mr. Smith.

Carl: (5) I know, I owe you money.

Judge Caprio: (6) You have a parking ticket and you made a down payment of \$10.

Carl: (7) No, it was left wheel to the curb. (8) It wasn't parking. (9) It was a left wheel to the curb.

Judge Caprio: (10) Yes, a parking ticket. (11) It is parking left wheel to the curb.

Carl: (12) Yeah.

Judge Caprio: (13) Okay.

In this stage, it is fairly obvious to notice some DCTs and DCPs. In (1), Judge Caprio starts with DCP of legitimate authority as activated by means of Dir ISA of summoning where such act reflects his power and authority as he is the one who presides at APC. In (2), DCP of mannerliness is activated by Carl who initiates this principle by the pragmatic implementation of Exp ISA of greeting to perform a phatic act looking for a sense of solidarity. In return, this greeting generates the same responsive salutation as clear in (3) by Judge Caprio to form RSA of greeting. To identify the exact violation and to fulfill this dialogic exchange, DCP of free exchange of ideas is resorted to in (4) when Judge Caprio makes use of Rep ISA of asserting to assert that Carl's case is a very serious matter. Responsively, Carl, in (5), replies with Rep RSA of admitting to assert his awareness of the consequences of his traffic violation. Then, Judge Caprio also resorts to Rep ISA of stating in (6) to identify the case in question by demonstrating that Carl has a parking ticket and he makes a down payment of only ten dollars. This stating motivates Carl, in (7-9), to negatively assert, using RSA of asserting, that his violation cannot be considered as a parking ticket. This negative assertiveness is raised due to Carl's lack of legal knowledge as he does not know that the violation of left wheels to curb is subsumed under the legal term parking ticket.

Therefore, Judge Caprio immediately replies with Rep ReISA of assuring in (10) and (11) to avoid any misunderstanding and to assure that Carl's violation is a parking left wheel to the curb. Such acts lead to Carl's emphatic Rep RSA of affirming in (12) without advancing any further claims and this act which indicates his positive attitude towards Judge Caprio's act of assuring. To ensure successful understanding and topic continuity, Judge Caprio terminates with another Rep SA of affirming in (14). By relying on conversational civility, both Judge Caprio and Carl cooperate effectively in this stage to achieve maximally efficient communication by being informative, truthful, relevant, clear, brief, and orderly. One exception is that, in (7-9), QIM is flouted by Carl, precisely the sub maxim "Do not say that for which you lack adequate evidence". In relation to DCP of formality, it takes advantage of AAFs by Judge Caprio who first acts as the Chief Judge so he calls the defendant by his bare name "*Carl Smith*" in (1). Then, he shifts to play the role of a kind and respectful person with his humane treatment of others as he greets the defendant using "*Mr. Smith*" in (3) and (4). In other words, as it is evident, Judge Caprio calls the defendant by his first name and last names in full form in (1) and by formal nomination, his title plus last name, in (3) and (4). Both terms of address are civil and formal and both are used to establish power distance between the interlocutors. Within the same framework of DCP of formality, Carl uses "*Your Honor*" in (2) to address Judge Caprio and this term implies Judge Caprio's high status. Exploiting such formality seems the righteous resource to mirror SV of power in this context.

II. Facts Finding Stage

Situation No. 2

Carl: (1) I just haven't had the money to pay, Your Honor. (2) I'm homeless right now. (3) I'm actually sleeping in my car right this minute. (4) It's been a rough year.

Judge Caprio: (5) Mr. Smith, this is a \$30 parking ticket charging you with parking left wheel to the curb.

Carl: (6) Yeah.

Judge Caprio: (7) You received the ticket, and then you made a part payment of \$10.

Carl: (8) Yeah.

Judge Caprio: (9) It is a \$20 balance.

Carl: (10) Yeah.

Judge Caprio: (Smiling) (11) And I don't have the heart to charge you the \$20, okay?

Carl: (Chuckles). (12) I just ran out of money.

In FFS, the first thing that Carl does is to argue his case through justificatory civility. As a result, in (1-4), Rep ISA of complaining is used by Carl and such complaint is situation-directed as performed by Carl to express his dissatisfaction as he has no money, he is homeless, and he sleeps in his car. The use of complaining is comprised under DCP of free exchange of ideas to show Carl's discontent about the bad state of affairs. Then, Judge Caprio exercises Rep RSA of asserting in (5), (7), and (9) to stress the main issue in Carl's parking ticket. Then, Carl performs Rep ReRSA of affirming in (6), (8), and (10) to strongly emphasise Judge Caprio's assertion and this utterance serves as a floor-holding signal to show that he attentively listens to Judge Caprio and agrees with him. Utterance (11) counts as Exp ReISA of comforting by Judge Caprio as he sets forth that he does not have the heart to charge Carl, the homeless defendant. In response, Carl, in (12), again uses Rep RSA of complaining that he is broke as he runs out of money, i.e. being out of the state of money possession. Also, it is important to note that this stage represents a rationalist, cooperative, and purposive dialogic interaction that is characterised by the observance of CMs where interlocutors rely on conversational civility. Thus, both Judge Caprio and Carl are informative, truthful, relevant, clear, brief, and orderly. Exceptionally, in (12), Carl flouts QIM because he uses a metaphorical expression which is literally false to assure his claim. Moreover, he flouts QnM in (1) and (12), using the hedging device "*just*" to soften the illocutionary force of her utterances.

Add to this, polite civility is observed with different manifestations. It is realised in DCP of common interests via ORPP, precisely noticing H's interests that is employed when Judge Caprio asserts that he does not have the heart to charge Carl in (11) and within the same utterance, he terminates with intensifying H's interests using "*okay?*" to draw Carl as an active participant in the argument. Additionally, avoiding disagreement is used by Carl in (6), (8), and (10) using only "*yeah*" as he does not question or contradict Judge Caprio's speech. Evidently, it seems that the strategies of ORPP are solidarity-building strategies. As for DCP of respect, it is resorted to by means of ORNP as it is clear in (1) and (12) by Carl.

Thus, Carl, uses "*just*" which does the job of hedging on the illocutionary force of the utterance. Giving deference is also indicated when Carl uses "*Your Honor*" in (1) and when Judge Caprio calls the defendant "*Mr. Smith*" in (5) to indicate deference. The use of "*just*" also prompts DCP of tactfulness that is employed via the implementation of understatement to indicate OFRP. Within the same scope of OFRP, metaphor is used by Carl in (12) to assert that he runs out of money to imply metaphorical movement.

Then, argumentative civility is activated by Carl when he employs DCP of rationality by actuating some APs. In (1), Carl merely makes his main claim that he has no money to pay the ticket and his data to this claim is that he is homeless and he sleeps in his car as indicated in (2-4) which represent supportive facts to his claim. As for warrant, Carl provides a reason to support the relationship between his claim and his data in (12) when he says that he just runs out of money. As a result, Carl's argument can be evaluated as syllogistic logic due to its explicit logical deduction. In terms of DCP of skillfulness, SM is utilised by Carl who maneuvers strategically as he resorts to TP when he chooses complaining in (1-4) as the most advantageous starting point for his argument. Moreover, skillfulness is triggered when AD is met by Carl using PSs of avoiding disagreement in (6), (8), and (10), hedging in (1) and (12), giving deference in (1), and understatement in (1) and (12) In addition, metaphor is used in (12) to satisfy the requirement of AD and PDs. For persuasive purposes, Judge Caprio's utterances reflect DCP of credibility through ethos when Judge Caprio complies with civility and moral standards. Furthermore, an appeal to rational logos is observed to indicate DCP of reasoning in Judge Caprio's utterances with reference to reliable details and existing evidence in (5), (7), and (9). With regard to emotional civility, Carl appeals to pathos-based utterances in (1-4) and (12) to arouse Judge Caprio's emotionality by expressing his dissatisfaction with being homeless. As a result, Judge Caprio, in (11), resorts to pathos to assert his emotional utterance of comforting. This exploitation of pathos reflects solidarity in this context.

It seems that Carl succeeds in persuading Judge Caprio by his warm and passionate style as apparent in (11) when Judge Caprio attempts to comfort Carl by saying that he does not have the heart to charge him. Within the scope of DCP of formality, Carl triggers the appellation "*Your Honor*" in (1) to soften the seriousness of FTA of complaining. In addition, Judge Caprio uses "*Mr. Smith*" in (5) to indicate deference.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) I dismiss the ticket.

Carl: (2) I appreciate it, Your Honor.

Judge Caprio: (3) Let me ask you a question seriously. (4) You're homeless and you're sleeping in your car. (5) What can we do to help you? (6) Is there something anybody can do to help you?

Carl: (7) I'm trying to get a house, but you know, apartment, but it's rough.

Judge Caprio: (8) Are you completely broke?

Carl: (9) Yeah, I get SSI, but that's it.

Judge Caprio: (10) You know, the thing that impresses me is you have a good healthy spirit. (11) You don't complain. (12) You're not talking about, you know, "Poor me", you know. (13) You got a healthy spirit, and you're looking to try to get a break. (14) You're looking for an apartment, but I know you're completely broke. (15) I have people from all over the world that send me letters of encouragement to help people like you. (16) They send me money asking me to use my discretion on how I can help people. (17) I have a letter from a gentleman named Terry Monroe who is enclosing \$50 in cash to help a person experiencing difficult challenges and needs some help. (18) You fit the bill unquestionably.

Carl: (19) I definitely appreciate that. (20) Thank you, Your Honor.

Judge Caprio: (21) All right, good luck to you.

By considering Carl's state of being extremely poor and by activating top-down DC, principally DCP of justice, Judge Caprio uses Dec ISA of declaring the verdict to dismiss the case in (1). In (2), Carl civilly uses Exp RSA of thanking to indicate manner civility. After declaring the verdict, the trial is still proceeding as Judge Caprio has some queries to help and support the defendant. Thus, to preserve civility, Judge Caprio makes use of top-down civility. In (3), Judge Caprio uses Dir SA of requesting which is uttered in such a way that downplays any kind of imposition on Carl. In (4), Rep SA of asserting is performed by Judge Caprio to denote DCP of free exchange of ideas to recall Carl's condition of being homeless. Being observant and considerate, Judge Caprio also uses Com SA of offering help to Carl in (5) and (6) as part of DCP of shared commitments to signal a kind of solidarity with Carl by indicating a willingness to help him.

Dialogically, this offer initiates a further elaboration of Carl's conditions in (7) by Rep SA of complaining to state that it is rough for him to get an apartment. Judge Caprio performs Dir ISA of asking in (8) to practice DCP of legitimate authority by asking Carl whether he is completely broke to coax more precise facts. RSA to this asking is Carl's response with Rep SAs of affirming and complaining in (9) to clarify that all he has is the supplemental security income (SSI). Utterances (10-14) are regarded as Rep SA of praising by which Judge Caprio asserts that Carl has a good healthy spirit and he does not complain in spite of the fact that he is completely broke. Praising, in this context, indicates manner civility and it seems to be inherent in the asymmetrical relation where the more powerful participant, here Judge Caprio, positively evaluates the less powerful participant, here the defendant, Carl. However, this praising can be an output of SV of solidarity which is used to evaluate the ethical character of Carl.

Then, in (15-17), Judge Caprio uses Rep SA of stating to state that people from all over the world send him letters of encouragement to help underprivileged people. Thus, Judge Caprio mentions a gentleman named "*Terry Monroe*" who donates money to APC by enclosing fifty dollars in cash to help someone experiencing difficult challenges. Moreover, utterance (18) stands for DCP of justice as it denotes Dec SA of declaring to produce a particular fact by declaring it to existence and this declaration implies that Carl fits the financial assistance. In response, Carl expresses his appreciation of the benefit using Exp RSA of thanking in (19) and (20) which also adds extra enhancement of solidarity. Finally, Judge Caprio reciprocates Carl's thanking by expressing his good luck wish in (21) using ReRSA of well-wishing. Emotional civility is also observed through PA of pathos as perceived in Judge Caprio's excitement of Carl's financial hardship by introducing some details of his challenges and by offering him financial support in (4-6) and (10-18). Carl also appeals to pathos in (7) and (9) to say that he is homeless and he only gets supplemental security income (SSI). Additionally, DCP of formality is observed in (2) and (20) when Carl uses "*Your Honor*" which implies Carl's understanding of Judge Caprio's position of authority and power.

Case Number: 4 (See Appendix VI)

Case Name: A Victory for a Vet

Traffic Violation: Red Light Violation.

Defendant Name: Leonard Clark.

Case Context: Leonard Clark is an army artillery veteran who comes to APC on his eighty-fifth birthday to argue his first driving violation. He comes to the court with his daughter who wants to support her father. Judge Caprio feels happy to see them and he says that the family unit is the basic unit of the society and it warms his heart to see close family units (Website Source 16).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Leonard Clark. (2) Good morning.

Leonard: (3) Good morning, sir.

Connie: (4) Good morning.

Judge Caprio: (5) Who was driving the car?

Leonard: (6) I was, sir.

Judge Caprio: (7) All right, this is on John Partington Way and Friendship Street. (8) It was at 12 o'clock noon.

Leonard: (9) Yeah.

Judge Caprio: (10) Do you remember that?

Leonard: (11) I have no recollection of it, Your Honor. (12) I was on my way to the VA hospital and I'm not familiar with the area. (13) So I was probably looking at street signs and missed it. (14) I just don't know.

Judge Caprio: (Smiling). (15) All right, relax.

In this stage, Judge Caprio starts with Dir ISA of summoning in (1) as he summons the defendant by his first and last names and his act denotes top-down civility. Then, a shift to manner civility takes place using Exp ISA of greeting by Judge Caprio in (2) where such phatic act generates another Exp RSA of greeting by Leonard and his daughter, Connie, in (3) and (4) respectively to enhance the social aspect of the interaction. The dialogic turns of Judge Caprio, Leonard, and Connie show that they are using such phatic acts to prepare the ground for the main purpose of their interaction which involves dealing with the red light violation. In (5) and (10), Dir SA of asking is performed by Judge Caprio to issue DCP of legitimate authority to ask about the one who was driving the car during the violation and whether Leonard remembers the event of the violation or not. Assuring is used in (6) and (9) by Leonard and the same act is also used by Judge Caprio in (7) and (8) to trigger DCP of free exchange of ideas. Also, in (11) and (14), Rep SA of stating is used by Leonard to argue that he has no recollection of this traffic violation.

Along the same line, in (12) and (13), Rep SA of reporting is triggered by Leonard to report that he was on his way to the VA (Veterans Affairs) hospital when committing the traffic violation. Then, it seems that Judge Caprio correctly interprets Leonard's intention and anxiety so that he replies with a comforting act to meet Leonard's needs using Exp SA of comforting in (15) to denote manner civility. Conversational civility is achieved when interlocutors are informative, truthful, relevant, and perspicuous. However, two exceptions are observed. First, in (11) and (14), Leonard opts out QnM due to the clash that takes place between QnM and QlM when he says that he has no recollection of the event of the traffic violation or he does not know. Second, nevertheless, Leonard flouts QlM in saying something he knowingly believes to be untrue in (12) and (13) as it is obvious in the use of "*probably*". Further, emotional civility can be indicated in (12) when Leonard reports that he was on his way to the VA hospital that refers to Veterans Affairs Medical Center in Providence to indicate that he is an enrolled veteran who needs health care. With formal civility in mind, Judge Caprio summons the defendant by saying "*Leonard Clark*" in (1) as a sign of a formal institutional setting. In this turn, Leonard employs "*sir*" in (3) and (6) and "*Your Honor*" in (11) to follow DCP of formality and indicate power inequalities.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) What branch of the service did you were in?

Leonard: (2) Army artillery.

Judge Caprio: (3) When did you serve?

Leonard: (4) Oh, Lord, a century ago or so. (Judge Caprio's laughter). (5) 1956 to 1958.

Judge Caprio: (6) Let's take a look at the red light violation. (The case is displayed on the screen). (7) The light was red for quite a period of time. (8) Did you see that?

Leonard: (9) No, sir.

Judge Caprio: (10) All right, what's the time on that, please? (The time is displayed on the court screen). (11) Point four, okay.

Leonard: (12) Your Honor, in sixty seven years of driving, it's the first time I've had an infraction like that. (13) I don't know what happened.

Judge Caprio: (To Connie). (14) What is your first name?

Connie: (15) Your Honor, my name is Connie. (16) This is my father and today is his 85th birthday. (17) So I wanted to bring him up here so he wasn't alone traversing through Providence again. (Laughter).

Judge Caprio: (Laughter). (18) You better sit him down and talk to him. (19) I mean, after all these years, you got a violation, first one ever.

Connie: (20) That's why I drove him up today.

This stage can be seen as extended questions and answers to find some facts surrounding the case. As for top-down civility, in (1), (3), (8), and (10), Dir ISA of asking is used by Judge Caprio, and such act of asking implies a need for more clarifications about the case. In (2), (4), and (5), justificatory civility is employed using Rep RSA of stating by Leonard to answer Judge Caprio's question. In (6), Dir ISA of requesting is activated by Judge Caprio using let-request that indicates top-down civility in an attempt to look at the video of the red light violation. In (7) and (11), Judge Caprio triggers Rep ISA of assuring using visual video to assure that the light was red for quite a period of time. In (9), Rep RSA of asserting through negative assertion is used by Leonard to assert that he does not see the red light. As a result, Leonard activates manner civility in (12) and (13) using Exp ISA of apologising by expressing his sorrow for his traffic violation. In (14), Judge Caprio tries to get Connie involved in the interaction using Dir SA of asking to ask for her name, to encourage her to participate in this interaction, and to find some other facts about her father's traffic violation. As a reaction, Connie uses Rep SA of stating in (15) to state her name publically and asserting in (16), (17), (20) to assert that today is her father's eighty-fifth birthday and she does not want to leave him alone. In (18) and (19), Dir SA of advising is triggered by Judge Caprio to inform Connie to do what the best action is.

As for conversational civility, Judge Caprio observes CMs by being informative, truthful, relevant, and perspicuous. However, non-observance is conceived in (4) when Leonard overstates the past time in which he serves in the military by flouting QnM. Also, in (12), Leonard flouts RM when he shifts the focus of the topic to say that the violation in question is the first ticket in his sixty-seven years of driving. Also, in (13), Leonard opts out QnM by saying that he does not know what happened. Pertaining to polite civility, DCP of common interests is observed via noticing H's interests in (14) when Judge Caprio asks Connie about her name to invite her to the dialogic exchange. Furthermore, presupposing common ground is recognised in (16) when Connie allows herself to indulge in small talk using the birthday of her father as her main subject.

Likewise, including both S and H in the activity is triggered by Judge Caprio using the inclusive "*let's*" in (6). In (20), Connie also uses the strategy of giving reasons as to why she comes to the court with her father and this strategy implies solidarity, reflexivity, and cooperation with Judge Caprio. Then, DCP of respect is also triggered by Leonard in (9) and (12) and by Connie in (15) using the strategy of giving deference via certain FAFs that indicate deference. Add to this, DCP of tactfulness is observed in (4) by Leonard when he exaggerates a reference to the past time of his military serves more than is warranted and higher than the actual state of affairs using OFRP, precisely overstatement. As for DCP of tactfulness, Connie, in (15), uses presupposing when she uses "*again*" to presuppose Judge Caprio's knowledge of her father's past traffic violation.

Based on argumentative civility, DCP of rationality is activated by Leonard who presents his claim in (12) by stating that this traffic violation represents the first time in which he has an infraction. AP of data is presented in (13) which can be the only foundation of his claim to argue that he does not know what happened. Hence, Leonard's argument is enthymemic as it lacks AP of warrant to link the claim and the data because his dialogic turn is blocked when the interaction shifts to Judge Caprio and Connie only. In terms of DCP of skillfulness, Connie employs the date of her father's birthday in (16) to meet the requirement of TP. AD is also satisfied by Connie when she uses PSs of presupposing common ground in (16), giving reasons in (20), giving deference in (15), and presupposing in (15) and also by Leonard who also uses PSs of giving deference in (9) and (12) and overstatement in (4). Referring to PDs, Leonard employs overstatement in (4) when he exaggerates a reference to the past time of his military serves. Touching on DCP of credibility, Judge Caprio is always mindful of ethos and its persuasive power as observed in his way of asking in (1), (3), (8), (10), and (14). Additionally, within the same utterances, Judge Caprio manages interrogative logos to elicit certain facts by following DCP of reasoning. Leonard also seeks to organise his arguments by being precise in answering the questions directed to him in (2), (4), (5), (9), (12), and (13).

Emotional civility is triggered using pathos in (12) by Leonard to arouse Judge Caprio's emotion by telling him that this violation is his first one in his sixty years of driving. In (16) and (17), Connie also activates pathos when she tells Judge Caprio about her father's eighty-fifth birthday. As for formal civility, Leonard uses "sir" in (9) besides "*Your Honor*" in (12) which is also used by Connie in (15). Also, humorous civility is denoted using wisecrack by Leonard who utters a witty verbal response to overstate the time of his military service in (4). In (17), Connie uses non-hostile teasing when she says that she wants to bring her father to the court so he will not be alone traversing through Providence again.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Mr. Clark, I'm gonna dismiss the case. (2) I think I can say on behalf of everyone here, happy birthday. (Audience cheer and clapping).

Leonard: (Waving happily to all).

Connie: (3) Thank you.

Judge Caprio: (4) You have a celebration planned for tonight?

Connie: (5) We have a few. (6) He doesn't know about all of them.

Leonard: (7) Come on over if you're free, sir. (All laugh).

Judge Caprio: (8) Okay, well, I don't know what's going on, but there'll may be a cake with 85 candles on it. (All laugh). (9) So I'm not sure, but if it's a chocolate cake, please give us a call. (All laugh). (10) All right, Mr. Clark, the matter is dismissed. (11) Thank you for your service to our country. (12) Happy birthday, I mean that honestly, you know.

Leonard: (13) Thank you.

Judge Caprio: (To Connie). (14) I wanna congratulate you for coming with your dad.

Connie: (15) Thank you.

Judge Caprio: (16) I think one of the sins of this country is the disintegration of the family unit. (17) The family unit is basic unit of society, you know. (18) It just warms my heart when I see close family units because I don't see that every day here. (19) Sometimes, I see just the opposite. (20) So, I wanna congratulate you for coming down with your dad.

Connie: (21) Thank you.

Judge Caprio: (To Leonard) (22) You did a good job raising this young girl. (23) Good luck to you. (24) The matter is dismissed.

Leonard: (25) Thank you.

Connie: (26) Thank you, Your Honor.

In this stage, Judge Caprio makes use of Leonard's birthday to initiate this stage and to decide the verdict. As for DCP of justice, it is observed in (1) where Dec ISA of declaring is used by Judge Caprio. In (2), (12), (14), (20), and (23) manner civility is issued through Exp ISA of well-wishing to express his good wishes on this special occasion of Leonard's birthday and to congratulate Connie for coming with her father. This constitutes a social signal that he cares about others and their social occasions.

Exp RSA of thanking is used by Connie in (3) while Leonard is waving happily to the court audience who is cheering and clapping to him. In (4), Dir ISA of asking is used by Judge Caprio to ask Connie about the celebration plan of her father's birthday. As a response, in (5) and (6), Rep RSA of stating is used by Connie to tell Judge Caprio about the planned celebration. In this way, DCP of free exchange of ideas is provoked. In (7), Leonard makes Dir ISA of offering to invite Judge Caprio to his birthday and this act indicates bottom-up civility. In (8), Judge Caprio goes on dealing with Leonard's birthday to emphasise solidarity that is created when Judge Caprio uses Com RSA of accepting and this act refers to the utilisation of DCP of shared commitments. Then, in (9), Dir SA of requesting is used when Judge Caprio requests Leonard to give him a call if they make a chocolate cake where such act results in laughter. Once again, in (10) and (24), DCP of justice is used as obvious in the performance of Dec SA of declaring when the matter is dismissed. Moreover, DCP of mannerliness is triggered by Judge Caprio using Exp ISA of thanking in (11) to thank Leonard for his military service.

In (13), (15), and (21) Exp RSA of thanking is used by Leonard and Connie to create an atmosphere of solidarity. Interestingly, in (16) and (19), Judge Caprio takes the advantage of this opportunity to exploit Rep ISA of criticising to express his disapproval about the bad state of affairs of family disintegration. This act of criticising implies that Judge Caprio holds a great deal of power over the members of his society as an authoritative figure. In (17) Judge Caprio uses Rep SA of asserting to emphasise that the family unit is the basic unit of society. Additionally, Exp ISA of praising is used in (18) when Judge Caprio expresses his approval of the close family of Leonard and Connie. Praising is also employed in (22) when Judge Caprio expresses his approval of the way in which Leonard has raised his daughter, i.e. Connie. At the end of the turn, Leonard and Connie respectively use another phatic act, i.e., Exp RSA of thanking in (25) and (26) to show their gratitude for Judge Caprio. Emotional civility is also stimulated by Judge Caprio in (2), (4), (8), (9), (11), (12), (14), (17), (18), (20), (22), and (23) when he chooses Leonard's birthday as a new topic to create solidarity.

Following DCP of compassion reflects Judge Caprio's attempt to put Leonard, Connie, and the audience court into an emotional frame of mind. In this manner, Leonard's emotional response is affected by Judge Caprio's choice of language as it is clear in his appeal to offering in (7). As for DCP of formality, FAFs are used on three occasions. First, in (1) and (10), Judge Caprio uses the first and last names of the defendant in a full form saying "*Mr. Clark*". Second, in (7), Leonard uses "*sir*" to address Judge Caprio. Third, in (26), Connie uses "*Your Honor*" to address Judge Caprio. Such FAFs refer to the formality of the situation and the effect of SV of power on this trial where a great deal of formality is reflected.

Case Number: 5 (See Appendix VII)

Case Name: Obey Your Mother

Traffic Violation: Speeding and Red Light Tickets.

Defendant Name: Steven Tobin.

Case Context: Steven Tobin has two speeding and two red light violation tickets. He is a disabled defendant who comes to APC with his aged mother who is still taking care of her son. The way in which Judge Caprio handles this case is quite civil and friendly because he knows that punishment does not work in the long run. Thus, Judge Caprio shows kindness and compassion for the disabled defendant and his aged mother (Website Source 17).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Steven Tobin. (2) Good morning, sir.

Steven: (3) Good morning.

Judge Caprio: (4) Mr. Tobin, You split evenly between red lights and speeding. (5) You have two speeding and two red lights. (Steven's mother approaches Judge Caprio's bench). (6) Now, who's this?

Steven: (7) That's my mother.

Judge Caprio: (8) You're still taking care of this kid after all these years?

Steven's Mother: (9) Yes, I am, Judge.

In CIS, Judge Caprio initiates this traffic trial using top-down civility via Dir ISA of summoning in (1). Then, he implements manner civility when he uses Exp ISA of greeting in (2) to proceed with great solidarity because greeting has a civil and convivial illocutionary function. As a reaction, Steven also replies with greeting, but as RSA, in (3) which displays an orientation towards interpersonal connectedness and solidarity.

Then, DCP of free exchange of ideas is also used when Judge Caprio performs Rep ISA of stating in (4) and (5) to state that Steven has two speeding tickets and two red light tickets and this act reflects justificatory civility. The initiative function of this act is blocked because Steven's mother approaches Judge Caprio's bench so that Judge Caprio performs another initiative act which is Dir ISA of asking in (6). Such act triggers Rep RSA of stating in (7) by Steven to state that the old woman behind him is his mother and this reply shows the degree to which Steven welcomes the imposition of the act of asking which indicates Judge Caprio's power. Another reflection of DCP of legitimate authority takes place in (8) when Judge Caprio performs Dir SA of asking which is used as an indication of invitation to start a dialogic exchange with Steven's mother to initiate an argument with her. Consequently, he asks her if she still takes care of her son and Steven's mother, in her turn, positively asserts that she is still taking care of her son using Rep RSA of affirming in (9). In addition, DCP of cooperativeness is followed by Judge Caprio who also obliges Steven and his mother to observe CMs. To do this, Judge Caprio uses asking as a powerful tool of eliciting specific information. Hence, they are informative, truthful, relevant, and perspicuous. DCP of formality is observed when Judge Caprio summons Steven in (1) using FAFs with the defendant's first and last names in addition to "sir" in (2). Additionally, Judge Caprio in (4) employs "Mr." plus the defendant's last name "Tobin". This formality is also triggered by Steven's mother in (9) using "Judge". Hence, such indicators of formality characterise Judge Caprio with greater power, while Steven and his mother with lesser power to give a practical exhibition of power inequalities.

II. Facts Finding Stage

Situation No. 2

Steven's Mother: (1) He told me he ended up with four tickets and one he already paid. (2) And he can't pay any of them for about the next two months, if you can give him enough time.

Judge Caprio: (3) He did what?

Steven's Mother: (4) He needs about two months to dig himself out of that mess he's in.

Judge Caprio: (5) Where's he living now?

Steven's Mother: (6) With me.

Judge Caprio: (7) He's living with you?

Steven's Mother: (8) Yes, since my husband died. (9) My husband died last September. (10) And, he's living with me.

Judge Caprio: (11) Steven, you're working?

Steven: (12) No, I'm on disability.

Judge Caprio: (13) Your mom cooks for you every day?

Steven: (14) Well, pretty much. (Reluctantly).

Judge Caprio: (15) Takes care of you, does your laundry, right? (16) You're still taking care of this guy, huh?

Steven's Mother: (17) Yes, I'm still taking care of him. (18) I'm giving him his medicine every morning, every night.

Judge Caprio: (19) Has he been a good boy?

Steven's Mother: (20) No.

Judge Caprio: (21) No? (Laughing).

Steven's Mother: (22) He has not. (23) He has not. (All laughing)

Steven: (24) You're not very helpful.

Steven's Mother: (25) Well, I'm sorry.

Judge Caprio: (26) She's telling the truth. (Holding the gavel). (27) You wanna borrow this? (Audience laughing).

Steven's Mother: (28) I'd like to, sometimes. (29) Sometimes, I'd really like to.

Judge Caprio: (30) I think you should start obeying your mother.

Steven: (31) I think so.

As a starting point of this stage, Steven's mother in (1) starts with DCP of free exchange of ideas using Rep SA of reporting in order to tell Judge Caprio that her son has told her that he has four traffic tickets. Her second utterance is twofold as she launches it with Rep SA of asserting and then Dir SA of requesting. In this way, two DCPs are activated which are free exchange of ideas and respect for legitimate authority respectively. Steven's mother uses a conditional form of request "*if you can*" to soften this act by increasing its tentativeness and this view reflects her sense of low entitlement and relatively high contingency of refusing to indicate powerlessness. This view reflects the effect of SV of power because Steven's mother lacks the required power to impose her will on Judge Caprio who has high freedom to comply with the request or not. Judge Caprio, then, employs Dir SA of asking in (3), (5), and (7) which are formulated as standard eliciting questions to manifest top-down civility and DCP of legitimate authority. In (4), Steven's mother once again uses indirect Dir SA of requesting to say that her son needs about two months to pay the ticket fines and this indicates bottom-up civility. Additionally, in (6) and (8-10), she uses justificatory civility through Rep RSA of stating to state that she is a widow and her son lives with her. Then, Judge Caprio resorts to an affirmation-eliciting question in (11) using Dir ISA of asking directed to Steven. In (12), Steven answers with Rep RSA of stating to say that he is not working because he is on disability.

Utterances (13), (15), and (16) count as follow-up Dir ISAs of asking by Judge Caprio to request straightforward information from both Steven and his mother. Judge Caprio's question is a yes-no, but the answer is neither yes nor no. To avoid a precise answer, an indirect response is used because considering the court context, it is understandable that Steven, in (14), is reluctant to formulate his answer in all too exact terms to leave room for ambiguity using Rep RSA of stating. However, in (17) and (18), Steven's mother exploits justificatory civility to assert that she is still taking care of her son and giving him his medicine every morning and every night. Again, in (19) and (21), Judge Caprio follows DCP of legitimate authority to elicit certain answers from Steven's mother by asking her if her son's behaviours.

As RSA, Steven's mother quickly and reactively answers with "No" in (20) as a negative assertion and she assures her opinion in (22) and (23). Such utterances arouse Judge Caprio's and the audience's laughter as a kind of surprise to Steven's mother's responsive utterances. As a result, in (24), Steven follows DCP of free exchange of ideas that enables him to use Rep RSA of criticising because he feels so embarrassed when his mother gives out some of the family secrets. Exp ReRSA of apologising is used by Steven's mother using the routinised form of apology "I'm sorry" in (25) to reflect manner civility. In (26), Judge Caprio performs Rep SA of asserting to assert that Steven's mother is telling the truth. In (27), Judge Caprio resorts to DCP of shared commitments as he performs Com ReISA of offering when he says "*You wanna borrow this?*" while holding the gavel and his utterance arouses the audience's laughter. Consequently, Steven's mother, in (28) and (29), performs Com SA of accepting the offer. Then, Judge Caprio gives a good lesson using Dir SA of advising in (30) to advise Steven to obey his mother and this act demonstrates Judge Caprio's social identity and his power position which entitles him to perform this act using top-down DC. Steven, at this point, uses Rep RSA of affirming Judge Caprio's advice in (31). In regard to conversational civility, DCP of cooperativeness has been noted in the observance of CMs. In most of the utterances, Judge Caprio interacts effectively and adequately to find some facts surrounding the case to settle it.

Steven and his mother respond with relevant and orderly information to the question posed by Judge Caprio and this cooperation guides the conduct of dialogic exchange to attain more cooperative ends. By way of exception, Judge Caprio, in (13), (15), and (16), flouts RM because there is a complete change of topic in order to shift to a piece of more focused information about Steven's private life in an attempt to help him and his mother. Steven's mother flouts RM as she refers to the death of her husband in (7) and (8). Steven, in (14), opts out MM by leaving room for ambiguity as he decides to avoid replying in the normal way that is expected since he thinks that such kinds of information can be family secrets.

In relation to polite civility, Judge Caprio follows DCP of outspokenness which justifies the use of BORP in (27) when he employs a laugh-evoking FTA of offering the gavel to Steven's mother. This act mirrors SV of power as it demonstrates Judge Caprio as vastly superior. In accordance with DCP of common interests, Judge Caprio resorts to noticing H's interests to make Steven and his mother feel good about themselves, their interests, and their possessions in (5), (7), (11), (13), (15), (16), and (19) which include statements of solidarity. In addition, in (29), Steven's mother employs exaggerating H's interests by the intensifying modifiers "*really*". Using in-group markers is used by Steven in (31) when he uses the ellipsis "*so*" as a marker to summarise Judge Caprio's advice to make him feel appreciated. Due to the fact that disagreement may lead to conflict, avoiding disagreement is there to avoid conflict as used by Steven in (31). Also, giving gifts to H is employed by Judge Caprio in (26) to satisfy Steven's mother's positive face by satisfying her want to be listened to. Concerning DCP of respect, ORNP is triggered, precisely being conventionally indirect, when Steven's mother, in (2), indirectly requests Judge Caprio to give her son enough time to pay. Her utterance counts as a conventionally indirect request because the use of if-clause results in lifting the normally assumed ability condition on the request. Further, in (30), Judge Caprio uses indirect advice by dint of the same strategy.

Within the same utterance and the same scope of DCP of respect, Judge Caprio triggers hedging when he uses the parenthetical verb "*think*" as a quality hedging and a mitigating device which is added to the advice-giving utterance to make it more civil and more tentative to terminate the argument. Furthermore, hedging is used to preface Steven's utterance in (14) and his mother's utterance in (25) using the particle "*well*". In (14), Steven also resorts to hedging using "*pretty much*" to evade a more focused and specific answer to Judge Caprio's question and he also uses "*think*" in (31) for the purpose of hedging.

Moreover, Steven's mother activates DCP of tactfulness using OFRP, specifically presupposing when she uses "*already*" in (1) to presuppose Judge Caprio's knowledge of her son's paid ticket. As regards argumentative civility, DCP of rationality is triggered by Steven's mother in (1) when she introduces her claim that her son cannot pay any of the tickets. Her AP of data is introduced in (4). To provide warrant, in (6), (8), (9), (10), (17), and (18), she interprets the data and shows how it supports her claim. In this way, her argument is syllogistic as she presents deductive reasoning. Additionally, Steven's mother makes use of DCP of skillfulness by utilising TP in (1) and (2) which represent the angle from which she selects her argumentative move to argue that her son cannot pay the tickets. AD is also recognised by Steven's mother when she uses PSs of presupposing in (1), being conventionally indirect in (2), hedging in (25), and exaggerating H's interests in (29). It is also employed by Steven when he triggers PSs of hedging in (14) and (31), avoiding disagreement in (31), and using in-group identity markers in (31). Significantly, the aspect of AD is satisfied by both, Steven and his mother, in an attempt to adjust their argumentative moves in such a way that agrees with Judge Caprio's views and preferences and to secure communion with him. Relying on DCP of credibility, Judge Caprio has recourse to his judicial ethos to ask and give advice and this ethos is used to bolster his authority. In most of his implementation of SAs, Judge Caprio reflects his renewed emphasis on his persuasive power of ethos. Such use of ethos is reflected in asking in (3), (5), (7), (11), (13), (15), (16), (19), and (21), in addition to offering and advising in (27) and (30) respectively.

Further, in all of the aforesaid utterances of Judge Caprio, DCP of reasoning seems to be followed as it is explicit in his rational and interrogative logos. In utterances (1), (4), (6), (8), (9), (17), and (18), Steven's mother obeys DCP of reasoning as she mixes rational logos and narrative logos. In (8) and (9), Steven's mother resorts to emotional civility using PA of pathos to tell Judge Caprio that she is a widow and she takes care of her son. Along the same line, in (12), Steven attempts to stir Judge Caprio's emotional feelings by telling him that he has no work because he is on disability. Such use of pathos evokes an atmosphere of solidarity in this context. As for humorous DC, DCP of sense of humour is enacted in (27) by Judge Caprio when he holds the gavel and offers it to Steven's mother and this utterance counts SCH, precisely the strategy of wisecrack, which is a witty remark to serious statements that can be considered as repressive humour and enactment of power to emphasise Judge Caprio's power and authority.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) What I'm gonna do is I'm going to charge him \$100. (2) But based on your circumstances, we're gonna use the enormous generosity of Elizabeth Small from Atlanta, Georgia, and Eric Manuceon from Cranford, New Jersey. (3) Between the two of them, they're going to pay your \$100. (4) So, it's not going to cost you anything. (5) So, with our best wishes. (6) And you obey your mother. (7) If not, you're going to get this. (Holding the gavel). (8) You understand? (Everyone laughing).

Steven: (Laughter and head movement to express affirmation).

Judge Caprio: (9) Good luck to you.

Steven: (10) Thank you, Your Honor.

Steven's Mother: (11) Thank you, Your Honor and, have a nice day.

In this stage, top-down civility is activated as it is the time to trigger DCP of justice through performing Dec ISA of declaring the verdict by Judge Caprio in (1-4). Judge Caprio's decision is that Steven is charged with one hundred dollars, but Judge Caprio uses the funds of two benefactors to pay Steven's tickets. Against this background, Steven will not be obliged to pay the ticket because Judge Caprio considers all his difficult circumstances while declaring the verdict. Then, in (5), Judge Caprio employs Exp ISA of well-wishing as a manifestation of manner civility. After that, he follows DCP of legitimate authority by utilising Dir ISA of commanding in (6) to give Steven an authoritative order to obey his mother.

Also, Judge Caprio performs Dir ISA of warning in (7) and (8) to inform Steven in advance of the impending possible danger of using the gavel by his mother. However, both acts of commanding and warning are used civilly with no intended offense to Steven. In (9), Judge Caprio expresses his good wishes by Exp ISA of well-wishing to trigger DCP of mannerliness again. Steven, then, brings to an end to his dialogic turn via Exp RSA of thanking which also activates manner civility and DCP of mannerliness. Finally, Steven's mother also ends her turn with Exp RSA of thanking and well-wishing to sign her dialogic turn-off in (11). Emotional civility is observed in this stage when Judge Caprio makes a rhetorical appeal to pathos in that he deliberately refers to the enormous generosity of two benefactors in (2) to enhance the emotion of being kind and generous to those who need financial support. Furthermore, formal civility is used by Steven and his mother, in (10) and (11) respectively by the honorific form "*Your Honor*" which indicates power and deference to mirror the effect of SV of power. With respect to DCP of sense of humour, Judge Caprio, in (7) and (8), demonstrates his authority by acting in a repressive way using humorous warning by means of no-hostile teasing which is meant to be playful rather than aggressive in this context. Otherwise stated, to gain compliance and to enact power, Judge Caprio disguises the intent of his warning through humour.

5. 4. 1. 2 Cases Against White-American Female Defendants

Case Number: 6 (See Appendix VIII)

Case Name: Tough Year

Traffic Violation: Parking Tickets.

Defendant Name: Andrea Rogers.

Case Context: Andrea Rogers appears before Judge Caprio with an accumulation of several parking unpaid fines. She is a grieving mother because her son was killed by her brother. She wept as she explained her struggle to keep her life together after her son was murdered and she shared her sad story with Judge Caprio (Website Source 18).

I. Case Identifying Stage

Situation No. 1

Andrea: (1) Good morning, Your Honor.

Judge Caprio: (2) Andrea, you have four different registrations. (3) You have five tickets. (4) They go back to 2004, 2005, and 2006.

Andrea: (5) I wasn't aware of them anyway. (6) I'm sorry.

Judge Caprio: (7) Well, the issue is not whether you are aware of them. (8) The issue is whether or not, they were placed on the vehicle and they were at the time you were living on Ninth Street in Woonsocket. (9) We'll keep in track to you. (Andrea is laughing). (10) Then, you got a ticket on Friendship Street in 2008. (11) That was a parking meter around friendship Street. (12) That's going to cost you \$25. (13) Then, you have a parking meter in 2014 on Friendship Street. (14) It's going to cost you \$25. (15) So, so far you're doing pretty good because all you got \$50.

A range of DCTs and DCPs are appealed to in this stage. At the outset, manner civility is used by Andrea in (1) as she utilises Exp ISA of greeting. Nevertheless, her ISA is blocked because Judge Caprio does not respond to this act and the reason is that a response to greeting in this context is not obligatory for him. Judge Caprio, in (2-4), applies DCP of free exchange of ideas by means of Rep ISA of asserting to identify the exact traffic violation. Andrea also resorts to DCP of free exchange of ideas by means of Rep RSA of asserting which is evident in her negative assertion in (5). Then, she makes use of manner civility through Exp RSA of apologising in (6). To instill confidence in his speech, Judge Caprio appeals to Rep RSA of assuring in (7) and (8) to guarantee that the main issue is that parking tickets are placed on her vehicle. Such performance of Rep SAs indicates justificatory civility. In (9), Dir SA of warning is used by Judge Caprio to warn Andrea that the police will keep track of her and this act, indeed, triggers top-down civility. Then, in (10-15), Judge Caprio again appeals to justificatory civility through SA of assuring to exactly identify Andrea's traffic violation. As for conversational civility, Judge Caprio is informative, truthful, relevant, and perspicuous in all of his dialogic turns in this stage. However, Andrea, in (5), flouts QLM because her utterance is not maximally efficient in so far as she claims that she was not aware of the tickets anyway instead of the fact that these tickets were already placed on her vehicle. Emotional civility is conceived in Andrea's use of apology in (6) which is a pathos-based utterance. Regarding formal civility, it is obvious in the use of "*Your Honor*" in (1) by Andrea.

As for humorous civility, the performance of warning in (9) generates humour to soften this FTA where utilisation reflects the use of non-hostile teasing which denotes that Judge Caprio finds a weak point in Andrea and he wants to challenge her in a playful rather than aggressive manner and this humour is reflected in Andrea's laughter.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Now you have four parking tickets on the Nissan.

Andrea: (2) The one on eleven one, I went to Social Security because they had cut my check (weeping) because my son was recently killed last year. (3) So, they cut my check because he had owed money.

Judge Caprio: (4) Who?

Andrea: (Weeping) (5) My son was killed March of last year. (6) I was his rep payee so they took my money because he had owed money. (7) So, I had to go to Social Security to fix that matter. (8) When I came out, I had a ticket. (9) Then, another time on the fifth, the parking meter wasn't working. (10) I have the picture for that. (11) On one four, I was at court because my landlord was trying to evict me. (12) So I was at eviction court, I come out and I got a ticket. (13) Mind you, he won possession of the apartment, so I had to move, so I got a ticket. (14) He won possession of the apartment. (15) Then, I get another one because I tried to go to the legal services to try to get help to fix this. (16) I go get some change out of Dunkin Donuts, I come out and I got a \$100 ticket. (17) It's like I can't win.

Judge Caprio: (18) What was the situation with Social Security with your son?

Andrea: (19) My son was killed last year, March of last year. (20) They said that he owed 75 dollars of overpayment from May of 2016. (21) Mind you, he was already deceased at that time. (22) So what they did was they stopped my whole check until I went in here to fix the problem. (23) When I came, I had a parking ticket.

Judge Caprio: (24) All right, okay. (Sigh).

Andrea: (25) I've had a tough year already, Your Honor, and I'm on SSDI.

Judge Caprio: (26) I think we can all express our sympathy to you and understand the trauma that you have experienced. (27) I'm going to take all of the circumstances you just have explained into consideration and see if I can balance the equities to protect the interests of the city and take into consideration, you know, your horrific story you just told us relative to you son. (28) I don't think anyone in their lifetime would ever want to experience that.

For reasons of legal certainty, Judge Caprio takes the prevailing legal and juridical codes as his starting point using Rep ISA of asserting in (1) based on DCP of free exchange of ideas to assert that Andrea has four parking tickets. Andrea performs Rep RSA of reporting in (2) and (3) to report that she went to Social Security because her check was cut. Judge Caprio, in (4), resorts to top-down civility by means of Dir ReRSA of asking to find some facts concerning the case and to show his readiness to attentively listen to her heart-wrenching story. In an extended utilisation of Rep ReRSA of reporting in (5-16), Andrea reports the event of the case along with expressing her feelings of sadness about her son.

In this way, her reporting is one of the reflections DCP of free exchange of ideas. Andrea also expresses her dissatisfaction, sadness, and her strong overt expressions of sorrow about the death of her son and the tickets assigned to her. She uses Rep ReRSA of lamenting in (17) when she summarises all her sorrow saying *"It's like I can't win"* as an attempt to say that success is not possible for her and to express the times that she has undergone. Judge Caprio's pragmatic response to this sad story is to perform Dir ISA of asking in (18) to give her more attention to elicit information about the problematic situation concerning the Social Security Administration and her son. Essentially, Judge Caprio's response reflects DCP of legitimate authority in this context. Again in (19) and (20), Andrea reports her sad story using Rep RSA of reporting, whereas in (21-23), Rep SA of lamenting is sadly used and in both cases, DCP of free exchange of ideas is dominant. In (24), Judge Caprio expresses his sadness by making an audible breath expressing his sorrow and by resorting to Exp RSA of comforting which indicates an activation of manner civility. Once more, in (25), Andrea enunciates Rep of lamenting which indicates her restless speech about the fact that she has had a tough year and she is on SSDI (The Social Security Disability Insurance). To share Andrea's feelings, Judge Caprio, in (26) and (28), uses SA of Exp deploring. Moreover, to maintain a kind of civility and support to Andrea, Judge Caprio resorts to justificatory civility using Com RSA of promising in (27) to promise Andrea that he is going to take all of the circumstances that she has explained to him into consideration when declaring the verdict.

Concerning conversational civility, Judge Caprio provides a short, direct, brief, and perspicuous dialogic turn by observing CMs since he tends to come straight to the point while dealing with such a sad story. Nevertheless, because Andrea provides more information than is required, she flouts QnM in (5-17) when she answers Judge Caprio's very precise question in a verbose way. In (4), Judge Caprio deliberately uses only *"who"* to seek an exact answer and to make Andrea avoid answering in a narrative way. Notwithstanding, from the outset of this stage, Andrea, in (2) and (3), puts RM in immediate jeopardy when she flouts it.

Thus, instead of answering why she makes a parking violation, she tells Judge Caprio about her problem with Social Security and about her dead son who had owed money. Andrea also flouts MM in (2-3), (5-16), and (19-22) because she reports different events but not in the order in which they occur when she mingles the event of her parking tickets with the events of her social security, the death of her sons, and the eviction from her apartment. With reference to polite civility, DCP of common interests is observed by Judge Caprio using ORPP, precisely noticing H's interests which enables him to observe Andrea's sad conditions about the death of her son. Strictly speaking, Judge Caprio asks Andrea about the identity of the dead person in (4) because she weeps while she is reporting her horrific and sad story so that her voice is not clearly audible to him. The same is true in (18) when Judge Caprio asks Andrea about her problem with Social Security and in (26-28) when he expresses his sympathy to her.

In (27), Judge Caprio also resorts to intensifying H's interests using the expression "*you know*". Further, Andrea in (2) and Judge Caprio in (18) resort to using in-group markers when they refer to "*Social Security*", i.e. an official administration responsible for the running of retirement, survivors, and disability insurance in the USA, as something that they mutually know as citizens of the same community. Likewise, Andrea uses the same strategy in (25) when she refers to the acronym "*SSDI*", i.e. The Social Security Disability Insurance, as something mutually known to them. What is more, giving gifts to H issued by Judge Caprio in (24) when tries to comfort Andrea and to ease her grief. What is more, DCP of respect is noticed via ORNP as it is clear when Judge Caprio uses the hedging potential of the verb "*think*" as a downtowner to decrease the status of his claim in (28). As for stating FTA as a general rule, Judge Caprio seems to be forced by the law to charge Andrea. He tries to reflect that paying the traffic tickets is a general rule, regulation, or obligation in (27) when he says that he will take all of Andrea's circumstances into consideration and then he says "*if I can balance the equities to protect the interests of the city*". It is worth noting here that the use of ONPP indicates the effect of SV of power on language use in this stage.

Concerning argumentative civility, DCP of rationality is observed when Andrea tries to develop a convincing argument using a claim that is not explicitly stated but Judge Caprio easily infers it from her lamentation in (25) which implies that she has not had enough money to pay the ticket. As a result, Andrea provides her data in (2) and (3) when she reports her problem with Social Security and the death of her son. The warrant that Andrea provides takes the form of general and rule-like statements that serve as a bridge between her claim and her data as justified in (5-17). To follow DCP of skillfulness, Andrea strategically maneuvers using TP by making an opportune selection in (2-3), (5-16), and (19-22) when she chooses to interweave the event of parking tickets with the events of her social security, the death of her sons, and the eviction from her apartment. Andrea also makes use of AD when she effectively approaches Judge Caprio's interest using PSs of using in-group markers in (2) and (25).

In terms of DCP of credibility, it is noticed in the persuasive application of ethos as represented by Judge Caprio's credibility. Judge Caprio represents a voice of apparent authority so that his utterances in (26-28) are words of communal wisdom that can be strongly trusted. Judge Caprio's reasoning is also observed in his legal brief in (1) that can be easily considered as logos-based utterance. Besides, interrogative logos is used by Judge Caprio in (4) and (18). This DCP of reasoning is also demonstrated by Andrea in (2-3), (5-17), (19-23), (25), and (29-30) when she appeals to narrative logos using the reflexive narration of her own sad story with emotional effects. As for emotional civility, Andrea appeals to pathos in (2-3), (5-6), (11-13), (17), (19-22), and (25) by sharing the story of her son's murder, her problem with Social Security, and her eviction from her apartment. Accordingly, Andrea obtains Judge Caprio's support to exercise his powers in mercy. Also, to share Andrea's feelings, Judge Caprio, in (26-28), expresses his sympathy to Andrea and his understanding of the trauma she has experienced. What is more, Andrea's account of formality is observed in (25) using "*Your Honor*" which gives a pragmatic cue for Judge Caprio's high status and authority as a reflection of the effect of power on this dialogic exchange.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) I'm going to reduce this to \$50? (2) How much time do you need to pay it?

Andrea: (3) I have it on me now.

Judge Caprio: (4) That's not gonna leave you without any money, is it?

Andrea: (5) I'll leave her with \$5. (6) (Weeping) Thank you, Your Honor.

Judge Caprio: (7) I'm not gonna leave you with \$5. (8) I'm gonna dismiss everything.

Andrea: (Weeping) (9) Thank you.

Judge Caprio: (10) With our best wishes and hope that things turn around good for you.

Andrea: (11) Thank you, Your Honor.

Judge Caprio: (12) Good luck to you.

A cluster of DCPs is exercised in this stage to terminate this unique trial with a horrific story. To follow DCP of justice, Judge Caprio makes use of top-down civility in (1), (7), and (8) when he employs Dec ISA of declaring to reduce the amount of the fines of Andrea's traffic tickets and then to totally dismiss the case. To activate DCP of legitimate authority, Judge Caprio, in (2) and (4), resorts to Dir ISA of asking to obtain some information about the amount of time that Andrea needs to pay the fines of the tickets and to ask her whether paying the fines of the tickets will leave her without any money. In her turn, Andrea triggers DCP of free exchange of ideas by means of Rep RSA of asserting in (3) and Rep RSA of stating in (5) to assert that she is ready to pay the fines of her traffic tickets and to state that paying them will leave her with only five dollars. Andrea follows DCP of mannerliness as she performs Exp ReRSA of thanking in (6), (9), and (11) which indicate manner civility. In (10) and (12), Judge Caprio is motivated and pragmatically equipped to resort to DCP of mannerliness by executing Exp ReISA of well-wishing. In terms of emotional civility, Judge Caprio's appeal to emotion is observed when he decides to reduce the amount of the fines of Andrea's traffic tickets to fifty dollars in (1), when he decides to not leaving her with five dollars in (7), and when he decides to totally dismiss the case in (8). Pathos is also indicated in Judge Caprio's well-wishing to Andrea in (10) and (12). In the same civil manner, Andrea uses pathos in a manner that resonates with Judge Caprio when she resorts to pathetic argument, especially when she seems ready to pay the required fees in (3), when she says that she will leave the court with only five dollars in (5), and when she thanks Judge Caprio in (6) while she is weeping.

Using emotional civility, unquestionably, mirrors solidarity between Judge Caprio and Andrea at the end of this special traffic trial. One final observation of DC in this stage is the utilisation of formal civility via the obedience of DCP of formality using "*Your Honor*" by Andrea in (6) and (11) to give Judge Caprio his due respect and to mark power inequalities that have institutional basis.

Case Number: 7 (See Appendix IX)

Case Name: Here Comes the Bride

Traffic Violation: Speeding Ticket.

Defendant Name: Emily Perez.

Case Context: Emily Perez gets a speeding ticket on her wedding day when she was driving to go to the hairdresser and she brings her marriage certificate to the court as her best proof. As a result, Judge Caprio decides to dismiss the case as a wedding gift to her (Website Source 19).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Emily Perez.

Emily: (2) Good morning, Your Honor.

Judge Caprio: (3) Good morning, Emily. (4) Emily, you're charged with speeding on Blackstone Boulevard.

Emily: (5) Yes. (Laughter).

In this stage, a preference for civil and formal ways of interacting is indicated by both Judge Caprio and Emily. As far as top-down civility is concerned, it is triggered by Judge Caprio who starts with DCP of legitimate authority in (1) using Dir ISA of summoning. In (2), Emily makes use of manner civility by means of Exp ISA of greeting which triggers Exp RSA greeting in (3) by Judge Caprio. Then, in (4), Judge Caprio resorts to justificatory civility via Rep ISA of asserting that Emily is charged with a speeding ticket. Emily positively receives this assertion with a smiling face and laughter as she performs Rep SA of admitting in (5) to assert that what she does is a bad state of affairs. Following DCP of cooperativeness, both Judge Caprio and Emily observe CMs in the sense that their utterances are informative, truthful, relevant, and explicit. Formal civility is also observed when Judge Caprio summons Emily using her first and last names in full form in (1). Formality is also denoted when Emily uses "*Your Honor*" in (2) to acknowledge Judge Caprio's authority and power inequalities between them.

As for humorous civility, self-deprecation is indicated by Emily's admission in (5) which can be taken as a humorous remark by which Emily targets herself as the object of humor to reflect modesty.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) What do you wanna tell me about this?

Emily: (2) I was getting married on that day so I was all over the place.

Judge Caprio: (3) Who was driving? (4) You were driving?

Emily: (5) I was driving.

Judge Caprio: (6) What time was the wedding?

Emily: (7) It was at, around five.

Judge Caprio: (8) Where were you going? (9) To the hairdresser?

Emily: (10) Yeah, I had to get ready. (11) I have the proof.

Judge Caprio: (12) You have the proof, what? (13) The marriage certificate?

Emily: (14) Yeah I have the marriage certificate.

Judge Caprio: (15) Where is it?

Emily: (16) Right here.

Judge Caprio: (17) I have in my possession a marriage certificate issued by the Rhode Island Department of Health license and certificate of marriage of Emily Brianna Perez has been lawfully married to Noel Pashado.

Emily: (18) Yes.

The dialogic exchange of this stage takes the form of a question-answer pattern. With reference to top-down civility, Judge Caprio starts with DCP of legitimate authority using Dir ISA of asking in (1) which extends to (3), (4), (6), (8), (9), (12), (13), and (15) to ask Emily about the identity of the driver, the time of the wedding, the place she was going to, and the proof that she has. The weight of imposition in asking is relatively high as it reflects SV of power. Emily tries to bypass this traffic offence by confining herself to certain acts that are expressed explicitly to mirror justificatory civility. Hence, she performs Rep RSA of reporting in (2), (5), (7), and (10) to tell Judge Caprio that she was getting married on the day of her traffic violation as she was driving to go to the hairdresser. Then, in (11), (14), and (16), Rep SA of asserting is used by Emily to assert that she has her marriage certificate as proof. In (17), stating is performed by Judge Caprio to assert the validity of her marriage certificate and, thus, in (18), affirming is triggered by Emily to terminate this stage. As for conversational civility, the exchange between Judge Caprio and Emily in (1-18) governs CM because their interaction appears to be a rational communicative practice and a maximally effective exchange of information.

Such kind of interaction reflects the effect of SV of power on this exchange when Judge Caprio appears as the only one who has the right to ask questions that provide him with the ability to control Emily's answers and put her in a powerless position of providing only specific answers. With reference to polite civility, DCP of common interests is used when ORPP, precisely noticing H's interests, is activated to invoke an accommodative motive to gain increased civil communication in (6), (8), and (9) when Judge Caprio asks Emily about her the wedding day. Hence, the effect of SV of solidarity is apparent because this strategy is a strategy for communicating solidarity. In (10), (14), and (18), Emily claims common ground with Judge Caprio by seeking ways in which it is possible to agree with him using seeking agreement. As for DCP of respect, hedging is used by Emily when she uses the approximator "*around*" in (7) to indicate that the provided information is not as precise as expected.

As for argumentative civility and DCP of rationality, Emily provides her main claim that she wants to confirm and tries to establish in (2) when she claims that she gets married on that day and this is why she was speeding. Then in (11) and (14), Emily provides her data via presenting evidence upon which the claim is based and this AP of data is reprinted in her marriage certificate. Moreover, Emily tries to provide a linking bridge between her claim and data using warrant in (5), (7), and (10) to provide a suitable reason that may authorise the inferential leap to her claim and, thus, her argument is syllogistic. As for DCP of skillfulness, Emily resorts to TP when much of her defense is presented through a narration in which she details her actions on the evening of her wedding in (2), (5), (7), and (10). Also, she activates AD via seeking agreement in (10), (14), and (18) and hedging in (7). DCP of credibility is also apparent when Judge Caprio indicates his willingness to help Emily using some questions to find some facts surrounding the traffic violation in a clear question-answer format in (1), (3), (4), (6), (8), (9), (12), (13), and (15). Such format indicates his appeal to PA of ethos coupled with PA of logos to indicate DCP of reasoning as he chooses interrogative logos to conduct the dialogic exchange in this stage.

Emily, on her part, uses the marriage certificate as her proof when her persuasive intention is, thus, twofold because she intends to create an impression of credibility and logical reasoning, on the one hand, and to gain Judge Caprio's trust, on the other hand, in (11), (14), and (16). Emily also uses emotional civility when she appeals to PA of pathos in (2) and (10) to acquire, from Judge Caprio, sympathetic feelings by telling him that she was getting married on the day of her traffic violation and she had to get ready.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) I think, Emily, we're gonna give you a wedding gift.

Emily: (2) Thank you so much.

Judge Caprio: (3) Even though it's gonna be a little bit late.

Emily: (4) It's okay.

Judge Caprio: (5) I think given those circumstances, you were getting married that day. (6) You had stuff to do. (7) You were only doing three miles over faster than you were supposed to. (8) So, we're gonna give you a break.

Emily: (9) Thank you so much, Your Honor.

Judge Caprio: (10) Good luck, congratulations.

Emily: (11) Thank you. (12) Thank you so much. (13) Have a good day.

In this stage, the relaxed civility atmosphere is further supported by top-down civility starting with Dec ISA of declaring by Judge Caprio in (1) which is also repeated in (8) when Judge Caprio decides to give Emily a wedding gift by giving her a break on her speeding ticket. The response of Emily is Exp RSA of thanking in (2), (9), (11), and (12) to activate manner civility. Along the same line, in (3), manner civility is also activated by Judge Caprio using Exp ReISA of apologising that his wedding gift is a little bit late and this civil act is encountered by Com ReRSA of accepting by Emily in (4) which stands for DCP of shared commitments. In (5-7), Rep ISA of assuring is performed by Judge Caprio to assure that Emily deserves this break as she was getting married that day, she had some activities to do, and she was only doing three miles over faster than she was supposed to. In (10) and (13), Exp SA of well-wish is triggered by Judge Caprio, as an initiative act, and by Emily, as a reactive act, to indicate a kind of reliance on manner civility. Additionally, emotional civility is observed by Judge Caprio using pathetic utterances in (1) and (5-8) which are capable of invoking the emotions of the audience in general and of Emily in particular.

Hence, Judge Caprio tries to tap into emotions by justifying that his decision to give Emily a break on her speeding ticket comes as a result of his intention to give her a wedding gift. Formal civility is also obvious when Emily uses "*Your Honor*" in (9) which clearly indicates Judge Caprio's high status. The general observation of the dialogic exchange in this trial is that although Emily is being charged with committing a traffic violation, the dialogic exchange is pleasant and friendly as indicated by their continual exhilarating smile. Stated differently, it is noteworthy that Emily's straightforward tone brings merriness to Judge Caprio and to the audience as well.

Case Number: 8 (See Appendix X)

Case Name: Police Made Me Do It

Traffic Violation: Going through Red Light.

Defendant Name: Carrie.

Case Context: Carrie goes through a red light and her defense is that whenever she sees police officers, she feels nervous and confused. Thus, she argues that the police officer is the reason why she breaks the traffic law (Website Source 20).

I. Case Identifying Stage

Situation No. 1

Carrie: (1) Hello, Your Honor.

Judge Caprio: (2) Carrie, good morning.

Carrie: (3) Good morning.

Judge Caprio: (4) Carrie, you're charged with going through a red light on Service Road 7 and Broadway. (5) We're gonna show you a video of that.

Carrie: (6) I watched the video myself. (7) I only wish that it had audio. (8) If you noticed, there's a policeman right in front of where I am.

Judge Caprio: (To the clerk) (9) Lights, please. (To Carrie) (10) Let's watch it, then we'll talk.

Carrie: (11) Okay. (The video of the violation is displayed on the court screen).

Judge Caprio: (12) Light is yellow, red, okay. (13) You are a substantial distance before the red light. (14) There is a police car that is stopped on the other side of the service road.

In this trial, manner civility is employed to start this stage using DCP of mannerliness in (1) when Carrie activates the salutation term "*Hello*" as a starting point. Her utterance counts as Exp ISA of greeting used to tell Judge Caprio that she feels friendly towards him. In (2), Judge Caprio utilises time-specific Exp RSA of greeting which generates the same utterance by Carrie in (3) to establish civil contact and solidarity. In (4) and (5), Judge Caprio issues justificatory civility through Rep ISA of asserting that Carrie is charged with going through a red light.

Carrie, thus, advances the case identification through Rep RSAs of reporting in (6) and asserting in (7) and (8). As a response, Judge Caprio triggers Dir ReISA of commanding in (9) to make the court clerk display the video of the violation on the court screen and Dir SA of requesting in (10) to ask Carrie to watch it and then they will talk. Both acts of commanding and requesting activate top-down civility as a sign of the effect of SV of power. Then, in (11), Carrie uses Rep ReRSA of affirming. In (12-14), Judge Caprio performs Rep ReISA of assuring using visual video displayed on the court screen to assure that there is a substantial distance before the red light so she can observe it. In terms of conversational civility, Judge Caprio and Carrie obey DCP of cooperativeness in most of their utterances by observing CMs to ensure a maximally efficient exchange of information in this stage. An exception is that Carrie opts out QnM in (6-8) because she cannot be as informative as is required due to the fact that her utterances are blocked because Judge Caprio decides to show her the video of her violation. Due to the fact that civility involves formality, a willingness to respect the formality of the interaction is observed by Carrie using the honorific title "*Your Honor*" in (1) to imply power distance. Hence, formal civility and DCP of formality are ways of reinforcing the civility of this dialogic exchange in this initiatory stage.

II. Facts Finding Stage

Situation No. 2

Carrie: (1) I think I was taken aback by the fact that there was a policeman and I needed to move out of the way, and I'm sure that's what, you know, I was focusing on at that point. (2) I certainly would never, in a million years go through a red light right in front of a policeman.

Judge Caprio: (3) Now, I'm gonna ask you a question, and I want an honest answer. (4) Let's assume you were sitting here with the robe on. (5) And I was there, and I said to you, "I was coming down the service road and I was about 30 feet from the intersection when the light turned red and there was a police car on the other side of the road about 300 feet from me, and I went through the red light".

Carrie: (6) I am a nervous whenever I see a police or an ambulance or anything. (7) I'm like the one that gets out of the way.

Judge Caprio: (8) Everything you just said addresses the issue that you should have stopped. (9) You see it? (The Judge Caprio is pointing to the video displayed on the screen). (10) Because I tell you the statue is that if a police car is even coming on the opposite direction, you're supposed to pull over and stop. (11) So using your logic, you should've, you should've never gone through the light. (12) So, here's your logic.

Carrie: (Frowning her face). (13) I know.

Judge Caprio: (14) I saw a police car up front with the lights on, and I had a red light, and I went through the light. (15) So, I could hit the police car.

In this stage, Carrie argues her case starting with justificatory civility in (1) when she starts with Rep ISA of reporting using the mental verb "*think*" which indicates that her utterance is verifiable as it reflects her opinion that she was taken aback by the fact that there was a police officer and this is why she was confused. She tries to present an excuse for her traffic violation by indicating that she thinks that she has a good reason to fail to obey the traffic rules. In (2), Rep ISA of asserting is performed using the epistemic adverb "*certainly*", which can be considered as an adverb at the top of the epistemic scale, to reflect an implication of insistence on the truth of the stated information. In (3), Judge Caprio activates top-down civility using Dir RSA of suggesting to put forward a question in favour of both of them when he suggests a question to Carrie and then he shifts to Dir SA of requesting within the same utterance to request an honest answer from her.

Then, in (4), Judge Caprio continues using RSA of requesting to ask Carrie to assume that she is the judge who is sitting with the robe on her. In (5), Dir RSA of urging is used by Judge Caprio when he tries earnestly to explain the dangerous violation that Carrie has committed because she goes through the red light where there is a substantial distance to stop. In (6) and (7), Carrie again uses justificatory civility by performing Rep ReISA of complaining as an excuse for her violation when she expresses her annoyance about the fact that she becomes nervous whenever she sees the police or the ambulance and this is why she gets out of the way. After that, in (8-12), Rep ReRSA of blaming is used by Judge Caprio to assign responsibility for her blameworthy traffic violation. However, this act of blaming actually serves as a constructive rather than destructive response in this context. In (13), Rep ReRSA of admitting is used with reluctance and frown face by Carrie as a response to Judge Caprio's blame and her felicitous performance of this admission asserts that the state of affairs of committing this traffic violation is very bad and lawful. Finally, in (14) and (15), Rep SA of retrodicting is used by Judge Caprio to state that Carrie could hit the police car when she went through the red light basing on his inference and deduction. As regards conversational civility, Judge Caprio and Carrie obey CMs in most of their utterances in this stage.

However, in (1), Carrie opts out QlM as well as MM because she seems that she cannot, possibly for legal reasons, cooperate in the manner typically expected to avoid putting herself in danger. Thus, she uses the parenthetical verb "*think*" which denotes an inaccurate and ambiguous attitude. Moreover, she says more than is necessary by flouting QnM in (2) since she makes use of overstatement by saying "*in a million years*". In (4) and (5), Judge Caprio deliberately flouts RM with the intention of pursuing a more hopeful and helpful topic to explain the danger of going through the red light. With reference to polite civility, Carrie resorts to DCP of common interests using exaggerating H's interests when she uses the intensifying modifiers "*sure*" in (1) and "*certainly*" in (2) as exaggerative polite expressions to soften her assertion that she has no intention to go through a red light right in front of a policeman.

Furthermore, intensifying H's interests is used by Carrie in (1) when she says "*you know*" to draw Judge Caprio as the main participant into this dialogic exchange. Being positively polite, Carrie in (13) triggers avoiding disagreement to avoid conflict or confrontation. In his turn, Judge Caprio uses including both S and H in the activity in (4) as he uses the inclusive "*let's*" as if he pretends that Carrie wants the action requested. As for giving reasons, Carrie operates this strategy in (6) and (7) by giving the justification that she becomes nervous whenever she sees the police or the ambulance. It goes without saying that the use of ORPP indicates the effect of SV of solidarity in this stage. As for DCP of respect, some strategies of ORNP are used to indicate deference and power distance. In (1), Carrie makes use of quality hedging which suggests that she is not taking full responsibility for the truth of her utterance to modify the force of her speech using the parenthetical verb "*think*". Judge Caprio also uses the verb "*assume*" in (4) which implies that Judge Caprio is not taking full responsibility for the truth of his utterance. DCP of tactfulness is also triggered when Carrie employs OFRP, specifically overstatement as she chooses an expression that is higher than the actual state of affairs when she says "*in a million years*" in (2).

As for argumentative civility, Carrie uses DCP of rationality to good advantage when she provides her claim in (1) that she goes through a red light because she is taken aback by the fact that there is a police officer and this is the claim that she wishes Judge Caprio to believe in. In (6) and (7), AP of data is presented when Carrie argues that she becomes nervous whenever she sees a policeman. As for AP of warrant, she offers information that may link the data to the claim in (1) when she says that she was focusing on the policeman and she needed to move out of the way when she commits the traffic violation and in (2) when she asserts that she has no intention to commit such violation. However, it seems that although Carrie's argument is syllogistic, the way she constructs it is not very strong to convince Judge Caprio. In terms of DCP of skillfulness, Carrie resorts to TP in (6) and (7) when she expresses her extreme and irrational fear, as she feels nervous whenever she sees police or ambulance.

Also, Carrie puts AD in use through PSs of exaggerating H's interests in (1) and (2), intensifying H's interests in (1), avoiding disagreement in (13), giving reasons in (6) and (7), hedging in (1), and overstatement in (2). To maneuver, Carrie employs overstatement to satisfy PDs in (2) as she chooses an expression that is higher than the actual state of affairs. Concerning DCP of credibility, Judge Caprio appeals to ethos basing on his trustworthiness as an authoritative figure in all of his utterances in this stage. The guarantor of Judge Caprio's ethos and credibility comes because of his legal profession, judicial information, and institutional position. Moreover, DCP of reasoning is also clear when Judge Caprio appeals to logos using logical deduction concerning Carrie's traffic violation in (3-5), (8-12), and (14-15). Carrie concentrates on the claim that she was taken aback by the police in (1) and (2) and that she becomes nervous whenever she sees the police in (6) and (7). Concerning emotional civility, Carrie resorts to the persuasive force of pathos to create an atmosphere of solidarity and such pathos positively and civilly predisposes her to provide her claim in (6) and (7).

III. Judgement Adjudicating Stage

Situation No. 3

Carrie: (Crying) (1) I was just nervous.

Judge Caprio: (2) I understand that. (3) This is not a crime of moral turpitude. (4) Don't get nervous. (5) Don't get emotional. (6) It's not a crime of moral turpitude. (7) It's a red light. (8) You went through the light. (9) It's clear.

Carrie: (10) This is silly, sorry.

Judge Caprio: (11) Okay, it's \$85.

The above situation sums up the main concern of this stage that starts with a powerfully effective form of communication that is crying. In (1), Carrie performs Rep ISA of asserting to assert that she becomes nervous whenever she sees the police. Thus, she resorts to DCP of free exchange of ideas. Resorting to manner civility, Judge Caprio replies with Exp RSA of comforting in (2), (3), (6-9) and this act counts as a face-enhancing act to show sympathy for Carrie, soothe her sad feelings, and to encourage her to obey the traffic law. Doing this, Judge Caprio says that he understands her feelings and he states that her traffic violation is not a crime of moral turpitude. Also, Judge Caprio indicates top-down civility by performing Dir SA of advising in (4) and (5) to encourage Carrie to avoid being nervous or emotional. The context of this trial transforms the given advice into a moral lesson by following DCP of legitimate authority. Hence, Judge Caprio's authority is subordinated to the authority of the text to exercise his power, right, and influence. Then, Carrie replies with ReISA of admitting in (10) to admit that her violation is silly and, therefore, she desires absolution as she uses Exp ReISA of apologising to activate manner civility. In (11), Judge Caprio declares the final verdict via Dec ReRSA of declaring to fine Carrie the required fees, and this act reflects DCP of justice which terminates this trial. Through the lens of emotional civility, it is clearly observed that Carrie uses pathos in (1) when she starts crying and when she asserts that she was nervous when she commits the traffic violation. Further, Carrie appeals to pathos in (10) to express regret for her violation to highlight the special role that compassion plays in an effective dialogic exchange. Judge Caprio also appeals to pathos in (2-9) using persuasive elastic language through the face-enhancing act of comforting and sincere advising.

Case Number: 9 (See Appendix XI)

Case Name: Law and Order Husband

Traffic Violation: Parking Ticket.

Defendant Name: Anastasia.

Case Context: Anastasia has been sitting so patiently for three hours for a parking ticket that charges her thirty dollars only. She is forced to face justice as she is married to a law and order husband, as she claims. Her husband is a straight driver and, thus, he encourages her to follow the traffic rules. Due to the fact that she is well-mannered and well-spoken, Judge Caprio gives her a break on the parking ticket (Website Source 21).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Anastasia, you've been sitting so patiently back there all morning.

Anastasia: (2) Good morning, Your Honor.

Judge Caprio: (3) For a parking ticket?

Anastasia: (4) Yes.

Judge Caprio: (5) You want to fight the system?

Anastasia: (Surprising and Smiling) (6) No, no.

Judge Caprio: (Smiling) (7) You're going to fight the system. (8) You've been here. (9) Let's see. (Looking to his watch). (10) She's been here three hours, Inspector Quinn, to fight a \$30 ticket.

Anastasia: (11) Well, actually, I didn't receive a ticket, and I just got this notice in the mail. (12) So, that's why I'm here because it's a lot more than 30.

The overall tone of this stage is pragmatically civil. In examining situation (1) above, it can be observed that manner, top-down, justificatory, conversational, formal, and humorous types of DC are used. In this stage, Judge Caprio starts with manner DC and DCP of mannerliness in (1) which is evident in the felicitous performance of Exp ISA of praising when he describes Anastasia, as so patient. This act attributes to DC in the sense that it is used as Judge Caprio's first dialogic turn to give Anastasia a kind of support and confidence. However, such an act, in this context, is considered to be intrinsic as it depicts the asymmetrical relation where the more powerful interlocutor, here Judge Caprio, evaluates the less powerful interlocutor, here Anastasia. Within the same scope of manner civility, Anastasia performs Exp ISA of greeting in (2) because she is aware that her civil attitude may very well be crucial for her verdict. In (3) and (5), Judge Caprio performs Dir ISA of asking, which indicates top-down civility and DCP of legitimate authority, with the form of a yes-no closed question that demands a precise answer rather than a long narrative answer. Using the act of asking, Judge Caprio exercises his power and dominance over this dialogic exchange.

In (4), Anastasia uses justificatory civility by performing Rep RSA of affirming to affirm Judge Caprio's claim and such reactive act shows Judge Caprio's ability to force the defendant to agree with him but with civility and without any sort of imposition. In (6), Anastasia vehemently performs Rep RSA of asserting when she negatively asserts that she has no intention to fight the legal system because fighting the system in itself is uncivil behaviour. Again, in (7), (8), and (10), Judge Caprio uses Rep ISA of asserting to say that Anastasia comes to the court to fight the legal system. In (9), Dir ISA of suggesting is performed by Judge Caprio to make Anastasia avoid being quick to decide because he wants to wait for the next stage of this trial. Hence, the proposed action is performed to the assumed benefit of both, Judge Caprio and Anastasia. Judge Caprio intentionally puts himself in a state of uncertainty to test whether Anastasia really comes to fight the legal system or not. Thus, in (11) and (12), Anastasia asserts, using Rep RSA of asserting, that she does not receive a ticket, and she just gets a notice in the mail.

Against this background, her utterances count as DCP of free exchange of ideas to assert her claim. In light of DCP of cooperativeness, both Judge Caprio and Anastasia indicate a willingness to participate in a cooperative interaction by observing CMs in most of their utterances. One noticeable exception is that Judge Caprio opts out QnM in (3) in the sense that a response to greeting is blocked and this breaching of the maxim does not come as a big surprise because a response to greeting is not obligatory for him. Moreover, QIM is flouted by Judge Caprio in (5) and (7-10) because his utterances do not represent reality as he deliberately says something which is untrue. Concerning formal DC and DCP of formality, they are achieved by means of the honorific form "*Your Honor*" in (2) by Anastasia and the use of the title and name "*Inspector Quinn*" in (10) by Judge Caprio to address the police officer formally, civilly, and with official decorum. Judge Caprio also uses only the first name of the defendant in (1) to decrease power distance. For the sake of humorous civility, DC of sense of humour is used Judge Caprio in (5) and (7-10) using non-hostile teasing but with goodwill and tolerance to generate a comfortable feeling of solidarity and closeness as a reward for Anastasia's patience.

II. Facts Finding Stage

Situation No. 2

Anastasia: (1) Well, it's a little bit out of principle. (2) My husband is a straight walker, you know. (3) I'm kind of married to the law. (4) And he's like, "Another one!" And I'm like, "Oh."

Judge Caprio: (5) Well, you've only had three in Providence.

Anastasia: (6) Yes, well, 'cause I was trying to remember. (7) I got one that I think I came here for, and I spoke to the second guy on the wall. (8) And then the next one, I was just like, "I'm just going to pay".

Judge Caprio: (9) What do you want to tell me about it, Anastasia?

Anastasia: (10) Well, I ordered food in the city through Grubhub because I'm like, "I just don't want to drive in the city anymore". (11) I'm not very good at following, unintentionally, not following the rules. (12) Well, they were supposed to deliver. (13) They called and they're like, "We can't pick it up" so I have to go to pick it up. (14) I did a really fast in and out, and they still got me.

Judge Caprio: (Chuckles).

Anastasia initiates this stage with justificatory civility as she uses Rep ISA of asserting in (1-3) to justify why she has been sitting so patiently three hours for a parking ticket that charges her thirty dollars only. Then, she makes use of Rep ISA of reporting in (4) to recall her husband's reaction to the violation. In his dialogic turn, Judge Caprio performs Rep RSA of asserting in (5) to remind her that this is not the first traffic violation for her because she had committed three violations in Providence. As a response, Anastasia performs Rep ReRSA of affirming in (6) to affirm Judge Caprio's prior assertive act. Then, in (7) and (8), she performs Rep ReRSA of reporting to report past events of her traffic violations. In (9), Judge Caprio deliberately uses Dir ReISA of asking with a free open wh-question to allow Anastasia to provide answers in a narrative way and to give her a chance to argue her case and to reinforce the sense that he holds the power to perform the relevant SA of asking and the use of this act of asking denotes top-down civility. As a result, (10), (12), and (13), Anastasia resorts to Rep ReRSA of reporting in order to recall the chronicle of the case. Reportedly, she tells Judge Caprio that she ordered food through Grubhub and they called her to pick it up and she has to go to them. In (11) and (14), Anastasia performs Rep ReRSA of admitting to appear as truthful in front of Judge Caprio. She admits that she is not very good at following the traffic rules. Concerning conversational civility, it is activated in two ways. First, it is noticeable in observance of CMs when Judge Caprio and Anastasia act and react cooperatively and willingly in most of their utterances.

Second, it is triggered when CMs are overthrown and this overthrow occurs when QnM is flouted by Anastasia as she avails of understatement when she says "*a little bit*" in (1) and "*kind of*" in (3). In (4), RM is flouted when Anastasia says "another one" as she refers to her prior traffic violations rather than the one in question. Judge Caprio also flouts QnM by saying less than is required using the weakener hedging "*only*" in (5). These manifestations of conversational civility provoke DCP of cooperativeness in this context. In relation to polite civility, Judge Caprio obeys DCP of common interests in (9) when he uses noticing H's interests to observe Anastasia's interests, wants, needs, and conditions. In (2), Anastasia takes advantage of intensifying H's interests using "*you know*" to acknowledge that Judge Caprio's want as the main participant in this dialogic exchange is admirable and interesting to her.

Additionally, an indicator of avoiding disagreement is used by Anastasia in (1) and (10) and by Judge Caprio in (5) using "*well*" which acts as a preface to their claims to avoid any possible heated disagreement. In (6), Anastasia also profits from avoiding disagreement to affirm Judge Caprio's claim. Moreover, presupposing common ground is used by Anastasia in (10) when she refers to the food-ordering and delivery marketplace "*Grubhub*" without further elaboration. Presupposing common ground is also used by Anastasia in (10) when she says "*the city*" without referring to the exact name of the city, i.e. Providence, to generate a sense of familiarity and to express that both she and Judge Caprio share common concerns. Giving reasons is also triggered by Anastasia in (6) to assume reflexivity when she gives the reason that she was trying to remember her traffic tickets and this is why she does not mention them. Accordingly, the use of ORPP indicates civility as well as solidarity in this dialogic exchange. Keeping an eye on DCP of respect, Judge Caprio finds a use for the weakener hedging "*only*" in (5) to limit any potential risk of his assertion concerning Anastasia's prior traffic tickets. In order to be ruled by DCP of tactfulness, Anastasia uses presupposing in (4) when she says "*another one*" to force Judge Caprio to search for the relevance of the presupposed prior event.

In addition, Anastasia finds a use for understatement when she says "*a little bit*" in (1) to avoid strong commitment to her assertion and when she utters "*kind of*" in (3) to avoid a precise communication of attitude towards her husband. As for argumentative civility, Anastasia's argument is well-formed as she uses a syllogistic argument by appealing to the required APs. Thus, she resorts to DCP of rationality to present her main claim in (11) that she is not very good at following the traffic rules and, thus, she unintentionally commits these violations. AP of data is provided in (10) when she says that she does not want to drive in the city anymore. Her warrant is also provided in (12-14) when she reports her traffic violation to authorise taking of her data as proof of her claim. To obey DCP of skillfulness, in (1-4), Anastasia makes every effort to create the most advantageous starting point by trying to make her most convenient topical selection by appealing to TP. Therefore, Anastasia chooses to talk about her law and order husband who is a straight driver who may rebuke her if she commits traffic violations. Another strategic line of defense is represented in referring to Grubhub which is an online and mobile food-ordering and delivery marketplace in (10-14).

In relation to AD, Anastasia takes advantage of some PSs including intensifying H's interests in (2), avoiding disagreement in (1), (6), and (10), presupposing common ground in (10), giving reasons in (6), presupposing in (4), and understatement in (1) and (3). To strategically influence Judge Caprio, Anastasia avails of understatement when she says "*a little bit*" in (1) and "*kind of*" in (3) to meet PDs in SM. With reference to DCP of credibility, it is interesting to observe that the character of Judge Caprio as an authoritative figure is constantly foregrounded in his assertive utterances, his right to ask questions, and his role in managing the dialogic exchange as is clear in (5) and (9). Paying attention to DCP of reasoning, Judge Caprio uses a very brief and logical argument in (5) and (9) to give Anastasia the chance to tell him about the event of her violation. Therefore, Anastasia takes enough time to explain that she has parked her car illegally to pick up the food that she has ordered from Grubhub. Thus, she resorts to narrative logos to persuade Judge Caprio based on DCP of reasoning.

As for humorous civility, DCP of sense of humor is followed by Anastasia using self-deprecation by which she uses humorous remarks by targeting herself as the object of humor to create a sense of solidarity. This strategy is obvious when she admits her lack of driving skills in (11) and (14) when she reports her driving ineptitude and these humorous utterances elicit Judge Caprio's chuckles at the end of this stage to terminate it civilly and cheerfully.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) We're going to give you a break on it.

Anastasia: (2) Thank you.

Judge Caprio: (3) So, you fought the system and won today.

Anastasia: (Smiling) (4) Thank you. (5) Well, I'm not fighting it. (6) I'm just here to support it.

Judge Caprio: (Chuckles).

Anastasia: (7) I appreciate your kindness, thank you.

As in the other cases, this stage terminates this traffic trial. DC in this stage is represented by top-down, manner, justificatory, and humorous types of DC. In following top-down civility and DCP of justice, Judge Caprio uses Dec ISA of declaring the verdict in (1) which reflects the effect of SV of power. As a response, Anastasia performs Exp RSA of thanking in (2) and this act stands for DCP of mannerliness. In (3), Rep ISA of asserting is used by Judge Caprio to assert that Anastasia fights the system and wins the fighting and this act can be considered as a reflection of justificatory civility. This act of assertion triggers another Exp RSA of thanking in (4) by Anastasia coupled with Rep RSA of asserting in (5) and (6) as she cleverly asserts that she has no intention to fight the legal system and instead she intends to assert her support for it. In (7), Anastasia again performs Exp RSA of thanking which can be considered here as a sign of DCP of mannerliness and as a signoff of her dialogic turn where the trial is closed. As for humorous civility, it is observed when Judge Caprio operates non-hostile teasing in (3). Thus, he asserts that Anastasia fights the system and wins the fighting and this assertion implies playful verbal statements to invoke humour. Likewise, Anastasia in (5) and (6) activates humorous civility using wisecrack which reflects Anastasia's attempt to guarantee solidarity and smoothness of the interaction.

Hence, Anastasia makes witty verbal responses as she cleverly asserts that she has no intention to fight the legal system, but instead she wants to support it. This assertiveness leads to Judge Caprio's chuckles that can be considered as an immediate reaction to Anastasia's humorous remarks.

Case Number: 10 (See Appendix XII)

Case Name: A Grieving Widow

Traffic Violation: Two Red Light Violations.

Defendant Name: Kimberly Napton.

Case Context: Kimberly is charged with two red light violations. She claims that her mother was driving the car on the day of the traffic violation because she was with her deceased husband who has a craniotomy for glioblastoma brain cancer that day. Thus, she grieves the recent loss of her husband. Judge Caprio meets this case with his compassion. As a result, her case is dismissed but she leaves behind a small donation to help another motorist in need (Website Source 22).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Kimberly Napton. (2) Good morning

Kimberly: (3) Good morning.

Judge Caprio: (4) Now, Kimberly you have two Red Light violations on Eddly, (Laughter), Eddly, Eddy and Dudley Streets. (5) Okay, do you remember driving the car?

Kimberly: (Nervously) (6) Well, I think I made that right turn about maybe 300 times. (7) I know on the 20th, my husband was having a second Craniotomy for Glioblastoma brain cancer that day. (8) So I know on the 20th, I wasn't driving the car. (9) My mom flew out from California. (10) I have no doubt that she rolled through. (11) On the 24th, I'm not sure. (12) But I know on the 20th she was driving the car. (13) I just know I made that turn a lot. (14) It's possible I was driving it on the 24th. (15) I don't know.

In this trial, DC is demonstrated in the pleasant and productive dialogic exchange between Judge Caprio and Kimberly. This stage is initiated by top-down civility as is obvious in (1) when Judge Caprio performs Dir ISA of summoning. Then, Judge Caprio, in (2), shifts to manner civility to create a greeting exchange using Exp ISA of greeting which is also used by Kimberly in (3) but as RSA. Therefore, DCP of mannerliness indicates that both Judge Caprio and Kimberly care for each other to promote social inclusion. In (4), DCP of free exchange of ideas is resorted to by Judge Caprio through Rep ReISA of asserting to identify the case by asserting that Kimberly has two red light violations. In (5), Dir ReISA of asking is used to form a question-response pair that is initiated by Judge Caprio to request information and it indicates top-down civility and DCP of legitimate authority which both denote power inequalities.

This question, as a result, is followed by Kimberly's responsive sequence of some ReRSAs which all constitute her obedience to DCP of free exchange of ideas. In (6), Rep SA of asserting is performed to assert that she is familiar with the right turn on Eddy and Dudley Streets. In (7-9), Rep SA of reporting is used narratively by Kimberly to report that she was not driving in the day of the violation because he was with her deceased husband as he had his second craniotomy for glioblastoma brain cancer so her mother was driving her car. In (10), (12), and (13), Rep SA of assuring is felicitously used to assure that she has no doubt that her mother has rolled through the right turn. Also, Rep SA of stating is used in (11), (14), and (15) to say that she is not really sure about the other traffic ticket.

Concerning conversational, Judge Caprio gives the best most cooperative representation of his dialogic turns by being informative, truthful, relevant, and perspicuous as he produces a very specific argumentative orientation that focuses on presenting authentic legal information to identify the case in question. Nevertheless, Kimberly flouts QIM on many occasions by producing some spurious acts as is clear in (6) when she prefaces her utterance with "*I think*", in (11) when she says "*I'm not sure*", in (13) when she says "*I just know...*", and in (14) when she says "*it is possible...*". She also opts out QnM in (15) when she uses a disclaimer saying "*I don't know*". It, thus, seems that Kimberly deliberately gives less information than required to avoid full responsibility for her traffic violation. Due to the fact that Kimberly's reply in (15) is not as clear as it could be, thereby she also opts out MM to demonstrate her unwillingness to cooperate in the way that MM possibly for legal reasons. Emotional civility is also observed when Kimberly makes an overtly pathos-loaded appeal in (7). Kimberly intends to make arousal of Judge Caprio's emotions when she appeals to pathos when she reports that her deceased husband has a second craniotomy for glioblastoma brain cancer on the day of her traffic violation. Regarding DCP of formality, Judge Caprio uses the first and last names of the defendant in full form to indicate formality. Nevertheless, he moves to call the defendant by her first name only in (4). In this way, there is a pragmatic shift from power to solidarity using different indicators.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Don't be nervous.

Kimberly: (2) My husband passed away not long ago I am just. (Choking back her tears).

Judge Caprio: (3) Kimberly.

Kimberly: (4) Yes.

Judge Caprio: (5) I'm not gonna to look at the video.

Kimberly: (6) Thank you.

Judge Caprio: (7) I'm not gonna look at the video.

Kimberly: (Laughter with tears) (8) It's okay.

Judge Caprio: (9) My heart goes out to you.

Kimberly: (10) I appreciate it. (11) Thank you. (Wiping her tears) (12) It's okay. (13) I'm okay.

Judge Caprio: (14) We wish you well.

Kimberly: (15) Thank you.

Judge Caprio: (16) I wish that things turned up pretty good for you, but (feeling sorry).

Kimberly: (17) I appreciate it.

In this stage, Judge Caprio starts with manner civility through Exp ISA of comforting in (1) as an attempt to replace Kimberly's anxious thoughts with more positive and comforting thoughts. In (2), Kimberly utters passionate expressions of grief and sorrow to reflect the sad state of affairs of her husband's death using Rep RSA of lamenting. Then, Judge Caprio uses Dir ReISA of summoning in (3) which denotes top-down civility and DCP of legitimate authority to make Kimberly pay more attention to his speech. Utterance (4) counts as Rep ReRSA of affirming to affirm her attentiveness. In (5) and (7), another Exp ReISA of comforting is used by Judge Caprio to tell Kimberly that he will not look at the video of the traffic violation and, thus, Kimberly responds with Exp ReRSA of thanking in (6) which mirrors manner civility. Then, Rep ReRSA of affirming is also used by Kimberly in (8), (12), and (13) to acknowledge Judge Caprio's preceding acts and this affirmation also indicates justificatory civility. In (9), Exp ReISA of deploring is performed by Judge Caprio to faithfully describe and express his emotional grief for the death of Kimberly's husband by cancer. This act shows Judge Caprio's good manner, compassion, and solidarity when he says "*my heart goes out to you*". Again, in (10), (11), (15), and (17), Exp ReRSA of thanking is triggered by Kimberly to indicate her heartfelt expressive appreciation of Judge Caprio's support. To follow manner civility, Judge Caprio uses Exp ReISA of well-wishing in (14) and (16) to wish that things turned up pretty good for Kimberly.

At the end of (6), Judge Caprio says "*but*" followed by silence to indicate that he feels sorry about the death of Kimberly's husband using Exp ReRSA of deploring. In terms of DCP of cooperativeness, observance of CMs takes place in most of Judge Caprio's utterances since he has clearly told the truth, has provided no more and no less information than is required, and has done so in a clear and brief manner. Nevertheless, it seems that there is a pole of inadequacy towards QnM in (2) when Kimberly cannot reply in the normal way that is expected so that she opts out QnM when she says "*I am just*" without further information as she is crying and choking back her tears. In (5) and (7), Judge Caprio flouts QnM when he repeats exactly the same utterances in order to comfort Kimberly that he will not look at the video of the violation as a kind of moral support for her. The same is true when Kimberly repeats the same utterance in (10) and (17) and another utterance in (8), (12) and (13). Kimberly also overuses her thanking by repeating it continuously in (6), (10), (11), (15), and (17). As for QIM, it is also flouted by Kimberly in (8), (12), and (13) when she repeatedly says "*it's okay*" but she does not appear to be feeling good because she is crying and choking back her tears.

Additionally, polite civility is observed using some DCPs. First, DCP of outspokenness is indicated early in the course of this stage as it is clear when Judge Caprio baldly performs the sympathetic act of comforting by saying "*don't be nervous*" in (1) in the imperative form. Thus, maximum efficiency is clear where non-minimisation is needed and no redress is required. Such pragmatic performance denotes Judge Caprio's power and authority. Second, DCP of common interests is activated using ORPP by Judge Caprio when he resorts to noticing H's interests in (1), (5), (7), (9), (14), and (16). Using face-saving and supportive acts like comforting, deploring, and well-wishing attributes to at least two dynamic aspects of the dialogic exchange between Judge Caprio and Kimberly. First, they obviously become more comfortable with one another as the dialogic exchange proceeds. Second, such acts denote solidarity in this stage. Avoiding disagreement is used by Kimberly in (4) as is obvious in her affirmation even when Judge Caprio interrupts her dialogic turn in order to satisfy his desire to be right.

In (5) and (7), Judge Caprio says "*the video*" without referring to the kind of the video to generate a sense of familiarity because both interlocutors in addition to the court audience know that Judge Caprio means the video of Kimberly's traffic violation. Such reference indicates the utilisation of presupposing common ground. Significantly, ORPP indicates solidarity in this stage. Kimberly, in (2), resorts to giving reasons as she indicates why she feels nervous when she says "*my husband passed away not long ago*". The same strategy of giving reasons is used by Judge Caprio in (9) when he gives a reason for why he avoids looking at the video of Kimberly's traffic violation saying "*my heart goes out to you*". Furthermore, the politeness of the acts of comforting in (1), (5), and (7), deploring in (9), and well-wishing in (14) and (16), as performed by Judge Caprio, count as outputs of the strategy of giving gifts to H to satisfy Kimberly's want to be cared about, listened to, and understood. Likewise, this strategy is used by Kimberly when she employs thanking in (6), (10), (11), (15), and (17) to satisfy Judge Caprio's positive face by satisfying the human-relations wants including the wants to be liked and admired.

Third, with reference to DCP of respect, Judge Caprio uses "*pretty good*" in (16) as a hedging device to modify his act of well-wishing to a moderately appropriate degree. To the same extent, Kimberly uses the hedging marker "*just*" in (1) to tone down the impact of her expression of grief and sorrow. Being responsible for her traffic violation, Kimberly is obliged to present her main argumentative main claim. In (1), she provides her claim that she would like to assert when she says "*my husband passed away...*" to tell Judge Caprio why she seems nervous. Kimberly shows no further attempts to provide APs of data or warrant to support her claim. Due to this, her argument can be described as enthememic. With reference to DCP of skillfulness, Kimberly has an opportunity to influence the result of the dialogic exchange in her own favor. Thus, she exploits TP in (1) when she resorts to lamenting by asserting the sad state of affairs of the death of her husband. AD is also met when Kimberly decides to use some PSs including noticing H's interests in (8), (12), and (13), avoiding disagreement in (4), giving reasons in (2), giving gifts to H in (6), (10), (11), (15), and (17), and hedging in (1).

Regarding DCP of credibility, it is obvious in the strength of the ethos of Judge Caprio as he weaves into the law some civility values. Hence, Judge Caprio uses acts like comforting, deploring, and well-wishing in (1), (5), (7), (9), (14), and (16) to reflect his ethos because he believes that coercive rules cannot achieve a just society. With the same just enumerated utterances and as far as DCP of reasoning is concerned, logos is invoked by Judge Caprio who uses some sympathetic acts to deal with the case because he has some discretion in determining his attitude towards the targeted case. Such judicial discretion refers to Judge Caprio's power and authority in spite of the fact that the acts he has used denote solidarity. Emotional civility consists in arousing Judge Caprio's emotions as observed in Kimberly's quick emotional response in (2) when she says that her husband passed away not long ago while she is choking back her tears. In his dialogic turns, Judge Caprio also appeals to PA of pathos which is derived from his emotional consideration of the psychological state of Kimberly after the death of her husband as it is obvious in (1), (5), (7), (9), (14), and (16). One example of formal civility appears in (3) when Judge Caprio uses only the first name of the defendant.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Based on these circumstances, I think justice demands I just dismiss the case.

Kimberly: (2) Thank you so much. (3) I really appreciate it (4) It's very kind, You Honor. (5) I just happened to have 20 dollars on me. (6) So, I just wanna to give it to, maybe, a single mom also. (7) I was a single mom for years before I met my husband. (8) So maybe somebody here could use this. (9) So can I just give it to you? (10) Is that okay? (11) Can I do that?

Judge Caprio: (12) You can do that. (Kimberly gives the money to Judge Caprio).

Kimberly: (13) Okay, alright. (14) Thank you so much. (15) I really appreciate it.

Judge Caprio: (16) Get back to the mic. (Holding the money). (17) We're gonna pay for somebody's ticket with this in your honor.

Kimberly: (18) My husband's name is Jeffrey. (19) You can do it in his name.

Judge Caprio: (20) In your husband's name. (21) What's his name?

Kimberly: (22) Jeffrey Napton.

Judge Caprio: (23) I learned things about you today. (24) Number one, you were a loving wife. (25) Number two, you have a great lovely life. (26) And number three, you have a great family.

Kimberly: (Wiping her tears). (27) I do.

Judge Caprio: (28) And also you have a good heart.

Kimberly: (29) Thank you so much.

Judge Caprio: (30) Thank you so much for this.

Kimberly: (31) I appreciate it. (32) Thank you.

Judge Caprio: (33) Good luck.

In this stage, one of the most obvious indices of DC is top-down civility where Dec ISA of declaring the verdict is used by Judge Caprio in (1) which indicates DCP of justice when he says "*justice demands I just dismiss the case*". In (2-4), Exp RSA of thanking is performed by Kimberly to appreciate Judge Caprio's supportive act and this act reflects manner DC and DCP of mannerliness. Then, in (5), (6), (8), and (9-11), Com ISA of offering is used by Kimberly and this act indicates her desire to offer twenty dollars that may help a single mother in paying her traffic ticket and she leaves the decision to Judge Caprio to refuse or accept as he desires. This offering is made with the hope that it will be accepted by Judge Caprio and it indicates the operation of DCP of shared commitments in this context. In (7), Kimberly reports that she was a single mother for years before she met her husband and this is why she wants to help a single mother. As a response to the offer, Com RSA of accepting is performed by Judge Caprio in (12) to enact commitment and, thus, to develop a kind of trust. As soon as Judge Caprio accepts the offer, Kimberly performs Rep RSA of affirming in (13) to indicate her satisfaction and Exp RSA of thanking in (14) and (15) to appreciate Judge Caprio's attitude towards her. Next, Dir ISA of commanding is used in (16) as part of top-down civility and DCP of legitimate authority when Judge Caprio commands to get back and stand in front of the microphone.

In (17), Dec ISA of confirming is used by Judge Caprio to declare that he will use the money given by Kimberly to pay somebody's ticket on her behalf and this act reflects his special authority and the importance of justice. In (18), (19), and (22), Kimberly uses Rep RSA of stating to tell Judge Caprio that he can pay the money in her husband's name. Once again, in (20), Judge Caprio performs Dec RSA of confirming to establish the truth or correctness of what Kimberly has just said. To ask for the name of Kimberly's husband, Judge Caprio chooses ISA of asking in (21) for this purpose. In (23), Judge Caprio uses RSA of stating to say that he has learned three things about Kimberly. He uses Exp SA of praising in (24), (25), (26), and (28) to express his warm admiration of Kimberly as being a loving wife, having a great lovely life, a great family, and a good heart.

In (27), Rep SA of affirming is used by Kimberly to strongly and publicly assert what Judge Caprio has said. Additionally, manner civility is, thus, indicated with the help of Exp SA of thanking as used by Kimberly in (29), (31), and (32) and by Judge Caprio in (30) who also terminates this stage using Exp SA of well-wishing in (33). To indicate his emotion, Judge Caprio properly employs pathos to have the desired impact on this interaction. His appeal to pathos is evident when he decides to dismiss the case in (1) as he considers the sad circumstances of the death of Kimberly's husband when he uses the act of praising in (24-26) and (28), when he thanks Kimberly for her offer in (30), and when he expresses his well-wishing to her in (33). Appealing to PA of pathos is also apparent when Kimberly uses some acts that denote her civility including the acts of thanking in (2-4), (14-15), (29), and (31-32), and offering in (5), (6), (8), and (9-11). Finally, formal civility is noticed in (4) using the honorific title "*Your Honor*" by Kimberly.

5. 4. 1. 3 Cases Against African-American Male Defendants

Case Number: 11 (See Appendix XIII)

Case Name: Buckle Up

Traffic Violation: Seat Belt Ticket.

Defendant Name: Eddie Summerville.

Case Context: Eddie Summerville is charged with a seat belt penalty as he does not wear the seat belt when he is driving. In this case, the traffic violation that Judge Caprio addresses is so serious and potentially very dangerous. However, Eddie thinks that if he does not have his seat belt on, he will hurt only himself and nobody else. As a result, Judge Caprio and Eddie debate this hotly contested issue of seat belts in this trial (Website Source 23).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Eddie Summerville. (2) Good morning, sir.

Eddie: (3) Good morning.

Judge Caprio: (4) Mr. Summerville, you're charged with not having your seat belt on.

Eddie: (5) Yes.

Judge Caprio: (6) Alright, now I'm just gonna go through something and I want you to listen (7) You were due in court last month and you did not appear so you were defaulted. (8) Then you filed a motion to vacate the default and you have to usually explain why you want the default vacated, why you didn't appear. (9) Usually, people say I was sick, I was out of town, or something. (10) But your reason was I did nothing wrong.

In this stage, as always happens, Judge Caprio starts with top-down civility using Dir ISA of summoning in (1) to command the defendant to appear in front of him. In (2), manner civility is resorted to through Exp RSA of greeting to display an orientation towards closeness and this act outputs another greeting by Eddie in (3). In (4), Rep ReISA of asserting is performed by Judge Caprio to assert his wrongdoing of not having his seat belt on while he is driving. Admittedly, Eddie resorts to Rep ReRSA of affirming in (5) with his granted "Yes". Then, within the confines of DCP of legitimate authority, Judge Caprio resorts to Dir SA of commanding which is brilliantly evoked in (6) to ask Eddie to listen as he will say something important to him. Then, in (7-10), Judge Caprio blames the doer of the traffic violation, i.e. Eddie, who is legally and socially responsible for his wrong action using Rep SA of blaming where Judge Caprio appears as a caring experiencer. Thus, Judge Caprio blames Eddie for not coming to the court at the time scheduled for him and for filing a motion to vacate the default saying that he did nothing wrong. In this stage, the exploitation of CMs is the typical situation of what Judge Caprio and Eddie try to achieve with the fundamental assumption that they observe CMs. This observation defines the use of conversational civility. DCP of formality is remarked in this stage when Judge Caprio summons the defendant using his first and last names in full form in (1) and when he addresses the defendant using "sir" and "*Mr. Summerville*" in (2) and (4) respectively.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) What do you want to tell me about this? (2) Did you have your seatbelt on?

Eddie: (3) No, I didn't have my seatbelt. (4) I find it to be stupid, quite honestly, for the reason, if I don't take my medication, I offend myself. (5) Nobody takes me to court for that. (6) If I don't have my seatbelt on, who did I hurt? (7) I was not driving erratically. (8) I didn't go against the light. (9) Who did I offend? (10) What kind of law is that other than extracting money from people? (11) What kind of law is that? (12) I mean it's a good idea. (13) I understand you care about me, but when I'm sick you don't come to my attention, you know. (14) I do everything possible to abide by the rules and regulations of the country. (15) But I came to pay. (16) I came to pay the money and then they jack it up almost 100% like a loan shark.

Judge Caprio: (17) I see it was forty dollars plus thirty five dollars court cost. (18) I see what you mean. (19) Mr. Summerville, I can see you haven't had anything on your record. (20) You present yourself very well. (21) You're very articulate. (22) But the purpose of having this seatbelt law is to protect people from themselves.

Eddie: (23) Exactly.

Judge Caprio: (24) Because the statistical data is such that when there are accidents, people who do not have their seatbelt on are more prone to injury than people who do have their seatbelt on. (25) As a matter of fact, an awful lot of people's lives have been saved because they had a seatbelt on. (26) If they didn't, they would be thrown from the vehicle, so that's the purpose of it. (27) It's to protect you from, not only from yourself but from other people who may be negligent in the operation of their vehicle, so, it's a public safety issue. (28) Now I understand that you're saying to yourself listen, if I wanna hurt myself, I could hurt myself.

Eddie: (29) Yeah.

Judge Caprio: (30) We don't want you to get hurt, we like you. (31) We don't want you to get hurt.

Eddie Summerville: (32) It's a good idea.

This stage shows that DC can be followed to perform various civility-carrying acts. In (1) and (2), Judge Caprio resorts to DCP of legitimate authority by Dir ISA of asking with the intention of asking for more clarification about the case and of checking that the information is correct. To answer these questions, Eddie makes use of DCP of free exchange of ideas. In (3), Rep RSA of asserting is used by Eddie using negative assertion when he says that he did not have his seatbelt on. Then, in (4), (5), (13), and (16), Eddie utilises Rep RSA of criticising which seems to be essentially tied to convince Judge Caprio that he does not do anything wrong basing on the claim that he finds charging someone with no seat belt ticket to be stupid for the reason that it is something personal basing on his view that when he is sick no one comes to take care of him. Also, he disapproves that the fact that he comes to pay the money and then he finds that the fine of the ticket is doubled. Then, unlike the usual questioning strategies meant to elicit specific answers, Eddie's questioning strategy is intended criticise and to challenge his seat belt ticket. Thus, Eddie uses Rep RSA of criticising in (6), (9), (10), and (11). In (7) and (8), Rep RSA of reporting is used by Eddie to report that he was not driving erratically and he did not go against the light. In (12), Rep RSA of stating is resorted to by Eddie to definitely or clearly say that caring about him is a good idea. In (14), and (15), Eddie chooses Rep RSA of asserting to assert that he does everything possible to abide by the rules and regulations of his country and, thus, he comes to pay the ticket and this assertibility shows how much effort Eddie has made to convince Judge Caprio of his claim. In spite of Eddie's attitude towards his seat belt ticket and all his criticisms, Judge Caprio understands his attitude, and his want to help him.

In (17-18), Judge Caprio uses Rep ReISA of assuring to dispel any doubts about the fact that his ticket was doubled due to court cost. In his attempt to balance the conflicting interests of the defendant, the court, and the society, Judge Caprio resorts to manner civility using Exp ReISA of comforting in (19) to tell Eddie that he has no previous violation on his driving record and Exp ReISA of praising in (20) and (21) to express his admiration for the way in which Eddie has presented himself as he is very articulate. Using Rep ReISA of asserting in (22), Judge Caprio makes an emphatic assertion that the purpose of having this seatbelt law is to protect people from themselves. The reaction of Eddie Judge Caprio's claims is his positive affirmation in (23), (29), and (32). In (24-27), Dir SA of warning is used to force Eddie for his own good as he warns him about a bad state of affairs that is not in his interest. Hence, Judge Caprio warns Eddie about the fact that people who do not have their seatbelts on are more prone to injury than people who do have their seatbelt on when there are accidents. In (28), (30), and (31), Judge Caprio asserts his understanding of Eddie's opinion and asserts that he does want him to get hurt to encourage him to wear the seat belts when driving his car.

In terms of conversational civility, both Judge Caprio and Eddie obey CMs by being appropriately informative, true, relevant, and clear in most of their utterances in this stage. One exception takes place when Eddie flouts QnM in (16) to indicate that the provided information is not as much as required or not as precise as expected using "*almost*". As for polite civility, DCP of common interests is obeyed by Eddie in (13), using noticing H's interests when he says "*I understand you care about me*" to Judge Caprio who uses the same strategy in (18-21) and (28) as he observes Eddie's interests, wants, needs, and conditions. Exaggerating H's interests is also used by Eddie using the intensifying modifier "*exactly*" in (23). As for intensifying H's interests, it is used by Eddie in (13) using the expression "*you know*". Moreover, avoiding disagreement is used by Eddie to seek ways in which it is possible to agree with Judge Caprio to satisfy his desire to be right or to be corroborated in his opinions in (23), (29), and (32).

In addition, presupposing common ground is used in (24), (25), and (26) as demonstrated in the use of small talk which gives rise to Judge Caprio's general interest in Eddie because he spends time and effort on being with him and, hence, it functions as a marker of friendship or interest in him. This is obvious when Judge Caprio tells Eddie about the purpose of wearing the seatbelt as it prevents people from being thrown from the vehicle in accidents. Giving reasons is observed in (22) and (24-27) when Judge Caprio says why he wants Eddie to wear his seat belt while driving. It is also obvious that giving gifts to H is used by Judge Caprio in (20) and (21) to express his admiration for the way in which Eddie has presented himself as he is very articulate to satisfy his wants to be liked and admired. Following DCP of respect, stating FTA as a general rule is demonstrated in (17) when Judge Caprio does not want to impinge Eddie, but he is forced to do so due to the circumstances when he refers to the "*court cost*". Concerning DCP of tactfulness, metaphor is resorted to by Eddie in (16) when he compares extracting money from people to a loan shark which refers to loaning money at extremely high-interest rates using threats of violence to collect debts.

In terms of argumentative civility, Eddie provides his claim to follow DCP of rationality in (3) using negative assertion when he says that he did not have his seatbelt on. Then, Eddie provides the facts that he appeals to as a foundation for his claim in (4), (5), (7), and (8) to say that he does not do anything wrong basing on the claim that he finds charging someone with no seat belt ticket to be stupid for the reason that it is something personal. As a result, to denote the aptness of his data to his claim, Eddie presents his AP of warrant in (6), (9), (10), and (11) saying that if he does not have his seatbelt on, he will not hurt anyone, but only himself. In order to provide support for his warrant, Eddie makes use of backing in (13-16) to say that he does everything possible to abide by the rules of the country. Also, AP of rebuttal is also denoted by Eddie in (12) to supply conditions of exception for his argument when he says "*I mean it's a good idea*". As for AP of qualifiers, Eddie uses "*quite honestly*" in (4) to comment implicitly on the bearing of the warrants and to indicate the strength conferred by his argument.

Against this background, Eddie's argument is fully syllogistic. With reference to DCP of skillfulness, Eddie strategically uses the act of criticising as his TP in (4), (5), (6), (9), (10), (11) (13), and (16), as previously illustrated. The aspect of AD is also denoted by Eddie using PSs of noticing H's interests in (13), exaggerating H's interests in (23), intensifying H's interests in (12), avoiding disagreement in (23), (29), and (32), and metaphor in (16) which can be used also meet the aspect of PDs. Additionally, the construction of Judge Caprio's character and trustworthiness is reflected when he follows DCP of credibility as he keeps calm and proceeded his speech with dignity in spite of all Eddie's criticisms. Such credibility is mirrored in PA of ethos when Judge Caprio encounters Eddie's criticisms with comforting in (19), praising in (20) and (21), and warning in (24-27). Eddie also resorts to AP of ethos as a strategy of presentation of his character in (3-16) using acts like stating, asserting, reporting, and criticising. This strategy seems to be successful as it affects Judge Caprio as it is clear in (20) and (21) when he says "*you present yourself very well*" and "*you're very articulate*".

As for DCP of reasoning, the strength of the logical argument of Judge Caprio appears in his interrogative logos in (1) and (2), rational logos in (17-21), and empirical logos in (22) and (24-27). Eddie also appeals to PA of logos as reflected in the suggestive nature of his message in (3-16) when he appears as articulate in presenting himself and his opinion in a good manner. In his attempt to persuade Judge Caprio, Eddie resorts to emotional civility using pathos in (7) and (8) to tell Judge Caprio that he was not driving erratically. In addition, he exploits the emotional appeal of the argument when he tells Judge Caprio that wearing the seat belt is a good idea and he understands his care about him in (12) and (13). Judge Caprio also uses pathetic and audience-centered speech in (18) when he tells Eddie that he understands him and when he praises him in (20) and (21). Pathos is also activated in (30) and (31) when Judge Caprio tells Eddie that he does not want him to get hurt. One example of formal civility is observed in (19) when Judge Caprio uses FAF to respectfully address the defendant saying "*Mr. Summerville*".

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Mr. Summerville. (2) You came here to pay the forty dollars?

Eddie: (3) Yes, sir.

Judge Caprio: (4) Okay and they tried to charge you thirty five dollars court cost?

Eddie: (5) Exactly.

Judge Caprio: (6) I'm gonna waive the thirty five dollars court cost. (7) It's gonna cost you forty dollars.

Eddie: (8) Okay.

Judge Caprio: (9) Good luck to you, sir.

Eddie: (10) Thank you.

Starting with top-down civility, DCP of legitimate authority is used through Dir ISA of summoning in (1) by Judge Caprio, and this act functions as an attention-getting strategy in this context. In (2), Dir ISA of asking is used to ask Eddie about his want and to be sure that he comes to the court to pay the forty dollars. The response of Eddie is Rep RSA of affirming in (3) which is also used in (5) and (8) as part of DCP of free exchange of ideas. In (4), Dir ReISA of asking is used by Judge Caprio as it counts as an explorative act in this context to make sure that he is charged with thirty-five dollars court cost. Additionally, DCP of justice is observed in (6) and (7) by means of Dec ReISA to declare the final verdict by Judge Caprio as he decides to waive the thirty-five dollars court cost and to cost him forty dollars. Judge Caprio also resorts to DCP of mannerliness by means of Exp ReISA of good wishing in (9). Eddie's reaction is Exp SA of Exp SA of thanking in (10) which positively terminates the trial. Emotional civility is appealed to by Judge Caprio in (9) through reflecting feelings, values, and emotions using PA of pathos to express his well-wishing to Eddie. Eddie also sympathetically encounters Judge Caprio's utterance with thanking in (10) to civilly terminate this trial. As for formal civility and DCP of formality, Judge Caprio uses the formal title plus the last name of the defendant in (1) by addressing him as "*Mr. Summerville*" and, then, he uses the formal title "*sir*" in (9) which is also used by Eddie in (3).

Case Number: 12 (See Appendix XIV)

Case Name: Will I Go to Jail?

Traffic Violation: Going through Red Light.

Defendant Name: Dano Okanaowa.

Case Context: Dano Okanaowa is charged with going through a red light when he makes a right-hand turn when the light is red. He appears to be in a very nervous mental condition and he tries to know his fate whether he will go home or to jail when the trial is terminated. Judge Caprio attempts to comfort him by telling him that not only he is free to go, but also his case will not cost him any money because his right-hand turn is allowed under Rhode Island law due to the fact that there is no sign that says he cannot make a right turn (Website Source 24).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Dano Okanaowa. (2) Good morning, sir.

Dano: (3) Good morning, sir.

Judge Caprio: (4) You're charged with going through a red light on Westminster Street and Manton Avenue. (5) Did you make a right-hand turn?

Dano: (6) Yes, sir, I make right-hand turn. (7) I didn't pass through the light, but I just don't know.

In this stage, Judge Caprio, as usual, starts with top-down civility in (1) as he starts with Dir ISA of summoning to identify the identity of the defendant and to sign the starting point of the trial. In (2), Judge Caprio shifts to manner civility when he initiates a greeting exchange using Exp ISA of greeting. This act reflects Judge Caprio's modesty and consideration of the defendant because this greeting flows from the judge's higher status to the defendant's lower status. As a reaction, Dano also uses Exp RSA of greeting in (3). In this context, such reciprocation of greeting serves to signal reciprocal recognition, acknowledgment, and solidarity. Then, justificatory civility is used by Judge Caprio through Rep ReISA of asserting in (4) to tell Dano that he is charged with going through a red light. This act is coupled with DCP of legitimate authority as depicted in Judge Caprio's use of Dir ReISA of asking in (5) with yes-no form so that there is not much choice left to Dano who has to answer precisely. Consequently, Rep ReRSA of affirming is performed by Dano in (6) where this act counts as a realisation of DCP of free exchange of ideas. In (7), Dano's utterance counts as Exp ReRSA of apologising to express his regret for the bad state of affairs that he is responsible for, i.e., going through a red light to reflect his obedience to DCP of mannerliness.

In relation to conversational civility, Judge Caprio and Dano observe CP and its four supportive CMs in most of their utterances because they are informative, truthful, relevant, and perspicuous. One exception is that Dano opts out QnM in (7) saying "*I just don't know*" to avoid full responsibility for his traffic violation. In terms of emotional civility, Dano exploits PA of pathos in (7) when he expresses his regret for going through a red light. As for formal civility, Judge Caprio uses the first and last names of the defendant in (1) besides the formal title "*sir*" in (2) which is also used by the defendant in (3) and (6) to reflect the effect of power.

II. Facts Finding Stage

Situation No. 2

Dano: (1) I have a question, sir. (2) Am I gonna go home from here or I'm going to jail? (3) Because I want to know my fate, sir, please.
Judge Caprio: (4) First of all, you're not going to jail.
Dano: (5) Thank you.
Judge Caprio: (6) Second of all, you're going home. (7) Third of all, I'm glad you didn't ask him. (Pointing to Inspector Quinn) (Audience laughter). (8) He's the prosecutor. (9) He's all right. (10) Not that high, he's all right.
Dano: (11) Thank you, sir.
Judge Caprio: (12) We're gonna take a look at this, okay?
Dano: (13) Yes, sir.
Judge Caprio: (14) Let's take a look. (The traffic violation is displayed on the screen). (15) The light was red and you made a right-hand turn.
Dano: (16) Yes, sir.
Judge Caprio: (17) Are you guilty or not guilty?
Dano: (Nervously) (18) I don't know because I didn't see the stop sign, so I don't know.
Judge Caprio: (19) All right, just relax. (20) You're kind of nervous, so just relax, okay?
Dano: (21) Yes, sir.
Judge Caprio: (22) First of all, I'm gonna tell you that you did nothing wrong.
Dano: (23) Yes, sir.
Judge Caprio: (24) You made a right-hand turn, and your right-hand turn is allowed under Rhode Island law unless there is a sign that says you can't make a right turn. (25) There was no sign in the video, so the city can't prove its case, so according to the video, you didn't do anything wrong.

This stage starts with bottom-up civility when Dano's request to ask a question using Dir ISA of requesting in (1). Then, he performs Dir ISA of asking whether he will go home or go to jail in (2). Then, in (3), Dano reaches back to Dir ISA of requesting in order to know about his fate after the termination of this trial. Judge Caprio is aware of Dano's anxiety and, thus, he makes use of manner civility in (4), (6), and (7) using Exp SA of comforting to tell Dano that he will not go to jail, but rather he will go home.

Judge Caprio also tells him that he is glad that he does not ask Inspector Quinn this question because he is the police officer in charge of prosecution for the city of Providence. In (5) and (11), manner civility is also activated by Dano using RSA of thanking an indication of Judge Caprio's appreciation of his tenderness. Judge Caprio, as a result, finds it necessary to use Rep SA of stating (8) to make Dano know that Inspector Quinn is the prosecutor. In (9) and (10), Dir SA of warning, but with a kind of humor to assert that Inspector Quinn is s all right, but not that high. Judge Caprio uses Com SA of offering in (12) and Dir SA of requesting (14) to make Dano have a look at the video of the violation to find more information about the traffic violation. Com SA of accepting in (13) is used by Dano to positively receive the thing offered and this act denotes DCP of shared commitments. After looking at the actual video of Dano's traffic violation, Judge Caprio uses Rep SA of asserting in (15) to assert that the light was red when Dano has made a right-hand turn. Rep SA of affirming is used to take Judge Caprio's assertion for granted in (16). Judge Caprio resorts to Dir SA of asking in (17) to ask Dano whether he is guilty or not. In (18), Dano nervously says that he does not know because he does not see the stop sign, and, thus, he performs Rep SA of asserting. Consequently, Judge Caprio employs Dir SA of commanding in (19) and (20) to ask Dano to relax. As a response, Dano uses Rep SA of affirming in (21) and (23). In (22), Judge Caprio uses Exp SA of comforting to tell Dano that he did nothing wrong and then Rep SA of assuring in (24) and (25) to assure that his right-hand turn is allowed under Rhode Island law unless there is a sign that says he cannot make a right turn.

To use conversational civility and to follow DCP of cooperativeness, both Judge Caprio and Dano keep to CP and its four CMs in most of their utterances. Therefore, they are informative, truthful, relevant, clear, brief, and orderly. Exceptionally, Judge Caprio flouts QLM in (9) and (10) when he describes Inspector Quinn as all right, but not that high in order to generate humorous utterances and to relieve Dano's anxiety. Dano opts out QnM twice in (18) using "*I don't know*" to avoid full responsibility for the view that he is guilty.

Significantly, polite civility is observed on some occasions in this stage. To follow DCP of common interests, Dano inserts "*please*" in (3) which can be an indirect request to mirror ORPP. Noticing H's interests is used by Judge Caprio in (19) and (20) which enables him to observe Dano's interests, wants, needs, and remarkable changes when he says to him "just relax, you're kind of nervous". Seeking agreement is also used by Judge Caprio in (12) and (14) to elicit Dano's agreement and confirmation. Avoiding disagreement is also exploited by Dano in (13), (16), (21), and (23) to seek ways in which it is possible to agree with him in order to satisfy his desire to be right or to be corroborated in his opinions.

Presupposing common ground is also observed when Judge Caprio refers to "*Rhode Island law*" in (24) and "*the city*" in (25) to reveal common concerns and to generate a sense of familiarity. Including both S and H in the activity is observed in (14) by Judge Caprio using the inclusive forms "*let's*" as if he pretends that Dano wants the action requested as well to convey mutual cooperation with him. Giving reasons is also demonstrated in (3) by Dano to assume reflexivity and cooperation. Giving gifts to H is highlighted when Judge Caprio uses comforting in (4), (6), and (7) and by Dano when uses thanking in (5) and (11) to satisfy the positive face of each other by satisfying their wants to be liked, admired, and cared about. To obey DCP of respect, giving deference is used by Dano using FAF "*sir*" in (1), (3), (11), (13), (16), (21), and (23) when he attempts to humbles himself and to raise Judge Caprio to satisfy H's want to be treated as superior. Regarding argumentative civility, DCP of rationality is followed using AP of claim in (18) by Dano who claims that he does not see the stop sign but his argument is not supported by other APs and, thus, it is enthymemic or inductive. As for DCP of skillfulness, Dano resorts to TP as he intends to show his fear, anxiety, and nervousness to Judge Caprio in (2) and (3) when he tells him that he wants to know his fate. As for AD, Dano uses some PSs to meet this aspect including the politeness maker "*please*" in (3), avoiding disagreement in (13), (16), (21), and (23), giving reasons in (3), giving gifts to H in (5) and (11), and giving deference in (1), (3), (11), (13), (16), (21), and (23).

DCP of credibility is observed using PA ethos as it is evident in Judge Caprio's civil interactional style. To appeal to ethos, Judge Caprio uses comforting in (4), (6), (7), and (22), and warning in (9) and (10), and commanding in (19) and (20). To stress the logical and informational aspects of his language, Judge Caprio also uses the above-mentioned acts as manifestations of DCP of reasoning. Moreover, the emotive aspect of his language is mirrored in comforting in (4), (6), and (7), and (22) to follow DCP of compassion which is also followed by Dano using indirect request in (1) and thanking in (5) and (11). In his attempt to show formal civility, "sir" is used by Dano in (1), (3), (11), (13), (16), (21), and (23) as an indication of deference and power inequality to raise Judge Caprio as superior. To create a sense of humour and to relieve Dano's nervousness, Judge Caprio in (7-10) uses non-hostile teasing when he says that he is glad that Dano does not ask the prosecutor, Inspector Quinn, as a kind of humorous warning directed to Dano. Hence, Judge Caprio uses humorous civility to motivate a social exchange and to reduce social distance with Dano.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) The case is gonna be dismissed. (2) So not only are you free to go, it's not gonna cost you any money.

Dano: (3) Yes, sir.

Judge Caprio: (4) So how do you feel now?

Dano: (5) I feel happy. (6) Thank you, sir. (Bowing)

Judge Caprio: (7) Take a deep breath.

Dano: (8) Thank you, sir.

Judge Caprio: (9) Take a deep breath. (10) Take a deep breath. (Dano is breathing deeply) (11) Once more. (Again, Dano is breathing deeply) (12) Feel better?

Dano: (13) Yes, sir.

Judge Caprio: (14) Case dismissed.

This stage is the motivation for a set of DCPs that upgrade the value of DC. Regarding top-down civility and DCP of justice, Judge Caprio exploits Dec ISA of declaring the verdict in (1), (2), and (14) to officially announce that the case is dismissed and it will not cost Dano any money. In (3) and (13), Dano uses Rep RSA of affirming to convey his satisfaction with the verdict. Next, top-down civility is performed in (4) through Dir ReISA of asking by Judge Caprio to ask about the feeling of Dano after declaring the verdict.

In his response, Rep ReRSA of asserting is used by Dano to assert that he feels release after fear in (5) coupled with Exp ReRSA of thanking in (6) and (8) to express his gratitude to indicate manner civility. In (7) and (9-11), Dir ReISA of commanding is used to give an authoritative order to Dano to take a deep breath as he is so nervous. In (12), Exp ReISA of comforting is used in an attempt to make Dano feels better. The close investigation of this stage has revealed that DC is dominant in order to describe or change a given social reality. In his pursuit of emotional civility and DCP of compassion, Judge Caprio appeals to PA of pathos when he asks Dano about his feelings in (4), when he asks him to take a deep breath (7), (9), (10), (11), and when he asks him if he feels better (12). Hence, he attempts to highlight the interaction-based psychological and emotional aspects of his dialogic turns to create solidarity. Formal civility is also exploited by Dano using FAF "sir" to address Judge Caprio in (3), (6), (8), and (13) to convey that he is refined in his manner and well aware of the social conventions.

Case Number: 13 (See Appendix XV)

Case Name: My Parents Raised Me That Way

Traffic Violation: Going through Red Light.

Defendant Name: James Herring.

Case Context: James Herring is a motorist who commits a red light violation. However, he goes through the red light when the time is two-tenths of a second. Typically, the traffic police do not prosecute cases for camera red lights if the time is two-tenths of a second. However, James is prosecuted for two-tenths of a second. Due to the fact that James has an athletic strong appearance, Judge Caprio asks him if he plays any kind of sports, and James, thus, presents some facts about his life and his three athletic sons who play for different American Athletic teams (Website Source 25).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) James Herring.

James: (2) How are you?

Judge Caprio: (3) Good morning, sir. (4) You're charged with going through a red light on Partington Way and Friendship Street. (The case is displayed on the screen court). (5) All right, now Mr. Herring.

James: (6) Yes, sir.

Judge Caprio: (7) The city does not prosecute cases for camera red lights if the time is two tenths of a second.

James: (8) Okay.

Judge Caprio: (9) They do not prosecute those cases.

James: (10) Okay.

In this stage, Judge Caprio and James are careful to extend the application of DCPs to their dialogic exchange. Starting with utterance (1), it counts as Dir ISA of summoning performed by Judge Caprio. This act, actually, denotes obedience to DCP of legitimate authority which reflects Judge Caprio's authority. James appears to be mindful of his need to protect and enhance a sense of solidarity with Judge Caprio. Thus, he performs Exp ISA of greeting in (2), which generates another Exp RSA of greeting in (3) which is counts as an output of manner civility. In fact, Rep ReISA of asserting is enhanced by the felicitousness ingrained in Judge Caprio's performance of this act in (4), (5), (7), and (9) while the traffic violation committed by James is displayed on the screen court. In this way, justificatory civility and DCP of free exchange of ideas are operated. Within the same scope of this DCP, Rep RSA of affirming is attested by James in (6), (8), and (10) as a response and this act is sufficient to convey his calm and contentment. The power of DCP of cooperativeness is manifested in all of the utterances in this conversational exchange that consists of cooperative efforts between Judge Caprio and James. Against this background, the dialogic exchange in this stage can be an obvious example of the observance of CMs. Additionally, this exchange is characterised by a high level of formality where formal civility is observed. In (1), addressing the defendant by his first and last names is quite common in this context. This formality also holds true for the use of "sir" in (3) by Judge Caprio and in (6) by James to indicate social distance and deference. In (5), formality is also encoded when Judge Caprio addresses the defendant with "*Mr. Herring*".

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) In your case, for some strange reason, they are prosecuting you for two tenths of a second. (2) (James laughs) Now, I'm sure that if they knew how big you were, they'd be so intimidated they wouldn't charge you anyway.

James: (Laughter) (3) Well, I wasn't gonna miss it anyway.

Judge Caprio: (4) Yeah, did you play any sports, sir?

James: (5) I did when I was younger. (6) I mean I'm 67 now. (7) My kids did. (8) I got three sons. (9) They played for North Carolina Central, one played for North Carolina State, and the other one played here at community college here. (10) All three of my sons are taller than me. (11) But I tell them that I am still the boss and they give me respect and that's all I ask for because my mother and father gave me respect. (12) They taught me how to do that. (13) So this is how I live my life.

Judge Caprio: (14) Mr. Herring, I want to congratulate you for the contributions you've made in the raising of your three sons. (15) You've set a great example for them and you struck a real responsive chord with me when you said that all you do is you're treating them the way your parents taught you to treat other people. (16) I'm sure, in return, your sons are now treating other people the way you taught them and that's what this country is all about. (17) Good luck to you.

James: (18) Thank you.

Judge Caprio: (19) Congratulations on your contributions.

James: (20) Thank you. (21) Thank you.

To find some facts surrounding the traffic violation, Judge Caprio employs justificatory civility using Rep ISA of stating in (1) to elaborate that the police prosecute James for two-tenths of a second for some strange reason because they normally do not prosecute such cases. In (2), Judge Caprio starts with Rep ISA of assuring and then Rep ISA of retrodicting to assure that if the police see James, they will be so intimidated to charge him because he seems an athlete as it is physically reflected in his appearance. Then, James uses Rep RSA of assuring in (3) to assure that he has no intention to miss this trial anyway. Basing on some outer physical appearance cues that show James as a muscular athletic man, Judge Caprio performs Dir ISA of asking in (4) to explore whether James plays any kind of sport. In (5), James replies with Rep RSA of affirming to state Judge Caprio's presumption as a fact. In (6) and (8-10), he performs Rep RSA of stating to denote his exact age, to state that he has three athletic sons who play for different American Athletic teams, and to tell that his sons are taller than him. In (7), he chooses Rep RSA of assuring to saying that his sons play sports. Then, Rep RSA of stating is activated in (11-13) to clearly state that he tells his sons that he is still the boss even if his sons are old and athletic players and they give him respect because his parents gave him respect and taught him how to do that. Then, Exp RSA of well-wishing is used by Judge Caprio in (14) to denote manner civility when says that he wants to congratulate James for the contributions he has made in raising his sons. Then, he performs Exp RSA of praising in (15) to express his admiration for the way in which James has set a great example for his sons. In (16), Rep RSAs of assuring and retrodicting are used by Judge Caprio to say that he is sure that his sons are now treating other people the way he treats them and then he assures that such treatment and respect of family is what this country is all about.

Then, in (17) and (19), manner civility is triggered again by Judge Caprio using Exp ISA of well-wishing to civilly terminate dis dialogic turn. Within the same scope of manner civility, James brings his turn to an end using Exp RSA of thanking to express gratitude to Judge Caprio in (18), (20), and (21). As for conversational civility, Judge Caprio and James converse in a maximally efficient, rational, and cooperative way in keeping with CMs in most of their utterances in this stage. Nevertheless, some exceptional observations of non-observance of CMs are denoted. In (1), Judge Caprio opts out MM when his utterance is intentionally ambiguous because he says "*strange reason*" without any kind of information to clarify this reason and such ambiguity shows Judge Caprio's unwillingness to cooperate in the way that this maxim demands possibly for legal reasons. In (2), he flouts RM as he triggers a complete change of topic when he shifts the topic to James' physical appearance and the possibility that he may be an athletic player. James also flouts RM in not giving the sort of answer that would be required for Judge Caprio's question when he refers to his age in (6) and by mentioning some information about his three sons and about the way in which he has raised them in (7-13). In this sense, James also flouts QnM when he provides more than the necessary amount of information in (6-13).

In terms of polite civility, DCP of common interests is followed by making use of some strategies of ORPP. In (2), Judge Caprio activates noticing H's interests that enables him to observe Jame's conditions when he notices his physical appearance. Exaggerating H's interests is also triggered by Judge Caprio using the exaggerative expression "*sure*" in (2) to make James feel good because he will not be charged with the ticket. Likewise, presupposing common ground is activated when Judge Caprio uses the pronoun "*they*" three times in (1) and (2) to refer to the police. As for giving reasons, James gives a reason as to why he tells his sons that he is still the boss in (11). Then, giving gifts to H is used by Judge Caprio in (14), (15), (17), and (19) when he uses some acts like well-wishing, praising, and thanking to satisfy James' positive face to be liked and admired. The same is true when James expresses his gratitude to Judge Caprio in (18), (20), and (21).

Additionally, DCP of respect is activated through ORNP when James uses the hedging particle "well" in (3) which can also be a turn initial marker in this context. Moreover, giving deference is used by Judge Caprio in (14) when he says "Mr. Herring". Moreover, DCP of tactfulness is operated using OFRP. Thus, Judge Caprio resorts to hints in (2) to make James look for an appropriate interpretation in his utterance when he refers to James' strong athletic appearance. As for argumentative civility, DCP of rationality is ingrained in James' argument in (11) when he states that he tells his sons that he is still the boss and they give him respect because his parents gave him respect and taught him that. Hence, this utterance stands as the main claim of his argument. AP of data is observed in (12) and when James states that his parents taught him mutual respect. In (13), James uses AP of warrant to link his claim and data saying "*this is how I live my life*". In this manner, James' argument can be described as syllogistic.

With reference to DCP of skillfulness, James activates TP in (7-13) when he refers to his sons, their interest in sport, and the way in which he has raised his son. AD is strategically satisfied when James uses PSs of giving reasons in (11), giving gifts to H in (18), (20), and (21), and hedging in (3). Concerning DCP of credibility, ethos is manifested by Judge Caprio in his credibility as an authoritative figure which shows the effect of power that he possesses. James also reflects a kind of manifestation of ethos when he demonstrates himself as a good respectful father and a good example for his son as is clear in (11), (12), and (13). In terms of DCP of reasoning, logos is apparent when Judge Caprio presents his law-based argument in (1) referring to James' traffic case. PA of narrative logos is appealed to by James when he tells Judge Caprio about his three athletic sons and the way in which they convey mutual respect in (7-13). An appeal to pathos mirrors emotional civility and the obedience to DCP of compassion. Thus, Judge Caprio uses some sympathetic acts including well-wishing in (14) and (17), praising in (15), and thanking in (19). James also appeals to pathos in (11) and (12) to tell Judge Caprio about the way in which he has been raised by his parents, the way in which he has raised his three sons, and the mutual respect among them.

As for DCP of formality, Judge Caprio uses FAF in addressing the defendant as he calls him "*Mr. Herring*" in (14) to denote deference and formality. Humorous civility is also indicated using non-hostile teasing, which is playful rather than aggressive, as used by Judge Caprio in (2) to refer to James' athletic appearance.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) The matter is dismissed.
James: (2) Thank you, sir. (3) Have a good day.

In this stage, the exchange is open to a civil interpretation. As for top-down civility and DCP of justice, they are manifested in the use of Dec ISA of declaring the final verdict in (1) to bring about an institutional fact as the matter is dismissed. The reason for judgement is that James has committed a red light violation with two-tenths of a second whereas the city does not prosecute cases for camera red lights if the time is two-tenths of a second. As a response from James, Exp RSA of thanking is used in (2) and Exp RSA of well-wishing is performed in (3). Thus, manner civility and DCP of mannerliness are operated. In terms of formal civility and DCP of formality, the formal title of address "*sir*" is used in (2) by James to address a status-unequal interlocutor, i.e. Judge Caprio. Such formality mirrors the effect of SV of power and James' acknowledgement of such power inequalities.

Case Number: 14 (See Appendix XVI)

Case Name: Uber Troubles

Traffic Violation: Parking Ticket.

Defendant Name: Tardin Nobal.

Case Context: Tardin Nobal is charged with a parking ticket. He drives an Uber taxi that offers taxi rides and food delivery through mobile applications. However, he claims that he is not familiar with Westminster Street (Website Source 26).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Tardin Nobal. (2) Good morning, sir.
Tardin: (3) Good morning, sir.
Judge Caprio: (4) You are here for a parking ticket?
Tardin: (5) A parking ticket, yes.
Judge Caprio: (6) You have to speak into the microphone or I won't hear you.
Tardin: (7) Yes.

The starting point of DC in this trial takes place when Judge Caprio and Tardin resort to some DCTs and DCPs. In (1), Judge Caprio employs top-down civility through Dir ISA of summoning coupled with manner civility via Exp ISA of greeting in (2). In (3), Tardin exercises Exp RSA of greeting. In (4), Judge Caprio employs Dir ReISA of asking to be sure of Tardin's knowledge of his traffic violation. In (5), Tardin operates Rep ReRSA of affirming that he comes to the court because of a parking ticket depending on DCP of free exchange of ideas. In (6), Dir ReISA of commanding carries out the operation of DCP of respect for legitimate authority as utilised by Judge Caprio to command Tardin to speak into the microphone in order to hear him. Such act generates Com ReRSA of accepting Judge Caprio's command in (7) and this acceptance indicates DCP of shared commitments. To obey DCP of cooperativeness, Judge Caprio and Tardin cope with the requirements of CMs in all of their utterances. Adopting this principle helps them to avoid any irrelevant information that might negatively affect the dialogic exchange between them in this stage which is specified only to identify the exact traffic violation of the case. DCP of formality is followed by Judge Caprio in (1) and (2) using the first and last names of the defendant and FAF "sir" which is also used by Tardin in (3) to address Judge Caprio respectfully.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) What do you want to tell me about it?

Tardin: (2) I don't know when this thing happened.

Judge Caprio: (3) This is on Westminster Street. (4) Do you know where Westminster Street?

Tardin: (5) I do.

Judge Caprio: (6) All right, and this was at nine o'clock in the morning.

Tardin: (7) I never be in downtown at nine o'clock.

Judge Caprio: (8) Who else drives your car?

Tardin: (9) I'm the only one, nobody else, I don't know.

Judge Caprio: (10) What kind of a car do you have?

Tardin: (11) Odyssey.

Judge Caprio: (12) What?

Tardin: (13) Honda Odyssey.

Judge Caprio: (14) A Honda?

Tardin: (15) Yes.

Judge Caprio: (16) That's the car that was tagged, a Honda.

Tardin: (Scoffs). (17) I don't know.

Judge Caprio: (18) Well, this was a month and a half ago. (19) What do you do for a living?

Tardin: (20) I drive Uber.

Judge Caprio: (21) Then you're all over the city. (22) You can't tell me you drive Uber and you've never been on Westminster Street.

Tardin: (23) I've been waiting for this time around to meet you.

Judge Caprio: (24) You want to meet me?

Tardin: (25) Yeah, I've been waiting for this time.

Judge Caprio: (26) If someone said to you, "Would you pay \$30 to meet Judge Caprio?" You say, "Of course," right?

Tardin: (Laughs) (27) Yes. (Both laughing).

This stage opens with top-down civility where the mainstream of Judge Caprio's dialogical turns is his role to find some facts surrounding Tardin's traffic violation through Dir SA of asking in (1), (4), (8), (10), (12), (14), (19), (24), and (26). Judge Caprio, thus, asks Tardin about the facts that he wants to tell him, the place in which violation takes place, the one who drives the car, the kind of car that he has, and his main work. However, Judge Caprio depends on another DCP to illustrate some facts about the traffic violation in question. To do this, he uses justificatory civility and follows DCP of free exchange of ideas. Thus, he resorts to Rep ReISA of stating in (3) to state that Tardin's traffic violation takes place on Westminster Street. Next, he uses reporting in (6) and (18) to recount that Tardin's traffic violation took place at nine o'clock in the morning and that his car was tagged a month and a half ago. Then, he uses assuring in (16) and (21), and (22) to confidently dispel any doubts that Tardin may have concerning the fact the car that was tagged, i.e. Honda Odyssey, and the fact that Tardin drives all over the city because he is a taxi driver. Tardin tries to exploit justificatory civility to answer Judge Caprio's questions. He relies on DCP of free exchange of ideas. Thus, in (2), (11), (13), (20), he uses RSA of stating to say that he does not know when this traffic violation has happened, to state that he drives a Honda Odyssey, and to state that he works for Uber taxi which offers taxi rides and food delivery through mobile applications. Then, he uses Rep SA of asserting in (7), (9), and (17) to assert that he never be in downtown at nine o'clock, that nobody drives his car, and that he does not know that he has committed this violation. Also, he uses Rep RSA of affirming in (5), (15), and (25) to affirm that he knows where Westminster Street is, that he drives Honda Odyssey, and that he has been waiting for this time to meet Judge Caprio.

In (23), a neatly-turned remark is addressed to Judge Caprio to imply commendation in speaking of him and this utterance implicitly attributes credit to Judge Caprio for his good characteristics which are positively valued by Tardin. Such utterance counts as Exp ISA of praising which denotes manner civility and solidarity. In this dialogic exchange, conversational civility is observed when Judge Caprio carefully observes CMs by being informative, truthful, relevant, and perspicuous. Conversely, Tardin opts out QnM in not giving enough information in (2), (9), and (17) as he continues saying "*I don't know*". He also opts out RM in not giving the sort of answer that would be required for Judge Caprio's questions in (23) and (25) as he, all of a sudden, tries to change the topic of his traffic violation by telling Judge Caprio that he has been waiting for this time to meet him.

To balance politeness considerations with the requirements of this trial, Judge Caprio uses seeking agreement when he twists his utterance in (26) to seek agreement from Tardin who, in his turn, uses avoiding disagreement in (5), (15), (25), and (26) through the affirmation of what Judge Caprio says. Presupposing common ground is highlighted by referring to Westminster Street in (3), (4), and (22) by Judge Caprio and by referring to Uber company in (20) by Tardin and in (22) by Judge Caprio because such references require equal knowledge of interlocutors to generate a sense of familiarity to express common knowledge. Also, giving gifts to H is used in (23) and (25) by Tardin to satisfy Judge Caprio's positive face by satisfying his wants to be liked and admired. Such strategies of ORPP indicate obedience to DCP of common interests and solidarity in this context. Argumentative civility is explicitly denoted in DCP of rationality when Tardin uses enthymemic argument as he claims that he does not know when this violation happened in (2) and, then, he offers his data in (7) saying that he never be in downtown. To follow DCP of skillfulness, Tardin strategically resorts to TP in (2), (11), (13), and (20) to say that he does not know when this violation has happened and to state that he is an Uber taxi driver. AD is also used by Tardin using PSs of avoiding disagreement in (5), (15), (25), and (26), presupposing common ground in (20), and giving gifts to H in (23) and (25).

As for DCP of credibility, the source of ethos is Judge Caprio's personality and authority using interrogative style to find some facts concerning this case in (1), (4), (8), (10), (12), (14), (19), (24), and (26) to control the direction of the dialogic exchange. In these utterances, Judge Caprio's choice of interrogative logos is reflected in the nature of his message to find certain facts surrounding Tardin's traffic violation and thus, Judge Caprio follows DCP of reasoning. Emotional civility is denoted in (23) and (25) when Tardin praises Judge Caprio for persuasive purposes as he attempts to follow DCP of compassion via pathos. Following DCP of sense of humor, Judge Caprio exploits anecdote in (26) when he formulates his utterance in such a way to offer a short amusing presentation of Tardin's claim telling him if someone asks him to pay thirty dollars to meet Judge Caprio, he will say "*of course*". This utterance generates laughter and, thus, results in a sense of solidarity because such humour may function as a soft transition to facilitate moving to the next stage of this trial in a civil appropriate way.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) The ticket tripled 'cause it hasn't been paid. (2) It tripled to \$90.

Tardin: (3) Your Honor, I got this letter on Wednesday.

Judge Caprio: (4) Yeah, I know. (5) But you got the ticket a month and a half ago. (6) The ticket was on the car. (7) You didn't see the ticket?

Tardin: (8) No, I don't see the ticket at all.

Judge Caprio: (9) The ticket tripled to \$90. (10) All right, sir, we're going to charge you \$30.

Tardin: (11) Oh, thank you, thank you, thank you. (Court audience laughter).

Judge Caprio starts this stage with Rep ISA of asserting in (1) and (2) to assert that Tardin's ticket is tripled to ninety dollars because it has not been paid. As a response, Tardin performs RSA of reporting in (3) to tell Judge Caprio that he got the letter of paying the ticket on Wednesday. In his reply, Judge Caprio uses Rep ReISA of assuring in (4), (5), and (6) to assure the fact that Tardin has gets the ticket a month and a half ago and this ticket was on his car to dispel any doubts he may have about this fact. Hence, DCP of free exchange of ideas helps Judge Caprio to assure this legal issue. In (7), Judge Caprio chooses Dir ReISA of asking to be sure whether Tardin sees the ticket on his car or not. The use of this question reveals Judge Caprio's obedience to DCP of legitimate authority in this stage.

Tardin, then, performs Rep ReRSA of asserting in (8) to emphasise that he does not see the ticket at all. Once again, Rep ReISA of asserting is used by Judge Caprio in (9) to assert that Tardin's ticket is tripled to ninety dollars. In (10), Judge Caprio uses Dec ReISA of declaring the verdict that charges Tardin thirty dollars only as he decides to waive the penalty imposed for his unpaid tickets and, thus, top-down civility is activated following DCP of justice to wind up the case. In (11), Tardin replies with Exp ReRSA of thanking to bring to a close to this trial. Emotional civility is also revealed by Tardin who chooses pathos as he appeals to Judge Caprio's feelings in (8) when he sympathetically says that he does not see the ticket on his car at all. Formal civility is also noticed in (3) by Tardin as he resorts to the honorific title "*Your Honor*" to formally and respectfully address Judge Caprio who uses the formal title "*sir*" in (10) as an indication of formality and deference. Interestingly, in the last point of this stage, Tardin feels so happy when Judge Caprio decides to waive the penalty imposed for his unpaid tickets. As a result, humour is generated because of Tardin's surprise while he is thanking Judge Caprio and this surprise arouses the court audience's laughter.

Case Number: 15 (See Appendix XVII)

Case Name: God Bless Grandma

Violation: Going through Red Light.

Defendant Name: Raymond Mcswain.

Case Context: Raymond is charged with going through a red light while he was going to his grandmother. Judge Caprio, thus, finds it an opportunity to praise all grandmothers and their contributions as he describes grandmothers as America's unsung heroes (Website Source 27).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Raymond Mcswain. (2) Good morning, sir.

Raymond: (3) Good morning.

Judge Caprio: (4) Mr. Mcswain you are charged with going through a red light on Eddie Street and Dudley Street. (5) We're gonna take a look at it. (The case is displayed on the court screen). (6) What do you think?

Raymond: (7) I ran it.

Judge Caprio: (8) You guilty?

Raymond: (9) Yes.

In order to prefigure this traffic trial, Judge Caprio starts the dialogic exchange of this stage with Dir ISA of summoning in (1) to follow top-down civility and DCP of legitimate authority. Such summoning reflects the idea that Judge Caprio has the ultimate power to announce the beginning of the trial process and to call the name of the defendant. Afterwards, Judge Caprio initiates a greeting exchange in (2) using Exp ISA of greeting which is responded to by Raymond in (3) where both appear to use the formulaic greeting. This greeting exchange reveals their attempt to follow DCP of mannerliness and to create a sense of solidarity. In (4), Judge Caprio constitutes the illocutionary force of Rep ISA of asserting to attribute the responsibility to Raymond for his blameworthy act as he makes a traffic violation when he goes through a red light. Such an act of assertion communicates the use of justificatory civility and DCP of free exchange of ideas.

In (5), Judge Caprio performs Rep ISA of stating before displaying the traffic violation on the court screen. In (6), Judge Caprio performs Dir ISA of asking which functions as an invitation for Raymond to admit the violation so he wants to force and encourage him to narrate his side of the story concerning his traffic violation. In (7), Raymond performs Rep RSA of admitting which counts as an explicit confession and factual recall of his traffic violation. For the sake of emphasis, Judge Caprio again makes use of Dir ReISA of asking in (8) to ask Raymond if he is guilty and this act that generates another Rep ReRSA of admitting in (9) to admit the traffic violation he has done. To make practical and effective use of conversational civility, Judge Caprio and Raymond, therefore, provide short, direct, relevant, and brief utterances to observe the requirements of the maxims of quantity, quality, relevance, and manner. As for formal civility, DCP of formality plays a part in the choice of some of FAFs by Judge Caprio as when he uses the first and last names of the defendant in (1), the formal title "sir" in (2), and the title plus the last name of the defendant "*Mr. Mcswain*" in (4) where such FAFs serve as distance markers and signs of formality.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Where were you going?

Raymond: (2) I think I was going to my grandmother.

Judge Caprio: (3) Grandmother?

Raymond: (4) Yes.

Judge Caprio: (5) What's she got down there? (6) She's gonna feed you?

Raymond: (7) Yeah. (Audience laughing)

Judge Caprio: (Laughing). (8) So you're still on the take?

Raymond: (9) Yes.

Judge Caprio: (10) Grandma, I'm hungry. (11) I'll be there right away.

Raymond: (12) Yeah and I guess I thought I slowed down, but I did slow down, but I just never stopped this assignment.

Judge Caprio: (13) I agree. (14) You didn't stop. (15) Your grandmother a good cook?

Raymond: (16) Yes, she's awesome. (17) She's really one of the best cooks I know.

Judge Caprio: (18) What's your best dish?

Raymond: (19) I don't know, all her dishes are good. (20) I think it was American Chop Suey.

Judge Caprio: (21) Do you bring your grandmother a gift? (22) Do you bring her something to say thank you grandma, some chocolates or something?

Raymond: (23) I usually get her like a little knickknacks, one little knickknacks and stuff from the dollar store and put it on her table when I come over.

Judge Caprio: (24) It's the thought of it. (25) That's nice. (26) It isn't, you know, the amount of the gift, it's the thought behind the gift. (27) So you do that. (28) That's nice. (29) I'm happy about that.

As soon as the case is identified in CIS, Judge Caprio starts the dialogic exchange with a series of questions. Hence, Dir ISA of asking is frequently used by Judge Caprio to indicate is top-down civility. In (1) and (3), Judge Caprio asks for some clarifications concerning the case by asking about the place to which Raymond was going on the day of the traffic violation. In (2) and (4), Raymond answers with Rep RSA of stating and affirming respectively to say that he was going this grandmother and thus, justificatory civility is revealed. Then, Judge Caprio in (5), (6), and (8) asks Raymond about the reason for going to his grandmother. In (7) and (9), Raymond also affirms Judge Caprio's expectation that his grandmother really offers food to him. Based on his inference and deduction, Judge Caprio resorts to Rep ReISA of retrodicting in (10) and (11) to say that Raymond may tell his grandmother to prepare food for him when he is hungry. In (12), Raymond makes a triple performance of acts. First, he affirms Judge Caprio's retrodictions using Rep ReRSA of affirming. Second, he reports something in the past about the event of his violation using Rep ReRSA of reporting. Third, he says "*I just never stopped*" to perform Rep ReRSA of admitting his unlawful violation.

Then, Judge Caprio performs SA of assuring in (13) and (14) to confidently tell Raymond that he did not stop when the light was red to dispel any doubts he may have concerning his violation. In (15) and (18), Judge Caprio continues asking Raymond whether his grandmother is a good cook and about his best dish. In (16), (17), (19), and (20), Raymond takes the opportunity to praise his grandmother using manner civility to express warm admiration of his grandmother by saying that she is awesome and she is one of the best cooks he knows. In (21) and (22), Judge Caprio also activates Dir ReISA of asking to ask Raymond if he brings his grandmother a gift to express his gratitude to her. Consequently, Raymond, in (23), states that he actually gives some gifts to his grandmother like little knickknacks to put on her table. In his reply, Judge Caprio performs Rep SA of asserting in (24) and (26) to assert that what matters most is not the amount of the gift, but the thought behind it. Then, he uses Exp SA of praising in (25), (27-29), to approve the actions done by Raymond, and this act strengthens his solidarity with Raymond.

In terms of DCP of cooperativeness, observance of CM occurs when Judge Caprio and Raymond follow CMs in some of their utterances. However, they breach CMs in most of their utterances. Judge Caprio flouts RM in (6), (8), (10), (11), (15), (18), (21), (22), (24-29) because he deliberately shifts from the topic of the traffic violation of the defendant to the topic of the relationship between the defendant and his grandmother. Furthermore, Raymond flouts QIM on different occasions as he deliberately says something that he has inadequate evidence of it. First, he says "*I think*" in (2) when he is asked about the place to which he was going on the day of the traffic violation. Second, he also says "*I think*" when he was asked about his best dish in (20). Third, he prefaces his utterances with a kind of doubtfulness saying "*I guess I thought*" in (12). Judge Caprio also flouts QIM when he uses metaphor in (8) as he compares Raymond to someone who accepts bribes to imply that Raymond accepts his grandmother's offers of food as bribes. QnM is also flouted by Raymond when he deliberately gives less information than is needed as when he says "*just*" in (12), and "*I don't know*" in (19), and "*stuff*" to avoid mentioning the kinds of gifts that he gives to his grandmother in (23).

To demonstrate polite civility, DCP of common interests is followed by both Judge Caprio and Raymond. Noticing H's interest is activated by Judge Caprio to observe Raymond's interests, wants, needs, and conditions in (6), (8), (10), (11), (15), (18), (21), and (22) when Judge Caprio asks Raymond about his grandmother, their relationship, the food she cooks for him, and the gifts he gives to her. Intensifying H's interests is also used by Judge Caprio when he utters the expression "*you know*" in (26) to draw Raymond as the targeted participant of his speech. Seeking agreement is used by Judge Caprio in (10) and (11) to seek ways in which it is possible to agree with Raymond to satisfy his desire to be right. Similarly, avoiding disagreement is used by Raymond in (4), (7), (9), and (12) by using positive affirmation of Judge Caprio's utterances and it is also used by Judge Caprio in (13) and (14) when he explicitly says "*I agree*". In addition, giving gifts to H is employed by Judge Caprio when he praises Raymond (25), (27-29) to satisfy his wants to be liked, admired, listened to, and understood. The use of ORPP in this stage can function as an indication of solidarity.

Then, DCP of respect is observed using hedging by Raymond when using "*think*" in (2) and (20) or "*just*" in (12). To follow DCP of tactfulness, metaphor is also observed in (8) when Judge Caprio compares Raymond to someone who accepts bribes to imply that Raymond accepts his grandmother's offers of food as bribes. In terms of argumentative civility, Raymond follows DCP of rationally when he resorts to AP of claim in (12) to argue that he slowed down, but he never stopped. His argument is enthememic as it lacks the full set of APs because Raymond shows no attempts to further develop his claim. Touching on DCP of skillfulness, Raymond tries to enhance his persuasive opportunity by TP. Thus, he strategically sticks to the topic of his good relationship with his grandmother in (2), (12), (16), (17), (19), and (23). As for AD, it is revealed when Raymond avoids disagreement in (4), (7), (9), and (12) and when he uses hedging in (2), (20), and (12). To follow DCP of credibility, Judge Caprio reflects ethos in most of his utterances as he dominates the flow of the dialogic to assert his authority as is obvious in the use of asking in (1), (3), (5), (6), (8), (15), (18), (21), and (22).

Against this background, Judge Caprio also obeys DCP of reasoning in these utterances as he appeals to interrogative logoi. In this sense, Judge Caprio puts pressure on Raymond to obey DCP of reasoning so that he seems under an obligation to provide further information in the form of narrative logoi in (2), (16), (17), (19), (20), and (23). To gain sympathy, DCP of compassion is followed by Raymond as he appeals to Judge Caprio's emotions when he tells him about the gifts that he gives to his grandmother in (23). As a result, Judge Caprio also communicates persuasive appeal through his sympathetic stance towards the idea of giving gifts to others in (24-29). To follow DCP of sense of humour, Judge intentionally misdirects the topic of the violation to whether Raymond's grandmother feeds him in (6) to create wisecrack. Another example of humorous civility takes place when Judge Caprio uses non-hostile teasing to compare Raymond to someone who accepts bribes to imply that Raymond accepts his grandmother's offers of food as bribes in utterance (8).

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) I was gonna fine you the full cost. (2) But now, I'm going to fine you \$35 court costs. (3) Just keep bringing your grandmother some gifts.

Raymond: (4) Yes, sir.

Judge Caprio: (5) The unsung heroes, unsung heroes in America, are grandmothers who take care of so many of their grandchildren in so many instances. (6) They are the unsung heroes, you know. (7) How old is your great grandmother?

Raymond: (8) She's 91.

Judge Caprio: (9) Still taking care of you?

Raymond: (10) In a way, yeah she has. (11) Actually, those plates are still taking care of me.

Judge Caprio: (12) When you go there, you have to give her a nice big hug and nice squeeze and tell how much you love her and you tell her because of her, that you paid \$35 court cost.

Raymond: (13) Okay, cool.

Judge Caprio: (14) Good luck.

Raymond: (15) Thanks.

In this terminating stage, DC is manifested in some DCPs. As for free exchange of ideas, Judge Caprio uses Rep ISA of reporting in (1) to tell Raymond about his past intention to fine him the full cost of his ticket. Then, Judge Caprio follows DCP of justice to perform Dec ISA of declaring in (2) which is conditional as it is dependent on (3) which counts as Dir ISA of commanding to give an authoritative order to Raymond in order to keep bringing some gifts to his grandmother.

Raymond's response is Com RSA of accepting in (4) to receive this command as a legal deal. This acceptance reflects obedience to DCP of shared commitments. In (5) and (6), Judge Caprio performs Exp RISA of praising to express a favourable judgement of the contributions made by all grandmothers when he describes them as the "*unsung heroes*". Thus, he obeys manner civility to give sympathetic wisdom to Raymond and the court audience as well and to reveal a sense of solidarity. In (7) and (9), Judge Caprio utilises Dir ReISA of asking to elicit more precise information about Raymond's grandmother and this act indicates the activation of top-down civility and the effect of SV of power. In reply, Raymond informatively answers with Rep ReRSA of stating in (8) and (10), and (11). In (12), Dir ReISA of advising is used by Judge Caprio to tell Raymond what he thinks he should do by advising him to give his grandmother a nice big hug and nice squeeze and to tell how much he loves her when he meets her. In (13), Raymond commits himself to this advice using Com ReRSA of accepting to follow DCP of shared commitments. The final dialogic turn of Judge Caprio is characterised by DCP of mannerliness using Exp ReISA of well-wishing in (14). This principle is also followed by Raymond using Exp ReRSA of thanking in (15). Moreover, emotional civility is indicated to evoke pathos when Judge Caprio commands Raymond to keep bringing some gifts to his grandmother in (3), when he praises grandmothers and describes them as "*unsung heroes*" in (5) and (6), and when he advises Raymond to give his grandmother a nice big hug in (12). One example of formal civility is observed in (4) when Raymond uses "*sir*" to addresses Judge Caprio and to indicate deference and power inequalities.

5. 4. 1. 4 Cases Against African-American Female Defendants

Case Number: 16 (See Appendix XVIII)

Case Name: I'm Not Going to Waste Your Time, I'm Guilty

Traffic Violation: Three Red Light Tickets.

Defendant Name: Joanne Ashley.

Case Context: Joanne Ashley has three red light tickets at the same location. She claims that she only knows about one of these traffic tickets and she never knows about the other two tickets. When Judge Caprio tells her that he will show her the videos of her traffic violations, she immediately says, in a panicky and funny manner, that she does not need to look at the videos and she says that she is guilty and she does not want to waste his time (Website Source 28).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Joanne Ashley.

Joanne: (2) Yes, good morning.

Judge Caprio: (3) Good morning, Joanne.

Joanne: (4) I have a problem because I get here and I got five issues here that I never knew about. (Looking at the violation sheet). (5) I only knew about this one.

Judge Caprio: (6) You have three tickets at Allens Avenue and Terminal Street.

Joanne: (7) Two parking tickets?

Judge Caprio: (8) No, three violations. (9) Three red-light violations on Allens Avenue and Terminal Street. (10) We're gonna look at it.

Joanne: (11) No, I don't need to look at it. (12) I was guilty. (13) Everybody else will say I was guilty so I'll not see. (Court audience is laughing loudly). (14) I'm not going to waste your time. (All laughing).

Judge Caprio: (15) Miss Ashley, I'm trying to help you. (16) So we're gonna look at Allens Avenue and Terminal Street.

Joanne: (17) I don't want to see that.

Judge Caprio: (18) We're gonna see it.

In (1), Judge Caprio utilises DCP of legitimate authority using Dir ISA of summoning. In (2) and (3), greeting exchange takes place between Judge Caprio and Joanne to reflect DCP of mannerliness. Also, this situation illustrates how Joanne obeys DCP of free exchange of ideas using Rep ISA of complaining in (4) and (5) with the intention of seeking information about her exact traffic violations. In (6), Rep RSA of asserting is used, and then assuring is performed in (8-10) by Judge Caprio to quite explicitly identify the case by illustrating that Joanne has committed three red-light violations. In (7), Joanne uses bottom-up civility using Dir ReSA of asking to be sure of the number of her parking tickets. In (11-14), Rep ReRSA of asserting is used by Joanne to assert that she is guilty and she does not need to look at the video of the violation. As a reaction, Dir ReISA of offering is triggered by Judge Caprio in (15-16) to offer Joanne help. Rep SA of assuring is also performed, then, by both Judge Caprio and Joanne in (17) and (18) respectively where Judge Caprio assures his opinion to show her the video of the violation while Joanne assures her opinion to avoid seeing that video. Judge Caprio and Joanne also resort to conversational civility so long as they adhere to CMs in most of their utterances in this stage. Nevertheless, Joanne opts out QIM in (11-14) and (17) because she says that she only knows about one ticket and she never knows about the other tickets.

However, when Judge Caprio decides to play the video of her traffic violation, Joanne insists to avoid seeing it. She, then, says "*I was guilty*" and "*I'm not going to waste your time*". In terms of formal civility, Judge Caprio summons Joanne using her first and last name in a full formal form in (1) to indicate his authoritative position and dominance. Humorous civility is also indicated when Judge Caprio decides to show Joanne the video of her traffic violation so that Joanne resorts to self-deprecation that targets herself as the object of humor in (11), (12), (13), and (14) as she insists that she will not see the video because she is guilty and she is not going to waste Judge Caprio's time. Such humorous utterances mirror the use of DCP of sense of humour as it creates the audience's laughter.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Let's look at seven one six please. (The case is displayed on the screen).
 (2) Yellow, she passed away. (3) Let's see 146, please. (The case is displayed on the screen).
 (4) Stop it. (5) All right, Joanne.

Joanne: (6) Yes. Yes, sir

Judge Caprio: (7) The reason I wanted to see this is because, you notice, there were two stop lines. (8) There's one and this is two and then there's another light, a little pass light.

Joanne: (9) Yes.

Judge Caprio: (10) So there's a great deal of confusion at this location. (11) So I have taken the position that if you were passed the first stop line when the light turns red, I'll dismiss it. (12) So, so far in both of these cases that I just looked at, you have passed the first stop line. (13) So, these two are gonna get dismissed and we're gonna look at the third one now. (14) You still don't want to see it?

Joanne: (15) No, I want to see more (Laughter). (16) Now, I want to see everything.

Judge Caprio: (17) You want to see everything, right?

Joanne: (18) I was just trying at the take-up time.

Judge Caprio: (19) Now, let's look at 6:36, please. (The case is displayed on the screen).
 (20) The light is red. Oh, you wouldn't wait through this one.

Joanne: (21) I did.

Judge Caprio: (22) Speak into the mic, please.

Joanne: (23) Yes, smart man. (24) I guess that's why you sitting up there.

This stage starts with DCP of legitimate authority in (1) and (3) by Judge Caprio as he uses Dir SA of requesting. In (2), (7), (8), (10), and (12), Judge Caprio uses Rep SA of stating to clarify that there are two stop lines that result in a great deal of confusion at the location of the violation in order to help Joanne. Then, in (4), Dir SA of commanding is directed to the court clerk coupled with Dir ISA of summoning in (5). As a reaction, Joanne replies with RSA of affirming in (6), (9), and (21).

In (11) and (13), Dec ReISA of declaring the verdict is used by Judge Caprio to dismiss two of her traffic tickets she has passed the first stop line when the light turns red. In (14) and (17), Judge Caprio humorously uses Dir SA of asking to ask Joanne if she still does not want to see the video. As a response, Joanne uses Rep ReRSA of asserting in (15) and (16) to say that she wants to see more videos because such video supports her. Then, Joanne, in (18), uses DCP of free exchange of ideas using Rep SA of stating to state that she was trying to save time. In (19), Judge Caprio again uses Dir of requesting the court clerk to display another video of Joanne's traffic violation. Then Judge Caprio uses Rep SA of stating in (20) to say that the light is red and she does not wait through this one. In (22), Judge Caprio performs Dir of commanding to make Joanne speak into the microphone. At the end of this stage, Joanne resorts to Exp SA of praising in (23) and (24) by describing Judge Caprio as a "*smart man*".

As for DCP of cooperativeness, both Judge Caprio and Joanne observe CMs in most of their utterances by being informative, truthful, relevant, and clear. However, Judge Caprio flouts QnM using "*a little*" in (8). Moreover, Joanne opts out QIM in (18) using "*just*" and RM in (23) and (24) to change the topic for her sake. As for polite civility, DCP of outspokenness is observed when Judge Caprio baldy performs commanding in (4) and (22) without redressive action to it in the most direct way. DCP of common interests is noticed using the politeness marker "*please*" by Judge Caprio in (1), (3), and (19). Also, noticing H's interests is used by Judge Caprio to observe Joanne's interests and wants in (14) and (17). Furthermore, in (7), intensifying H's interests is used by Judge Caprio using the expression "*you notice*". Avoiding disagreement is also observed when Joanne performs affirming in (6), (9), and (21) and seeking agreement is also manifested by Judge Caprio in (17). Including both S and H in the activity is also reflected by the inclusive forms "*let's*" in (1), (3), and (19) and "*we*" in (13). Giving reasons is noticed in (7) to why he wants what he wants in order to assume reflexivity and cooperation. In addition, giving gifts to H is noticed by Joanne using praising in (23) and (24) by describing Judge Caprio as a "*smart man*".

As for DCP of respect, ORNP is observed in the use of hedging by Joanne who says "*just*" in (18). As for DCP of tactfulness, understatement, is noticed by Judge Caprio using "*a little*" in (8). To follow DCP of skillfulness, Joanne resorts to PSs of avoiding disagreement in (6), (9), and (21), hedging in (18), and giving gifts to H in (23) and (24). DCP of credibility is also observed by Judge Caprio using acts like requesting in (1), (3), and (19) and commanding in (4) and (22) to reflect his appeal to ethos, his authority, and power. Within the same utterances, DCP of reasoning is reflected by appealing to rational logos. In (23) and (24), Joanne praises Judge Caprio by describing him as a "*smart man*" who deserves his position as an authoritative judge. Thus, she appeals to emotional civility. Humorous humour is reflected by both Judge Caprio in (14) and by Joanne in (15) and (16) using wisecrack to produce witty remarks to the serious issue of Joanne's traffic violation. An indication of formal DC and DCP of formality is obvious in (5) when Judge Caprio prefers to use only the first name of the defendant in full form and when Joanne uses the formal title "*sir*" in (6) to indicate such formality.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Joanne, after looking at the violations, the courts gonna charge you one hundred and seventy dollars.

Joanne: (2) One hundred and seventy?

Judge Caprio: (3) One hundred and seventy dollars.

Joanne: (4) Okay, okay.

Judge Caprio: (5) You need time to pay it?

Joanne: (6) Yes I do

Judge Caprio: (7) Okay, how much time do you need?

Joanne: (8) I don't know. (9) Well, give me a month.

Judge Caprio: (10) All right.

In this stage, Judge Caprio, as always, is fair in coming up with the verdict using top-down civility and DCP of justice as he performs Dec ISA of declaring the final verdict in (1) to declare that the court charges Joanne one hundred and seventy dollars. Joanne, in (2), resorts to bottom-up civility through Dir RSA of asking a precise answer as she asks for precision and this acts generates Rep SA of assuring in (3) by Judge Caprio where such act is part of justificatory civility and DCP of free exchange of ideas.

Within the same scope of DC of free exchange of ideas, Rep SA of affirming is used by Joanne in (4) and (6) to affirm her acceptance of the verdict and the fact that she needs time to pay the fines of the ticket. Judge Caprio uses Dir ReISA of asking in (5) and (7) to ask Joanne if she wants time to pay the ticket. In (8), Rep SA of stating is used by Joanne as she says that she does not know the exact amount of time that she needs to pay the ticket. In (9), then, Dir SA of requesting is used by Joanne and her act leads to Dec SA of approving in (10) by Judge Caprio to declare Joanne's request as valid. Emotional civility is observed when Judge Caprio asks Joanne if she needs time to pay the ticket of her violation in (5) and (7). As for formal civility, Judge Caprio uses only the first name of the defendant to call her to indicate a sense of solidarity in this context.

Case Number: 17 (See Appendix XIX)

Case Name: God is Watching

Traffic Violation: Parking Ticket.

Defendant Name: Frida Adams.

Case Context: Frida is charged with a parking ticket. She immediately confesses that she is guilty as she believes that God is watching her guilt. Despite claiming that she is guilty, Judge Caprio gives her a break due to her sincerity and her work as a foster mother (Website Source 29).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Frida Adams.

Frida: (2) Your Honor, I'm guilty. (Laughter).

Judge Caprio: (Laughter) (3) You're guilty of what, everything?

Frida: (4) The ticket. (5) I parked because they had the street blocked. (6) I tried to back up and get in because I had an operation on my knee some time ago. (7) I have the plaque.

Judge Caprio: (8) Handicap.

Frida: (9) I was at the handicap area. (10) I was trying to back up because they were working on the street, on Page Street, and I couldn't get through. (11) So I just backed up and parked there.

In this stage, top-down civility is identified in following DCP of legitimate authority in (1) when Judge Caprio resorts to Dir ISA of summoning. Frida expresses her standpoint very strongly through justificatory civility in (2) using Rep RSA of admitting that she is guilty. In (3), DCP of legitimate authority is also employed again by Judge Caprio to perform Dir ReISA of asking to ask Frida about the exact offense that she is responsible for.

Then, the answer comes from Frida with the help of DCP of free exchange of ideas using Rep SAs of stating in (4), reporting in (5) and (6), and asserting in (7) to tell Judge Caprio that she is guilty of the parking ticket because the street was blocked and, thus, she parked in a place that is not designated for parking. She also clarifies that she has the plaque which tells that she is disabled. In (8), Judge Caprio uses Rep SA of stating to correct the word "*plaque*" and put it right as "*handicap*". Then, in (9-11), Frida continues with Rep SA of reporting to tell that she was at the handicap area and she was trying to back up because the street was blocked for maintenance purposes and, thus, she parked there. With reference to conversational civility, Judge Caprio and Frida try to be cooperative to communicate what they mean clearly and sincerely. Judge Caprio appears to be very accurate in presenting certain terms as when he corrects the term "*plaque*" using "*handicap*" to refer to the handicap parking sign. Also, Frida appears to be truthful by her honest confession. However, Frida flouts MM in (2) saying "*I'm guilty*" without clarifying that she is guilty of what and she also flouts this maxim in (7) saying "*plaque*" which is not the exact word of what she wants to say. Emotional civility is also noticed when Frida refers to her operation on her knee in (6) and (7) to make Judge Caprio know that she is a disabled driver. Hence, Frida resorts to pathos and DCP of compassion. Following DCP of formality, Judge Caprio uses the first and last names of the defendant in (1) to summon her and Frida also uses "*Your Honor*" in (2) when she encounters Judge Caprio. Then, self-deprecation is used by Frida in (1) to generate humorous civility when she immediately reprimands herself saying "*I'm guilty*" without clarifying her guilt.

II. Facts Finding Stage

Situation No. 2

Frida: (1) I ran into DCYF and when I came out I had a ticket, and I had just left here.

Judge Caprio: (2) Now, DCYF is the Department of Children, Youth, and Families. (3) What were you doing there?

Frida: (4) I'm a foster mother.

Judge Caprio: (5) Are you?

Frida: (6) But I'm not doing it, not right now. (7) I took a break from it.

Judge Caprio: (8) Okay, but you did have foster children?

Frida: (9) Yeah. (10) I took a break from it. (11) But I'm guilty of the ticket. (12) I got the ticket. (13) I'm not going to take myself out of a ticket when I know God is looking at me.

(14) He sees everything and he said he want us to speak in spirit and the truth. (15) So I am here to speak the truth.

Judge Caprio: (16) So you're guilty? (17) You're guilty of the parking ticket?

Frida: (18) I'm guilty of the parking.

Judge Caprio: (19) While you're here, do you want to confess to anything else? (20) Are you guilty of anything else?

Frida: (Laughter) (21) No I just want to confess to the ticket.

Following justificatory civility, Frida uses Rep ISA of reporting in (1) to recount what happened. Judge Caprio, in response, finds it good to further clarify the meaning of the acronym "DCYF" by stating its meaning as "*the Department of Children, Youth, and Families*" in (2). Then, moving to top-down civility, Judge Caprio makes use of the testing procedure which boils down to Dir SA of asking in (3), (5), and (8) to motivate more informative reactions from Frida. Thus, in (4), (6), and (7), Frida, answers with Rep SA of stating that she is a foster mother and she takes a break from it. In (9), Rep SA of affirming is used and then Rep SA of admitting is performed in (10-15) to assert her previously stated claims that she is a foster mother, she takes a break, and that she is guilty. She asserts committing the guilt of her traffic violation because she believes that God looks at her, sees everything, and wants her to speak in spirit and truth. As a defendant in this court context, Frida is in a subordinate position in which authority is handed down by Judge Caprio who is the powerful interlocutor in this legal setting. Thus, once more, top-down civility and DCP of legitimate authority are observed in (16), (17), (19), and (20) where Dir SA of asking is performed again by Judge Caprio to be sure that Frida admits her quilt and if she has other quilts that she wants to admit. His asking results in Rep SA of admitting in (18) and asserting in (21) to emphasise that she is guilty of the parking and she wants to admit this quilt only. Conversational civility takes place in this stage in the sense that Judge Caprio and Frida are aware of being cooperative where Judge Caprio is required to ask some questions and Frida is demanded to answer these questions truthfully and without speculating to be responsive in most of their utterances. Nevertheless, Frida flouts MM in (1) by being ambiguous as she pronounces the acronym "DCYF" without referring to its meaning as she assumes it as something known to Judge Caprio.

Within the same utterance, Frida flouts RM by referring to this department to indirectly tell Judge Caprio that she is a foster mother. With reference to polite civility, DCP of common interests is observed using noticing H's interests in (3), (5), and (8) by Judge Caprio to ask Frida what she was doing in *DCYF* and whether she has foster children. Using in-group identity markers is also beneficial for Frida as it enables her to claim common ground with Judge Caprio by the use of the acronym "*DCYF*" in (1). Seeking agreement is also manifested in (5) and (8) by Judge Caprio. Presupposing common ground is used by Frida in (1) and (15) using the deictic expression "*here*" which denotes proximal demonstrations. The same strategy is exploited by Judge Caprio using "*there*" in (3) and "*here*" in (15) to denote distal and proximal demonstrations respectively. Giving reasons is also observed by Frida in (13-15) to give reasons as to why he admits her guilt to assume reflexivity and cooperation.

In terms of DCP of respect, hedging is used by Frida in (1) using "*just*" to trim down any possible imposition in her speech. As for DCP of tactfulness, hint is also observed in (19) and (20) when Judge Caprio asks Frida if she is guilty of anything else to create a sense of humour and to raise the issue that she seems as if she has a sacrament of penance in a church to confess her guilt. In terms of argumentative civility, Frida provides her claim in (11) and (18) by admitting that she is guilty of the ticket. In (12), she provides her data by saying that she got the ticket, and then she offers her warrant in (13) to link both her claim and her data by saying that she is not going to take herself out of the ticket when she knows that God is looking at her. In (14) and (15), she also presents backing which provides support for her warrant by saying that God sees everything and He wants people to speak the truth. As for DCP of skillfulness, Frida strategically resorts to the aspect of TP when she makes an expedient choice from the options as she refers to *DCYF* to elaborate that she is a foster mother in (1) and (4). As for AD, Frida uses some PSs to meet this aspect including using in-group identity markers in (1), presupposing common ground in (1) and (15), giving reasons in (13-15), and hedging in (1).

DCP of credibility is observed in Judge Caprio's appeal to PA of ethos, to his personality, and to his authority as the dominant speaker who asks some questions to find certain facts about the case in question as it is clear in (3), (5), (8), (16), (17), (19), and (20). DCP of reasoning is noticed using PA of interrogative logos within the same just counted utterances. Emotional DC is also noticed when Frida appeals to PA of pathos when she refers to her job as a foster mother in (1) and (4) and when she says that she admits her guilt because God is looking at her and she wants to speak the truth in (13-15). Humorous civility is also indicated by Judge Caprio in (19) and (20) using hints when he asks Frida if she is guilty of anything else to create a sense of humour and to raise the issue that she seems as if she has a sacrament of penance in a church to confess her guilt.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Well, anyone that is a foster parent that helps youngsters who are homeless is a very special person. (2) So I'm going to reward you for that. (3) I give you a break on the parking ticket.

Frida: (4) Oh, thank you (5) I better keep on being a foster parent. (Chuckles).

Judge Caprio: (6) Good luck.

In this stage, starting with manner civility, Judge Caprio performs Exp ISA of praising in (1) to praise the good qualities of foster parents who help homeless youngsters. Then, top-down civility is followed using Dec SA of declaring in (2) and (3). As a response, Frida exploits manner civility using Exp SA of thanking in (4) and justificatory civility using Rep SA of stating in (5). Exp SA of well-wishing is used by Judge Caprio in (6). Emotional civility is observed by Judge Caprio as he appeals to pathos to express his admiration for foster parents in (1-3). He also expresses his admiration in (2) and (3) by giving Frida a reward as he gives her a break on her parking ticket. He also expresses his pathetic utterances by expressing his well-wishing to Frida in (6). Frida also appeals to pathos to express her appreciation and gratitude in (4). Humorous civility can also be indicated in (5) when Frida uses wisecrack as a witty verbal response to Judge Caprio's serious statements to convey that her job as a foster parent has saved her from paying the fines of her ticket so that it is better for her to keep on being a foster parent.

Case Number: 18 (See Appendix XX)

Case Name: Homeless and Hopeless

Traffic Violation: Twelve Unpaid Tickets.

Defendant Name: Marcella Wright.

Case Context: Marcella Wright comes to APC after her car is booted and she has twelve unpaid tickets. She suffers difficult circumstances as she has a young son, she does not have any money to pay the tickets, and she is evicted with no place to live. She has overcome with emotion and tears while explaining her difficult circumstances to Judge Caprio (Website Source 30).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Marcella Wright. (2) Good morning.

Marcella: (3) Good morning.

Judge Caprio: (4) Marcella, your vehicle has been booted.

Marcella: (5) Yes, sir.

Judge Caprio: (6) You have twelve tickets.

Marcella: (7) Yes, sir.

Judge Caprio: (8) None of which have been paid.

Marcella: (9) I just paid 75 dollars to get here to see you.

Judge Caprio: (10) You paid 75 dollars to whom?

Marcella: (11) To the lady out there. (12) I had 75 dollars ticket that I tried to pay, but she said it didn't go through, so it got kicked back to my account, and I had to pay it again, so I just paid her 75 dollars.

This trial demonstrates a tendency towards DC in the activation of some DCPs. In (1), Judge Caprio resorts to DCP of legitimate authority through Dir ISA of summoning together with DCP of mannerliness via Exp ISA of greeting in (2) that results in greeting exchange as it is clear in (3) by Marcella. This shift in DCPs indicates a shift from the effect of power to the effect of solidarity. Then, Judge Caprio obeys DCP of free exchange of ideas as he performs Rep ISA of asserting in (4), (6), and (8) to demonstrate that Marcella's vehicle has been booted. As a response, Rep ReRSA of affirming is used in (5) and (7) by Marcella which prefers to use a simple "yes" to affirm that what is actually said by Judge Caprio is valid. In (9) and (11), Marcella employs Rep ReRSA of stating to state that she has paid seventy-five dollars to get to the court and to meet Judge Caprio who uses Dir SA of asking in (10) as he shifts again to DCP of legitimate authority which enables him to ask for the sake of facts ascertaining. Finally, in (12), Marcella reports that she paid seventy-five dollars. In terms of conversational civility, it is observed that Judge Caprio and Marcella are cooperative in most of their utterances.

One exception is that Marcella flouts QnM in (11) and (12) because she is asked about the identity of the person to whom she has paid seventy-five dollars, but she answers with "*the lady out there*" as she does not know her name and then she shifts to provides other information concerning the payment which are not needed or asked by Judge Caprio. Additionally, DCP of formality is shown in (1) by summoning the defendant using her first and last name. Marcella also resorts to formality using "*sir*" in (5) and (7).

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Marcella, tell me a little bit about yourself. (2) Where do you live? (3) You live in Rhode Island?

Marcella: (4) Now I do. (5) I fled Florida for domestic violence so all these tickets. (Crying). (6) I'm sorry. (Sobbing and muttering).

Judge Caprio: (7) All right, Marcella

Marcella: (8) I just came for a payment plan. (9) I can't afford 800 dollars. (Sobbing). (10) I just need a payment plan. (11) That's it. (12) That's it. (13) I don't have to fight. (14) Just a payment plan. (15) That's it. (16) I can't do it. (17) I gotta move today, or the sheriff is gonna come pick my stuff up, the guy selling the house. (18) I just want a payment plan so I can get my stuff out my house. (19) I'm sorry, I'm sorry. (Crying and sniffing). (20) Today is hard. (21) I'm missing work. (22) I have no money. (23) I have no home. (24) Just a payment plan, please. (25) That's all I'm asking.

Judge Caprio: (26) All right, Marcella, tell me a little bit about yourself. (27) Do you have any children?

Marcella: (28) I have a son.

Judge Caprio: (29) Does he live with you?

Marcella: (30) Yeah.

Judge Caprio: (31) How old is he?

Marcella: (32) Eight.

Judge Caprio: (33) Are you working?

Marcella: (34) I work for American Safety Program.

Judge Caprio: (35) Marcella, I have the message that you don't have any money. (36) I have the message that you have a young son, and I have the message that you have to move out today. (37) So just relax and answer my questions. (38) Do you have a place to go to?

Marcella: (39) No. (Crying). (40) No, I don't. (41) I'm sorry, I'm so sorry.

The dialogic exchange in this stage is permeated with consideration and care to highlight DC. In terms of top-down civility, Judge Caprio starts with DCP of legitimate authority through Dir ISA of commanding in (1) and asking in (2) and (3). Marcella, in (4), resorts to Rep RSA of affirming that she lives in Rhode Island. Then, she uses Rep RSA of lamenting in (5) to express her dissatisfaction, sadness, and strong public overt expressions of sorrow since she was subjected to domestic violence and, thus, she fled from Florida and that is why she was speeding.

At this point, Marcella feels that she has reached an impasse, as she is homeless and hopeless. Then, she cannot control her emotions so that she starts crying and, as a result, she has recourse to DCP of mannerliness via Exp RSA of apologising in (6) while she is sobbing. In (7), Exp SA of comforting is activated by Judge Caprio to follow DCP of mannerliness. Within the scope of bottom-up civility, Marcella employs Dir SA of requesting in (8), (10), (14), (18), (24), and (25), which have the illocutionary force of making a request for Judge Caprio to help her. This request is phrased in such a civil manner to attract the judge.

In (9), (16), (17), and (20-23), Rep SA of lamenting is used Marcella to express her discontent and sorrow about the sad state of affairs that she cannot pay the tickets as she has no work, no money, and no home. In (11-13), and (15), Rep SA of asserting is used by Marcella with the intention of informing Judge Caprio. Thus, Marcella provides Judge Caprio with some relevant information about her circumstances as she asserts that she does not come to the court to fight or argue her case, but rather all she wants is a payment plan. In (19), Marcella again uses manner civility via Exp RSA of apologising. In (26), Judge Caprio employs manner civility via Exp SA of comforting and then he uses Dir SA of commanding as part of DCP of legitimate authority. Thus, Judge Caprio commands Marcella to tell him about herself as he feels great sympathy for her. Judge Caprio uses Dir SA of asking in (27), (29), (31), and (33) to ask Marcella some questions about her life, her children, their age, and her work. Marcella, as a response, performs Rep SA of stating in (28) (32), and (34) to say that she has one son who lives with her and she works for the American Safety Program. She also uses Rep SA of affirming in (30) to affirm that her son lives with her. In (35) and (36), Judge Caprio performs Exp SA of comforting to tell Marcella that he gets the message that she cannot pay the fines. In (37), Exp SA of comforting and Dir SA of commanding are used by Judge Caprio to ask Marcella to be relaxed and to answer his questions and then he uses Dir SA of asking in (38) to ask whether she has a place to live or not. In (39) and (40), Marcella employs SA of asserting that she does not have a place to go to, and finally, she performs Exp SA of apologising in (41).

In relation to conversational civility, the exchange between Judge Caprio and Marcella encourages a considerable directness in this stage where both are informative, truthful, relevant, and perspicuous in most of their utterances. Judge Caprio elicits certain information and he assumes that Marcella is trying to provide as much information as is needed, to be truthful, to offer relevant contributions, and to be perspicuous. However, some exceptions are observed. First, when Marcella was asked by Judge Caprio to tell a little bit about herself, she flouts QnM by providing more information than it is required in (8-25) with repeated utterances in forms and functions. Second, she also flouts QnM in (39) and (40) to emphasise her negative assertion that she has no place to go and live. Third, Judge Caprio also flouts QnM in (1) and (26) as he repeats the same question. Fourth, Judge Caprio uses "*a little bit*" in (1) and (26) which means saying less than is required by flouting QnM.

Polite civility is also observed where DCP of outspokenness is used when Judge Caprio exploits BORP using Dir SA of commanding in (1), (26), and (37). DCP of common interests is triggered when Judge Caprio notices Marcella's conditions in (1-3), (26-27), (29), (31), (33), and (35-38) using noticing H's interest to observe Marcella's needs, conditions, and possessions. Presupposing common ground is also exploited in (34) when Marcella refers to American Safety Program without further clarification. Giving gifts to H is also demonstrated in (7), (26), (35), (36), and (37) by Judge Caprio who uses comforting to tell Marcella that he understands that she has no money and she has a young son so that he wants her to relax. The same strategy is exploited by Marcella using apologising in (6), (19), and (41). As for DCP of respect, it is observed also when ORNP is used by Marcella in (8), (10), (14), (18), and (24) using "*just*" as a hedging device which is also used by Judge Caprio in (37). To follow DCP of tactfulness, Judge Caprio uses understatement when he says *a little bit* in (1) and (26) to intensify the diminution of the acts. As for argumentative civility, Judge Caprio tries to know more about Marcella's circumstances and she tries to persuade Judge Caprio that her claim is true and this can be done through DCP of rationality.

Marcella's claim is that she comes for a payment plan as it is depicted in her request n (8), (10), (14), (18), (24), and (25). Then, she presents her data to support her claim and this is why she refers to the fact that she has no work, no money, and no home in (21), (22), and (23). Her warrant is demonstrated in (20) when she says "*today is hard*" to link her claim and data and, thus, her argument is syllogistic. DCP of skillfulness is observed when Marcella strategically uses various SAs to meet the aspect of TP as it is clear in her use of the act of requesting using an insisting request in (8), (10), (14), (18), (24), and (25). AD is also resorted to by Marcella using PSs of presupposing common ground in (34), giving gifts to H in (6), (19), and (41), and hedging in (8), (10), (14), (18), and (24). DCP of credibility is seen through PA of ethos when Judge Caprio resorts to his personality and authoritative role as a judge as it is clear in his use of commanding in (1), (26), and (37) and asking in (2), (3), (27), (29), (31), (33), and (38). Within the same just mentioned utterances, DCP of reasoning is demonstrated in Judge Caprio's use of interrogative logos. Emotional DC is also demonstrated in (7), (26), (35), (36), and (37) when Judge Caprio uses the act of comforting to tell Marcella that he understands that she does not have any money and she has a young son so that he wants her to relax. Hence, he resorts to DCP of compassion and PA of pathos. This principle is also resorted to by Marcella using the act of apologising in (6), (19), and (41). Formal DC is reflected when Judge Caprio uses the first name of the defendant in full form in (1), (7), and (26) to call Marcella formally and civilly.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Marcella, I have a pretty good indication of what your circumstances are. (2) And I'm not going to ask you to go into them because I understand it's very personal. (3) But I want you to know that there are an awful lot of very compassionate people in this country and in this world, actually. (4) There's a wonderful person from California named Patricia Williams and a gentleman from Norfolk, Connecticut, by the name of Matthew Gilgamo, and they have made contributions to the court. (5) So, I'm going to fine you 100 dollars for the boot and 200 dollars for the tickets. (6) So, because of the generosity of those wonderful people, you're gonna be able to get your vehicle back today, leaving you some money to take care of your son, and hopefully get you relocated. (7) Just don't lose hope, and just hang in there. (8) The boot is gonna get released. (9) Good luck to you.

Marcella: (10) Thank you. (Crying).

In this stage, DC is clearly reflected by the choice of certain DCTs and DCPs as realised in the choice of certain pragmatic strategies. With regard to manner civility, Judge Caprio employs Exp ISA of comforting in (1-4) to tell Marcella that he is aware of her difficult circumstances. Such an act may attract the support of the public by stating the commonality among citizens for the sake of achieving a favorable pragmatic effect. Against this background, SV of solidarity is mirrored as Judge Caprio tries to emphasise this solidarity with Marcella. In (5) and (6), DCP of justice is triggered by Judge Caprio using Dec ISA of declaring that he will fine Marcella with one hundred dollars for the boot and two hundred dollars for the tickets so that she will be able to get her vehicle leaving her some money to take care of her son. In (7), DCP of legitimate authority is resorted to by means of Dir ISA of advising which is enacted by Judge Caprio to represent his care and concern for the general public in general and for Marcella in particular and, thus, he advises her to be hopeful and patient. In (8), DCP of justice is triggered via Dec ISA to declare the verdict that the boot of her car will be released. By means of DCP of legitimate authority and justice, SV of power is reflected due to the unequal power relations between Judge Caprio and Marcella. Finally, DCP of mannerliness is activated by Judge Caprio when he performs Exp ISA of well-wishing in (9) to positively terminate his dialogic turn. The reaction of Marcella is Exp RSA of thanking in (10) to express her gratitude to Judge Caprio who offers her help and makes some contributions to support her.

As for emotional civility, Judge Caprio activates PA of pathos using comforting in (1-4), advising in (7), and well-wishing in (9) to persuade Marcella of being hopeful and long-suffering by moving her to the feelings of hope and comfort. Such utilisation of pathos strengthens solidarity and rapport in this stage. Marcella also resorts to pathos using the act of thanking in (10) that reflects her appreciation to Judge Caprio. To follow formal civility, Judge Caprio mentions the first name of the defendant in full form in (1) and the first and last names of those people who offer financial support for Marcella to indicate the use of an official naming system in this legal institutional context as it is clear in (2).

Case Number: 19 (See Appendix XXI)

Case Name: Struck by Lightning

Traffic Violation: Speeding Ticket.

Defendant Name: Pamela Clock.

Case Context: Pamela Clock is charged with going through a speeding zone. She comes to APC to tell her story to Judge Caprio as she suffers severe trauma to her head and, thus, she suffers the loss of her memory after being struck by lightning (Website Source 31).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Pamela Clock.

Pamela: (Happily) (2) Good morning.

Judge Caprio: (3) Good morning, Miss Clock. (4) What are you so happy about?

Pamela: (5) Just to be alive. (Laughter)

Judge Caprio: (6) To be alive? (Laughter)

Pamela: (7) Yes. (Laughter). (8) I think this is gonna to be a little bit complicated for me. (9) I called my mom to ask her some things about these tickets.

Judge Caprio: (10) You wanna blame your mother now?

Pamela: (11) No, no, no, no, I'm not blaming my mom. (12) I had to ask her because I had severe blunt trauma to the head. (13) So I had to ask her about them to see if she could help me, because I suffer from loss of memory. (14) I got struck by lightning, so I had to ask her about some of them to see if she can clarify something.

In this dialogic exchange, DCTs and DCPs have just been set in motion. Top-down civility takes place in (1) via performing Dir ISA of summoning by Judge Caprio. Then, manner civility is activated in the greeting exchange between Judge Caprio and Pamela in (2) and (3) which count as Exp SA of greeting. In (4) and (6), Dir ReISA of asking is employed by Judge Caprio to ask Pamela about the reason behind her happy speaking manner. Rep ReRSA of stating is used by Pamela in (5) to say that he is happy because she is still alive. Hence, Pamela attempts to follow DCP of free exchange of ideas to argue her case. Then, she affirms her previously stated informative content in (7) and states that the case is a little bit complicated for her in (8). She also reports that she has called her mother to ask her about these tickets in (9). In exchange, Judge Caprio tries to elicit more information through Dir ReISA of asking in (10) to ask Pamela whether she wants to blame her mother. To avoid such misunderstanding, Pamela negates Judge Caprio's claim using Rep ReRSA of asserting in (11) to assert that he has no intention to blame her mother. As a result, she mingles Rep SAs of reporting and lamenting in (12-14) to give past accounts of the bad state of affairs, i.e. being a lightning strike victim.

Thus, she tells Judge Caprio that she had severe blunt trauma to her head and that she suffers from loss of memory as she got struck by lightning. As for conversational civility, Judge Caprio and Pamela attempt to be informative, truthful, avoid obscurity of and ambiguity, and attempt to be brief and orderly in most of their utterances. In (8), one exception is that Pamela opts out QIM using the parenthetical verb "*think*" which indicates a kind of doubtfulness and she also opts out QnM saying "*a little bit*" to soften the assertion of her claim. Pamela also makes a kind of appeal to pathos to follow DCP of compassion. In (5) and (12-14), she appeals to an emotional argument when she states that she is happy just to be alive because she had severe blunt trauma to her head. As for formal civility, Judge Caprio uses the first and last names of the defendant in (1) and "*Miss Clock*" in (3). Humorous civility is also noticed in (5) when Pamela says "*just to be alive*" as a witty wisecrack for Judge Caprio's question who asks her why she seems happy.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) You were struck by lightning?

Pamela: (2) Yes.

Judge Caprio: (3) How long ago?

Pamela: (4) It's been about 12 years, 13 years. (5) I was in Garden City. (6) It was on the news and the newspaper and everything.

Judge Caprio: (7) How long were you hospitalized?

Pamela: (8) About seven days. (9) I was in Rhode Island Hospital.

Judge Caprio: (10) What did you feel when this happened?

Pamela: (11) Heat.

Judge Caprio: (12) Did you feel like it was an electrical shock?

Pamela: (13) Yes, I felt intense heat and I fell on my elbow, on my knee.

Judge Caprio: (14) Were you unconscious when it happened?

Pamela: (15) I was conscious through the whole thing. (16) I didn't see anything. (17) I had seen all white, everything was white.

Judge Caprio: (18) Well, you have a lot of courage. (19) I mean, you endured that, you weren't screaming. (20) None of that, right?

Pamela: (21) No, I was fighting it. (22) I knew it was lightning because I felt the heat and my hand went to my heart.

Judge Caprio: (23) You're a role model for other people because of your courage.

Pamela: (24) Thank you.

Judge Caprio: (25) You really are. (26) You have such a great attitude about it, you know? (27) The fact that you survived this where most people would be dead, there's a reason why God spared you. (28) There's a reason. (29) I think that reason is you're gonna go on and do good things for other people.

Pamela: (30) That's how I feel every day.

Judge Caprio: (31) I don't think God spared you to go through speeding zones.

Pamela: (32) No, no. (Laughs)

Judge Caprio: (33) I think God has a purpose for you, but I don't think it's speeding zones. (34) I think God wants you to slow down.

In this stage, the first utilisation of DC appears in following DCP of legitimate authority where a chain of Dir ISA of asking is used by Judge Caprio to find some facts, to elicit the required information, and to raise doubt about some aspect of Pamela's argument. Such a chain is clear in (1), (3), (7), (10), (12), (14), (20), and (36) and it functions as a better avenue of gleaning the underlying verdict that suits the case in the coming stage. Thus, Rep SA of affirming is used by Pamela in (2), (13), (30), and (35) to affirm Judge Caprio's claims and avoid any kind of disagreement. Also, Rep SA of reporting is performed in (4-6), (8-9), (15-17), and (21-22). In (11), Rep SA of stating is used by Pamela to state he feels the heat when she got struck by lightning. Then, Judge Caprio decides to reward Pamela for her courage using manner civility via Exp SA of praising in (18), (19), (23), (25), and (26) due to the absence of fear in her conduct so that Judge Caprio considers it more useful to acknowledge her courage and to praise her conduct as good or worthy. In (27-29), (31), (33), and (34), Rep SA of asserting is used by Judge Caprio as he concludes with a kind of wisdom to assert the fact that Pamela has been survived is attributed to God's will and there is a reason why God as spared her. In (32), Pamela negatively asserts that Then, Pamela articulates Exp SA of thanking in (24) in response to Judge Caprio's praising.

Conversational civility is noticed by Judge Caprio and Pamela in most of their utterances when they observe CMs. However, some exceptions are observed. Pamela flouts QLM in (4) and (8) when she is asked about the exact period of time of her accident as she answers with "*about*". QnM is also flouted by Judge Caprio in (29), (31), (33), and (34) using the verb "*think*". Another type of DC that occurs in this stage is polite civility. Thus, DCP of common interests is followed by Judge Caprio using ORPP, precisely noticing H's interests in (10), (12), and (14) when he asks about Pamela's feelings when she was a victim of lightning strike. Also, exaggerating H's interests is exploited by Judge Caprio in (25) using the intensifying modifier "*really*". He also intensifies H's interests using the expression "*you know*" in (26). Presupposing common ground is observed when Pamela refers to Rhode Island Hospital as something known to them both in (9).

Giving reasons is used in (27-29), (31), (33), and (34) by Judge Caprio. Giving gifts to H is employed by Judge Caprio to satisfy Pamela's positive face by satisfying her wants to be liked and admired when he uses Exp SA of praising in (18), (19), (23), (25), and (26). Pamela also tries to avoid disagreement, as it is obvious in her use of affirming in (2), (13), (30), and (35). To follow DCP of respect, Judge Caprio makes use of the verb "*think*" in (29), (31), (33), and (34) as quality hedging and mitigating devices. As for argumentative civility and DCP of rationality, the claim that Pamela wants to prove is that she suffers the loss of a member and she does not remember the details of her traffic violation as she got struck by lightning. This claim is presented in her account of the event in (4-6) and then she provides data to support this claim in (8-9) and to link both, i.e. claim and data, he uses AP of warrant in (15-17) to make her argument syllogistic. To follow DCP of skillfulness, Pamela speaks about the accident when he has become a victim of a lightning strike in (4), (5), (6), (8), (9), (11), (13), (15), (16), (17), (21), and (22) and the fact that she has been out of work due to this accident in (37), (38), and (39). AD is met when Pamela uses PSs of presupposing common ground in (9) and avoiding disagreement in (2), (13), (30), and (35). DCP of credibility is reflected in Judge Caprio's appeal to ethos and his reputation as an authoritative figure. He reflects his personality and authority in his way of asking as is clear in (1), (3), (7), (10), (12), (14), (20), and (36). Within the same utterances, interrogative logos is also reflected to follow DCP of reasoning.

Moreover, DCP of compassion is obvious when Judge Caprio praises her as having a lot of courage to endure lightning strike, being a role model for others, and having a great attitude in (18), (19), (23), (25), and (26). PA of pathos is also observed when Pamela reports the bad state of affairs regarding the accident of lightning strike in (4-6), (8-9), (15-17), and (21-22). To create a sense of humour, Judge Caprio exploits non-hostile teasing directed at Pamela's foibles and the intention is not to seriously insult her as is clear in (31) and (33), and (34) when he says that he does not think that God has spared her from the accident of lightning strike to go through speeding zones, but he thinks that God wants her to slow down.

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) Pamela, it's gonna cost you \$200. (2) However, I received a correspondence from someone from Delmar, New York, with a large contribution. (3) This is what the correspondence said "Life is not just a meaningless and continuous struggle to survive. (4) We are divine beings here to experience incredible beauty, unconditional love, pleasure for all our sense, kindness, and compassion. (5) We are here to learn to grow wise and to love". (6) And I think it's quite appropriate that I use the donation that was sent from this person who wants to be anonymous to help you.

Pamela: (7) Thank you.

Judge Caprio: (8) So you're not working. (9) You've had serious health issue. (10) It's affected you in several different ways. (11) Nevertheless, you've maintained a very upbeat, positive attitude.

Pamela: (12) I am blessed and I am so thankful for that because it's gonna help me out.

Judge Caprio: (13) I know things are gonna turn around for you. (14) I know they are. (15) Just remember that someone else extended an act of kindness toward you and you probably can repay that by helping somebody else.

Pamela: (16) Definitely.

Judge Caprio: (17) One thing that we all want you to do is don't give up.

Pamela: (18) Yes.

Judge Caprio: (19) Let me hear you say, "I won't give up."

Pamela: (20) I won't give up.

Judge Caprio: (21) God bless you, good luck.

Pamela: (22) Thank you so much.

In (1), (2), and (6), Judge Caprio follows top-down civility and DCP of justice as he performs Dec ISA of declaring the final verdict to declare that Pamela's case costs her two hundred dollars and he decides to use a donation from benefactor to pay the required fines. In (3-5), he resorts to Rep ISA of reporting when he plays the role of the reader of the letter in order to draw positive conclusions and wisdom from the received correspondence. As a response, Pamela reacts with Exp RSA of thanking in (7) by humbling her own face and accepting the debt. Her thanking is directed towards both Judge Caprio and the anonymous person who helps her. Hence, manner civility and DCP of mannerliness are noticed in the use of this act of thanking. In (8-10), Judge Caprio uses Rep SA of asserting the fact that Pamela is not working and has a serious health issue that affects her in several different ways. Then, in (11), he exploits Exp ReISA of praising to tell her that she has maintained a very upbeat, positive attitude in spite of her suffering. In (12), Pamela also uses Exp SA of thanking to tell Judge Caprio that she is blessed and so thankful for him and his support. Then, Judge Caprio uses Rep SA of assuring in (13-14) to say that he is aware of her suffering.

In (15), Judge Caprio advises Pamela to remember that there are kind people who can help her and advises her to help others. In (16) and (18), Pamela uses Rep SA of affirming Judge Caprio's claim. Judge Caprio, then, offers advice using Dir SA of advising to tell her to keep trying for a better life. In (19), Judge Caprio uses Dir SA of requesting to request her to say "*I won't give up*". As a response, Pamela uses Rep SA of assuring that she will not give up in (20). To terminate this trial, Judge Caprio uses Exp SA of well-wishing in (21) which generates Exp SA of thanking by Pamela in (22) and both acts indicate manner civility. With reference to emotional civility, Judge Caprio exerts his force to appeal to pathos in (2-5) when he reads a very compassionate letter from an anonymous volunteer who writes that people are divine beings who have to experience incredible beauty, unconditional love, kindness, and compassion to learn to grow wise and to love. In (8-11), Judge Caprio also uses emotional argument as he explains Pamela's suffering and praises her upbeat attitude. Moreover, he appeals to pathos in (13-15) to show his regard to her. In (19), Judge Caprio requests Pamela to say "*I won't give up*" to motivate her and then he expresses his well-wishing in (21) to indicate emotional appeal. Additionally, Pamela obeys DCP of compassion using thanking in (7), (12), and (22). One example of DCP formality is indicated by Judge Caprio in (1) using only the first name of the defendant in full form.

Case Number: 20 (See Appendix XXII)

Case Name: I Lost My Home

Traffic Violation: Parking and Red Light Tickets.

Defendant Name: Hanres Menley.

Case Context: Hanres is charged with parking and red light tickets. She claims that she did these traffic violations when she has just moved from her house because the bank took the house due to foreclosure as she could not afford the mortgage payments and, thus, she lost her house (Website Source 32).

I. Case Identifying Stage

Situation No. 1

Judge Caprio: (1) Hanres Gratia Menley. (2) Good morning.

Hanres: (3) Good morning, Your Honor.

Judge Caprio: (4) You have two parking tickets and two red lights.

Hanres: (5) Yes, sir.

Judge Caprio: (6) The red lights are at the same location on Pleasant Valley Parkway and Valley Street. (7) We're gonna look at both of them.

In this stage, the main story of the traffic violation is identified. As for top-down civility, Judge Caprio uses Dir ISA of summoning in (1). In (2) and (3), Exp SA of greeting is used by both Judge Caprio and Hanres as an example of manner civility. In (4), (6), and (7), Rep SA of asserting is performed by Judge Caprio to describe the topic of the indictment that Hanres has two parking tickets and two red light tickets. In (5), Rep RSA of affirming takes place by Hanres. With reference to conversational civility, both Judge Caprio and Hanres keep their dialogic exchange in accordance with CMs to follow DCP of cooperativeness by being informative, truthful, relevant, and perspicuous. Moreover, a willingness to respect the formality of the interaction appears when Judge Caprio uses the first, second, and last names of the defendant to summon him in (1). In (3) and (5), Hanres uses FAFs "*Your Honor*" and "*sir*" to respectfully address Judge Caprio.

II. Facts Finding Stage

Situation No. 2

Judge Caprio: (1) Do you remember these?

Hanres: (2) The first one, in 2017, it was my husband. (3) That was not me because the car is registered in my name. (4) I think he ran the red light and he was supposed to pay and he didn't pay. (5) And then the second one, I just moved from my house. (6) I lost my house last year. (7) So, I moved on Oakland Ave.

Judge Caprio: (8) What do you mean you lost your house?

Hanres: (9) The bank took the house.

Judge Caprio: (10) Foreclosure?

Hanres: (11) It was foreclosure because I couldn't afford. (12) So, we lost the house. (13) And then I moved to Oakland Ave, I was running that morning to take my son to school and to get to work. (14) I ran through the light. (15) I didn't even know there was a camera there. (16) But, that's not a reason. (17) I was running late. (18) There was a car in front of me, I just ran through the light.

Judge Caprio: (19) How many children do you have?

Hanres: (20) I have two kids.

Judge Caprio: (21) Are you a single mom?

Hanres: (22) No, my relationship is strange. (23) He comes back and forth. (24) So, I could say we're still married, if I can say that.

Judge Caprio: (25) Are you self-supporting?

Hanres: (26) Yes, I work. (27) I work with people with disabilities. (28) I've done that for 20 years.

One of the major findings of the analysis of this situation is that, in this stage, it appears that the role of Judge Caprio is a questioner who seeks some new information that is not previously known to him. Thus, in (1), (8), (10), (19), (21), and (25), he performs Dir ISA of asking which is part of top-down civility to ask Hanres about some facts concerning her personal and financial life.

This act portrays him as an institutionalised and authoritative S so that SV of power is mirrored. As a reaction, Hanres gives various answers to Judge Caprio's questions using Rep RSA of reporting to narrate the events of her traffic violations in (2), (3), (5), (7), (13-15), and (17-18). She also reports that she was running that morning of her traffic violation to take her son to school and to get to work. In (4) and (24), Rep SA of conjecturing is performed by Hanres to form her opinion about her husband's traffic violation. In (6), (9), (11), (12), Rep RSA of lamenting is used by Hanres to show her discontent and sorrow about the fact that she lost her house as the bank took it because she could not afford the mortgage payments.

In (16), (20), (22), (23), (27), and (28), Rep SA of stating is used to state that she has two kids and her relationship with her husband is strange as he comes back and forth. She also states that she works with people with disabilities for almost twenty years. In (26), she resorts to Rep SA of affirming to affirm that she is a self-supporting woman as she meets her needs by her own work and efforts. Thus, it seems that all acts performed by Hanres can be counted as Rep RSAs that characterise the use of justificatory civility. Regarding conversational civility, both Judge Caprio and Hanres observe CM in most of their utterances. However, Hanres opts out QIM using the verb "*think*" in (4) to avoid full responsibility for her husband's traffic violation. She also opts out RM by referring to the foreclosure of her house to gain Judge Caprio's sympathy in (5) and (6). In (18), she opts out QnM using "*just*". Moreover, Judge Caprio flouts RM in (19), (21), and (25) when he asks Hanres some personal questions. Furthermore, Hanres opts out MM by being ambiguous when she speaks about her relationship with her husband in (22-24). In terms of polite civility, DCP of common interests is observed in some of Judge Caprio's questions that reflect the use of noticing H's interests in (8), (10), (19), (21), and (25) when he asks about her lost house, her children, relationship with her husband, and her work. As for DCP of respect, the hedging "*just*" is used by Hanres in (18). With reference to argumentative civility, the claim that Hanres tries to establish is that she was running late as is clear in (17).

Her AP of data is represented in (18) to say that there was a car in front of her so she ran through the light unintentionally. Then warrant is observed in (13) when she says she was running that morning to take her son to school. She also presents backing in (15) when he argues that she did not even know there was a camera. She also supplies AP of rebuttal to give a condition of exception for her argument in (16) when she says "*that's not a reason why*" to mitigate any objections that possibly may be raised against her own claim. Her argument, thus, can be described as syllogistic. As for DCP of skillfulness, TP is used by Hanres in (5), (6), (9), (11), and (12), when she refers to the event when he loses her house. One example of AD is observed using "*just*" by Hanres in (18). Moreover, Judge Caprio's way of asking in (1), (8), (10), (19), (21), and (25) raises the issue of his appeal to DCP of credibility using ethos and DCP of reasoning using interrogative logos. Also, Judge Caprio's obedience to emotional civility can be obvious in asking about some details of Hanres' personal life in (8), (10), (19), (21), and (25). Similarly, Hanres appeal to pathos when she talks about the foreclosure of her house in (5), (6), (9), (11), (12), about her children in (20), her strange relationship with her husband in (22), (23), and (24), and her work in (26), (27), and (28).

III. Judgement Adjudicating Stage

Situation No. 3

Judge Caprio: (1) I'm saddened to hear that you lost your house. (2) I mean that's very depressing. (3) You got two kids and you lost your house. (4) I'm looking at you, I'm thinking of your house being foreclosed on, and I'm thinking of the two kids, I'm thinking that, mostly, you're self-supporting, and I'm thinking of the interest of the city, and I'm trying to balance both of them, and I'm trying to do what's right and just. (5) It's gonna cost you \$35 court cost.

Hanres: (6) Thank you, sir.

Judge Caprio starts this stage with manner civility using Exp ISA of deploring in (1-4) to express his disapproval of Hanres' bad conditions. Then, he uses DCP of justice through Dec ISA of declaring in (5) to decrease the court cost to thirty-five dollars only. In (6), Exp RSA of thanking is performed by Hanres to terminate this trial using manner civility. As for emotional civility, it is observed by Judge Caprio in (1-4) to express his sadness to hear that he lost her house. With reference to formality, Hanres uses "*sir*" in (6) to indicate respect and power distance.

5. 4. 2 The Statistical Analysis

The analysis of this study utilises a mixed-method approach of intermingling qualitative and quantitative tools. After accomplishing the sociopragmatic analysis, this section, thus, deals with the statistical analysis to quantitatively support the findings of the sociopragmatic analysis. It is made up of two types of statistics which are descriptive and inferential statistics. The descriptive statistical analysis comprises the frequencies (abbreviated as F) and percentages (symbolised by %) with the aim of describing, showing, and summarising the data in a meaningful way, whereas the inferential statistics embraces One-Way ANOVA, Two-Way ANOVA, One-Sample Test, Paired Samples Test, Multiple Comparisons, Correlation Coefficient, and Regression Analysis. These two types of statistics, as Mendenhall et al. (2009: 4) assure, are carried out to statistically verify or reject the hypotheses of the study, to enhance the value of the results, and to draw inferences from data analysis to arrive at more general conclusions based on evidence and reasoning. Basically, this statistical analysis is implemented to objectively answer the questions of the study, achieve its aims, and verify its hypotheses presented in Chapter One. As for the statistical programmes operated to statistically scrutinise the data, SPSS (Statistical Package for Social Sciences), Version 20 and Microsoft Excel 2010 are used for this purpose. Such programmes exploit certain statistical procedures and formulas to analyse the raw numbers generated from the descriptive analysis. These statistical procedures and formulas are briefly demonstrated below basing on Wilcox (2010: 20-30):

1. One-Way ANOVA (Analysis of Variance)

This statistical procedure is concerned with the analysis of variance to measure the effect of one factor to determine whether there are any statistically significant differences on different levels.

2. Two-Way ANOVA (Two-Factors without Replication)

This statistical procedure deals with the analysis of variance to measure the effect of two or more factors simultaneously to determine whether there are any statistically significant differences between these factors.

3. One-Sample Test

This statistical test checks whether the mean of a particular variable of one sample has a fixed value or not. It is used to determine that a particular sample of observation can be generated by a process with a specific mean. Thus, it compares a single sample mean to a specified constant factor.

4. Paired Samples Test

This statistical test involves comparing two samples of observations and determining whether or not the mean of one sample significantly differs from the mean of another. With this procedure, each score in one sample is paired in some meaningful way with a score in the other sample.

5. Multiple Comparisons

Multiple comparisons are used when more than two groups are examined to determine which pairs of groups are significantly different from one another.

6. Correlation Coefficient

It is a measure of the strength of the relationship between two variables.

7. Regression Analysis

It examines the influence of an independent variable on a dependent variable.

For more clarification, the statistical equations that are used in the statistical analysis are introduced as follows:

1. Percentage = $P = \frac{\sum X_i}{\sum X_i}$
2. One – Way ANOVA = Total Sum of Squares = $SS = \sum X^2 - \frac{(\sum x)^2}{n}$
3. Two – Way ANOVA = Between Sum of Squares = $SS = \sum \frac{(x_g)^2}{n_g} - \frac{(\sum x)^2}{n}$
4. Two – Way ANOVA = Within Sum of Squares = $SS = \sum \left[\sum x_g^2 - \frac{(\sum x_g)^2}{n_g} \right]$
5. One-Sample Test = $T_{\text{test}} = \frac{\bar{X} - \mu}{S/\sqrt{n}}$ when $\bar{X} = \frac{\sum X}{n}$ and $S = \sqrt{\frac{1}{n-1} \left(\sum X^2 - \frac{(\sum x)^2}{n} \right)}$
6. Paired Samples Test = $\tau = \frac{d - \mu d}{Sd \sqrt{n}}$
7. Multiple Comparisons = Overall $\alpha \leq 1 - (1 - \alpha)^*$
8. Correlation Coefficient = $\rho_{xy} = \frac{\text{Cov}(x,y)}{\sigma_x \sigma_y}$
9. Regression Analysis = $y = MX + b$

The next sections deal with the statistical analysis of the twenty trials in APC as listed in Table (2). The statistical findings are presented in tables and figures which are divided into three main groups: those concerned with the first stage of the trial (CIS), those with the second (FFS), and those with the third (JAS) in order to show the pragmatic structure of APC trials. In each stage, Judge Caprio and the American defendants are treated as two groups at the tables. As a result, the statistical analysis follows the following sequence:

1. It starts with DC criteria according to their availability, the traffic trials in APC are considered as manifestations of DC.
2. Then, it moves to the pragmatic structure of the trials in APC by dealing with each stage separately as presented in tables including DCTs, DCPs, and the pragmatic strategies that represent them which are SAs, CMs, PSs, APs, SM, PAs, FAFs, and HSs. In this step of analysis, vertical counting is adopted as it works better for illustrating the use of DC manifestations according to the interlocutors. This type of counting also has the advantage that, by aligning the values for each quantity vertically, it is easier for the eyes to scan down and compare the sizes of values as used by interlocutors.
3. Next, it deals with the overall analysis of DC manifestations regardless of the stage or whether S is Judge Caprio or defendants from whatever social group. Hence, it demonstrates the overall analysis of DCTs, DCPs, and their pragmatic strategies. As in the foregoing step, vertical counting is used in this step.
4. After that, a comparison between Judge Caprio and the four social groups of the American defendants; namely, WAM, WAF, AAM, and AAF, is made and also presented in tables and figures in terms of the use of DCTs, DCPs, and their pragmatic strategies. Horizontal counting of values is used to make it easier to compare between interlocutors. One exception of this horizontal counting in this phase of the statistical analysis is the last column on the right side where the total number is considered and, thus, vertical counting is adopted.
5. Additionally, the effects of SVs of power, solidarity, ethnicity, and gender on the pragmatic manifestation of DC in APC are inspected.
6. The final statistical step is dedicated to testing the workability of the model.

Throughout the statistical analysis, the questions of the study are answered, the aims are fulfilled, and the hypotheses are tested. It is worth mentioning here that colours are indicative in the tables where  refers to Judge Caprio, WAM defendants, and AAM defendants, whereas  refers to WAF and AAF defendants for the sake of distinction and ease of references to males and females.

5. 4. 2. 1 The Statistics of Dialogic Civility Criteria

The sociopragmatic analysis of the twenty American trials, whether the defendants are WAM, WAF, AAM, or AAF, demonstrates that all the identifying criteria of DC (See 2. 7) collectively exist in these trials. Alternatively stated, the traffic trials in APC meet the criteria of dialogicity, interlocutors, argumentation, legality, orality, good manners, intention-based analysis, cooperation, courtroom context, institutional setting, variables, inequalities in power and status, legal liability, incivility avoidance, turn-taking dialogical sequences, and yielding decision, as it has been unfolded in data description (See 5. 3). The availability of these DC criteria in the traffic trials in APC is indicated by the check mark (✓) and manifested in Table (3) below.

Table (3): Dialogic Civility Criteria in the American Providence Court

No.	Dialogic Civility Criteria	White-American Defendants		African-American Defendants	
		White American Males	White American Females	African American Males	African American Females
1	Dialogicity	✓	✓	✓	✓
2	Interlocutors	✓	✓	✓	✓
3	Argumentation	✓	✓	✓	✓
4	Legality	✓	✓	✓	✓
5	Orality	✓	✓	✓	✓
6	Good Manners	✓	✓	✓	✓
7	Intention-Based Analysis	✓	✓	✓	✓
8	Cooperation	✓	✓	✓	✓
9	Courtroom Context	✓	✓	✓	✓
10	Institutional Setting	✓	✓	✓	✓
11	Variables	✓	✓	✓	✓
12	Inequalities in Power and Status	✓	✓	✓	✓
13	Legal Liability	✓	✓	✓	✓
14	Incivility Avoidance	✓	✓	✓	✓
15	Turn-Taking Dialogical Sequences	✓	✓	✓	✓
16	Yielding Decision	✓	✓	✓	✓

5. 4. 2. 2 The Statistics of the Pragmatic Structure of APC Trials

To have detailed results of the pragmatic structure of the trials in APC, the following sections separately deal with each stage of these trials.

5. 4. 2. 2. 1 The Statistics of Case Identifying Stage

As the sociopragmatic analysis displays, the traffic trials in APC start with CIS. With reference to DC, this stage is characterised by the usability of eight DCTs which are justificatory, top-down, bottom-up, manner, conversational, emotional, formal, and humorous civility. The statistical analysis, as Tables (4) reflects, proves the efficiency of DCTs in CIS to civilly launch the point of departure of the traffic trials in APC as used by both Judge Caprio and the American defendants. This fact is clearly demonstrated in their percentages where conversational civility and justificatory civility score the highest percentages of (38.96%) and (26.21%) respectively among other DCTs. This is because these DCTs are regarded as having the strength of eliciting shared views to which interlocutors belong, and these shared views are likely to be expressed more civilly and explicitly. The importance of conversational civility also lies in the fact that it facilitates social cooperation and provides a common ground for conversational engagement between Judge Caprio and the American defendants. The frequent use of justificatory civility also reflects the fact that Judge Caprio and the American defendants treat each other as free and equal members of the same society as they refrain from justifying ideas based on self-interested reasons. Then, formal civility comes as the companion of DC that is resorted to by the interlocutors with (12.93%) to preserve their position and to reflect a willingness to respect the formalities of the interaction in APC. Top-down civility scores (7.72%) and it is only used by Judge Caprio to make him be perceived as higher than others due to his authority. Proper regard is also given for manner civility with (7.54%) and such use indicates that interlocutors act in a proper and disciplined manner. As for humorous civility, it ranks as (2.69%) as it certainly increases the civility of the message and helps interlocutors to be quiet and agreeable.

However, bottom-up civility and emotional civility score the lowest rates of (1.62%) and (2.33%) respectively and both are employed only by American defendants as they are less powerful than the Chief Judge and they are demonstrably more likely to appeal to the judge's emotions so as to win the argument, especially in the absence of factual evidence in this stage. The type of DC that is mostly used by Judge Caprio in this stage is conversational civility as his use scores (39.31%) and this type also ranks first in the defendants' use as it ranks (38.58%) among other DCTs. Thus, conversational civility provides an excellent opportunity for both Judge Caprio and the defendants to manifest DC.

As far as DCPs are concerned, nine DCPs are triggered in this stage; namely, free exchange of ideas, shared commitments, legitimate authority, respect for legitimate authority, mannerliness, cooperativeness, compassion, formality, and sense of humour, as is evident from Table (4). DCP of cooperativeness takes the lead with the percentage of (38.96%) through this stage as it strengthens the sense of civility, community, and friendship among interlocutors. It is also evident from the statistics that DCP of free exchange of ideas has the second rank with the percentage of (24.95%) because this principle is based upon avoiding violence as it can be more positively justified as helping to maintain civility. DCP of formality scores (12.93%) to encode deference. Then, DCP of legitimate authority is followed with the percentage of (7.72%) to mirror SV of power and the degree of distance with respect to Judge Caprio's power and authority that he has over the defendants. DCP of mannerliness is used with the percentage of (7.54%) as it expresses courtly manners and consideration for others. Sense of humour is among the most gratifying DCPs as it has humorous effects that facilitate the rest of dialogic communication and it scores (2.69%). DCP of compassion is only used by the defendants with (2.33%). In addition, DCPs of shared commitments and respect for legitimate authority indicate the lowest rate as they score (1.26) and (1.62) respectively. Additionally, both Judge Caprio and the defendants use cooperativeness as the topper DCP in this stage.

Yet, the value of the difference between Judge Caprio and the defendants in terms of DCP of cooperativeness is moderate as they score (39.31) and (38.58) respectively. Table (4) below clearly shows the choice of DCTs and DCPs.

Table (4): Dialogic Civility Types and Principles in Case Identifying Stage

Dialogic Civility Types and Principles		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Dialogic Civility Types	Justificatory Civility	60	20.69	86	32.21	146	26.21
	Top-Down Civility	43	14.83	0	0	43	7.72
	Bottom-Up Civility	0	0	9	3.37	9	1.62
	Manner Civility	19	6.55	23	8.61	42	7.54
	Conversational Civility	114	39.31	103	38.58	217	38.96
	Emotional Civility	0	0	13	4.87	13	2.33
	Formal Civility	48	16.55	24	8.99	72	12.93
	Humorous Civility	6	2.07	9	3.37	15	2.69
Total Number		290	100	267	100	557	100
Dialogic Civility Principles	Free Exchange of Ideas	57	19.66	82	30.71	139	24.95
	Shared Commitments	3	1.03	4	1.50	7	1.26
	Legitimate Authority	43	14.83	0	0	43	7.72
	Respect for Legitimate Authority	0	0	9	3.37	9	1.62
	Mannerliness	19	6.55	23	8.61	42	7.54
	Cooperativeness	114	39.31	103	38.58	217	38.96
	Compassion	0	0	13	4.87	13	2.33
	Formality	48	16.56	24	8.99	72	12.93
	Sense of Humour	6	2.06	9	3.37	15	2.69
Total Number		290	100	267	100	557	100

In relation to SAs that best suit DC and represent its types and principles, the statistical analysis reveals that interlocutors, in this stage, draw on SAs that belong to the categories of Rep, Dir, Com, and Exp SAs. It indicates that interlocutors find Rep SAs as more appropriate to manifest their DC as it scores (57.92%) because Rep SAs help civil interlocutors to produce respectful speech that is more pleasing to be listened and considered by others. Also, the abundant use of Rep SAs is attributed to the fact that civil interlocutors in APC always try to say only what is true or what they have proved to be true especially when dealing with legal issues. Basically, Rep SAs are used to manifest justificatory civility and DCP of free exchange of ideas. Other categories which are Dir SAs, Exp SAs, and Com SAs come with (21.67%), (17.50%), and (2.91%) respectively. These categories stand for different types and principles of DC. As for Rep SAs, asserting, stating, and assuring are frequently used as the most frequent acts which amount to (30.93%), (17.99%), and (17.27%) respectively.

Concerning Dir SAs, asking scores (40.39%) and it is performed more by Judge Caprio as he has the right to ask questions for the sake of identifying the case. In terms of Com SAs, accepting scores (57.14%) as it implies a positive intention to a future course of action. Regarding Exp SAs, greeting exceeds other Exp SAs with (90.48%) because greeting initiates and indexes a kind of civil and formal interaction. Judge Caprio performs Rep SAs and Dir SAs with (46.72%) and (35.25%) respectively where such SAs mirrors the effect of SV of power on his language. Defendants prefer Rep SAs and Exp SAs with (69.49%) and (19.49%) respectively since they enable them to state the events of their traffic violations and to express their attitudes. The analysis also reveals significant differences between Judge Caprio and the defendants in terms of SAs as illustrated in Table (5) below.

Table (5): Speech Acts in Case Identifying Stage

Speech Acts		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Representative Speech Acts		57	46.72	82	69.49	139	57.92
Directive Speech Acts		43	35.25	9	7.63	52	21.67
Commissive Speech Acts		3	2.46	4	3.39	7	2.91
Expressive Speech Acts		19	15.57	23	19.49	42	17.50
Total Number		122	100	118	100	240	100
Representatives	Stating	7	12.28	18	21.95	25	17.99
	Asserting	26	45.62	17	20.73	43	30.93
	Assuring	19	33.33	5	6.10	24	17.27
	Affirming	1	1.75	15	18.29	16	11.51
	Admitting	0	0	7	8.54	7	5.03
	Reporting	0	0	16	19.51	16	11.51
	Complaining	0	0	2	2.44	2	1.44
	Lamenting	0	0	2	2.44	2	1.44
	Blaming	4	7.02	0	0	4	2.88
Total Number		57	100	82	100	139	100
Directives	Commanding	3	6.98	0	0	3	5.77
	Summoning	17	39.53	0	0	17	32.69
	Asking	16	37.21	5	55.56	21	40.39
	Requesting	2	4.65	4	44.44	6	11.54
	Suggesting	4	9.30	0	0	4	7.69
	Warning	1	2.33	0	0	1	1.92
Total Number		43	100	9	100	52	100
Commissives	Offering	2	66.67	0	0	2	28.57
	Accepting	0	0	4	100	4	57.14
	Consenting	1	33.33	0	0	1	14.29
Total Number		3	100	4	100	7	100
Expressives	Greeting	17	89.48	21	91.31	38	90.48
	Praising	1	5.26	0	0	1	2.38
	Comforting	1	5.26	0	0	1	2.38
	Apologising	0	0	2	8.69	2	4.76
Total Number		19	100	23	100	42	100

As far as CMs are concerned, they are most suitable to represent conversational civility and DCP of cooperativeness whether observed or non-observed. The statistical analysis reflects the considerable observance of CMs by interlocutors in this stage since it amounts to (82.03%) which means that civil interlocutors in APC prefer to be informative, truthful, relevant, and perspicuous. Judge Caprio observes CMs with the rate of (94.74%) and the defendants with (67.96%). As for non-observance of CM, Judge Caprio flouts QIM with (4.38%) and opts out QnM with (0.88%) by blatantly failing to fulfil these maxims for the sake of civility and indirectness. Defendants flout more than one maxim in this stage as they flout QIM with (13.59%) as well as QnM and MM which are equally flouted with the percentage of (1.94%). In their effort to cooperate civilly, defendants also opt out QnM with (7.77 %), QIM with (5.83), and MM with (0.97). Table (6) below explores the percentages of variance captured by the use of CMs to achieve DC.

Table (6): Conversational Maxims in Case Identifying Stage

Conversational Maxims			Judge Caprio		Defendants		Total Number	
			F	%	F	%	F	%
Observance			108	94.74	70	67.96	178	82.03
Non-Observance	Flouting	Quantity Maxim	0	0	2	1.94	2	0.92
		Quality Maxim	5	4.38	14	13.59	19	8.76
		Manner Maxim	0	0	2	1.94	2	0.92
	Opting Out	Quantity Maxim	1	0.88	8	7.77	9	4.15
		Quality Maxim	0	0	6	5.83	6	2.76
		Manner Maxim	0	0	1	0.97	1	0.46
Total Number			114	100	103	100	217	100

Table (7) shows the distribution of PA of pathos, FAFs, and HSs that contribute to the realisation of emotional, formal, and humorous types of DC respectively. FAFs prove their worthiness in representing formal civility and DCP of formality as they are mostly used by civil interlocutors with (72%) where Judge Caprio resorts to FAFs with (88.89%) and the defendants with (52.17%) because such use of FAFs points out the fact that the pragmatic enactment of DC demands awareness of the sociocultural norms of a particular society to mirror social distance between civil interlocutors. Then, PA of pathos scores the second rank with (13%) as used by the defendants to evoke empathy. Moreover, HS of self-deprecation is used with (7%) by the defendants as a way of being agreeable.

Table (7): Pathos, Formal Address Forms, and Humorous Strategies in CIS

Pathos, Formal Address Forms, and Humorous strategies		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Pathos		0	0	13	28.26	13	13
Formal Address Forms		48	88.89	24	52.17	72	72
Humorous Strategies	Wisecrack	0	0	2	4.35	2	2
	Non-Hostile Teasing	6	11.11	0	0	6	6
	Self-deprecation	0	0	7	15.22	7	7
Total Number		54	100	46	100	100	100

5. 4. 2. 2. 2 The Statistics of Facts Finding Stage

As far as FFS is concerned, the statistical analysis proves that Judge Caprio and the defendants employ ten DCTs which are justificatory, top-down, bottom-up, manner, conversational, polite, argumentative, emotional, formal, and humorous but with varying degrees. Civil interlocutors benefit from these DCTs when they present diverse perspectives in this stage so that these types can be the practical application of DC in the practice of law. As the statistical analysis shows, it is clear that argumentative civility is used more than other types of DC in this stage as it scores (34.00%) and such use is attributed to the roles played by APs that lead to well-crafted arguments in order to resolve conflicts, to articulate the thoughts of civil interlocutors honestly and accurately, and to consider the ideas of others in a respectful manner. Next, conversational civility ranks second with the percentage of (21.84%) as it can be one of the yardsticks for measuring civility, conversational prudence, and maturity in this stage. In addition, polite civility is used with the rank of (15.10%) because PSs are face-management strategies that promote DC. Judge Caprio prefers DCTs of argumentative, conversational, and polite civility with the percentages of (28.78%), (21.85%), and (19.90%) respectively. Moreover, defendants prefer to use argumentative, conversational, and justificatory DCTs with the percentages of (38.06%), (21.83%), and (18.12%) respectively. Statistically and as far as DCPs are concerned, cooperativeness scores the highest percentage in this stage with (21.84%) as it minimises the complexities of interaction and encourages considerable civility. What follows is DCP of free exchange of ideas with (13.10%) because true freedom of expression is demanded to acknowledge the rights of others to freely and civilly state different views.

Then, skillfulness comes with (11.56%) because DC requires interlocutors who are skilled in the competency of being civil because DC is all about the way in which civil interlocutors can deal with the disagreements, not about the way they avoid them. Judge Caprio exploits DCP of cooperativeness as his best one with (21.85%) to make his communication works so efficiently using CMs. He also follows DCP of common interests with (16.29%) to keep a civil tongue in his dialogic communicative turns. Then, DCP of credibility is appealed to by Judge Caprio with (15.41%) because this DCP draws him as a respectable authoritative figure who can be trusted by others. Defendants also follow cooperativeness as their best principle with (21.83%) and skillfulness with (20.55%) together with free exchange of ideas with (17.89%). Table (8) can be evidence for the use of these DCTs and DCPs in FFS by both Judge Caprio and the defendants.

Table (8): Dialogic Civility Types and Principles in Facts Finding Stage

Dialogic Civility Types and Principles		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Dialogic Civility Types	Justificatory Civility	75	7.32	239	18.12	314	13.40
	Top-down Civility	122	11.90	0	0	122	5.20
	Bottom-Up Civility	0	0	13	0.99	13	0.56
	Manner Civility	36	3.51	24	1.82	60	2.56
	Conversational Civility	224	21.85	288	21.83	512	21.84
	Polite Civility	204	19.90	150	11.37	354	15.10
	Argumentative Civility	295	28.78	502	38.06	797	34.00
	Emotional Civility	44	4.29	76	5.76	120	5.12
	Formal Civility	8	0.78	20	1.52	28	1.20
	Humorous Civility	17	1.67	7	0.53	24	1.02
Total Number		1025	100	1319	100	2344	100
Dialogic Civility Principles	Free Exchange of Ideas	71	6.93	236	17.89	307	13.10
	Shared Commitments	4	0.39	3	0.23	7	0.30
	Legitimate Authority	122	11.90	0	0	122	5.20
	Respect for Legitimate Authority	0	0	13	0.99	13	0.56
	Mannerliness	36	3.51	24	1.82	60	2.56
	Cooperativeness	224	21.85	288	21.83	512	21.84
	Outspokenness	9	0.88	0	0	9	0.38
	Common Interests	167	16.29	95	7.20	262	11.18
	Respect	18	1.76	40	3.03	58	2.47
	Tactfulness	10	0.98	15	1.14	25	1.07
	Rationality	0	0	116	8.79	116	4.95
	Skillfulness	0	0	271	20.55	271	11.56
	Credibility	158	15.41	30	2.27	188	8.02
	Reasoning	137	13.37	85	6.45	222	9.47
	Compassion	44	4.29	76	5.76	120	5.12
	Formality	8	0.78	20	1.52	28	1.20
	Sense of Humour	17	1.66	7	0.53	24	1.02
Total Number		1025	100	1319	100	2344	100

Concerning SAs, the statistical analysis shows that Judge Caprio and the defendants use four categories of SAs in this stage which are Rep SAs, Dir SAs, Com SAs, and Exp SAs. The statistical analysis reveals significant statistical distributions of the categories of SAs as illustrated in Table (9). Rep SAs earn the highest rank among other SAs with a percentage of (60.31%) because they give civil interlocutors a certain degree of freedom of expression by taking the form of assertions, statements, or claims. Thus, they help civil interlocutors to follow DCP of free exchange of ideas. Moreover, all kinds of Rep SAs can be used to express different standpoints in a particular dialogic exchange. Then, Dir SAs come with the percentage of (26.52%) and they are predominantly initiated by Judge Caprio who uses them with the percentage of (52.36%) to reflect top-down civility and DCP of legitimate authority. Dir SAs are frequently performed by Judge Caprio to challenge the defendants to defend their standpoints and to request them to put forward the argumentation in support of their standpoints. Exp SAs are well justified on occasions when civil interlocutors want to express their attitudes and emotions as they are used with the percentage of (11.79%) to indicate manner civility and DCP of mannerliness. Finally, Com SAs are used with the percentage of (1.38%) to commit S to a future course of action and to reflect obedience to DCP of shared commitments. Yet, the absence of a particular category of SAs can be as important as its presence. In this stage, it seems that Dec SAs are excluded since they are not expected to appear in FFS as they are needed in the next stage, precisely JAS. The analysis also shows that stating, reporting, and asserting are the highest Rep SAs used in this stage as they score (19.87%), (19.22%), and (17.91%) respectively. Asking scores the highest percentage that amounts to (68.15%) among other Dir SAs because when a requested act is considered as a benefit to H, interrogative forms are more civil than imperative forms. Praising ranks as the highest among other Exp SAs with the percentage of (31.67%) and it is used more by Judge Caprio with (33.33%) because DC implies speaking kindly and acknowledging others so that by praising some defendants, Judge Caprio wants to increase the likelihood that others will act as their best selves.

Accepting is the highest among other Com SAs as it scores (42.87%) and it is only used by defendants when they try to resolve a potential dispute with Judge Caprio using the act of acceptance. In the overwhelming majority, the analysis also demonstrates that Judge Caprio highly uses Dir SA of asking among other acts with (73.77%) to find some facts surrounding the case and to instruct the defendants to take certain actions. These findings are provided in Table (9) below.

Table (9): Speech Acts in Facts Finding Stage

Speech Acts		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Representative Speech Acts		71	30.47	236	85.51	307	60.31
Directive Speech Acts		122	52.36	13	4.71	135	26.52
Commissive Speech Acts		4	1.72	3	1.09	7	1.38
Expressive Speech Acts		36	15.45	24	8.69	60	11.79
Total Number		233	100	276	100	509	100
Representatives	Stating	13	18.31	48	20.34	61	19.87
	Asserting	20	28.17	35	14.83	55	17.91
	Assuring	19	26.76	5	2.12	24	7.82
	Affirming	0	0	39	16.53	39	12.70
	Admitting	0	0	12	5.08	12	3.91
	Reporting	2	2.82	57	24.15	59	19.22
	Retrodicting	9	12.68	0	0	9	2.93
	Conjecturing	1	1.40	2	0.85	3	0.98
	Criticising	2	2.82	8	3.39	10	3.26
	Complaining	0	0	10	4.24	10	3.26
	Lamenting	5	7.04	20	8.47	25	8.14
Total Number		71	100	236	100	307	100
Directives	Commanding	12	9.83	0	0	12	8.89
	Summoning	2	1.64	0	0	2	1.48
	Asking	90	73.77	2	15.38	92	68.15
	Requesting	7	5.74	11	84.62	18	13.33
	Suggesting	1	0.82	0	0	1	0.74
	Warning	7	5.74	0	0	7	5.19
	Advising	3	2.46	0	0	3	2.22
Total Number		122	100	13	100	135	100
Commissives	Promising	1	25	0	0	1	14.28
	Offering	2	50	0	0	2	28.57
	Accepting	0	0	3	100	3	42.87
	Consenting	1	25	0	0	1	14.28
Total Number		4	100	3	100	7	100
Expressives	Thanking	0	0	11	45.83	11	18.33
	Well-wishing	5	13.89	0	0	5	8.33
	Praising	12	33.33	7	29.17	19	31.67
	Comforting	15	41.67	0	0	15	25
	Apologising	0	0	6	25	6	10
	Deploring	4	11.11	0	0	4	6.67
Total Number		36	100	24	100	60	100

Concerning CMs, the statistical analysis reveals that a higher percentage which is amounted to (66.99%) is attributed to the employment of observance of CMs which appear sensible to all civil interlocutors who wish to communicate effectively, as Table (10) below indicates. Judge Caprio observes CMs with the percentage of (82.14%) to affirm his power and authority and to appear as authoritative figure who presents truths and facts in an effective way. Defendants also observe CMs with (54.97%) as they try to make their contribution such that it is true by being cautious interlocutors and by avoiding anything for which they lack adequate evidence. The maxim that is flouted and opted out more than other maxims is QnM with the rate of (15.02%) and (1.78%) respectively because sometimes the message that civil interlocutors want to convey may be too short or too long in terms of informativeness. Whether observed or not, following CMs indicates the employment of conversational civility and DCP of cooperativeness in the context of this study.

Table (10): Conversational Maxims in Facts Finding Stage

Conversational Maxims			Judge Caprio		Defendants		Total Number	
			F	%	F	%	F	%
Observance			184	82.14	155	54.97	339	66.99
Non-Observance	Flouting	Quantity Maxim	13	5.80	63	22.34	76	15.02
		Quality Maxim	3	1.34	5	1.77	8	1.58
		Relation Maxim	23	10.27	16	5.67	39	7.71
		Manner Maxim	0	0	19	6.74	19	3.75
	Opting Out	Quantity Maxim	0	0	9	3.19	9	1.78
		Quality Maxim	0	0	4	1.42	4	0.79
		Relation Maxim	0	0	6	2.13	6	1.19
		Manner Maxim	1	0.45	5	1.77	6	1.19
Total Number			224	100	282	100	506	100

In terms of PSs, the statistical analysis shows that the four types of PSs are activated by Judge Caprio and the defendants in this stage because such PSs can be considered as the yardstick for measuring different DCPs. Table (11) demonstrates that ORPP is the most frequent, influential, and powerful type of PSs that is employed with (74.01%) to denote DCP of common interests which reflects the effect of SV of solidarity on the language used by civil interlocutors in the court context of this study. Additionally, it can be noted that ORNP records the second rank with (16.39 %) to indicate DCP of respect.

To follow DCP of tactfulness, OFRP is used with the percentage of (7.06%) which is activated when the civil S wants to give H some freedom as to how to interpret his action. Finally, BORP has the least percentage of (2.54%) as it is used only by Judge Caprio, the powerful authoritative S, in very restricted situations where the face threat to H is very low and when he uses the most direct way of saying things. Hence, BORP indicates employment of DCP of outspokenness. The analysis shows that the strategy of noticing H's interests is the most frequent one with the percentage of (29.77%) among other strategies of ORPP. This finding confirms the effect of SV of solidarity on the language of the civil interlocutors in this stage. Other frequent strategies of ORPP are seeking agreement that scores (19.47%) and giving gifts to H that amounts (18.32%). For Judge Caprio, noticing H's interests is the strategy that best suits his language to manifest DCP of common interests as it counts (44.31%). Nonetheless, seeking agreement is the strategy used frequently by the defendants with a percentage of (41.05%). These strategies are used to soften any threat implicit in the message conveyed and to presuppose knowledge of H's wants and attitudes in this stage.

Socially speaking, the use of ORPP by Judge Caprio and the defendants is applied to maintain solidarity and harmony in the dialogic interaction that takes place in the traffic trails and to minimise the distance between Judge Caprio and the defendants as to create the sense of DC and solidarity. As for ORNP, it is used to convey S's concern for the protection of H's negative face to follow DCP of respect. Among strategies of ORNP, hedging frequently tends to occur with the percentage of (55.18%) and the strategy of giving reference scores (34.48%). Strategies of being indirect and sating FTA as general rule equally score the percentage of (5.17%). As regards OFRP, understatement scores the highest percentage of (28%), while hints and overstatement are used equally with the percentage of (20%). Presupposing and metaphor are also equally used but with the amount of (12%). Finally, using contradictions scores (8%). Table (11) illustrates the use of PSs thoroughly and more systematically by exposing detailed findings.

Table (11): Politeness Strategies in Facts Finding Stage

Politeness Strategies		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Bald On Record Politeness		9	4.41	0	0	9	2.54
On Record Positive Politeness		167	81.86	95	63.33	262	74.01
On Record Negative Politeness		18	8.83	40	26.67	58	16.39
Off Record Politeness		10	4.90	15	10	25	7.06
Total Number		204	100	150	100	354	100
On-Record Positive Politeness	Noticing H's Interests	74	44.31	4	4.21	78	29.77
	Exaggerating H's Interests	3	1.80	5	5.26	8	3.05
	Intensifying H's Interests	6	3.59	4	4.21	10	3.82
	Using In-Group Identity Markers	3	1.80	5	5.26	8	3.05
	Seeking Agreement	12	7.19	39	41.05	51	19.47
	Presupposing Common Ground	17	10.18	8	8.42	25	9.54
	Including both S and H	8	4.79	0	0	8	3.05
	Giving or Asking for Reasons	13	7.78	13	13.69	26	9.93
	Giving Gifts to H	31	18.56	17	17.90	48	18.32
	Total Number	167	100	95	100	262	100
On-Record Negative Politeness	Being Indirect	2	11.11	1	2.5	3	5.17
	Hedging	11	61.11	21	52.5	32	55.18
	Giving Deference	2	11.11	18	45	20	34.48
	Sating FTA as General Rule	3	16.67	0	0	3	5.17
	Total Number	18	100	40	100	58	100
Off-Record Politeness	Hints	5	50	0	0	5	20
	Presupposing	0	0	3	20	3	12
	Understatement	3	30	4	26.67	7	28
	Overstatement	1	10	4	26.67	5	20
	Using Contradictions	0	0	2	13.33	2	8
	Metaphor	1	10	2	13.33	3	12
	Total Number	10	100	15	100	25	100

To manifest argumentative civility and DCP of rationality, APs are used by the American defendants in the context of APC to make their messages civil and rational. It seems that WAM defendants mostly and equally use APs of data and backing with the percentage of (28.12%) to construct a good and convincing argument by providing basic assumptions that justify particular warrants. WAF defendants mostly use AP of claim with (63.64%) when they present the conclusion that needs to be established so that every legal case has its own claim. As for AAM defendants, they use data with (27.28%) by offering facts or reasons that support their claim. AAF defendants mostly use warrant as their best AP with (41.38%) as it lets them go from their data to their claims using reasons that support the inferential link between APs of data and claim. The distribution of such APs is clearly manifested in Table (12) which presents the statistical findings on the six APs as used by American defendants who belong to different social groups.

Table (12): Argumentative Patterns in Facts Finding Stage

Argumentative Patterns	White-American Defendants						African-American Defendants					
	WAM Defendants Case 1-5		WAF Defendants Case 6-10		Total Number		AAM Defendants Case 11-15		AAF Defendants Case 16-20		Total Number	
	F	%	F	%	F	%	F	%	F	%	F	%
Claim	8	25	21	63.64	29	44.62	5	22.73	6	20.69	11	21.57
Data	9	28.12	7	21.21	16	24.61	6	27.28	7	24.14	13	25.49
Warrant	5	15.63	5	15.15	10	15.38	5	22.73	12	41.38	17	33.33
Backing	9	28.12	0	0	9	13.85	4	18.18	3	10.34	7	13.73
Rebuttal	0	0	0	0	0	0	1	4.54	1	3.45	2	3.92
Qualifiers	1	3.13	0	0	1	1.54	1	4.54	0	0	1	1.96
Total Number	32	100	33	100	65	100	22	100	29	100	51	100

As was claimed earlier, the use of the aspects of SM is attributed to the defendants in this stage rather than to Judge Caprio. The statistical analysis reveals a higher percentage which is amounted to (63.77%) due to the employment of AD as used by WAM defendants and it is amounted to (49.35%) by WAF defendants. AD is also highly used with the percentage of (59.42%) by AAM defendants. Moreover, AAF defendants equally use TP and AD with the rank of (50%). Adaptation to AD, as an aspect of SM, has to do with securing civil communion with the target interlocutors to whom the argumentative discourse is directed. AD, in this respect, is used by the American defendants to create a climate of shared worth and mutual dignity since DC is a joint responsibility of all interlocutors in civil society. Thus, these three aspects of SM are helpful in following DCP of skillfulness which is required in cleverly crafting arguments. Table (13) shows these results more clearly.

Table (13): Strategic Maneuvering in Facts Finding Stage

Aspects of Strategic Maneuvering	White-American Defendants						African-American Defendants					
	WAM Defendants Case 1-5		WAF Defendants Case 6-10		Total Number		AAM Defendants Case 11-15		AAF Defendants Case 16-20		Total Number	
	F	%	F	%	F	%	F	%	F	%	F	%
Topical Potential	24	34.78	34	44.16	58	39.73	27	39.13	28	50	55	44
Audience Demand	44	63.77	38	49.35	82	56.16	41	59.42	28	50	69	55.2
Presentational Devices	1	1.45	5	6.49	6	4.11	1	1.45	0	0	1	0.8
Total Number	69	100	77	100	146	100	69	100	56	100	125	100

As can be observed from the statistical analysis, PAs are collaborated to realise DC in the context of APC and to show the obedience of civil interlocutors to DCPs of credibility, reasoning, and compassion.

The last column of Table (14) indicates that ethos has the highest frequency that amounts to (35.47%), while pathos counts as (22.64%), and interrogative logos counts as (16.42%). Judge Caprio shows a preference for ethos with a percentage of (46.61%), interrogative logos with (25.66%), and pathos with (12.98%). The highest PAs used by the defendants are pathos with (39.79%), narrative logos with (29.84 %), and ethos with (15.71%). Each PA is used to reflect one DCP so that ethos mirrors obedience to DCP of credibility, logos indicates DCP of reasoning, and pathos shows DCP of compassion. PA of ethos appears to be the most significant of the three as implies S's revealed character, wisdom, and goodwill. Additionally, PA of pathos acknowledges the force of emotional appeal, whereas PA of logos, with its all types, implies wishing for sufficiency in rational appeal. Most significantly, all these PAs work together for the sake of DC so that the final product can emerge as a dialogically and logically cogent civil product.

Table (14): Persuasive Appeals in Facts Finding Stage

Persuasive Appeals		Judge Caprio		Defendants		Total Number		
		F	%	F	%	F	%	
Persuasive Appeals	Ethos		158	46.61	30	15.71	188	35.47
	Logos	Interrogative	87	25.66	0	0	87	16.42
		Narrative	0	0	57	29.84	57	10.76
		Rational	41	12.09	28	14.66	69	13.02
		Legal	4	1.18	0	0	4	0.75
		Empirical	5	1.48	0	0	5	0.94
	Pathos		44	12.98	76	39.79	120	22.64
Total Number		339	100	191	100	530	100	

FAFs earn the highest rank in this stage if compared to HSs as it has the percentage of (53.85%) as a whole and Judge Caprio uses them with (32%), while the defendants use them with (74.08%). Such FAFs contribute to DC in the sense that they reflect the employment of formal civility and DCP of formality which indicate a willingness to respect the formalities of the courtroom interaction, in general, and of interlocutors, in particular. As for HSs, non-hostile teasing occurs with (23.08%) among other HSs and it is also used frequently by Judge Caprio with (44%), but it is used on rare occasions by the defendants with the percentage of (3.70%). In this regard, non-hostile teasing is used in a friendly fashion that can be supportive and positive as it indicates DCP of sense of humour.

However, the defendants equally use HSs of wisecrack and self-deprecation as their frequent HSs with a percentage of (11.11%). The summary of the distributions of FAFs and HSs is presented in Table (15) below.

Table (15): Formal Address Forms and Humorous Strategies in FFS

Formal Address Forms and Humorous Strategies		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Formal Address Forms		8	32	20	74.08	28	53.85
Humorous Strategies	Anecdote	1	4	0	0	1	1.92
	Humorous Hints	2	8	0	0	2	3.84
	Wisecrack	3	12	3	11.11	6	11.54
	Non-Hostile Teasing	11	44	1	3.70	12	23.08
	Self-Deprecation	0	0	3	11.11	3	5.77
Total Number		25	100	27	100	52	100

5. 4. 2. 2. 3 The Statistics of Judgement Adjudicating Stage

In line with the sociopragmatic analysis, the statistical analysis indicates that Judge Caprio and the defendants civilly handle JAS by seven DCTs which are justificatory, top-down, bottom-up, manner, emotional, formal, and humorous types of DC. The analysis shows that emotional civility is highly used with the percentage of (29.37%) since it is an emotional display of involvement, intimacy, and solidarity that is manifested in following DCP of compassion using PA of pathos. Judge Caprio resorts to emotional civility as his best DCT in this stage as it scores (34.77%). Manner civility scores (24.01%) among other DCTs to reflect DCP of mannerliness through the use of Exp SAs. Justificatory civility and top-down civility are equally used with the percentage of (18.65%) where justificatory civility is used by civil interlocutors to commit themselves to the truth of the expressed state of affairs and top-down civility is used to increase the power of Judge Caprio over the defendants, the social distance between them, and the imposition of the action at issue. Moreover, the first most common DCP is compassion with a percentage of (29.37%) and Judge Caprio mostly follows it with (34.77%). The second most often used DCP is mannerliness with (24.01%) and this DCP is preferred as the highest one by the defendants with (32%) among other DCPs. Then, free exchange of ideas scores the third rank with (15.38%). Table (16) displays the statistics of these DCTs and DCPs more plainly.

Table (16): Dialogic Civility Types and Principles in JAS

Stage		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Dialogic Civility Types	Justificatory Civility	33	11.83	47	31.33	80	18.65
	Top-down Civility	80	28.67	0	0	80	18.65
	Bottom-up Civility	0	0	2	1.34	2	0.47
	Manner Civility	55	19.71	48	32	103	24.01
	Emotional Civility	97	34.77	29	19.33	126	29.37
	Formal Civility	11	3.94	21	14	32	7.46
	Humorous Civility	3	1.08	3	2	6	1.39
	Total Number	279	100	150	100	429	100
Dialogic Civility Principles	Free Exchange of Ideas	29	10.40	37	24.67	66	15.38
	Shared Commitments	4	1.43	10	6.67	14	3.26
	Legitimate Authority	37	13.26	0	0	37	8.63
	Justice	43	15.41	0	0	43	10.02
	Respect for Legitimate Authority	0	0	2	1.33	2	0.47
	Mannerliness	55	19.71	48	32	103	24.01
	Compassion	97	34.77	29	19.33	126	29.37
	Formality	11	3.94	21	14	32	7.46
	Sense of Humour	3	1.08	3	2	6	1.40
	Total Number	279	100	150	100	429	100

As can be seen in Table (17), the five categories of SAs are used in JAS in APC to pragmatically manifest different DCTs and DCPs. Thus, the analysis reveals that Exp SAs are the most frequent ones with (38.87%) as they ought to be permitted in civil societies. In this final stage, the importance of Exp SAs lies in the fact that this is the last opportunity that civil interlocutors have to express their attitudes and mental states before terminating the trials and declaring the verdict. Next Rep SAs score (24.91%), Dec SAs rank with (16.22%), Dir SAs score (14.72%), and finally Com SAs score (5.28%). Significantly, the most frequent Rep SAs are stating and asserting as they equally score (22.73%). Among Dir SAs, asking is dominant as it scores (46.15%). In terms of Com SAs, only offering and accepting are used with the rates of (64.29%) and (35.71%) respectively. Exp SA of thanking is the most frequent Exp SA as used with (46.60%). Unsurprisingly, Dec SAs come to the fore in this stage to stand for DCP of justice as they have the illocutionary force of changing states of affairs in the world and they can be considered as the basis for the court ruling. DCP of justice contributes to civility and honest boldness in the dialogic exchanges of the court contexts. Statistically, Judge Caprio uses Dec SA of declaring the verdict highly with (90.70%) to make judgements of the trials. Table (17) indicates all these results in an obvious way.

Table (17): Speech Acts in Judgement Adjudicating Stage

Speech Acts		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Representative Speech Acts		29	17.26	37	38.14	66	24.91
Directive Speech Acts		37	22.02	2	2.06	39	14.72
Commissive Speech Acts		4	2.38	10	10.31	14	5.28
Expressive Speech Acts		55	32.74	48	49.49	103	38.87
Declarative Speech Acts		43	25.60	0	0	43	16.22
Total Number		168	100	97	100	265	100
Representatives	Stating	4	13.79	11	29.73	15	22.73
	Asserting	9	31.03	6	16.22	15	22.73
	Assuring	9	31.03	1	2.70	10	15.15
	Affirming	0	0	14	37.84	14	21.21
	Admitting	0	0	1	2.70	1	1.51
	Reporting	4	13.79	2	5.41	6	9.10
	Conjecturing	1	3.46	0	0	1	1.51
	Criticising	2	6.90	0	0	2	3.03
	Complaining	0	0	2	5.40	2	3.03
Total Number		29	100	37	100	66	100
Directives	Commanding	7	18.92	0	0	7	17.95
	Summoning	1	2.70	0	0	1	2.56
	Asking	17	45.95	1	50	18	46.15
	Requesting	4	10.81	1	50	5	12.82
	Warning	2	5.40	0	0	2	5.13
	Advising	6	16.22	0	0	6	15.39
Total Number		37	100	2	100	39	100
Commissives	Offering	2	50	7	70	9	64.29
	Accepting	2	50	3	30	5	35.71
Total Number		4	100	10	100	14	100
Expressives	Thanking	3	5.45	45	93.75	48	46.60
	Well-wishing	17	30.91	2	4.17	19	18.45
	Praising	19	34.55	0	0	19	18.45
	Comforting	11	20	0	0	11	10.68
	Apologising	1	1.82	1	2.08	2	1.94
	Deploing	4	7.27	0	0	4	3.88
Total Number		55	100	48	100	103	100
Declaratives	Declaring the Verdict	39	90.70	0	0	39	90.70
	Approving	2	4.65	0	0	2	4.65
	Confirming	2	4.65	0	0	2	4.65
Total Number		43	100	0	0	43	100

Table (18) indicates the use of PA of pathos, FAFs, and HSs. It shows that PA of pathos is the first among other strategies as it counts (76.83%) which is appealed to by civil interlocutors to signal emotional involvement. Judge Caprio also uses it with (87.39%) in addition to the defendants' use that scores (54.72%). Furthermore, FAFs rank second with (19.51%) with varying degrees of formality. HSs of wisecrack and non-hostile teasing are equally used with the percentage of (1.83%) to indicate DCP of sense of humour.

Table (18): Pathos, Formal Address Forms, and Humorous Strategies in JAS

Pathos, Formal Address Forms, and Humorous Strategies		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Pathos		97	87.39	29	54.72	126	76.83
Formal Address Forms		11	9.91	21	39.62	32	19.51
Humorous Strategies	Wisecrack	0	0	3	5.66	3	1.83
	Non-Hostile Teasing	3	2.70	0	0	3	1.83
Total Number		111	100	53	100	164	100

5. 4. 2. 3 The Overall Statistical Analysis

In relation to the overall statistical analysis of the data, it shows that the pragmatic structure of DC in the context of APC consists of three stages which are CIS, FFS, and JAS where DC is pragmatically manifested in different ways and socially affected by some SVs. The analysis also shows that ten DCTs are utilised to represent DC over the three stages and these DCTs are justificatory, top-down, bottom-up, manner, conversational, polite, argumentative, emotional, formal, and humorous civility together with their DCPs and pragmatic strategies. It is also noticed that eighteen DCPs are followed; namely, free exchange of ideas, shared commitments, legitimate authority, justice, respect for legitimate authority, mannerliness, cooperativeness, outspokenness, common interests, respect, tactfulness, rationality, skillfulness, credibility, reasoning, compassion, formality, and sense of humour. Moreover, the overall analysis indicates that various pragmatic strategies are employed to represent these DCTs and DCPs. These pragmatic strategies are SAs, CMs, PSs, APs, aspects of SM, PAs, FAFs, and HSs. Additionally, this pragmatic structure of DC is kept to by Judge Caprio and the American defendants, whether they are WAM, WAF, AAM, or AAF defendants. However, these DCTs, DCPs, and the pragmatic strategies that manifest them are used in varying degrees due to the effect of some SVs including power, solidarity, ethnicity, and gender. Consequently, the same pragmatic structure is used to mirror DC by all civil interlocutors in the context of APC. However, FFS is the richest in manifesting DC with all its types and principles. The pragmatic structure of DC in the context of APC is confirmed and schematised in Tables (19).

Table (19) The Pragmatic Structure of DC in the American Providence Court

Interlocutors		Judge Caprio and the American Defendants (WAM, WAF, AAM, and AAF)		
Social Variables	Stages	Dialogic Civility Types	Dialogic Civility Principles	Pragmatic Strategies
Power, Solidarity, Ethnicity, and Gender	Case Identifying Stage	Justificatory	Free Exchange of Ideas	Speech Acts
			Shared Commitments	
		Top-Down	Legitimate Authority	
		Bottom-Up	Respect for Legitimate Authority	
		Manner	Mannerliness	Conversational Maxims
		Conversational	Cooperativeness	
		Emotional	Compassion	Persuasive Appeal of Pathos
		Formal	Formality	Formal Address Forms
		Humorous	Sense of Humour	Humorous Strategies
	Facts Finding Stage	Justificatory	Free Exchange of Ideas	Speech Acts
			Shared Commitments	
		Top-Down	Legitimate Authority	
		Bottom-Up	Respect for Legitimate Authority	
		Manner	Mannerliness	Conversational Maxims
		Conversational	Cooperativeness	
		Polite	Outspokenness	Politeness Strategies
			Common Interests	
			Respect	
			Tactfulness	
		Argumentative	Rationality	Argumentative Patterns
			Skillfulness	Aspects of Strategic Maneuvering
			Credibility	Persuasive Appeal of Ethos
			Reasoning	Persuasive Appeal of Logos
		Emotional	Compassion	Persuasive Appeal of Pathos
		Formal	Formality	Formal Address Forms
		Humorous	Sense of Humour	Humorous Strategies
	Judgement Adjudicating Stage	Justificatory	Free Exchange of Ideas	Speech Acts
			Shared Commitments	
		Top-Down	Legitimate Authority	
			Justice	
		Bottom-Up	Respect for Legitimate Authority	Persuasive Appeal of Pathos
		Manner	Mannerliness	
		Emotional	Compassion	Formal Address Forms
		Formal	Formality	Humorous Strategies
		Humorous	Sense of Humour	

The statistical analysis of the pragmatic structure of DC in APC depends on the overall analysis of DCTs, DCPs, and their pragmatic strategies. By means of the statistical tool of One-Way ANOVA, the first hypothesis is valid depending on the statistics reflected in Table (20). The statistical analysis of One-Way ANOVA shows that the first hypothesis has the Probability Value¹ (henceforth P-Value) that amounts to (0.027) which is less than the standard value that amounts to (0.05) which expresses the acceptance of the first hypothesis.

¹ P-value is a measure of the probability that an observed difference could have occurred just by random chance. The lower p-value, the greater the statistical significance of the observed difference (Wilcox, 2010: 123).

Hence, DC is pragmatically manifested in all the three stages of the traffic trials in the context of APC and its manifestations vary according to the effects of SVs. To identify at which stage DC is mostly used, the statistical tool of Multiple Comparisons Method is used and the results of which are shown in Table (21). It is clear that DC is most widely used in the second stage; namely, FFS, among the other two stages. Statistically, FFS, in comparison with CIS, scores the level of Significance (henceforth Sig) that amounts to (0.037) which is less than the standard Sig that amounts to (0.05). Moreover, FFS, in contrast to JAS, scores the level of Sig that amounts to (0.025) which is less than the standard Sig that amounts to (0.05). In this way, DC, to a great extent, is more apparent in FFS as it can be the richest area of DCTs, DCPs, and their realisations in the pragmatic strategies during this long stage. Such structure indicates that the courtroom setting amplifies the functions of language as a powerful instrument for managing social interactions and resolving conflicts that may arise from human activities. More inferences can be reached through Figure (17) which shows that the value of the mean of FFS exceeds (200.00) as opposed to the low values of the mean of CIS and JAS. The reason is that FFS is the richest stage in the pragmatic structure of the trials in the context of APC due to the multiplicity of DCTs, DCPs, and the pragmatic strategies that manifest these types and principles in this stage.

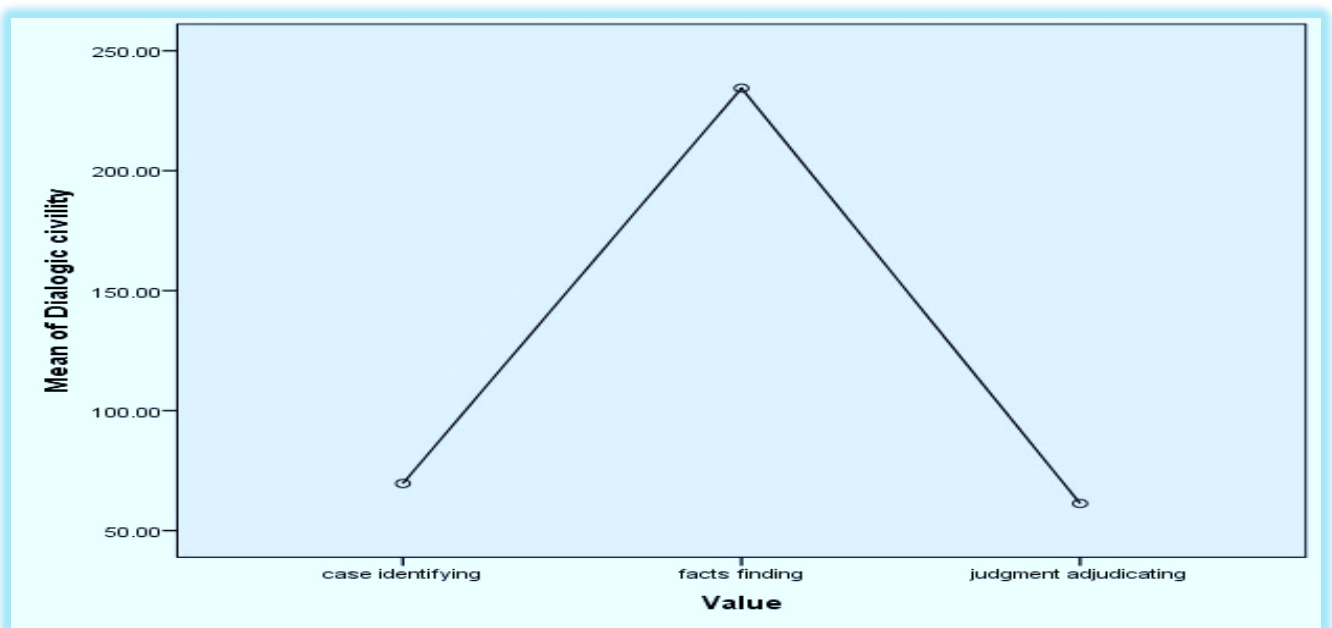
Precisely, FFS covers ten DCTs which are justificatory, top-down, bottom-up, manner, conversational, polite, argumentative, emotional, formal, and humorous civility and eighteen DCPs; namely, free exchange of ideas, shared commitments, legitimate authority, justice, respect for legitimate authority, mannerliness, cooperativeness, outspokenness, common interests, respect, tactfulness, rationality, skillfulness, credibility, reasoning, compassion, formality, and sense of humour. Accordingly, these findings answer the first question, fulfill the first aim, and verify the first hypothesis which states "Dialogic civility in the American Providence Court is a sociopragmatic praxis that takes place in three stages; namely, case identifying, facts finding, and judgement adjudicating and it is more evident in facts finding stage".

Table (20): One-Way ANOVA Analysis of the Pragmatic Structure of DC

One-Way ANOVA					
	Sum of Squares	df	Mean Square	F	P-Value
Between Groups	170950.296	2	85475.148	2.853	0.027
Within Groups	659197.704	22	29963.532		
Total	830148.000	24			

Table (21): Multiple Comparisons Analysis of the Pragmatic Structure of DC

Multiple Comparisons						
Dependent Variable: Dialogic Civility						
(I) Value	(J) Value	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Case Identifying	Facts Finding	-164.77500-	82.10843	0.037	-335.0575-	5.5075
	Judgement Adjudicating	8.33929	89.58764	0.927	-177.4541-	194.1327
Facts Finding	Case Identifying	164.77500	82.10843	0.057	-5.5075-	335.0575
	Judgement Adjudicating	173.11429	85.30450	0.055	-3.7964-	350.0250
Judgement Adjudicating	Case Identifying	-8.33929-	89.58764	0.927	-194.1327-	177.4541
	Facts Finding	-173.11429-	85.30450	0.025	-350.0250-	3.7964

**Figure (17): Statistical Mean Value of the Pragmatic Structure of DC**

As Table (22) shows, the overall analysis also shows that argumentative civility is extensively used as it scores the highest percentage that amounts to (23.93%) because it can be achieved through following four DCPs; namely, rationality, skillfulness, credibility, and reasoning which score (3.48%), (8.14%), (5.65%), and (6.67%) respectively. To civilly argue, interlocutors have to present a chain of strong arguments based on legal evidence using argumentative civility as manifested in DCPs of rationality, skillfulness, credibility, and reasoning.

Conversational civility is the second type that scores (21.89%) as used by both Judge Caprio and the American defendants when they follow DCP of cooperativeness utilising CMs whether observed or not. In this way, argumentative civility and conversational civility are the most common types of DC throughout the dialogic interaction in the context of APC. Justificatory civility occupies the third rank with (16.22%) as used by civil interlocutors to express their standpoints and to establish the results of the discussion. The one with the fourth rank is polite civility that scores (10.63%) to highlight elements of polite discourse. Quite the opposite, bottom-up, humorous, and formal types of DC score the least percentages of (0.72%), (1.35%), and (3.96%) respectively and in a progressive order. The low rate of bottom-up civility is attributed to the fact that this type of DC is used only by the American defendants when they perform very restricted Dir SAs like asking and requesting. Humorous civility is also used to a slight extent in order not to violate the social norms of civility since humour does not always amuse interlocutors. Formal civility is also used relatively infrequently because of the formal context of the courtroom in which DC takes place so that whether FAFs are used or not the context is still formal. Other DCTs are emotional, top-down, and manner which are used with the percentages of (7.78%), (7.36%), and (6.16%) respectively and in descending order. These DCTs are realised by means of several DCPs that need to be followed by civil interlocutors. Put another way, if interlocutors want to be civil, they should follow certain DCPs. Among such DCPs, cooperativeness is the most frequent one that scores (21.89%) to reflect the cooperative nature of the dialogic exchanges by resorting to CMs to exhibit high levels of civility. What follows is DCP of free exchange of ideas that amounts to (15.37%) which marks the use of Rep SAs to perform different dialogic functions and to state certain states of affairs clearly and adequately. Then, skillfulness amounts to (8.14%) using aspects of SM by the American defendants to deliver deeper maneuvering and subtle argumentation in order to persuade Judge Caprio and, as a result, to win the case. Additionally, DCPs of common interests and compassion score a relatively high degree with the percentages of (7.87%) and (7.78%) respectively to realise polite civility and emotional civility.

Furthermore, DCPs of reasoning, mannerliness, and legitimate authority receive close percentages of (6.67%), (6.16%), and (6.07%) using PA of logos, Exp SAs, and Dir SAs respectively. The lowest frequencies are assigned to DCP of outspokenness with (0.27%), because it is followed by Judge Caprio only using BORP, and DCP of respect for legitimate authority with (0.72%), as it is obeyed by the American defendants only as they are the powerless interlocutors in the context of APC. Full findings of DCTs and DCPs are stated in details in Table (22) below.

Table (22): Overall Analysis of Dialogic Civility Types and Principles

Dialogic Civility Types and Principles		F	%
Dialogic Civility Types	Justificatory	540	16.22
	Top-down	245	7.36
	Bottom-Up	24	0.72
	Manner	205	6.16
	Conversational	729	21.89
	Polite	354	10.63
	Argumentative	797	23.93
	Emotional	259	7.78
	Formal	132	3.96
	Humorous	45	1.35
Total Number		3330	100
Dialogic Civility Principles	Free Exchange of Ideas	512	15.37
	Shared Commitments	28	0.84
	Legitimate Authority	202	6.07
	Justice	43	1.29
	Respect for Legitimate Authority	24	0.72
	Mannerliness	205	6.16
	Cooperativeness	729	21.89
	Outspokenness	9	0.27
	Common Interests	262	7.87
	Respect	58	1.74
	Tactfulness	25	0.75
	Rationality	116	3.48
	Skillfulness	271	8.14
	Credibility	188	5.65
	Reasoning	222	6.67
	Compassion	259	7.78
	Formality	132	3.96
	Sense of Humour	45	1.35
Total Number		3330	100

Following such DCTs and DCPs can help civil interlocutors to develop a deeper understanding of others' beliefs, values, and opinions that can reduce the likelihood of misunderstanding, disputes, and conflict. Moreover, without such DCTs and DCPs, dialogic communication may become nasty or even hazardous, but their use prevents the probable fierceness of dialogic communication.

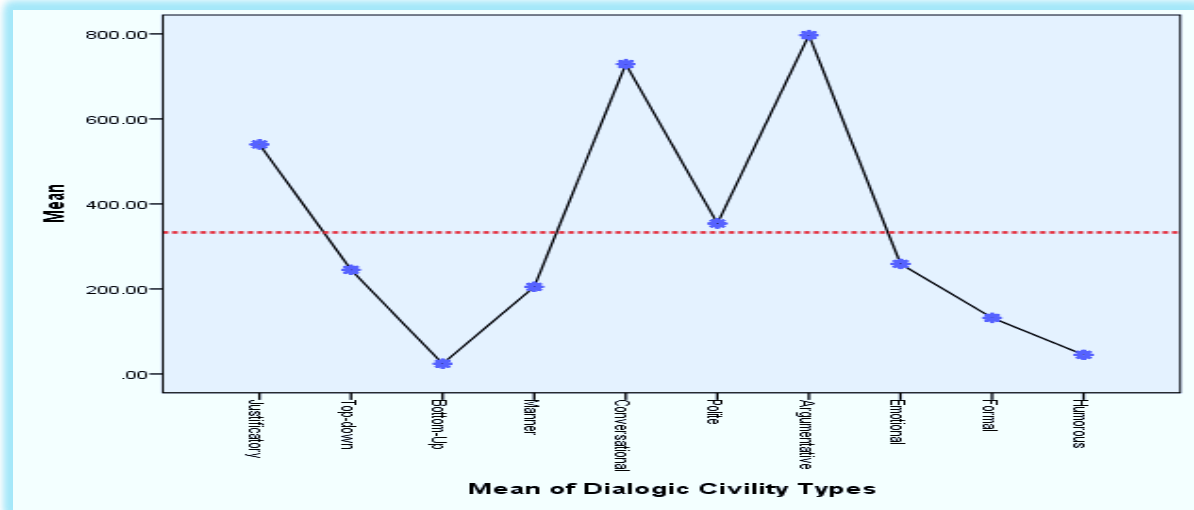
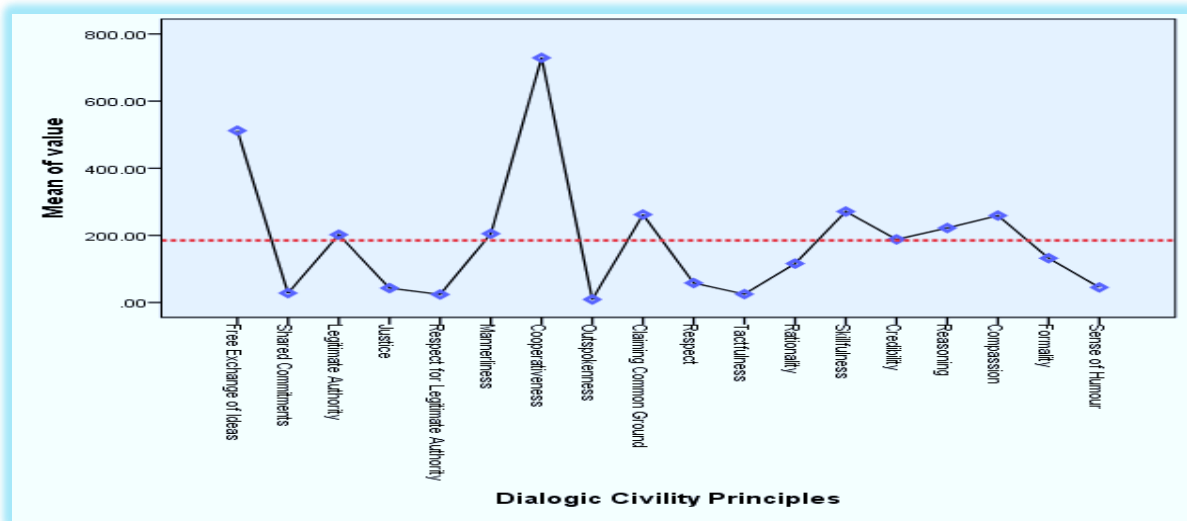
Moreover, on the basis of One-Sample Test, the second hypothesis that says "Dialogic civility in the American Providence Court requires a variety of types, the extensively used are argumentative and conversational, together with certain principles, the frequently followed are cooperativeness and free exchange of ideas and these types and principles influence the pragmatic manifestation of dialogic civility" is partially valid. The reason is that the value of the average calculated for the use of all DCTs is amounted to ($\text{Average} \geq 333$) as shown in Table (23). Hence, although argumentative civility and conversational civility are the most common DCTs, other DCTs are also frequent including justificatory civility and polite civility which can be added to the list of the most commonly used types of DC as they exceed the mean value line, as Figure (18) shows. According to One-Sample Test, these findings receive the level of Sig that amounts to (0.004) which is significantly indicative as it is less than the standard level of Sig that amounts to (0.05) as Table (23) shows. Furthermore, on the grounds of the calculated average value for the use of DCPs which has reached ($\text{Average} \geq 185$) as Table (24) indicates, DCPs of cooperativeness and free exchange of ideas are frequently followed in APC, but DCPs of skillfulness, common interests, compassion, reasoning, mannerliness, and legitimate authority can be added to the list of the frequent DCPs, as Figure (19) indicates. Most interestingly, such constellation of DCPs, as communicative skills, encourages divergent points of view because civil interaction is neither too rigid nor too loose, neither too structured nor too formless, and neither too solid nor too liquid. These findings receive the level of Sig that amounts to (0.001) which is highly significant as it is less than the standard level of Sig that amounts to (0.05) as Table (24) shows. Hence, all these statistical findings partially verify the second hypothesis.

Table (23): One-Sample Test Statistics of Dialogic Civility Types

One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	3.877	9	0.004	332.95000	138.6689	527.2311
One-Sample Statistics						
	N		Mean		Std. Deviation	Std. Error Mean
Value	10		333.0000		271.58629	85.88312

Table (24): One-Sample Test Statistics of Dialogic Civility Principles

One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	4.197	17	0.001	184.95000	91.9673	277.9327
One-Sample Statistics						
	N		Mean		Std. Deviation	
Value	18		185.0000		186.97939	
					Std. Error Mean	
					44.07147	

**Figure (18): Mean Value of Dialogic Civility Types****Figure (19): Mean Value of Dialogic Civility Principles**

In relation to the most frequent pragmatic strategy used by civil interlocutors in the context of APC, the strategy of SAs scores the highest percentage that amounts to (30.45%) among other strategies, as Table (25) shows. This finding means that the pragmatic strategy of SAs is the most common one because SAs have performative functions in any communication and they are used by civil interlocutors to convey different intended meanings and acts.

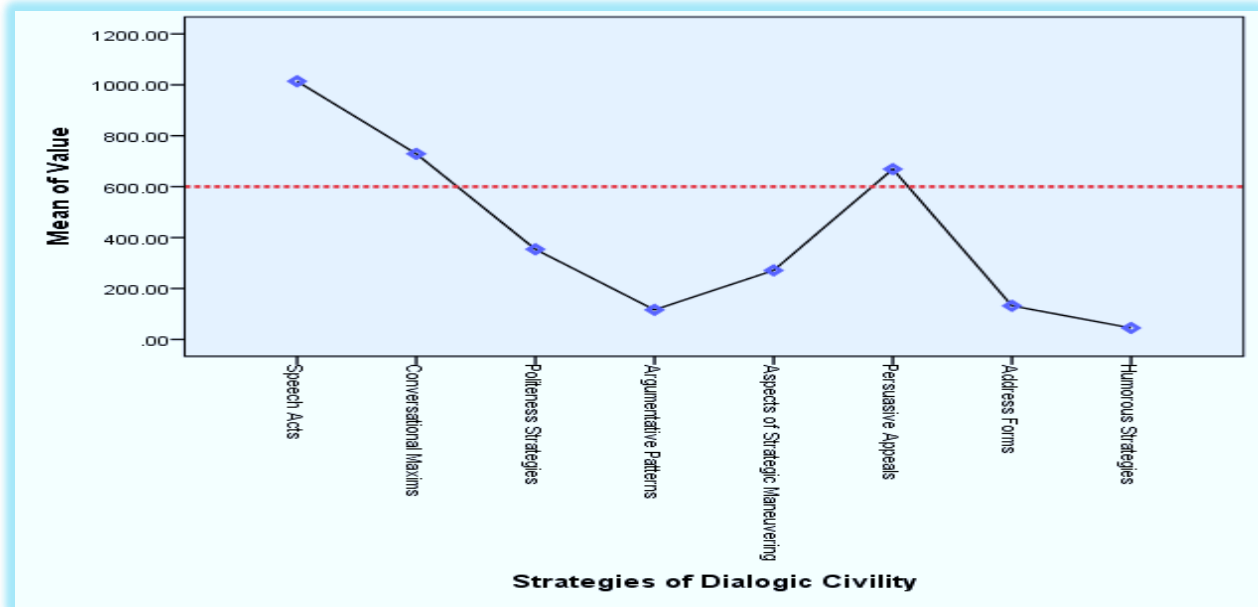
In other words, civil interlocutors use words to represent different deeds and to perform a variety of actions. In the context of APC, SAs are commonly used to indicate DCTs of justificatory, top-down, bottom-up, and manner civility in addition to DCPs of free exchange of ideas, shared commitments, legitimate authority, justice, respect for legitimate authority, and mannerliness. CMs are also repeatedly resorted to by civil interlocutors to appear as informative, truthful, relevant, and perspicuous and they score (21.89%) since CMs stand for conversational civility and DCP of cooperativeness. What is more, a combination of the three PAs of ethos, logos, and pathos scores (20.10%), and such combination is established in following DCPs of credibility, reasoning, and compassion respectively to create persuasive arguments. The descriptive statistical analysis of these findings is stated in Table (25) which also indicates the statistical employment of other strategies that reflect DC. More to the point, by appealing to the statistical tool of One-Sample Test, as displayed in Table (26), the analysis reveals that the strategy of SAs is the most frequent pragmatic strategy that is used by civil interlocutors. According to this statistical tool, these findings receive the level of Sig that amounts to (0.012) which is significantly indicative as it is less than the standard level of Sig that amounts to (0.05). The mean value of the use of the pragmatic strategies that best manifest DC also indicates the dominance of SAs, CMs, and PAs as effective strategies to manifest DC, as Figure (20) clearly shows. Such findings prove the validity of the third hypothesis that reads "The most common pragmatic strategies used to manifest dialogic civility in the American Providence Court are speech acts, conversational maxims, and persuasive appeals".

Table (25): Overall Analysis of the Pragmatic Strategies of Dialogic Civility

Strategy	F	%
Speech Acts	1014	30.45
Conversational Maxims	729	21.89
Politeness Strategies	354	10.63
Argumentative Patterns	116	3.48
Aspects of Strategic Maneuvering	271	8.14
Persuasive Appeals	669	20.10
Address Forms	132	3.96
Humorous Strategies	45	1.35
Total Number	3330	100

Table (26): One-Sample Test of the Pragmatic Strategies of Dialogic Civility

One-Sample Test					
	Test Value = 0.05				
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference
					Lower Upper
Value	3.373	7	0.012	416.20000	124.4047 707.9953
One-Sample Statistics					
	N		Mean	Std. Deviation	Std. Error Mean
Value	8		416.2500	349.02875	123.40030

**Figure (20): Mean Value of Dialogic Civility Pragmatic Strategies**

With regard to the most frequent categories of SAs used by civil interlocutors in the context of APC, Rep SAs score the highest percentage, as Table (27) shows, and they have the percentage of (50.49%) among other categories since they commit civil interlocutors to the truth of certain states of affairs. Rep SA of asserting comes as the highest Rep SA with (22.07%) since this act is used by civil interlocutors to put forward a particular state of affairs as true and to present natural expressions of their attitudes and beliefs when something is claimed to hold. Another category of SA that is important to DC and legal language is the category of Dir SAs which rates (22.29%) because such acts are future-oriented acts intended to change the current state of affairs by making someone performs some required actions. Dir SA of asking scores the highest percentage of (57.97%) since asking is mostly used as ISA, especially by the Chief Judge, because it initiates a particular pragmatic claim and elicits precise information about a particular legal issue in the context of APC.

Then, Exp SAs occupy the third rank among other categories with the percentage of (20.22%) and the act of thanking is dominant with the rate of (28.78%) where this act is used by civil interlocutors to display concern for others. Generally, Exp SAs are used by civil interlocutors in order to establish and maintain civil social relationships and to satisfy the need for social connection and recognition and the need to have one's identity affirmed and re-affirmed by others. Hence, Rep SAs, Dir SAs, and Exp SAs are dominant in the context of APC to manifest various DCPs including free exchange of ideas, legitimate authority, respect for legitimate authority, and mannerliness. Other categories are Dec SAs and Com SAs which are used with the rates of (4.24%) and (2.76%) to indicate DCPs of justice and shared commitments respectively. Among Dec SAs, declaring the verdict is frequently appealed to by the Chief Judge to adjudicate the final verdict as it scores (90.70%). Among Com SAs, offering is the common one that scores (46.43%). More statistical findings of other SAs are displayed in Table (27).

By appealing to the statistical tool of One-Sample Test, the analysis reveals that Rep SAs represent the most frequent category by civil interlocutors in the context of APC and they are statistically followed by Dir SAs and then Exp SAs. The analysis shows that Rep SAs, Dir SAs, and Exp SAs have the level of Sig that amounts to (0.001) which is indicatively less than the standard level of Sig (0.05), as shown in Tables (28). Accordingly, the fourth question is answered, its aim is accomplished, and its hypothesis that says "The most dominant categories of speech acts that indicate dialogic civility in the American Providence Court are representatives, mainly asserting, followed by directives, typically asking, and expressives, mostly thanking" is fully authenticated. Figure (21) also illuminates these findings as it depicts the statistical mean value of SAs where Rep SA, Dir SAs, and Com SAs exceed the mean value line that amounts (Average ≥ 200). Quite the opposite, Com SAs and Dec SAs are below the mean value line so that they are not commonly used by civil interlocutors in the context of APC.

Table (27): Overall Analysis of Speech Acts

Speech Acts		F	%
Representatives		512	50.49
Directives		226	22.29
Commissives		28	2.76
Expressives		205	20.22
Declaratives		43	4.24
Total Number		1014	100
Representatives	Stating	101	19.73
	Asserting	113	22.07
	Assuring	58	11.33
	Affirming	69	13.48
	Admitting	20	3.91
	Reporting	81	15.82
	Retrodicting	9	1.76
	Conjecturing	4	0.78
	Criticising	12	2.34
	Complaining	14	2.73
	Lamenting	27	5.27
	Blaming	4	0.78
Total Number		512	100
Directives	Commanding	22	9.73
	Summoning	20	8.85
	Asking	131	57.97
	Requesting	29	12.83
	Suggesting	5	2.21
	Warning	10	4.43
	Advising	9	3.98
Total Number		226	100
Commissives	Promising	1	3.57
	Offering	13	46.43
	Accepting	12	42.86
	Consenting	2	7.14
Total Number		28	100
Expressives	Greeting	38	18.54
	Thanking	59	28.78
	Well-wishing	24	11.71
	Praising	39	19.02
	Comforting	27	13.17
	Apologising	10	4.88
	Deploing	8	3.90
Total Number		205	100
Declaratives	Declaring the Verdict	39	90.70
	Approving	2	4.65
	Confirming	2	4.65
Total Number		43	100

Table (28): One-Sample Test Statistics of Speech Acts

One-Sample Test Statistics						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	2.324	4	0.001	202.75000	-39.4849-	444.9849
			N	Mean	Std. Deviation	Std. Error Mean
Value			5	202.8000	195.08895	87.24643

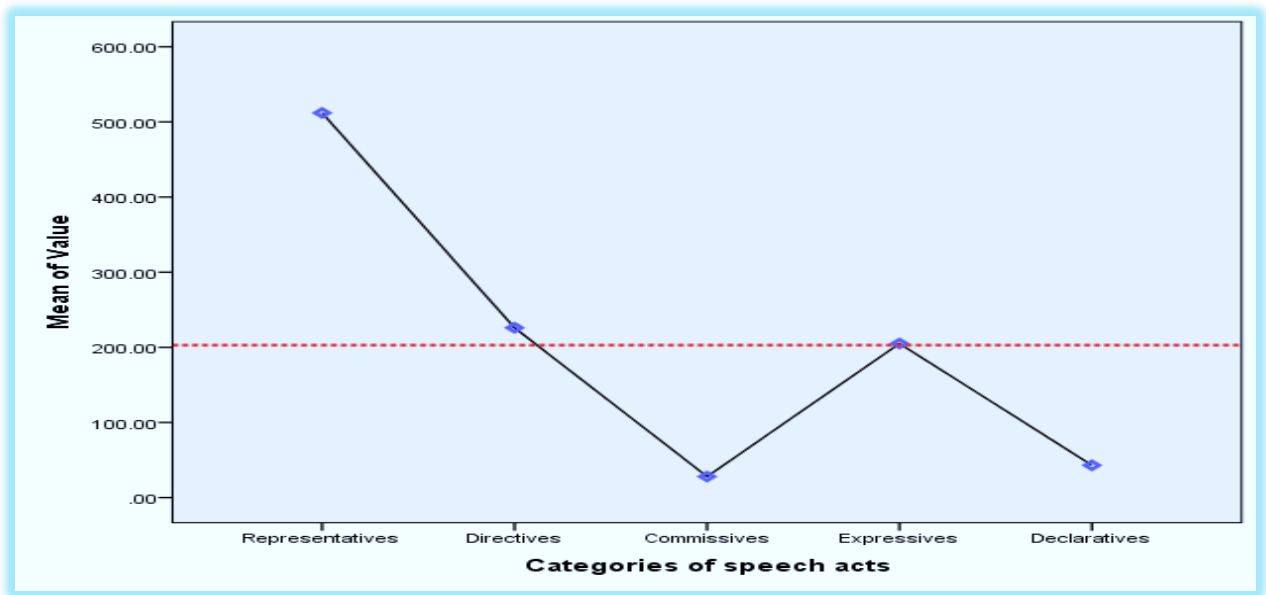


Figure (21): Mean Value of Speech Acts

In terms of the dialogic role of SAs, the analysis shows that isolated SAs destroy arguments because in isolation SAs are no longer real, reasonable, and rational acts in the process of argumentation. Thus, SAs can be ISAs, RSAs, ReISAs, or ReRSAs. The statistical analysis shows that Rep SA of reporting is the one that tends to be initiative more than other Rep SAs with the percentage of (21.05%). At the functional level, being initiative means that the act of reporting can make some kind of communicative claim. Thus, being reactive means fulfilling this very claim, and asserting is the one that frequently has the role of a reactive dialogic act with the percentage of (23.90%) which is derived from its position in the sequence of the communicative interaction. Stating has a tendency to be a re-initiative act as it scores (18.19%). Once again, asserting also tends to play the role of a re-reactive act in the context of APC with the rate (22.76%). In relation to Dir SAs, asking is apt to be initiative SA as it performs interrogative and explorative actions and thus, it scores (67.52%). Dir SA of warning is typically reactive act with (38.47%). Dir SA of commanding shows a tendency to be re-initiative as it scores (50%) and it is restricted to Judge Caprio due to his power and authority. Then, advising shows a propensity to be a re-reactive act with (44.45%). As for Com SAs, they do not normally occur as ISAs. Nevertheless, only Com SA of offering can play the dialogic role of the initiative act and re-initiative act as it indicates making a particular claim rather than fulfilling this very claim.

Com SA of offering is performed to refer to possible desires of the interlocutors while Com SA of accepting is performed to satisfy such desires so that it can be reactive with the percentage of (66.67%) and re-reactive with (80%). Exp SA of greeting scores (43.18%) as initiative act and praising scores the percentage of (36.36%) as re-initiative act. However, only Exp SA of thanking occupies the highest percentage as a reactive and re-reactive SA with the percentages of (43.30%) and (40.47%) respectively. As a final point, Dec SA of declaring the verdict is the only act that can be initiative Dec SA in the context of APC because this act contains both the making and the fulfilling of the intended claim and, thus, it requires no reaction from H. Nevertheless, both Dec SAs of approving and confirming can equally be reactive with the percentage of (50%). Hence, no Dec SA can perform the dialogic role of re-initiative act or re-reactive act as such acts are restricted to Judge Caprio in the context of APC.

In this sense, the orthodox SAT has to be changed to a dialogic SAT due to the fact that any SA is either an initiative or a reactive act which is not only a distinction of position but a distinction of function. Against this background, speech, at the level of communicative function, is always evaluated as dialogic and each SA can be viewed as dialogically oriented due to the fact that language itself is properly depicted and elucidated from a dialogic perspective. Thus, there is no individual SA that is communicatively and pragmatically autonomous and the smallest autonomous pragmatic unit is the sequence of actions and reactions. For functional reasons, there is no independent SA that autonomously stands alone because it is impractical and nonviable to describe language use from S's perspective alone because all S's contributions are geared towards H. This fact proves the deficiency of the monologic perspective. In this manner, SAs that are used to manifest DC have dialogic functions as initiative, reactive, re-initiative, and re-reactive dialogic roles because DC is a two-way communicative praxis that requires a sequence of SAs as performed by both S and H. Such findings of the dialogic roles of SAs are obviously displayed in Table (29).

Table (29): Overall Analysis of the Dialogic Roles of Speech Acts

Categories of Speech Acts	Speech Acts	Dialogic Roles of DC Speech Acts								Total Number	
		Initiative		Reactive		Re-Initiative		Re-Reactive			
		F	%	F	%	F	%	F	%	F	%
Rep SAs	Stating	7	18.42	63	19.81	6	18.19	25	20.32	101	19.73
	Asserting	4	10.53	76	23.90	5	15.15	28	22.76	113	22.07
	Assuring	4	10.53	38	11.95	4	12.12	12	9.76	58	11.33
	Affirming	6	15.79	39	12.26	5	15.15	19	15.45	69	13.48
	Admitting	2	5.26	10	3.14	2	6.06	6	4.88	20	3.91
	Reporting	8	21.05	51	16.04	2	6.06	20	16.26	81	15.82
	Retrodicting	0	0	5	1.57	2	6.06	2	1.63	9	1.76
	Conjecturing	0	0	2	0.63	1	3.03	1	0.81	4	0.78
	Criticising	0	0	8	2.52	2	6.06	2	1.63	12	2.34
	Complaining	2	5.26	8	2.52	2	6.06	2	1.63	14	2.73
	Lamenting	5	13.16	15	4.72	2	6.06	5	4.06	27	5.27
	Blaming	0	0	3	0.94	0	0	1	0.81	4	0.78
Total Number		38	100	318	100	33	100	123	100	512	100
Dir SAs	Commanding	13	6.70	2	15.38	5	50	2	22.22	22	9.73
	Summoning	18	9.28	0	0	2	20	0	0	20	8.85
	Asking	131	67.52	0	0	0	0	0	0	131	57.97
	Requesting	29	14.95	0	0	0	0	0	0	29	12.83
	Suggesting	1	0.52	2	15.38	1	10	1	11.11	5	2.21
	Warning	2	1.03	5	38.47	1	10	2	22.22	10	4.43
	Advising	0	0	4	30.77	1	10	4	44.45	9	3.98
Total Number		194	100	13	100	10	100	9	100	226	100
Com SAs	Promising	0	0	1	8.33	0	0	0	0	1	3.57
	Offering	7	100	1	8.33	4	100	1	20	13	46.43
	Accepting	0	0	8	66.67	0	0	4	80	12	42.86
	Consenting	0	0	2	16.67	0	0	0	0	2	7.14
Total Number		7	100	12	100	4	100	5	100	28	100
Exp SAs	Greeting	19	43.18	19	19.59	0	0	0	0	38	18.54
	Thanking	0	0	42	43.30	0	0	17	40.47	59	28.78
	Well-wishing	6	13.64	6	6.19	6	27.27	6	14.29	24	11.71
	Praising	9	20.46	14	14.43	8	36.36	8	19.05	39	19.02
	Comforting	8	18.18	7	7.22	6	27.27	6	14.29	27	13.17
	Apologising	1	2.27	5	5.15	1	4.55	3	7.14	10	4.88
	Deploing	1	2.27	4	4.12	1	4.55	2	4.76	8	3.90
Total Number		44	100	97	100	22	100	42	100	205	100
Dec SAs	Declaring	39	100	0	0	0	0	0	0	39	90.70
	Approving	0	0	2	50	0	0	0	0	2	4.65
	Confirming	0	0	2	50	0	0	0	0	2	4.65
Total Number		39	100	4	100	0	0	0	0	43	100

To represent conversational civility and to follow DCP of cooperativeness, civil interlocutors commonly activate observance or non-observance of CMs as Table (30) reveals. Resorting to observance of CMs means that civil interlocutors prefer to be informative, truthful, relevant, and perspicuous. Non-observance of CMs means that civil interlocutors breach one or more of CMs to express their messages indirectly by the strategies of flouting and opting out with no intention of deceiving or misleading other interlocutors.

Accordingly, observance of CMs scores the highest percentage of (70.92%), whereas non-observance scores (29.08%). Hence, civil interlocutors rely on observance of CMs more than on non-observance of these maxims because observing maxims leads to efficient communication, whereas breaching them might create problems in understanding and interpreting the intended message. Nonetheless, non-observance is distinguished in the use of the strategies of flouting and opting out which are cooperative activities since CP is, in actual fact, being followed. Such strategies are used when civil interlocutors try to be cautious, when they wish to raise the other party's attention to the implied meaning which is different from, or in addition to the expressed one, or when they cannot communicate in the way normally expected. To authenticate the fifth hypothesis that reads "Conversational maxims are effectively used by civil interlocutors to appeal to dialogic civility relying on observance of conversational maxims more than non-observance which is distinguished in the use of flouting and opting out", the statistical tool of Paired Samples Test is adopted. In view of that, the analysis proves the validity of the fifth hypothesis since its level of Sig amounts to (0.023) which is less than the standard level of Sig (0.05) as illuminated in Table (31).

Table (30): Overall Analysis of Conversational Maxims

Conversational Maxims		F	%
Observance of CMs		517	70.92
Non-Observance of CMs		212	29.08
Total Number		729	100
Flouting	Quantity	78	47.27
	Quality	27	16.36
	Relation	39	23.64
	Manner	21	12.73
Total Number		165	100
Opting Out	Quantity	18	43.90
	Quality	10	24.39
	Relation	6	14.64
	Manner	7	17.07
Total Number		41	100

Table (31): Paired Samples Test Statistics of Conversational Maxims

Paired Samples Test								
	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Value	25.00000	24.37212	8.61684	4.62440	45.37560	2.901	7	0.023

To pragmatically represent polite civility, four possibilities of PSs are exploited; namely, BORP, ORPP, ORNP, and OFRP and they are activated to obey DCPs of outspokenness, common interests, respect, and tactfulness respectively. The type of PSs that scores the highest use is ORPP with (74.01%) because civil interlocutors use ORPP as their best means to represent polite civility and to create a sense of solidarity. Basically, civil interlocutors use strategies of ORPP with varying degrees to establish, modify, and maintain social relationships rather than to discuss a particular topic or to solve a specific problem. Consequently, SV of solidarity is highlighted in the use of the strategies of ORPP to create harmony between civil interlocutors. Then, ORNP and OFRP score (16.39%) and (7.06%) respectively, as Table (32) enlightens. Finally, BORP scores the least percentage that amounts to (2.54%) because it is only used by Judge Caprio who is the authoritative figure in the context of APC. As such, BORP indicates the effect of SV of power on the dialogic interaction in APC. Concerning ORPP, the statistical analysis shows that civil interlocutors in APC mostly resort to the strategy of noticing H's interests which scores the highest percentage of (29.77%) in order to appeal to a good and civil relationship with each other. Other strategies of ORPP with their percentages are stated in Table (32). As regards ORNP, hedging has the highest percentage of (55.18%) among other strategies of ORNP to set up their dialogic interaction in a polite manner that characterises their sense of civility. Regarding OFRP, the strategy of understatement is the highest with (28%) as it is highly congruent with DC.

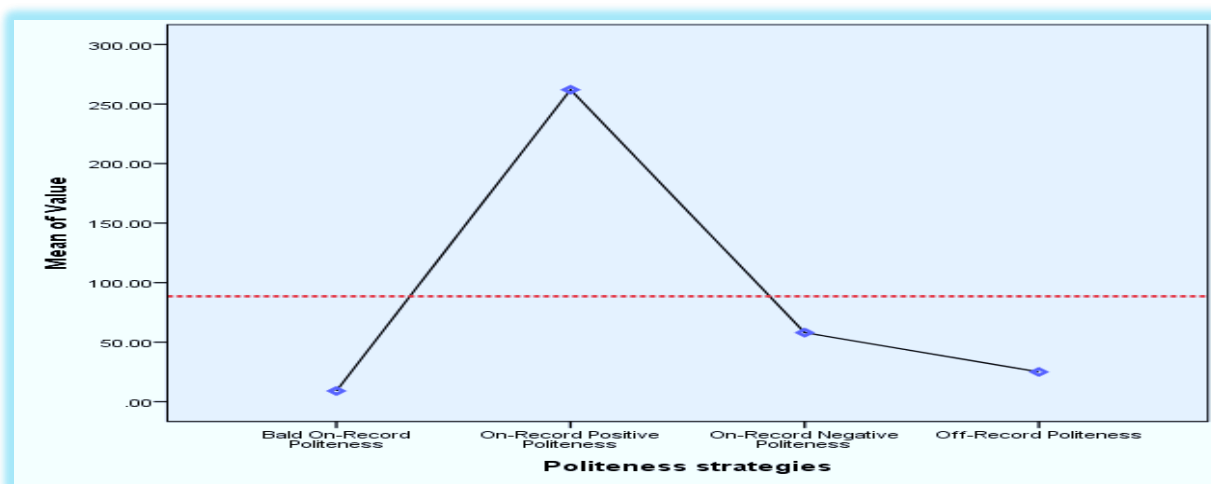
One-Sample Test is statistically employed as the suitable statistical tool to test the sixth hypothesis that reads "Strategies of on-record positive politeness, mainly noticing the hearer's interests, are considerably exploited to achieve dialogic civility in the American Providence Court", as stated in Table (33) and Figure (22). Thus, the analysis exposes that the use of ORPP has the level of Sig that amounts to (0.029) which is significant and indicative as compared to the standard level of Sig that amounts to (0.05). Accordingly, the sixth question is answered, the sixth aim is accomplished, and the sixth hypothesis is vindicated.

Table (32): Overall Analysis of Politeness Strategies

Politeness Strategies		F	%
Bald On-Record Politeness		9	2.54
On-Record Positive Politeness		262	74.01
On-Record Negative Politeness		58	16.39
Off-Record Politeness		25	7.06
Total Number		354	100
On-Record Positive Politeness	Noticing H's Interests	78	29.77
	Exaggerating H's Interests	8	3.05
	Intensifying H's Interests	10	3.82
	Using In-Group Identity Markers	8	3.05
	Seeking Agreement	51	19.47
	Presupposing Common Ground	25	9.54
	Including both S and H in the Activity	8	3.05
	Giving or Asking for Reasons	26	9.93
	Giving Gifts to H	48	18.32
Total Number		262	100
On-Record Negative Politeness	Being Conventionally Indirect	3	5.17
	Hedging	32	55.18
	Giving Deference	20	34.48
	Stating FTA as a General Rule	3	5.17
Total Number		58	100
Off-Record Politeness	Hints	5	20
	Presupposing	3	12
	Understatement	7	28
	Overstatement	5	20
	Using Contradictions	2	8
	Metaphor	3	12
Total Number		25	100

Table (33): One-Sample Test Statistics of Politeness Strategies

One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	1.506	3	0.029	88.45000	-98.4425-	275.3425
One-Sample Statistics						
	N		Mean		Std. Deviation	
Value	4		88.5000		117.45212	
					Std. Error Mean	
					58.72606	

**Figure (22): Mean Value of Politeness Strategies**

To pragmatically realise argumentative civility, American defendants in the context of APC use six APs to follow DCP of rationality in addition to three aspects of SM to obey DCP of skillfulness and such DCPs help them to make their arguments geared toward audience acceptance. As Table (34) indicates all APs are used by the defendants but with varying degrees. AP of claim scores the first rank that amounts to (34.48%) because the claim can be considered as the nucleus of any argument, the point that S wants to make, and the single statement to which everything else in an argument is related to it. It also helps H to focus on what S wants to achieve. Then, AP of data counts (25%) followed by AP of warrant which scores the percentage of (23.28%) and AP of backing scores (13.80%). APs of rebuttal and qualifiers share the lowest percentage that amounts to (1.72%). These APs can be used in the context of APC as a checklist for performing effective arguments when the defendant's purpose is to persuade the judge and the audience of the rightness of his claim. In terms of the three aspects of SM, AD reaches the highest percentage that counts (55.72%) since adaptation to audience demand has to do with securing communion with the interlocutors to whom the argumentative discourse is aimed at. Then, TP is used with the percentage of (41.70%) and PDs with the rate of (2.58%). Table (34) shows such findings more clearly.

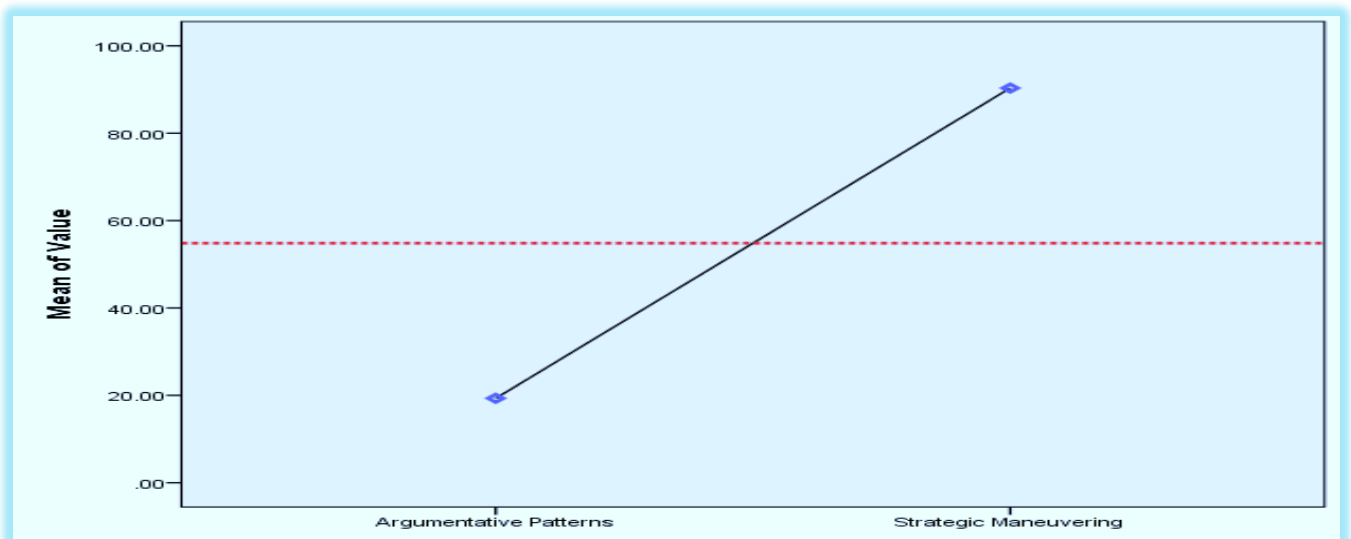
To statistically test the seventh hypothesis that reads "Defendants significantly use argumentative patterns and aspects of strategic maneuvering as influential strategies that reflect their rationality and skillfulness to manifest dialogic civility during the trials in the American Providence Court", One-Way ANOVA is used and through the results shown in Table (35), this hypothesis is accepted. The reason for accepting this hypothesis is that P-Value of the use of APs and aspects of SM amounts to (0.038) which is less than the standard value that amounts to (0.05). Hence, APs and aspects of SM are frequent influential strategies used by civil defendants in the context of APC to represent argumentative civility together DCPs of rationality and skillfulness. However, the highest use is attributed to aspects of SM, as shown in Figure (23).

Table (34): Overall Analysis of Argumentative Patterns and Strategic Maneuvering

Argumentative Patterns and Aspects of Strategic Maneuvering		F	%
Argumentative Patterns	Claim	40	34.48
	Data	29	25
	Warrant	27	23.28
	Backing	16	13.80
	Rebuttal	2	1.72
	Qualifiers	2	1.72
Total Number		116	100
Aspects of Strategic Maneuvering	Topical Potential	113	41.70
	Audience Demand	151	55.72
	Presentational Devices	7	2.58
Total Number		271	100

Table (35): One-Way ANOVA of Argumentative Patterns and Strategic Maneuvering

One-Way ANOVA					
	Sum of Squares	df	Mean Square	F	P-Value
Between Groups	10082.000	1	10082.000	5.724	0.038
Within Groups	12330.000	7	1761.429		
Total	22412.000	8			

**Figure (23): Mean Value of Argumentative Patterns and Strategic Maneuvering**

What is more, a combination of three PAs; namely, ethos, logos, and pathos, is established in the context of APC to emphasise DC and to create persuasive and valuable arguments. The strategy of pathos proves its worthiness as it scores the highest percentage that amounts (38.72%) because civil interlocutors frequently appeal to PA of pathos when they intend to follow DCP of compassion. PA of logos scores the second rank with (33.18%) to follow DCP of reasoning and PA of ethos with (28.10%) to follow DCP of credibility. Moreover, some types of logos are clear in the civil dialogic interaction that takes place in APC.

The highest one is interrogative logos that scores (39.19%) as it is highly resorted to by Judge Caprio to elicit some facts surrounding the traffic violation in question. Table (36) and Figure (24) can be evidence for the use of these PAs. The statistical tool of One-Sample Test is used to answer the eighth question, achieve its aim, and authenticate its hypothesis that states "Pathos is the type of persuasive appeals that is highly resorted to by civil interlocutors to reach dialogic civility". This finding substantiates the eighth hypothesis for the reason that the level of Sig of the use of PA of pathos amounts to (0.037) which is less than the standard level of Sig that amounts to (0.05) as shown in Table (37).

Table (36): Overall Analysis of Persuasive Appeals

Persuasive Appeals	F	%	Types of Logos	F	%
Ethos	188	28.10	Interrogative	87	39.19
Logos	222	33.18	Narrative	57	25.68
			Rational	69	31.08
			Legal	4	1.80
			Empirical	5	2.25
Pathos	259	38.72	Total Number	222	100
Total Number	669	100			

Table (37): One-Sample Test Statistics of Persuasive Appeals

One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	2.661	6	0.037	95.52143	7.6954	183.3475
One-Sample Statistics						
	N		Mean		Std. Deviation	
Value	7		95.5714		94.96290	

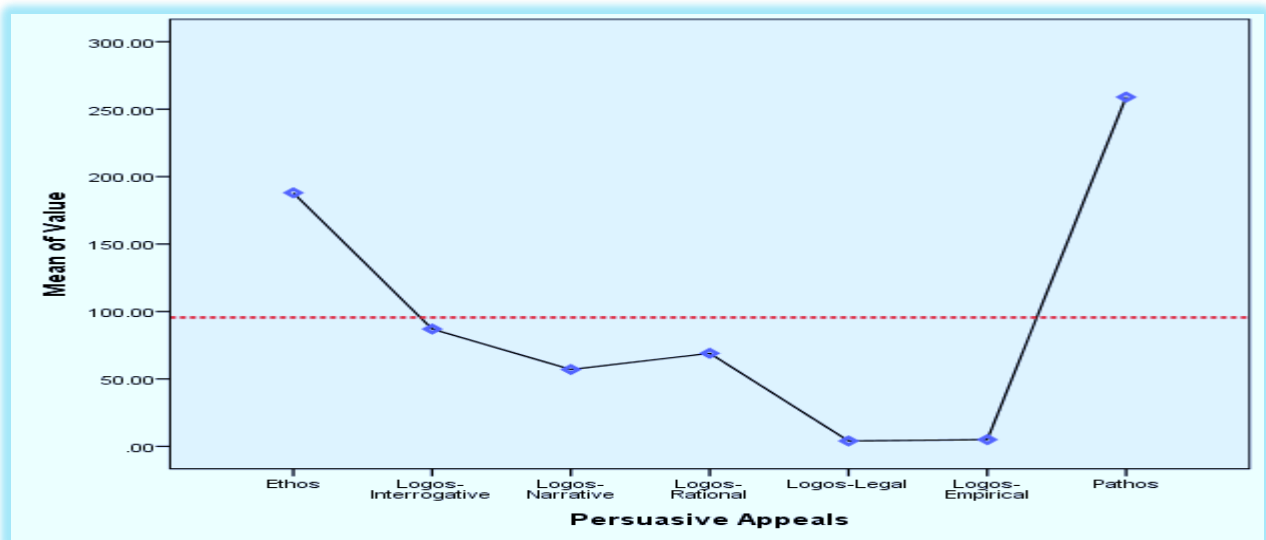


Figure (24): Mean Value of Persuasive Appeals

In order to determine the final decision regarding the ninth hypothesis that is concerned with FAFs, the data related to them are analysed through the statistical tool of One-Sample Test Statistics in comparison with other strategies. Hence, FAFs are used to manifest formal civility and to obey DCP of formality by civil interlocutors in the formal legal context of APC. Socially speaking, FAFs are used as reflections of Judge Caprio's power and authority because civil defendants mostly use titles like "Judge", "Your Honor", or "Sir" to address Judge Caprio who, in his turn, uses formal titles plus last name when addressing the defendants. On the basis of these statistics, the ninth hypothesis that reads "Address forms are used to perform the pragmatic function of formality which contributes to the reflection of dialogic civility in the context of the American Providence Court" is validly accepted because the value of Sig is (0.010) which is less than the standard value that counts (0.05). In this manner, DC involves a sense of formality and a willingness to respect the formalities of interaction, in general, and the formalities of interlocutors, in particular. Table (38) below depicts the statistics of FAFs.

Table (38): Overall Analysis and One-Sample Test Statistics of FAFs

Formal Address Forms					F	%
					132	100
One-Sample Test						
Test Value = 005						
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	61.000	1	0.0100	61.00000	48.2938	73.7062

As for HSs, the analysis shows that these strategies indicate humorous civility and DCP of sense of humour. Basically, HSs are positive face strategies that are used by civil interlocutors to signal solidarity among each other. The analysis reveals that the strategy of non-hostile teasing scores the highest percentage that amounts to (46.67%) which is usually accompanied by a slightly humorous tone, smile, or laughter. Then, the strategy of wisecrack comes as the second rank that counts (24.45%), and then comes the strategy of self-deprecation with (22.22%). However, the strategies of humorous hints and anecdote have the least percentages that amount to (4.44%) and (2.22%) respectively. These findings are illustrated in Table (39) and Figure (25).

By means of the statistical tools of One-Sample Test Statistics, the tenth hypothesis that says "Civil interlocutors reflect dialogic civility through the selection of certain humorous strategies; namely, anecdote, humorous hints, wisecrack, non-hostile teasing, and self-deprecation, which function as dialogic civility indicators in the American Providence Court" is valid. The results of the analysis show that this hypothesis has the level of Sig that amounts to (0.026) which expresses its acceptance as it is less than the standard level of Sig that counts (0.05). These statistical findings are illuminated in Table (40).

Table (39): Overall Analysis of Humorous Strategies

Humorous Strategies		F	%
Humorous Strategies	Anecdote	1	2.22
	Humorous Hint	2	4.44
	Wisecrack	11	24.45
	Non-Hostile Teasing	21	46.67
	Self-Deprecation	10	22.22
Total Number		45	100

Table (40): One-Sample Test Statistics of Humorous Strategies

One-Sample Test						
Value	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	2.473	4	0.026	8.95000	-1.0990-	18.9990
One-Sample Statistics						
	N	Mean	Std. Deviation	Std. Error Mean		
Value	5	9.0000	8.09321	3.61939		

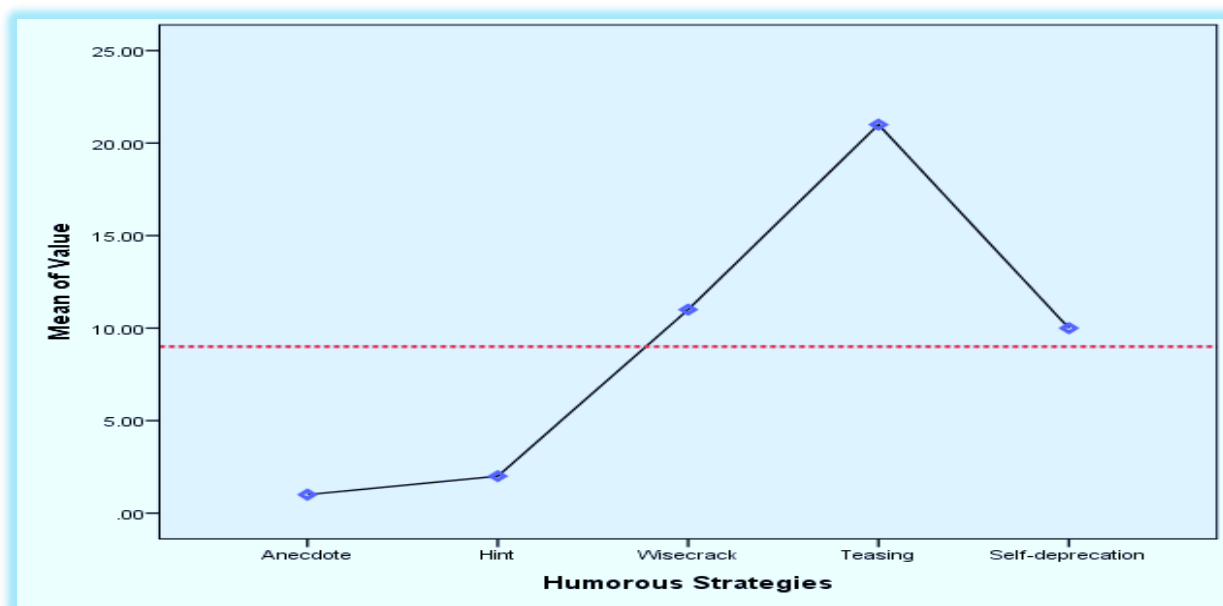


Figure (25): Mean Value of Humorous Strategies

In terms of the overall analysis of the rating scale of DC, Maxi DC, which is the maximum point on the scale, has the highest percentage that amounts to (57.09%) which indicates that the context of APC is the best matching context in which DC takes place. Maxi DC comes as a result of following DCPs of mannerliness, cooperativeness, common interests, rationality, credibility, reasoning, compassion, and formality. Inter DC records the second rate with the percentage of (35.85%) which is gained by following DCPs of free exchange of ideas, shared commitments, justice, cooperativeness, respect, tactfulness, skillfulness, and sense of humour. Finally, Mini DC scores the least percentage of (7.06%) which is attained by obeying DCPs of legitimate authority, respect for legitimate authority, and outspokenness. Table (41) statistically illuminates such findings more plainly.

Table (41): Overall Analysis of the Rating Scale of Dialogic Civility

Rating Scale of Dialogic Civility	Total Number	
	F	%
Maximum Dialogic Civility	1901	57.09
Intermediate Dialogic Civility	1194	35.85
Minimum Dialogic Civility	235	7.06
Total Number	3330	100

5. 4. 2. 4 Statistical Comparison between Judge Caprio and Defendants

To detect the differences between Judge Caprio and the American defendants in terms of their use of DCTs, DCPs, and their pragmatic strategies, a statistical comparison is conducted. This statistical comparison focuses on the differences in the pragmatic preference between Judge Caprio and the American defendants in the search for general tendencies in manifesting DC for the sake of presenting the most common types, principles, and strategies that reflect DC. Table (42) proves significant statistical differences between Judge Caprio and the American defendants in relation to the employment of DC in APC. Both Judge Caprio and the defendants utilise the same DCTs, DCPs, and pragmatic strategies but in varying degrees. Such differences can be attributed to the effect of SVs of power and solidarity on the interlocutors' selection of certain pragmatic strategies that mirror DC. The analysis shows that defendants use more DCTs than Judge Caprio as their use amounts to (52.13%) while Judge Caprio's use amounts to (47.87%).

Nevertheless, top-down civility is restricted to Judge Caprio due to his authority and power. Some other DCTs are effective and in frequent use by Judge Caprio including humorous, polite, emotional, manner, and formal civility as he uses them more than the defendants do with the percentages of (57.78%), (57.63%), (54.44%), (53.66%), and (50.76%) respectively and in descending order. Even so, defendants use some DCTs more than Judge Caprio does. As for bottom-up civility, it is restricted to defendants who are non-authoritative interlocutors. Other DCTs that are used more by the American defendants are justificatory, argumentative, and conversational with the percentages of (68.89%), (62.99%), and (53.64%) respectively and in descending order. Concerning DCPs, the American defendants use more DCPs than Judge Caprio as they score (52.13%) and (47.87%) respectively. It is worth statistically noting that DCPs of legitimate authority, justice, and outspokenness are specific to Judge Caprio's use of DC to reflect his power and authority because their activation requires a sort of power.

Additionally, there are three DCPs that are restricted to the defendants; namely, respect for legitimate authority, rationality, and skillfulness because such DCPs are followed by powerless interlocutors in their attempts to convince the Chief Judge. Other DCPs that are used by Judge Caprio more than the defendants are credibility, common interests, reasoning, sense of humour, compassion, mannerliness, and formality which score the percentages of (84.04%), (63.74%), (61.71%), (57.78%), (54.44%), (53.66%), (50.76%) respectively and in descending manner. The reason is that DC best starts at the top and Judge Caprio, as an authoritative figure, always tries to conduct himself with DC by being aware of the feelings of the defendants, as American citizens. Other DCPs including free exchange of ideas, respect, shared commitments, tactfulness, cooperativeness are used by the defendants more than Judge Caprio with the percentages of (69.34%), (68.97%), (60.71%), (60%), and (53.64%) respectively. Such DCPs seem to be more beneficial for the American defendants in the context of APC and they may be their final opportunity to convince the Chief Judge since they try to be more convincing in their arguments. More statistical details on the manifestations of DC are briefly shown in Table (42).

Table (42): Statistical Comparison in Terms of DCTs and DCPs

Dialogic Civility Types and Principles		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Dialogic Civility Types	Justificatory Civility	168	31.11	372	68.89	540	16.22
	Top-Down Civility	245	100	0	0	245	7.36
	Bottom-Up Civility	0	0	24	100	24	0.72
	Manner Civility	110	53.66	95	46.34	205	6.16
	Conversational Civility	338	46.36	391	53.64	729	21.89
	Polite Civility	204	57.63	150	42.37	354	10.63
	Argumentative Civility	295	37.01	502	62.99	797	23.93
	Emotional Civility	141	54.44	118	45.56	259	7.78
	Formal Civility	67	50.76	65	49.24	132	3.96
	Humorous Civility	26	57.78	19	42.22	45	1.35
	Total Number	1594	47.87	1736	52.13	3330	100
Dialogic Civility Principles	Free Exchange of Ideas	157	30.66	355	69.34	512	15.37
	Shared Commitments	11	39.29	17	60.71	28	0.84
	Legitimate Authority	202	100	0	0	202	6.07
	Justice	43	100	0	0	43	1.29
	Respect for Legitimate Authority	0	0	24	100	24	0.72
	Mannerliness	110	53.66	95	46.34	205	6.16
	Cooperativeness	338	46.36	391	53.64	729	21.89
	Outspokenness	9	100	0	0	9	0.27
	Common Interests	167	63.74	95	36.26	262	7.87
	Respect	18	31.03	40	68.97	58	1.74
	Tactfulness	10	40	15	60	25	0.75
	Rationality	0	0	116	100	116	3.48
	Skillfulness	0	0	271	100	271	8.14
	Credibility	158	84.04	30	15.96	188	5.65
	Reasoning	137	61.71	85	38.29	222	6.67
	Compassion	141	54.44	118	45.56	259	7.78
	Formality	67	50.76	65	49.24	132	3.96
	Sense of Humour	26	57.78	19	42.22	45	1.35
	Total Number	1594	47.87	1736	52.13	3330	100

As far as the pragmatic strategies that pragmatically manifest the types and principles of DC, Table (43) statistically shows that Judge Caprio resorts to the strategies of PAs, HSs, PSs, SAs, and FAFs more than the defendants so he scores the percentages of (65.17%), (57.78%), (57.63%), (51.58%), and (50.76%) respectively and in descending order. Only CMs are used by the defendants more than Judge Caprio with the percentage of (53.64%). Significantly, only defendants use APs and aspects of SM because it is the defendants' responsibility to plan and deliver an argument that may persuade the ruling judge so they have to treat the judge respectfully and to acknowledge his authority. Hence, in the argumentation, it is the defendant's job to craft a well-formed argument and to remain critical and fair-minded at the same time using appropriate APs and aspects of SM as well.

Table (43): Statistical Comparison in Terms of Pragmatic Strategies

Pragmatic Strategies	Judge Caprio		Defendants		Total Number	
	F	%	F	%	F	%
Speech Acts	523	51.58	491	48.42	1014	30.45
Conversational Maxims	338	46.36	391	53.64	729	21.89
Politeness Strategies	204	57.63	150	42.37	354	10.63
Argumentative Patterns	0	0	116	100	116	3.48
Aspects of Strategic Maneuvering	0	0	271	100	271	8.14
Persuasive Appeals	436	65.17	233	34.83	669	20.10
Formal Address Forms	67	50.76	65	49.24	132	3.96
Humorous Strategies	26	57.78	19	42.22	45	1.35
Total Number	1594	47.87	1736	52.13	3330	100

In terms of the categories of SAs, the statistical analysis reflects that Judge Caprio is the only one who can use Dec SAs to declare the final verdict of the traffic trials due to his power as an authoritative figure in the context of APC because performing felicitous Dec SAs requires an institutional or legal basis and the right status in the right circumstances to perform proper utterances. The analysis also shows that Judge Caprio performs Dir SAs more than the defendants as his use scores (89.38%) because these acts also demand an authoritative S as they are attempts by S to get H to do something so that they are, directly or indirectly, aim to change H's attitude. The abundance of the use of Dir SAs underlines the fact that Judge Caprio is the presiding judge who must always be obeyed by the defendants because he holds the most power and authority inside the court. Judge Caprio also uses Exp SAs more than the defendants with the percentage of (53.66%) and this is why he appears as an outstanding judge for his good manners and good behaviours. However, defendants use Rep SAs more than Judge Caprio with a percentage of (69.34%) because they need these acts to express their ideas and beliefs in the sense that Rep SAs are assertions about a particular state of affairs in the world. Defendants also use Com SAs with the rate of (60.71%) which is more than Judge Caprio's use of these acts because defendants normally need such acts to commit themselves to some future actions where such commitments may help them to persuade the judge. In addition, the analysis shows that the language used by civil interlocutors is filled with various SAs and the context of APC is a generous source of several SAs that manifest different DCTs and DCPs. More statistical findings are elaborated in Table (44).

Table (44): Statistical Comparison in Terms of Speech Acts

Speech Acts		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Representatives		157	30.66	355	69.34	512	50.49
Directives		202	89.38	24	10.62	226	22.29
Commissives		11	39.29	17	60.71	28	2.76
Expressives		110	53.66	95	46.34	205	20.22
Declaratives		43	100	0	0	43	4.24
Total Number		523	51.58	491	48.42	1014	100
Representatives	Stating	24	23.76	77	76.24	101	19.72
	Asserting	55	48.67	58	51.33	113	22.07
	Assuring	47	81.03	11	18.97	58	11.33
	Affirming	1	1.45	68	98.55	69	13.48
	Admitting	0	0	20	100	20	3.91
	Reporting	6	7.41	75	92.59	81	15.82
	Retrodicting	9	100	0	0	9	1.76
	Conjecturing	2	50	2	50	4	0.78
	Criticising	4	33.33	8	66.67	12	2.34
	Complaining	0	0	14	100	14	2.73
	Lamenting	5	18.52	22	81.48	27	5.28
	Blaming	4	100	0	0	4	0.78
Total Number		157	30.66	355	69.34	512	100
Directives	Commanding	22	100	0	0	22	9.74
	Summoning	20	100	0	0	20	8.85
	Asking	123	93.89	8	6.11	131	57.97
	Requesting	13	44.83	16	55.17	29	12.83
	Suggesting	5	100	0	0	5	2.21
	Warning	10	100	0	0	10	4.42
	Advising	9	100	0	0	9	3.98
Total Number		202	90.99	24	9.01	226	100
Commissives	Promising	1	100	0	0	1	3.57
	Offering	6	46.15	7	53.85	13	46.43
	Accepting	2	16.67	10	83.33	12	42.86
	Consenting	2	100	0	0	2	7.14
Total Number		11	39.29	17	60.71	28	100
Expressives	Greeting	17	44.74	21	55.26	38	18.54
	Thanking	3	5.08	56	94.92	59	28.78
	Well-wishing	22	91.67	2	8.33	24	11.71
	Praising	32	82.05	7	17.95	39	19.02
	Comforting	27	100	0	0	27	13.17
	Apologising	1	10	9	90	10	4.88
	Deploing	8	100	0	0	8	3.90
Total Number		110	53.66	95	46.34	205	100
Declaratives	Declaring	39	100	0	0	39	90.70
	Approving	2	100	0	0	2	4.65
	Confirming	2	100	0	0	2	4.65
Total Number		43	100	0	0	43	100

The analysis also reflects that Judge Caprio does not use certain Rep SAs such as admitting and complaining which are restricted to the defendants in the context of APC because admitting is needed when the defendants want to admit the bad things that they have done.

Moreover, complaining is demanded when the defendants want to express their negative evaluation as well as dissatisfaction with a particular state of affairs. It is also noticed that Rep SAs of retrodicting and blaming, Dir SAs of commanding, summoning, suggesting, warning, and advising, Com SAs of promising and consenting, Exp SAs of comforting and deploring, and all Dec SAs are limited to Judge Caprio as they demand authority to be felicitously performed. In relation to CMs, Judge Caprio resorts to them to manifest conversational civility and to follow DCP of cooperativeness when he observes CMs more than the defendants do with the rate of (56.48%) because these CMs are made as a set of patterns of civil behaviours that best guide the dialogic interaction civilly. As it is well known, these CMs are not always achievable so that the defendants resort to non-observance of CMs more than Judge Caprio does as they score (78.30%). Hence, defendants flout CMs with the rate of (73.33%) and opt out CMs with (95.12%) with no intention to deceive or mislead Judge Caprio but to convey additional meanings in their attempts to convince the Chief Judge of their arguments. Such findings are statistically obvious in Table (45) below.

Table (45): Statistical Comparison in Terms of Conversational Maxims

Conversational Maxims			Judge Caprio		Defendants		Total Number	
			F	%	F	%	F	%
Observance of CMs			292	56.48	225	43.52	517	70.92
Non-Observance of CMs			46	21.70	166	78.30	212	29.08
Total Number			338	46.36	391	53.64	729	100
Non-Observance	Flouting	Quantity Maxim	13	16.67	65	83.33	78	47.27
		Quality Maxim	8	29.63	19	70.37	27	16.36
		Relation Maxim	23	58.97	16	41.03	39	23.64
		Manner Maxim	0	0	21	100	21	12.73
	Total Number		44	26.67	121	73.33	165	100
	Opting Out	Quantity Maxim	1	5.56	17	94.44	18	43.90
		Quality Maxim	0	0	10	100	10	24.39
		Relation Maxim	0	0	6	100	6	14.64
		Manner Maxim	1	14.29	6	85.71	7	17.07
	Total Number		2	4.88	39	95.12	41	100

In terms of PSs, BORD is almost exclusively used by Judge Caprio when he gives imperative commands and when he uses acts that are performed baldly. Such employment mirrors Judge Caprio's power over the defendants as he worries less about the face of the less powerful interlocutors. However, using BORD indicates polite civility and it pragmatically manifests DCP of outspokenness.

ORPP is also predominately used by Judge Caprio with (63.74%) to manifest DCP of common interests as it is directed towards the positive face of the defendants to show his desire for or approval of the defendants' wants. Such shift from BORP to ORPP reflects Judge Caprio's appeal to both power and solidarity to create a balance of civil interaction which mostly contributes to DC. To produce distance and to follow DCP of respect, ORNP is mostly used by the defendants with (68.97%). Also, OFRP is used by the defendants more than Judge Caprio as it scores (60%) to reflect obedience to DCP of tactfulness. Among the strategies of ORPP, the analysis shows that Judge Caprio prefers the strategies of noticing H's interests, presupposing common ground, giving gifts to H, and intensifying H's interests with (94.87%), (68%), (64.58), and (60%) respectively and in comparison with the defendants' use of these strategies. It is also noticed that the strategy of including both S and H in the activity is limited to Judge Caprio since it can be realised by the inclusive "we" forms when S really means "you" or "me" and such forms are not acceptably used by the defendants in the court context. Defendants prefer other strategies including seeking agreement that scores (76.47%) and the strategies of exaggerating H's interests and using in-group identity markers which are equally used with (62.5%). Moreover, giving or asking for reasons is equally used by Judge Caprio and the defendants.

Among other strategies of ORNP, Judge Caprio selects the strategies of stating FTA as a general rule, which is restricted to him only, and being conventionally indirect with the parentage of (66.67) as his best strategies in comparison with the defendants. Defendants prefer the strategies of giving deference and hedging with the rates of (90%) and (65.63%) respectively. Also, defendants prefer the strategies of OFRP including overstatement, metaphor, and understatement with the rates of (80%), (66.67%), and (57.14%) respectively, if compared to Judge Caprio. The strategy of hints is limited to Judge Caprio when he prefers indirectness in certain contexts, while strategies of presupposing and using contradiction are obviously limited to the American defendants in APC to avoid the responsibility of committing any possible FTA. Such findings are numerically clarified in Tale (46).

Table (46): Statistical Comparison in Terms of Politeness Strategies

Politeness Strategies		Judge Caprio		Defendants		Total Number	
		F	%	F	%	F	%
Bald On-Record Politeness		9	100	0	0	9	2.54
On-Record Positive Politeness		167	63.74	95	36.26	262	74.01
On-Record Negative Politeness		18	31.03	40	68.97	58	16.39
Off-Record Politeness		10	40	15	60	25	7.06
Total Number		204	57.63	150	42.37	354	100
On-Record Positive Politeness	Noticing H's Interests	74	94.87	4	5.13	78	29.77
	Exaggerating H's Interests	3	37.5	5	62.5	8	3.05
	Intensifying H's Interests	6	60	4	40	10	3.82
	Using In-Group Identity Markers	3	37.5	5	62.5	8	3.05
	Seeking Agreement and Avoiding Disagreement	12	23.53	39	76.47	51	19.47
	Presupposing Common Ground	17	68	8	32	25	9.54
	Including both S and H in the Activity	8	100	0	0	8	3.05
	Giving or Asking for Reasons	13	50	13	50	26	9.93
	Giving Gifts to H	31	64.58	17	35.42	48	18.32
Total Number		167	63.74	95	36.26	262	100
On-Record Negative Politeness	Being Conventionally Indirect	2	66.67	1	33.33	3	5.17
	Hedging	11	34.37	21	65.63	32	55.18
	Giving Deference	2	10	18	90	20	34.48
	Stating FTA as a General Rule	3	100	0	0	3	5.17
Total Number		18	31.03	40	68.97	58	100
Off-Record Politeness	Hints	5	100	0	0	5	20
	Presupposing	0	0	3	100	3	12
	Understatement	3	42.86	4	57.14	7	28
	Overstatement	1	20	4	80	5	20
	Using Contradictions	0	0	2	100	2	8
	Metaphor	1	33.33	2	66.67	3	12
Total Number		10	40	15	60	25	100

Table (47) shows the distribution of PAs, FAFs, and HSs in terms of their use by Judge Caprio and the defendants. PAs are generally used by Judge Caprio with (65.17%) which is higher than the defendants' use that amounts to (34.83%). Pathos scores the highest percentage among other PAs as its percentage amounts to (38.72%). To reflect his kindhearted compassion, Judge Caprio uses pathos with (54.44%) which is more than the defendants' use that amounts to (45.56%) as they use pathos with caution. The analysis also indicates that Judge Caprio establishes his credibility by appealing to ethos more than the defendant as he scores (84.04%) to present himself as knowledgeable, honest, and fair-minded. Moreover, it is observed that interrogative logos is appealed to only by Judge Caprio due to the fact that he is the presiding judge who has the authority to be the interrogator of the dialogic exchange. FAFs are also used by Judge Caprio more than the defendants as he uses them with (50.76%) whereas the defendants use them with (49.24%).

By means of certain FAFs, Judge Caprio defines the limits of his relationship with others and identifies himself as superior to others due to his position and authority as the Chief Judge of APC. As for HSs, the strategy of non-hostile teasing is the most frequent one as it scores (46.67%) among other strategies. However, the highest percentage is attributed to Judge Caprio with (95.24%), whereas the defendants use this HS with (4.76%) only because this strategy is commonly used by interlocutors with a sort of power.

Table (47): Statistical Comparison in Terms of PAs, FAFs, and HSs

Persuasive Appeals, Formal Address Forms, and Humorous Strategies			Judge Caprio		Defendants		Total Number	
			F	%	F	%	F	%
Persuasive Appeals	Ethos		158	84.04	30	15.96	188	28.10
	Logos	Interrogative	87	100	0	0	87	13.00
		Narrative	0	0	57	100	57	8.52
		Rational	41	59.42	28	40.58	69	10.31
		Legal	4	100	0	0	4	0.60
		Empirical	5	100	0	0	5	0.75
	Pathos		141	54.44	118	45.56	259	38.72
Total Number			436	65.17	233	34.83	669	100
Formal Address Forms			67	50.76	65	49.24	132	100
Humorous Strategies	Anecdote		1	100	0	0	1	2.22
	Humorous Hint		2	100	0	0	2	4.44
	Wisecrack		3	27.27	8	72.73	11	24.45
	Non-Hostile Teasing		20	95.24	1	4.76	21	46.67
	Self-deprecation		0	0	10	100	10	22.22
Total Number			26	57.78	19	42.22	45	100

In terms of the rating scale of DC, Maxi DC scores the highest rate that amounts to (57.09%), whereas Inter DC comes second with (35.85%), and finally Mini DC scores the lowest percentage that amounts to (7.06%). As for Maxi DC, Judge Caprio scores (56.39%), whereas defendants score (43.61%). Then, defendants score the highest percentage of the use of Inter DC with the percentage of (73.95%), whereas Judge Caprio scores only (26.05%). Next, Mini DC is highly used by Judge Caprio with a percentage of (89.79%), whereas the defendants with (10.21%). Table (48) below gives more statistical insights into this scale.

Table (48): Statistical Comparison in Terms of the Rating Scale of DC

Rating Scale of Dialogic Civility	Judge Caprio		Defendants		Total Number	
	F	%	F	%	F	%
Maximum Dialogic Civility	1072	56.39	829	43.61	1901	57.09
Intermediate Dialogic Civility	311	26.05	883	73.95	1194	35.85
Minimum Dialogic Civility	211	89.79	24	10.21	235	7.06
Total Number	1594	47.87	1736	52.13	3330	100

Such indicative differences between Judge Caprio and the American defendants in terms of DCTs, DCPs, and their pragmatic strategies prove the validity of the eleventh hypothesis. Hence, to answer the eleventh question, attain its aim, and confirm its hypothesis that states "There are significant differences between the Chief Judge and the defendants in terms of the employment of dialogic civility in the American Providence Court. The most basic difference is that the Chief Judge prefers those manifestations of dialogic civility that reflect his power, justice, and dignity", One-Sample Test is conducted. Table (49) clearly shows noticeable and statistically valuable differences between Judge Caprio and the defendants in terms of the various manifestations of DC in APC. The statistical analysis of One-Sample Test depends on the statistics of DCTs, DCPs, and their pragmatic strategies. As such, there is a serious mismatch in terms of the use of different manifestations of DC by Judge Caprio and the defendants. The statistical analysis shows that the level of Sig counts as (0.000) which is very highly significant as it is less the standard Sig that counts (0.05). Thus, the statistical comparison of One-Sample Test authenticates the eleventh hypothesis. Figures (26) and (27) show such differences in terms of DCTs, DCPs, and pragmatic strategies.

Table (49): One-Sample Test Statistical Comparison between Judge Caprio and Defendants

One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	4.587	15	0.000	208.07500	111.3904	304.7596

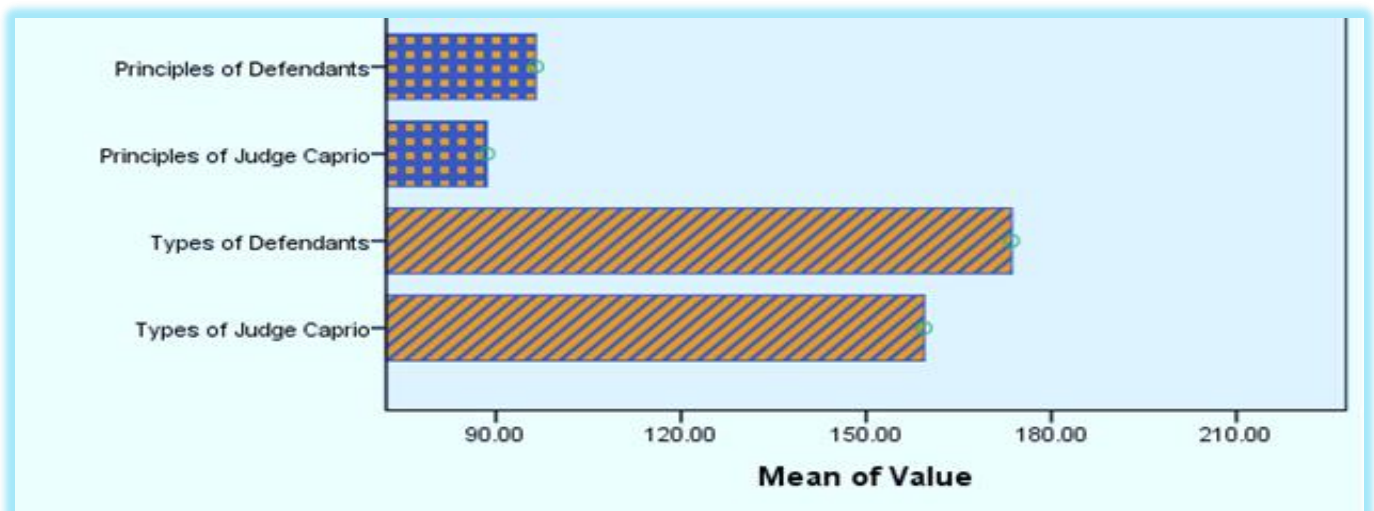


Figure (26): Mean Value of DCTs and DCPs Used by Judge Caprio and Defendants

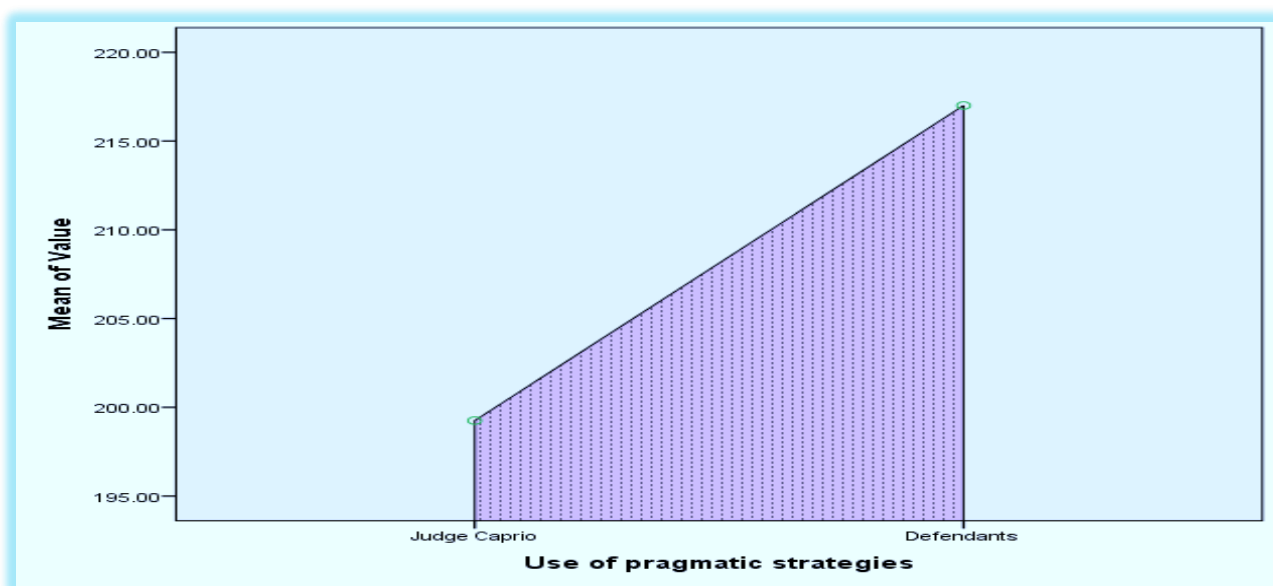


Figure (27): Mean Value of Pragmatic Strategies Used by Judge Caprio and Defendants

5. 4. 2. 5 The Statistical Analysis of Social Variables

This section deals with the statistics of the effects of SVs of power, solidarity, ethnicity, and gender on the manifestations of DC in the context of APC.

5. 4. 2. 5. 1 Power and Solidarity

It has been shown earlier that there are certain pragmatic manifestations of the effects of SVs on language use, in general, and on DC manifestations, in particular (See 3. 12). The sociopragmatic and statistical analyses also prove the effects of SVs on the pragmatic choice which are very essential to the understanding of differences in language use. As far as SVs of power and solidarity are concerned, the statistical analysis demonstrates that these two SVs still seem to play a more principal role in language use. The analysis shows that Judge Caprio uses certain strategies to mirror his power and authority as the presiding Chief Judge in the context of APC. These strategies include Rep SAs of asserting, assuring, retrodicting, conjecturing, criticising, and blaming; Dir SAs of commanding, summoning, asking, requesting, suggesting, warning, and advising; Com SAs of promising and consenting; Dec SAs of declaring the verdict, approving, and confirming; observance of CMs; BORP; ORNP; PAs of ethos, interrogative logos, rational logos, legal logos, empirical logos; FAFs, and HS of non-hostile teasing.

However, Judge Caprio prefers to use observance of CMs among other pragmatic strategies to reflect his obedience to DCP of cooperativeness and to mirror his power and authority. The reason is that this strategy makes Judge Caprio more knowledgeable, informative truthful, relevant, and clear in his speech as he uses this strategy with the percentage of (27.29%). He also appeals to PA of ethos with (14.77%) to support DC of credibility which manifests him as an authoritative figure. Moreover, Dir SA of asking is used by Judge Caprio with the percentage of (11.50%) as the third rank among other pragmatic strategies that reflect his power and such use mirrors the effect of SV of power on Judge Caprio's language use.

To plant and maintain the seeds of solidarity and social harmony which mainly contributes to DC, Judge Caprio, sometimes, shifts to some pragmatic strategies that indicate solidarity including Rep SA of affirming; Com SAs of offering and accepting; Exp SA of greeting, thanking, well-wishing, praising, comforting, apologising, and deploring; non-observance of CMs, ORPP, OFRP, PA of pathos, and HSs of anecdote, humorous hint, and wisecrack. Among the frequent strategies used by Judge Caprio to indicate solidarity is ORPP with the percentage of (34.15%) to follow DCP of common interests that is obeyed to avoid any possible face-threatening acts and to reinforce social concerns for others. PA of pathos is also commonly appealed to by Judge Caprio with the percentage of (28.84%) because using this emotional appeal is effective especially when he knows what his audience members value and when he knows the sort of emotions that may sway them to accept his utterances. Three other neutral strategies, as used by Judge Caprio, have neither indication of power nor of solidarity which are Rep SAs of stating, reporting, and lamenting. Such findings are made crystal clear in Table (50) as it shows the analysis of the pragmatic strategies that indicate SVs of power and solidarity in addition to the neutrality of some other strategies as used by Judge Caprio. The analysis also indicates that SV of power has no effect on the defendants' use of language and this view shows the powerlessness of their social status in the context of APC if compared to the powerfulness of Judge Caprio's social status in the same legal context.

Table (50): The Analysis of Judge Caprio's Power, Solidarity, and Neutrality

Judge Caprio		
Strategies Indicate SV of Power	F	%
Rep SAs of Asserting	55	5.14
Rep SAs of Assuring	47	4.39
Rep SAs of Retrodicting	9	0.84
Rep SAs of Conjecturing	2	0.19
Rep SAs of Criticising	4	0.37
Rep SAs of Blaming	4	0.37
Dir SAs of Commanding	22	2.06
Dir SAs of Summoning	20	1.87
Dir SAs of Asking	123	11.50
Dir SAs of Requesting	13	1.21
Dir SAs of Suggesting	5	0.47
Dir SAs of Warning	10	0.93
Dir SAs of Advising	9	0.84
Com SAs of Promising	1	0.09
Com SAs of Consenting	2	0.19
Dec SA of Declaring	39	3.65
Dec SA of Approving	2	0.19
Dec SA of Confirming	2	0.19
Observance of CMs	292	27.29
Bald on Record Politeness	9	0.84
On-Record Negative Politeness	18	1.68
Ethos	158	14.77
Interrogative Logos	87	8.13
Rational Logos	41	3.83
Legal Logos	4	0.37
Empirical Logos	5	0.47
Formal Address Forms	67	6.26
Non-Hostile Teasing	20	1.87
Total Number	1070	100
Strategies Indicate SV of Solidarity		
Rep SA of Affirming	1	0.20
Com SA of Offering	6	1.23
Com SA of Accepting	2	0.41
Exp SA of Greeting	17	3.48
Exp SA of Thanking	3	0.61
Exp SA of Well-wishing	22	4.50
Exp SA of Praising	32	6.54
Exp SA of Comforting	27	5.52
Exp SA of Apologising	1	0.20
Exp SA of Deploing	8	1.64
Non-Observance of CMs	46	9.41
On-Record Positive Politeness	167	34.15
Off-Record Politeness	10	2.05
PA of Pathos	141	28.84
Anecdote	1	0.20
Humorous Hint	2	0.41
Wisecrack	3	0.61
Total Number	489	100
Neutral Strategies		
Rep SA of Stating	24	68.57
Rep SA of Reporting	6	17.14
Rep SA of Lamenting	5	14.29
Total Number	35	100

In terms of the effect of SV of solidarity on the defendants' use of DC manifestations, the analysis shows that the American defendants in the context of APC prefer to use the pragmatic strategies of Rep SAs of affirming and admitting; Dir SA of requesting; Com SAs of offering and accepting; Exp SAs of greeting, thanking, well-wishing, praising, and apologising; non-observance of CMs; ORPP; OFRP; the three aspects of SM; namely, TP, AD, and PDs; PAs of narrative logos and pathos; and HSs of wisecrack and self-deprecation. The most frequent pragmatic strategies that indicate solidarity, as used by the defendants, are non-observance of CMs, the aspect of AD, PA of pathos, and the aspect of TP as they score (17.36%), (15.80%), (12.34%), and (11.82%) respectively. The use of these strategies by the defendants indicates their attempts to be civil interlocutors in the context of APC when they are behaving in line with certain types and principles of DC. Other pragmatic strategies used by the defendants in this context are considered as neutral strategies. Table (51) illuminates the analysis of the pragmatic strategies that indicate SV of solidarity in addition to the neutrality of some other strategies as used by the American defendants in APC.

Then, Table (52) makes the analysis brighter by shining light on the statistics of the pragmatic strategies that indicate SVs of power and solidarity in addition to those strategies that are neutral as exploited by Judge Caprio and the American defendants in the context of APC where vertical counting is considered. Thus, it demonstrates that only Judge Caprio uses certain strategies that indicate his power and authority. Conversely, defendants use more strategies that mirror the sense of solidarity with the percentage of (66.16%) since these strategies highlight DC that can serve as a bridge to greater solidarity and mutual understanding, while Judge Caprio uses such strategies with (33.84%). Defendants also highly prefer neutral strategies as their use scores (95.71%) to avoid any degree of imposition in their language use while Judge Caprio uses them with less percentage that counts (4.29%). For more clarifications and details about SVs of power and solidarity and their effects on the choice of the pragmatic strategies that best manifest DC, Tables (52) as well as Figure (28) are beneficial.

Table (51): The Analysis of the Defendant's Solidarity and Neutrality

American Defendants		
Strategies Indicate SV of Solidarity	F	%
Rep SA of Affirming	68	7.11
Rep SA of Admitting	20	2.09
Dir SA of Requesting	16	1.67
Com SA of Offering	7	0.73
Com SA of Accepting	10	1.05
Exp SA of Greeting	21	2.20
Exp SA of Thanking	56	5.86
Exp SA of Well-wishing	2	0.21
Exp SA of Praising	7	0.73
Exp SA of Apologising	9	0.94
Non-Observance of CMs	166	17.36
On-Record Positive Politeness	95	9.94
Off-Record Politeness	15	1.57
Topical Potential	113	11.82
Audience Demand	151	15.80
Presentational Devices	7	0.73
Narrative Logos	57	5.96
PA of Pathos	118	12.34
HS of Wisecrack	8	0.84
HS of Self-Deprecation	10	1.05
Total Number	956	100
Neutral Strategies		
Rep SA of Stating	77	9.87
Rep SA of Asserting	58	7.43
Rep SA of Assuring	11	1.41
Rep SA of Reporting	75	9.61
Rep SA of Conjecturing	2	0.26
Rep SA of Criticising	8	1.03
Rep SA of Complaining	14	1.79
Rep SA of Lamenting	22	2.82
Dir SA of Asking	8	1.03
Observance of Conversational Maxims	225	28.85
On-Record Negative Politeness	40	5.13
Argumentative Patterns	116	14.87
Ethos	30	3.85
Rational Logos	28	3.59
Formal Address Forms	65	8.33
Humorous Strategy of Non-Hostile Teasing	1	0.13
Total Number	780	100

Table (52): The Overall Analysis of SVs of Power and Solidarity

Interlocutors	Strategies Indicate SV of Power		Strategies Indicate SV of Solidarity		Neutral Strategies		Total Number	
	F	%	F	%	F	%	F	%
Judge Caprio	1070	100	489	33.84	35	4.29	1594	47.87
American Defendants	0	0	956	66.16	780	95.71	1736	52.13
Total Number	1070	100	1445	100	815	100	3330	100
WAM Defendants	0	0	208	21.76	220	28.21	428	24.66
WAF Defendants	0	0	293	30.65	169	21.67	462	26.61
AAM Defendants	0	0	212	22.17	177	22.69	389	22.41
AAF Defendants	0	0	243	25.42	214	27.43	457	26.32
Total Number	0	0	956	100	780	100	1736	100

Identifying SVs of power and solidarity is not a difficult task, but the difficulty comes when attempts are made to identify these SVs in the interlocutor's actual interaction. Basically, denoting power and creating solidarity in social interaction shape relations among interlocutors within the same linguistic and cultural community. Power and solidarity, as the analysis shows, have their social impact on the pragmatic manifestation of DC and the employment of DCTs, DCPs, and the pragmatic strategies that reflect them. These findings, therefore, support the twelfth hypothesis that states "The social variables of power and solidarity highly affect the choice of the pragmatic manifestations of dialogic civility in the American Providence Court". The data for this hypothesis is processed by the statistical tool of One-Sample Test. Through the results shown in Table (53), this hypothesis is strongly accepted because the value of Sig amounts to (0.000) which is highly significant and it is, of course, less than the standard Sig that amounts to (0.05). Thus, the twelfth question is answered and its aim is accomplished.

Table (53): The Statistics of One Sample Test of SVs of power and Solidarity

One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Value	5.118	62	0.000	39.87063	24.2980	55.4432

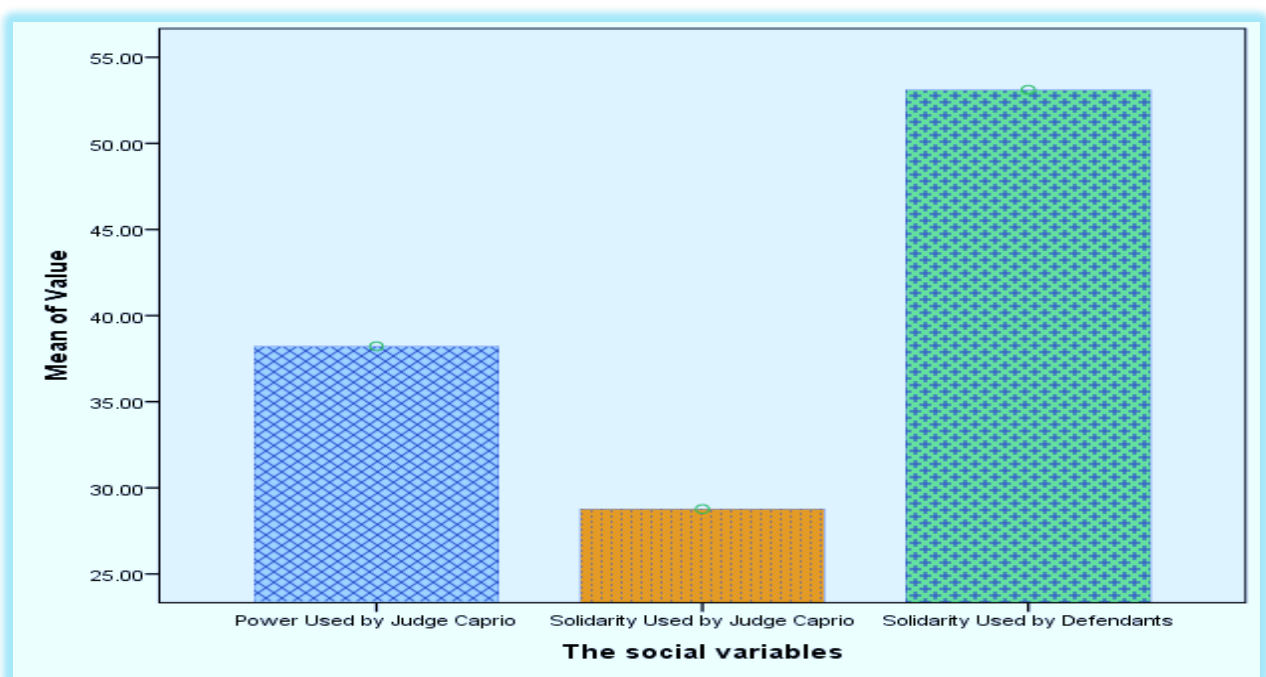


Figure (28): Mean Value of the Effects of SVs of Power and Solidarity

5. 4. 2. 5. 2 Ethnicity and Gender

As for SVs of ethnicity and gender, the statistical analysis reveals some significant differences between the four social groups of the American defendants in the context of APC who are WAM, WAF, AAM, and AAF defendants. Hence, it is obvious that there are significant differences between these four social groups in terms of their appeal to DC. Therefore, the ethnic identity and gender identity of the American defendants can be denoted in following certain DCTs and DCPs along with the pragmatic strategies that manifest these types and principles of DC. However, the analysis shows that DCTs and DCPs are all used by the four social groups of the American defendants but with varying degrees. For the sake of comparison and to examine the effect of ethnicity, the use of DC manifestations by WAM and AAM defendants are compared together, while WAF and AAF defendants are also compared together.

As Table (54) indicates, the four groups of the American defendants show salient differences from the point of view of absolute frequencies. Among such differences is the view that WAM defendants use more DCTs and DCPs than AAM defendants and these two groups have the same gender identity, but they differ in their ethnic identity. Hence, WAM defendants surpass AAM defendants in using DCTs and DCPs as they score (24.89%) and (22.81%) respectively. WAM defendants prefer to use justificatory, manner, conversational, polite, emotional, formal, and humorous civility, while AAM defendants prefer to use argumentative civility. Moreover, though they have the same gender identity, WAF defendants use more DCTs than AAF defendants as they score (27.36%) and (24.94%) respectively. Similarly, to examine the effect of gender, the use of DC manifestations of WAM defendants is compared to WAF defendants, while the use of DC manifestations of AAM is compared to AAF defendants. The analysis shows that WAF defendants use more DCTs and DCPs than WAM defendants as they score the percentage of (27.36%) and this percentage is more than the use of WAM, AAM, and AAF defendants who use the same DCTs and DCPs but with the rates of (24.89%), (22.81%), and (24.94%) respectively.

Importantly, the statistical analysis also shows that female defendants, whether White-American or African-American, use more DCTs and DCPs than male defendants. The reason is that, as the sociopragmatic and statistical analyses show, female defendants try to make their contribution productive, truth-seeking, and relationship-building, even when they strongly disagree or when they have divergent standpoints. Against this background, female defendants contribute more to DC through using more DCTs and DCPs and such use portrays them as more civil interlocutors than male defendants. In this way, the results of the statistical investigation show that there are ethnic-specific and gender-specific differences in using DCTs and following DCPs. It is very worthwhile to illuminate that using DCTs and following DCPs could perhaps enable the American defendants to influence others, especially the Chief Judge to whom their arguments are directed, if interact and respond to others more civilly because inequality, racism, and violence are challenges that concept of civility, in general, and the concept of DC, in particular, have to face.

The statistical analysis, as Table (55) indicates, shows that WAF defendants use more pragmatic strategies that denote DC than other social groups as they score (27.36%). However, AAF, WAM, and AAM defendants use these strategies with (24.94%), (24.89%), and (22.81%) respectively and in descending order. The resulting findings indicate that female defendants are more attentive to the feelings and the face needs of others so that they use speech that is more civil than that of male defendants. Basically, WAM defendants exploit FAFs and PSs more than other social groups with the percentages of (43.08%) and (29.33%) respectively. WAF defendants use certain strategies more than other defendants from other social groups as they use PAs with (34.76%), APs with (28.45%), and aspects of SM with (28.41%). Then, AAF defendants prefer to use HSs with (47.37%), SAs with (29.73%), and CMs with (29.41%). The analysis also points to the view that AAM defendants tend to use pragmatic strategies more sparingly as compared to other defendants of different social groups as they use the pragmatic strategies that manifest DC in a restricted or infrequent manner.

Table (54): Statistical Comparison between WADs and AADs in Terms of DCTs and DCPs

Dialogic Civility Types and Principles		White American Defendants				African-American Defendants				Total Number	
		WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
		F	%	F	%	F	%	F	%	F	%
Dialogic Civility Types	Justificatory	89	23.93	92	24.73	73	19.62	118	31.72	372	21.43
	Bottom-Up	5	20.83	2	8.34	5	20.83	12	50	24	1.38
	Manner	25	26.32	31	32.63	23	24.21	16	16.84	95	5.47
	Conversational	86	21.99	105	26.86	85	21.74	115	29.41	391	22.52
	Polite	44	29.33	38	25.33	40	26.67	28	18.67	150	8.64
	Argumentative	133	26.50	149	29.68	135	26.89	85	16.93	502	28.92
	Emotional	18	15.26	42	35.59	15	12.71	43	36.44	118	6.80
	Formal	28	43.08	11	16.92	19	29.23	7	10.77	65	3.75
	Humorous	4	21.05	5	26.32	1	5.26	9	47.37	19	1.09
	Total Number	432	24.89	475	27.36	396	22.81	433	24.94	1736	100
Dialogic Civility Principles	Exchange of Ideas	84	23.66	84	23.66	70	19.72	117	32.96	355	20.45
	Shared Commitments	5	29.41	8	47.06	3	17.65	1	5.88	17	0.98
	Respect for Authority	5	20.83	2	8.34	5	20.83	12	50	24	1.38
	Mannerliness	25	26.32	31	32.63	23	24.21	16	16.84	95	5.47
	Cooperativeness	86	21.99	105	26.86	85	21.74	115	29.41	391	22.52
	Common Interests	19	20	28	29.47	28	29.47	20	21.06	95	5.47
	Respect	17	42.5	4	10	11	27.5	8	20	40	2.31
	Tactfulness	8	53.33	6	40	1	6.67	0	0	15	0.86
	Rationality	32	27.58	33	28.45	22	18.97	29	25	116	6.68
	Skillfulness	69	25.46	77	28.41	69	25.46	56	20.67	271	15.61
	Credibility	7	23.33	6	20	17	56.67	0	0	30	1.73
	Reasoning	25	29.41	33	38.82	27	31.77	0	0	85	4.90
	Compassion	18	15.26	42	35.59	15	12.71	43	36.44	118	6.80
	Formality	28	43.08	11	16.92	19	29.23	7	10.77	65	3.75
	Sense of Humour	4	21.05	5	26.32	1	5.26	9	47.37	19	1.09
	Total Number	432	24.89	475	27.36	396	22.81	433	24.94	1736	100

Table (55): Statistical Comparison between WADs and AADs in Terms of Pragmatic Strategies

Pragmatic Strategies	White American Defendants				African-American Defendants				Total Number	
	WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
	F	%	F	%	F	%	F	%	F	%
Speech Acts	119	24.24	125	25.46	101	20.57	146	29.73	491	28.28
Conversational Maxims	86	21.99	105	26.86	85	21.74	115	29.41	391	22.52
Politeness Strategies	44	29.33	38	25.33	40	26.67	28	18.67	150	8.65
Argumentative Patterns	32	27.59	33	28.45	22	18.96	29	25	116	6.68
Aspects of Strategic Maneuvering	69	25.46	77	28.41	69	25.46	56	20.67	271	15.61
Persuasive Appeals	50	21.46	81	34.76	59	25.32	43	18.46	233	13.42
Formal Address Forms	28	43.08	11	16.92	19	29.23	7	10.77	65	3.75
Humorous Strategies	4	21.05	5	26.32	1	5.26	9	47.37	19	1.09
Total Number	432	24.89	475	27.36	396	22.81	433	24.94	1736	100

The statistical analysis indicates that AAF defendants mostly prefer the categories of Dir SAs (50%) and Rep SAs (32.96%) as compared to other social groups. As far as DC is concerned, the use of Dir SAs and Rep SAs denote following DCPs of respect for legitimate authority and free exchange of ideas in the context of APC. WAF defendants think that Com SAs (47.06%) and Exp SAs (32.63%) are the preferable acts to manifest DC through obedience to DCPs of shared commitments and mannerliness. Performing Com SAs and Exp SAs by the defendants indicates their attempts to make their speech civil by taking Hs' feelings into account and by showing respect for them. WAM and AAM defendants use these categories of SAs with moderate degrees. The analysis also indicates that SV of gender is indeed a relevant social parameter in the context of APC as it reveals that American female defendants more actively attempt to ensure DC as they use more pragmatic strategies to reflect DC with its types and principles where AAF defendant score (29.73%) and WAF defendants score (25.46%). The most frequent Rep SA used by the defendant is stating and it is used mostly by WAM defendants with (37.66%). The most obvious Dir SA is requesting which is most frequently used by AAF defendants with (50%). As for Com SAs, accepting is a frequent act and it is commonly used by WAM defendants with (40%). With reference to Exp SAs, thanking is widely used and WAF defendants score the rate of (41.07%). More statistical findings concerning SAs are presented in Table (56).

As compared to defendants of other social groups, AAF defendants prefer to observe CMs in order to follow DCP of cooperativeness and to be informative, truthful, relevant, and perspicuous and, thus, they use observance of CMs with (31.11%). Non-observance of CMs is preferred by WAF defendants with (39.16%) as compared to other social groups, but they have no intention to deceive or mislead others as they do it for the sake of indirectness. Moreover, WAF defendants resort to flouting CMs with (47.11%), while AAF defendants resort to opting out of CMs with (48.72%). Generally, female defendants, whether White-American or African-American, prefer indirect constructions that manifest DC and this is achieved by non-observance of CMs. Such findings are assured in Table (57).

Table (56): Statistical Comparison between WADs and AADs in Terms of SAs

Speech Acts		White American Defendants				African-American Defendants				Total Number	
		WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
		F	%	F	%	F	%	F	%		
Representatives		84	23.66	84	23.66	70	19.72	117	32.96	355	72.89
Directives		5	20.83	2	8.34	5	20.83	12	50	24	4.11
Commissives		5	29.41	8	47.06	3	17.65	1	5.88	17	3.49
Expressives		25	26.32	31	32.63	23	24.21	16	16.84	95	19.51
Total Number		119	24.24	125	25.46	101	20.57	146	29.73	491	100
Rep	Stating	29	37.66	7	9.09	19	24.68	22	28.57	77	21.69
	Asserting	16	27.59	18	31.03	9	15.52	15	25.86	58	16.34
	Assuring	5	45.46	2	18.18	2	18.18	2	18.18	11	3.10
	Affirming	14	20.59	10	14.71	25	36.76	19	27.94	68	19.16
	Admitting	4	20	5	25	3	15	8	40	20	5.63
	Reporting	9	12	32	42.67	4	5.33	30	40	75	21.13
	Conjecturing	0	0	0	0	0	0	2	100	2	0.56
	Criticising	0	0	0	0	8	100	0	0	8	2.25
	Complaining	7	50	2	14.29	0	0	5	35.71	14	3.94
	Lamenting	0	0	8	36.36	0	0	14	63.64	22	6.20
Total Number		84	23.66	84	23.66	70	19.72	117	32.96	355	100
Dir	Asking	1	12.5	1	12.5	2	25	4	50	8	33.33
	Requesting	4	25	1	6.25	3	18.75	8	50	16	66.67
Total Number		5	20.83	2	8.34	5	20.83	12	50	24	100
Com	Offering	1	14.29	6	85.71	0	0	0	0	7	41.18
	Accepting	4	40	2	20	3	30	1	10	10	58.82
Total Number		5	29.41	8	47.06	3	17.65	1	5.88	17	100
Exp	Greeting	6	28.57	6	28.57	5	23.81	4	19.05	21	22.11
	Thanking	15	26.79	23	41.07	11	19.64	7	12.5	56	58.95
	Well-wishing	1	50	0	0	1	50	0	0	2	2.10
	Praising	0	0	0	0	5	71.43	2	28.57	7	7.37
	Apologising	3	33.33	2	22.23	1	11.11	3	33.33	9	9.47
Total Number		25	26.32	31	32.63	23	24.21	16	16.84	95	100

Table (57): Statistical Comparison between WADs and AADs in Terms of CMs

Conversational Maxims			White American Defendants				African-American Defendants				Total Number	
			WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
			F	%	F	%	F	%	F	%		
Observance of CMs			61	27.11	40	17.78	54	24	70	31.11	225	57.54
Non-Observance of CMs			25	15.06	65	39.16	31	18.67	45	27.11	166	42.46
Total Number			86	21.99	105	26.86	85	21.74	115	29.41	391	100
Non- Observ.	Flouting	QnM	3	4.61	28	43.08	12	18.46	22	33.85	65	53.72
		QlM	8	42.11	8	42.11	3	15.78	0	0	19	15.70
		RM	4	25	3	18.75	8	50	1	6.25	16	13.22
		MM	0	0	18	85.71	0	0	3	14.29	21	17.36
	Total Number		15	12.40	57	47.11	23	19.00	26	21.49	121	100
	Opting Out	QnM	3	17.65	5	29.41	6	35.29	3	17.65	17	43.60
		QlM	0	0	1	10	0	0	9	90	10	25.64
		RM	0	0	0	0	2	33.33	4	66.67	6	15.38
		MM	1	16.67	2	33.33	0	0	3	50	6	15.38
	Total Number		4	10.26	8	20.51	8	20.51	19	48.72	39	100

As for PSs, WAF defendants and AAM defendants, as compared to other social groups, prefer strategies of ORPP with an equal percentage of (29.47%) to reflect their obedience to DCP of common interests. WAM defendants prefer ORNP to manifest DCP of respect as their use scores (42.5%). They also elect strategies of OFRP to mirror DCP of tactfulness with (53.33%). Among the frequent strategies of ORPP, the strategy of seeing agreement is highly used by defendants with the percentage of (41.05%) especially by those who are AAM as they score (38.46%). In terms of ORNP, the strategy of hedging scores (52.5%), and it is preferred by AAF defendants with (38.09%). Among strategies of OFRP, understatement and overstatement are commonly used and they equally score (26.67%) where understatement is equally used by WAM and WAF defendants with (50%), while overstatement is commonly used by WAF defendants with (75%). Such findings are obvious in Table (58) with more details.

Table (58): Statistical Comparison between WADs and AADs in Terms of PSs

Politeness Strategies		White American Defendants				African-American Defendants				Total Number	
		WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
		F	%	F	%	F	%	F	%	F	%
On-Record Positive Politeness		19	20	28	29.47	28	29.47	20	21.06	95	63.33
On-Record Negative Politeness		17	42.5	4	10	11	27.5	8	20	40	26.67
Off-Record Politeness		8	53.33	6	40	1	6.67	0	0	15	10
Total Number		44	29.33	38	25.33	40	26.67	28	18.67	150	100
On-Record Positive Politeness	Noticing H's Interests	0	0	3	75	1	25	0	0	4	4.21
	Exaggerating H's Interests	2	40	2	40	1	20	0	0	5	5.26
	Intensifying H's Interests	1	25	2	50	1	25	0	0	4	4.21
	Using In-Group Markers	2	40	2	40	0	0	1	20	5	5.26
	Seeking Agreement	9	23.08	8	20.51	15	38.46	7	17.95	39	41.05
	Presupposing Common Ground	1	12.5	2	25	1	12.5	4	50	8	8.42
	Giving or Asking for Reasons	4	30.77	4	30.77	2	15.38	3	23.08	13	13.69
	Giving Gifts to H	0	0	5	29.41	7	41.18	5	29.41	17	17.90
Total Number		19	20	28	29.47	28	29.47	20	21.06	95	100
On-Record Negative Politeness	Being Conventionally Indirect	1	100	0	0	0	0	0	0	1	2.5
	Hedging	6	28.57	3	14.29	4	19.05	8	38.09	21	52.5
	Giving Deference	10	55.56	1	5.55	7	38.89	0	0	18	45
Total Number		17	42.5	4	10	11	27.5	8	20	40	100
Off-Record Politeness	Presupposing	2	66.67	1	33.33	0	0	0	0	3	20
	Understatement	2	50	2	50	0	0	0	0	4	26.67
	Overstatement	1	25	3	75	0	0	0	0	4	26.67
	Using Contradictions	2	100	0	0	0	0	0	0	2	13.33
	Metaphor	1	50	0	0	1	50	0	0	2	13.33
Total Number		8	53.33	6	40	1	6.67	0	0	15	100

To follow DCP of rationality, some APs are employed by the defendants. AP of claim is mostly used by WAF defendants with (52.5%) as compared to other social groups, while WAM defendants prefer AP of backing with (56.25%) and data with (31.03%). AP of warrant is used more by AAF defendants with (44.44%). AP of rebuttal is equally used by AAM and AAF defendants with (50%) and the same is true with AP of qualifies as equally used with (50%) by WAM and AAM defendants. Also, aspects of SM are used where WAF defendants prefer TP with (30.09%) and PDs with (71.44%), whereas WAM defendants prefer AD with (29.14%). Table (59) below clarifies these findings systemically.

Table (59): Statistical Comparison between WADs and AADs in Terms of APs and SM

Argumentative Patterns and Aspects of Strategic Maneuvering		White American Defendants				African-American Defendants				Total Number	
		WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
		F	%	F	%	F	%	F	%	F	%
Argumentative Patterns	Claim	8	20	21	52.5	5	12.5	6	15	40	34.48
	Data	9	31.03	7	24.14	6	20.69	7	24.14	29	25
	Warrant	5	18.52	5	18.52	5	18.52	12	44.44	27	23.28
	Backing	9	56.25	0	0	4	25	3	18.75	16	13.80
	Rebuttal	0	0	0	0	1	50	1	50	2	1.72
	Qualifiers	1	50	0	0	1	50	0	0	2	1.72
	Total Number	32	27.59	33	28.45	22	18.96	29	25	116	100
Aspects of Strategic Maneuvering	Topical Potential	24	21.24	34	30.09	27	23.89	28	24.78	113	41.70
	Audience Demand	44	29.14	38	25.17	41	27.15	28	18.54	151	55.72
	Presentational Devices	1	14.28	5	71.44	1	14.28	0	0	7	2.58
	Total Number	69	25.46	77	28.41	69	25.46	56	20.67	271	100

Table (60) reflects the effectiveness of ethos, logos, pathos, FAFs, and HSs in manifesting DCPs of credibility, reasoning, compassion, formality, and sense of humour respectively. AAM defendants prefer PA of ethos and rational logos more than other social groups with the rates of (56.67%) and (35.71%) respectively. AAF defendants prefer PAs of narrative logos with (31.58%) and pathos with (36.44%). As for FAFs, they are considerably used by WAM defendants with (43.08%). AAF defendants commonly use HSs with (47.37%). Strategies of wisecrack and self-deprecation are equally used with (50%) by AAF defendants, whereas non-hostile teasing seems to be restricted to WAM defendants. Thus, obvious differences are discovered between the four social groups in terms of their appeal to DC manifestations due to their differences in ethnicity and gender.

Table (60): Statistical Comparison between WADs and AADs in Terms of PAs, FAFs, and HSs

Persuasive Appeals, Formal Address Forms, and Humorous Strategies			White American Defendants				African-American Defendants				Total Number	
			WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
			F	%	F	%	F	%	F	%	F	%
Persuasive Appeals	Ethos		7	23.33	6	20	17	56.67	0	0	30	12.88
	Logos	Narrative	14	24.56	15	26.32	10	17.54	18	31.58	57	24.46
		Rational	7	25	5	17.86	10	35.71	6	21.43	28	12.02
	Pathos		18	15.26	42	35.59	15	12.71	43	36.44	118	50.64
Total Number			46	19.74	68	29.18	52	22.32	67	28.76	233	100
Formal Address Forms			28	43.08	11	16.92	19	29.23	7	10.77	65	100
Humorous Strategies	Wisecrack		2	25	2	25	0	0	4	50	8	42.11
	Non-Hostile Teasing		1	100	0	0	0	0	0	0	1	5.26
	Self-Deprecation		1	10	3	30	1	10	5	50	10	52.63
Total Number			4	21.05	5	26.32	1	5.26	9	47.37	19	100

In terms of the rating scale of DC, Maxi DC and Inter DC are resorted to by WAF defendants with (27.02%) and (28.20%) respectively and these rates are higher if compared to other social groups. For the most part, Mini DC is commonly used by AAF defendants with (50%). The statistical analysis also proves that WAF defendants use more types and principles of DC as their employment to this rating scale scores (27.36%). More statistical illustrations are offered in Table (61) below.

Table (61): Statistical Comparison in Terms of the Rating Scale of Dialogic Civility

Rating Scale of Dialogic Civility	White American Defendants				African-American Defendants				Total Number	
	WAM Defendants Case 1-5		WAF Defendants Case 6-10		AAM Defendants Case 11-15		AAF Defendants Case 16-20			
	F	%	F	%	F	%	F	%	F	%
Maximum Dialogic Civility	215	25.93	224	27.02	205	24.73	185	22.32	829	47.75
Intermediate Dialogic Civility	212	24.01	249	28.20	186	21.06	236	26.73	883	50.87
Minimum Dialogic Civility	5	20.83	2	8.34	5	20.83	12	50	24	1.38
Total Number	432	24.89	475	27.36	396	22.81	433	24.94	1736	100

On the basis of these statistical analyses, the effect of SV of ethnicity is obviously reflected in the varying degrees of the use of DC manifestations by the defendants who belong to White-Americans and those who belong to African-Americans. In other words, ethnicity is reflected in the defendants' use of DCTs, DCPs, and pragmatic strategies in APC. Therefore, there are significant differences between WADs and AADs in terms of their appeal to DC. As for the hypothesis that is concerned with SV of ethnicity, One-Sample Statistics is conducted to answer the thirteenth question, fulfills its aim, and advocates its hypothesis.

Thus, the thirteenth hypothesis that reads "The social variable of ethnicity can be reflected in the differences between White-American defendants and African-American defendants in terms of their appeal to dialogic civility in the American Providence Court" is authenticated. As Table (62) denotes, One-Sample Test proves that the level of Sig of this hypothesis is (0.000) in terms of DCTs, DCPs, and the pragmatic strategies that manifest them and this level is highly significant as it is less than the standard the level of Sig that amounts to (0.05).

Tale (62): One-Sample Test Statistical Comparison between WADs and AADs

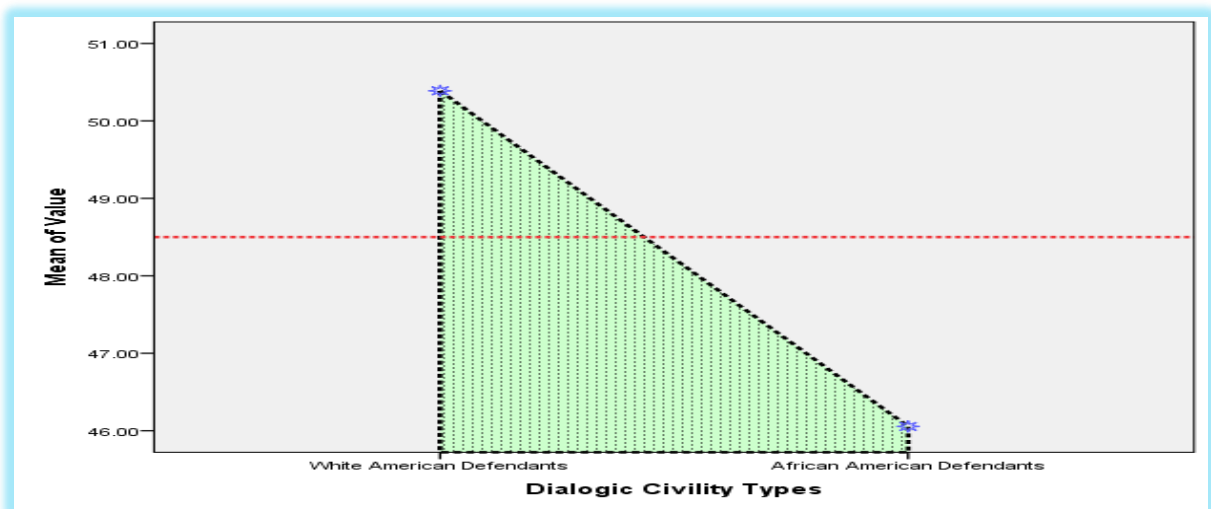
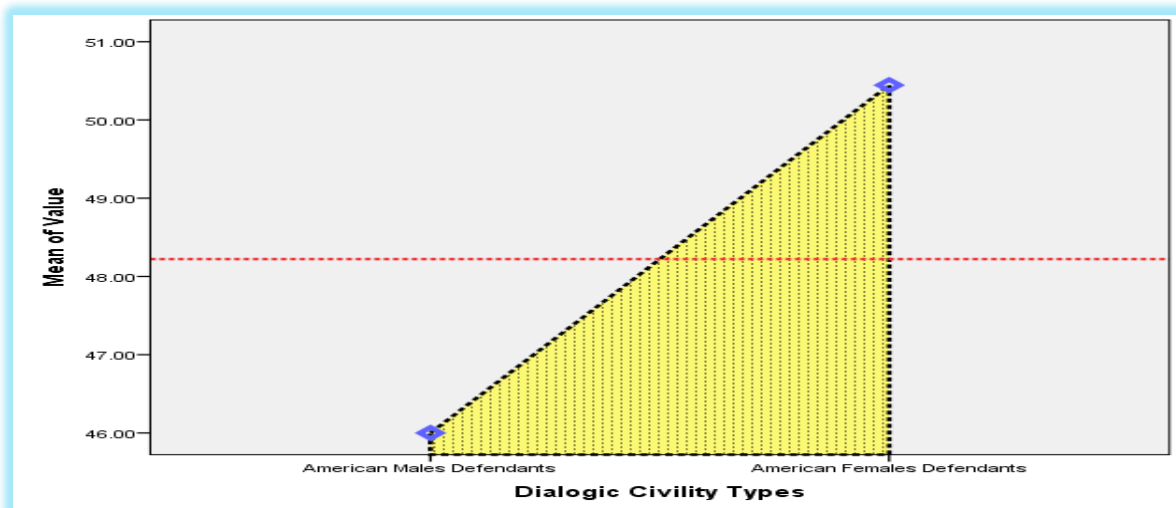
One-Sample Test						
	Test Value = 0.05					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Dialogic Civility Types	6.460	35	0.000	48.17222	33.0333	63.3111
Dialogic Civility Principles	7.175	59	0.000	28.88333	20.8277	36.9390
Pragmatic Strategies	7.664	31	0.000	54.20000	39.7764	68.6236

On the grounds of these statistical analyses, differences between male defendants and female defendants are obvious in terms of DCTs, DCPs, and their pragmatic strategies. To test the fourteenth hypothesis that says "The social variable of gender affects the preference for the use of certain manifestations of dialogic civility and there are significant differences in the way in which male defendants and female defendants resort to dialogic civility in the American Providence Court", the statistical tools of Paired Samples Test and One-Sample Statistics are used to identify the paired differences between American male defendants and American female defendants. The analysis shows that the fourteenth hypothesis is valid because, as Table (63) shows, the level of Sig of this hypothesis is (0.000) in terms of DCTs, DCPs, and the pragmatic strategies that manifest them and this level is highly significant as it is less than the standard the level of Sig that amounts to (0.05). In this manner, gender-based differences are identified in terms of the use of the types, principles, and pragmatic strategies that reflect them. The analysis discovers that female defendants resort to DCTs, DCPs, and their pragmatic strategies as markers of genteel feminine civility in the legal context of APC.

Table (63): Paired Samples Test and One Sample Test Statistics of SV of Gender

Paired Samples Test Statistics								
	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Dialogic Civility Types	46.72222	44.72047	7.45341	31.59099	61.85345	6.269	35	0.000
Dialogic Civility Principles	27.43333	31.16624	4.02354	19.38224	35.48443	6.818	59	0.000
Pragmatic Strategies	52.75000	39.97661	7.06693	38.33690	67.16310	7.464	31	0.000
One-Sample Test Statistics								
			N	Mean	Std. Deviation	Std. Error Mean		
Dialogic Civility Types			36	48.2222	44.74315	7.45719		
Dialogic Civility Principles			60	28.9333	31.18391	4.02583		
Pragmatic Strategies			32	54.2500	40.00564	7.07207		

Figure (29) below reflects the degree to which WADs use more DCTs than AADs and Figure (30) also illuminates the degree to which female defendants manifest DCTs more than male defendants do.

**Figure (29): Mean Value of the Effect of SV of Ethnicity****Figure (30): Mean Value of the Effect of SV of Gender**

5. 4. 2. 6 The Statistical Validity of the Developed Model

For the sake of statistically testing the validity of the sociopragmatic model of DC in the context of APC which is developed in the present study, three statistical tools; namely, Two-Way ANOVA, Correlation Coefficient, and Regression Analysis, are used as illustrated in Table (64) below. Using Two-Way ANOVA, the inferential analysis of variance of the model shows that the use of the model has P-Value that amounts to (0.000) which is significantly and highly less than the standard value that amounts to (0.05). Thus, this result confirms the applicability of the model of the present study and makes it appropriate to sociopragmatically examine DC in APC relevantly and exhaustively. Furthermore, the statistical tool of Correlation Coefficient Statistics is conducted to determine the relative importance of the developed model and to show the strength of the effect of the two dimensions of the model; namely, the workability of DC in the model and the sociopragmatic dimension of DC in the model. The Beta coefficient (β) of Correlation Coefficient Statistics is high as it amounts to (0.895) and the higher the absolute value of the beta coefficient, the stronger the effect. Also, the statistical tool of Regression Statistics reveals that the value of the coefficient of determination is (0.955213) by measuring its Adjusted R-Square which statistically indicates that (95.5%) of the information contained in the data can be explained by the model, while the remainder of (4.5) is explained by errors and other variables outside the model.

The number of coefficients on this model indicates the level of comprehensiveness of the model because its coefficient of determination is relatively large so it deserves further achievements. In statistics and social sciences, this result is significant and trustworthy and, thus, the model of the present study is applicable and exhaustive for the sociopragmatic analysis of DC in the context of APC. In other words, the model developed for analysing the data proves to be a workable and successful tool to achieve the aims of the present study. In this sense, this model best suits dialogic civility as it provides the optimal solution to sociopragmatically examine dialogic civility in different social contexts.

Table (64): The Statistics of the Sociopragmatic Model of Dialogic Civility

Two-Way ANOVA Statistics						
Model		Sum of Squares	df	Mean Square	F	Sig.
Regression		27598.305	1	27598.305	80.898	0.000
Residual		6823.013	20	341.151		
Total		34421.318	21			
Correlation Coefficient Statistics						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
Predictor (Constant)	Dialogic Civility	2.603	5.444		0.478	.638
Dependent Variable	Sociopragmatics	0.855	.095	0.895	8.994	.000
Regression Statistics (Model Summary)						
Model	R	R Square	Adjusted R-Square	Std. Error of the Estimate		
	0.95	0.955	0.955213	4.5026		

5. 5 Hypotheses Verification

As illustrated earlier in the statistical analysis of this chapter, the fourteen hypotheses which are introduced in (1. 3) are verified as presented in different sections. This section focuses on bringing all the hypotheses together to be easily checked. Thus, hypotheses verification is presented in points as follows:

1. The first hypothesis which states "Dialogic civility in the American Providence Court is a sociopragmatic praxis that takes place in three stages; namely, case identifying, facts finding, and judgement adjudicating and it is more evident in facts finding stage" is verified. The reason is that all civil interlocutors, whether Judge Caprio or American defendants, follow the same structure of the trials that is manifested in the three stages of CIS, FFS, and JAS when they resort to DC in the context of APC. This hypothesis is verified by means of the statistical tools of One-Way ANOVA, which is illustrated in Table (20), and Multiple Comparisons Method, as explicated in Table (21), in addition to the Statistical Mean Value, as seen in Figure (17).
2. The second hypothesis which reads "Dialogic civility in the American Providence Court requires a variety of types, the extensively used are argumentative and conversational, together with certain principles, the frequently followed are cooperativeness and free exchange of ideas and these types and principles influence the pragmatic manifestation of dialogic civility" is partially valid.

The reason for the validity of the second hypothesis is that other DCTs are also frequent including justificatory civility and polite civility, as emphasised by the statistical tool of One-Sample Test, which is stated in Table (23), and the Mean Value, as seen in Figure (18). Another reason for this partial validity is the finding that DCPs of skillfulness, common interests, compassion, reasoning, mannerliness, and legitimate authority can be added to the list of the frequent DCPs, as the statistical tool of One-Sample Test and the Mean Value illuminate (See Table 24 and Figure 19).

3. The third hypothesis which reads "The most common pragmatic strategies used to manifest dialogic civility in the American Providence Court are speech acts, conversational maxims, and persuasive appeals" is confirmed. This hypothesis is validated by means of using the statistical tool of One-Sample Test as shown in Table (26) along with the Mean Value, as demonstrated in Figure (20).
4. The fourth hypothesis which states "The most dominant categories of speech acts that indicate dialogic civility in the American Providence Court are representatives, mainly asserting, followed by directives, typically asking, and expressives, mostly thanking" is verified. This hypothesis is confirmed using the statistical tool of One-Sample Test, as shown in Table (28), and the Statistical Mean Value, as demonstrated in Figure (21).
5. The fifth hypothesis which reads "Conversational maxims are effectively used by civil interlocutors to appeal to dialogic civility relying on observance of conversational maxims more than non-observance which is distinguished in the use of flouting and opting out" is verified. This finding is validated via the statistical tool of Paired Samples Test Statistics, as demonstrated in Table (31).
6. The sixth hypothesis which states "Strategies of on-record positive politeness, mainly noticing the hearer's interests, are considerably exploited to achieve dialogic civility in the American Providence Court" is authenticated. Statistically, this hypothesis is approved via the statistical tool of One-Sample Test, as explicated in Table (33), and the Statistical Mean Value, as revealed in Figure (22).

7. The seventh hypothesis which reads "Defendants significantly use argumentative patterns and aspects of strategic maneuvering as influential strategies that reflect their rationality and skillfulness to manifest dialogic civility during the trials in the American Providence Court" is valid. This hypothesis is justifiable according to the statistical tool of One-Way ANOVA, as explicated in Table (35), and the Mean Value, as seen in Figure (23).
8. The eighth hypothesis which indicates "Pathos is the type of persuasive appeals that is highly resorted to by civil interlocutors to reach dialogic civility" is valid. This hypothesis is sound on the basis of the statistical tool of One-Sample Test, as shown in Table (37), and the Mean Value, as seen in Figure (24).
9. The ninth hypothesis which reads "Address forms are used to perform the pragmatic function of formality which contributes to the reflection of dialogic civility in the context of the American Providence Court" is reliable. The reliability of this hypothesis is assured by the statistical tool of One-Sample Test, as shown in Table (38).
10. The tenth hypothesis which reads "Civil interlocutors reflect dialogic civility through the selection of certain humorous strategies; namely, anecdote, humorous hints, wisecrack, non-hostile teasing, and self-deprecation, which function as dialogic civility indicators in the American Providence Court" is statistically valid. The validity of this hypothesis comes from the results of the statistical tool of One-Sample Test, as explicated in Table (40), and the Mean Value, as shown in Figure (25).
11. The eleventh hypothesis that says "There are significant differences between the Chief Judge and the defendants in terms of the employment of dialogic civility in the American Providence Court. The most basic difference is that the Chief Judge prefers those manifestations of dialogic civility that reflect his power, justice, and dignity" is valid. It is statistically valid on the basis of the statistical tool of One-Sample Test Statistical Comparison, as demonstrated in Table (49), and the Mean Value of DCTs and DCPs, as seen in Figure (26), in addition to the Mean Value of pragmatic strategies, as shown in Figure (27).

12. The twelfth hypothesis that reads "The social variables of power and solidarity highly affect the choice of the pragmatic manifestations of dialogic civility in the American Providence Court" is valid. Statistically, the validity of this hypothesis is confirmed via the statistical tool of One Sample Test, as shown in Table (53) and the Mean Value, as seen in Figure (28).
13. The thirteenth hypothesis which reads "The social variable of ethnicity can be reflected in the differences between White-American defendants and African-American defendants in terms of their appeal to dialogic civility in the American Providence Court" is confirmed. It is statistically validated through the statistical tool of One Sample Test Statistical Comparison, as shown in Table (62), and the Mean Value, as seen in Figure (29).
14. The fourteenth hypothesis which states "The social variable of gender affects the preference for the use of certain manifestations of dialogic civility and there are significant differences in the way in which male defendants and female defendants resort to dialogic civility in the American Providence Court" is confirmed. This hypothesis proves its accuracy by dint of two statistical tools which are Paired Samples Test and One-Sample Test, as authenticated in Table (63), in addition to the Mean Value, as seen in Figure (30).

After accomplishing the sociopragmatic and statistical analyses of the data under examination, the present study is about to finish its journey and it will come to its end by presenting some conclusions and offering some recommendations and suggestions in the next chapter.

Chapter Six

Conclusions, Recommendations, and Suggestions for Further Research

6.1 Conclusions

On the basis of the findings reached by the sociopragmatic and statistical analyses of the data under scrutiny, several conclusions are arrived at in line with the questions, aims, and hypotheses of the present study. Nevertheless, some other conclusions are introduced as byproducts of the analyses and they are presented here due to their significance and usefulness:

1. DC in APC is a sociopragmatic praxis that takes place in three stages; namely, CIS, FFS, and JAS, and it is more evident in FFS. This indicates that these stages form the general structure of the traffic trials in APC and each stage reflects the use of various DCTs and DCPs in addition to several pragmatic strategies. In CIS, eight DCTs are used which are justificatory, top-down, bottom-up, manner, conversational, emotional, formal, and humorous civility. In FFS, justificatory, top-down, bottom-up, manner, conversational, polite, argumentative, emotional, formal, and humorous civility are exploited. In JAS, seven DCTs are recognised, viz., justificatory, top-down, bottom-up, manner, emotional, formal, and humorous. These DCTs are achieved via some DCPs that need to be followed. Thus, justificatory civility requires DCPs of free exchange of ideas and shared commitments. Top-down civility demands DCPs of legitimate authority and justice. Bottom-up civility necessitates DCP of respect for legitimate authority. Manner civility means conformity to DCP of mannerliness. As for conversational civility, it postulates being dutiful to DCP of cooperativeness. Polite civility calls for keeping to four DCPs which are outspokenness, common interests, respect, and tactfulness. Concerning argumentative civility, it means maintaining DCPs of rationality, skillfulness, credibility, and reasoning. Then, emotional, formal and humorous DCTs require DCPs of compassion, formality, and sense of humour respectively.

2. Argumentative, conversational, justificatory, and polite civility are higher in occurrence than other DCTs because these types enable civil interlocutors to disagree without being disagreeable when they can argue their standpoints. Concerning DCPs, cooperativeness, free exchange of ideas, skillfulness, common interests, compassion, reasoning, mannerliness, and legitimate authority are the most frequent DCPs as they offer interlocutors various choices to civilly communicate what they intend to communicate. It can therefore be concluded that DC covers a wider range of DCPs and their diversity proves the productivity of DC in APC and these DCPs are fulfilled by dint of various pragmatic strategies. Hence, DCP of free exchange of ideas is pragmatically realised by Rep SAs of stating, asserting, assuring, affirming, admitting, etc. Legitimate authority is manifested via Dir SAs of commanding, summoning, asking, requesting, etc. Respect for legitimate authority is accomplished through very restricted Dir SAs including asking and requesting. DCP of shared commitments is carried out by Com SAs of promising, offering, accepting, and consenting. DCP of mannerliness is attained by Exp SAs of greeting, thanking, well-wishing, praising, etc. DCP of justice is obeyed using Dec SAs of declaring, approving, and confirming. Cooperativeness is fulfilled through CMs, whether observed or not observed. Outspokenness can be achieved by BORP. DCP of common interests can be attained by strategies of ORPP including noticing H's interests, exaggerating H's interests, intensifying H's interests, etc. As for DCP of respect, it can be achieved by strategies of ORNP involving being indirect, hedging, giving deference, etc. Also, tactfulness can be followed via strategies of OFRP covering hints, presupposing, understatement, overstatement, using contradictions, and metaphor. Rationality is obeyed using APs of claim, data, warrant, backing, rebuttal, and qualifiers. Skillfulness can be followed using aspects of SM. Then, DCPs of credibility, reasoning, and compassion are followed by means of PAs of ethos, logos, and pathos respectively. Formality can be confirmed using FAFs. Finally, sense of humour is recognised in HSs of anecdote, humorous hints, wisecrack, non-hostile teasing, and self-deprecation.

3. The most common pragmatic strategies used to manifest DC in the context of APC are SAs, CMs, and PAs because these strategies constitute part and parcel of verbal interaction, manifest various DCTs and DCPs, and provide a variety of pragmatic realisations of DC available to civil interlocutors when they interact with each other in real-life dialogic interactions.
4. The most dominant categories of SAs that indicate DC in the context of APC are Rep SAs, mainly asserting, followed by Dir SAs, typically asking, and Exp SAs, mostly thanking. The frequent use of Rep SAs makes them the most common area of manifesting DC as they are the pragmatic outcome of following DCP of free exchange of ideas in APC. DCP of free exchange of ideas contributes to DC in the sense that it leads to consensus around shared aims even among interlocutors with very different perspectives. Furthermore, the continual performance of Dir SAs indicates the effect of SV of power on Judge Caprio's use of language because these acts reflect his power and authority in this legal context. Moreover, the repeated use of Exp SAs makes interlocutors more civil since these acts collaborate to represent manner civility and DCP of mannerliness which is indispensable to DC. In addition, the use of Exp SAs shows the effect of SV of solidarity on language use.
5. CMs are effectively used by civil interlocutors to appeal to DC relying on observance of CMs more than non-observance which is distinguished in the use of flouting and opting out. To exploit conversational civility and to follow DCP of cooperativeness, civil interlocutors adhere more to observance of CMs than non-observance because they deal with legal states of affairs and, thus, they try to appear as informative, truthful, relevant, and perspicuous. However, non-observance is also resorted to by civil interlocutors in APC and it is managed by flouting and opting out of CMs. As regards flouting of CMs, civil interlocutors deliberately do not observe a particular maxim with no intention to deceive or mislead others but to prompt other interlocutors looking for a meaning which is different from, or in addition to, the expressed one. Concerning the strategy of opting out of CMs, civil interlocutors use this strategy to indicate an

unwillingness to cooperate in the way a particular maxim is required especially when they cannot, perhaps for legal or ethical reasons, cooperate in the way normally expected or when they realise that giving the requested information might hurt a third party or put them in danger.

6. Strategies of ORPP are considerably exploited to achieve DC in the context of APC. Among such strategies, noticing H's interests is the frequent strategy of ORPP because such strategy indeed reinforces DC as it is used by civil interlocutors to reflect S's genuine care for H's admirable qualities, to satisfy the face demands of others, and to create a sense of solidarity between civil interlocutors. To pragmatically realise polite civility and to follow DCPs outspokenness, common interests, respect, and tactfulness, PSs are utilised by civil interlocutors for this purpose. An appreciable variety of PSs proves the validity of the appropriate investment of politeness to reinforce DC in the context of APC. These PSs comprise BORP; ORPP with the strategies of including noticing H's interests, exaggerating H's interests, intensifying H's interests, using in-group identify markers, seeking agreement and avoiding disagreement, presupposing common ground, including both S and H in the activity, giving or asking for reasons, and giving gifts to H; ORNP with the strategies of being conventionally indirect, hedging, giving deference, and stating FTA as a general; and OFRP with the strategies of hints, presupposing, understatement, overstatement, using contradictions, and metaphor. Thus, DC is the totality of the numerous sacrifices that civil interlocutors make for the sake of civil discourse in order to live peacefully with each other.
7. APs and aspects of SM are significantly used by civil defendants as influential strategies that manifest DC during the trials in APC. To follow DCP of rationality, six APs are used which are claim, data, warrant, backing, rebuttal, and qualifiers which make the defendants more open to argumentation and acceptance of others' views. Aspects of SM are employed by American defendants to show obedience to DCP of skillfulness and these aspects include TP, which is the choice made from the available options to select exactly the

argument they find fitting, AD, which is the choice of how to meet the requirements pertinent to the audience that is to be reached, and PDs, which form the choice as to how the argument is to be presented in the way that is strategically best.

8. Pathos is the type of PAs that is highly resorted to by civil interlocutors to reach DC because it is a very effective means for civil interlocutors to share their frame of mind and to persuade their audience to agree with their point of view. Basically, PAs of ethos, logos, and pathos are active strategies in the context of APC as appealed to by civil interlocutors as ways of influencing and convincing others. Hence, PA of ethos is utilised to realise DCP of credibility, PA of logos is used to reflect DCP of reasoning, and PA of pathos is appealed to in order to follow DCP of compassion. Such PAs in the hands of skillful civil interlocutors evoke a sense of conviction in what they say. Additionally, logos, in this context of APC, can be interrogative, narrative, rational, legal, and empirical to mirror good reasoning. To put the American defendants into an emotional state and to make them receptive to and convinced by his messages, Judge Caprio appeals to PA of pathos more than the defendants do in the context of APC. Hence, Judge Caprio exemplifies compassion by treating others civilly and empathically.
9. FAFs are used to perform the pragmatic function of formality which contributes to the reflection of DC. In the context of APC, FAFs are used to indicate formal civility which reinforces deference between interlocutors and it enhances the intensity of formal communication between them. FAFs can be used by superior interlocutors with high status, power, or authority such as Judge Caprio and by ordinary interlocutors like defendants to display deference between interlocutors.
10. Civil interlocutors reflect DC through the selection of certain HSs; namely, anecdote, humorous hint, wisecrack, non-hostile teasing, and self-deprecation. These HSs function as indicators of obedience to DCP of sense of humour which is constructive rather than destructive as it is not aimed at hurting or putting people down. Hence, if this sense of humour is missed from language, then civility loses most of its value in the dialogic interaction.

11. There are significant differences between the Chief Judge and the American defendants in terms of the employment of DC in APC. The most basic difference is that the Chief Judge prefers those manifestations of DC that reflect his power, justice, and dignity. That is, although, DC in APC is pragmatically constructed by exactly the same DCTs, DCPs, and their pragmatic strategies by Judge Caprio and the American defendants, these DCTs, DCPs, and pragmatic strategies are employed with varying degrees due to the effect of SVs of power and solidarity on the manifestation of DC. In this manner, significant differences are discovered between Judge Caprio and American defendants in terms of their appeal to DC. One of the clearest differences is that defendants use more DCTs and DCPs than Judge Caprio and such use is frequently manifested in their readiness to put the public interest against private interests. Nevertheless, great efforts are exerted by Judge Caprio to mitigate undue modes of formal address and power inequality. Another evident difference is that top-down civility is restricted to Judge Caprio due to his authority and power using DCPs of legitimate authority and justice, whereas bottom-up civility is restricted to the defendants who are non-authoritative interlocutors.
12. SVs of power and solidarity highly affect the choice of the pragmatic manifestations of DC in APC. They have serious impacts on the choice of the types, principles, and the pragmatic strategies that manifest DC by civil interlocutors. Thus, there are certain pragmatic strategies that highlight the effect of SV of power on the interlocutors' choice of certain types, principles, and strategies. In this study and as far as DC is concerned, these strategies are Rep SAs of asserting, assuring, retrodicting, conjecturing, criticising, and blaming; Dir SAs of commanding, summoning, asking, requesting, suggesting, warning, and advising; Com SAs of promising and consenting; Dec SAs of declaring, approving, and confirming; resorting to observance of CMs; employment of BORP and strategies of ORNP; PAs of ethos in addition to interrogative, rational, legal, and empirical logos; FAFs, and HS of non-hostile teasing.

For certain intentions and in certain contexts, a shift from power to solidarity may take place by resorting to certain pragmatic strategies to indicate solidarity including Rep SAs of affirming and admitting; Dir SA of requesting; Com SAs of offering and accepting; Exp SAs of greeting, thanking, well-wishing, praising, comforting, apologising, and deploring; if used by the defendants; non-observance of CMs; the employment of ORPP; OFRP; aspects of SM; namely, TP, AD, and PDs; PAs of narrative logos and pathos; and HSs of anecdote, humorous hint, wisecrack, and self-deprecation. In spite of his power and authority as the Chief Judge of APC, Judge Caprio, in fact, displays a great deal of DC as reflected in his language use, patience, tolerance, and humour in his dialogic exchange with the American defendants.

13. SV of ethnicity can be reflected in the differences between WADs and AADs in terms of their appeal to DC in APC. Differences between WADs and AADs are mirrored in terms of the interlocutors' appeal to DCTs, DCPs, and the pragmatic strategies that manifest them and such differences serve as the revealing indicators of ethnicity. It is concluded that WADs prefer DC more than AADs as they adopt more DCTs, DCPs, and strategies than AADs and such use portrays them as more civil interlocutors than AADs. Such differences are not always intended or deliberate because, sometimes, such differences are unintended consequences of cultural differences between interlocutors who belong to different ethnic groups.
14. SV of gender affects the preference for the use of certain manifestations of DC and there are significant differences in the way in which male defendants and female defendants resort to DC in APC. Significantly, female defendants have done better than male defendants because of their considerable use of DCTs, DCPs, and their pragmatic strategies. They prefer the language of civility, empathy, understanding, and cooperation as they are more cooperative in the way they civility communicate with the Chief Judge in the context of APC. Consequently, female defendants, far more than male defendants, put more thoughts and efforts into their dialogic interaction to appear as civil interlocutors.

However, this view does not mean that male defendants are uncivil, or even rude, but they use less DCTs and DCPs than female defendants because male and female interlocutors have different perceptions of the importance of DC.

15. The criteria of DC, in the identification phase of the model, prove their worth in characterising the traffic trials in the context of APC because these trials meet the criteria of dialogicity, interlocutors, argumentation, legality, orality, good manners, intention-based analysis, cooperation, courtroom context, institutional setting, variables, inequalities in power and status, legal liability, incivility avoidance, turn-taking dialogical sequences, and yielding decision.
16. DC in the context of APC is a sociopragmatic praxis that is pragmatically constructed by means of various pragmatic strategies and socially affected by some SVs including power, solidarity, ethnicity, and gender, as proved in the analysis phase of the model.
17. QRSDC demonstrates its value, as confirmed in the evaluation phase of the model, because it offers the exact value of DC that makes it appropriate in a given dialogic exchange and in a particular social setting. Maxi DC, which is the maximum point on the scale, proves to be the highest rate on the scale and this view indicates that the context of APC is the best matching context in which DC takes place. Maxi DC can be realised in terms of eight DCPs which are mannerliness, cooperativeness, common interests, rationality, credibility, reasoning, compassion, formality. Inter DC is achieved by means of eight DCPs; namely, free exchange of ideas, shared commitments, justice, cooperativeness, respect, tactfulness, skillfulness, of sense of humour. Mini DC triggers three DCPs; namely, legitimate authority, respect for legitimate authority, and outspokenness. NDC and ZDC prove to be out of the analytical mechanism of DC as they deal with neutral or uncivil utterances respectively which are out of the scope of this study.
18. All SAs can have different dialogic roles because civil interlocutors are social individuals so that their communicative acts will always be dialogically oriented, either as initiative actions or reactive reactions. Hence, SAs can be initiative,

reactive, re-initiative, or re-reactive basing on the context in which they can be performed. Nevertheless, certain SAs are not usually used initially such as retrodicting, conjecturing, criticising, blaming, advising, promising, accepting, consenting, thanking, approving, and confirming because they cannot be performed to initiate a dialogic claim. Quite the opposite, acts like summoning, asking, requesting, and declaring are hardly ever used as reactive acts because the initiative action of such acts being primary insofar as they set a particular claim initiatively. Blaming, asking, requesting, promising, accepting, consenting, greeting, thanking, declaring, approving, and confirming are also among the acts that are not normally used as re-initiative acts. Summoning, asking, requesting, promising, consenting, greeting, declaring, approving, and confirming are also rarely used as re-reactive acts. Due to the fact that these SAs are used to manifest various DCTs and DCP, their dialogic roles reinforce the dialogicity of civility as it is best manifested in dialogic exchanges.

19. In addition to the pragmatic manifestations of SVs of power and solidarity that some pragmatic strategies can reflect, some other pragmatic strategies can be described as neutral strategies because they do not give any indication of power or solidarity. Such neutrality is reflected in the use of Rep SAs of stating, reporting, and lamenting, as used by Judge Caprio, as well as Rep SAs of stating, asserting, assuring, reporting, conjecturing, criticising, complaining, and lamenting in addition to Dir SA of asking as used by the defendants. Other neutral strategies used by defendants are observance of CMs, ORNP, APs, ethos, rational logos, FAFs, and non-hostile teasing.
20. As a sociopragmatic praxis, DC is not an easy matter to be analysed due to its multi-faceted nature as it requires two-way communication, hence dialogic, and various types, principles and strategies to be reflected in the complex context of APC in addition to the effect of some SVs including power, solidarity, ethnicity, and gender on the manifestations of DC in the present study. Such multifacetedness is underscored when the study addresses the thorny area of the integration of the sociopragmatics of DC into the legal context of APC.

21. The sociopragmatic approach to DC in APC is a lively and accessible approach to DC which both covers theory, i.e. theoretical parts of the study, and applies it to real spoken data, i.e. the practical part of the study.
22. The traffic trials in APC are basically responsible for some traffic violations including parking, going through red-light, speeding violations, and other traffic violations. These special trials in the context of APC prove to be an appropriate context to manifest DC in legal contexts.
23. In relation to the operational definition of DC which is presented in Chapter Two and born out of the present study, it has proved its effectiveness in manifesting DC as sociopragmatic proper praxis that is realised by various pragmatic strategies and influenced by different SVs as it guides interpersonal communication, in spite of the highly probable dispute and discordant viewpoints, to keep dialogic communication going with the least amount of face-threat. Therefore, the operational definition of DC is successful in its scope in accordance with the aims and hypotheses of the present study.
24. With respect to the developed sociopragmatic model of DC, it has proved its workability and comprehensiveness as a successful instrument used to sociopragmatically examine DC in the context of APC. As it is statistically authenticated, the sociopragmatic model of DC scores (0.955213) by measuring its Adjusted R-Squared and this result amounts to (95.5%) which is highly significant and trustworthy. Thus, the developed model of DC in the present study is applicable and exhaustive for the sociopragmatic analysis of DC in APC traffic trials and it could also be practical in other contexts.
25. DC is the best means that is proved a powerful praxis used by civil interlocutors to successfully affect others in dialogic communication. It is an effective weapon of persuasion used by the American defendants to convince the Chief Judge about their claims. It is also used by Judge Caprio as a critical factor in making difficult decisions in the context of APC.

6. 2 Recommendations

In line with the conclusions of this study, sociopragmatic, pedagogical, and legal sociopragmatic-based recommendations are offered below:

6. 2. 1 Sociopragmatic Recommendations

1. Sociopragmatists are recommended to throw light on the view that DC may take various manifestations, i.e. types, principles, and pragmatic strategies, to appear in language due to the noteworthiness of the sociopragmatic aspects of DC in various contexts. DC has indeed sociopragmatic dimensions, nevertheless, some scholars and researchers limit it to ethical and moral dimensions. As a matter of fact, this limitation is inaccurate because the social aspects of DC are indispensable, as demonstrated in the present study. Furthermore, DC is greatly affected by various SVs including power, solidarity, ethnicity, and gender, as the present study proves.
2. It is pertinent for pragmatic and sociopragmatic researchers to be aware that DC is a learned behaviour in the sense that interlocutors develop DC by habitually exercising civil communication in their daily exchange.
3. It is of value for pragmatists and sociopragmatists to pay more attention to the identifying criteria of DC whose availability in a particular context makes them salient standards on which the decision of the approachability of DC is decided.
4. Pragmatists and sociopragmatists are recommended to be familiar with the types of DC, its principles that need to be followed to achieve DC, and the pragmatic strategies that manifest DC.
5. Sociopragmatists are advised to pay more attention to the effect of SVs of power, solidarity, ethnicity, and gender in addition to other SVs, such as age, social status, social class, level of education, and religion, on the praxis of DC and on the choice of certain pragmatic strategies that pragmatically manifest DC.

6. Sociopragmatists are urged to adopt the sociopragmatic approach to DC that is developed in this study and manifest it in language use in different contexts for the sake of improving the interlocutors' skills in employing DC. This recommendation is attributable to the fact that this approach to DC mirrors the sociopragmatic reality of civil conducts via certain DCTs, DCPs, and appropriate pragmatic strategies that manifest them.

6. 2. 2 Pedagogical Recommendations

To help instructors and students cope with the sociopragmatics of DC, a number of pedagogical recommendations are available as follows:

1. It is highly recommended that EFL university instructors and students be knowledgeable about the field of sociopragmatics as it has a central role to play in examining any phenomenon bearing in mind that sociopragmatics bridges the gap between sociolinguistics and pragmatics. Hence, extensive courses in the field of sociopragmatics should be given to raise a high level of proficiency which may guarantee concomitantly a high level of sociopragmatic competence and a high level of awareness about the sociopragmatic aspects of different phenomena by giving examples linked to the learning activities.
2. Textbooks designers are encouraged to include various aspects of sociopragmatics in the textbooks of undergraduate studies by illustrating examples from real-life situations to acquaint students with this field at the levels of recognition and production .
3. Instructors are entrusted with the patronage of DC, at least within the context of their classrooms. Likewise, students are recommended to be familiar with the nature of DC, its types, its principles, as well as the pragmatic strategies that manifest these types and principles. This can be done if textbooks designers of undergraduate studies take account of how to manifest DC in language use in order to be civil interlocutors.

4. Instructors are recommended to draw their students' attention to the theories of pragmatics that are helpful in detecting the pragmatic aspects of DC. Also, they should raise their students' awareness of the varying social implications of the pragmatic strategies as their use indicates the effect of certain SVs.
5. Instructors are required to help their students realise that the praxis of DC may take various types, principles, and pragmatic strategies to appear in language use.
6. The pragmatic strategies of SAs, CMs, PSs, APs, SM, PAs, FAFs, and HSs should be introduced thoroughly to the undergraduate students in different social settings to enhance their sociopragmatic competence that facilitates recognising these strategies in different contexts. Consequently, textbooks designers are recommended to pay more attention to examples from real-life situations.

6. 2. 3 Legal Sociopragmatic-Based Recommendations

Some recommendations can be offered to those who are involved in legal contexts, especially court contexts, including judges, attorneys, and defendants:

1. Judges are recommended to deal with the court trial as a process that is constructed of certain basic stages where DC is manifested in its types, principles, and strategies in all these stages. This, unquestionably, will help judges to communicate efficiently and successfully.
2. It is advisable for all judges, attorneys, and defendants to be familiar with DCTs, DCPs, and the pragmatic strategies used to manifest such types and principles of DC in order to use them as powerful means throughout the court trials. Therefore, proficient judges, attorneys, and defendants can carefully select and appropriately use the most effective pragmatic strategy that manifests DC with its types and principles from numerous ones.
3. In legal contexts, judges, attorneys, and defendants need to realise that their language may cause incivility and may invoke uncivil discourse and social conflicts. Thus, they are advised to use language that encourages civility, creates solidarity, and establishes peace and harmony.

4. Interlocutors in court trials, whether they are judges, attorneys, or defendants, need to be aware that they are always under focus so they must always be cautious and careful interlocutors. To be civil interlocutors, they should monitor their language by following the principles of DC and they should be reminded that their language is effective.
5. Judges are advised to formulate their words in a way that balances power and solidarity using certain pragmatic strategies that reflect their powerful status, legitimate authority, and their solidarity. Defendants also are encouraged to be civil using certain strategies that indicate solidarity so as not to cause offense to the Chief Judge or to the court audience.
6. It is preferable for all interlocutors, in legal contexts, to be aware of the starring role of civility in the dialogic legal interactions in courtroom contexts and to be aware of the effect of SVs of power, solidarity, ethnicity gender, and other SVs on the employment of the praxis of DC to indicate distance with or closeness to each other or to indicate their ethnic group or gender when they resort to DC, as the present study has shown.
7. The immanent importance of DC in the practice of law requires teaching civility, in general, and DC, in particular in faculties of law by offering extensive courses in how to interact civilly with others and how to avoid the negative consequences of incivility.
8. By operating the approach, stages, types, principles, and strategies of DC set forth in this study, interlocutors in courtroom contexts will be prepared to comply with DC and substantially appreciate the fact that DC has advantageous effects in relation to the courtroom interaction.

6.3 Suggestions for Further Research

In keeping with the theoretical and practical parts of this study, the following topics are suggested for further research in order to support and enrich the findings of the present study:

1. A sociopragmatic study of DC in political speeches. This study could be conducted to investigate American or British political speeches or a combination of both languages if a contrastive study is intended.
2. A sociopragmatic study of DC in American religious contexts. This kind of study could be done to examine DC in American sermons, for example, to investigate its types, principles, strategies in such religious contexts.
3. A sociopragmatic study of DC in media discourse. Such study could deal with English TV shows or movies.
4. A sociopragmatic study of civility and incivility in English political interviews, political negotiations, press conferences, diplomatic communication, or parliamentary sessions. Such study could deal with the deep disparity between civility and incivility which grows out of the natural human need to draw the line between what is true and what is false and to nail down what is a good argument or bad argument.
5. A sociopragmatic study of DC in Arabic contexts. Such a study could be conducted to investigate the pragmatic manifestations of DC in Arabic contexts and to examine the influence of some SVs on the choice of the pragmatic strategies used by Arabic civil interlocutors.
6. A contrastive study of DC in English and Arabic contexts. This study could show the similarities and differences between English and Arabic in terms of DC manifestations on different syntactic, semantic, and pragmatic levels.
7. A pragma-stylistic study of DC in selected literary texts.
8. A pragmatic study of using DC by Iraqi EFL university students.
9. A phonological study of DC in American and/or British contexts. This study can phonologically demonstrate the effect of intonation, for instance, on DC manifestations since it plays a supportive role in oral communication.

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B. Website Sources of the Examples: The American Providence Court Trials

For quick access, below are the website source number, the case name, the link, the number of the example, and the exact time of the extracted utterance. Ex. Stands for example.

Website Source (1): A Victory for a Vet

<https://www.youtube.com/watch?v=UH0SakSd-Qw>. Accessed at 3rd of August, 2020.

Ex. (1): 00:43, Ex. (2): 02:20, Ex. (6): 01:03, Ex. (24): 00:29, Ex. (25): 04:28, Ex. (34): 02:52, Ex. (38): 02:31, Ex. (44): 02:13, Ex. (48): 01:15, Ex. (52): 02:27, Ex. (55): 01:50, (56): 03:44.

Website Source (2): Buttering Up the Judge

<https://www.youtube.com/watch?v=pzFRySNQFxo>. Accessed at 12th of August, 2020.

Ex. (3): 01:01, Ex. (21): 00:31, Ex. (31): 01:32, Ex. (43): 00:12.

Website Source (3): I Was Stabbed in the Back

<https://www.youtube.com/watch?v=wsLOKKJ3hcg>. Accessed at 26th of August, 2020.

Ex. (10): 01:11, Ex. (15): 00:19, Ex. (20): 01:31, Ex. (33): 02:28, Ex. (39): 00:24, Ex. (50): 00:20, Ex. (59): 01:05.

Website Source (4): Tough Year

<https://www.youtube.com/watch?v=EqK80Neavq8&t=28s>. Accessed at 7th of September, 2020.

Ex. (11): 01:28, Ex. (26): 05:08, Ex. (28): 03:46, Ex. (29): 00:24, Ex. (30): 03:07.

Website Source (5): Face-Mask Defense!

<https://www.youtube.com/watch?v=Z5CNBkfFfO8>. Accessed at 10th of September, 2020.

Ex. (5): 00:12, Ex. (13): 00:28, Ex. (35): 01:25, Ex. (36): 02:34, Ex. (51): 00:53.

Website Source (6): An Honest Lawyer?

<https://www.youtube.com/watch?v=fhfggQRE9yo>. Accessed at 20th of September, 2020.

Ex. (16): 00:51, Ex. (27): 01:52, Ex. (60): 00:07.

Website Source (7): Obey Your Mother

<https://www.youtube.com/watch?v=kDRupe9czr0>. Accessed at 25th of September, 2020.

Ex. (4): 00:26, Ex. (17): 00:30, Ex. (18): 05:48, Ex. (19): 02:22, Ex. (42): 01:29, Ex. (45): 00:30, Ex. (46): 05:23, Ex. (47): 00:50.

Website Source (8): Homeless Veterans

<https://www.youtube.com/watch?v=4ptUo3v7iu0>. Accessed at 27th of September, 2020.

Ex. (23): 01:50, Ex. (32): 04:05, Ex. (49): 00:01, Ex. (53): 01:11, Ex. (54): 00:24.

Website Source (9): My Wife Did It!

<https://www.youtube.com/watch?v=IS1pOdY26o8>. Accessed at 5th of October, 2020.

Ex. (37): 00:11, Ex. (40): 01:00, Ex. (41): 00:51.

Website Source (10): Don't Give Up

<https://www.youtube.com/watch?v=jKTtizm1Ev8>. Accessed at 14th of October, 2020.

Ex. (14): 00:04, Ex. (22): 03:09, Ex. (57): 00:32.

Website Source (11): No Gum in Court!

<https://www.youtube.com/watch?v=YWmi5CF2uwY>. Accessed at 17th of October, 2020.

Ex. (7): 00:12, Ex. (8): 02:49, Ex. (9): 02:31, Ex. (12): 02:44, Ex. (58): 02:53, Ex. (61): 02:14.

C. Website Sources of the Data: The American Providence Court Trials

Website Source (12): Workability Case: My Husband is Guilty

https://www.youtube.com/watch?v=R_qJgBX8XI. Accessed at 2nd of December, 2020.

Website Source (13): Case (1): Don't Try to Sell Me.

<https://www.youtube.com/watch?v=8G6MTb97Hns>. Accessed at 2nd of April, 2021.

Website Source (14): Case (2): First Ticket in 70 Years!

<https://www.youtube.com/watch?v=CZIG3lh08T0>. Accessed at 14th of April, 2021.

Website Source (15): Case (3): Homeless, but Hopeful.

<https://www.youtube.com/watch?v=15NnJiPEUf4>. Accessed at 18th of April, 2021.

Website Source (16): Case (4): A Victory for a Vet.

<https://www.youtube.com/watch?v=RnZ78rKo30A>. Accessed at 25th of April, 2021.

Website Source (17): Case (5): Obey Your Mother.

<https://www.youtube.com/watch?v=kDRupe9czt0>. Accessed at 5th of May, 2021.

Website Source (18): Case (6): Tough Year.

<https://www.youtube.com/watch?v=EqK80Neavq8>. Accessed at 15th of May, 2021.

Website Source (19): Case (7): Here Comes the Bride!

<https://www.youtube.com/watch?v=62iw0-GZ7Kc>. Accessed at 24th of May, 2021.

Website Source (20): Case (8): Police Made Me Do It!

<https://www.youtube.com/watch?v=oKwIwLqXR9I>. Accessed at 29th of May, 2021.

Website Source (21): Case (9): Law and Order Husband.

<https://www.youtube.com/watch?v=guG6ExPAZRc>. Accessed at 4th of June, 2021.

Website Source (22): Case (10): A Grieving Widow.

<https://www.youtube.com/watch?v=kJfm2pn4zhI>. Accessed at 15th of June, 2021.

Website Source (23): Case (11): Buckle Up

<https://www.youtube.com/watch?v=EsBsobvZUCo>. Accessed at 20th of June, 2021.

Website Source (24): Case (12): Will I Go to Jail?

<https://www.youtube.com/watch?v=Pf5SrUANRAk>. Accessed at 26th of June, 2021.

Website Source (25): Case (13): My Parents Raised Me That Way.

https://www.youtube.com/watch?v=C_IY4sNJ1TQ. Accessed at 6th of July, 2021.

Website Source (26): Case (14): Uber Troubles

<https://www.youtube.com/watch?v=4U8qhDSjSvU>. Accessed at 14th of July, 2021.

Website Source (27): Case (15): God Bless Grandma.

<https://www.youtube.com/watch?v=o3pNdCYaRWc>. Accessed at 19th of July, 2021.

Website Source (28): Case (16): I'm Not Going to Waste Your Time, I'm Guilty.

<https://www.youtube.com/watch?v=QG8g4WReE5c>. Accessed at 26th of July, 2021.

Website Source (29): Case (17): God is Watching.

<https://www.youtube.com/watch?v=B8O1qKOJ9vQ>. Accessed at 6th of August, 2021.

Website Source (30): Case (18): Homeless and Hopeless.

<https://www.youtube.com/watch?v=a3CY9F4kvIU>. Accessed at 14th of August, 2021.

Website Source (31): Case (19): Struck by Lightning.

<https://www.youtube.com/watch?v=VWrsy7gDFBc>. Accessed at 26th of August, 2021.

Website Source (32): Case (20): I Lost My Home.

<https://www.youtube.com/watch?v=rND0oYyCCzU>. Accessed at 29th of August, 2021.