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A Socio-pragmatic Perspective of Argumentation in Oxford Union Debates

A Dissertation

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To

THOSE GIRLS AND WOMEN WHO WISH BUT CANT

To the ones who still do not know the way to create a breakthrough despite of the mood that life chooses for them.

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ABSTRACT

Nowadays, disagreements on topics of vital importance to human lives have increased as a result of arising many political, economic and social crises around the world. This has made argumentation and studies of argumentation of a global importance. Yet, problems in relation to the following points are detected in the area of argumentation studies: (i) studying argumentation from a sociopragmatic perspective: to the best knowledge of the researcher, such a study has not been tackled before, (ii) investigating episodes from oxford union debates: although being a famous social debate, it has not been studied before, and (iii) theorizing argumentation: less attention is given to planning approaches in terms of argumentation kind.

The current study therefore seeks to study argumentation from a sociopragmatic perspective. More specifically, the study tries to verify or reject the following hypotheses: (i) approaches adopted in studies of argumentation are not affected by topic change, (ii) the overall success of argumentation is not affected by the slight violations of reasonableness and effectiveness criteria (iii) in oxford union debates, participants utilize various kinds of techniques during argumentation and adhere to the pragmatic principles differently (iv) there are differences in the number of the main and sub-arguments presented by each group (the winning and the losing) and the preferences each group show with regards to the techniques and principles employed and (v) the pragmatic techniques utilized and the principles respected during argumentation differ in respect to social variables such as topic, gender and age.

The procedures to conduct the study are: (i) presenting a theoretical background and referring to set of previous studies, (ii) randomly selecting samples to be analysed from Oxford Union Debates with taking

into consideration the variety in topics (one social, one religious and another political) and equaling the number of male and female arguers on the one hand and the young and the old ones on the other hand, (iii) planning the approach to be adapted, namely the three-dimensional approach (henceforth TDA), (iv) conducting detailed qualitative and quantitative analyses, (v) discussing the results of the analyses in terms of reasonableness and effectiveness and (vi) comparing and contrasting the results in terms of the three social variables- topic, gender and age.

Some of the main points that the study reveals include: (i) TDA proves its validity in analysing three-dimensional argumentations of different topics, (ii) all successfully held argumentations in oxford union debates are effective and reasonable to some degree despite some instances of violations (iii) the stages of argumentations are always five in oxford union debates despite the topic of discussion, and (iv) there are differences in arguing between arguers of different ages and genders.

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LIST OF ABBREVIATIONS

A	Absent
CP	Cooperative Principle
Opo	Opposition
P	Present
Pro	Proposition
SAT	Speech Act Theory
SM	Strategic Maneuvering
SMda	Strategic maneuvering that involves making different arguments
SMsa	Strategic maneuvering that involves making the same arguments
TDA	Three-dimensional Approach

CHAPTER ONE

INTRODUCTION

1.1 The Problem

Argumentation refers to a collaborative and mostly dialogical process of considering various perspectives on two contradictory beliefs in some reasonable and effective manner for arriving at a judgment. The judgment is meant to resolve the difference in the viewpoints (Freeley and Steinberg, 2005: 1). Nowadays, serious changes in the nature of social, religious and political issues have given rise to the essentiality of exchanging ideas and information globally for settling the problems and the controversies. This is something that makes argumentation generally and events such as oxford union debates specifically of a national and international importance. Yet, episodes from oxford union debates have never been investigated before. Also, from the best knowledge of the researcher, argumentation has not been tackled from a sociopragmatic perspective. Therefore, conducting such a comprehensive study is done as an attempt to bridge these gaps in the area. Furthermore, theorizing argumentation seems to focus on tools and genres in coming up with models and approaches. Less attention is given to theorizing argumentation in terms of the event kind, i.e. whether it involves or directed to an audience or not- a three-dimensional or two. This problem/gap also opens the way for a new direction of study.

The study at hands, as a result, sets itself the task of finding answers to the following questions:

1. What is the criterion that affects the kind of approach adopted for studying argumentation: argumentation field or argumentation kind? Why?

2. To what degree the slight violations of reasonableness and effectiveness criteria affect the overall success of argumentation?

3. What are the main pragmatic principles and techniques employed by the participants in each argumentation?

4. What are the main differences between the winning group and the losing group in each separate argumentation?

5. What are the main differences in light of the pragmatic principles and techniques employed during argumentation in different topics of discussion and between arguers of different genders and ages?

1.2 Objectives

The current study aims to achieve the following objectives:

1. Highlighting the criterion that affects the approach adopted in studying argumentation.

2. Shedding light on how much the slight violations of reasonableness and effectiveness criteria affect the overall success of argumentation with regard to oxford union debates.

3. Investigating the pragmatic techniques (aspects, kinds and content) and principles (politeness principle, cooperative principle, and signs of acceptability) employed by the participants during argumentation in the selected samples from Oxford Union debates qualitatively and quantitatively.

4. Highlighting the differences between the winning and the losing groups with regard to their utilizations of pragmatic techniques and adherence to pragmatic principles in each separate argumentation.

5. Defining the main differences in the pragmatic principles and techniques employed during argumentation in different topics of discussion and between arguers of different genders and ages, i.e. differences with regard to the three social variables: topic, gender and age.

1.3 Hypotheses

The current study hypothesizes the followings:

1. Approaches adopted in studies of argumentation are not affected by topic change; they are affected by the kind of the argumentation held.

2. The slight violations of reasonableness and effectiveness criteria do not affect the overall success of argumentation.

3. In oxford union debates, participants utilize various kinds of techniques during argumentation and adhere to the pragmatic principles differently.

4. There are differences in the number of the main and sub-arguments presented by each group (the winning and the losing) and the preferences each group show with regard to the techniques and principles employed during each separate argumentation.

5. The pragmatic techniques utilized and the principles respected during argumentation differ in terms of social variables such as topic, gender and age.

1.4 Procedures

To achieve the aims of the current study and verify or reject its hypotheses, the following procedures are followed:

1. Covering the theoretical notions related to the study.
2. Surveying some of the most related previous studies on argumentation.
3. Planning an approach to be adapted in analysing and discussing the data selected.
4. Selecting the samples from the data chosen for the study.
5. Presenting a detailed analysis for each of the three selected samples based on the approach adapted (doing a qualitative analysis).
6. Conducting a statistical analysis using mathematical methods to get the detailed analyses in terms of frequency and percentage (doing a quantitative analysis).
7. Having quantitative and qualitative discussions.
8. Conducting a comparison in terms of the three social variables under investigation.
9. Stating the main findings and conclusions.

1.5 Limitations

1. This study is limited to investigating three samples from the Oxford Union debates, namely: social media and human interactions, thriving without religion, and refugee crisis.

2. The study is limited to investigating certain pragmatic notions in addition to some sociolinguistic ones. No phonetic notions are included.

3. The only social variables under investigation are topic, gender and age.

1.6 Significance

It is hoped that the current study will be of a high significance to scholars in the fields of pragmatics, sociolinguistics, sociopragmatics, applied linguistics and critical discourse analysis (as it guides critical analysts on how to conduct critical studies on argumentation). It is also of a great value to public speakers of all kinds, young influencers or politicians and others, in addition to people everywhere as argumentation is being of a specifically high value these days.

CHAPTER TWO

THEORETICAL BACKGROUND

2.1 Argumentation and Debate

Before going deep into the theoretical coverage of argumentation, which is going to be presented in this section, a clear identification needs to be done concerning the two terms "argumentation" and "debate". Generally speaking, the two terms can be seen as synonyms. Both argumentation and debate refer to the activity by which people provide reasons for the purpose of supporting or refuting certain claim or point of view. Both of them are ways "of arriving at a reasoned judgment on a proposition" (Freeley & Steinberg, 2009:6   and Van Eemeren & Grootendorst ,2004:1). However, a slight difference can still be figured out when the two terms are considered more deeply.

In its formal sense, debating involves a more structured form of argumentation than mere discussion. It presents regulated challenges to arguers to present their statements, arguments and critiques in forms of interactive and innovative dialogue. It is a more "dialectical and collaborative process which provides far reaching and long-term benefits" for the public space as a whole. Even more, a panel of people or a person may do the judgment in the more formal debates and define the winner side, as it is the case in Oxford Union Debates (Gardiner,2017:7-8). From this perspective, debating can be said as standing for, though more structured, the same sense of argumentation. This slight difference does

not represent a huge space between the two terms. Therefore, the two terms are used interchangeably in this study. They stand for exactly the same meaning.

For the best coverage of the difference between the two terms and considering it even from a less formal perspective, the term "debate" is also cited as having a sort of negative sense to people when perceived colloquially.   According to   www.differencebetween.net   (Internet source1), "the word 'debate' is used to show the discussion or disagreement is more involved or longer than a normal argument, or perhaps less emotional or passionately angry". However, the current study opines the formal sense. That is, it sees debates as processes based on 'arguments', which are the reasons, supportive statements or evidence given about or against a claim.

2.1.1 Argumentation and Argument

In literature, there is a real controversy between theorists about two main issues in the field of argumentation theory. The first is the issue of what can be seen or considered as an argumentation, i.e. what is the scope of argumentation. The other issue concerns the definition of argumentation versus argument. There are many views on what theorists take to be argumentation and what they take to be argument. That is why, different senses of the terms "argument" and "argumentation" are established. Different theories have adopted different senses of the terms to build up their methods and to decide on their goals. Even more, a distinction is made by some scholars between the two terms, argumentation and argument. Therefore, to establish a study on

argumentation and argument, two essential things are required as initiative steps. The first is to shed light on the different senses of the terms and well-cover them. The second is to decide which term or sense to adopt.

According to Brooks and Warren (1949:141) argumentation is a sort of discourse with a persuasive purpose. That is, it serves to persuade the other party or an audience to do or act in accordance with the arguer's will. Thus, argumentation is a process whereby persuasiveness is the main goal.

O'Keefe (1997: 121-8) directs the attention to the term "Argument" more than the term argumentation. For him, the term "argument" itself can reflect two different senses. He claims that he drives the two senses from everyday interactions and he calls them 'argument$_1$' and 'argument$_2$'. Argument$_1$ "refers to a kind of utterance or a sort of communicative act". It is the utterances made for certain communicative purpose, to be a command, a request or a promise, etc. On the other hand, argument$_2$ "refers to a particular kind of interaction". It is where argument$_1$ is used such as a debate, a discussion, a talk, etc. The present study adopts the first sense of the term argument, while supports the believe that the interaction held between parties for argumentative purposes is more an "Argumentation" than an argument.

Although different perspectives are put forward on the understanding of "argument and argumentation" which makes it a bit confusing, Van Eemeren and his fellow scholars have made it simpler to grasp the whole thing. Van Eemeren et al (1996:1) literally say that "argumentation (and/or argument) is familiar to all of us". It is part of our daily activities.

Thus, in their concept, it is an activity or process that we are engaged in every single day in almost every activity we do.

Van Eemeren and Grootendorst (2004:1) also see argumentation as an activity. It is for them an activity of a verbal, rational and social sort that aims at defending or standing against a specific standpoint by stating a set of reasonable propositions to justify the claim adopted. So, in this term, an argumentation always involves two parties, one justifying the standpoint and another refuting it.

Huber and Snider (2006: 2) take a similar vein. They support Van Eemeren et al (1996) idea (mentioned above) explaining argumentation as an activity practiced "throughout our daily lives". They add that "we use argument to decide what we will buy, what college we shall attend, or where we will go on vacation"

Shedding more light on the distinction between the two terms, many scholars have drawn distinction between "argumentation" and "argument". Some of those scholars are Quasthoff (1978), Johnson (2000) and Walton(2006). For instance, Walton(2006:1) opines that argumentation as a term is a broader concept than argument. Argumentation, for him, is the process that involves many arguments established by participants/ a participant in a dialogue. It is a dynamic process. It links together different thoughts and reasons for the purpose of reaching a logical conclusion that is satisfactory to one or more participants. So, argumentation can be said to be formed of a chain of arguments in which each single argument is linked to the other. On the other hand, argument is "the giving of reasons to support or criticize a claim that is questionable or open to doubt". Thus, to say that there is a

successful argumentation held is to say that successful arguments are offered and/or presented, i.e. good enough reasons are given.

However, Walton (2006:25) has a distinct theory on the term "argument". He states that the term reflects two senses or has two uses in logic: (i) an argument at the local level- which is a single and one step argument that is used at a particular point of time as a part of certain move exchanging such as Q and A exchanges, and (ii) an argument on the global level- which is a chain of several arguments connected together in a sequential way.

To Govier (2010:1), an argument has only one sense. An argument is "a set of claims in which one or more of them-the premises- are put forward so as to offer reasons for another claim, the conclusion". So, an argument may involve more than one premises standing as reasons to back up a certain claim (or a conclusion).

Back to the concept of argumentation, van Eemeren (2010:1) seeks to clarify the scope of the notion more stating that argumentation is simply an activity found where difference of opinion is found. It arises in anticipation to such cases where people find themselves in a need to defend or stand against an opinion, a standpoint. However, there always needs to be a goal of resolving disagreement; otherwise, the whole activity or process of argumentation is seen pointless. Therefore, argumentation is seen to be a response to a situation in which opposition, doubt, counterclaims and objections arise.

Back to the notion of "argument", Hornikx and Hahn (2012:226) discuss different but interrelated three other senses of the term "argument". To them, one sense of argument is defined in terms of

"reason". That is, putting forward an argument is to give a reason for certain topic or claim. This sense takes the view on argument into the second sense. A second sense of "argument" is to make a logical statement. That is to say, it is to provide premises that lead to certain conclusion. In this sense, argument necessitates "the presence or absence of a logical consequence relation between premises and conclusion". Moreover, the third sense of the term "argument" is clarified as being the social activity that takes the form of a dialogue.

It becomes neat from the above stated definitions and opinions on the meaning, relation and the difference of the two terms argumentation and argument that the relation is sort of complex. Therefore, the below figure is given to make the relationship between argumentation and argument clear.
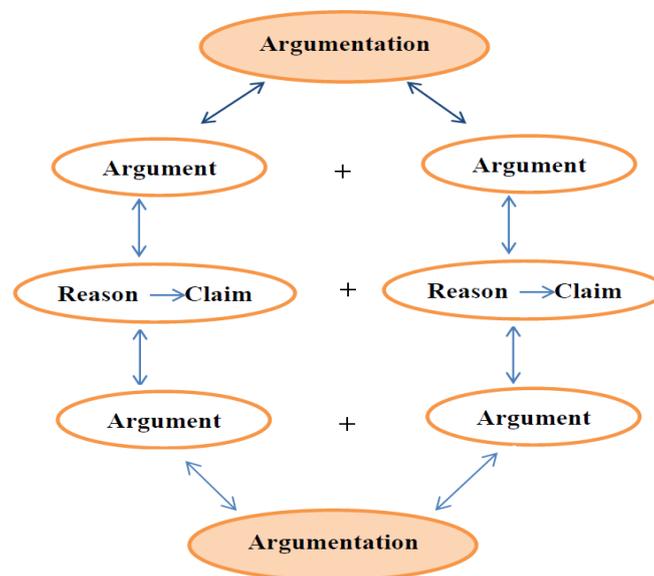
Figure (1): The Relationship between Argumentation and Argument (after Ramia,2010:9)

2.1.2 Related Concepts to Theorizing Argumentation

As a part of approaching a better understanding of argumentation studies and theories, it is necessary to understand at first some of the main notions of theorizing argumentation. Also, understanding the different terminologies used by different pioneers of argumentation realm can provide a better and wider comprehension and coverage of argumentation literature. Therefore, the following terms are presented and explained:

2.1.2.1 Premises/Arguments

These two terms, premises and arguments, refer to the chain of reasons given by the participants in the process of argumentation for the purpose of supporting certain conclusion, a point of view adopted. For van Eemeren , Grootendrost and Houtlosser, an argumentation consists of several supporting arguments (reasons).

Walton, on the other hand, uses the term premise for that purpose. That is, he uses it to refer to the reasons given by the arguer to support a claim or a conclusion. This makes the two different terms , premises and arguments, synonyms.

2.1.2.2 Standpoint /Claim

Both of these two terms, standpoint and claim, indicate "statements" made by participants. They are essential elements for any argument and argumentation. They construct both the starting point and the concluding point of an argumentation. In any argumentation, there is always a pair of

standpoints or claims at issue, one being true and the other false; one being positive and the other negative.

Van Eemeren (2010:1) argues that standpoints can "pertain to any kind of subject". They also can be of several types: (i) descriptive, (ii) evaluative or (iii) prescriptive . He (ibid:2) adds that all these types of standpoints "can be encountered in all areas of life, from the family circle and the classroom to the legal and political area".

However, back to the difference, the only difference here lies in the terminology. On the one hand, standpoint is the terminology adopted by Van Eemeren , Grootendrost and Houtlosse . Standpoint, for them, is the object of an argument. It comes in two opposing forms: positive and negative. The positive standpoint is defended by the first party (the protagonist) and the negative standpoint is defended by the other party (the antagonist) either by giving supporting reasons or attacking the positive standpoint. At the end, one standpoint is admitted true. One standpoint can be true if only the other is false. By approaching agreement on one form of standpoint, the difference in opinion is resolved (van Eemeren, 2014).

Claim, on the other hand, is a terminology used by Douglas Walton to refer to fairly the same idea. It is also adopted by Toulmin. The claim held by the first party (the proponent) is called pro point of view and the claim held by the other party (the respondent) is called contra point of view. Only one claim is proved true if a difference of opinion is resolved.

2.1.2.3 Protagonist and Antagonist/Proponent and Respondent

In any argumentation, as Walton (2006) indicates, there are two sides involved. One is holding a positive point of view and the other is holding, the opposing, negative point of view. Those two sides are assigned names in accordance with the position they hold. Those names, or the terminologies, are Protagonist and Antagonist/ Proponent and respondent. Thus, these two pairs of names refer to the same idea. The first of each pair is a term that refers to the party or participant in an argumentation that defends a positive standpoint or claim (a positive point of view). The second of each pair is the participant or the party that stands for the negative standpoint/claim and raises doubts on the positive one.

However, once again, the only difference between them is the terminology. For van Eemeren , Grootendrost and Houtlosser, the opposing participants or parties involved in argumentations are called the protagonist and the antagonist. Walton, on the other hand, has his own terminology. He calls them proponents and the respondents.

2.1.3 Kinds of Arguments

The current study follows the motion that distinguishes between argumentation and argument in terms of considering the former as the process or the activity and the latter as the product of that process. In this view, an argumentation involves several arguments supporting the standpoint/claim for the purpose of resolving the difference of opinion in

the merits. Those arguments can be of different kinds, each with different effect and degree of strictness.

Walton (2006: 14-20;49-52) covers a list of the main kinds of arguments. Those are:

1.Argument of Generalization

This kind refers to the use of some general arguments in support to a specific point (standpoint/claim) at issue. Walton (ibid:15) states that generalization "ascribes some property to group of individual things". He adds that "sometimes a generalization is called a rule or general rule because it states how things generally go in a wide range of specific cases". Generalization is of three sub-types (ibid:49-52):

a.Deductively valid generalized argument (Universal Generalization)

In this type, if the reasons given for a certain standpoint are true, that standpoint wins. The standard of strictness is at its highest degree. It is impossible for a deductively valid argument to be true and the conclusion false. The use of "all" in a statement represents an example. If all of something is true, then any of it is true too (ibid:.49-50).

b. Inductively valid generalized argument

In this type, the standard of strictness is less. It is not so strict. If the general reason or evidence given is true, the standpoint defended can probably be true but it can be false too. Here comes

the turn of the other opposing part, if the argument withdraws their attack then it is true. The use of "most" is an example to this type of argument. Stating a "most" proposition makes it probably true, but not necessarily. This type takes the notion of enumeration as the base for its validity, i.e. some methods of calculation are applied (Walton ,2006:50-51).

c. Presumptive defeasible generalized argument- or Abductive generalized argument

This type is considered as the most useful type and the most necessary though being less strict in validity and thus less reliable. It is seen as a sort of assumption that leads to a conclusion which is highly plausible. Plausible means that the argument seems true on the currently given facts, but it can turn out to fail once opposing evidence is given. There is no certainty here; the assumption is made on the base of the best guess (Walton, 2006:52; Thagard et al, 2011).

2. Argument of Analogy

It is the use of comparison in making a statement, that is, to compare one thing to another (Walton, 2006:14). The validity of this argument depends on the given analogy. Strictness cannot be defined.

3. Argument of Defining

In this type, definitions for the essential terms are provided for the purpose of clarifying certain evidence and reasons (ibid).

4. Argument of Counter-example

This is the opposite type of generalization argument. It is used when the use of generalization fails. It is to give a singular example, a particular instance, of something. It is a singular statement, saying something on one thing or one individual or group (Walton, 2006:16).

5. Argument of Existential

This type is sometimes confused with the first type (generalization). However, it is neither a generalization nor a counter example. It reflects the idea that at least some of certain things are true. For example, some social media apps are threatening. Such a statement means neither all of them nor one specific app is harmful. It indicates that at least some of them are harmful, or at least one unidentified app is! So, this type asserts that some groups, individuals or things have certain property" (ibid).

6. Attacking Arguments

The above mentioned kinds of argument (from 1 to 5) are the kinds used for stating or asserting an argument. That is, they are statements that the arguer claims are true. However, Walton (ibid) mentions two more kinds of arguments that are used for attacking previously raised ones. Those are:

> a. **Counter-argument or a Rebuttal**: using this, the arguer gives an instance or reason for clarifying why they think that certain claim is wrong. It is to attack a prior argument. Such a move can

either prove that certain argument is wrong or that it is not strong
enough to defend a point at issue (Walton,2006:26-27).

b. **Raising a Question**: this is the second kind. The arguer may
attack specific weak point in a prior argument. Arguers can
raise a question and put the argument in a doubt (ibid:27).

2.2 Approaches, Models and Theories on Argumentation

As being one of the most heterogeneous fields of linguistic studies, the
realm of argumentation studies has grown gradually over ages and
undergone developments in a variety of ways. Interests are given to
different angles (goals and processes) of argumentation and argument.
Also, such ancient disciplines as the dialectical, rhetorical and logical
have been detected historically as the stem for variety of directions of
argumentation studies. Therefore, the literature of argumentation shows
the development of many models on the bases of or focusing mainly on
four scopes of argumentation- namely the logical, the dialectical, the
rhetorical and the strategic maneuvering. Accordingly and for a well-
organized coverage of argumentation models that are found in literature,
the models and the theories will be presented in terms of the four
processes or thoughts they deal with, namely the logical, the dialectical
process, the rhetorical process and the strategic maneuvering process. The
focuses on the four processes or scopes are treated as four separate
approaches, each with specific models involved in.

2.2.1 The Logical (or Deductive) Approach

Analysing and evaluating argumentations on logic-based approach has yielded a formal method for argumentation-based reasoning, as it is put by Arieli and Straber (2014:1). The logical approach seeks to formalize argumentation, "disagreements, and entailment relations" for drawing certain conclusions. Arieli and Straber (ibid:2) clarify that "in logical argumentation arguments are expressed in terms of formal languages and acceptance of arguments is determined by logical entailments".

Accordingly, and as stated by Tindale (2004:4-5) , this approach aims at identifying and evaluating argumentations by emphasizing the statements collected in terms of premises and conclusions. This means, in the logical sense there must be at least one premise supporting one conclusion. Furthermore, this logical structure of arguments is constructed for the purpose of convincing the other party to accept a proposition put forward.

A wealth of research has been conducted and many models have been developed on formalizing argumentation in the logical-based approach. However, one of the clearest and simplest models adopting this approach is the one developed by Walton (2006).

Critical Argumentation: Walton's (2006) Model

Walton is a pioneer in the field of argumentation. He discusses the scope of argumentation from his own perspective in his book entitled "Fundamentals of Critical Argumentation". He (2006:1) states that such a critical model to argumentation has three main goals. Those goals are: identifying arguments, analysing them and evaluating them.

For Walton (2006), giving good reasons to support a claim in doubt is one thing that makes an argument successful. The other thing is taking fair turns and getting fair chances by each participant or party to state their arguments.

Walton (ibid:1-5) believes that argumentation is characterised by the following:

1. It always involves two sides.
2. The process , thus, always takes the form of a dialogue
3. The dialogue , or the argumentation, "takes the form of a chain made up by linking several specific arguments".
4. The dialogue , or the argumentation, is thus a connected sequence of speech acts (moves, reasons)

As Walton (ibid:3) sees dialogue as the framework that constructs a rational argumentation, he goes on by identifying five elements of dialogue which are :

1. **The issue:** the issue consists of two main statements or theses; one is true and the other is false.
2. **The viewpoint of the Participants:** each of the participants or the two opposing parties, namely proponent and the respondent, holds certain point of view; one is true and the other false. Those viewpoints are called pro point and contra point.
3. **Civility**: this deals with the proper organization of the dialogue in which each party has to commit to their own turn and avoid hindering the other party's moves. This element or characteristic is directly concerned with politeness.

4. **The Opposition of Viewpoint:** this is concerned with the sense of opposing or conflicting. One of the two statements or thesis involved can never be true unless the other is false.

5. **The Use of Arguments:** this is about the different sorts or moves made by the parties or the participants such as: stating the issue, questioning it, and replying to moves.

Furthermore, the concept of "to identify" critically in this model involves the process of identifying the premises and the conclusions. Bevan et al (2008:488) state that Walton's "minimal inferential definition" in his model gives only the most basic requirements for arguments. More specifically, Walton (2006) indicates that arguments include premises and conclusions". The premises are the statements made by proponents or respondents to offer reasons for the purpose of supporting a conclusion. The conclusion as Walton (ibid:6) states is " a statement that expresses a claim made by one party in a dialogue in response to a doubt about the claim made by the other party". He (ibid:7), further, states some of the linguistic indicators of conclusions (which include therefore, thus, hence, etc.) and some of the indicators of premises (which include since, for, because, etc.). Walton (ibid) insists on the necessity of identifying the premises and the conclusions of arguments as this process constructs the core skill of critical argumentation.

2.2.2 The Dialectical Approach or the Pragma-dialectical Approach

Starting from the etymological point of view, the word "dialectical", according to Merriam-Webster and Oxford online dictionaries, stems from the Greek word "dialecktos" which comes from the old word "dialegesthai", meaning to converse. Therefore, the concept of "conversation" or "dialogue" is at the heart of the dialectical approach. The dialectical approach focuses on the discussion or debating or reasoning by dialogue. It believes in the existence of two sides in any argumentation, which is something that Walton (2006) asserts too. He states that "there are always two sides to an argument and thus that an argument takes the form of a dialogue" (2006:1). The dialogue is seen as a goal-oriented conversation. In the dialogue, each side has its own turn by which they make or respond to a move. Each move, as Van Eemeren (2004) mentions, has a central role in reaching the goal of the conversation or dialogue , i.e. in resolving the difference in opinion. Walton (2006:2) opines that the success of any argumentation can be said to be based on the dialectical concept, i.e. the concept of taking turns in a conversation-like-discussion. He asserts on the necessity of giving one party to the other a fair chance to assert or explain their opinion. Thus, the pragma-dialectical approach is interested in reconstructing the process of resolving a difference of opinion by taking into consideration the potential role that each move has.

The pragma-dialectical approach to argumentations was initiated in 1970s by the two pioneers of the field Frans van Eemeren and Rob Grootendrost at the "Speech Communication Department of the

University of Amsterdam" (Drid, 2016:20). The pragma-dialectical approach is developed on the base of two schools of thoughts, one from the school of philosophy and the other from linguistics. As Scubt (2010 :35) states, the philosophical thought is related to the formal dialectical and critical rationalism. The linguistic thought, on the other hand, provides the pragmatic perspective of the moves, i.e. theories of speech act. This, itself, makes the pragma dialectical approach to argumentation an interdisciplinary one. It combines the pragmatic and the normative perspectives.

As such, the pragmatic sense of the pragma-dialectical approach to argumentation lies in the adaptation of speech act theories introduced originally by Austin (1962) and Searle (1969). The theory considers the different moves or turns taken by each party as speech acts. Therefore, the pragmatic account of the approach to argumentation focuses on the way those moves are performed, their effect on each part and any other listener, and the "conditions under which" they take place. The application of speech act theories in the pragma dialectical approach is comprehensively presented in the model stated by Van Eemeren and Grootendrost (1984) named "critical discussion" (Drid,2016:24).

Moreover, one important dimension in approaching argumentative studies is the general distinction between adopting a descriptive perspective or a normative one. Pragma-dialectical as being one approach, establishes a new binary movement. It unites the two perspectives, the descriptive and the normative. That is to say, it advocates both (i) empirically examining the real use of language and (ii)

evaluating the argumentative attitudes (Van Eemeren et al.,1996). Drid (2016:21) says on this new outlook of approaching argumentation:

> The research programme which underlies the pragma-dialectical approach brings together the methodological poles of linguists and logicians by reconciling their empirical and regimental tendencies without undermining the essence of each, as van Eemeren, et al. (1993:1-2) put it, "We believe this integration can occur without reducing normative principles for reasonable discussion to anthropologically relative characterisations, and likewise without prefiguring the categories and principles of descriptive inquiry in a way that makes them immune to empirical disconfirmation".

In short, the pragma-dialectical approach to argumentation is an approach that combines two perspectives, namely the pragmatic and the dialectical ones, in dealing with argumentative discourses (Van Eemeren and Grootendrost, 2003: 387). It, thus, investigates reasonableness in the argumentative discourses. Argumentation, in this approach, is seen as a verbal activity whereby arguments are exchanged in certain turns for the aim of resolving a difference of opinion on the merits (Van Eemeren and Grootendrost,2004).

By such a method of treatment, significant outcomes have been brought to the argumentation studies. The pragma-dialectical approach most importantly has: (i) brought the functional view of argumentation into light by calling for investigating the pragmatic components, (ii) made significant modifications and broadenings in the theories of Speech Acts by adopting the over-sentential analysis (which is done by suggesting that the elementary speech acts that are consulted together are the building block of achieving the discourse goal of resolving a

difference of opinion and convincing), and (iii) developed the ideal critical discussion model for the fulfillment of the normative account of the approach (Van Eemerene,2010; Drid,2016).

Furthermore, central to the pragma-dialectical approach is the notion of reasonableness. The reasonable interaction (or discussion) that this approach calls for is constituted by the ten rules proposed by the pragma-dialectical theorists. Those rules represent "The code of conduct" for the concept of reasonableness in this approach, and specifically in the critical discussion model that will be presented later. Van Eemeren and Houtlosser (2003:365-366) state that "an argumentative interaction can, of course, only lead to the resolution of a difference of opinion if it proceeds in an adequate fashion. This requires a regulation of the interaction that is in accordance with certain rules". Those ten rules as summarized by Drid(2016:29-30) are:

> **RULE 1: (Freedom rule)** Parties must not prevent each other from putting forward standpoints or casting doubt on standpoints.
>
> **RULE 2: (Burden-of-proof rule)** A party who puts forward a standpoint is obliged to defend it if asked to do so.
>
> **RULE 3: (Standpoint rule)** A party's attack on a standpoint must relate to the standpoint that has indeed been advanced by the other party.
>
> **RULE 4: (Relevance rule)** A party may defend his or her standpoint only by advancing argumentation related to that standpoint.
>
> **RULE 5: (Unexpressed premise rule)** A party may not falsely present something as a premise that has been left unexpressed by the other party or deny a premise that he or she has left implicit.

RULE 6: (Starting point rule) No party may falsely present a premise as an accepted starting point, or deny a premise representing an accepted starting point.

RULE 7: (Argument Scheme rule) A standpoint may not be regarded as conclusively defended if the defence does not take place by means of an appropriate argument scheme that is correctly applied.

RULE 8: (Validity rule) The reasoning in the argumentation must be logically valid or must be capable of being made valid by making explicit one or more unexpressed premises.

RULE 9: (Closure rule) A failed defense of a standpoint must result in the protagonist retracting the standpoint, and a successful defense of a standpoint must result in the antagonist retracting his or her doubts.

RULE 10: (Usage rule) Parties must not use any formulations that are insufficiently clear or confusingly ambiguous, and they must interpret the formulations of the other party as carefully and accurately as possible.

However, as it is stated before, the field of argumentation studies has recently noticed significant scholarly attention and, thus, many models have been developed; the pragma dialectical approach has gained central attention as well. Some of the main models, theories and the procedural tools on the pragma-dialectical approach are stated below in several sub-sections. Some of these models are more central to the analysis of argumentation discourse than the others. And, researchers may adopt one or more of them, with or without modification, for achieving a pragma-dialectical treatment of argumentation and argument that fits their study goal.

2.2.2.1 Critical Discussion: Van Eemeren and Grootendrost's (1983) Model

The way that pragma-dialectical approach sees argumentative discourse is that it is mainly concerned with reasonably resolving the difference of opinion in the merits. To reach such an aim, the expressed opinions of the opposing parties need to be tested in terms of reasonableness. From this point, Van Eemeren and Grootendrost (1983) put forward an ideal model named "critical discussion". This model presents a rule-governed discussion in which it is concerned with an unsettled issue. The unsettled issue is a difference of opinion in respect to certain proposition. One party or participant is convinced by the truthfulness and the acceptability of that proposition, whereas the other is not (Walton, 1996: 23, 28).

This model indicates, as indicated in Van Eemeren (2018:34-35), that the only means to resolve a difference of opinion is to do the following:

1. to establish an argumentative discourse of a dialectical nature,
2. to make sure that the argumentative discourse is in a full agreement with the main standards of reasonableness "applying to a fully-fledged critical discussion,
3. to put the notion of critical into application by testing the tenability of the expressed opinion (the standpoint) which is, as Van Eemeren and Grootendrost (1984:17) state, done by examining whether the protagonist's standpoint can stand in front of the critical moves of the antagonist or cannot, and
4. to reach a decision.

In other words, the model of critical discussion expects the two parties or participants involved in an argumentation to get engaged in certain interaction in which the protagonist (the first participant or party) defends a standpoint at issue and the antagonist (the second participant or party) refutes it or raises doubt about it. Drid (2016:27) sustains saying that this ideal model "is designed to provide a kind of regimentation to the practice of argumentation" in which some standards of reasonableness are extracted from the model to measure the argumentative moves. The model provides a vital clarification on two main things:

1. The stages that participants go through in a reasonable argumentation
2. The different moves that they have to make , i.e. the permissible speech acts at each stage

Accordingly, and as Van Eemeren (2018:35) also states, the model serves three main functions. It serves heuristic and analytic functions by providing a clear overview on performing the speech acts (in clarifying the speech acts have-to-be used and in determining their role in resolving the difference in opinion). It also serves a critical function by testing the defensibility of the standpoint.

Furthermore on the stages designed by the model, this ideal model of critical discussion suggests that there are four main dialectical stages involved in an argumentative discourse. These stages are also the main phases that must be passed through for resolving a different of opinion on

the merits (Van Eemeren and Grootendrost, 1984: 34-35). These stages are:

1. **The confrontation stage**: this is the prerequisite phase to the critical discussion. It is where the participants confront and manifest the point at issue. That is, the disparity of opinion on the expressed standpoint is highlighted.

2. **The opening stage**: this is the phase where the protagonists and the antagonists of a standpoint at issue are identified in addition to the "procedural and the content-related materials commitments" (Van Eemeren, 2018:36). However, Van Eemeren et al (1996: 282) make it vital that determining a point of departure is essential at this phase. This is essential because it provides an opening to the establishment of a discussion for eliminating the difference of opinion. " If there is no opening for exchanging views, then having a critical discussion is of no use".

3. **The argumentative stage:** this is the phase where the argumentation starts. Each party puts forward the evidence that supports their opinion or doubts and refutes the others. The protagonist goes for the standpoint and the antagonist goes against it.

4. **The concluding stage:** this is the phase where the result of the discussion is decided or given. The participants (and sometimes some other parties too) determine whether the protagonists have well defended their standpoint against the "the critical responses of the antagonist. This stage decides in whose or in which parties' favor the difference of opinion is resolved. It is the stage to determine "who won".

Moreover, as this ideal model, in addition to clarifying the stages, specifies the speech acts that have to be used in each stage, Searle's (1975) classification is adopted with some modifications. It is known that Searle's (1975) classification involves five classes of speech act, those are the assertives, the declaratives, the expressives, the commissives, and the directives. Van Eemeren and Grootendorst (2006: 94-6) distributes them is certain specified way. This distribution is summarized as follows:

1. The assertives: all of them can be used in all the stages of discussion
2. The declaratives: no declaratives are used in the discussion
3. The expressives: no expressives are used as well.
4. The commissives: these fulfill some roles in the discussion such as accepting or refuting a standpoint, challenging, agreeing, and some others.
5. The directives: directives are only used in cases of challenging an argument or requesting one.

Finally, this critical discussion model maintains reasonableness during the interaction by opting to the ten rules of reasonableness developed by the pragma-dialectical approach, stated previously. Thus the ten rules are the "code of product" for the ideal model of critical discussion too.

2.2.2.2 Phases of Argumentation: Toulmin's (2003) Model

One of the pioneers and the founding fathers of argumentative theories is Toulmin (van Eemeren et al. 2014, 204). He has his touches in the pragma-dialectical and rhetorical approaches to the field of

argumentation. His famous contribution to this approach is the model of phases of argumentation. Toulmin (2003: 16) defines three phases for arguments which are : (i) the initial phase in which the claim or the standpoint is put forward, (ii) the subsequent phase in which the claim is tested for feasiblity and (iii) the final phase in which a conclusion is identified.

However, the most important contribution of the above model is the new conception that Toulmin has proposed on examining the effect of "argument field" variation on the phases followed in arguing. Therefore, he distinguishes between two conceptions: field-invariance and field-dependence arguments (Toulmin, 2003:16).

Al-Hindawi and Abdulazeez (2017:93) state that through examining different sorts of law cases, Toulmin (2003) suggests that the phases of argumentation are just the same in all the fields. The difference lies in the arguments raised as evidence or as criticism on the claim.

2.2.2.3 Strategies of Getting into and out of Argumentations: Benoit and Benoit's (2006) Model

In this model, Benoit and Benoit (2006) represent several strategies related to the process of argumentation. They discuss the different procedures that lead people to get into an argumentation (disagree) and those that help them to get out of the argumentation. The different strategies presented are summarized in the tables below:

Table (1): Strategies of Getting into Argumentations

Strategies of Getting into Argumentations			
N.	Strategies	Explanation	Pragmatic notions involved
1	Insult	It is to attack one's self-respect and self-image. A disrespectful action or language is involved	All these strategies work in relation to the different theories of politeness. This is because they attack the face of others. The best theory to consider can be of Brown and Levinson (1978)
2	Accusation	It is to face others with their faults, mistakes and any other action or speech that may call blaming. It is a procedure that forces the other participant to give justifications.	
3	Command	It is to order others. Such sort of procedure makes the other party feel like being imposed in their freedom. Their personal freedom and choice seems to be threatened	
	Refusal of a	It is to shock the expectations of the	

Strategies of Getting into Argumentations			
N.	Strategies	Explanation	Pragmatic notions involved
4	Request	others by refusing to do what they are asked for.	

Table (2): Strategies of Getting out of Argumentations

Strategies of Getting out of Argumentations			
N.	Strategies	Explanation	Pragmatic notions involved
1	Physical or Psychological Disengagement	It is to refuse carrying on the argumentation. Different means can be used to achieve this such as leaving the place, ignoring the moves of the other participant, etc.	Politeness theories
2	Agreement	It is to give indications of resolving the difference of opinion. It can be either sincere or not.	Politeness theories and reestablishment of a cooperative conversation
3	Apology	It is to show regret. It is mostly a sincere way of resolving the difference of opinion.	Politeness theories and reestablishment of a cooperative conversation
		It is to show concern	

Strategies of Getting out of Argumentations			
N.	Strategies	Explanation	Pragmatic notions involved
4	Restoring the Relationship	on the parties involved in the disagreement over the difference in the opinion. This procedure underestimates the issue of disagreement.	Politeness theory and reestablishment of a cooperative conversation

2.2.2.4 Argument Episode VS Serial Argument Episodes: Trapp's (2006) and Trapp and Hoff (1985) Models

While Trapp (2006: 44) defines an episode argument as an argumentation that "occurs at a definite moment in time and has a clear beginning and end", Johnson and Roloff (1998: 329) define the serial argument as ''a set of argumentative episodes that focus on a particular issue'' and which occur repeatedly. Therefore, the latter argument involves several argument episodes.

An argument episode, for Trapp (2006:46-49), is established from the recognition of incompatibility. Once incompatibility is noticed between two participants or parties, a need for establishing an argument episode rises. Following the perception of incompatibility, three stages occur. The first will concentrate on the process of confronting the disagreement and deciding to carry on an argumentation. The second will be deciding on the strategies to be adopted in the argumentation. Then, the third stage will be starting the process of arguing.

In order to achieve the establishment of the processes and stages above and getting involved in an argument for the purpose of eliminating incompatibility, certain skills are required in the arguers. Trapp et al. (1986) put this conception under the term "argumentative competence". Rapanta et al (2013:488) state that the term argumentative competence refers to "the ways in which different types of skills related to argumentation are manifested in a person's performance in both monological (individual) and dialogical (peer-to-peer) contexts". This means that an argumentative competence, as Trapp (2006: 48) illustrates, has to do with elements such as appropriateness (avoiding certain things such as being arrogant or insulting , etc.) and effectiveness (being logical and reasonable among other similar things).

2.2.2.5 The Pragmatic Analysis of Argumentation: Al-Hindawi and Abdulazeez's (2017) Model.

This model is established eclectically with certain modifications. It is derived from or based on four origins, namely the four models stated above (from 2.4.2.1 to 2.4.2.4). This model sheds more light on the linguistic perspective of argumentation alongside with its dialectically, as the authors argue. It can be summarized in the figure below:
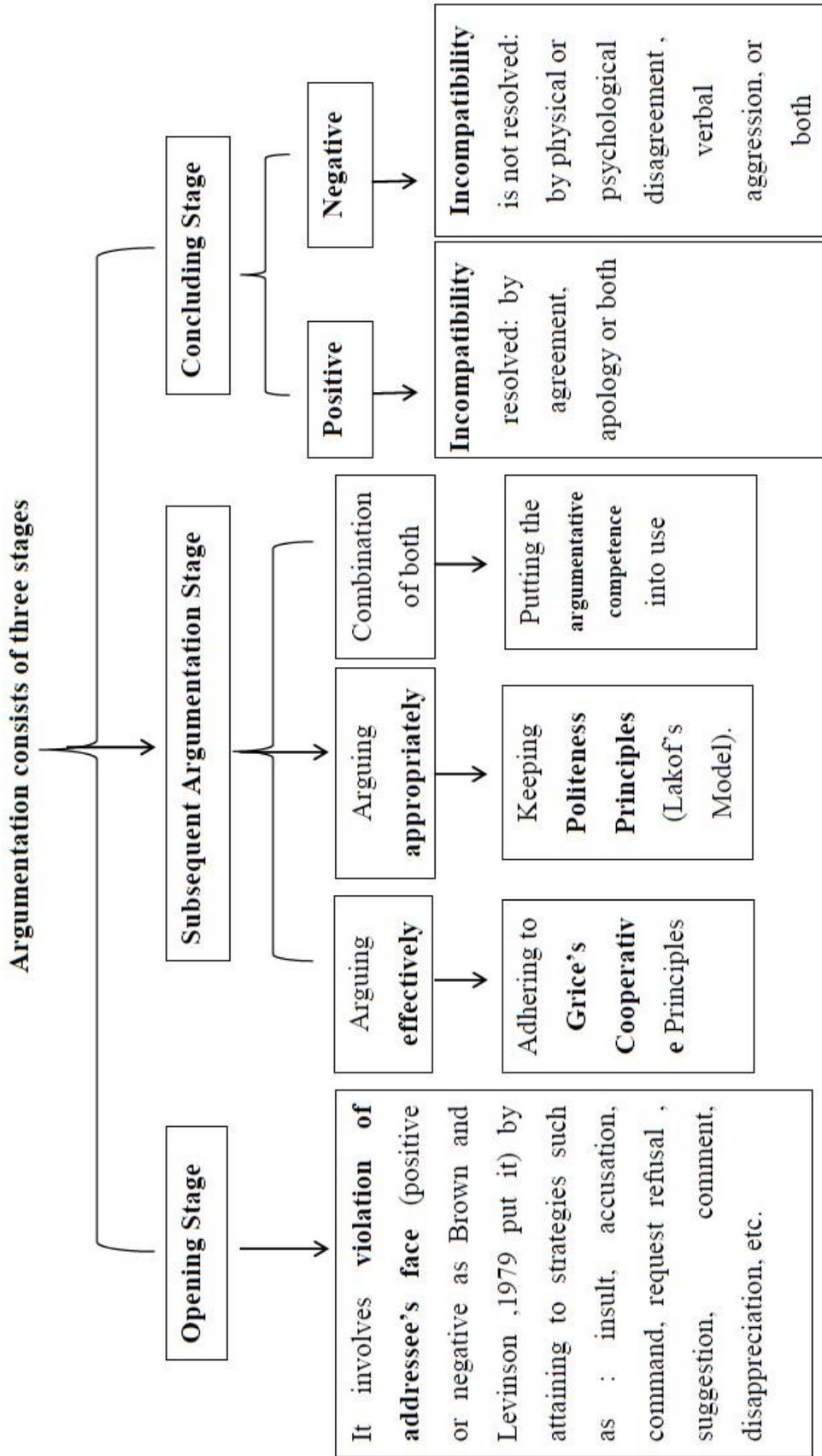
Figure (2): The Pragmatic analysis of Argumentation: Al-Hindawi and Abdulazeez's (2010) Model.

2.2.3 The Rhetorical Approach

The other prominent approach to argumentation studies is the rhetorical one. It is one of the well-established approaches to the field of argumentation. It takes effectiveness and persuasion as the main scope of argumentative discourses.

The history of rhetoric is very long and deep. However, its root can be traced back to the earlier studies of Greece and Rome. Thomas (2016:1) cites that the word "rhetoric" is an English word. It is derived from the Greek word "rhetorike" which is written about 385 B.C. It has first appeared in Plato's dialogue. It refers to the act of effective and persuasive communication. Translated by Roberts (2008:60) , Aristotle defines rhetoric as "the ability to see, in any given case, the available means of persuasion"

Al-Hindawi et al (2017:11) sustain that rhetoric is an argument with a persuasive purpose. It seeks to effect on specific audience. It uses both the rhetorical appeals and the figures of speech to get people change their mind on certain issue.

Pragma-rhetorical approach to argumentation, thus, is an approach that seeks to give account on the hidden (non-explicit) means and information used for persuasive purposes. It is the investigation of the perlocutionary acts (in the pragmatic terminology and conception) of verbal and non-verbal moves (ibid:15)

Walton (2004:21) sees rhetorical pragmatics as the approach investigating the use of propositions for certain goal in arguments. Such a use of language makes the contribution or the argumentative move a very

effective (thus persuasive) one. This is specifically achieved by the use of set of figures of speech.

Accordingly, this approach works on and links three main notions, namely rhetoric , argument, and persuasion, under a pragmatic umbrella. Walton (2007:18) clarifies this relationship in the below figure:
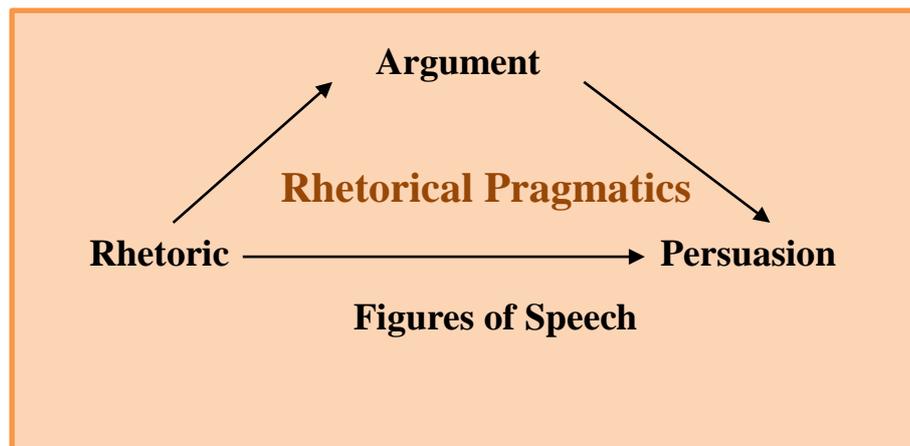
Figure (3): The Relationship of Rhetoric, Argument and Persuasion in Rhetorical Pragmatics Adopted from Walton (2007:18)

Contrasting the rhetorical approach to the dialectical and the logical approaches , Thomas (2016:6) states:

> The rhetorical approach to argumentation insists that far more is involved in appreciating this exchange, and that the other two approaches miss what is really happening as communication by failing to attend to these rhetorical features. What is said has to be considered in relation to who is saying it and why

2.2.3.1 Three Pillars of Persuasion (Argumentative Appeals): Aristotle's Model

Aristotle (Cited in Kennedy, 1985:24) establishes three means to accomplish persuasion. Those are:

1. Ethos -the appeal by ethics or credibility : it is to effect on an audience or persuade an audience by means of being sincere, truthful and honest.

2. Pathos -the appeal by emotion: it is to focus on the emotional sense of identity and the self-interest of the audience.

3. Logos- the appeal by reason: it is to be intellectual and logical in presenting reasons.

2.2.3.2 Types of Rhetoric: Leech's (1983) Model

Relying on Halliday's notion of language function, Lecch (1983) establishes two types of rhetoric, namely the interpersonal and textual. He explains them as follows :

First : The interpersonal rhetoric

Leech (1983) sees that this types of rhetoric is achieved through four main pragmatic principles which are :

1. **The Cooperative Principle:** it deals with adherence to Grice's four maxims (1975).
2. **Politeness Principle:** it derives the necessity rules of politeness from Lakof's (1973) theory that states three main rules , namely (i)do not impose , (ii) give options and (iii) be friendly.

3. **Irony Principle:** it deals with avoiding the non-adherence or non-observance of Grice's four maxims (1975). It is to avoid bitter criticism, insult, mocking, etc.

4. **Banter Principle:** It is the principle of lacking politeness as a sign of intimacy. It is to be friendly in an offensive way.

Second: Textual Rhetoric

Once again , Leech (1983:65-67) sees that this types of rhetoric can be established through four main pragmatic principles which are :

1. **Processibility Principle**: it means to be humanly processible

2. **Clarity Principle:** it is about being clear. It is sub-divided into : Transparency Maxim (to maintain direct relationship between the pholonolgical and semantic components) and ambiguity maxim (to avoid ambiguous structures, ideas and expressions).

3. **Economy Principle:** this is to be quick, simple and easy.

4. **Expressivity Principle:** it is to be well-enough expressive

2.2.3.3 Structure of Argumentation: Toulmin's (2003) Model

Stephen Toulmin is a British philosopher. He has established several studies on theorizing argumentations, as stated before. One of his famous models in the field of argumentation is concerned with identifying the structure of effective and persuasive argumentations and arguments. He (2003:89): identifies six main elements of arguments. Those elements are:

1. **Claim** : it is the point at issue. That is, it is the point of view adopted and defended.

2. **Data or evidence** : it is the base for all the arguments. It is the proof that defends a claim. It needs to be stated accurately and explicitly.

3. **Warrant**: this is the bridge or the link between the first two elements. It connects logically the claim to the evidence. Toulmin (2003:97-98) mentions six types of warrants, namely generalization warrant, sign warrant, authority warrant, analogy warrant, causality warrant, and principle warrant.

4. **Backing**: this element directly affects the attitude of the audience. It is the other supporting ideas and evidence to the argument. It works together with third element, warrant, to help bringing logical and reasonable sense to the claim.

5. **Rebuttal**: it refers to the statement for the exceptional circumstances. That is, it is for the cases when the main and the general statement is set aside. It is a counter-argument.

6. **Qualifier**: this refers to statements, expressions, words, or phrases that contribute to limiting the strength and the force of the claim, such as rarely or few, etc.

2.2.3.4 The Pragma-Rhetorical Tropes: A Model for the Rhetorical Figures of Speech

The role of the figures of speech in this pragma-rhetorical approach is to make available several pragmatic devices and strategies to construct the most persuasive statements possible. The use of such devices and strategies helps the arguers to state their propositions in various different ways, that is, in some unusual way, thus making them more persuasive and effective. Levinson (1983: 110) clarifies that the deviations from and

the non-observance of one or more maxims of conversational interaction is the main source of coming up with figures of speech.

In literature, two main types of rhetorical figures of speech are found, namely Schemes and Tropes (MacQuarrie and Mick, 1996: 3). The rhetorical tropes are the ones employed in argumentative discourses. They are constructions made as a result of deviations from the conventional norms. The table below shows the different types of this device along with short explanation:

Table (3): Rhetorical Figures of Speech: Tropes

No.	Type	Explanation	Maxim Flouting	example
	Rhetorical Figures of Speech: Tropes			
1	**Metaphor**	It is a direct comparison between two dissimilar things, implying that one stands in an imaginative way for the other or does the action of the other Campbell (2006:256)	It results from the flouting of quality maxim	He is a fire.
2	**Simile**	It is to compare one thing to another explicitly using expressions such as like	It results from the flouting of quality maxim	His attitude is like water.
		It is the means by	It results from	I am well

No.	Rhetorical Figures of Speech: Tropes			
	Type	**Explanation**	**Maxim Flouting**	**example**
3	**Irony**	which a speaker or writer implies the contrary of the literal meaning (Ostergaard, 2014:449)	the flouting of quality maxim	convinced! (the arguer means the opposite, s/he is not)
4	*Pun*	"A pun is an ambiguity; specially, a fore-grounded lexical ambiguity. A pun is substitution based on accidental similarities" It is to raise two different interpretations of a single statement(Al-Hindawi and Abukrooz (2012:51).	Manner maxim	Yeah yeah no harm, just ate (8) hours!
5	**Rhetorical Questions**	This device is used for providing information instead of seeking for information. That is, it is a question that requires no answer. It motivates the	It results from the flouting of manner maxim	Do you know how many people died!

		Rhetorical Figures of Speech: Tropes		
No.	Type	Explanation	Maxim Flouting	example
		audience to derive certain intended meaning from it (Špago,2016:102).		
6	Hyperbole	It is to exaggerate either for magnifying or minimizing some state of affairs. It is the form of overstating (Leech,1983: 145).	It results from the flouting of quality Maxim	My blood is boiling now!
7	Litotes	It is the opposite of hyperbole. It is the form of understating, that is, to express something in a less quality or intensity than the reality (Cruse, 2006: 186)..	It results from the flouting of maxim of quantity	It is a little dangerous! (when describing something that is extremely dangerous)

2.2.4 The Strategic Maneuvering Approach

The strategic maneuvering approach (henceforth SM) is one of the most recent approaches to the study of argumentative discourse. The scope of this approach to argumentation is wider and more

comprehensive than the others. It represents an amalgamation of the pragma-dialectical and rhetoric approaches. More precisely, it is an extension to the pragma-dialectical approach with more matured theorizing in which rhetorical aspects are considered too.

This approach is initiated by van Eemeren and Houtlosser (2002) in an article entitled: "Strategic Maneuvering in Argumentative Discourse: Maintaining a Delicate Balance". Van Eemeren and Garssen (2009:xii) substantiate the need for developing such an approach by highlighting the existence of a gap in the studies of argumentative discourses. Bermejo-Luque (2010:456) explains the gap in terms of "a dilemma" found in each of the pervious approaches to argumentation. He (ibid) states:

> …..the dilemma of prescribing either the proposed pragma-dialectical rules for a (critical) discussion being instrumental in resolving a conflict of opinion, or some rhetorical rules telling us how to argue if we aim at ''winning the argument''… would certainly pose an important theoretical problem.

In a simple wording, understanding the main concerns of SM can be derived from understanding four key words in the approach:

(i)   Maneuver: which is a word of a French origin meaning a single movement or series of movements which require skill, intellect and care (Waite,2013:554).

(ii)   Strategic : it is a form of the word Strategy. It means to follow a general plan for achieving certain purpose (Nicklos,2008:4).

(iii)   Dialectical: it is the art of maintaining reasonable and truthful discussion

(iv)   Rhetoric: it is the strategy of being persuasive and effective.

Accordingly, SM can be defined as the approach to argumentation that seeks to fulfill both reasonableness (iii) and effectiveness (iv) in a planned and skillful (ii) discussion (i). Van Eemeren and Houtlosser (2002:135) define SM as the "continual effort made by all the parties in argumentative discourse to keep the balance between simultaneously pursing the rhetorical aims of effectiveness with maintaining the dialectical standards of reasonableness".

Van Eemeren (2010) highlights two more characteristics or features in the SM approach saying that:

1. SM is put into application in all the stages of the critical discussion (ibid:46).

2. SM is context-specific. That is, it is constructed in response to the various situations that it takes place in (ibid:129).

Concerning the first point, van Eemeren (2010: 45) represents a table to show the dialectical and rhetorical aims of each of the four stages of a critical discussion in the SM approach:

Table(4): The Dialectical and Rhetorical Aims of the Various Stages of a

Critical Discussion

	Dialectical aims	Rhetorical aims
Confrontation stage	To achieve clarity concerning the specific issues at stake and the positions held by the parties in the difference of opinion	To establish the definition of the difference of opinion that is optimal for the party concerned
Opening stage	To achieve clarity concerning the point of departure for the discussion with regard to both the procedural and the material starting points	To establish the procedural and material starting points that are optimal for the party concerned
Argumentation stage	To achieve clarity concerning the protagonist's argumentation in defense of the standpoints at issue and the antagonist's doubts concerning these standpoints and the argumentation in their defense	To establish argumentation that constitute an optimal defense of the standpoints at issue (by the protagonist) or to establish critical doubts that constitutes an optimal attack on the standpoints and the argumentation (by the antagonist)
Concluding stage	To achieve clarity concerning the results of the critical procedure as to whether the protagonist may maintain his standpoints or the antagonist his doubts	To establish the results of the critical procedure in the way that is optimal for the party concerned as to maintaining standpoints or doubts

Moreover, as the above mentioned literature on the SM approach asserts, the amalgamation of the two approaches, dialectical and rhetorical, and coming up with the SM approach makes it a must for the arguers as well as researchers to consider achieving a balance between reasonableness and effectiveness (van Eemeren, 2010:40).

On the one hand, reasonableness, to van Eemeren (2010:29), is "using reason in a way that is appropriate in view of the situation concerned". This itself takes us back to the second characteristics of SM mentioned previously (see page 46) which concerns the notion of context. Reasonableness is highly context dependent notion. It is affected by the type of the event that the argumentation is being done in and the constraints that control or shape it. However, the previously mentioned ten-rules of reasonableness set by Van Eemeren and Grootendrost (1992) are considered the base and the code of conduct for the notion of reasonableness here.

On the other hand, effectiveness deals with the rhetorical persuasive means and techniques adopted by the arguer, as (ibid:39) explains. It is applied in all the stages of a critical discussion. According to (ibid:93), the SM approach exposes the rhetorical dimension in terms of three main aspects, namely topical potential , audience demand and presentational devices.

2.2.4.1 Aspects of SM : Van Eemeren and Houtlosser's (2002) Triangle

The SM triangle represented by Van Eemeren and Houtlosser in 2002 consists of three inseperable aspects. These aspects are topical potential, audience demand and presentational devices. The main function of these aspects is to show, as Tindale (2009: 44) states, "how rhetoric can be brought into argumentation". Thus, these aspects reflect the rhetorical dimension of the SM approach. Eemeren (2010: 95) clarifies the triangle in terms of a figure as follows:
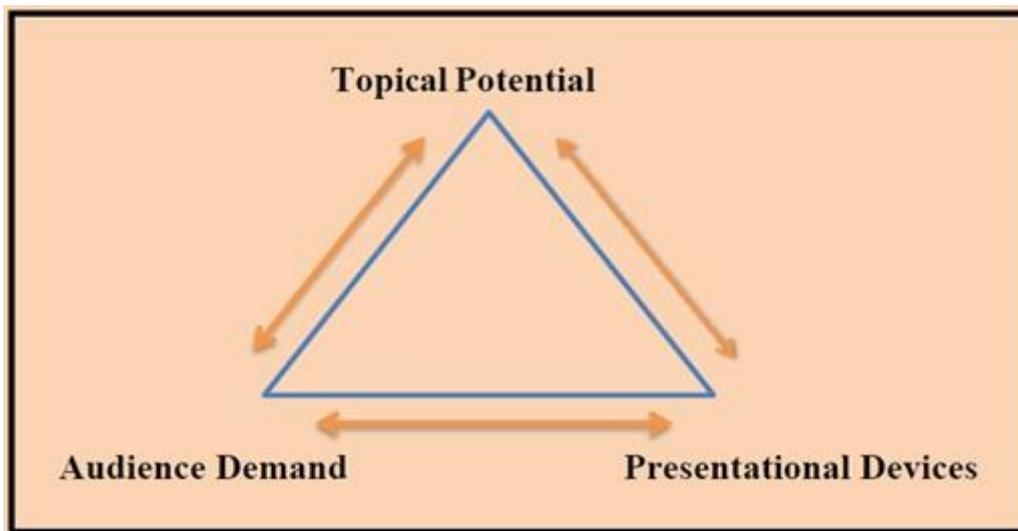
Figure (4) : Aspects of SM : Van Eemeren and Houtlosser's (2002) Triangle

These three aspects are found to be essential in the analysis of the rhetorical pull of SM. They all together show how effective and reasonable is the strategic maneuver. Some of the key-features of this triangle (the three aspects together) are as follows:

(i)   The three aspects are equally important as they are inseparable and related to one another (van Eemeren ,2010:94).

(ii)   The adherence to these three aspects is a must in every single strategic maneuvering move. They are applied in every single move at each stage. Thus, it is not appropriate (thus not effective and reasonable) to find any strategic maneuver done with no respect to these three aspects (ibid).

(iii)   The three aspects are, as indicated by van Eemeren (ibid:93-98), both case specific and stage specific, i.e. context specific. This means that aspects are determined differently from a case to another and at a stage and another.

Furthermore , these three aspects need more clarification and thus they are explained in detail below:

1. Topical Potential :

All the three aspects of SM, not just topical potential, deal with the distinct and specific choices made by participants in the maneuvering. Topical potential, as van Eemeren (2010:93-94) sates, is concerned with the specific arguments that are selected or chosen by the participant to defense his/her point of view. In his wording, topical potential refers to:

> "the choices made from the available topic(s)…., the repertoire of options for making an argumentative move that are at the arguer's disposal in certain case and at a particular point in the discourse."

2. Audience Demand

With this aspect, the focus is turned to the choice of argumentative moves made in accordance with what best meets audience demand. Participants in argumentations are expected to focus on the perspectives or arguments that satisfy and please the audience or to shape their arguments in a way that goes with audience demand, i.e. get their acceptance (ibid: 94).

Deciding on the appropriate moves and arguments in accordance with audience's prediction and desire calls first a need to identify the audience itself. Rees and Rigotti (2011:208) discusses this idea asserting the necessity of defining the relevant audience as an initiative step for achieving audience demand.

Accordingly, two types of audiences are presented for this concern. The first type is called the primary audience. This is the most relevant and important audience as it is the one to whom the whole argumentation is oriented. The second type is called the secondary audience. This is the out of the intended plan audience (Rees and Rigotti , 2011:109).

3. Presentational Devices

Van Eemeren and Houtlosser (2001:152) define presentational devices as " the phrasing of moves in light of their discursive and stylistic effectiveness". This means that certain linguistic (pragmatic and others) means are exploited to express the intended argument in the most effective and persuasive way. Examples for the linguistic means to be adopted by speakers can include some rhetorical tropes (such as simile, metaphor , etc.) and the exploitation of certain rules (such as politeness rules, Grecian rules, etc.).

So, presentational devices as a third aspect of SM deal mainly with: style and choice. Van Eemeren (2010:121) presents clearer examples of presentational devices to-be-employed in shaping arguments. The examples can be stated as follows:

- Syntactic presentational devices: such as repetition, subordinate, hypotactic constructions, etc.
- Semantic presentational devices: such as metonymy and other devices of meaning change
- Pragmatic presentational devices: rhetorical questions, simile, metaphor, etc.

Van Eemeren (2010:94) also says that the aspect of presentational devices involves "a choice as to how the argumentative moves are to be presented in the way that is strategically best".

Finally, van Eemeren (2010:97) best clarifies how these three aspects take their places and function in the different stages of SM in a table. The table is as follows:

Table (5): Three aspects of strategic maneuvering with two dimensions in four discussion stages

	Dialectical dimension	Rhetorical dimension	Aspect of topical choice	Aspect of audience demand	Aspect of presentational choice
	Reasonable-ness	Effectiveness	Reasonable and effective topical selection	Reasonable and effective handling of audience demand	Reasonable and effective use of presentational devices
Confrontation stage	Reasonable definition of difference of opinion	Effective definition of difference of opinion	Reasonable and effective choice of issues and critical responses	Reasonable and effective adjustment of issues and critical responses to audience	Reasonable and effective presentational design of issues and critical responses
Opening stage	Reasonable establishment of point of departure	Effective establishment of point of departure	Reasonable and effective choice of procedural and material starting points	Reasonable and effective adjustment of procedural and material starting points to audience	Reasonable and effective presentational design of procedural and material starting points
Argumentation stage	Reasonable development of lines of attack and defense	Effective development of lines of attack and defense	Reasonable and effective choice of arguments and criticisms	Reasonable and effective adjustment of arguments and criticisms to audience	Reasonable and effective presentational design of arguments and criticisms
Concluding stage	Reasonable statement of results	Effective statement of results	Reasonable and effective choice of conclusion regarding the results	Reasonable and effective adjustment of conclusion regarding the results to audience	Reasonable and effective design of presentation conclusion regarding the results

2.2.4.2 The Strategic Dimension of SM Approach

As discussed earlier, one of the four main key dimensions or concepts of this approach is the "Strategic" dimension, the others being: the maneuvering, the dialectical, and the rhetoric. The strategic dimension or concept of SM works on certain functions. Those functions can only be analyzed systematically by considering the four parameters proposed by van Eemeren and Houtlosser (2009:3). In their proposed approach of SM, van Eemeren and Houtlosser (ibid) say that these parameters are suggested to examine and/or establish "the strategic function a particular move may have at the point in the discussion where it is made". Those parameters are as follows:

1. **Result**: this is the first parameter and it concerns the results of making certain moves in each stage of an argumentation. This parameter, thus, helps to understand the results achieved in each stage of argumentation through establishing "theoretical insight into the various components of the analytic overview that ensues from reconstructing a piece of discourse pragma-dialectically as a critical discussion" (ibid:11). Comprehending the results drawn in each stage will be of great benefit for the identification of the most appropriate theoretical insights needed in the next stage of an argumentation. This is because the components of the analytic overview that shape each stage is different from the other. The components of the analytic overview generally involve, as van Eemeren and Grootendorst (1992a: 93) state: "determining the points at issue, recognizing the positions that the parties adopt, identifying the explicit and implicit arguments, and analyzing the

argumentative structure". Van Eemeren (2010: 11) shows through a table how the different stages of argumentation are linked to those components:

Table (6): The Analytic Components of the Four Stages of a Critical Discussion (after van Eemeren, 2010: 11)

	Stages & Moves		
Components analytic overview	Protagonist	Antagonist	Prototypical types of speech acts[15]
Difference of opinion	I Confrontation stage		
	Advancing standpoint		Assertive
		Accepting or non-accepting standpoint; Upholding non-acceptance of standpoint	Commissives
	[Requesting usage declarative]	[Requesting usage declarative]	[Directive]
	[Definition/ Specification/Amplification/ Etc.]	[Definition/ Specification/Amplification/ Etc.]	[Usage declarative[16]]
Procedural and material starting points	II Opening stage		
		Challenging to defend standpoint	Directive
	Accepting challenge to defend standpoint		Commissive
	Agreeing on premises and rules of discussion; Deciding to start discussion		Commissives
	[Requesting usage declarative]	[Requesting usage declarative]	[Directive]
	[Definition/Specification/ Amplification/Etc.]	[Definition/Specification/ Amplification/Etc.]	[Usage declarative]
Arguments (explicit, implicit or unexpressed); argument schemes; argumentation structure	III Argumentation stage		
		Requesting argumentation	Directive
	Advancing argumentation		Assertive
		Accepting or non-accepting argumentation	Commissive
	[Requesting usage declarative]	[Requesting usage declarative]	[Directive]
	[Definition/ Specification/Amplification/ Etc.]	[Definition/ Specification/Amplification/ Etc.]	[Usage declarative]
Outcome of discussion	IV Concluding stage		
		Accepting or non-accepting standpoint	Commissive
	Upholding or retracting standpoint		Assertive
	[Requesting usage declarative]	[Requesting usage declarative]	[Directive]
	[Definition/ Specification/ Amplification/Etc.]	[Definition/ Specification/Amplification/ Etc.]	[Usage declarative]

2. **The Routes**: this is the second parameter and it concerns the moves done to achieve the results referred to above, in the first parameter. So, the analytically relevant moves for each stage are the routes of any argumentation. These routes are established in a dialectical conception. That is, as van Eemeren and Houtlosser (2009:12) state, the dialectical profile is the base for representing the routes. Dialectical profiles are said to "represent the sequential patterns of the "analytically relevant" moves that the participants in a critical discussion can make to achieve an outcome of a particular discussion stage".

3. **Constraints**: this is the third parameter. It concerns itself with rules (whether those of reasonableness or/ and others of a field-specific type) that must be adhered to in an argumentation. Thus, the main notion for the establishment of this parameter is the notion of communication activity. It starts with identifying the type of communicative activity, the genre type, and then the constraints that specify that communicative type or genre (ibid). This point is central to the current study. This study seeks to investigate argumentation   socio-pragmatically   in   three   different communicative activities. Although the event that leads the argumentation, Oxford Union debate, is the same, the cases or the topics to be argued about are various, from different fields of interest. The study will focus on three cases or topics: one political, one religious and another social.

4. **Commitments**: this is the last parameter. It refers to the commitments of the arguers (whether speakers or listeners) during

the whole process of argumentation in the moves they do. This, in turn, effects the position of each speaker in the argumentation and the process as a whole (van Eemeren and Houtlosser,2009: 12). This parameter can be best understood by referring to the felicity conditions adopted in the theory of argumentation. The conditions represent the forms of the commitments.

It is sufficient to mention that van Eemeren (2010: 164) talks about the necessity of understanding these four parameters and taking them into account whenever considering an argumentation in terms of the SM approach. He says:

> Only if these four are all duly taken into account in analyzing the strategic maneuvering manifesting itself in the discourse at the point the analyst is focusing on, can the strategic function that may be fulfilled by a particular argumentative – characterized by a specific combination of topical choice, audience orientation, and presentational design – be determined.

2.2.4.3 Persuasive Effects of SM

Persuasiveness is essential to SM approach as the latter seeks to achieve and balance between both the dialectical and rhetorical aims of arguing. O'Keefe (2009:285-95) has introduced an article entitled "Persuasive effects of strategic maneuvering: Some findings from meta-analyses of experimental persuasion effects research" discussing the notion of persuasion in terms of SM perspective. He (ibid:285) starts with quoting van Eemeren and Houtlosser's (2001:151) definition of SM which states that SM is attempts "to make use of opportunities available

in the dialectical situation for steering the discourse rhetorically in the direction that serves their own interest". The reason to shed light on this definition is to tighten the linkage between SM and persuasiveness more and more. This is specifically done by focusing on the part of the definition stating: "serves their own interest". Turning the direction of a speech event in a way that serves certain speakers' interest means to persuade the audience or the listener to accept those speakers claim, and this is clearly done through SMs.

O'Keefe (2009:286) next goes to discuss how persuasiveness of a SM is measured. For this job, he (ibid) introduces the concept of "effect size" and emphasizes it as the means by which the persuasiveness of a SM can be computed , i.e. expressed numerically. Thus, "effect size" technique can be defined as "a quantitative index of the size and direction of the difference" . He (ibid) further clarifies the idea saying:

> This average effect size describes the average difference in
> persuasiveness between the two message types and so provides
> a sense of the potential persuasive advantage that an advocate
> might obtain by choosing the more persuasive strategic option.

O'Keefe (ibid:287) tries to elaborate more on the idea of differentiating between two varieties and , thus, presents two varieties of strategic maneuvering. Those are:

1. ***Strategic maneuvering that involves making the same arguments (henceforth SMsa):*** the focus in this type is on making the same arguments no matter which strategic option is adopted. Within this

sort of SM, five message framing variations are listed by O'Keefe (O'Keefe, 2009:288-90):

a. **Gain-framed appeal VS. Loss-framed appeal:** the former shows the importance of adopting the opposing parties view point while the latter does the opposite, that is, indicates the worries behind adopting a different viewpoint. Adopting communicator's point of view is done through highlighting the good points or advantages of the point at issue.

b. **Stating conclusion explicitly VS. stating conclusion implicitly**: the former refers to stating the conclusion of the messages conveyed clearly and explicitly whereas the latter adopts more implicit method by which some conclusions are omitted and left implicit. Generally approved that arguments with an explicit conclusion "are significantly more persuasive than parallel messages omitting such a statement"

c. **Identifying information source VS. not identifying information source:** the former sort of arguments assert clearly the detailed sources of any piece of information or argument whereas the latter does not do so. O'Keefe (ibid:290) mentions that arguments "providing such source identification are more persuasive than counterpart messages omitting that information".

d. **Complete arguments VS incomplete arguments:** this pair deals with the amount of supporting arguments presented to reach a specific conclusion, viz involving relevant statistical

facts, information, sources, etc. Complete arguments are more effective than incomplete ones(O'Keefe, 2009:290).

e. **Figurative arguments VS. literal arguments**: the former refers to the establishment of arguments such as metaphors, irony, etc. rather than the literal or direct statements . Studies show that the former is found to be more effective than the latter, i.e. stating arguments merely in a literal form (ibid).

2. ***Strategic maneuvering that involves making different arguments (henceforth SMda):*** the focus in this type is on making different arguments that depends on which strategic option is chosen. Within this sort of SM, two message framing variations are listed by O'Keefe (ibid:290-1):

a. **One-sided VS two-sided messages:** this pair is concerned with deciding on whether to ignore or face and discuss an opposing argument. Therefore, the former, which is one-sided, adopts only the support technique. That is to say, arguers communicating one-sided message commit themselves to supporting arguments only. On the other hand, two-sided messages employ both techniques. That is, arguers with two-sided messages "both present supporting arguments and discuss opposing" ones. O'Keefe (ibid:291) adds that :

> One-sided and two sided messages differ in argumentative content. That is, this is not merely a contrast between two different ways of representing the same arguments, but rather a contrast between two substantively different sets of arguments".

Moreover, O'Keefe (2009) puts "two-sided messages" into two types on the base of how they discuss opposing arguments. On the one hand, there is (i) refutational two-sided messages (where opposing considerations or arguments are discussed by refuting them or undermining them). On the other hand, there is nonrefutational two-sided messages (where the opposing argument is not refuted directly, it is rather softened and re-set by some supportive arguments). Studies find that the former type, refutational two-sided, is more persuasive than the latter.

b. **Culturally-adapted-value appeals VS culturally-unadapted value appeals:** this type is similar in conception to van Eemeren and Houtlosser's (2001) aspect of "Audience demand". To adhere to cultural value in making appeals is to satisfy audiences' value. O'Keefe(ibid) assets that "it is a commonplace of effective persuasion that one's arguments should be adopted to one's audience".

On the persuasiveness of SM , what really concerns this study is the computation or the measuring of persuasiveness in each of the message varieties or types stated above. The current study will check, in terms of the recorded results of each debate (viz. which party has been more persuasive and effective and, thus, won the debate), the agreement of this study's findings on the "Effect size" of each type with the ones documented in the literature, specifically in O'Keefe (2009) work that is stated above.

2.3 Fallacies: What Makes an Argument Bad?

Another important topic in the argumentation theory literature is the question of what makes an argument bad, which they cover under the title of Fallacies. The area of fallacy studies the common reasoning derailments or errors. In a more general term, if an argument is not true or misleading, it is considered fallacious. However, fallacious argument may still be open to acceptability, which is a fact that makes the topic more complex. Even more, being an inseparable fact of every argumentation makes it even more complex.

For Aristotal (cited in Walton:2007:159), Fallacy is a "deliberate deceptive tactic of argumentation used to trick and get the best of a speech partner in a dialogue unfairly". This is an idea opposite to that of van Eemeren and Houtlosser (2001).

Van Eemeren and Houtlosser (2002: 133) reject the term "tactic" and hold for the term "derailment". They (ibid) discuss the notion of fallacies, first, in a pragma-dialectical term considering it a violation to the critical discussion rules and , then, in a SM perspective saying that fallacy results from the onerousness of achieving balance between effectiveness and reasonableness at some times, which is the core technique of SM. So, in the SM mechanism, fallacy results from either reasonableness or effectiveness setting aside the other. This again might happen, as (ibid:134) hold, also as a result of violating one or more rules of critical discussion, or one of the aspects of effectiveness. So, fallacies can be seen as sorts of wrong argumentative moves.

Coming to the position of Fallacy in the different approaches of argumentation theory, the notion of fallacies has been a matter of discussion and study for all the directions and approaches in the argumentation field. However, the pragma-dialectical treatment (model) of fallacy can be considered as the most matured one and the one that best serves nowadays studies. This is because (i) the pragma-dialectical model of fallacy is highly systematic and (ii) it unavoidably imposes itself as a central analytical too in the SM approach too. Accordingly, the pragma-dialectical notion of fallacy inevitably set itself in two of the most recent and highly adopted approaches of argumentation.

However, the current study is not planning to analyses instances of fallacies in the chosen data as this might take the study to a longer and even more detailed analysis making the dissertation so bulky. The representation of the notion of fallacy might only be used as a line of departure between what makes a good argument and what makes a bad argument, viz. it is basically stated for merely a theoretical review.

2.4 Previous Studies on Argumentation

Argumentation has been a field of high interest to scholars in the recent years, specifically as many approaches have been developed. As a result, there are many studies on argumentation tackling it from different angles and adopting various approaches and methods. Thus, some of the recent and most relevant previous studies on argumentation are going to be referred to below. The study finds it important to refer to those studies for the following reasons:

1. It is authentic to admit some of the most relevant previous studies as they contribute in a way or another to paving the way for the achievement of this study, or any other current and future study on argumentation.

2. Weaknesses and strengths of those studies are going to be stated, from the point of view of the researcher. This means that a positive evaluation and a criticism for each selected study will be provided. Doing so, the current study benefits by having a sort of guidance in planning the methodology to be followed, for instance some of the missing points might be covered here.

3. The point of departure for conducting the current study will be clarified as this section will show what is already covered in the field of argumentation and what is not. By this, the importance of conducting the current study will be better understood.

It is sufficient to mention that the selection of the previous studies to be covered is mostly done randomly. The only points considered in the selection are as follows: (i) choosing some of the most relevant studies, (ii) choosing studies that are done locally and (iii) selecting somehow recent studies. The studies selected are presented chronologically below:

First: A Model for the Pragmatic Analysis of Argumentation: Al-Hindawi and Abdulazeez. (2010)

This study , Al-Hindawi and Abdulazzez's (2010) , is a pragmatic investigation of argumentation. It aims at planning an eclectic model that is "more comprehensive and gives more attention to the linguistic dimension or perspective of argumentation", as they state literally. The

intention to seek such an aim is triggered, as they claim, from the fact the there is a lack of a model that can deal with argumentations from a more comprehensive linguistic dimension.

To achieve the aim, the study builds or puts forward an eclectic model on the base of four pre-existing models. Those models are:

(i)   Critical discussion : Van Eemeren and Grootendorst's (1983) model.

(ii)   Phases of argument : Toulmin's (2003) model

(iii)   Strategies of getting into and out of arguments : Benoit and Benoit's (2006) model, and

(iv)   Argument eipisode : Trapp's (2006) model.

Al-Hindawi and Abdulazeez (2010), though they basically depend on the above four mentioned models, do some important modifications for successfully coming up with a new eclectic model named The Pragmatic analysis of Argumentation (see 2.2.2.5 to have a detailed understanding of the model.)

Moreover, for proving the validity of the model approached, samples of argumentations from selected novels are analysed. The analysis of the data proves the validity of the model. The model successfully provides an analysis of the linguistic conceptions of argumentations in the data selected. Thus, the study successfully examines the effectiveness and appropriateness of each argument in terms of pragma-dialectical approach with a more linguistic focus.

However, the study has missed one point. It is required to indicate clearly that the model approach is only valid in respect to limited fields

specifically social ones such as "between friends, or roommates, etc.". Even the choices of the strategies of getting into and out of arguments are done in respect to certain fields or cases. Therefore, the model approached can be said to be valid to ONLY certain fields/cases or needs more investigation to check validity in some other fields too.

Second: A Pragmatic Study of Strategic Maneuvering in Selected Political Interviews: Darweesh and Hammodi (2015):

This study also tackles argumentations in pragmatic terms, but it (i) investigates them in a different field/case – which is a political one, and (ii) adopts a different approach for the investigation or focuses on a different and wider orientation of argumentations- which is a strategic maneuvering one. However, the study simply defines itself as being an investigation of the strategic maneuvering " in selected political interviews" done with the two political figures Cheney and Obama from a pragmatic point of view.

Seeking to highlight the strategic maneuverings employed in the political interviews randomly selected, the study investigates certain pragmatic issues such as "speech act, cooperative maxims, conversational implicatures, and politeness". The aim is to show the role of such pragmatic notions in the process of strategic maneuverings done in political contexts. The reason for focusing on investigating SMs is clarified as below:

> The balancing of people's resolution-minded objective with the rhetorical objective of having their own position accepted regularly gives rise to strategic maneuvering as they seek to fulfill their dialectical without sacrificing their rhetorical".

By taking a pure pragmatic approach and seeking to tackle the most problematic areas in the political maneuverings, the study sets certain questions to answer. Those questions seek to find out: (i) the pragmatic structure of SM, (ii) the most common pragmatic strategies employed, utilized and exploited in the interviews at certain stages, and (iii) the pragmatic strategies manipulated to achieve each of the three aspects of SM. Thus, the study aims at answering those wonders and developing a model for the analysis of SM in political interviews.

The study admits that its investigation of SM is limited to certain pragmatic issues or strategies (such as SAT, CP, Implicature, and politeness). This is because the study hypothesizes that particular strategies are used by speakers in political interviews more than others to express SM.

For developing a model, the study takes the following as the base:

(i)   The Three aspects of SM (topical potential, audience demand, and presentational devices).

(ii)   Sacks, Schegloff and Jefferson's notion (1974) of Adjacency pairs.

(iii)   Jucker's model (1986) of the structure of political interview.

(iv)   Pragmatic issues such as SAT, CP, Implicature, and politeness.

The resulted model that they developed states the following:

- The pragmatic structure can be investigated in terms of three stages which are the initiating stage (IS), the response stage (RS) and the evaluation stage (ES). The pragmatic structure of the topical potential aspect of SM in IS must be composed of certain speech

acts. The pragmatic structure in the RS must focus on CP, implicature and politeness principles. The last stage, which is ES, must be composed of other certain speech acts too.

- Concerning the strategies used at each stage in terms of the aspects of SM in question, the study suggests the following plane:
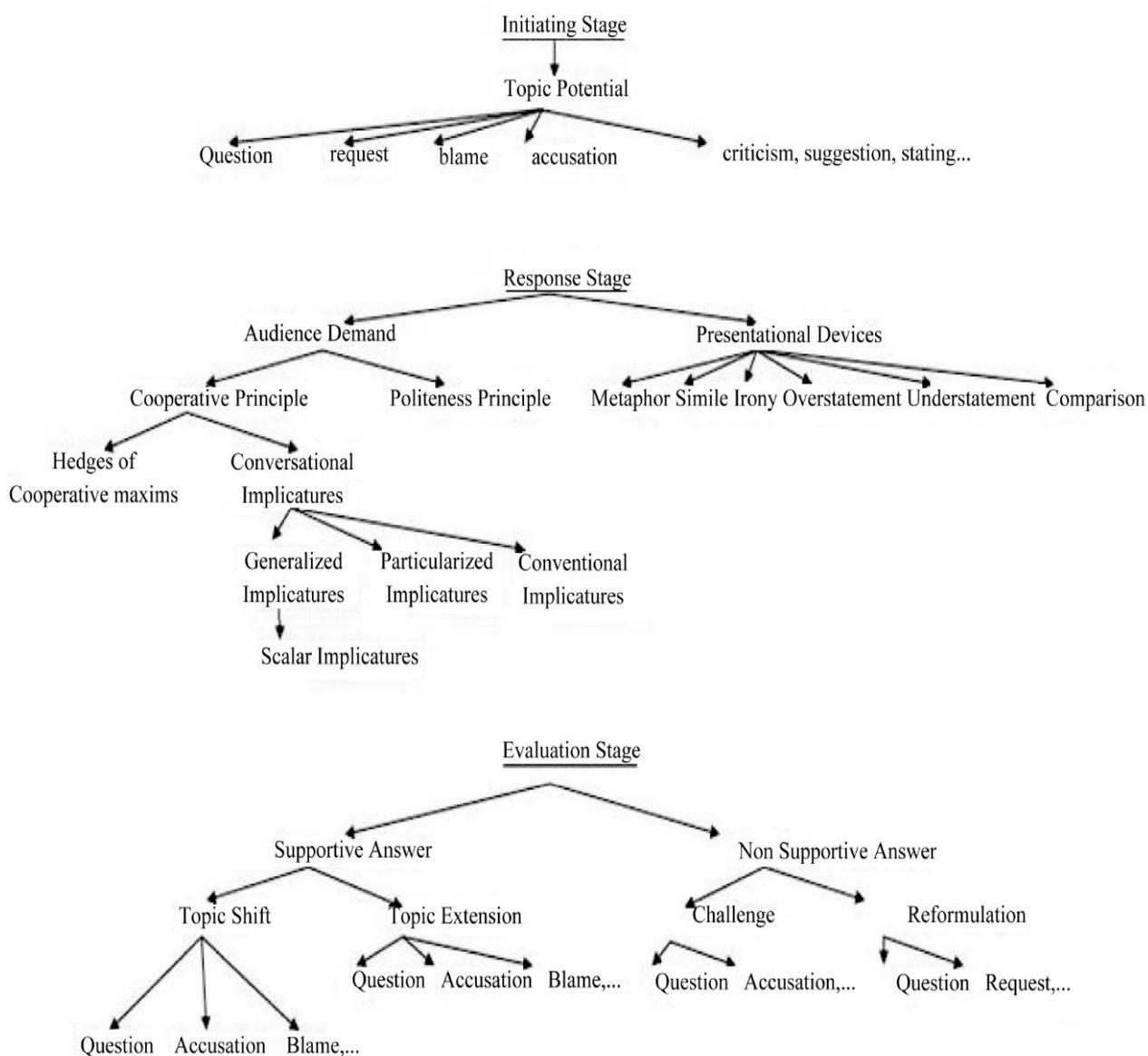
Figure (5): Darweesh and Hammodi's (2015) Eclectic Model

Applying the eclectic model developed above, the study analyses 20 instances of SM in two political interviews. The study hypotheses are all

verified and questions are all answered. The study confirms the fact that SMs are done through three stages and that there are certain strategies that are used more commonly than the others at each stage. The study ends up with some set of useful conclusions to the area of argumentations in political genres. However, the study could be more comprehensive if some light has been shed on the concept of fallacies within the notion of SM in political interviews. Yet, this lack could represent a chance for other researchers to cover the concept of fallacies in political interviews in a whole separate study.

Third: Strategic Maneuvering in American Civil and Criminal Court Trials: Mirza and Al-Hindawi (2015)

This study tackles strategic maneuvering as used in the legal communicational encounters represented by court proceedings. Thus, the study is limited to investigating argumentations in legal contexts.

It tries to be comprehensive in its coverage of SMs in the legal genre by covering a wide set of aims. Those aims are:

> (1)finding out whether reasonableness is frequently kept to or violated in the data under scrutiny; (2) tracing the most common types of argumentation schemes employed in the legal communicational encounters in question; (3) revealing the most common type(s) of reasoning relied on in the data under analysis; (4) showing the various types of fallacies committed in the aforementioned trials; (5) identifying the way via which audience demand is appealed to in the data of the study; (6) figuring out the presentational device(s) most frequently employed in the data under scrutiny; (7) pointing out the way

whereby dialectical relevance is utilized in the data of the work; (8) distinguishing the modes of strategic maneuvering most frequently yielded in such trials; (9) pinpointing the differences and similarities between American civil and criminal court trials; and (10) developing an analytical model to analyze strategic maneuvering in the genre of investigation.

The study analyses 10 randomly chosen samples of American civil and criminal court trials. It also supports its analysis with statistical facts. It achieves all the aims of the study clarifying them all; the study concludes (1) reasonableness' is not always established so it is sometimes violated, (2) it is difficult to decide the most common type of SMs as they differ from stage to another, (3) deductive reasoning is the most common in legal genre, (4) Fallacies are common and occur frequently, (5) audience demand is highly considered, (6) presentational devices employment is not frequent, (7) probative relevance is the most common one, (8) "The single conventional mode of SM prevails in all the trials", (9) there are difference between the two trials from many angles, and (10), which is one of the most interesting conclusions, "there is no one-size-fits-all version of the theory of strategic maneuvering; it acts in a chameleon-like manner to accord with the field in which it is used". This last point can represent a good point to be investigated more by other studies and in some other genres.

2.5 Sociopragmatics

This section takes the study into its core concern, that is, the sociopragmatic perspective of argumentation. It covers the linkage between sociopragmatics as a field of study and argumentation as another area of study. It then represents the set of the notions to-be-dealt with under the umbrella of pragmatics and the set of the notions that concerns the study under the umbrella of sociolinguistics, each separately as they together form the sociopragmatic area. This section is the first building block for the sociopragmatic perspective of the study.

2.5.1 Sociopragmatics and Argumentation

Argumentation is a form of language use just like any other piece of language established in any form of communication between humans, but with a distinct purpose. Scholarly speaking, studies have been dealing for a long while with argumentation in terms of pragmatics, as it has been noticed in the previous chapter through the different models and the list of previous studies presented. Thus, pragmatics is apparently central in the field of argumentation. However, again just like any other form of language use, the use of arguments by speakers in different argumentations can be influenced or effected by several non-linguistic factors such as situation, topic, age, gender, etc., which is a point that can take us to sociolinguistics. Further, as Hymes (1972:2) indicates, the best method to investigate (thus understand) the content, form and effect of any piece of talk is to deal with it from a sociolinguistic standpoint, i.e. to treat it as a social activity. Thus, sociolinguistic dimensions can prove essence to the field of argumentation too. Moreover, when the two

concerns, the pragmatic and the sociolinguistic ones, meet together in an area, they bring the light to the sociopragmatic field. From this point, the sociopragmatic perspective has been taken as the base direction for achieving a wider, better and more comprehensive coverage of argumentation as a field.

Sociopragmatics, which is a direction formulated by Geoffery Leech (1983), is initially defined as one of the two branches of the general field of pragmatics, viz a distinction originally put forward by Thomas (1981) in his dissertation. So, Leech (1983:11) puts sociopragmatics alongside with Pragmalinguistics as two branches of general pragmatics.
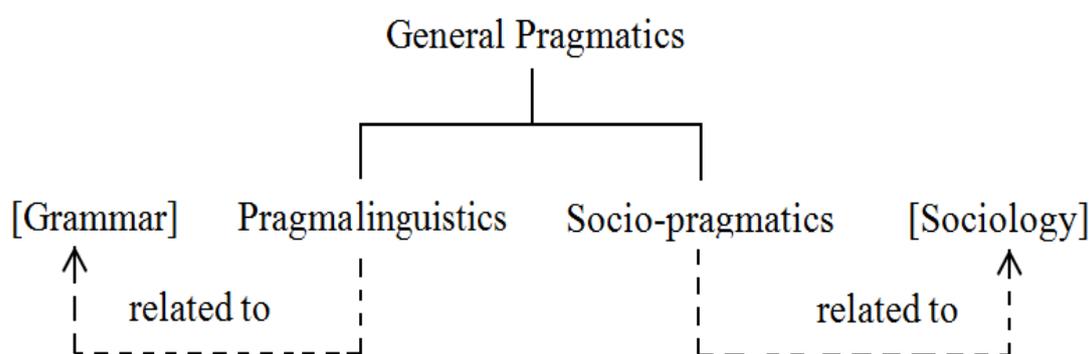
Figure (6): Sub-types of General Pragmatics (After Leech, 1983: 11)

To him (Leech, 1983:10), sociopragmatics is concerned with the "social interface of pragmatics". In other words, it deals with the social variants that affect the linguistic choices and their interpretation. Sociopragmatics, for (ibid:159), is the consideration of how speaker's identity plays part in the communication of certain pragmatic intentions.

Thus, it is the understanding of the reflection of certain non-linguistic conditions on the use of language.

Thomas (1983: 104) further discusses what sociopragmatics as a sub-branch covers. He refers to the social and cultural components as two main components that sociopragmatics convers in language use. More specifically, sociopragmatics, in his terms, deals with the social and cultural uses of language that can be appropriate in different social contexts.

Leech (1983:10) goes on in his studies and tries to better clarify the construction and the interest of the new more specific pragmatic branch or kind ,i.e. sociopragmatics. He states that socio-pragmatics is the sociological interface of pragmatics (as figure (6) shows). Thus, it is a combination of the pragmatic components and the sociological (or the sociolinguistic) ones.

Culpeper (2011:1-10) reconsiders the definitions presented by Leech and criticizes them by tackling the lack of drawing clear-cut-line between pragmatics as a general field and sociopragmatics as a more specific field. He bases his criticism on the idea that some social perspectives (in addition to cultural and cognitive ones) are considered in the pragmatic area too. Therefore, a clearer definition for sociopragmatics is required to show its specification. So, he discusses a new definition for the sociopragmatic field stating that sociopragmatics is the kind of pragmatic study that takes into consideration the investigation of every social rule or aspect that contributes to the formation or interpretation of the pragmatic meaning in any specific piece of language use. This definition clarifies

the fact that every sociopragmatic study is a pragmatic one in a way or another, but no pragmatic study is a sociopragmatic one!

In a similar vein, Roever (2011:2-3) sheds light on the process of encoding the sociopragmatic analysis by speakers through the consideration of politeness rules, cultural norms, prohibitions constrains (taboos and euphemisms) etc., in their use of language. Thus, he asserts that the investigation of these processes all together is only done by adopting the sociopragmatic perspective.

Lutzky (2012:1) goes in line with Culpeper and Roever demonstrating that sociopragmatics is the field that combines detailed pragmatic components investigation with detailed sociolinguistic considerations.

LoCastro (2012: 159) holds the idea that the basic interest of sociopragmatics is to reveal the way speaker's identity is presented in the pragmatic meaning communicated. Thus, sociopragmatics takes abstractions like ethnicity, age, race, gender or sex, class, etc., and makes them transparent in the way people communicate. Not only words and thought choices, but also components such as prosody, tone of voice, interactional routines, degree of grammatical complexity, and more are covered in sociopragmatic terms.

Considering all the definitions presented above and others found in the general linguistic literature, the current study finds itself as being highly interested in adopting a sociopragmatic perspective for investigating the argumentative discourses deeper. The study suggests that the sociopragmatic investigation of argumentation is going to be useful and rich to the literature of pure linguistic, argumentation and social studies.

The consideration will cover several social and pragmatic dimensions, making the study more comprehensive, as sociopragmatics deals with investigating meaning appropriateness in language use in various cultures and social contexts.

Coming to the specific literature of sociopragmatics as a field of study, it seems that argumentation has not given due attention from this standpoint. The sociopragmatic variables that affect the formation and the success of argumentation and arguments have never been referred to before, to the best knowledge of the researcher. Therefore, the current study can represent the first step to take the light onto the non-linguistic and linguistic (together) environments that govern the achievement of appropriate argumentation.

2.5.2 Pragmatic Dimensions

Pragmatics for this study is the first component in the two interfering components of sociopragmatics. Thus, a light is shed on the meaning of this field and some of its main dimensions that concern the current study. Those dimensions are: speech act theory, politeness theory, cooperative principle, and some figures of speech. Each of these is going to be covered below in a separate sub-section.

Pragmatics, as the general field that sociopragmatics falls under and as the main tool in all the studies of argumentation, is the study of what is beyond the literal meaning in contexts (Kadmon, 2001:1). Cutting (2002:2) asserts too that pragmatics is the study of language usage, i.e. meaning in context. It studies those information communicated by a

speaker and a listener other than those stated in the literal wordings of the talk.

Crystal (2008: c.v.) believes that pragmatics as a field focuses on studying language from users perspective, viz. the choices users make, the constraints of specific social interaction that they encounter , and the effect of the choices they made and the way they communicate it on the participants.

2.5.2.1 Co-operative Principle

If to say, as the literature of argumentation documents, that arguers always aim at settling a disagreement or difference in opinion, then cooperative principle theory is central to such a sort of purposeful two-way communication. This means that speakers of the opposing parties in an argumentation need to be highly cooperative to resolve the difference in opinion on the merit. Therefore, Grice's (1975) theory of cooperative principles is tackled in this study.

This theory, Grice's (1975) theory of cooperative principles (CP henceforth), puts forward the concept that interlocutors in a conversation are meant to achieve a meaningful interaction. To be meaningful in an interaction, Grice (1975:166) states that the following principles, stated in a line, have to be followed:

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

In other words, this theory implicates that participants need to be informative, truthful, relevant and clear. This, in turn, means that

speakers must follow certain manner to have a cooperative interaction, which is a main condition in arguing.

2.5.2.1.1 Grice's (1975) Maxims

Grice (ibid:45) further clarifies the theory of CP by setting the principles into four conversational maxims. He states that these four maxims are necessarily to be adhered to by the participants in conversations. The maxims, as cited by Yule (2010:147), are:

(i)- Maxim of Quality :   - "Do not say that which you believe
    to be   false"
    - "Do not say for which you "lack
    Adequate evidence"

(ii)- Maxim of Quantity:- "Make your contribution as
    informative as is required
    (for the current purposes)".
    -"Make your contribution not
    more or less informative than
    is required"

(iii)- Maxim of Relation : "Be relevant".
(iv)- Maxim of Manner: "Be clear, brief and orderly."

Literature indicates that these maxims are not always followed by the interlocutors. They are sometimes violated and/or flouted. It is important to distinguish between flouting a maxim and violating a maxim. It is indicated that they are not the same. Flouting is the case where a speaker deliberately chooses not to observe the maxims for some purposes. It is not a matter of deliberately trying to deceive or mislead their

interlocutors. It is a matter of conveying another intentional set of meanings, i.e. implicatures. Implicature is the additional conveyed meaning. On the other hand, violating a maxim can be a deliberate try to deceive or mislead others (AlMamoory and Mohammed,2020: 203).

2.5.2.1.2 Implicature

Implicature is a central term in the field of pragmatics. Paul Grice is the first to introduce a complete framework for this notion. Implicature refers to the "proposition that is implied by the utterance of a sentence in a context even though that proposition is not a part nor an entailment of what was actually said". In another sense, it is what is communicated rather than what is literally stated (Gazdar, 1979:38).

Generally, implicature is of two main types. The first type is the conventional implicature. Conventional implicature appears from the conventional features of some words and the context they occur in (ibid). An example of this type is:
e.g. // We don't hate Muslims, but we don't want them in our country.

The word "but" in this example gives rise to a conventional implicature which is triggered by the conventional meaning of "but". The implicature that is inferred from "but" makes the first part "we don't hate" unbelievable (Mohammed, 2019: 45)

The second types is called the conversational implicature. This type is derived from the intentional violation of Grice's Maxims. An arguer may intentionally violate a maxim to communicate a specific argument that s/he feels uncomfortable to state directly, for its weak or bitter.

In this study, the role of implicature is limited to how the arguers make use of this tool, i.e. implicature. Arguers of the two opposing parties are expected to infer some information and specifically weakness and strength points in the arguments presented during the argumentation. Implicatures can help arguers to define what claims they should mostly attack and at the same time how to stay to some degree safe when representing a weak argument, i.e. by representing it implicitly.

2.5.2.1.3 Co-operative Principle and Argumentation

Generally speaking, cooperation is central to the achievement of the main goal of argumentative discourses, as mentioned earlier. To resolve a difference in opinion, engaging in a cooperative interaction is one main step. However, this is not the only linkage between CP and argumentation.

In a recent study in 2010, a comparison was made between the argumentative notion of "effectiveness" and the Gricean notion of "maxims". The comparison suggests that there is a high degree of equivalence between the two when the features of effectiveness are viewed alongside the four maxims of being cooperative. The idea suggests that each of the features if found to be equivalent to a maxim of the four (Al-Hindawi and Abdulazeez,2010:4). This is shown below:

1. Relevance maxim = "make clear connection"
2. Quality maxim= "be logical"
3. Quantity maxim= "provide support for arguments"
4. Manner maxim= "explain things clearly" (ibid).

Another point to link the Griean maxims (thus CP) to argumentation studies, which is more prominent, is the integration made by van Eemeren and Grootendrost (1989) between the maxims and the Searlean felicity conditions in SAT. The integration has resulted in replacing the CP theory with a new concept named " Principle of Communication". This principle calls the arguers to be" clear, honest, efficient, and to the point" to make their contribution to the argumentation meaningful.

Moreover, van Eemeren and Grootendrost (1989:159) formulate the maxims to make them equivalent to the felicity conditions of correctness and identity (cited in Henkemans,2014:45) . This is clarified as follows

> 1. "Perform no incomprehensible speech acts (corresponds to Searle's propositional content and essential condition)."
>
> 2. "Perform no insincere speech acts (corresponds to Searle's sincerity condition)"
>
> 3. "Perform no unnecessary speech acts (corresponds to one of Searle's preparatory conditions)."
>
> 4. "Perform no pointless speech acts (corresponds to one of Searle's preparatory conditions)."
>
> 5. "Perform no new speech acts that are not an appropriate sequel or reaction to preceding speech acts (has no counterpart in the Searlean conditions since it refers to connections *between* speech acts) (ibid:45-46)".

2.5.2.2 Politeness

Politeness is a notion important to both pragmatics and sociolinguistics. It , as a general phenomenon, refers to the consideration of self and other people's feelings and desires. So, it can be expressed verbally (using certain expressions or language , tone, etc.) and non-verbally (dressing appropriately, and using appropriate "facial expressions, gestures or bodily postures") in actions (Leech, 1983: 140).

In the realm of politeness studies, there are many theories found. Beneficial to argumentation studies, two theories are to be covered. Those are:

2.5.2.2.1 Lakoff's Theory (1973)

This theory is considered as one of the earliest, even first, theories to politeness. Politeness is defined by Lakoff as "a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange" (1990:34). Lakoff (1973) inspires her theory from the CP theory, namely the four maxims. Hammood (2016: 3) mentions that, by this, Lakoff's (1973) theory gave "the politeness theory a new perspective in terms of sociopragmatic investigation".

In her theory, Lakoff (1973) emphasizes importance of context, thus , the importance of variability and choices when politeness is considered Thus, she adds another definition to Politeness stating that it is "a set of strategies preferred by the language users" (ibid:4).

However, Lakof (1973) identifies two main rules of politeness. These are, cited in (ibid), as follows:

1. Be clear (derived from CP theory)

Includes the maxims of Grice

2- Be polite

a. Maxim of Distance [Don't impose]
b. Maxim of Deference [Give options]
c. Maxim of Camaraderie [Make others feel good]

For the last three maxims, balance is essential otherwise the interaction is considered impolite.

2.5.2.2.2 Brown and Levinson's (1987) Theory

The main focus of Brown and Levinson's (1987) theory of politeness is the concept of "face". Face is the public self-image individuals own and anticipate everybody to be familiar with. To them, face is of two types. The two types are: positive face and negative face. The former is the desire to show involvement with others. The latter is the desire not to offend others or not to be offended (Crystal, 2008: 184). In their interaction, people need to maintain balance between these two types of faces, as Scollon and Scollon (1995:36) say:

> "On the one hand, in human interactions we have a need to be involved with other participants and to show them our involvement. On the other hand, we need to maintain some degree of independence from other participants and to show them that we respect their independence".

Further, two types of politeness acts are identified too by Brown and Levinson (1987). Those acts are: face saving act (in which public self-image is maintained) and face threatening act (in which the public self-image is offended) (ibid:37) . The following figure shows the way those two acts are linked to the two types of faces in theory of politeness:
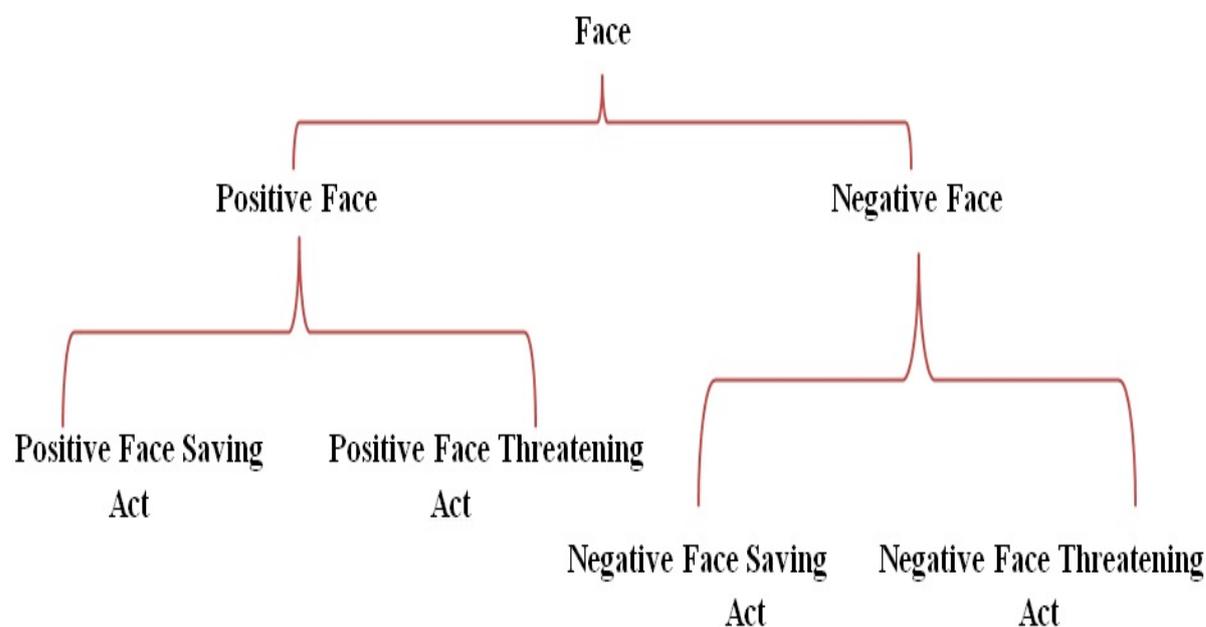
Figure (7): Brown and Levinson's (1987) Theory of Politeness

2.5.2.3 Figures of Speech

Persuasiveness (or effectiveness in more argumentative terminology) is essential to argumentation. It has given special attention in both pragma-rhetorical approach to argumentation and the strategic maneuvering approach. Especially in events like The Oxford Union Debates where audience is no less important than the two opposing parties involved in argumentation, being effective (so, persuasive) is

central and basic. Therefore, figures of speech (also called the pragma-rhetorical tropes) are a must-to-be tackled dimension of pragmatics.

Studies on rhetorical figures of speech posit that figures of speech can function as follows:

(i)   They facilitate persuasion

(ii)   They, thus, constitute arguments

(iii)   They evoke entrenched conceptual relationships in argumentative interactions

(iv)   They impose particular structure on these conceptual relationships

(v)   They attract the attention of the audience and leave impact on their emotion

(vi)   They also serve as language accessories (Short, n.d: 1)

Perrine (1969: 71) discusses the functions of figures of speech too. He, from his perspective, identifies four functions for the general use of such strategies. Those functions are:

(i)   affording imaginative pleasure,

(ii)   bringing an additional imagery,

(iii)   adding emotional touch and intensity,

(iv)   and saying much in a brief compass.

2.5.2.3.1 Metaphor

Metaphor refers to the use of language in a way that a direct comparison is established between two ideas or things. The comparison states that one thing or idea well describes the other or does the action of

the other. Further, the comparison is done implicitly, without any use of the explicit comparing expressions such as like or as (Grey, 2000:1). For Carver and Pikalo (2008:221), metaphor is a special use of language to describe something usual in some unique and unusual way, for instance Social Media is a poison. In this example, it can be noticed that there are two domains equated, the source domain which is "poison" and the target domain which is "social media". This analogy can indicate that social media has the same quality or does the same thing that "poison" does, something negative.

Garssen (2009: 134) states, criticizing, that some scholars define metaphors merely as a "special presentational device". Merely here indicates that metaphor does nothing other than adding a stylistic touch. In other words, metaphor adds no relevant content to the discourse of discussion or talk.

In fact, metaphor does more job than just expressing an idea in an indirect language. It can contribute in making the talk or discussion more persuasive and effective. Studies , as mentioned by Ervas and sangoi (2014:8) , say that "metaphor is a powerful device to increase our knowledge, because it enhances the connections between human thought and reality".

2.5.2.3.2 Euphemism

Beckman and Callow (1974: 120) explain the word "euphemism" as "a metaphorical or metonymic use of an expression in place of another expression that is disagreeable or offensive". In other words, it is to use a soft, pleasant or acceptable idea instead of one that is bothering. It is the

kind of figure of speech that helps to mask the harshness of an idea or expression.

The Function of using such a kind of figure of speech in argumentations can vary contextually. However, it can often help in making the argument more respectable as the arguer can be said to show concern to the face of the audience, specifically in an event like Oxford Union Debates. Hiding the unpreferred ideas and saying them in an indirect way is a polite manner.

2.5.2.3.3 Connotation

It means the associative and implied meaning of words, that is the non-literal one. It is the psychological, emotional or social overtones of words. Connotations usually decide the appropriateness of words in particular use. Connotation refers to "the range of further associations that a word or phrase suggests in addition to its straightforward dictionary meaning (the primary sense known as its denotation); or one of these secondary meanings" (Baldick 2001: 49).

Context is of a central role to the interpretation of connotations. Context here refers to the extra-linguistic circumstances that both the writer and the audience shape. This is because what makes a connotation is in fact that some set of nonlinguistic matters such as social conventions or events, psychological matters, etc. (Leech 1974: 14)

2.5.2.3.4 Simile

On the way to define simile as one type of figures of speech, metaphor has to be referred to too. This is because metaphor and simile are both

some sort of comparison between two dissimilar objects, ideas or things with some of their common qualities. However, metaphor is an implied and indirect comparison in which no lexical comparing tools are used, whereas simile is an explicit comparison in which lexis such as like and as are used (Regmi,2014:77).

So, to infer the meaning behind the use of a simile, the comparison made between two diverse things or ideas must be well-considered. This takes us back to the same benefit stated above (in 3.2.4.2) of the use of metaphor. More specifically, such a use of figures of speech helps to enhance knowledge and get a better and more effective idea linking.

2.5.2.3.5 Irony

Irony is a kind of figure of speech where a contrast in meaning is done by saying something and implicating the opposite meaning. This is mostly done as a means of criticizing or attacking certain idea, thing or person (Roy, 1981:407). Kennedy and Gioia (2007: G16) mention that irony can be established in three forms or types. Those are: verbal irony, dramatic irony, and irony of situation. The first type, verbal irony, refers to the strategy of conveying the opposite meaning of what is said. This sort is mostly used for serious criticisms. The second type, the dramatic, is mostly used for humor. An audience or a third party is expected to understand the irony and interact whilst one of the two interacting parties is unable to infer the ironic meaning (ibid:172). This second type is expected to be out of the current study's concern as argumentative events cannot involve such a sort of irony. What concerns the current study the most are the first and the third types of irony. The third type is the

situational irony. It is to say something completely opposite to the predication of the current linguistic and non-linguistic situation, e.g. Donald Trump is a democratic politician; he does not welcome most women activities.

Generally speaking, irony can help to protect speakers from the unpredictable reaction that can be triggered by expressing a thought in a direct and aggressive way. Irony paves the way for stating those aggressive and/ or harsh thoughts or criticisms in an indirect way. Therefore, irony can be a beneficial tool in argumentations, specifically in such a formal and academic argumentative event as Oxford Union Debates.

2.5.2.3.6 Overstatement or Hyperbole

Perrine (1969: 110) states that this figure of speech, as its name indicates, refers to the exaggerative representation of certain idea or thought. However, the speaker does not intend to mislead the listener or the audience. S/he expects them to infer the intended meaning. Overstatement is merely an emphasis in the service of truth. The speaker only wants to emphasize the importance of a certain idea.

Lang (2009:154) confirms the same explanation above. For him, overstatement can refer to the verbal action in which the speaker says more than what is necessary by emphasizing certain aspects of the literal meaning expressed and taking it to the extreme. In addition to emphasizing the importance of the idea, this figure of speech is also used to (i) convey some strong feeling of something, (ii) make irony, and (iii) impress the other party or the audience.

2.5.2.3.7 Understatement

This type of figure of speech is opposite to the one mentioned in the previous sub-section, overstatement. In this case, speakers say less but mean more. The purpose behind using this figure is also opposite to that of overstatement. Understatement is used to indicate or imply an impression that an idea expressed is not important and does not deserve attention (Harris, 2008:9).

However, this figure of speech can be misleading as it does not serve the truth totally. Kennedy and Gioia (2007: G30) assert that, by the use of understatement, less than the truth is expressed. For instance, Trump is not democratic, but it is okay, he will get changed sooner or later! Stating the "but" and "it is okay" expressions after the fact that "Trump is not democratic" lessens the seriousness of the problem, which is not a truthful act.

2.5.2.3.8 Rhetorical Questions

Rhetorical questions are the kind of questions that typically have the structure of a question but the force of an assertion. Thus, they are questions that neither seek nor elicit information or answer. They imply the opposite polarity of the asserted idea (Han, 2002: 202). This strategy is used to force persuasiveness as it implies that the idea expressed is too net and obvious to be asked. It implies that the idea expressed is something that has to be taken for granted. Thus, people might feel a problem and doubt about the idea and start re-thinking about it in a way that is mostly in the favor of the speaker.

2.5.3 Sociolinguistic Dimensions

The second component of sociopragmatics is sociolinguistics. Defining what sociolinguistics as a field of study is in both straightforward and inclusive ways is not an easy task, and somehow impossible. Meyerhoff (2006: 1) explains this idea saying that if that was possible, that is to give such definitions, we would not have seen such bulky introductory books on just what sociolinguistics is. She holds the idea and the believe that sociolinguistics is wide-ranging field. So called sociolinguists adopt different and various directions and ways to tackle certain topics sociolinguistically. This is because (i) researches have different interests and thoughts, and (ii) the field itself provides the space for such a variation in doing studies.

However, definitions still need to be presented. One of the most common definitions of Sociolinguistics is the one presented by Wardhaugh (2006: 13). He (ibid) holds that sociolinguistics is the study of the relationship between language and society. It is concerned with investigating the social structure influencing language use. Thus, it investigates how varieties of language and patterns of use are affected by sociolinguistic (social) variables such as class, gender, age, etc. Sociolinguistic variable is a notion used to cover those social-in-nature variables which found to be influential to the communication of meaning and intention by users through influencing their linguistic choices (Meyer, 2009: 17).

Back to the definition stated by Wardhaugh (2006) and then re-asserted in (ibid:2010) which emphasizes the necessity of the two notion of

"language" and "society" in defining sociolinguistics. It sounds suffice to mention that there are four discussed relationships between language and society in the sociolinguistic area. These relations are central to any study adopts insight from sociolinguistics. Wardaugh (Wardhaugh, 2006: 10) summarize the relationships as follows:

1. Language influences society
2. Society influences language
3. Bi-directional influence
4. No influence (no relationship)

The current study attempts to apply the interests of sociolinguistics, alongside with pragmatics, in the area of argumentation studies. More specifically, the current study will, first, seek to examine the effect of some non-linguistic variables (will be stated below in separate sub-sections) on the construction and appropriateness of argumentation. It also, second, will try to discuss philosophically the effect of such argumentative events which are rich of certain language use on society. By this, the current study may follow those who promote for the bi-directional relationship between language and society. It can enrich the discussion on this concern.

2.5.3.1 Topic

Topic is the first non-linguistic variable to be considered in the current study. The term "topic" is chosen exclusively in this study to refer to the change in the content of the speech, i.e. the change in the topic of argumentation or debate. Hymes (1974: 55-9) in his Speaking model covers this variable under the notion of **Act sequence.** He (ibid) refers to

variable of topic as a sub-type of act sequence. For him, act sequence refers to the (i) message form and (ii) message content. The second variable, viz message content, deals with the determination of topic and its effect on language use. Thus, Hymes (ibid) believes that "how something is said is part of what is said.". The current study holds the same thoughts and expects to find differences on many levels in the arguments raised and argumentations done in terms of topic differences. Therefore, the study will investigate three different topics of debating: a social one, a religious one, and a political one.

A social topic will be built of a social discourse. Social topics of argumentations are those topics that concern certain social issues. A social issue is a problem or a controversy thing or idea that affects people in societies. An example of a social topic is the issue of social media. The discussion that is selected tackles the issue whether social media corrupts human interaction or not. The norms that affect and control such topic are usually general, linked to people's life directly and sometimes cultural too.

A religious topic, on the other hand, is a topic that is related to any known religion such as Islam. Christian, etc. Religion generally is , as defined by William James in his The Varieties of Religious Experience, "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." Specifically talking in reference to Islam as being one of the most known religions of the world, being a Muslim is to worship the one Allah, God, and adhering to the Islamic religion believes and rules. So, a topic that concerns things related to Islam itself, or Muslims, or Muslims' believes is considered as a sample of religious

topic, or religious argumentation. However, the current study selects a general religious topic viz. one that discusses whether we can thrive without religion or cannot.

A political topic, finally, is a topic that reflects a government, the public affairs of a specific country, a prominent political figure, etc. Politics in general is whatever activities done in relation to some country or public affairs specifically things related to decision-making, decisions that reflects upon the lives of people everywhere. It also deals with whatever related to power and hegemony. However, the sample of political debate chosen for the current study is one that discusses an issue related to Britain's response to refugee crises.

2.5.3.2 Gender

Next non-linguistic variable to be covered under the sociolinguistic dimension of this sociopragmatic study is gender. Gender has been identified as a main concern to studies since the 1992s. Under the theme of men and women 'speaking different languages', gender studies has become very common in popular culture. Gray (1992: 21) mentions that according to "*books like Men are from Mars, Women are from Venus*",

> "women love to talk, whereas men prefer action to words. Women view talking as a way of connecting with others emotionally, whereas men treat conversation either as a practical tool or a competitive sport. Women are good at listening, building rapport with others and avoiding or defusing conflict; men confront each other more directly, and are less attuned to either their own or others' feelings"

Concerning terminology, there has been always a discussion between which term to prefer or adopt viz sex or gender. However, there is a

difference between them. Sex is a category easy to define as it refers to the biological distinction of male/ female. Gender, on the other hand, is a much more difficult category to define, as it is socially constructed category based on the biological sex. Gender, which is the term adopted in the current study and in most sociolinguistic or sociopragmatic studies, is a social property that is constructed or acquired through a person's relationship with others. The property totally adheres to certain cultural norms (Meyerhoff, 2006: 202).

Further, many studies admit the socially constructed identity of gender in the use of language, i.e. admit the effect of gender on language use. A great instance, and also a good literature for gender studies, is the set of characteristics that Lakoff (1990: 204 cited in Mubarak, 2015:61-2) emphasize in her study:

> 1."Women use diminutives and euphemisms more than men"
>
> 2. "More than men, women make use of expressive forms (adjectives, not nouns or verbs, and in that category those expressing emotional rather than intellectual evaluation such as *lovely*, *cute*, *divine)"*
>
> 3. "Women use forms that convey impreciseness (e. g. *so*, *such).*"
>
> 4. "Women use hedges of all kinds more than men."
>
> 5. "Women tend to use intonation patterns that resemble questions, indicating uncertainty or need for approval."
>
> 6. "Women are more indirect and polite than men."
>
> 7. "Women will not commit themselves to an opinion."
>
> 8. "Women are more likely to be interrupted, less likely to introduce successful topics."
>
> 9. "Women's communicative style tends to be collaborative rather than competitive."

2.5.3.3 Age

Language use and structure can be affected by age. Age is one of the non-linguistic variables considered in the field of sociolinguistics, thus in the field of sociopragmatics too. Studies prove that people of different ages have different cognitive abilities. Also, they have supposedly passed through different experiences. Therefore, those different cognitive abilities and different stored experiences tend to make people have certain language use preferences, whether consciously or subconsciously. Not only they tend to prefer specific forms of language structuring, but also they comprehend pieces of language differently over the life cycle (Salih and Mohammed, 2019:396). From this perspective, the current study expects for the effect of age to be applied on arguments too, as being one sort of language use. The study will try to show the way argumentation structuring, appropriateness and success is affected by the notion of age.

CHAPTER THREE

DATA COLLECTION, METHODOLOGY AND PERSPECTIVES

3.1 Oxford Union Debates: The Data of the Study

"Oxford Union Debates" is the data chosen for investigation in the current study. It is a famous debating event held in England by Oxford University, which is one of the most prestigious education communities in the world. The event takes place almost every week. In each debate, a very controversial and critical issue to the public space is chosen to argue on. The topic of debate differs each week. The debate society shows equal interest in political, social and religious critical issues (Internet source 2)

Oxford Union Society announces a topic for discussion each week and calls for serious speakers. Speakers are experts, students, famous figures, influencers, scholars, etc. The best and the most passionate speakers and experts, on the base of a certain resume criterion, are selected to present the argumentation. Six speakers are selected, each three stands for a sound- one positive and another negative. Each speaker is given a limited time, around 10 minutes, to present their own arguments. In addition to the speakers, an audience is present too. Audiences are allowed to participate sometimes with certain short comments. However, the main role of the present audience is to vote. The result of the debate is decided through audience votes. The audience is given the choice to either go out

from the "Yes" door or the "No" door at the end of the debate. If most of the audience choose to leave the hall from the "Yes" door, then the positive claim / standpoint wins, and vice versa. Also, the debate is broadcast live on a YouTube channel. So, people can watch the debate at the same moment and even later on, days or years later (Internet source 1).

The current study chooses Oxford Union debates to carry on a socio-pragmatic investigation on argumentation for the following reasons:

(i)   this event presents a good example of a passionate argumentation so it is supposed to involve all the necessary pragmatic means needed for achieving the aims of the speakers (convincing the opposing party and the audience),

(ii)   the event gathers speakers of different ages and genders in addition to tackling topics of different sorts,

(iii)   the event attracts the interest of public space and is considered one of the most effective and famous debating societies as it tackles some of the globally most disagreed upon topics, and

(iv)   specifically, the last two points or reasons together make this data as the most ideal one for a sociopragmatic investigation, rather than merely a pragmatic one.

The study chooses three different episodes from Oxford Union Debates. The selection of the episodes follows these criteria:

(i)   variation in topic, i.e. different topics from different fields are selected - one social topic, one religious, and another political

(ii)   variation in terms of speakers' age and gender

(iii) top topics of the age, topics that made and keep always making a big noise.

Therefore, the selected data for the study are the following:

Table (7): The Data Selected

N.	The motion	Pro point	Contra point	Topic	Gender		Age		Result
					Male	Female	Young	Old	
1	Social Media and Human Interactions	Social Media Corrupt Human Interactions	Social Media Does not Corrupt Human Interactions	Social	2	4	6	0	Carried
2	Thriving Without Religion	We cannot Thrive without Religion	We can Thrive without Religion	Religious	4	2	1	5	Defeated
3	Refugee Crisis	This House Would Condemn Britain's Response to the Refugee Crisis	This House Would not Condemn Britain's Response to the Refugee Crisis	Political	3	3	2	4	Carried

3.2 Defining Terminology: Intro to Setting a Methodology

Argumentation literature is a field full of terminology variation (as seen in Chapter Two and specifically section 2.1.2). Sometimes, matters even extend to involve some conceptual variation too (as clarified in 2.1.1). Therefore, the current study finds it a useful step to dot the i's and cross the t's by planning the terminologies adopted. Thus, the terminology listed below are adopted and used in the senses mentioned:

1. Debate and Argumentation: are used interchangeably. Both refer to the same thing which is the activity of having a discussion on a critical issue (both are treated as processes);

2. Argument: refers to the supporting or refuting statements made at different stages in the process of argumentation. (A Product)

3. Standpoint: refers to the pair of statements that represent the pro point (the positive point of view) and the contra point (the negative point of view) of the argumentation.

4. Protagonist: refers to the party that holds the positive view point (defend the positive standpoint).

5. Antagonist: refers to the opposing party (the one refuting the positive standpoint and defending the negative one).

6. Argumentation carried: means that the positive standpoint has won

7. Argumentation defeated means that the negative standpoint has won.

8. P audience: refers to the people –audience- present in the place of argumentation and they may or may not participate in a way or another.

9. A audience: refers to the people watching, reading, or listening to an argumentation. It stands for the absent audience.

10. Approach: is the cover term to the set of theories or models that fall under certain direction of study.

11. Model: refers to the theories that fall under different approaches. So, an approach can involve one or more models.

3.3 Theorizing Argumentation: Study Methodology

This study does not plan to merely follow one of the pre-existent approaches to argumentations in its treatment of Oxford Union Debates. A new approach is going to be framed, in addition to adapting some other existent notions. Further, study approach, main notions and methodology are going to be presented in few separate sections below for a more organized and logical representation.

3.3.1 Kinds of Argumentation

Looking back to Chapter Two- specifically section 2.2, a comprehensive coverage of almost all the central approaches and models to argumentation theorizing can be found. Checking them all helps recognizing two main common points that they all in a way or another base their theorizing on. The first common point is the focus on the concept of "argument field" , as Toulmin (2003: 16) names it. "Argument field" is a concept that refers to the effect of field variation (whether religious, political, legal, medical etc.) on the argumentation held and on the selection or planning of the model best for its analysis.

A second point that previous approaches focus on in their theorizing is the idea of "arguer's or argument goal", as this study names it. The concept of "arguer's or argument goal" refers to the angle that the arguer seems to or the analyst wants to focus on in their tackling of argumentation. The angles or the goals can vary as being logical, dialectical, rhetorical, etc. For instance, if the focus is to investigate the dialectical nature of an argumentation, then pragma-dialectical is the target approach, etc. However, the current study believes that it is no choice to focus on one angle and put aside the other. If to tackle an argumentation comprehensively, then every single consideration needs to be covered, i.e. the dialectical, rhetorical, SM, and other angles are all central in any argumentation, and they can be seen only as a one complementary whole, each having a complementary role in respect to the other.

Considering deeply the two concepts above (argument field and arguer's or argument goal) and observing some previous studies on argumentations, the current study takes a different direction in its theorizing of argumentation. The current study calls for a need to follow a more general thinking about argumentation theorizing. It suggests to center the focus of argumentation theorizing on the question: what kind of argumentation the analysts are dealing with? It in turn suggests to limit the circle of argumentation approaches into two: either a two-dimensional approach (in which the models under the SM approach can fit the purpose well) or a three-dimensional approach (which is the one to be adapted for the current study purpose).

Placing the models within the field of argumentation into only two distinct approaches is based on the suggestion that argumentations (as activities or processes) are of two main kinds. Generally, the current work suggests that argumentations are either two-dimensional or three-dimensional. Two-dimensional argumentation refers to the kind of discussion held between two people or two parties (two sides-dimensions) in some in-group or personal sense. That is to say, the two people or parties strike up a conversation for only and only their own benefits, i.e. to change the mind of one of the directly involved parties for the favor of the other. Their argumentation aims for nothing other than convincing one of the parties or people about certain points at issue. The topic of discussion can be from any field (religious, political, social, medical, etc.). This means that this kind of argumentation is in no-way directed to a third party (an audience). Examples to this kind can be an argumentation between two friends, family members, co-workers, etc. Moreover, this kind of argumentation can take the form of a monologue

or a dialogue equally. This is because the study follows Van Eemeren and Grootendorst (2004:1) belief that every argumentation involves at least two sides. The other side in a monologue can be an implicit self when the first side is the speaker speaking to himself/herself.

Three-dimensional argumentation, on the other hand, refers to the kind of discussion or debating that involves three parties or sides interested in resolving a difference of opinion on a topic that falls in the whole public sphere's interest. In this kind of argumentation, the first two sides do a kind of discussion or debating on certain non-personal or controversial topic (from whatever field) while a third side (an audience) watches, follows or listens to the argumentation. The role of the two first sides (which are the two arguers) is to do and lead the main argumentation. The third side's role (the audience) can vary from: (i) being only a listener that gets affected (on many levels: ideological, social, etc.) by the result of the discussion, or (ii) being both a listener and a participant in a way or another. To be a participant, audience is either to participate in certain voting that affects the whole argumentation or decides its result, or to present an argument - directly or by messaging or calling. Examples on three-dimensional argumentation can be a public debate such as Oxford Union Debate, or an interview on TV, etc.

Moreover, the explanation above leads us to two more points that need to be clarified on the three-dimensional kind of argumentation. Firstly, the third side (which is the audience) can itself be divided into two types, a present audience (P audience) and an absent one (A audience). For instance, in a TV interview with certain prominent figure or influencer, there might be the following parties involved: (1) the host, (2) the quest,

(3) a present audience- a number of people in the studio and (4) an absent audience- those watching from the TV. It is not a big matter whether those two sets of audience participate or not, the most important thing is that they in either ways get affected by the argumentation and , thus, considered a central party (side) as well.

Secondly, this kind of argumentation can also take both the form of a dialogue and a monologue. An example on a three-dimensional monologue can be a political figure presenting a speech to the public. The sides involved in such a monologue can be defined as (i) an explicit speaker, (ii) an implicit arguer- the one in the speaker's head that stands for the opposing party and (iii) an audience listening.

3.3.2 The Three-Dimensional Approach to Argumentation

"Oxford Union Debates", the data of the study, is a clear example of a three-dimensional argumentation. This is because, as explained earlier, it involves three dimensions or sides in the process of argumentation. Those three dimensions or sides are: the protagonist, the antagonist and an audience. The audience itself here is of two sub-types: a P audience, which is present and contributes in certain voting, and an A audience, which is absent but still watching. Therefore, the current study is going to set the adapted three-dimensional approach (TDA) into application.

The three-dimensional approach (TDA) to argumentation is characterized as follows:

1. It is an extension of the SM approach. Many concepts and insights are driven from the SM approach, which is a point to be clarified later in detail.

2. It takes all the three sides involved or related to argumentation into a serious consideration. This means that each party (whether the protagonist or the antagonist) is supposed to consider both the opposing party's and the audience's interest if they aim to play an effective argumentation. This involves a consideration of both sub-types of audience.

3. It gives no big value to the variation of field or topic of argumentation. It sees that argumentation structure, focus, means and goal only differ in terms of argumentation kind (a two-dimensional or a three-dimensional).

4. It promotes the belief that any change in the pragmatic tools done during an argumentation is tied to the argumentation atmosphere (which is related to argumentation kinds) and not to the field variation (topic variation).

As point one above asserts, TDA is an extension of the pre-existing SM approach. This also indicates that insights from both the dialectical and the rhetorical approaches are maintained too as they both together in certain amalgamation form the SM approach. However, the TDA still presents a complete new direction of study to the field of argumentation.

As being a new direction of study, TDA remodels the following:

First: Stages of Argumentation

For the pervious directions, stages of argumentation are always three or four. For all of them, the main stages are three (opening or confronting- arguing and concluding). This is an undeniable fact. However, it can only be considered so in terms of the two-dimensional kind of argumentation. For the three dimensional argumentations, TDA introduces a wider perspective.

In TDA, the three dimensional argumentation involves five stages. Those stages are: pre-argumentation stage, opening stage, argumentation stage, concluding stage, and post-argumentation stage. The reason for considering five stages instead of only three is related to the nature of three-dimensional argumentation. What distinguishes this kind of argumentation from the two-dimensional are:

(i) Three-dimensional argumentation involves some kind of well preparation before participants being actually engaged in an argumentation. This makes a pre-argumentation stage as important as the argumentation stage. This is because, in such planned argumentative events, a good preparation is part of what makes the whole argumentation more effective, persuasive and reasonable.

(ii) Such a three-dimensional argumentation does not limit its effect within the boundaries of the event held and people participating. Its' effect reaches far beyond that, (this is going to be explained below in 3.4 in detail).

To elaborate on the five stages of argumentation, each stage is clarified below and a figure is represented later:

1. **Pre-argumentation stage:** this is the first stage of a three-dimensional argumentation. It is when the speakers or the two opposing parties are decided and the event is planned. By this, arguers are already notified about certain discussion viz. they know they are invited. They start preparing themselves and setting well their thoughts. Each party is expected to prepare the strongest arguments and the most effective ones to defend or refute a standpoint at issue. The preparation is going to involve a consideration of the three main aspects of argumentation- namely topical potential, audience demand and presentational devices (more details on each aspect is provided later)- and as much variation in arguments kind as needed. In short, arguers are expected to adjust their arguments in light of (i) some important and most effective knowledge and events of the world such as some historical evidence or justification or some other recent and sensitive information or statistics, etc, (ii) the arguments that they expect to be the most interesting to the public space, and (iii) the best available linguistic and thematic structuring for the arguments.

2. **Opening stage:** this is the second stage where the argumentation opens. An argumentation opens by announcing the disagreement of the opposing parties on certain standpoint. This is the stage where people (the audience) recognise the pair of standpoints at issue, one positive and another negative. This is done either explicitly or implicitly. However, the explicit opening is the best always as it presents a clear and undeniable start and commitment.

3. **Argumentation stage:** this is the core stage of argumentations. It is the part where parties start presenting their arguments and standing

for their side and position publically. Similar to the pre-argumentation stage, consideration of all the aspects of argumentation is central as well as the variation in style and kinds of arguments. This is because the already prepared arguments might not always be enough to well-stand for the position taken by parties. Some arguments are only driven during the argumentation stage. This is mostly a result of the feedbacks received from "audience demand aspect". This means that this stage can involve either a mere presentation or a presentation and an improvisation.

In this stage, the opposing party's evidence and criticism are known and thus some defending or criticizing moves are triggered and needed. Moreover, arguers, again on the base of audience demand aspect, may start to read the weak points of the opposing party and refute accordingly. This is one of successful moves of arguing, viz. to define opposing party's hidden arguments. Some other techniques that arguers attend to can be : (i) defining the opposing parties real position by asking them certain questions in light of what they have already represented, (ii) trying to rise skepticism in the opposing parties belief by using the "but" method, and (ii) making the other party feel that their arguments are understood well and this is why exactly they are refuted – this can be achieved by using the repetition technique where arguers repeat the opposing party's idea in different wordings and then refute it.

Moreover, arguers at this stage are supposed to adhere to principles such as politeness principle (specifically the notion of face) , Grice's maxims (cooperative principle) and signs of acceptability (to

be explained later). Adhering to such principles is an essential part of engaging in a reasonable, effective and persuasive argumentation.

4. **Concluding stage:** this is the stage where the end result of the argumentation is announced, either explicitly or implicitly. This stage can either state that (i) argumentation carried – where the positive standpoint wins , (ii) argumentation defeated- where the negative standpoint wins, or (iii) argumentation failed- where a party decides in a way or another to cancel the argumentation (see back some of the strategies of getting out of an argumentation in 2.2.2.3).

5. **Post-argumentation stage:** this is another additional stage in the three-dimensional argumentations. It deals with the effects that result from the held event (the argumentation or debate) on the public space, on many levels. The necessity for focusing on such a stage drives from the facts that :

(i)   such argumentative events that concern sensitive issues to people everywhere can reflect on the subsequent/ future argumentations on the same topic. That is, people may use the result of such argumentations as arguments in other argumentations,

(ii)   Such argumentations reflect on the way people think on certain controversial topics and, thus, on how they group together into verious speech communities (this point concerns sociopragmatics the most), and

(iii) the effect extends to make some ideological changes in people's mind.

Considering those post argumentation consequences above by arguers before planning the whole argumentation will result in taking the event

more seriously and planning the arguments more effectively. However, for studies that concern only the pragmatic treatment of argumentation, this last stage only constructs a theoretical fact that must be mentioned. On the other hand, studies, such as the current work, that extend itself to cover other perspectives - such as sociopragmatic , sociolinguistic or even critical- must dig deeper this last stage, even if only theoretically.

Stage 1:   **Pre-Argumentation Stage**
(Planning the resources, the means and the representation of arguments reasonably and effectively)

Stage 2:   **Opening Stage**
(Announcing the disagreement)

Stage 3:   **Argumentation Stage**
(Arguing reasonably and effectively -in respect to aspects of argumentation, variation in argument kinds, Grice's maxims, politeness theory and signs of acceptability)

Stage 4:   **Concluding Stage**
(Clear Indication of argumentation success- whether carried or defeated- or failure)

Stage 5:   **Post-Argumentation Stage**
(Argumentation consequences)

Figure (8): Stages of Three-dimensional Argumentation in TDA

Second: Aspects of Three-dimensional Argumentation

The main notions of the aspects of argumentation are driven from van Eemeren and Houtlosser's (2002) triangle, which is an essential part of the SM approach. However, TDA goes deeper and re-models this triangle. In TDA, the aspects are as follows:

1. **Topical potential:** this aspect, as explained before, is the one that concerns the selection of materials that serves arguer's goal the best. TDA extends this aspect to refer to the selection of materials on the base of two main points. The first is arguer's conviction. Arguer's conviction covers the personal beliefs of the arguers on what they see the best for achieving their purpose. This first point mostly covers the choices made in terms of three pillars of persuasion. The arguer may decide on the base of his personal conviction whether to appeal to ethos, pathos or logos. The second point deals with the selection of materials in terms of the general knowledge of the world. This, in turn, covers the selection of materials from those which are recently controversial (up-to-date) and/or those which have always been controversial and interesting (historical). Arguer's can reflect this sub-aspect by the use of "reported speeches", viz. the use of quotes-direct or indirect- that always gets treated as more authentic.

2. **Audience demand**: This second aspect deals with the selection of materials on the base of what best fits others. "Others" here refers to two groups of people. The first is the opposing party. Each party, as a part of effective argumentation, is expected to define the opposing party's position and weak/strong points during the argumentation to re-plan their arguments for the best move achievement. Arguers can

attend to many linguistic means to figure out or reveal this sort of audience demand. Some of them are : (i) the use of presuppositions- where arguers trigger important presuppositions in the arguments presented by the opposing party to strengthen their own moves , (ii) the use of implicature-arguers can read implicatures for the same purpose, implicatures show the hidden or the hint arguments of the opposing party which are mostly the weakest ones because strongest arguments are mostly presented directly, (iii) the use of attack language: arguers can attack arguments and/or arguers and (iv) the use of questions: arguers can raise questions that are very critical.

The second group of people covered under audience demand is the "audience". Audience refers to the third party in an argumentation. It can refer to both (i) those present in the event and participate in some effective or ineffective way (P audience) , yet not central to the actual dialectical activity, and (ii) those who are absent but still get affected by the whole argumentation- people watching the discussion via TV, internet , etc (A audience). Arguers in three-dimensional argumentation are expected to direct their arguments to those two sets of audience just as serious as they do to the opposing party. They even have to plan their moves in light of the public space's interest. Furthermore, responding to questions and comments raised during the argumentation by the audience is essential to prove better adherence to audience demand.

3. **Presentational devices:** no modifications have been done in light of this third aspect. It refers to the careful selection of the most effective linguistic means to represent the arguments.

Two figures are, further, drawn below: one is drawn to show clearly the details of the aspects of three-dimensional argumentation amended by TDA and another to show the general place of the aspects within the stages of three-dimensional argumentations:
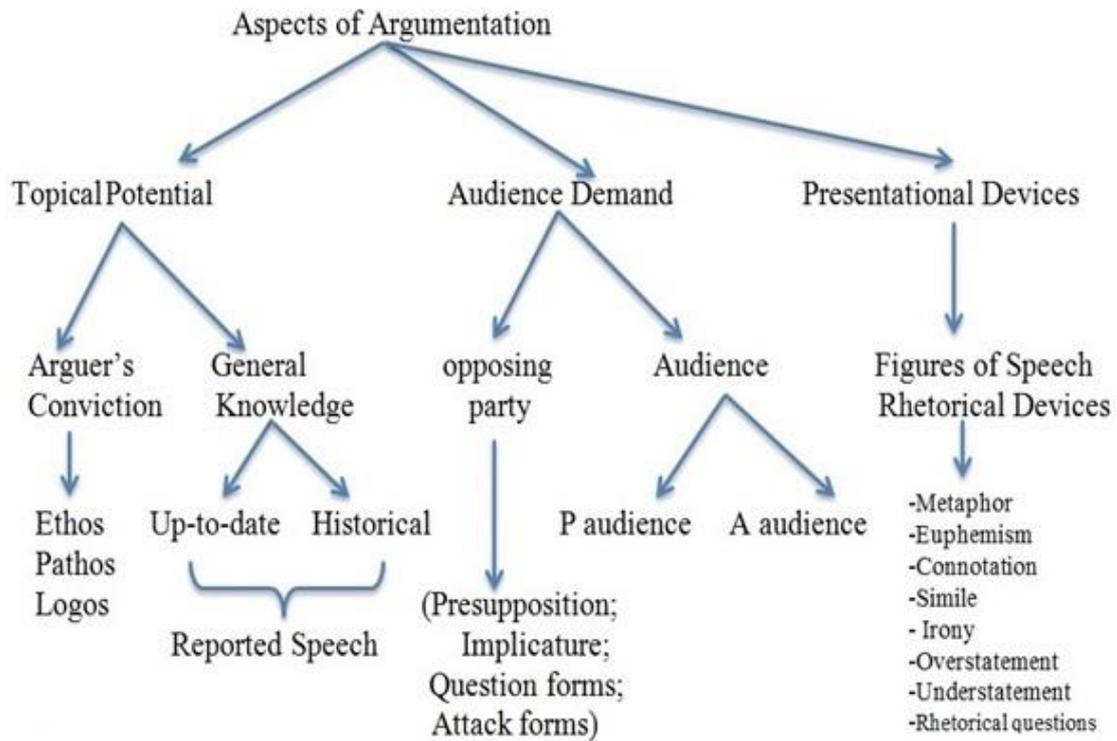
Figure (9): Aspects of Three-dimensional Argumentation in TDA

Stage 1:   **Pre-Argumentation Stage**

(Topical Potential)   (Audience Demand)   (Presentational Devices)

Stage 2:   **Opening Stage**

(clear, reasonable and direct statements of the standpoints at issue)

Stage 3:   **Argumentation Stage**

(Topical Potential)   (Audience Demand)   (Presentational Devices)

Stage 4:   **Concluding Stage**

(Clear, reasonable and direct mark or statement of the end result)

(Argumentation Carried)   (Argumentation Defeated)   (Argumentation failed)

Stage 5:   **Post-Argumentation Stage**

(Effects on Speech Communities, Ideological Consequences, Argument in Future Argumentations)

Figure (10) : Aspects of Argumentation in the Five Stages of Three-Dimensional Argumentation in TDA

Third: Effectiveness and reasonableness:

Effectiveness and reasonableness are seen as two inseparable notions in TDA. This is because TDA claims that every reasonable argumentation is effective at least in some way, and vice versa. However, the degree of effectiveness and reasonableness might normally differ from an argumentation to another and this difference cannot be exactly measured or justified. This can be because these two notions (effectiveness and reasonableness) are context dependent. Accordingly, argumentations can be classified in terms of these two notions into: a good argumentation (which is effective and reasonable no matter how much) and a bad argumentation (which is not and which ends with a failure in resolving the difference of opinion or a failure in keeping the argumentation hold). Such a perspective of these notions takes us to the fact that they both need to be treated as one complementary whole and analysed inseparably. Therefore, TDA remodels the notions of effectives and reasonableness in argumentations.

In TDA and following the above simple distinction (good argumentation VS bad argumentation), a good argumentation (an effective and reasonable one) is maintained through the proper adherence to and utilization of: (i) techniques- which include considerations of aspects of three-dimensional argumentation and variation in kinds of arguments, and (ii) principles - which include considerations of principles of politeness, cooperative principle- namely Grice's maxims, and signs of acceptability.

A new term can be noticed above that is not explained yet, namely "signs of acceptability". It is an alternative notion for the ten rules of reasonableness – the codes of conduct developed by van Eemeren and Grootendrost (2003). In TDA, "signs of acceptability" refers to the conditions that logically make up a proper argumentation. The more those conditions are respected, the strongest is the signs of acceptability of arguing effectively and reasonably. Those conditions – taken from the ten rules- are: (i) freedom condition (2) starting point condition (3) closure condition and (4) usage condition – see rules 1, 6, 9,10 on page 25-26 for more details. The other rules of the ten rules are dropped away because they are only personal moves done by arguers and which themselves contribute in deciding the winning party. So, they are not conditions of judging the overall reasonableness of such activities, they are rather measures for judging the appropriateness of single moves.

3.3.3 Methodology

The perspective that the current study takes to adopt is a sociopragmatic one. This means that the above approach, TDA, is not the only plan to follow for data analysis and discussion. Therefore, a precise representation of the overall methodology of the study is required.

The methodology of the current work involves the following steps:

First: A detailed analysis: the study is going to investigate and analyze eclectically each single argumentation following the approaches and models below:

1. TDA which includes three adapted models: (i) stages of three-dimensional argumentation, (ii) aspects of three-dimensional argumentation and (iii)reasonableness and effectiveness in the TDA. In other words, the study starts with a detailed analysis of the linguistic techniques and principles employed in the data following the TDA.

2. Walton's (2006) Kinds of Arguments (see 2.1.3 for details) as a part of the techniques to be utilized during argumentations: the main approach adapted in this study, namely TDA, sees the variation of argument kinds as a complementary means to varying techniques and making the arguments richer in terms of structure and content and, thus, making it more effective and reasonable

Second: Quantitative Analysis of the techniques and principles respected during argumentations.

Third: A general Discussion in terms of reasonableness and effectiveness in each debate.

Fourth: Comparison and contrast: the study is going to compare and contrast the findings of the detailed analysis qualitatively and quantitatively between:

1. Argumentations of different topics (social, political and religious),
2. Arguers of different genders (Male VS Female) and
3. Arguers of different ages (the young generation -45 year-old under VS the old generation).

    Based on the above methodology explanation, the model, which is eclectic, to base the study on is comprehensively clarified in the figure below:

Stage 1:   **Pre-Argumentation Stage**

Aspects of Argumentation   Kinds of Arguments

Topical Potential   Audience Demand   Presentational Devices

-Generalization
-Analogy
-Defining
-Counter-Example
-Existential
-Attack

Arguer's   General   Opposing   Audience   Figures of Speech
Conviction   Knowledge   party   Rhetorical Devices

Ethos
Pathos   Up-to-date   Historical   P audience   A audience
Logos

Reported Speech

(Presupposition;
Implicature;
Question forms;
Attack forms)

-Metaphor
-Euphemism
-Connotation
-Simile
- Irony
-Overstatement
-Understatement
-Rhetorical questions

Stage 2:   **Opening Stage**

(Clear, reasonable and direct statements of the standpoints at issue)

Stage 3:   **Argumentation Stage**

Aspects of Argumentation   Kinds of Arguments

Topical Potential   Audience Demand   Presentational Devices

-Generalization
-Analogy
-Defining
-Counter-Examp
-Existential
-Attack

Arguer's   General   Opposing   Audience   Figures of Speech
Conviction   Knowledge   party   Rhetorical Devices

Ethos
Pathos   Up-to-date   Historical   P audience   A audience
Logos

Reported Speech

(Presupposition;
Implicature;
Question forms;
Attack forms)

-Metaphor
-Euphemism
-Connotation
-Simile
- Irony
-Overstatement
-Understatement
-Rhetorical questions

Stage 4:   **Concluding Stage**

(Clear, reasonable and direct mark or statement of the end result)

(Argumentation Carried)   (Argumentation Defeated)   (Argumentation failed)

In respect to principles such as (the other reasonableness and effectiveness criteria): cooperative principles, politeness principles and signs of acceptability

Qualitative and quantitative comparison in terms of topic, gender and age differences

Figure (11): The Adapted Model: TDA

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3.4 Socio-pragmatic Perspectives

Sociopragmatics as a field of study is explained in section 2.5. The main question that still needs an answer is: What does the sociopragmatic perspective exactly seek to cover in this specific study, a study that deals with argumentations? Well, before answering this question, it is good to remember two definitions:

i.   Socio-pragmatics is a sort of amalgamation of the pragmatic and sociolinguistic perspectives.

ii. Argumentation/debate is the activity or the process of discussing certain point at issue with the purpose of changing the point of view of others. "Others" can involve two sets of people: the opposing party and an audience, which is a fact that works as a base to set argumentations generally into two main kinds (two dimensional and three-dimensional).

The two points above serve as the operational definitions for the study as they explain its two key terms, socio-pragmatics and argumentation/debate. And, based on these simple explanations, the limits of the sociopragmatic perspectives for the current study can be stated. To establish a socio-pragmatic investigation on argumentations, specifically Oxford Union Debates, the following points are going to be tackled:

First: Each argumentation is going to be analyzed on the base of the pragmatic approach adapted, mainly TDA. Then, The analysis is elaborated and discussed in respect to three non-linguistic (sociolinguistic) variables which are age, gender, and topic. By

this, the first side of the socio-pragmatic perspective is achieved. The findings are going to show the effect and the role of the non-linguistic variables on the establishment and success of such argumentative events. That is, the differences in light of the effects of non-linguistic variables are going to be highlighted.

Second: The second side of the socio-pragmatic perspective of the current study is mostly theoretical. It works on directing the attentions of scholars, experts and all people to the post-argumentation stage. Post argumentation stage deals with the effects and the consequences of hosting, engaging in and exposure to such argumentative events. This point takes us to the highly established theory of the relationship of language and society. Treating argumentation as an important and effective form of language use, the tremendous effects of three-dimensional argumentations on societies must be discussed seriously and taken into consideration before and after engaging (whether as a participant or just a listener) in such argumentations.

On the one hand, the first side, referred to in the first point above, is already elaborated and clarified in the previous sections of this chapter. The second side, on the other hand, needs more explanation. Argumentations and debates are important to societies, specifically with the growing pace of change. They have gained specific national and international value as they contribute in increasingly complex way in defining the political, social, religious, educational and all the contexts of life. Specifically with the development of online and social media resources, argumentations and debates turn to be the main source of

clarifying and introducing perspectives and ideologies to the world. This fact itself can prove that argumentations/debates affect societies in the following ways:

1. **In terms of speech communities**: speech community refers to any "social group of any size who reside in a specific locality, share government, and/or have a common cultural and historical heritage" (Hanachore,2012:59). Thus, a group of people who stand for certain standpoint rather than the other is considered one speech community. Sharing the same belief on certain issue is one of the criteria to define the concept of speech community, as Wardhaugh and Fuller (2015:63-6) confirm. Therefore, such argumentative events and debates naturally contribute in re-shaping the speech communities within societies. An arguing party that succeeds in changing the mind of the opposing party and set of other people's mind is already doing some significant changes in societies and in the way people interact with one another.

2. **In terms of ideological commitments**: ideology refers to the system of ideas, beliefs, attitudes and values (Van Dijk, 1998:1). Argumentations/debates are the processes of exchanging ideas, beliefs, attitudes and values for the purpose of refuting one in the favor of another. This itself can make argumentations/debates as activities where the war of ideologies is performed in less or more civil way. The party that wins the dispute gets more chances to widen the circle of their ally and followers, thus achieves more hegemony. Yet, this point is subject to three variables: (i) how

controversial and sensitive the topic is, (ii) how committed the listener is (some people are ideologically moderate, others prejudiced and some others careless), and (iii) how valuable the event is (some events are more famous and valuable from the others which is what makes them more authentic to public sphere).

3. **In terms of future argumentations:** this is about the use of recorded argumentation contents in future argumentations. Arguers can quote the results of pervious argumentations or quote single series of arguments as evidences in their current debates. For instance, voting statistics of Oxford Union debates can be used as an inductively valid generalized argument, which is a highly used kind of arguments.

Although the above three points show how argumentations affect societies (the post-argumentation effects), society affects argumentations equally. Therefore, the figure below can be drawn to show the effect-relationship between argumentation and society:

Argumentation A

(Speech community; Ideology; Future argumentations)
(Society)

Society
(Speech community; Ideology; Future argumentations)
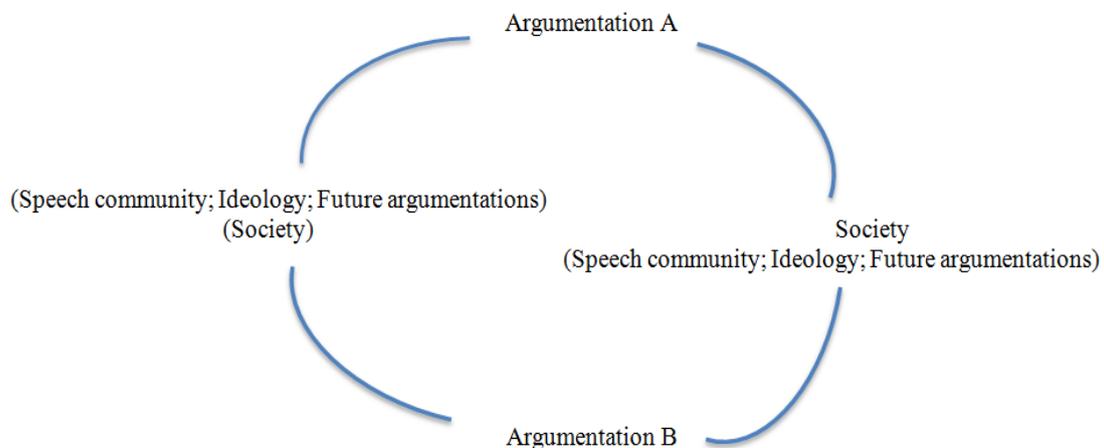
Argumentation B

Figure (12): The Effect-Relationship between Argumentation and Society

CHAPTER FOUR

DATA ANALYSIS, DISCUSSION AND FINDINGS

4.1 Qualitative Analysis

This is the opening section of this analytic chapter. It is where each of the three selected sessions of the Oxford Union Debates is analysed in detail following the planned approach in section 3 (Check figure 11 on page 116). The selected debates/argumentations are analysed separately in three separate sub-sections below as each of them concerns a completely different topic, viz. each contributes to a different field of discussion- social, religious, and political.

4.1.1 First Argumentation

The first argumentation to be analysed is a representative sample of social debates. It is entitled "social Media and Human Interaction". It calls the two parties to argue on whether "social media corrupts human interaction" or "social media does not corrupt human interaction". The two statements represent the pair of standpoints at issue, i.e. the pro point of view and the contra point of view respectively. For each standpoint, three different speakers introduce three series of arguments in organised turns.

Starting with analysing **the stages**, the **pre-argumentation stage** begins the moment arguers are notified about the event and invited to be

guest speakers. Though being two separate stages, the pre-argumentation stage can only be analysed in combination with the argumentation stage, where the speakers start confronting and arguing one another. This is because the pre-argumentation stage is the stage where mostly arguments are prepared while the argumentation stage is where arguments are presented, improvised and/or edited - edited includes deletion, addition, content or style change, etc.

The opening stage, next, starts when the event president, the one person who calls for speakers and organizes the event, announces the event motion by stating the discussion's pro point of view: "*The motion is this house believes social media corrupts human interaction*". Once the opening line is stated by the president, everyone –including the speakers and the audience- understands the positive and the negative standpoints that parties start to defeat and/or defend.

Once opening is completed, argumentation starts. The **argumentation stage** starts with one speaker, then others in turn, of the antagonists fighting for the pro point of view, "social media corrupts human interaction", and protagonists for the contra point.

The concluding stage, on the other hand, is only determined when the event ends and the result of voting is announced on their official website. For this debate/argumentation, the concluding stage shows that argumentation is carried, i.e. the positive standpoint won. The argumentation has concluded that social media corrupts human interactions. This means that the strongest series of arguments represented in this debate is the one presented by the antagonists. Their techniques and contents are more convenient than the other party.

Again as figure (11) shows, the pre-argumentation and the argumentation stages are more complex than the other stages. Therefore, each speaker's arguments in those stages are analysed separately below in the sub-section entitled a detailed analysis.

4.1.1.1 Detailed Analysis

As indicated earlier, the detailed analysis in this sub-section mainly covers **the pre-argumentation** and **the argumentation stages**, as being two complex stages. In addition and for the best knowledge of the readers, for this first argumentation, the numbering of the extracted arguments from the data (data samples) is marked with the letter (a). This is done to keep tracking each different argumentation's arguments in an organised and serial way.

1. Jack Symonds: Social Media Corrupts Human Interactions

Jack is the first young male speaker in this debate. He stands with the protagonists. He stands for the standpoint that social media actually corrupts human interactions and therefore defends this belief and attacks the opposite. He utilizes all the available means he finds proper to defend his position. He smartly opens the debate with announcing a shared interest between him– so as his group- and both the opposition and the audience by drawing a cut line between the advantages and the disadvantages of social media. Then, he goes on stating reasons (arguments) for believing that social media corrupts human interaction. He quotes researches and examples that help him prove the relationship of social media and (i) depression and (ii) eating disorder. He also discusses mental illness as another negative impact. Then, he covers the

more personal side of social media's negative effect on interactions referring to increasing negative feelings such as envy. He later jumps to refer to some serious political and professional issues as well. He covers the topic on several levels- medical, personal, social and political.

The short summary of his arguments above gives a hint on how Jack's arguments reflect his interest in the adherence to the three aspects of argumentation: topical potential, audience demand and presentational devices. Starting with **topical potential**, Jack seems to prefer exploiting all the three pillars of persuasion (ethos, pathos, and logos). To specify, Jack chooses to affect on the audience and the other party by the use of ethos in the following argument:

-   *(a.1) "I would like to start by saying that I am most certainly not against social media …."*

In a.(1) , Jack tries to communicate honesty and shared interest with audience and the other party by admitting ahead the benefits of social media before going on with the other arguments, which involves attacks to social media.

Pathos, on the other hand, is used twice. Pathos is where playing on the emotional rhythm comes to the ground:

-   *(a.2) "And in order to feel included, we are forced to post, graham, snap, tweet, upload, pin, check In, swipe, like, share, react or message. Our real human connections are being replaced by virtual relationships"*

Jack seems to be trying to make everyone remember the feeling that causes and motivates people to get engaged on social media platforms.

By this, he makes use of everyone's emotion as a sort of evidence to support his arguments

- *(a.3) "So, tonight I say to you all it's time to stop stalking and start talking and sometimes you can only learn more by looking someone in the eye than you can from looking at their social media profile"*

(a.3) is the concluding line of Jack's turn. After presenting a long list of logical arguments (will be shown next) with some (less) other emotional ones, he decides to conclude his turn with an emotional statement.

As just stated, Jack adopts logic and reasoning many times in his arguments. Those include:

- *(a.4) But the fact of the matter is that the motion put before the House tonight is not about the benefit of social media. It is not about whether or not the internet is good or bad. The motion put before us tonight is about the impact that social media can have on our interaction, on our relationships and on each and every one of our lives on a deeply personal level"*

In the appeal made above- (a.4), Jack clarifies the main point of the discussion using the "but" technique logically. He does this by drawing a clear line between the well-known benefits of social media and the one specific disadvantage of social media, which is corrupting human interaction, which the event is concerned with and thus everyone must focus on.

Some other instances of appeals to logic and reasoning are stated below (from a.5 to a.10 - which they range between using a logical reasoning, quoting research statistics, highlighting certain medical issues resulted from the use of social media, and even some political issues) :

- *(a.5) "If we can agree that social media is affecting us as individuals and changing the way that we behave, it follows that social media is affecting the way we interact with each other"*

- *(a.6) "Research from the University of Pittsburgh School of Medicine studied over 1,700 people between the ages of 19 and 32, It was found that on average participants were spending 61 minutes per day on social media and visiting social media websites over 30 times per week."*

- *(a.7) "Social media is causing depression for a lot of people and of course that depression is affecting the way that we interact with each other in the physical world"*

- *(a.8) "Even more troubling than the relationship between social media and depression is the relationship between social media and eating disorders in young people"*

- *(a.9) "Giving young people distorted images of how their bodies should look and oftentimes the result is a serious mental illness"*

- *(a.10) "It is also changing the way that we act as a society and the ways that we interact with our political leaders"*

Topical potential also involves the use of reported speeches as some kind of general knowledge that strengthens the position of the arguer. An example can be seen in (a.6) above. It is an argument that quotes a

research conducted earlier. Such arguments are considered as more authentic to others as they reflect documented facts.

The second aspect adored to is **audience demand.** As being the first speaker in the debate and taking into consideration that every speaker speaks only once, Jack cannot do so much in the argumentation stage about audience demand. This is because he still does not know anything about the other party's arguments. Audience adds no comment too.

The pre-argumentation stage also includes a consideration of audience demand. Jack, the arguer, himself admits this fact by stating, "*when I was researching him*" (where him refers to another arguer in the opposition) and "*in an attempt to sabotage my opposition and learn about their arguments for tonight's debate*". The two statements prove the fact that audience demand is considered in the pre-argumentation stage. In addition, all the choices made in respect of the three aspects of argumentation by Jack are done in the pre-argumentation stage. It is only the presentation of the arguments that is actually done in the argumentation stage. For the other speakers, the situation can differ. Speakers may add, delete or change things in their prepared arguments as they listen to other augers or to some P audience comments or questions.

However, in the pre-argumentation stage, Jack prepares a good move in respect of audience demand. It is figured when argument (a.1) and argument (a.4) are re-considered together. Jack makes a good use of "but" technique there. He first shows the audience and the opposing party that he already agrees with them on the point that social media has benefits (there is a shared interest and belief). Then, he goes on adding the "but" statement to draw their focus on the one real disadvantage that

everyone needs to focus on. He implicitly asks everyone to admit the disadvantage just the way he admits the benefits of social media in general. This is a move that can win him a point in the discussion because he reads the mind of everyone and acts accordingly.

Furthermore and in respect of **the presentational devices** employed in Jack's arguments, Jack mostly uses canonical styles. He makes a little use of rhetorical figures of speech. He mostly relies on content than form in his fight for the position he holds. Some instances of the rhetorical figures of speech that are found are as follows:

- Overstatement: as in: (a.11) "*Our real human connections are being replaced by virtual relationships*"- this expression literally refers to a total replacement, but it does not intend to imply so. It only tries to emphasize the amount of the effect.

- Understatement: as in: (a.12) "*The simple truth is that for the most part we are spending huge proportions of our lives living in the digital universe and it is corrupting the way that we act with each other*"- in which, though the arguer uses the expression "simple truth", he does not ever intend the literal meaning. To him, the idea is far from being just a simple truth. In addition, another form of understatement is seen in the concluding lines: (a.13) "*my message is simple*". Jack describes his position as being a fight for a simple issue, but he does not really take it so and does not even want anyone to take it so.

- Irony: as in: (a.14) "*Now the opposition would have you believe that this data is inaccurate. Perhaps it is people who are already depressed that are turning to social media as an outlet*"-   the

speaker speculates an opposition argument and states it in an ironic way indicating that such a speech should not be taken seriously. The opposition would have you believe that this data is inaccurate, so do not believe in that.

- Rhetorical questions: as in: (a.15) *"why is social media causing depression, why is social media causing eating disorders?"*- these are questions meant to direct the mind of the other party and the audience to certain way of thinking than merely asking for information. It is proved to be so by the upcoming line when Jack goes on saying *"The answer is one that I think we all inherently know"*.

- Metaphor: as in: (a.16) *"social media is not evil"*- the metaphoric use of "evil" here implies that the arguer does not intend to convince one that social media is completely a cause of harm. He rather shows that it only has a serious harm that needs confirmation and awareness. Another metaphoric use is found in: (a.17) *"it's time to stop stalking and start talking"*. It is a metaphoric argument in the form of an analogy. The two terms "Stalking" and "talking" metaphorically refer to social media interaction and the real life interaction.

In addition to respecting the three aspects of argumentation, Jack makes use of different **kinds of arguments**. This is a point that can contribute to: attracting the attention of audience, varying the degree of arguments strictness and adding some stylistic touch which itself contributes to the degree of the effectiveness of the arguments. He extensively employs four main kinds of arguments in addition to an

attacking argument. Those are: generalized arguments, arguments of definition, counter-example arguments and arguments of analogy.

Instance of generalized arguments are seen in:

- *(a.18) "Eating disorders today are affecting people of all genders of all races and from all socioeconomic backgrounds and in some cases of all ages as well"-* which is a form of deductively valid generalized argument. If this argument is true, then the protagonist wins a defense point for the favor of the standpoint they stand for.

- *(a.19) "if we can agree that social media is affecting us as individuals and changing the way that we behave it follows that social media is affecting the way we interact with each other"-* which is a form of presumptive defeasible generalized argument or abductive generalized argument. It is a plausible argument. Its validity depends on the facts are going to be presented by each group and speaker.

Analogy is found in the following:

- (a.20) "*social media is giving massive followings for people who are popular rather than people who are professional*"- an analogy is done between popularity and professionalism. Such an analogy tries to direct the minds to the shallowness of social media criteria in deciding and promoting for people as influencers and sources as influencing sites. A popular person or site on social media is not necessarily professional nowadays, yet they are treated as so.

- *(a.17) mentioned earlier-* a comparison is done here between stalking and talking. The argument compares between the thing

that people used to do before social media when they feel something towards someone- talk- and the thing that they do nowadays- stalking.

- *(a.21) "You can learn more by looking someone in the eye than you can from looking at their social media profile"*- this is one last analogy Jack uses. It is similar to the pervious one in the general sense, that is both analogies deal with the comparison of social media and reality. Jack compares between looking in the eyes and looking at the profile.

On the other hand, argument of definition seems to be the main kind of argument that Jack depends in his picturing up what social media is. He also uses it to explain/define corruption in relation to social media: (a.22) *"This alteration of information, this filtering of our reality is once again at the very heart of what corruption really is"*

In addition, Jack presents an instance of counter-example arguments too:

- (a.23) *"As someone whose immediate family has been directly affected by the ravages of an eating disorder, I can tell you that social media does have a part to play"*- in this argument, Jack refers to a personal example as additional evidence to a pervious argument being covered. However, the validity of such arguments is up to the audience and the opposing party.

Finally, Jack makes a special use of an attack argument- a rebuttal- though being the first speaker to present his arguments. He builds his attack on an expectation which is mostly triggered in the pre-

argumentation stage. The attack starts with argument (a.14) quoted earlier- "*Now the opposition would have you believe that this data is inaccurate….*".

2. Laalithya Vadlamani: Social Media Does NOT Corrupt Human Interactions

Laalithya is the second arguer in this debate. She is a young female quest speaker. She speaks for the opposition party. She defends the negative standpoint that "social media does not corrupt human interactions". Thus, she provides many arguments to make everyone- the opposing party and the audience- change their mind and agree on the issue. She starts with defining what corruption generally is and links it to the specific issue under discussion, i.e. social media. She states several reasons why people get to use such platforms as those of social media. She refers to reasons such as: (i) how social media helps one to stay in contact with friends, family and even strangers no matter of time and distance, (ii) how social media contributes to sharing fun, sad and dangerous moments with one another, (iii) how it helps to deal positively with issues of minority, discrimination and racism, (iv) how it helps in making personal and public gatherings easier and faster, (v) how it helps in spreading faster news, etc. She insists on the effectiveness and importance of social media in terms of interactions. She tries to defeat the claim that online interactions affect offline face-to-face ones. She refers to some usage statistics, recorded events and activities, and some short-term historical movements, and some personal examples to sabotage the opposition's claims on the negativity of social media.

In her series of arguments, **topical potential** is achieved through mixing up ethos, pathos and logos on the one hand and some other general knowledge via reported speeches on the other hand. She makes use of all of these sorts of appeals , yet with more focus on pathos.

Ethos is only utilized once. The situation in which appeal by credit and trustworthiness is made is below:

- *(a.24) "Let's pick the example of user X. They have a black-and-white Instagram with the bio making my life looks fun so people think I'm cool photos include gym poses with the caption there's no place like home and post on liquid with poses with celebs. You might think I'm referring to the Instagram of One Direction per style but no. I'm actually referring to tonight first proposition speaker, Jack Symonds"*

Laalithya finds that she can establish a sort of trustworthiness with the audience and the opposing party by referring to the first speaker of the opposite party as an example to defend her position. She tells everyone that even the members of the opposing group use social media extensively. As they do so, they prove that social media is not that bad. And, by referring to this fact, she establishes credit with everyone that she really knows what she is defending.

Pathos , as the second pillar of persuasion and effectiveness within the aspect of audience demand, is used repeatedly. Laalithya communicates with everyone using emotion more often than using other means. Some instance are:

- *(a.25) "With a few clicks we are able to share in the life experiences of other people whether they're old colleague, friends from high school or people we've not yet had the opportunity to meet offline and might never have encountered"*

- *(a.26) "Parents are able to keep in close contact with their children who are travelling abroad or going away to university"*

- *(a.27) "A web app that allows black lives matter organizers modeled after Facebook safety check to allow black social media users to symbolically mark themselves as unsafe in locations"*

- *(a.28) "Social networking sites gives business women an opportunity not readily found offline"*

- *(a.29) "Social media is a particularly powerful tool for minority groups in general whether these groups are those defined by their identity or their interests"*

- *(a.30) "It's about smiling knowingly at the status of your friend here was a 600-mile away. It's about that moment of relief that you feel when your friend posts: I'm all right everything's fine, after a bombs gasps….."*

- *(a.31) "It's about your ability to express your appreciation and respect for someone you would never talk to in real life by liking, wowing or loving their statuses. It's about the Solidarity that you foster through the fluid complex yet powerful interactions that you get online."*

- *(a.32) "Social media makes it easier for us to love and be loved"*

Arguments from (a.25) to (a.32) all aim to attract everyone emotionally and make them feel the need to be involved in the issue in certain ways. Sharing life experience, keeping in contact with family and friends, getting to know new people, checking safety, presenting job opportunities for women, contributing in black people problems , expressing appreciation and solidarity, and finally loving and being loved all fall in the emotional interest of everyone for a reason or another. Therefore, she focuses on these features of social media and well covers them.

Logic and reasoning are utilized too. She makes appeals to logos in the following arguments:

- *(a.33) "The fact that online and offline fears are tightly integrated is exactly why people can attempt to break away from the constraints in their offline lives by hacking their connectivity through their online interactions"*

In this argument, the arguer presents her logic on the integration between online and offline fears and worlds using it as an excuse for why some people prefer online interactions over the offline ones.

- *(a.34) "Can't be close to your family because your job took you to the other end of the planet? You can still share updates on Facebook; Can't find people who share your hobbies and interests? Surely there is a community online. Can't get your voice heard through conventional media outlets because your government is censoring news of your protests? You can tweet photos of it."*

In these above series of arguments, the lady explains logically the reasons why and when you might need social media platforms. She gives reasons why social media can at least be important at once to anyone and everyone.

- *(a.35) "The principal reason for Facebook having over a billion users is it works"*
- *(a.36) "there are over 500 million tweets per day and around 80 million post shared on Instagram"*

The above two arguments, (a.34) and (a.35), represent usage facts to convince people logically that social media is not a source of corruption.

Also, Laalithya seems highly interested in making her position more effective via. the use of reported speeches. She refers to these events and occasions that attract public space's interest via the help of social media:

- *(a.37) "On November the 8th discouraged and upset by the outcome of the U.S. election, retired lawyer Teresa shook set up a Facebook event inviting women to stage a peaceful protest in Washington…."*
- *(a.38) "On November the 9th, if a 10,000 people had expressed their desire to attend the rally soon after women across the country began setting up similar events on January the first to a 21st a day after president Trump's inauguration over 500000 people including many celebrities arrived at the nation's capital to stage a Protest but forceful protest"*
- *(a.39) "Twitter and YouTube users reported the 2012 Colorado theater shooting before news crews could arrive on*

> *the scene and the red cross earth witnesses to tell family members that they would say via social media outlets"*
>
> - *(a.40) "Let's take the example of my grandmother after my grandfather passed away, she lived alone in her house in India. Three of her children live in the USA whilst the fourt, my mother, lives in the UK. Many of her friends have moved away to live with their children abroad"*

The above arguments show that Laalithya tries to make use of some actual examples of life which might be familiar to the most and which may fall in their interest. The use of this technique can strengthen her position to some degree as reported speeches are known as being more trustworthy kind of sources.

Next to consider is **audience demand**. As previously mentioned, audience demand is fully considered in the complete turn of each speaker in the pre-argumentation stage. Speakers prepare their arguments in light of the ideas that fall the most in audiences interest, both the P and A audience. To some degree, they search the opposing party's history as well trying to speculate what might fall into their interest and act accordingly. Yet, they cannot do much in the argumentation stage , unless a question is raised or a rebuttal argument is made. For Laalithya in specific, she only makes one clear move in respect of audience demand- the opposing part. She, in (a.24), refers to Jack- the first arguer of the opposing party, as a social media user; she refers to him as a highly interested person in social media with extensive activities on different platforms

The third aspect of argumentation is **presentational devices**. Laalithya does not ever seem as someone who is interested in the presentation of her arguments. She mostly uses simple canonical expressions. She makes a very little use of rhetorical figures, and those are:

- Metaphor: as in *(a.41) "the like game"*- the arguer refers metaphorically to the one of the most common social media means or processes of interaction as a "like game" which makes it sound more fun and acceptable. Also, she mentions *(a.42) "social media can be a force for good"*. In this argument, force for good stands for the positive use of social media that helps to obtain just and righteous in societies.

- Euphemism: as in (a.43) *"my grandfather passed away"* – passed away is a form of euphemism. The speaker avoids saying died and uses some more acceptable term for the situation.

- Irony: *as in (a.24) quoted earlier*- this is where she refers to one of the opposition speaker's Instagram profile in some ironic way. The Ironic sense arises from the fact that the profile she describes seems well organized with a lot of interest and sense of humor while it belongs to someone who is fighting for the claim that social media is source of corruption.

- Rhetorical Question: *as in (a.34) mentioned earlier*– where the speaker raises several questions and follows them with answers. This indicates that she seeks no information; she rather eagers everyone to accept those answers as facts.

Coming to the variation of **argument kinds** that Laalithya makes, she employs generalization, analogy, defining, counter-examples, existential

and attacking argument. This means she makes use of at least one instance of all the kinds of arguments.

Generalization is used in the following :

- *(a.44)* "*No one can argue with the fact that social media is one of the best ways to stay informed*"- which is a deductively valid generalized argument. If this argument is true, that is "no one" ever can argue, then the arguer wins a point.

- *(a.45) "Social networking sites spread information faster than any other form of media"*- which is a presumptive defeasible generalized argument or an abductive generalized argument. It is considered true until someone provides an opposing fact.

- *(a.46) "The extraordinary manner in which it spread around the world would not have happened if social media "*- which is again a presumptive defeasible generalized argument or an abductive generalized argument.

- *(a.47) "Social media has become an integral part of our daily lives"*- which is a deductively valid generalized argument

- *(a.48) "Social media is just one factor in modern life that can increase the connection in a world which is divided by the vagaries of capitalism"*- which is a presumptive defeasible generalized argument or an abductive generalized argument.

- *(a.49)" Social media is of particular significance to marginalize communities around the globe*"- which is a deductively valid generalized argument

Analogy is employed in : (a.50) *"Virtual and real world"* , and *"online"*
VS. "offline"- where both pairs try to clarify the comparison between the
real world and the virtual world. This analogy is mostly focusing on how
these two things are related. Also, another analogy is seen in (a.51)
"conversation" VS "smiling". The arguer compares talking to smiling as
two interactive means for people. She tries to show that sometimes a
simile- a smile only to know the status of someone in certain moment-can
be more important and reliving than a whole long talk.

The opening of the whole turn, the series of arguments, is done by an
argument of definition: (a.52) *"To corrupt something is to do more than*
changing the mayor essence or nature of that thing but to strip it of its
utility, its functions and its pleasures". Laalithya finds that defining
what corruption is at the first place is a good move to decide whether
social media corrupts or does not corrupt human interactions.

Counter-example, on the other hand, is used more often than the other
kinds. Arguments from (a.37) to (a.40) are all instance of counter
examples. In those arguments, examples of certain situations and
occasions are referred to.

Furthermore, existential is found in: *(a.53) "There are over 500*
million tweets per day and around 80 million post shared on
Instagram" – which emphasizes the existence of those platforms and
those big numbers of users and activities. Also*, (a.54) "new apps and*
tools" is another instance of existential arguments. Laalithya sheds
light on the very fact that there are specific apps and tools on those social
media, which help people in many different practical ways.

Finally, an instance of attack is found in (a.24) stated at the beginning of the analysis. This is a very important argumentative move. Laalithya here mixes different techniques to make a point of view. She aims to rebuttal the complete arguments of Jack- the previous speaker- by a single move- which is proving to everyone that this person is an actual fan and user of social media platforms. She states it in an ironic way. So , she conveys to audience and the opposing party certain, several, points such as: (i) she attacks Jack's creditability implying rhetorical questions like: how could someone who uses social media extensively claim that it corrupts human interaction, (ii) she spreads fun through irony and wins the atmosphere, (iii) she present a defending general argument that users enjoy their moment so much on social media, and (iv) she establishes creditability with everyone.

3. Emma Gannon: Social Media Corrupts Human Interactions

Emma is the third speaker in the event and the second speaker of the protagonists. She is another young female. She continues the case for the proposition that "social media corrupts human interactions", that is she works in a group with Jack. For this, Emma goes in line with Jack by opening her speech using the "but" technique. She again tries to make everyone see that they, as a group, do not stand against social media in general. They only believe that there is one specific and serious issue with social media platforms that needs attention, which is the issue of corrupting human interactions. She, therefore, compares between two main uses of social media, one positive (for work) and another negative (for communication). She tries to distinguish between these two uses to make everyone think of the advantages and disadvantages of social media

equally. Furthermore, to defend her position, she discusses two main reasons why she believes that social media corrupts human interactions. Those reasons are: being addicted and rising trust issues. She provides series of sub-arguments and proves to make her points and convince everyone about the validity of her two main arguments.

In light of **topical potential**, Emma puts more focus on the use of reported speeches than the three pillars of ethos, pathos and logos. Yet, she uses them all. As stated in the summary of her speech above, she opens her arguments with a "but" technique. This is done through making an appeal by credibility, that is, the use of ethos. She says:

- *(a.55) "I'm not a hundred percent anti-social media. After all, I would not be here. My whole career has been propelled forward very quickly from a young age of learning how to code on MySpace when I was 13 to now sort of being found on my blog and through Twitter by a literary agent and I guess cutting corners through the internet. So, if this proposition was going to be about social media in careers, it would be a very different one, but I'm very against the social media actually kind of thought making sure that relationships are propelled forwards because they're really not"*

In the above argument (a.55), Emma believes that people – the audience and the opposing group- need to comprehend that the speaker knows very well and admits the benefits of social media and she equally wants everyone to see and admit the harms of those platforms as well. This sort of ethos- with a but technique- makes everyone feel

that the speaker is a trustworthy arguer on this specific topic because she shares some common interest there.

Pathos is used too. Instances of appealing with emotion are employed for the support of the both main arguments:

- *(a.56) "It's not just ruining our dating lives, it's also ruining our friendships and we're treating people like they are t-shirts and a sale in Topshop just swiping and swiping and not really committing to anyone"*

In (a.56), Emma tries to emotionally set the mind of everyone and to persuade them about the fact that social media make them all be just like t-shirts, viz. make them be like things that people have no ethical or emotional commitments toward them.

- *(a.57) "I don't really know what the human interaction is but I was really sure that is kind of up there with an interaction that you probably want to concentrate on"*

Emma, in (a.57), picks a sensitive and essential topic to everyone, specifically in their communities, that is sex, and links social media's negative consequences to it. She here tells everyone that some people get even distracted in their sexual relations because of social media addiction, which is something abnormal.

- *(a.58) "I think social media is not helping with our trust and I don't trust it's one of the biggest human qualities"*

In (a.58), Emma talks about an important human quality. Talking about human qualities, specifically something like trust, may distract people emotionally and make them second guess themselves.

Logos, which is the third pillar, is used in the following arguments:

- *(a.59) "The maybe button on Facebook events…is the devil of committing. You basically say maybe and if something else comes up you know that you'll be straight out there. You will not be going to that even. So, it's making us lazy; it's making us not commit and it's making us cancel more than ever on our friends"*

Argument (a.59) is a supportive sub-argument for the main argument related to trust and commitments. It refers to one of the options of Facebook, a social media platform, which allows people to be highly careless and lazy towards commitments.

- *(a.60) "The reason we're so addicted to our phones is actually because we get a hit of dopamine every time we use them"*
- *(a.61) "This instant gratification is making us want to look up the information straight away; see what an ex colleague is doing on LinkedIn and faithfully and short it's becoming harder and harder for us to not look at our phones"*
- *(a.62) "Online gratification…stimulates the brain in a way that a hug does or even having drugs or even with you have sex. So this dopamine drug can actually make you fall into a loop and it's making us get out of touch with reality really and not see our friends as much and actually break down relationships"*

The three sub-arguments above, from (a.60) to (a.62), support the claim that social media corrupts human interactions by making them addicted to those platforms. Reasons are given and results are explained for why and how addiction takes control.

Furthermore, Emma seems to believe that one of the best means to convince people- the opposing party and the audience- on the point at issue is to quote speeches, experiences and studies from the actual life. Reported speeches add a more trustworthy sense on the data presented. Instances of reported speeches are:

- *(a.63) "I recently discovered a term called bread crumbing which is in the context of social media in the New York Times it was called the laziest most non-committal communication"*
- *(a.64) "Pamela Rutledge who's a director of the media psychology research center says that we are hardwired by nature to respond to things that are socially really compelling and any invitation will make us check our phone but yet we see people in romantic restaurants on their phones not talking to each other"*
- *(a.65) "There was a 2013 article and study that went viral by the Harris Interactive group and they actually came up with the fact that 20% of people aged 18 to 34 check their phones during sex"*
- *(a.66) "Also study by one of the biggest dating sites called The Do that said 39% of Americans spend more time socializing online than anyone else. 20% also said that they would rather text someone so they have time to think about a response"*
- *(a.67) "Also a University of Oxford psychologist Robin Dunbar said that we only have room for 150 friends so all of those*

friends we've got on Facebook you don't need them. You need 150; at most you would invite 50 to a dinner party but actually he says that size best friends is really all you need"

- *(a.68) "There was a blogger in 2015 called Athena O'Neil, she went viral in the media about kind of coming out of her Instagram shell and her internet fame because she was tired of living a fake life and she came out because she want to get in touch with reality again"*

- *(a.69) "There was also a study recently that went around it was an Australian study by sex expert that said that couples are more mushy on Facebook are actually miserable and they will probably break up. So, if you ever see romantic selfies, they're in trouble"*

On the other hand, the second aspect of argumentation, i.e. **audience demand**, is not adhered to in the argumentation stage; It is only adhered to in the pre-argumentation stage by the complete preparation of the series of arguments to be presented. Emma does no change or any critical movement on the arguments raised by the first speaker of the opposing group. This makes her adherence to audience demand limited to the pre-argumentation stage.

The presentation of arguments, furthermore, is not done with so much rhetoric. Few rhetorical figures of speech are used because the whole speech is stated in simple and direct wordings. Some of the **presentational devices** utilized by the arguer are:

- Metaphor as in: (a.70) *"is the devil"*- which devil her communicates an implied meaning such as: the main cause of

the harm. In addition, Emma makes use of a metaphor of an idiomatic form by saying (a.71) *"pulling the wool over your eyes"*- which means that people are being deceived.

- Simile as in: (a.72) *"we're treating people like they are t-shirts"*- which is a simile that compares between an animated thing like human and an unanimated thing like a t-shirt. She aims that such a comparison may help to understand how interactions are corrupted.

- Irony as in: (a.73) *"So if you ever see romantic selfies they're in trouble"*- in which she ironically talks about romantic posts on social media platforms. Also another Irony is used in (a.74) *"the years quite scary and in a world of Donald Trump"*- in which Emma Ironically refers to Donald Trump.

- Overstatement as in (a.75) again. The same argument reflects an irony and an overstatement. It is because she generalizes the idea that every romantic selfie is going to be as she describes, but this is only an overstatement to emphasize the seriousness of the issue.

- Understatement as in (a.76) *"I wanted to start off by kind of looking at some smaller things that might harm relationships"*- in which she describes her two main defending arguments as *"smaller things"*. She does intend the literal meaning, as she may never base her whole defense on some worthless small things. She means that some see them as small because they still unaware of the seriousness and importance of the issue, which is what she intends to do- to make everyone understand the sensitivity and the seriousness of those reasons.

In respect of the variation in the **kinds of arguments** she picks, it again proves itself that Emma tries to make everything as simple and direct as possible. So, only few kinds are detected.

The generalized arguments found are the following:

- *(a.77) "The evil is the maybe button on Facebook events because that is the devil of committing you basically say maybe and if something else comes up you know that you'll be straight out there you will not be going to that event. So, it's making us lazy it's making us not commit and it's making us cancel more than ever on our friends"*- which is a presumptive defeasible generalized argument- or abductive generalized argument

- *(a.60) mentioned earlier-* which is another presumptive defeasible generalized argument- or abductive generalized argument

- *(a.78) "Talking someone is kind of a basic skills that we should all aim to have"*- which is a deductively valid generalized argument (universal generalization)

Analogy is used only once in:

- *(a.79) "So, I think that having that ability to think about what you want to say to someone is actually a real luxury and in the real life you can't think about what you want to say, you actually have to go and say it"*- this is where the arguer compares between saying something online VS. offline, viz. the comparison is about having the chance to think and arrange

thoughts VS having to improvise and mostly say the first thing that comes to mind.

Arguments of definition are used more often than the other kinds, as shown below:

- *(a.80) "A term called bread-crumbing which is in the context of social media …. the laziest most non-committal communication possible so… the lowest form of communication on social media"*

- *(a.81) "Ghosting which is when you completely disappear from real life but you actually continue to text them and tweet them and snapchat them but you have no intention of meeting up with the memory or life"*

- *(a.82) "The word corrupt is an interesting one when you look it up it says it causes the cause to act dishonestly in return for money or personal gain"*

Counter example is employed in the following:

- *(a.83) "We see people in romantic restaurants on their phones not talking to each other"*
- *(a.68) mentioned earlier*

Finally, the existential is employed for referring to the existence of a character called Donald Tramp –who is well-known for specific negative impressions. This is found in (a.74) mentioned earlier.

4. Liam Hackett: Social Media Does NOT Corrupt Human Interactions

Liam is the fourth speaker and the second arguer for the opposing party, the one that stands for the negative standpoint. He is a young male arguer who believes that social media does not corrupt human interactions and tries to make everyone see things the way he does. Liam opens his turn by introducing himself as someone who is "a huge advocate of social media". He presents his personal experience with bulling and the way social media helped him improve his self-confidence and get over the bulling issue. He starts personal then he goes a bit more general on the same issue. i.e. the role of social media in solving bulling issues in general. He also talks about the role of social media in helping minorities, such as gay or disable people, to grow a bigger circle of friendship. He lists some other benefits of social media in respect of social relationships stating: (i) grouping social relationships, (ii) grouping helping organisations, (iii) increasing social mobility, and (iv) increasing the chances of strengthening relations that could have died without social media interactions. He furthermore discusses how social media makes a voice for everyone, you as a user can say anything at any time to anyone and make a change in the world.

In approaching the above arguments and claims, he finds that **topical potential** can be best adhered to by mixing creditable, logical, and emotional appeals. In addition, instances of reported speech are utilized.

The opening of his argument is meant to establish trustworthiness in light of the issue discussed. Liam shows everyone that he is a creditable arguer on this very specific issue as he is (a.84) *"really passionate about (social media interactions)..... I'm such a huge advocate of social media"* . By this short opening, he tells everyone that he knows very well what he is talking about. Then, he goes on by stating few logical and other emotional appeals to support his standpoint.

The logical points (the logos) he claims are the following, they are logical reasons for why social media does not corrupt interactions, it rather "revolutionized" relationships and interactions:

- *(a.85) "Social media enables us to construct new friendships. Most of us in here will have friends who we've met on Twitter or Facebook"*
- *(a.86) "Social media significantly increases social mobility"*
- *(a.87) "We're now seeing young people and everybody can become an activist. The historic socio-economic barriers to entry no longer exist. Young people are now effecting change in their schools, in their communities, in their countries and even in the world".*
- *(a.88) "Social media enables people: to come together, to share ideas, to share a new vision for the world, etc. You can talk to pretty much anybody on social media whether they're your colleagues, world leaders, celebrities activists ,etc."*
- *(a.89) "People move away. Parents move away. Friends move away. It's the fact of life and when many of you graduate you*

will move abroad and work somewhere else. And, I think what is so important is the fact that social media enables us to maintain relationships that we have in our lives"

- *(a.90) "You know when you're a professional you're trying to manage your work-life balance, you just don't have the time, but we've been able to maintain those friendships and those relationships through the power of social media and that's something that I think we can all relate to in here"*

- *(a.91) "It's enabled people to access support that they wouldn't ever otherwise get. For example, we know that half of young people who experience bullying don't tell anybody because there's less good they're embarrassed they have a lack of faith in support systems"*

The emotional (the ethos) points, on the other hand, are the following, they all tackle issues of minorities, gay and people being bullied, and their needs:

- *(a.92) "So here I am, this 15 year old kid, very nervous, no confidence on the Internet and suddenly I'm talking about an issue of bullying and I realized quite early on that this was far greater than I was"*

- *(a.93) "For example when I came out as gay I already had friends on the internet who were gay; who could give me advice and support. I didn't have that offline"*

- *(a.94) "Everybody deserves to feel part of a community regardless of what their demographic is and social media breaks down those socio-economic and the geographic barriers*

to entry and I hugely support social media and I think it's a very powerful"

In light of topical potential, reported speeches are also used as stated earlier. Some instances are:

- *(a.95) "I said hey look I'm being bullied and I talked a bit about my experience"* – Liam here quotes part of his own first bulletin on social media. He refers to this to show everyone what social media can do, turn a person suffering from bullying to a public speaker like him.

- *(a.96) "and that was the infancy of Ditch The Label which today is one of the largest anti-bullying charities in the world. Now to put that into perspective in the next 12 months were forecasted to help 1.5 million young people to overcome bullying and related issues"*- Here Liam tries to raise a general knowledge about the statistic facts of an organisation developed on social media.

- *(a.97) "Now, there's smaller examples; there's two mums in Essex right now who are campaigning for the Oxford Dictionary to redefine their prejudice or prejudice view of an Essex girl"*

- *(a.98) "20 years ago, it was very rare like you would stay in contact with people that you went to school or college or university"*

Coming to the second aspect of argumentation, namely **audience demand**, the whole series of arguments are prepared in the pre-argumentation stage. Therefore, audience demand is totally adhered to

in that stage. Furthermore, one sign of adherence to the aspect of audience demand is noticed in the argumentation stage. Argument (a.90) communicates an implied argument which can be defined as a reply to arguments (a.80) and (81) made by Emma, a speaker of the opposing group. Liam here presents an argument by which he implicitly re-defines and re-names forms of interactions which Emma calls "bread-crumbing" and "ghosting" and which she defines negatively. He describes the same interactions in a quite more positive sense. He considers those "lowest forms of communication" as forms of interactions that can help keeping some important relations alive while being so busy. Liam does not claim directly a reply neither he mentions the same terms Emma has used. He, instead, uses implicatures to make his point.

In respect of the **presentational devices** employed, Liam completely prefers the simple and canonical form of speeches. He surprisingly makes no use of any rhetorical device.

However, Liam varies the **kinds of arguments** he forms. The kinds he shows preference to are the following:

- Generalized arguments as in :
  - *(a.99) "Social media is such a powerful tool for anybody who is considered vulnerable in our society"* - which is a form of deductively valid generalized argument.
  - *(a.100)"social media is such a powerful tool that has revolutionized relationships"*- which is a form of deductively valid generalized argument.

- *(a.91) mentioned earlier-* which is a which is a form of inductively valid generalized argument.

• Arguments of definition:

- *(a.96) quoted earlier and (a.101) "Ditch The Label is an organization that has grown online"* together present a comprehensive definition of the term *"ditch the label"*

• Counter example arguments as in :

- *(a.94) mentioned earlier*

- (a.102) *"We've got a fourteen-year-old kid who's growing up in a small town. In this town, they're the only black or the only person in a wheelchair or the only gay person. Thirty years ago, they had nobody who is similar to them to talk to"*

- *(a.93) mentioned earlier*

- *(a.97) mentioned earlier*

- *(a.100) mentioned earlier*

• Existential arguments as in :

• (a.103) "*Ditch The Label*"- which is a name of an organisation that has grown online.

• Attacking argument as in (a.90) which is an attack to an argument raised earlier by Emma. Liam redefines the idea that Emma calls bread clumping in a more positive way.

Finally, there are the analogy arguments. Liam makes use of two analogies. The first one concerns himself. He compares himself before social media with himself now-after social media. The analogy is seen in (a.92) mentioned earlier "*15 year old kid very nervous no..etc*" VS. "*I'm talking about an issue of bullying...etc*". The second analogy is made by comparing social interactions before and after social media.

This analogy is seen in (a.104) *"lives 20 years ago it was very rare like you would stay in contact with people that you went to school or college or university with now social media enables you to do that"*. Liam compares the situation *"20 years ago" to "now"*

5. Cherry Healey: Social Media Corrupts Human Interactions

Cherry is the last speaker for the proposition, i.e. the positive standpoint. She is another young female. She has a unique sarcastic character and she employs it in her defense for the proposition. In her speech, she again asserts the but technique by confessing the goods in social media in general and emphasizing the one specific issue of interactions as a serious harm. She starts by introducing herself, a mother, and describes how important social media can be for people like her. Then she goes on highlighting the harms that cannot be ignored for the favor of the benefits. She shows with examples how social media takes members of families from each other and specifically how it separates mothers from their children. She also discusses the consequences of such a separation and disconnections in families. She finally eagers everyone to re-think about the importance of finding a way to control the way social media corrupts interactions, which starts first by admitting the existence of the issue.

Cherry's dealing with **topical potential** aspect of argumentations involves the mixture of ethos, pathos, logos and many reported speeches. Like her speaking partners, she opens her series of arguments with ethos, and emphasizes it few more times during her progress. She starts her arguments by introducing herself to everyone in light of what she is going to present as defending arguments. That

is, she starts by defining herself as a mother of two kids and then goes on in turn talking about: (i) the role of social media in the life of such mothers , and (ii) the negative effects of social media on families and their ways of interactions, specifically mother-child interaction. She communicates to everyone that she is living the situation and show best knows the consequences. She tries to show that she is a trustworthy person too for she covers both the advantages and the disadvantages of social media on family interactions. This is seen in:

- *(a.105) "My name is Cherry Healy and I'm 36 and I have two children; one is three; he's called Bear and one is 7, Coco. Now, based on that, would you elbow your way through a busy drinks party to hang out with me? probably not. I make the best lasagna in West London. Would you would you fight your way through a busy social occasion to have a word with me? probably not, etc."*

After planning to gain trust on the topic, she finds that such a topic requires a play on both modes: logic/reasoning and emotions. Therefore, she presents some logical appeals, logos, to support her main- harming family interactions- argument. Some instances are the following:

- *(a.106) "I have to admit that I fall prey to being impressed by people's social media numbers. It's not something I'm proud of but I really do get sucked into that and it is vexing, deeply vexing. I wish I was stronger than that which was a better person than that but I'm not at all"* – which is an argument that pictures addiction in a more logical and undeniable way.

- *(a.107) "I don't want to miss my daughter's life, so I came off Facebook and it was such a terrifying moment. I don't know if any of you have come off social media"*- which is another reason approving addiction. That is, even when you decide to deactivate your accounts and leave social media for important reasons, you find it difficult.

- *(a.108) "Any mother who's breastfed at full 48 in the morning knows how valuable it is. It's a very, one of the loneliest places on earth……you're all alone and you feel like you're the only person on the planet who's awake and maybe even alive….the morning when you're breastfeeding your baby who's also a bit sleepy and it takes an hour. It is definitely quiet and lonely and painful and scary and then you swipe your phone open and boom the world is alive and it's there for you"*- which is an argument covering one of the advantages of social media for mothers. It is stated for two reasons: (i) to logically and reasonably admit a shared interest- that it is not totally harmful, and (ii) to logically and implicitly direct everyone to compare the advantages and the disadvantages and make a decision on which ones might beat the other.

- *(a.109) "When someone's talking to you and actually not even really that interested in what they're saying, but to really be present now, it was hard before the internet, it's now almost impossible because you expect a hit of interest and excitement and it's a dopamine Emma was talking about"*- Which is an argument linking the series of arguments presented on addiction

to the ones presented by Emma earlier, as a sort of support and emphasis.

- *(a.110) "I'm scared to be present right now because you're all here. If I'm present in a moment, I have to be present with the fact that you're all watching me and I feel very anxious nor a bit nervous and like my thing is a bit tight and so yes being present hard because you have to face really scary things like I might be feeling sad about something holy moly; that's page one; so, being present is really really difficult"-* which is an argument discussing the difficulties in the real life interactions, i.e. face to face interactions, which is something that cannot be acquired if one addicts social media interactions.

- *(a.111) "So I'm on my phone I'm scrolling and I'm scrolling and they asked me a question and I answer them something generic like amm or I know that so it has been and I'm no interested in talk but I'm just scrolling"-* this is where she shows how social media addiction steals everyone from their life and families, they turn to be everything but present.

For the pathos, she tackles the topic emotionally in two places"

- *(a.112) "I opened Facebook and a group of friends has been to Berlin together. They're all wearing like Daigo. They glow ray-ban. They're all really good-looking. They're all like and I feel so depressed. I feel so depressed. I feel really left out. I feel really isolated in my flat with my baby and my stupid nappies. I feel old. I feel out of it. I just feel awful and I did this again and again and again with my beautiful amazing easy baby right next*

to me"- in this argument, she discusses how social media can ruin such precious moments of our lives by making us compare our moments   and life to those of others. It is an emotional discussion taking a childbirth as a sample.

- *(a.113) "I personally desperately want my daughter to be able to be with herself. I don't want her to constantly be running away from herself and the only way that's going to happen is if I demonstrate that to her"*- this is another emotional implied request to everyone to rethink about the way they raise their children when it comes to using social media platforms.

Furthermore, Cherry believes that this social topic is everyone's issue, viz. it falls into everyone's interest, so, for her, quoting random peoples' opinion and referring to some general sources can be a good adherent to the aspect of topical potential. Therefore, she makes use of the following reported speeches:

- *(a.114) "A piece of research recently says it's harder to break than alcohol and cigarettes"*
- *(a.115) "The internet said categorically yes is corrupted human interaction"*
- *(a.116) "It's made me impatient"*
- *(a.117) "I wish I could give my children back"*
- *(a.118) "All the wasted scrolling hours"*
- *(a.119) "I wish it was easier to limit"*
- *(a.120) "No one speaks to each other anymore"*
- *(a.121) "I hate Facebook it's a manufactured life parade"*

- *(a.122) "I personally love a good handwritten letter and postage stamp"*
- *(a.123) "Silly busy number two that's like an act of war"*
- *(a.124) "The internet has ruined all those fabulous drunken arguments we used to have. These days it solved with a quick Google search"*

Arguments (a.114) and (a.115) are general information from a research and Google search engine respectively. Arguments from (a.116) to (a.124) are direct speeches showing the opinion of social media users.

Audience demand, on the other hand, is completely considered in the pre-argumentation stage. The whole series of arguments are prepared before the event is held.

In concern with **the presentational devices**, the main rhetorical device that Cherry uses a lot is Irony. She makes many ironic propositions, which is something successfully getting the complete attention of the audience, as it is clear from the video. Everyone is following her and laughs are heard almost the whole time. The Ironic arguments she has made are the following:

- *(a.125) "It's actually not true I don't have that many followers at all"*

- *(a.126) "Yes is corrupted human interaction and some people wrote me really wonderful stories but you can go on my Instagram if you're interested"*

- *(a.127) "I really want to check my phone now can I go. Thank you"*

All the three instances of irony above try to make sure the fact that she is just a social media user like everyone and she is an addict. She presents herself as a prove case for the arguments she raises, once by giving hints from her life and then by the ironic senses she makes.

Other presentational devices, i.e. rhetorical devices, she makes use are:

- Metaphor as in (a.128) *"fall off the edge"* – which is an idiomatic metaphor where she refers to the way people lose control to themselves and get really addicted.
- Overstatement as in *(a.129) "You feel like you are the only person on the planet who is awake and maybe even alive."* and *(a.130) "Then you wipe your phone, open, and boom: the world is alive and it's there for you"*- these two overstatements are made for one purpose which is to emphasize the way that social media makes people feel, i.e. the way that it fools their feeling.
- Rhetorical questions as in (a.131) *"Would you elbow your way through a busy drinks party to hang out with me? …. Would you fight your way through a busy social occasion to have a word with me?"* – which are questions raised to direct the mind of everyone to think in certain way, not to seek information.

Also**, arguments** are presented in different **kinds**. The kinds that Cherry makes use are the following:

- Generalized arguments: as in

- *(a.132) "Yes the internet really does enhance human interaction in the most profoundly beautiful way but not all types of human interaction. So, let's talk about being present with each other"-* which is an inductively valid generalized argument

- *(a.133) "To make sure that our children are able to sit with themselves they're able to have silence not be entertained to be able to listen to themselves because when you are quiet you hear all the difficult things like the sadness the anxiety to worry"-* which is a deductively valid generalized argument

- *(a.134) "If you can't learn to self-soothe, if you can't learn to work through that slowly and it takes time you can't get up fast, you start to look for different kind of medication, you start to medicate with different things"-* which is a presumptive defeasible generalized argument- or abductive generalized argument

- Analogy arguments as in:

- (a.135) Cherry, the arguer herself, giving birth to her little girl and spending time home with her VS. her friends having fun and posting their moments on Facebook, and (a.136) breaking alcohol/cigarettes VS. breaking off social media

- Counter-example arguments as in:

  - *(a.137) "So 2013 was my second child. Through my first half 2009, I'm really happy and really excited. She's like the dream. She's a dream and like magical and I like trundling Adame Oxford Road of beans Getman nappies. I've got my Bugaboo 'tony breaking people's ankles not really caring and then hope you know lovey we can really fun and then on Monday morning*

I opened Facebook and a group of friends has been to Berlin
..... I just feel awful and I did this again and again and again
with my beautiful amazing easy baby right next to me"
- *(a.108) mentioned earlier*
- *(a.111) mentioned earlier*

6. DR Jessica Carbino: Social Media Does NOT Corrupt Human Interactions

Jessica is the last speaker in this debate and the last speaker for the opposition group too. She is a young female standing for the negative standpoint: social media does not corrupt human interactions. She opens her arguments with generalization and comparison. She discusses social media effects by shedding light on the more generalized concept, i.e. technologies in general. So, instead of defending social media, she brings back previous claims made on all and any newly invented technology. She, in specific, compares the uphold claims on social media about corruption to the weak negative claims hold against telephones when they first have been invented. Then, she goes back specific and raises some of the advantages of social media, such as social media role in helping people stay in contact with one another and in online dating, its role in some important political and social events and its contribution in some medical issues and emergencies.

In respect of the aspect of **topical potential**, Jessica argues mainly with logos and set of reported speeches, in addition to only one emotional appeal. The arguments that are introduced logically and reasonably involve the following:

- *(a.138) "No one including myself could reasonably argue the innovation doesn't lead to change and that there are not consequences to those changes"*- Jessica logically implies to everyone to accept the few disadvantages of social media for the favor of its advantages. This is because every innovation should do few negative changes in life.

- *(a.139) "I believe it's equally important and critical to try to understand the underlying causes the resistance to technological change and innovation is primarily driven by two factors ...etc."*- Jessica lists two factors, as a completion and support to the above statement made, in (a.133).

- *(a.140) "We can exchange organs with someone who may be a match for ourselves or for a loved one and vice versa"*

- *(a.141) "Today we see the realities of police brutality appearing on a variety of social media platforms are documented by our smartphones. Social media is truly a powerful tool not only for documenting and shedding light on the most important social issues of our day for providing access to information and a platform for individuals"*

- *(a.142) "Social media has given a voice to the voiceless disability to have a microphone"*

- *(a.143) "To argue that social media is a corrupting force if tantamount arguing against innovation, it run contrary to our innate human instinct. To strive, to improve, to innovate, to change and to grow innovation is what's transformed us from an agrarian to an industrial to a technological society"*

- *(a.144)* *"Social media rather than corrupting human interactions has a capacity to enhance our relationships to people whom we know people whom we do not know the world with which we are familiar and areas are aspects of the world with which we are not familiar"*

The only emotional instance that she makes is the following:

- *(a.145)* *"The ability to meet people outside of the existing social circle is important not only from a romantic perspective but from an intellectual cultural and social perspective as well the ability to understand those around us and not be tied to our own view and world view allows for robust of ideas and furthers our understanding of those who may have a very different light experience from our own"*

The reported speeches, on the other hand, employed in her arguments are the following:

- *(a.146)* *"Ceded back to the introduction of paper, while paper cuts were certainly caused for concern back in the time of Socrates he was more focused on individuals not relying on their own memories but rather on the written word to construct their understanding of events"*
- *(a.147)* *"Example of the extent to which people believed that technological innovation could corrupt human interaction following the introduction of the telephone many speculated that people would be able to communicate with the dead"*

- *(a.148) "Historically, Americans learned about the injustice and horrific acts of discrimination occurring in American South in a nineteen fifties 1960s by watching television"*

- *(a.149) "The Arab Spring has been cited as an important example on the influence of social media and providing information to mobilize protesters on the ground rather than sold via traditional news outlet documenting what was occurring underground."*

- *(a.150) "The world was able to watch protests in Tahrir Square via the videos that were produced on smartphones and subsequently posted on social media forums"*

For **audience demand,** most of the work is done in the pre-argumentation stage as usual. However, Jessica makes an attacking move in the argumentation stage on the base of audience demand aspect. She forms her attacking argument on the base of implicature. She triggers the main implied argument and re-states it. Restating one of the main arguments of the opposing group, namely Symonds (a.9) about body images, is a good technique to confirm involvement with both audience and the opposing group. Everyone gets the feeling that this speaker/arguer is well following the opposing arguments and analysing them. She gains some kind of trust by this move before going ahead with her attack, which was as follows:

- *(a.151) "Mr. Symonds makes a very interesting and compelling argument about how people's lives and worldview and body image can be changed by how they consume social media. I would like to bring us back to our idealization of the body*

beginning with brands de Goya and the David and how we think about fairytales in our lives"

Furthermore, Jessica does not do much with **presentational devices.** She seems to find the canonical style of speaking more convenient. She only makes use of two rhetorical devices, which are:

- Irony : as in (a.152) *"Ladies and gentlemen, Mr. president, before I begin, I would like to quickly incest tweet post and snap that I'm here with you all tonight I'm very excited to be here I hope that this will not corrupt our interactions"-* in which she tries to show everyone both ironically and practically that she posting some activity online won't harm the real interaction,

- Rhetorical question: as in (a.153) *"There are obviously reasonable questions we can ask regarding social media use such as When where and how much as with everything in life? whether it be carbs chocolate or president Trump's tweets. I would recommend moderation."-* in which she raises the questions and directs everyone to the kind of answer they should think about, namely "moderation" rather than seeking answers.

In concern with the variation of **argument kinds**, she makes use of the following kinds:

- Analogy as in (a.154) telephone –*"people would be able to communicate with dead" VS. social media "corrupts human interaction"*

- Definition as in (a.155) *"According to the Oxford English Dictionary, of course is defined as websites and applications*

that enable users to create and share content or to participate in social networking. Social media is broadly defined and provides us with the ability to do so much more than tweet, insta, post and snap that we are here this evening"

- Counter-example as in *(a.147) to (a.151) mentioned earlier.*

- Attack as in *(a.151) mentioned earlier.*

4.1.1.2 Reasonableness and Effectiveness

In chapter three on page 113-114, the new approach's, namely TDA, measurement of reasonableness and effectiveness is clarified. It forms a central part in the model adopted for the study. Therefore, it is adopted in the analysis of each of the three data selected.

In its general sense, this first argumentation is considered a good argumentation. This is because of two main reasons:

1. The argumentation is successfully held. A party has proven itself as being more convenient than the other and their arguments have gained the acceptance of the majority of the audience. So, the difference in the opinion is resolved by the argumentation being carried. This itself leads to number two below,

2. The argumentation is reasonable and effective and, furthermore, a party is found to be even more reasonable and effective than the other. That party is the one defending for the proposition which reads as "social media corrupts human interactions" and it is the one that won the argumentation, i.e. the protagonist.

Furthermore, the argumentation is found to be reasonable and effective because:

1. Both parties adhere appropriately to the aspects of argumentations in some way or another, and vary their techniques as much and as appropriate as possible.

2. Both parties respect and follow the main principles of argumentation. They all step their arguments with respect to other arguers and audiences faces in most cases. For instance, all the arguers open their arguments with friendly words. Some of them, which makes them more effective and reasonable, show acceptability of some ideas of the other group and the audience by admitting some shared points (such as in a.1 and others). Furthermore, speakers do not force their ideas on each other. They mostly ask everyone to think about the points/arguments that have been raised. Moreover, for being enough clear and relevant, all the arguers are considered as cooperative speakers. In addition, both parties respect the four main signs of acceptability- viz. the conditions of freedom, starting, closer and usage are all adhered to in the event.

As it is clear, Everyone's commitment, in some way or another, to the three aspects of argumentation and everyone's eager to vary arguments kinds are adorned with their adherence to other three criteria of being polite, cooperative and showing signs of acceptability of arguing. So, this is what makes the whole argumentation reasonable and effective. However, the reason how and why one party is seen as more reasonable

and effective, thus convenient, than the other will be discussed in the discussion section later.

4.1.2 Second Argumentation

The second argumentation to be analysed is a representative sample of religious debates. It is entitled "Religion Debate". The debate discusses whether "we cannot thrive without religion" or "we can thrive without a religion". The first standpoint, the pro point of view, is the one that protagonists defend while the second, which is the contra point of view, is the antagonists' view to defend. Though the first standpoint is grammatically negative, it is the positive standpoint as it reveals that religions are good and essential. The second, on the other hand, is the negative standpoint as it reveals the opposite sense. Once again, for each group of speakers, three arguers present their series of arguments each in an organized turn.

The same analytic procedure is hold for this debate too in concern to analysis of the stages of argumentation. Going ahead with the **opening stage**, it starts by the debate president announcing the debate motion and making sure that everyone knows what the positive and the negative standpoints are. Then, she, the president, calls on the quest speakers one by one in organised turns to present their arguments. A speaker from the proposition party opens the **argumentation stage** and then the turn is given to a speaker from the opposing party. Parties keep exchanging turns until all the three speakers from each group are done presenting their arguments.

The concluding stage starts in the debate but never decidedly known until the debate result is announced on the official website of oxford union debate. The result is reached by a kind of voting done by the P audience. However, the result of this argumentation is recorded on the website as: argumentation defeated. This means that the argumentation has concluded that the negative standpoint wins, that "we can thrive without religion". This means that the series of arguments presented by the opposition party/group are the strongest ones.

The argumentation and **the pre-argumentation stages** are more complex as clarified earlier. Therefore, a comprehensive analysis of these stages is presented below in a subsection.

4.1.2.1 Detailed Analysis

Once more, for the best knowledge of the readers, the numbering of the extracted data from this second debate is marked with a (b). This is done for the purpose of distinguishing the data extracted from this argumentation from the previous ones (a.) and the upcoming ones – which will be marked by a (c.).

 1. **Seyran Ateş: We Cannot Thrive without Religion**

Seyran is an old female guest speaker. She speaks for the proposition and, thus, defends the positive standpoint. She believes that religion is central to thrive. She focuses her arguments on two simple and general points: religion as a source of ethics and as a source of love. She gives Islam as an example on religions and discusses some pros and corn issues related to it.

Seyran shows few instances of adherence to the three aspects of argumentation. Those instances are all established in the pre-argumentation stage. She adds nothing neither in respect of aspects nor in relation to argument kinds in the argumentation stage. She only presents her prepared arguments. She even ignores a question raised by the audience. This is a kind of failure in the adherence to the aspect of **audience demand**. Good arguers should respond comprehensively, reasonably and effectively to audience demand in the argumentation stage as well, whether by answering questions raised by audience and/or the other party or by commenting on critical points presented by the opposing party.

However, the following moves are done in concern to **the topical potential** aspect:

- Ethos: she opens her arguments by defining herself as a "lawyer" who knows that there are alternative rules for the ones presented by religions to deal with life matters, but she still finds that religions are essential: *(b.1) "Knowing and being deeply convinced as a lawyer that there are many truths and many different solutions to problems"*
  - Logos: she argues with reasons in the following situations:
    - *(b.2) "Humanity can certainly drive without religion but it is the ethics what we need, ethics that can be found in religion"*
    - *(b.3) "We all need a common understanding of the ethics that bind us together"*

- *(b.4) "We need a lot more places of worships where ethics are in the foreground and there is a religious ethics close to the human rights ethics"*

- *(b.5) "Love is given to us by God and this is an unconstitutional gift which makes me confident to be open-minded towards other people and other beliefs"*

- *(b.6) "If we believe in God then we believe that God created everything and everything had his reason to exist. If he focus on spirituality and Atrix behind all religious scriptures, then religion can make a difference in our societies"*

In the above appeals to logos, Seyran focuses on the idea of ethics, and once on love. In (b.2), she uses the "But" technique to make sure to everyone that she understands the convictions of the opposing party and their followers, but she has got reasons(specifically related to ethics) for asking everyone to rethink the issue.

- Pathos: Seyran approaches her argument on "religions as a source of love" by making few emotional appeals:

  - *(b.7) "The main impetus of a religion shall be love, peace and compassion. Only believers driven by these values are able to thrive. Love is given to us by God"-* in this argument, Seyran links the three main angles of any religion (the belief, the believers, and God) to love.

  - *(b.8) "Compassion makes us empathic for other people wanting to get to know them and live with each other in peace. Only through this piece, mankind is enabled to move forward and*

thrive" – the argument explains the way love driven from religions works on human behaviour.

- Reported Speeches: only three instances are used and they all represent some general knowledge on the issue (which come in form of counter examples):

   - (b.9) "In Berlin, we opened a liberal mosque. There was a proponent of the enlightenment and the most important commentator of Aristotle. He was a man of logic praising the human mind and the same time a Muslim who justified everything with the Koran"

   - (b.10) "In 2008, the Carter foundation made a donation of 2.8 million euro to Oxford University in order to create a new chair for Islamic studies. The so called Sheikh Hamad bin Khalifa al-thani professorship in contemporary Islamic studies, the first professor appointed to this chair has been Tariq Ramadan. I think you all know him. He was also here in your group or here in this debates many times and he was the grandson of the Egyptian founder of the Muslim Brotherhood analysts have accused him of broadcasting Islamic estimates…he was accused of rape and generally treating women in a not very nice way and now he is in jail"

   - *(b.11) "Dalai Lama rightly said in my opinion people can do without religion, but not without inner values, without ethics and here we come to my idea and the approach I persuade"*

The first two instances of reported speeches tackle the pros and corns found in Islam and Muslims, as she claims. Also, they try to make a kind

of analogy, which will be explained later. The third one is again about ethics and religions.

On the other hand, only one instance of adherence to the use of rhetorical devices- as a kind of **presentational devices**- is found in Seyran's whole series of arguments. It is an instance of rhetorical question. She says: *(b.12) "The real question is what kind of a society we will want to live in?"*- in which she rhetorically raises a questions and seeks no answer. She wants everyone to think that a society of ethics, thus religions, is what humans want and need.

Furthermore, she varies the **kinds of arguments** she uses to some degree. The followings are detected:

- Universal generalization: as in (b.8) mentioned earlier "*…..only through this piece, mankind is enabled to move forward and thrive"*.
- Analogy: She uses more than one analogy, and they both take Islam as a sample and show two opposing versions of it, one positive and another negative as she claims:
  - *(b.13) "Islam" VS. "Islamism"*
  - *(b.14) "Contemporary Islam" VS the uncontemporary* one.
- Definition: as in (b.15) "*religion means meeting with other believes with spirit"*.
- Counter example: as in (b.9) and (b.10) mentioned earlier in addition to (b.16) *"interested in the women's hair that should be railed the skirt length of the women when they go out of the house and too much naked female skin shown in the summer"*

- Existential: as in (b.13) mentioned earlier that shows the existence of two versions of Islam, Islam and Islamism- the real religion and the political one.

2. Charlie Cheesman: We Can Thrive without Religion

Charlie is a young male quest speaker. He argues for the opposition, defending the negative standpoint. He starts with clarifying few ideas in relation to the point of discussion. He defines the term religion and draws a line between the need to believe in God and the impacts of religions in general on the real life. That is, he distinguishes the spiritual needs and the material needs of people in terms of religion. Then he goes on with his arguments basing his arguments on two main points: one is related to the way religions hinder intellectual progresses in life and another is related to the persecution of groups because of set of fixed values inheriting from generation to another.

In his rich arguments, he shows respect to some of the aspects of argumentation more than others. For instance, in his adherence to the aspect of **topical potential**, he prefers to cover the topic mixing logical/reasonable appeals with set of reported speeches. He never uses pathos or ethos.

The logos that he makes use of are the following:

- (b.17) *"I'm going to argue that this idea is a false one because in order for this to be true, there must be an inalienable part aspect or work of this institution that makes it crucial for our collective, economic, social and moral progress, that makes it crucial for us to thrive in all senses of the word."*- using an

appeal with reason, Charlie sets a condition for accepting or not the opposing party's defense. It is an appeal that can direct audience to expect certain thoughts from the opposing party, other way they might not be considered so convenient.

- (b.18) *"The word religion encompasses a number of ideas. The proposition would have you limit that to the belief and worship of a supernatural being but we all know that religion encompasses more than this including the institutions and cultural practices that surround these beliefs. It is these institutions and practices that we can thrive without rather than necessarily the belief in God itself"* – in this appeal or argument, Charlie draws a line between the spiritual benefits of religions and the material ones. He tries to underestimate the spiritual advantages and make them less valuable for the main point of discussion so that it won't be used as a sufficient argument by the opposing group.

- (b.19) *"This is no accident, but instead a consequence of the systemic issue with religious belief that its teachings remain fixed whilst our understanding of the world ever in ever increasing, ever evolving, and ever changing, allowing us to push the boundaries of human understanding."*- the argument criticizes one of the characteristics of religions ,i.e. they remain fixed while the world is changing.

- (b.20) *"Religion has been party to scientific progress, particularly in the ancient Islamic world but more generally it corrupts our outlook preventing us from unbiased assessing the evidence put before us and leaving us close minded to*

revolutionary thoughts that can extend the bounds of what is considered possible. The best way of understanding the world around us is by observation, testing and evaluation of the results"

- *(b.21) "It is an increase in excruciating reality because it stops us from exercising our true intellectual curiosity and leads us towards behavior contrary to the human ideal."*- this argument again refers to the characteristics of having fixed teachings in religions.

- *(b.22) "Religious institutions can at times encourage people to accept ideas without thoroughly questioning their basis which undermines our intellectual rigor"*

- *(b.23) "The fact that most children will grow out to espouse their religious views of their parents, this demonstrates that there is another side to the institution. It forms parts of ask collective sense of belonging and of community"*

- *(b.24) "Religions focus on ancient texts and their ability to be misinterpreted by individuals has led to unthinkable persecution throughout the centuries in the name of God"*

- *(b.25) "Even if the tenets are pure, its impact is corrupted when its messages are misinterpreted and manipulated. Any action that can be seen as fundamentally justifiable by someone who believes it is God's will"*

- *(b.26) "We do not require religion for morality and we do not do ourselves justice .... Today morality is something that humans are inherently capable of. It is a set of constantly evolving beliefs that at its core requires only a moral system*

with such statements as treat others as you would like to be treated"

- *(b.27) "Religion encourages a more static regressive view of the world, one which restricts freedom of speech, autonomy of thought and social progress. To keep on thriving, we must look instead to innovation, cooperation and the fearless use of the scientific method to extend our understanding and not let ourselves be limited by outdated and archaic institutions"*

On the other hand, the reported speeches indicated in the speech are the followings:

- *(b.28) "There is a quote from Douglas Adams who summarizes it much more eloquently than I can: religion has certain ideas at its heart which we call sacred or holy "*
- *(b.29) "Philosophers such as Alain de Botton advocate the adoption of religion for atheists that satisfies our human need for connection ritual and transcendence by creating a shared commonality. Other emerging of thoughts are equally capable of doing this"*
- *(b.30) "Today women in these Islamic world are not afforded the same rights as men"*
- *(b.31) "the LGBT community continues to receive attacks from religious conservatives and fundamentalists on laws legalizing gay marriage and abortion are still opposed in the name of God."*
- *(b.32) "Treat others as you would like to be treated".*

The second aspect, **audience demand**, is also adhered to in the pre-argumentation stage. In fact, all the aspects are maintained in the pre-argumentation stage. No specific move is done in the argumentation stage itself. It is only the presentation of the arguments that are already prepared is established.

Three special instances of audience demand adherence can be extracted, which are:

- *(b.17) mentioned earlier*: it is where a sort of pragmatic manipulation of audience mind is done. The speaker, based on audience demand speculation, presents an argument in a form of condition to restrict the moves of the opposing party and lessen the value of some of their arguments by introducing the audience to the sort of arguments that might be accepted and excluding the ones rejected.

- *(b.18) mentioned earlier*: this argument also supports the above technique, i.e audience mind manipulation. Arguer excludes the spiritual advantages of religions from the list of valuable arguments. He asks for some more material benefits.

- *(b.33) "The motion does not ask has religion done good things for society but whether it is systematically important for our progress"* – this line re-states the standpoint at issue directing the attention of the audience to the main point that needs to be focused on in his opinion. By this move, the arguer implies that any argument does not hover around the point mentioned must be defined as unreliable and unrelated to the point.

Furthermore, in concern to the **presentational devices**, only one figure of speech is used which is the rhetorical questions:

- *(b.34) " ..we come this far because of religion or despite of it?-* which clearly does not seek an information, it rather directs everyone's thinking towards certain answer.

Finally, Charlie mixes different **kinds of arguments** in his speech, making it richer. The kinds detected in his series of arguments are:

- Generalization as in :
- *(b.35) "It has been responsible for incredible acts of both good and evil"-* which is a form of presumptive defeasible generalized argument or abductive generalized argument
- *(b.36) "The best way of understanding the world around us is by observation, testing and evaluation of the results"-* which is a form of deductively valid generalized argument
- *(b.24) mentioned earlier-* which is a form of presumptive defeasible generalized argument or abductive generalized argument
- *(b.27) mentioned earlier -* which is a form of presumptive defeasible generalized argument or abductive generalized argument

- Analogy as in:
- *(b.37) "Gym" VS' "Charitable organizations".*
- *(b.38) "dark ages" VS "the ages of enlightenment"*
- *(b.39) "Liberty and tolerance" VS "monarchy and the overarching dogmas of the Roman Catholic Church".*
- *(b.40) "Observation" VS "untestable, un-falsifiable"*

- Defining as in*: (b.18) mentioned earlier- which convers some senses of the word religion.*

- Counter-example as in:

- *(b.41) "To a greater or lesser extent responsible for Crusades fatwas, the Inquisition, the dark ages, the troubles in Northern Ireland"*

- *(b.30) mentioned earlier*

- *(b.31) mentioned earlier*

- *(b.42) "Indeed there are myriad charitable organizations that exist in the name of God and there is no denying that when the gym has permeated into the heart of humanity and our society would be a very different place without it"*- stating one advantage of religions here is not done as a defending point, but rather as a denying technique. The arguer tries to be a step forward from the opposing group so he presents and attacks this advantage of religions, making it look like less valuable and unfit as a defense argument to the motion.

- Existential as in: (b.43) "Christianity, Islam, Hinduism, Judaism, and many others"- which approves the existence of numerous religions in the world.

- Attack as in: (b.18) above

3. Yvonne Ridley: We Cannot Thrive without Religion

Yvonne is an old female speaker. She goes in line with Seyran defending the proposition: we cannot thrive without religion. She opens her arguments by explaining her position in terms of religion.

She clarifies how and why she converted to Islam and asserts that defending Islam, as a case sample for the discussion topic, is going to be her main concern. Then she tries to convince everyone how believing in God is a very important thing to the essence of human being. Later, she sheds light on the values and the goods that adopting a religion can bring up for individuals and communities. She also sheds light on some negative events and/or attitudes performed in the name of God.

In doing the above efforts and introducing her arguments, she shows adherence to some of the aspects of argumentations. Just like most of the quest speakers, all her arguments are prepared in the pre-argumentation stage. No touch is added in the argumentation stage at all. She neither shows any apparent sign to adherence to **audience demand**. However, in respect of the other aspect of argumentation, namely **topical potential**, she mainly bases, not limits, her defense on logos and reported speeches.

In her perspective, appealing by reason and logic are found fit to the topic in the following instances:

- *(b.44) "It was impossible to thrive or develop without sharing common beliefs in the one God for the monolithic faiths and a great presence or influence of force in others"*
- *(b.45) "Sadly, bad things have been done in the name of religion and are still carried out today by those who try and use religion as some sort of medieval carrot and stick, but given the neoliberal age we live in one which the great feminist philosopher Rosie Barry Dottie called hyper individualistic*

consultation of the advanced capitalist age. It is hardly surprising there is a move to try and destroy organized religion from a personal point of view" – "but" technique is used in this argument. However, the use does not seem very successful because the arguer gives more details on the first part of "but" which focuses on the negative side of religions while tackles the other side, the positive sides, less thoroughly.

- *(b.46) "We don't need an organized religion, but we do need to keep faith with our god or gods"*

- *(b.47) "The truth is those wretched priests who carried out their crimes not did it not because of their Christian beliefs nor did the head choppers from Isis or Da'esh conduct their killing sprees because of Islam; they did it for control"*

- *(b.48) "While many terrible things have been done in the name of religion we need a meaning and purpose in life to forge ahead without finding at all stages of our lives including dying presents a huge challenge. Without faith we all need a meaningful existence right up to the point. We leave an existence which runs within the confines of God's laws"*

- *(b.49) "We're unable to write off God entirely while keen to express compassion, empathy and kindness values that believers are taught in their synagogues in their churche, temples and mosques"*

- *(b.50) "Without our faiths and beliefs I believe the world would plunge into chaos and disorder"*

- *(b.51) "We are born with the desire to be free religion is not about destroying our freedoms but reinforcing those beliefs"*

The instances of reported speeches, on the other hand, are below:

- *(b.52) "Baudelaire the 19th century French poets literary and art critic wrote never forget when you hear people boast of our progress of enlightenment that the loveliest trick of the devil is to persuade you that he does not exist"*
- *(b.53) "When you look at the destruction caused in the Catholic Church by the industrial scale cover-ups of pedophile priests, when you look at the wholesale destruction murder and carnage of Da'esh, it's easy to see how some people will be repulsed by the notion of organized religion"*
- *(b.54) "Since 9/11, Islam has become the fastest growing religion in the world. Today hundreds of thousands like me have become Muslims and are determined to head into the 21st century promoting peace, love and tolerance"*
- *(b.54) "In George Orwell's book 1984, the Big Brother totalitarian state aimed for complete and absolute power over everything and everyone. To submit to that meant to give up all of the beliefs and that included religion. It meant giving up on God which brings us back to the sort of world Satan strives for. A Big Brother state where there is no God and no beliefs, people just living in a regime where torture, abuse, cruelty will go be carried out by the state and will go ahead"*
- *(b.55) "Sartre said this is no time to be making enemies"*

However, few instance of appeal by emotion, ethos, is also used, such as:

- *(b.56) "For most of us without our religious belief, we have no definition"*
- *(b.57) "God is in my heart and will remain there regardless of what the future holds"*
- *(b.58) "My mum is 91. My father died 10 years ago and while she experienced feelings of hopelessness in those early days as a widow , she must have wondered was life worth living without her soulmate but her identity as a Christian became stronger and gave her that spiritual and emotional support she needed to carry on"*

Furthermore, the arguer does not seem interested in making use of many **rhetorical devices**. She only uses two figures of speech, the rest of her arguments are presented in a canonical and direct form. Those two are:

- Connotation as in: (b.59) *"religion haters"*- where she tries to imply that all people are believers in a way or another, but some are anti-religions –haters- and they cover themselves as non-believers.
- Rhetorical Questions as in:
- *(b.60) "How many atheists went down with the Titanic?"*
- *(b.61) "How many lands did the British Empire civilized in the name of God?"*
- *(b.62) "Can we exist without religion?"*

Finally, in respect of the **kinds of arguments** utilized, the arguer relies heavily on the arguments of counter examples, such as:

- *(b.63) "If converting from Christianity to this great faith has taught me anything, it is to understand and embrace people of all religions because we share a common belief in respect spirituality and peace"*

- *(b.64) "I've even had the local white witch in my village and her wizard partner who lectures at Newcastle University drop in for a cup of green tea. I've not yet knowingly met any Jedi Knight Church followers, but it is an official religious faith with thousands of adherents from around the world and they do believe in the one, all-powerful force that binds all things in the universe together"*

- *(b.65) "For instance how many atheists went down with the Titanic? many a soldier has found God in a foxhole and even jean-paul sartre for instance was famous for his development and defense of atheistic existential philosophy and yet a Catholic priest was called to his deathbed despite his views renounce the devil urged the priest to which Sartre said this is no time to be making enemies "*

- *(b.58) mentioned earlier*

- *(b.66) "I began to study Islam. Yes, I was captured by the Taliban after the horrific events of 9/11 and yes the experience did trigger an interest in Islam but I set out on an educational journey not a spiritual one. I already had my belief I already had my god. I wasn't looking for anything else"*

Few arguments of generalization and existential are also used:

- Generalization as in :

- *(b.44) mentioned earlier* - which is a deductively valid generalized argument

- *(b.67) "It was all about control, wealth, power and territory"*- which is a deductively valid generalized argument.

- *(b.68) "We all need a meaningful existence right up to the point we leave an existence which runs within the confines of God's laws"*- which is a deductively valid generalized argument.

- *(b.69) "For most of us, without our religious belief we have no definition"*- which is inductively valid generalized argument.

- Existential as in (b.59) *mentioned earlier*

4. David Silverman: We Can Thrive without Religion

David is the second speaker for the opposition. He is an old male speaker. He precedes his defense for the standpoint "we can thrive without religion" with an attack. He attacks one of the claims of Yvonne, the previous speaker for the proposition. Then he goes on with his list of arguments to defend his party's viewpoint. He bases his arguments on the ideas of denial and lying. Therefore, all his arguments relate to four main thoughts: (i) religions are lies created by people, (ii) religions are beneficial systems for those who call themselves religion men (iii) God is an imaginative supernatural living entity, as he claims, and (iv) believers are brainwashed people who deserve empathy.

What makes David's series of arguments distinguishable from his fellow speakers is that it involves arguments shaped in both stages, i.e. the pre-argumentation stage and the argumentation stage. His

argumentation stage is not limited to presenting prepared set of thoughts and claims. It involves answering thoroughly to three unpredictable audience speakers, who raised questions. It also involves an instance of attack. Therefore, the analysis of his arguments are done on two phases. The arguments that are presented in the argumentation stage but prepared in the pre-argumentation stage are covered first, below. Then, the arguments constructed in the argumentation stage are covered later separately.

Arguments constructed in **the pre-argumentation stage**, and presented in the argumentation stage, show adherence to the all the three aspects of argumentation, in addition to utilizing variant kinds of arguments. The first aspect to be analysed is **topical potential**. It seems that David is convinced that covering such a topic with mainly logos can be more convenient. Therefore, he makes use of numerous reasonable and logical appeals and some reported speeches while only one instance of emotional appeal is indicated. However, before presenting his logical and emotional appeals, he tries to gain everyone's trust on himself as a qualified speaker on such a topic. So, he presents an instance of pathos. The arguer introduces himself as a (b.70) "*a loud and proud firebrand atheist and by the way you should be too*" which shows a high confidence in terms of anti-religion matters. He also adds (b.71) "*to give you some real sold proof*", which is a claim that tries to set everyone's mind advance to think of all his arguments as real and sold.

The logical appeals made, on the one hand, are the followings:

- *(b.72) "Some people like to stretch the truth by stretching the definitions of these words. God becomes love or all of us or nature, just so the speaker can claim to be a believer or confuse the listeners but words have meanings and pretending the word God means something different does not make you a believer and it does not make your God real"*

- *(b.73) "Gentlemen, religions and gods are all about like I said the supernatural and that means outside the bounds of the laws of physics and mathematics which govern the universe and places gods in the same category as magic, psychics, ghosts, goblins, boogeymen and all the other gods, all of which we all agree are false and false"*

- *(b.74) "God, Allah, Yahweh, psychics, ghosts and Superman all have zero scientifically valid evidence to support. Their assertions that they exist and that should therefore be considered equally false by society"*

- *(b.75) "Believing what the believer believes by design on every moral issue this leads to a sensitivity which leads to an intolerance and indeed a hatred of other religions because this debate triggers doubts and the intro conflicts about the validity of their own convictions"*

- *(b.76) "If religion is all a lie and it is by definition the question of the house then becomes our lies necessary to create a thriving society"*

- *(b.77) "So of course religion preaches that religion is necessary for thriving because it is the primary beneficiary of this mentality. The politicians in the religions pockets all agree*

because it keeps the people in line, legitimizes the leaders and quiets the masses"

- *(b.78) "When religion mixes with politics, there can be no religious freedom, no freedom of expression or doubt and no progress. This is why religion can never give us peace, can never cause a country to prosper and will always and forever be an impediment to thriving"*

On the other hand, the only instance of emotional appeal that is used is: (b.79) *"All believers are victims, believers even those who preach hatred and violence deserve to be treated with compassion and sympathy because they are the only victims, only the victims of the largest lie ever told even when they throw hate believers should be met with kindness mixed with brutal honesty"*

Furthermore, the reported speeches indicated are the followings:

- *(b.80) "The sum total of valid evidence for anything supernatural ever is zero"*
- *(b.81) "The University of Arizona and Washington State University studied quality of life and then rated the planets country in order and when those are plotted against the god belief of those countries a clear correlation was found that the countries in which religion was less important had a higher quality of life. The summary shows quote : the least religious countries are more democratic, more peaceful, have less corruption, more telephones, do better at science, have less inequality and other problems and in other words are less dysfunctional and quote in other words quality quantitative data*

shows countries thriving without religion proving the house question wrong"

- *(b.82) "Trump's new immigration policy is clearly based on his ties to Christianity and aimed at their favorite bad guy the Muslims.*

- *(b.83) "The same goes for the country's allegiance to Israel"*

- *(b.84) "The laws in America which caused so much internal strife including the supposed right to discriminate against gay people and prohibitions against abortion and physician assisted suicide are all limiting our ability to thrive and are all based on religion"*

The second aspect of argumentation is **audience demand**. It is also adhered to in both stages. Evidence to the adherence to this aspect in the pre-argumentation stage can be numerous questions that David keeps raising rhetorically. They show the fact that David is trying to direct the minds of audience and the opposing group in certain planned manner.

The last aspect, namely **presentational devices,** is mostly kept simple and canonical. Few instances of rhetorical devices are employed in the whole speech. Those are:

- Rhetorical Questions as in :
  - *(b.85) "Why their religion is right and the others are wrong?"*
  - *(b.86) "Why their God is more valid than Zeus or more real than Superman?"*
  - *(b.87) "Are lies necessary to create a thriving society?"*
  - *(b.88) "Is it a requirement to mislead in order to lead?"*

- *(b.89) Is all that lying really necessary to have a society today?"*

- Irony as in :

- *(b.90) "Leaders were appointed by God's, prophets were chosen by gods and wars as well as sporting events were all won because gods were on their side"*

- *(b.91) "There is a wealth of data to support me and I'm gonna skip some of it"*

In respect of the variation in **the kinds of arguments**, the following shows the choices made by David:

- Generalization as in:

  - *(b.73) mentioned earlier*

  - *(b.92) "Across all religions, across all time and across the whole planet, the sum total of valid evidence for anything supernatural ever is zero"*

  - *(b.93) "God, Allah, Yahweh, psychics, ghosts and Superman all have zero scientifically valid evidence to support their assertions that they exist and that should therefore be considered equally false by society."*

  - *(b.94) "All religion by far is by bar none rather is fiction"*

  - *(b.95) "They all know there is no more proof for their religion than those beliefs they dismiss as evil or otherwise wrong"*

  - *(b.96) "Every religious person is not religious because of proof but because of indoctrination and brainwashing"*

  - *(b.97) "Nobody wants to admit that their religion is all fluff"*

  - *(b.98) "Everyone wants to believe that their God is real"*

- *(b.79) mentioned earlier*
- *(b.99) "This is proven not by one or two sources of data but by nearly all the data"*
- *(b.100) "Religion is a set of lies based on lies that creates intolerance by its very existence. It dehumanizes members of out groups including apostates and not adherents making it so easy to hate abuse or even kill. It fosters bigotry and mass as seen so often comes elet's and all religions do this. Ladies and gentlemen, the more power religion has the more they dehumanize Outsiders even if we are simply talking about the wrong sect"*
- *(b.78) mentioned earlier.*

All of the above arguments of generalization are specifically the deductively valid kind, which is a universal generalization with a highest degree of strictness claimed by the arguer. On exception is in argument (b.100), which is presumptive defeasible generalized argument.

- existential as in: (b.101) *"religious people"* and *"religion"*- where David tries to gain people's sympathy and satisfy everyone by making them believe that he and his fellow people has nothing bad towards the religious people themselves; it is rather the idea, i.e. the religion, that they stand against.

- Defining as in:
  - *(b.102) "Religion is defined as Charlie mentioned as a set of beliefs around a god or gods"*
  - *(b.103) "Gods are by definition supernatural living entities"*

- Counter-examples as in:
    - *(b,72) mentioned earlier.*
    - *(b.82) mentioned earlier*
    - *(b.83) mentioned earlier*

Coming to the arguments stimulated in **the argumentation stage**, there are three instances of question answering, i.e. questions raised by the P audience, and two instances of attack, where the arguer attacks claims made by a previous arguer of the opposing party. Furthermore, all the questions raised by the P audience are some kind of attacks or questioning to certain ideas claimed by David. The first question by a P audience doubts the authenticity of choosing and relying on a specific definition of religion among many others by the arguer. David answers this doubt giving and asserting his own reasons. Thus, his answer is made in a logos form: (b.104) *"for the sake of this argument I'm using the rule the word that everybody uses that in a common definition I'm not redefining it however I am limiting it to taking out that that awful definition we're thumb twiddling can be a religion and so what I'm using is religion is around the practice around a god or gods and a god is not love or an emotion a God is a living supernatural entity"*

The second question that another speaker presents concerns the evidence on God's existence. As David has mentioned that evidence on God's existence is Zero, an audience speaker attacks him by asserting that the evidence for God's non-existence is zero as well. David, on the other hand, replies on this using four techniques in mixture. First, he defines the word "atheism", *(b.105) "atheism is not*

the definition of conclusively saying that there are no gods". Second, he makes an implied analogy between the definitions of atheism and religion, (b.106) *"religion is saying that there is God" VS "atheism is not saying that there is no god"*. Third and fourth, he ironically presents his reasons on why he considers the audience's point invalid while his own is, (b.107) *"I cannot prove there are no unicorns just like I cannot prove Santa Claus isn't really good at hiding okay you can't prove any gods don't exist you can't prove superman doesn't exist but that doesn't make it valid what makes it valid is whether or not it up sorts the laws of physics and mathematics as we know them and has any evidence to support it otherwise you place God and unicorns and Santa Clause in the same category…"*

The third comment from the audience is about the idea of intolerance and about a point raised by the arguer on how believers are deeply intolerant about anyone or anything that disagrees with their beliefs. The audience speaker comments with the fact that even the atheists are intolerant with those who contradict them in beliefs. The arguer again employs four techniques in his reply. Firstly, he makes an analogy (b.108) between *"religions" VS. "religious people"*. He makes this comparison to assert that atheist are intolerant to the idea not the people believing in the idea, which is something different and good, as he claims. Secondly, he makes an emotional appeal to present his excuse: (b.109*) "They have spin-offs all over the country and if any ghost hunter show or any psychic show anywhere anytime can show me anything wrong once, I'll quit my job. I'm not afraid because it is all a lie. It is all a scam and it is all a con and it is why it is because of my respect for my fellow human being is because of my*

love for my fellow human being that I hate religion and I want it destroyed. It's not about the people; it's about the idea". He thirdly makes an argument of universal generalization when he says (b.110) *"All religion is a lie".* The fourth and the last technique is an attack argument. David takes it as a chance to attack the opposing group and turn the whole situation over them by challenging them and everyone who takes the same motion : (b.111) *"People, if anyone anywhere at any time can prove me wrong once, I will quit my job now. I'll make it very clear. Any miracle, any God, any psychic, any ghost, anywhere anytime.....I'll quit my job. I'm not afraid because it is all a lie".*

However, though David makes a quick response to those three speakers, he also ignores a speaker once. He puts the time limitation as an excuse.

Furthermore, David's speech involves two instances of attack too, as mentioned earlier. The first one constructs the opening line of his speech. With clear enthusiasm, he suggests to one of the previous speakers to presents her what can prove one of her arguments wrong, (b.112) *"If you'd like to meet, you know a few hundred or a thousand atheist military veterans I can gladly introduce you".*

The next attack is also aimed at Yvonne Ridley. He takes her as a counter example on Muslim believers and attacks her by describing her as a brainwashed person, (b.113) *"so my case in point now goes to MS Ridley again she is a Muslim and a victim of brainwashing as all believers are".*

5.Richard Swinburne : We Cannot Thrive without Religion

Richard is the third and the last speaker for the proposition. He is an old male speaker. The main theme of his series of arguments is religion as a motivating source of good. He tries to shed light on the way religion makes people do and act good, lovely and helpful. He also tries to make a point on the fact that societies need such good acts and feelings. Thus, religion is important for building up a healthy social life and society.

In his adherence to the first aspect of the three, i.e. **topical potential**, he tries to make appeals with reasons more often, i.e. logos. Those appeals are, as they appear:

- *(b.114) "Then humans are a mixture of good and bad. There are good aspects of our character which have nothing to do with our religious beliefs. We have natural affection for each other. We have natural curiosity. We want to make a contribution to things. We want to help people at least to a small reasonable extent but we are also built as religion has always pointed out there is we are fallen in many ways. We seek our own advantage at the expense of others. We want more share of our influence, more share of the goods of life, more the share of reputation, more share of sex, of drink, of drugs"*
- *(b.115) "You believe the world didn't come into being by chance. It was brought into being by God which is conserved by God. all the good things we have our due to God who brings*

about the operation of laws of nature which brings about the good things too and all our ability to help anybody else is providers because of the Constitution of the world which is designed and continued by God . That is the religious belief"

- *(b.116) "If there's only two of us, your parents may it may have chosen to have a child. Parents may have chosen to have a child but they didn't choose to have you and that you came into existence was either a matter of chance or it was brought about by God and the religious believe: it was brought about by God"*

- *(b.117) "Therefore the religious believer is moved by great gratitude and therefore he wants to do something to please his creator. The obvious way to please a creator is to help his work and therefore to love and care for his other children"*

- *(b.118) "There's a natural motivation in religion to care for people and to care for people beyond goodness to give your life to causes and think this"*

- *(b.119) "For a limited period God allows us to make a mess of the world but only for a limited period hundred years or so for each of us and God provides opportunity for us forming our character by the diseases and accidents which come to us which we can learn to react to in a good way and form ourselves the sort of persons deserving of heaven forever and look both sight"*

- *(b.120) "Humans are not perfect by nature. They need help and that help is available with this probably true belief. So, yes of course, we need it to thrive even if it's sometimes made a mess of things and as atheism is sometimes made a mess of things"*

The emotional appeals that the arguer makes are only two:

- *(b.121) "Bad times always come and bad times will come to our society before too long not merely pollution and climate change but and I speak as one who is getting older, we are all getting old up, and the time will come in the not-too-distant future there will be a few young people. Many other people who need looking after that will be very difficult for society"*

- *(b.122) "And when times are hard what we really need is not people just do the right thing on the whole. We need heroes. We need people who are prepared to do a lot more than they're obliged to, give up their lives for a good cause, give up their lives for others in a just war, to give up their prospects of family and home to help people in distant countries and it's only when you've got that sort of people around and in big numbers, that society is really going to thrive because only then are people going to care for each other and difficulties"*

In light of the reported speeches, the arguer makes use of few instances too:

- *(b.123) "The studies bear out one recent Bruce study commented that 71 percent of people who they surveyed engaged charity cited their religious beliefs as a primary motivation"*

- *(b.124) "Statistics and much else bear out that it is largely the religious people who do this"*

The second aspect, **audience demand**, is also adhered to in a complete manner in the pre-argumentation stage as the whole arguments are already prepared there and only presented at the moment of speaking- the argumentation stage. However, there is one instance of audience demand that is done in the argumentation stage itself. It is a case of a reply on an audience's comment. One of the P audiences comments on the existence of non-religious organizations too that aim at helping people in need. The arguer replies in a good way to this comment by presenting an argument of "reported speech". The argument refers to statistics on the issue: (b.125) *"There is a big organization in America which has collected all sorts of statistics from all sorts of studies about which people give money to charity and what they found is that giving to charity was and giving large sums to charity and giving significant proportion of income was far greater among religious believers."*

The third aspect deals with the **presentational devices**. Richard seems to make little use of rhetorical figures of speech. Those few instances include:

- Connotation as in: (b.126) *"God" and "good God"*- where the connotation is conveyed through two techniques, namely existential argument and analogy argument. By claiming and admitting the existence of a good God, a connotation claims itself indicating the existence of a bad good! The analogy, i.e. the comparison, between the two concepts- god and a good god, also communicates the sense that there are two sorts of god, a good and a bad one. This argument can be considered as a

negative unintentional argument. The opposing party can use it as a point of attack.

- Rhetorical Questions: such as:
- *(b.127) "What would a thriving society be like?"*
- *(b.128) "What would a good atheist society be like?"*
- *(b.129) "What would a good religious society be like"*
- *(b.130) "Why shouldn't I have a fairly good time?"*
- *(b.131) "Why are religious people so moved?"*

In respect of the **kinds of arguments** used, the followings are found:

- Generalization as in :
- *(b.132) "In that situation, the atheist has a problem. The atheist will reflect that yes he is willing to do a bit for other people; yes of course , but after all he says I've only got one life"*- which is presumptive defeasible generalized argument- or abductive generalized argument
- *(b.133) "I came here by chance. I don't know anything to anybody. Why shouldn't I have a fairly good time? Reasonable enough! I don't do too much bad to people"* which is presumptive defeasible generalized argument- or abductive generalized argument
- *(b.134) "Every time you do a good deed it becomes easier to do one next time and every time you do a bad deed it becomes easier to do one next time"*- which is a universal generalization.
- *(b.135) "We are moved by gratitude"*- another universal generalization.

- *(b.136) "Which the atheist is utterly unable to prove"* – where the arguer talks about the explanations that some extraordinary things require and which the scientific laws cannot provide. The scientific law the atheist claim to be the base of the world.

• Definition as in :

- *(b.137) "A thriving society be like: well it would care for its members; it would love its members; they would love each other; it would seek to develop its members; it would seek understanding of the world; growing understanding the world would seek to control the world in the sense of the environment; it would seek to extend human knowledge of the environment; it would seek to encourage debate about the nature of the environment; it would be tolerant of different beliefs"*

- *(b.138) "To have a scientific law, it is for every atom in the universe to behave in exactly the same way as every other atom in accordance with Newton's or quantum, Sharia or whatever"*

• Counter-example: as in

- *(b.139) "By this criterion in the last century, at least three enormous societies have been explicitly anti religions, a persecuted religion in a very big way Hitler's Germany" (b.140) "Stalin's Russia", (b.141) "Mao's China"*

- *(b.142) "Remember what the society was that boasted to be the first society of a first country of atheism in the world it was Albania communist Albania and how did it achieve this. Well, it knocked down all the churches and killed the believers and it achieved its aim"*

- Analogy : as in (b.143) *"Scientific laws" VS "human laws"* – where he makes the analogy in terms of the explanations each one can provide for the extraordinary things in life- to highlight the difference. Also the comparison includes the way the two is expected to match in theory and aim- a similarity.

6. John White: We Can Thrive without Religion

John is the last speaker for the opposition. He is an old male. He is an atheist, obviously, standing against the claim that religions are needed for thriving. He describes his speech, his set of arguments, as "punchy" and "to the point". He opens his speech by commenting on some of the previous speakers' claims, of the opposing group, i.e. by attacking them. Next, he goes to present his own arguments. He starts by discussing the debate proposition that "we cannot thrive without religion" focusing on two points: (i) he rejects the generalized pronoun (we) because he himself is one example of someone who does not believe in the statement, and (ii) he objects on the use of word "thrive" and prefers the use of expressions like "flower better",which takes the whole idea into another level. He goes furthermore by giving examples of countries are leaded by religious thoughts and discusses them in terms of thriving. He suggests that religions benefit humans only in terms of some norms which itself a point that can be replaced by one general law of humanism saying "treat others as you want to be treated".

As mentioned above, John opens his turn by an argument of attack. This means that he has arguments established in the **argumentation**

stage itself, not only the pre-argumentation stage.   He uses the generalized argument (b.144) *"many of my friends are Jewish. Qtheists and I have tremendous respect for them which doesn't mean that I agree with everything that Israel is doing and it does mean that I have intrinsic support and approval of the Jews and Jewishness"* as an argument of attack. He explains that atheists are tolerant unlike religious people. The second attack, taking a form of counter example, is (b.145) "*some the speaker from South Africa seem to articulate in fewer words than most of us, the root causes of Christianity being invaded unto the Africans of a previous century or two"*. Actually his both attacks are not as strong as they need to be because it is vague to whom he is directing them.

Furthermore, also in the argumentation stage, the arguer responses to one of the P audience's comment. The comment is about the terrible accidents done in chine by the atheists. John replies to him ironically stating (b.146). *"of course it is, how long do you want me to take? Let's go to a safer ground".* The response is an irony in a form of a rhetorical question which is used to close the topic and end discussion on the raised point indicating that it is one example of many, nothing to compare.

The instances of attack analysed above in addition to the instances of response to audience comments and questions are all means to adhere to the aspect of **audience demand**.

Back to the **pre-argumentation stage**, John bases his arguments mainly on presenting many arguments of counter-examples, in terms of argument kinds, and several rhetorical questions, in terms of the

presentational devices employed. The set of counter-examples are as follows:

- *(b.147) "You were going around not thriving with religion but being thought fiving in your own right and with your own achievements today's so of course we can thrive without religion if not always to the degree that we deserve"- where "You" here refers to those P audience who agree with him in opinion.*

- *(b.148) "Take specific examples the the Muslim lady talked about the Jewish in like the Israeli enlightenment I think in the 12th 13th century"*

- *(b.149) "So what about the Catholics, during the time of Henry the eighth"*

- *(b.150) "Muslims today in law Hingis state who were massive massacred in their thousands just last year and some is still happening."*

- *(b.151) "There was the 1947 when India gave rise to the two nations both India and Pakistan and millions of humans were killed during that period as well"*

- *(b.152) "Communist China" versus (b.153) "democratic India and when I was growing up which is many decades ago there were 400 million Chinese population and India was a hundred less at three hundred million but both were impoverished economically and with not much sign of thriving anytime soon"*

- *(b.153) "Christ believing Minister Prime Minister's for the last two decades and I find it really knowing last Easter for example and this is quite trivial Teresa may gaben gave her nation their*

Easter message and it began by excluding by implication everyone who wasn't a Christian"

Furthermore **argument kinds** utilized, with fewer instance, include:

- Existential: as in (b.154) *"golden-rule"*- which refers to a kind of rule that can be, as he suggests, seem as a replacement for any norm of behaviour that religions provide.
- Definition: as in (b.155) *"golden rule which says we should try and treat others in our society and the world as we would wish to be treated by it or them"*

On the other hand, the rhetorical questions introduced involve the following:

- (b.156) *"What can we talk about to keep the debate going and pedis speakers this evening?"*
- (b.157) *"Were they managing to lead thriving lives or were they more likely to be condemned in the most unhuman like way?"*
- (b.158) *"Or should we try looking at nations to nations can form individual nations sometimes can form to the revised notion or should we just look at the world as a whole?"*
- (b.159) *"Without its religion, a congregation would not be religious, would you?"*
- (b.160) *"How many times are you told there is no health in us we are all sinners?"*

In respect of the other aspects of argumentations, the arguer shows adherence to the aspect of **topical potential** too by making two

instances of logos, appeals with reason and logic, and some more instances of reported speeches:

- Logos as in :

- *(b.161) "Religion does things better than at other times and the impact of non-humanist atheists is more prevalent than I'd like to see but the bold statements we cannot live without religion……literally that means we that's all of us in this room and I'm fairly confident that quite a number of you out here or in here are supporters of humanism and so in as much as we don't support religion you yourselves including me are evidence of the limited application of this evening's emotion ..... let's try this house believes we will flower better with religion than without religion"*- this is a logos argument where John tries to object on the use of the word "Thrive" stating his reasons and providing a substitute.

- *(b.162) "I think we survive and thrive better by thinking objectively, looking at the situations as they really are not as some people with vivid imaginations manage to construe the world and its overpopulation and its destruction of millions and millions of innocent animals is not being successfully driving"*

- *(b.163) "So, religion as I'm suggesting is often an enforcer of morality and they achieve successive norm success through that limitation of what's okay to think but in my opinion what helps society to thrive best and this is the opinion of many humanists his is empathy and sympathy for follow members of the society that they live in and that's the challenge today that we humanists have to be if you like as thoughtful as people of religion but to*

have taken out of those thoughts the negative attitudes unscientific attitudes so now have one last statement humanists believe or try to work to the so-called golden rule"

- Reported speeches as in :
- *(b.164) " What Stephen law, a previous lecture at Oxford University, said he wrote a book which is published in America but not the UK calling believing and that's not my words it's his and it's his the title of his book; so, please excuse me without taking the matter further, the motion says we cannot survive now literally that means we that's all of us in this room ...."*
- *(b.149), (B.150), (b.151) mentioned earlier*

4.1.2.2 Reasonableness and Effectiveness

From the perspective that the TDA adopts, this second debate is also a good debate/argumentation. The reasons stated above for the first argumentation are applicable here too. So, this argumentation is good because:

1. It is held successfully and a party is proven convenient while the other is not.
2. The argumentation as a whole is reasonable and effective to the degree that lead to its success. A party is more reasonable than the other and could gain the majority votes of the audience. The wining party is the opposition. This means that the argumentation is defeated as the positive standpoint is proven inconvenient.

The general reasons for achieving a reasonable and effective argumentation on the topic are, more details will be given in the discussion section:

1. The use of proper techniques of argumentation (i.e. the forms, content and the structures of arguments indicated via the kinds of aspects and argument variations utilized).

2. The respect given to three other complementary concepts of achieving reasonableness and effectiveness (the principles), namely:

   (i) the cooperative principles: all the speakers show, in a way or another, commitments to the four main maxims of Grice while exchanging arguments. Only few instances of maxim violation are noticed, to be specified later. However, the few instances do not harm the overall success of the debate.

   (ii) Politeness principles: all the speakers are speaking with a high respect to the faces of both the opposing party and the audience, with few harmless exceptions.

   (iii) Signs of acceptability: speakers show complete commitment to the four main signs of acceptance as well. Everyone presents their arguments in an organized manner and gives the same right to the party that they oppose.

4.1.3 Third Argumentation

The third argumentation is the sample chosen under the field of politics. It is a debate where a political issue is discussed. The debate is entitled "Refugee Crisis". It specifically argues on the Britain response to the refugee crisis, as being one of the tope migrant destinations. The two

parties argue whether "we should condemn Britain's response to the refugee crisis" or "we should not condemn Britain's response to the refugee crisis". The first one composes the proposition suggested, i.e. the positive standpoint, which the first party defends. The other one is the claim that the opposition stands for, i.e. the negative standpoint.

Similar to the previously analysed samples, **the opening stage** of this debate is evident in the opening words said by the debate president. The president announces the proposition suggested by the house, which makes the contra point of view pragmatically evident for everyone. Then, he calls for the first speaker of the protagonists to open the case for the proposition.

The concluding stage, once again, is reached after publishing the result of the voting done on the official website. This means that the concluding stage goes on two phases. First a voting is done by asking the P audience to choose to go out of the place from either the Yes door (giving a vote to the proposition- the positive standpoint) or the No door (voting for the opposition). Second, the votes are counted and announced/shared on the official website of the debate.

The pre-argumentation stage starts, as mentioned before, the moment speakers are notified on being invited as quest speakers. They normally start preparations for the debate, involving preparing a whole argumentative speech. However, the arguments are not released to the public until the argumentation stage is established. So, the argumentation stage can be used to involve two things: (i) the representation of the arguments prepared in the pre-argumentation stage , and (ii) the representation of arguments improvised during the debate itself, either as

a result of the need to attack some previous argument or to respond to a question/comment presented by the P audience.

Once more, the same analytic procedure is adopted here in analysing the two stages of argumentation and pre-argumentation. The detailed analysis of **the pre-argumentation stage and the argumentation** stage together is presented below in separate subsection.

4.1.3.1 Detailed Analysis

As indicated before, the numbering of the extracts from the pre-argumentation and the argumentation stages of this debate is going to be marked with the letter c.

1. **Rosie Morgan: We Should Condemn Britain's Response to the Refugee Crisis**

Rosie is the first speaker in this debate. She is a young female speaking for the proposition, i.e. she defends the positive standpoint. She bases her series of arguments on presenting statistic facts on two matters: (i) damages caused to refugees, and (ii) responses given by Britain. Providing these, she explains why she wants everyone to vote for the proposition.

As the above summary indicates, the heaviest part of her adherence to the aspects of argumentations is shown using reported speeches. She also uses some logos and less pathos in respect of the aspect of **topical potential**. Those instances are as below:

- Logos: as in

- *(c.1) "These are people looking for a safe place to raise their children, a safe place to care for their elderly and dying a place to live where a knock on the door isn't a terrifying sound to hear."*- using logos, the arguer describes the reasons that push people to immigrate to the UK.

- *(c.2) "It must be condemned because we have failed to do as much as we can to protect basic humanitarian rights. It must be condemned because we have not done enough to address the appalling conditions in which so many have been abandoned. It must be condemned because we have stepped back from taking into Britain our fair share of refugees and above all it must be condemned because in the face of an overwhelming humanitarian catastrophe, the policy underlining the government's response appears to be one of paying money so that other people can deal with the consequences of this crisis."*- This argument lists the fails committed by the British government in respect of the refugee crisis. It summarizes logical reasons based on facts to convince people to vote for their position.

- *(c.3) "Our unwillingness to take in an appropriate number of refugees on a structured basis is contributing to this issue"*- the argument explains the essential role of people's vote and opinion in dealing with the crisis. Logically, one vote can change a lot in the actual context.

- *(c.4) "I'm not saying that the government isn't doing anything to try and alleviate the situation, but I am saying that they're not*

doing enough"- using "but" technique", a clear-cut line is drawn here between doing enough and not doing.

- *(c.5) "I understand this approach. It is vital that we work to stop the flow of people travelling in unsafe ways whilst lining the pockets of those profiting off humanitarian crisis, but this approach just isn't working."*- Here is another use of "but" technique where the arguer explains that it is not enough for a strategy to be good to work for all and in all cases and situations. Thus, the government's strategy, even if it is theoretically good, but not practical with the humanitarian situation.

- *(c.6) "The language used by government ministers is also illustrative of how they view the crisis"*

- *(c.7) "People forget we're talking about individuals and their desperate struggle for life"*

- *(c.8) "The more we use language which dehumanizes refugees, the further removed these individuals become from being people like us and the easier it becomes to ignore their misery"*

- *(c.9) "Changing the vocabulary makes it easier to forget when setting up barbed wire fences instead of sending aid that people we are containing are just like us"*

Arguments from (c.6) to (c.9) are all tackling the issue of language and refugees. They explain logically the way the unfair treatment of the crisis and migrants is reflected in the language used.

- *(c.10) "If we want to consider what an adequate response would have been, perhaps we should start by agreeing to allow here a fairer proportion of refugees based on relative population*

analysis." – This argument tries to logically redefine the concept of an adequate response to such a crisis.

- *(c.11) "Taking an affair to a proportion of refugees would be a good place to start"*

- *(c.12) We should consider the extension of humanitarian visas in certain situations so that people who would have their asylum applications accepted where they in the country had a chance to reach Britain"*

- *(c.13) "We should be more receptive to the Dublin regulation and have a more flexible approach in reuniting families"*

- *(c.14) "We must accept there are limits on what the UK can do. We can't possibly solve the refugee crisis alone but we can and we should be playing a greater role. We cannot stick to a policy of 20,000 refugees over five years and otherwise focus on paying out cash"*

- Pathos as in :

- *(c.15) "The dehumanization and other ring of refugees, the institutional lack of empathy and the willingness of so many in our society to turn a blind eye to see the crisis as someone else's problem has created a response that we must condemn."*- The argument attacks people's feelings and emotions by questioning the way they feel and react to the crisis.

- *(c.16) "If we look at the government's attitude to child refugees, we can see a government that consistently tried to reject the Dubs amendment refusing to take in additional child refugees until it became increasingly clear that they were going to face an embarrassing defeat in the house"*

- *(c.17) "Not allowing this is unreasonable damaging and frankly and defensible"*

- *(c.18) "Don't leave us in a position where we look back in 10- 15 years and we are horrified at our lack of action empathy and compassion. Condemn Britain's response to this refugee crisis and let's change ten to one. We can be proud of you"*

  - Reported speeches as in the following arguments where many stories of refugees and many other statistic facts on the crisis are presented to picture the seriousness of the crisis. Such arguments are considered more effective and stronger as they are facts taken from the actual life and cannot be denied. :

- *(c.19) "Proposition in a recent BBC article, a man named was from Ethiopia is being interviewed; my wife and my baby drowned in front of me; he says before explaining that at least 500 others died when a badly overcrowded wooden boat he was traveling on capsized"*

- *(c.20) "A year after the worst recorded incident at sea since the refugee crisis began where 700 people are believed to have drowned off the coast of Libya"*

- *(c.21) "The UK is home to less than 1% of the world's refugees"*

- *(c.22) "He said I dream of a Europe where being a migrant is not a crime"*

- *(c.23) "Hundreds and thousands of people are fleeing to Europe from across the Middle East from places such as Aleppo in Syria and Mosul in Iraq"*

- *(c.24) "1 million two hundred and fifty five thousand six hundred people applied for asylum in the EU last year which is more than*

double the 2014 figure that most of these refugees being from Syria, Iraq and Afghanistan. A third of these applications were first eylem in Germany"

- *(c.25) "There were 587 asylum applications for every 100,000 German citizens last year across the EU. The average number of applications per 100,000 citizens was 260 in the UK that figure was 60"*

- *(c.26) "This idea that we're being inundated with refugees is clearly just not true. According to the High Commission for Refugees at the UN in mid-2015, there were 117 thousand 243 refugees 37 thousand 829 pending asylum cases and 16 stateless persons in the UK"*

- *(c.27) "Turkey hosting 2.5 million migrants last year and Germany registering 1.1 million refugees"*

- *(c.28) "If the statistic wasn't bad enough Britain actually accepted fewer refugees in 2014 and 2015 than in each of the previous 16 years despite the number of refugees globally tripling the UK cut the number of refugees that treat by 1/5 while Germany took five times as many this response and in particular prevalent attitudes that shape this response*

- *(c.29) "The new EU deal allowing Greece to return to Turkey all new irregular migrants arriving after March the 20th is also worrying" "*

- *(c.30) "Bulgaria is the only country in Europe that considers turkey a safe country to send people back to"*

- *(c.31) "There are currently 423 unaccompanied children in Calais, the youngest of them is eight. Many of these children have had a*

family member in the UK. They've been trying to reach and our border policies have meant that instead of being able to reunite with family they're forced to live alone and unsupervised in atrocious conditions"

- *(c.32) "129 children went missing in the destruction of parts of the Calais jungle in March"*

- *(c.33) "According to Europol, more than ten thousand unaccompanied child refugees have disappeared in Europe in the last two years"*

- *(c.34) "The government policy is to accept up to 20,000 refugees from Syria over the next five years these refugees will be taken from UN camps close to the crisis in an attempt to reduce the demand for human traffickers to take people across borders"*

- *(c.35) "The International Organization for Migration says a hundred and twenty thousand three hundred and sixty-nine migrants have arrived in Greece from Turkey so far this year and at least three hundred and twenty-one have died. Enrooted more than three thousand seven hundred and seventy migrants were reported to have died trying to cross the Mediterranean in 2015 and more than eight hundred people died in the again crossing from Turkey to Greece"*

- *(c.36) "According to the missing migrant project 1357 are dead or missing in the Mediterranean this year"*

- *(c.37) "This week, the BBC reported that 1,200 refugees are in unmarked graves as they just can't be identified"*

- *(c.38) "My prime ministers refer to a swarm of refugees. The defense secretary talks of swamps of refugees and asks about how towns are under siege is it"*

Adherence to the second aspect, i.e. **audience demand**, is established in every single choice made by the arguer. However, the most apparent sign can be seen in the attack arguments. More specifically, Rosie shows everyone that she has done a good search on the opposing party members, to find the best way to attack and convince them. This is apparent in the following attacking arguments:

- (c.39) "*I did a little bit of Twitter stalking for tonight's event and Dina's Twitter bio contains the gem don't say you don't have enough time you have exactly the same number of hours per day that were given to Helen Keller past year Michelangelo do. You know I hope you've used those hours today well to construct your argument*" – implicating that the issue at concern requires the mentioned speaker to be wiser and more fair in the judgment. She uses implicature to communicate her intentions.

- *(c.40) "Completing a post graduate diploma in public health at Hughes Hill Cambridge which we'll try not to hold against",* which represents another pragmatic, via implicature, attack to the second speaker. It implicates something like: it is not possible or logical that you speak for the opposing party!

- (c.41) *"...that you've been to 14 music concerts not a dissimilar number to the number of refugees some of our politicians my lights they accommodated in Britain in all seriousness I know in all seriousness I know her inspiring days for many people here to see women from Oxford going into politics"*- this is the third attack

argument directed to the third speaker implicating that the speaker as being a political figure should have given more attention to the refugee issues than the musical concerts.

Another important form of audience demand is seen in her last attempt to attack the opposing group for the purpose of implicating a warning to both the opposing party and the whole audience. This is seen in (c.42) *"my opponents this evening tonight will try and tell you that Britain has done a lot to help with the refugee crisis. I just don't think this is the point surely the question is have we done as much as we could have or should have done?"*. The attack here mixes two means. The first one is using the "But" technique to show the difference between saying "done a lot" and "done what should have done". The speaker here implicates to everyone that she, and her group member, know and agree with everyone that Britain has done something, but this is not the point of issue. The issue is that it has not done enough. The second means is the use of rhetorical devices (c.43) *"Have we done as much as we could have or should have done?"*

The third aspect is the use of **presentational devices**. Not many presentational devices have been indicated. The ones found are the following:

- Rhetorical questions as in :
  - (*c.44*) *"How this is a response we can be proud of?"*
  - *(c.43) mentioned earlier.*
  - (*c.45*) *"Is it any wonder that people forget we're talking about individuals and their desperate struggle for life?"*

- *(c.46) "Can you imagine what would happen if 129 children went missing in the UK?"*

- Irony as in (c.47) "*So our approach is just to leave other countries to make up the difference?"*

Finally and in respect of the **kinds of arguments**, the following kinds are detected in addition to the attack arguments covered above:

- Generalization as in :
  - *(c.48) "We are currently facing the largest refugee crisis since the World War II"*- which is a universal generalization
  - *(c.1) mentioned earlier.-* which is presumptive defeasible generalized argument- or abductive generalized argument
  - *(c.49) "We have fallen significantly short of doing our fair share based on the numbers I have just given".-* another universal generalization
  - *(c.50) "The government strategy isn't working and yet it appears determined to stick to it"*- another universal generalization.
  - *(c.51) "We use language which dehumanizes refugees."* – one more universal generalization

- Analogy as in :
  - *(c.52) "Number of people Turkey is hosting" VS "Number of people Britain is hosting"*- to highlight the way Britain have fallen short of doing the fair share of refugee hosting in comparison to Turkey.

- *(c.53) "We have accepted" VS. "We should have accepted"* – which compares the number of refugees accepted in the country and the number that should the least have been accepted.

• Definition as in (c.54) *"The fortress Britain approach is a policy which likes generosity which is morally indefensible and which ignores our history of being open and a home to the oppressed"*

2. **Dena Latif: We Should not Condemn Britain's Response to the Refugee Crisis**

Dena is the second young female speaker. She speaks for the opposition, i.e. she defends the negative standpoint. She, just like the first speaker, bases the most of her arguments on the use of reported speeches, specifically statistic facts. She generally bases her argumentative speech on two main ideas: (i) Britain as a word does not indicate or mean the government; it implicates the Britain people; so condemning Britain means to underestimate the great efforts of people in this concern, and (ii) the place of Britain in the global context, i.e. the responses of Britain in comparison to some other countries. She also does few attacking arguments to strengthen her party's position.

In concern to the first aspect of argumentation, namely **topical potential**, Dena finds that the topic can be best covered using the following sorts of appeals:

• Logos as in :
- *(c.55) "Few people want to defend Britain's response because few people want to be labeled as you clip lovers, as xenophobes or as racists but believe it or not this isn't a race issue."*- Using

logos, the arguer implicates that many people want to claim the same position she holds but they are afraid from the way they might be defined by the opposing parties, i.e. as racist.

- *(c.56) "We must pay close attention to the motion itself. It doesn't say this house would condemn the British government's response to the refugee crisis, but it says Britain's response and Britain is so much more than David Cameron and his cabinet. Britain is all 64 million of us"* - Using "but" technique, the arguer redefines the meaning of the standpoint at issue. She interprets the word "Britain" as the people instead of the government.

- *(c.57) "Place in a global context, Britain's response is not only defensible but even deserving congratulations. There compared with many other countries, Britain has done a lot albeit in a different way and thirdly to friend Britons apprehensive approach to refugee intake as one that prioritizes safety, stability and sustainability over poorly planned mass intakes of refugees quality over quantity"*

- *(c.58) "Britain has simply helped in a different ... fewer refugees are likely to attempt to get across to the UK dangerously and more applications can be vetted properly allowing for future successful integration."* – This argument tries to picture the response of the government as a one that seeks the good of the refugees themselves instead of Britain.

- *(c.59) "The British government has chosen this number because they believe that are inefficient Asylum system which struggles to give existing asylum seekers the attention that they do deserve*

cannot handle more than that. They've chosen quality of Refugee integration over quantity now"

- *(c.60) "The New Year's incidents demonstrate that the consequences of taking on too many people at once and not integrating them not only is proper integration beneficial for the welfare of the refugees themselves but also for the maintenance of health Republic .... attitudes towards them"*

- *(c.61) "They're taking on too much at once. They're doing things quickly as opposed to properly can have very very dangerous consequences"*

- *(c.62) "If refugees and migrants are not integrated properly, we want to avoid the risk of movements rather that would pressure the government to actually reduce its commitment to the refugees.... This is the importance of doing things right"*

Most of the logical appeals above focus on the idea of doing the right thing, that is, choosing quality over quantity in accepting refuges. So, the arguer tries to justify the strategy taken by the government and describe it as the most appropriate for the favor of both the Brits and the refugees.

- Pathos as in:

- *(c.62) "I do not hate refugees and neither does the rest of the opposition"*

- *(c.63) "So, to condemn Britain would be to say that those actions were worthless and would discourage the global public from trying to overcome governmental obstacles in helping their fellow men"*- Once again, the idea of "Britain" referring to the

people of Britain instead of the government is tackled here, but this time using an emotional appeal.

- *(c.64) "Were the 1000 people who gathered here in Oxford on a cold January morning to urge the government to take in more refugees apathetic?"*

- *(c.65) "What about the couple who set up the charity Syrian aid in their living room and within a few weeks sent hundreds of food packages to Syria?"*

- *(c.66) "We cannot condemn the 30,000 British children who donated their teddy bears to be sent off the Syrians"*

• Reported speeches as in:

- *(c.67) "Sudan has an oppressed population with limited agency to affect change independently from the government"*

- *(c.68) "Andrews asked in his 2014 TED talk why there'd been no petitions, no fundraising, no demonstrations"*

- *(c.69) "1.4 million people have signed petitions, calling for the UK to let in more refugees. 1.4 million people who don't deserve to be condemned"*

- *(c.70) "A Charities Aid Foundation survey shows that more than 6 million people have donated to a refugee appeal"*

- *(c.71) "10 percent of Britons have donated food, clothing or other items"*

- *(c.72) "1.8 million households have been willing to offer us room or space in their homes for Refugees households"*

- *(c.73) "Last year, several major British NGOs celebrated that 1.4 million actions have been taken by the British public in response to the refugee crisis"*
- *(c.64) mentioned earlier*
- *(c.65) mentioned earlier*
- *(c.66) mentioned earlier*
- *(c.74) "Britain has just agreed to welcome 3000 child refugee"*
- *(c.75) "Mr. Hale himself wrote that it was the people who pressured the government into doing so pressure from public demonstrations like that in London where tens of thousands of people gathered pressure from Britain's like Benedict vivienne westwood colin firth or patrickness who raised more than 150,000 pounds for Syria in less than one day"*
- *(c.76) "People like David Haines and Alan Henning just two of the British aid workers who were brutally murdered by Daesh, ISIS"*
- *(c.77) "The government has donated 2.3 billion pounds its greatest ever donation to humanitarian crisis only coming second to the United States"*
- *(c.78) "Mr Cameron is wrong about a lot of things but he was correct in stating that Britain has given more than 10 times many other countries in our region"*
- *(c.79) "The British government have provided 20 million food rations, more than two million medical consultations, nearly a million shelters four million"*
- *(c.80) "Relief packages provided 1.6 million Syrians with clean water"*

- *(c.81) "The UN with 193 members has pledged nearly nine billion pounds to the Syrian cause but Britain alone has pledged 2.3 billion"*

- *(c.82) "My mum always told me that comparisons were odious but come on"*

- *(c.83) "By mid-january sixty-two percent of Germans are said that they felt there were too many asylum seekers in the country. It's equally unsurprising the parties on the far right have begun to rise such as the alternative party German, UK and the viol pegida movement attacks on refugee accommodation and rally is calling on Merkel to take your Muslims with you and get lost"*

Audience demand, which is the second aspect, is mostly taken into consideration in the pre-argumentation stage. The clearest evidence is seen in the prepared attacking arguments used. First, Dena shows a consideration to the members of the opposing party by attacking each of them individually. Attacking the opposing party members in terms of the issue in the merit is a sign that Dena has been digging the involved party in the argumentation to come up with the most effective and reasonable argument. However, instances of attack are:

- *(c.84) "Rosie Morgan isn't quite perfect and attention to detail certainly isn't her strong suits, there she. No, it makes sense. There she stood persuasively insisting that Britain is an important global destination for refugees but when she decided to get to two of the world, she actually forgot to include Britain at all nonetheless"*- this is where she attacks one of the speakers of the opposing party by specifically attacking her ethos. She

tries to destroy her chance to be trust-worthy speaker to the audience by describing her as being someone who does not give "attention to detail(s)".

She also adds another attack stating (c.85) *"Am i accusing Rosie Morgan of purposefully provoking the biggest humanitarian crisis of our generation? Well, the girl can multitask"*, where she employs a rhetorical question to communicate the attack publically. All these together can make the audience feel doubt about trusting the arguments presented by Rosie.

The next speaker, of the opposing party, that she attacks is Mr.Barry. She employs the same general technique of attacking the ethos of the speaker, but this time she uses irony for this purpose. She states: (c.86) *"Mr. Barry Andrews the CEO of international aid organization NGO and whose TED talk why no one cares about Syria has ironically been viewed over 23,000 times"*

Furthermore, she makes another attacking move, but this time to the audience as being the other important involved parties. She states (c.87) *"People will argue the money doesn't stem the flow of refugees coming into Europe but neither does taking more refugees. It actually encourages it"*. In this argument, she speculates a point that might be raised by the audience or the opposing party, i.e. anyone, and provides a response to it.

In the argumentation stage, on the other hand, the arguer shows a different attitude. The speaker refuses to hear from the audience. She shuts up three P audiences welling to speak by saying "no thank you no" three times. By this, she ignores (i) the chances of reading the

mind of the P audience and interacting accordingly with the best move available and (ii) the satisfaction of the audience by refusing to give them their right to interact.

On the other hand, **the presentational devices** as the third aspect, show a few signs of adherence. Only few instances are extracted which include the use of the following:

- Connotation as in: *(c.88) "Britain"-* which is used in two different senses: one as a word referring to the government and another referring to the Britain people excluding the government. The line drawn between these two senses is presented as the base for a point of conflict between two different speakers, i.e. the two opposing parties.

- Rhetorical questions as in:
  - *(c.89) "Were the 1000 people who gathered here in Oxford on a cold January morning to urge the government to take in more refugees apathetic?"*
  - *(c.90) "What about the couple who set up the charity Syrian aid in their living room and within a few weeks sent hundreds of food packages to Syria do they deserve condemnation?"*
  - *(c.91) "How can we possibly condemn Britain when people have lost and risked their lives to help refugees?"*
  - *(c.92) "Its greatest ever donation to humanitarian crisis only coming second to the United States, how can we possibly condemn and disapprove of that?"*
  - *(c.93) "What is very easy to compare the number of refugees pledged in the UK to those in other countries?"*

- *(c.94) "How could you possibly condemn a policy that encompasses this kind of aid?"*
- *(c.95) "Why should Britain agree to an "EU" program when countries like Slovakia that have been pressured into assigning it?"*

- Irony as in: (c.96) "*now my mum always told me that comparisons were odious but come on"*- where the arguer refers to the comparison between the aids and the goods done and given by different countries to the refugees.

Final touch of the arguer to consider is the variation in the **argument kinds**. Dena makes use of the following argument kinds:

- Generalization as in:
  - *(c.55) mentioned earlier-* which is presumptive defeasible generalized argument- or abductive generalized argument
  - *(c.97) "Britain and the British government are not mutually exclusive"-* which is a universal generalization
  - *(c.98) "Condemning Britain's response to the refugee crisis would spit in the face of all the hard-working Britons who contributed to the refugee appeal"-* which is another universal generalization.
  - *(c.99) "To condemn Britain would be to say that those actions were worthless and would discourage the global public from trying to overcome governmental obstacles in helping their fellow men"-* which is presumptive defeasible generalized argument- or abductive generalized argument

- Definition as in : (c.100) *"That is the definition of the term condemn complete and utter disapproval a harsh indictment by any measure"*

- Analogy as in : (c.101) "Britain's response" VS. "Britain" – where the former refers to the British government and politics and the latter stands for the Britain people in general.

- Counter-example as in: (c.102) *"but I'm also from Sudan which suffers under a dictator who's been in power for 27 years"*

3. Stephen Hale OBE: We Should Condemn Britain's Response to the Refugee Crisis

Stephen is the second speaker for the proposition, but the third speaker in the whole debate. He is an old male speaker who defends the positive standpoint. He opens his speech attacking Dena, the previous speaker for the opposition. He specifically focuses on attacking the analogy she made on Britain VS. British people, objecting on her way in twisting the intended meaning of the debate proposition. He, then, goes on presenting quotes and statistics to prove that Britain has done little in comparison to the efforts done by other countries and in terms of the actual needs of such a huge crisis. He also refers to the role that the government plays in directing the majority of people towards either accepting the idea of refugees' settlement or refusing it, which is done by the rumors that the government spread on the effects of such an action.

In claiming his position, Stephen shows respect to the aspects of argumentations in his own way. He adheres to **topical potential** by employing the following types of appeals:

- Ethos as in: (c.103) *"If that interpretation was correct, I will be sitting next to her"*- this is a conditional argument where Stephen assures that he knows very well why he is talking for the proposition instead of standing for the opposition. This is claimed after directly attacking one of the main defending arguments of the opposing group. By this, he communicates to the audience that he is, as an arguer for certain standpoint, a trust worthy person.

- Logos as in :

   - (c.104) *" We heard earlier about the prime minister's comment about the swarms of people that might be coming to Britain. So the refugee crisis was there but the government certainly wasn't."*

   - (c.105) *"I'm sure we will continue to hear more about and over the past few weeks"* – this is where the arguer implies that voting for the proposition can act as a sort of pressure over the government to motivate them to change their policy in this concern.

   - (c.106) *"We've, of course, had sustained pressure on the government to act in relation to the plight of a camp, unaccompanied child refugees here in Europe, and as a result the government has acted, but what I want to put on the line tonight is to ask you why and to ask you how you should vote tonight and what signal you are sending because when this country has stepped forward to do the right thing by refugees, it is done so because of the AU resistible pressure on this*

government to do so."- the same idea , explained in (c.105) above, is repeated here but this time literally.

- *(c.107) "My criticism of this government is that too often they have used the language as they were doing in August 2015 before the public stepped up to say to people we can't do enough. There are too many. The Home Secretary's statement of his party conference these people are young and they're fit and they're male and they're coming here and we need to close our borders"*

- *(c.108) "Refugees in Britain cannot get into classes to learn our language and without that how do we expect them to contribute to our societies how do we expect them to make friends with our neighbors how do we expect them to get the jobs that they so desperately want to see so that for me is a touchstone issue because it tells you everything about this government's attitude"*

- *(c.109) "If those people get jobs, they will soon be paying taxes and more than reimbursing the cost of teaching us teaching them our language"*

- *(c.110) "The Welcome that we give people, the Welcome that our state gives them is a crucial part of whether we can stand up and be proud of Britain's response or whether as I urge you tonight it should be condemned now"*

- *(c.111) "I agree with the opposition on this question that is this that the great the government of this country has done a great deal to support refugees in the neighboring countries from which they have been forced to flee and that is right and it is proper and it is commendable and they were doing it before*

August 2015 and that is something I think we should celebrate but I do not think that it is a trigger for taking a different position on this vote because that for me is not the only moral test of our response"- this is a critical argument where the arguer clarifies a point of departure in terms of what Britain has done and what it should also do. He uses the "but" technique to put forward the issue logically and reasonably.

- *(c.112) "If we were bringing 216 Syrians here before September 2015, that is not a proportionate response. If we cannot find the money to enable refugees to learn English to contribute to our society, that is not a proportionate response and so do not let the focus on the spending that we are rightly placing in humanitarian support to refugees in different regions of the world distract you"*

- *(c.113) "There is a much darker side to the UK's role internationally and that is that we were a prime mover in the deal between the European Union and Turkey, a deal which prevents asylum seekers and refugees from seeking sanctuary a deal which keeps them in a country, where they cannot claim asylum, where they cannot be expected to work"*

- Pathos as in:
- *(c.114) "Our response to that refugee crisis is a test of our common humanity"*
- *(c.115) "There was a recognition among the British people triggered by first the tragic death of around 50 people in a lorry in Austria and then of course the photo of a young boy Island Kerdi who died, whose body was washed up on a beach, and*

there was a wave of public compassion and our government moved they moved fast"

- *(c.116) "That is not a response that I can be proud of that is not a response that I think we should be endorsing tonight"*

- *(c.117) "That refugees are people like you and me. They're people who've lost their housing, who've lost their possessions, who've lost family and friends and the test of our who common humanity is simple: are we making them welcome in our country at this critical time? are we stepping up and doing enough at this time?"*

- Reported speeches as in:

- *(c.118) "The middle of August 2015 at that time just as we are today, we were in the midst of the greatest refugee crisis that the world has ever seen. There were fifty nine and a half million people who were displaced worldwide"*

- *(c.119) "More than two million Syrian refugees were in Turkey but of course there are other crises other developing countries Kenya Burundi Congo where people are displaced in our refugees at far greater numbers than we hear about so often in the Middle East"*

- *(c.120) "The total number of Syrians resettled through the government's resettlement program in August 2015 was 216"*

- *(c.121) "The total number of people resettle annually from countries other than Syria was 750, that was 16 months after the UN High Commission for Refugees called on developed countries to resettle a hundred and forty thousand Syrians who could not continue to live in the region".*

- *(c.122) "The Foreign Secretary was warning us of the threat of marauding migrants"*

- *(c.123) "The prime minister's comments about the swarms of people that might be coming to Britain "*

- *(c.124) "The Prime Minister announced the commitment to resettle 20,000 Syrians a commitment"*

- *(c.125) "We've of course had sustained pressure on the government to act in relation to the plight of a camp unaccompanied child refugees here in Europe"*

- *(c.126) "The British public is divided on immigration issues you would have to be pretty poorly connected to public affairs not to know that around 25 percent of the public feels passionately that we should have an open economy and society in there. Pro immigration but around 25 percent of people feel very differently and think that whether we're looking at Europe here in my not refugees that our borders should be closed that there's no space in our country for new arrivals. Whatever might motivate them to move, but 50% of the public is described by the pollsters as the anxious middle. They're not sure how to feel on the one hand. They do feel compassion when they see a photo of that young boy on the other hand. They won't worry, they worry about the wages, they worry about housing and so for me"*

- *(c.127) "Say to people, we can't do enough. There are too many. The Home Secretary's statement of his party conference these people are young and they're fit and they're male and they're coming here and we need to close our borders"*

- *(c.128) "Refugees in Britain cannot get into classes to learn our language"*
- *(c.129) "We were a prime mover in the deal between the European Union and Turkey a deal which prevents asylum seekers and refugees from seeking sanctuary"*

The second aspect that Stephen shows consideration for is **audience demand**. Hypothetically, all the speakers prepare their arguments in the pre-argumentation stage seeking to consult issue and present facts that most affect the audience and the opposing part. Therefore, all the arguments presented must in a way or another be prepared in respect of audience demand. The argumentation stage, on the other hand, differ form a speaker to another. For Stephen, he shows adherence to audience demand by doing an attack argument. He opens his turn by attacking the previous speaker of the opposing group, Dena. He specifically attacks the argument that she presented on the difference between demanding Britain and demanding British people's actions. He objects on her claim that the standpoint refers to the people not the government. He insists on the fact the title of the debate discusses "Britain" as a government and policy. He objects on her claim and describes it as being misleading to the audience. He states: (c.130*) "I also wanted to congratulate her in particular on a phenomenally selective quotation from my Twitter account which must have taken some time to compile and also for her very creative interpretation of this evening's motion make no mistake if that interpretation was correct I will be sitting next to her sitting next to her are two members of the Conservative Party who will speak in defense of the government's record and it is the government's record*

that we will be debating tonight". His congratulation reflects an Irony, his use of the expressions "selective", "creative", and "interpretation" reflects negative connotations on her personality as an arguer and therefore attacks her ethos, her trustworthiness. So, the attack does not only target her speech but her character as a speaker/ an arguer as well.

Coming to the **presentational devices** that he utilizes, he only uses one rhetorical device, which is rhetorical question. The instances of rhetorical questions employed are the following:

- *(c.131) "What was our government doing in August 2015?"*
- *(c.132) "What was our government saying in August 2015?"*
- *(c.133) "What was our government saying in August 2015?"- (repeated for the second time).*
- *(c.134) "To ask you why and to ask you how you should vote tonight?"*
- *(c.135) "What signal you are sending?"*
- *(c.136) "What is such a crucial time in history for those 59 and a half million displaced people now"*
- *(c.137) "What happens when an asylum seeker comes to the UK to whether they are welcome to whether we give them an opportunity to rebuild their lives in safety and in dignity in our country?"*
- *(c.138) "Whether we're prepared to take our fair share as the first speaker for the motion spoke so passionately take our fair share of the refugees from different countries?"*
- *(c.139) "Whether we should be acting in a proportionate way?"*

- *(c.140) "Are we making them welcome in our country at this critical time"*

- *(c.141) "Are we stepping up and doing enough at this time?*

Finally, Stephen limits his **arguments** variation to four **kinds**. He shapes his thoughts, in addition to attacking arguments, in the following argument kinds:

- Generalization as in :
  - *(c.142) "This is a global refugee crisis"-* a universal generalization
  - *(c.143) "The system doesn't give them that support. It doesn't give them the confidence that they need to rebuild their lives and safety"-* which is presumptive defeasible generalized argument- or abductive generalized argument

- Counter-examples as in:
  - *(c.144) "The tragic death of around 50 people in a lorry in Austria"*
  - *(c.145) "The photo of a young boy Island Kerdi who died whose body was washed up on a beach"*

- *Definition as in:*
  - *(c.146) "The test of leadership, the test of a government is how they handle those people, whether they spread fear and anxiety or whether they spread hope and reassurance"*

4. Dr Andrew Murrison MP: We Should not Condemn Britain's Response to the Refugee Crisis

The second quest speaker for the opposition is Andrew. He is an old male arguer. He defends the negative standpoint. He uses quite less quantitative facts than his partner-the previous speaker. He focuses more on two logical facts. He first addresses the issue that Britain has done enough because doing more than what has been done can be irrational and may come up with negative consequences. He, then, claims a need to start working on fundamentals to stop the rising of such crisis. He also discusses the sorts of migrants seeking entrance to Britain and which sort exactly deserves the welcome for the current moment.

Andrew's contribution to the debate is different from his fellow speakers. His series of arguments are only half-prepared in the pre-argumentation stage while the other half is totally improvised in the argumentation stage itself. In the middle of his speech, some P audiences ask him questions. He welcomes the questions and answers them thoroughly. Doing so, the time for his turn runs out, so he respects the time limits and improvises a summarized conclusion.

However, that is not the only point that distinguishes Andrew from the others. In addition to improvising arguments, he does the followings too:

(i) He shows a special attention to the appeal by ethos. He puts a good deal of attention to making himself a trustworthy arguer to the audience in respect of the specific issue concerned. He does the following moves: defines himself (c.147) *" I am a constituency MP…"* giving some details on what he does and

how he differs from other MPs, shows confidence and gives signs of welcoming to other voices by inviting audience to speak or ask (c.148) *"sorry so you're standing up do you have a question?"* and builds a connection with the audience and makes everyone feel that some audiences are good supporters (c.149) *"I hope you might hear a bit more about it maybe from the audience later on"*. The first appeal by ethos above is done in the pre-argumentation stage while the other two are only improvised during the argumentation stage.

(ii)   He shows a sign that he is not welling to change his opinion no matter how the debate ends. This idea communicates two points: first, the speaker is very confident about his own position, and second, everyone needs to consider the arguers speech seriously otherwise they will be judged negatively by him, viz. he is the one judging the audience and the other party- the one in control- not the opposite! All these are communicated pragmatically via implicature in his speech saying (c.150) *"I have to tell you you've got by far and away the better building whether you have better debating is I think yet to be determined"*

Coming to the details of Andrew's series of arguments, he shows respect to the following aspects and kinds of arguments in the pre-argumentation stage:

Firstly, **Topical potential** is adhered to via the use of two kinds of appeals (ethos and logos) and a set of reported speeches:

- Ethos is seen in (c.148) above.

- Logos as in:
  - *(c.151) "We are these days relatively small economically and in terms of our influence. We need to be a little bit cautious about our ability to change opinions globally and to affect change globally but we still punch above our weight"*
  - *(c.152) "Actually is not electorally obliging. It doesn't win many votes actually but it's the right thing to do and it has been one of the characteristics of the coalition government"*
  - *(c.153) "We will do deal with Bashar al-Saad. We we'll deal with bartha's and Barth ISM which is causing such trauma in Damascus and we will have to rebuild Syria and my worry ladies and gentlemen is that we will not have the wherewithal to do"*
  - *(c.154) "I do apply leadership because I believe this country should be spending naught point 7 percent of its gni on international development but boy is it a difficult subject to sell to people in many parts of my constituencies, my constituency and they are paying for this it's not the government's money it's my constituents and the constituents of 650 other members of parliament up and down this country"*

- Reported speeches as in:
  - *(c.155) "It was this country that held the crisis in Syria conference in the United Kingdom held it in London bringing leaders from across the globe to debate, what is to be done to remedy a problem which must so often appear to be*

completely incapable of an easy solution within a recognisable timeframe? "

- *(c.156) "It was David Cameron's government that decided that this is something Britain should do"*

- *(c.157) "2.3 billion pounds is no substitute for taking large numbers of refugees into the United Kingdom"*

- *(c.158) "There are a hundred and ninety six countries on the face of the earth, only six spend eight point seven percent of their gross national income on international development"*

- *(c.159) "2.3 billion pounds that not the spots of every other European country"*

- *(c.160) "We come only second to good old Uncle Sam in the amount of money we have been prepared to devote to this crisis"*

Secondly, the **presentational devices** utilized involve the following:

- Rhetorical questions as in:
  - *(c.161) "Why is it the United Kingdom doing this?"*
  - *(c.162) "Why is it the United Kingdom bringing all these leaders together in London to debate?"*
  - *(c.163) "Why is it that Britain's doing it?"*

- Understatement as in:
  - *(c.164) "We're a small country of the northwest coast of the continent of Europe"*
  - *(c.167) "We are in a small and select group of countries"*

- Metaphor as in: (c.168) "*sugared term*".

Thirdly, **audience demand** is also adhered to and examples of attack arguments can be the evidence:

- *(c.169) "Some would like to say that we should be doing more but I put to you that we are these days relatively small economically and in terms of our influence we need to be a little bit cautious about our ability to change opinions globally and to affect change globally but we still punch above our weight"*

- *(c.170) "Some might say well actually Syria is a country that perhaps has more links with other countries. Why is it the United Kingdom doing this? Why is it the United Kingdom bringing all these leaders together in London to debate this issue? Some would point in 1946 and say well France is interested in Syria but why is it that Britain's doing it?"*

In the above two attack-arguments, the arguer presupposes some ideas that the audience or the opposing party might raise and therefore puts them forward and discusses them for their own favor.

Furthermore, the below **kinds of arguments** are extracted from the first part of this speaker, the one prepared in the pre-argumentation stage and presented in the argumentation stage:

- Generalization:
  - *(c.171) "This country and this government have addressed this crisis fulsomely and admirably"*- which is a universal generalization
  - *(c.172) "This is a global phenomenon"*- another universal one
  - *(c.173) "It is the most dreadful catastrophe probably of our generation in refugee terms"* – which is one more universal argument
  - *(c.174) "It is something that needs to be addressed not just by the United Kingdom but by the whole of the global community"*- which is presumptive defeasible generalized argument- or abductive generalized argument

- Analogy as in : (c.175) *"Iraq" VS. "Syria"*- where the arguer compares the situations in the two mentioned countries discussing the consequences on the refugee crisis.

- Counter-examples as in :
  - *(c.176) "I'm a constituency MP. I have to sell this to my constituents. Most of my constituents are not like us, Oxbridge people. They work bloody hard day in day out. They struggle to get housing. They struggle with the National Health Service. They struggle with social services and they we have to justify as politicians every single pound that we spend"*

- *(c.177) "A year ago I was knocking on those doors asking them to vote for me and I have to tell you International Development was one of the harder cells for me"*

- *(c.178) "I served in Iraq in 2003. I voted against the Iraq war but I served there nevertheless and I think I understand a little bit about that country. I'm one of the big tragedies of that country was that we failed to plan for the eventual victory which of course was inevitable and what to do about rebuilding Iraq another Baathist country. What we did do largely through pressure from America was to strip out the middle class which meant D pacification so everybody from a clerk to a general was stripped out that country was completely denuded of the building blocks to rebuild that state and allow it to react in its place in the panoply of nations and my worry is that the same may be happening to Syria sooner or later"*

The argumentation stage, on the other hand, is not less rich. The arguer improvises many arguments. Some of those arguments are answers to questions raised by the P audience and some others are just for the purpose of summarizing important ideas within the limited time, viz. to not exceed the time specified for his turn.

The first question raised by an audience asks how can possibly Britain think to contribute to Syria crisis while it is not able to do enough with the limited refuges coming. The arguer answers stating (c.179) *"Of course, it is a phenomenon which we have to deal with we cannot deal with this refugee crisis unless we deal with the*

fundamentals and what's generating this is - and it's basha al-assad without dealing with them this will go on and on and on and it won't be confined to Syria. There'll be the next failed state and the one after that and the one out of that unless we deal with the fundamentals, we will not get to grips with this it will simply go on and you'll be drawing your patron by the time it's sorted out". The arguer answers giving logical explanations and reasons, i.e. providing an appeal of logos. He also makes use of a generalized argument stating (c.180) *"there'll be the next failed state and the one after that and the one out of that unless we deal with the fundamentals".*

The next question concerns whether the fear from living the same tragedy of Iraq in other countries like Syria can work as a justification to limit the efforts made in such a crisis. The arguer replies with two techniques. First, he uses an ethos appeal to make everyone feel a sense of confidence in his, the arguer's, speech stating (c.149), a previously extracted speech. He, then, uses an appeal by logic and reason stating something on (c.181) *"the nature of the relocation of people from the camp's".* He elaborates on this point making it his main concern as a conclusion. He uses the following kinds of appeals and arguments to elaborate:

- Logos as in:
- (c.182*) "The mark of a truly civilized and enlightened society is the ability to take people not from that cohort but from among the old, the sick, the lame, from among women who are disadvantaged in a major way"*

- *(c.183) "....but I put it to you that we do so much better by taking from those camps that we are supporting with our 2.3 billion pounds which was too easily dismissed because believe you me there's a lifetime of commitment to those people and it will not be cheap but we will find the resources to settle them properly in the United Kingdom and give them the succor and support they need to raise their children here. It's from those camps that we must focus our attention in terms of resettlement of people and the strategy is absolutely right"*

- *(c.184) "if we are tempted to support the proposition that has been laid before us today is we will simply make matters worse, we will give a green light and succor to those criminals and villains that would tempt people to a grisly fate in the Mediterranean"*

- Pathos as in : (c.185) *"because otherwise it would be kicking sand in the face of a country that is punching way above its weight in dealing with this crisis"*

- Reported speeches as in: (c.186) *"A rule in medicine and in politics is first do no harm you must not do public policy which makes matters worse"*

- Metaphor as in (c.186) *"be kicking sand in the face of a…. "*

- Generalization as in: (c.187) "*most of those migrating to Europe are young fit men"* – which is an inductively valid generalization

5. Barry Andrews: We Should Condemn Britain's Response to the Refugee Crisis

Barry is the last speaker for the proposition. He is the one who closes the defense on the positive standpoint. He is an old male speaker. He opens his speech with a funny story that aims to justify his presence in such a Britain-related issue debate, as he is not a British man. Then, he summarizes some of the main arguments discussed earlier and attacks one of them ironically. He generally discusses two main arguments. The first concerns the ethics of Britain society and how they should not allow such a limited effort on refugee crisis. The second concerns the claims or the rumors spread on the negative effects of welcoming big numbers of refugees.

In terms of the aspects of argumentation, Barry adheres to all the three aspects. The adherence to **topical potential** aspect is seen in his utilization of the followings:

- Ethos as in:
- *(c.188) "The great Oberyn war who was asked to speak at very short notice at a similar event to this, he had a reputation for being able to extemporize as the floor speakers are able to do obviously and he was asked to speak on a particular subject in a couple of minutes and he did that on the subject of breastfeeding and it went down reasonably well. He thought but he sat down to a thinner round of applause than he was used to and he asked his host I hope that was okay. He said yes it was quite good except we asked you to speak about press freedom. So, I hope my own comments are slightly more prepared now. I hesitate to*

intrude on a sovereign matter of consideration for Britain as a outsider as an Irishman"- this is where Barry tries to make himself fit, as an Irishman, to speak on a British issue. He uses a funny story to open the case and justify as a try to win the trust of audience.

- *(c.189) "Marshal the arguments of miss Morgan, Mr. Hales and the floor speakers and miss Morgan made an outstanding speech in relation to the obvious weight and the burden of proportionality in terms of Britain's obligation to take more and mr. Hales pointed out that it is immoral to outsource under this barbaric eu-turkey deal Britain's obligations to refugees under the various conventions"*- this is another appeal to gain trustworthiness. The arguer is re-stating some of the arguments presented earlier to make everyone feel that he is perfectly connected and he knows what he is discussing and why.

- Logos as in:
- *(c.190) "My argument will be Mr. president you may be surprised it's not to argue that Britain's policy is narrowly nationalistic or nativist my argument will be but that the current British policy is in fact on British"*
- *(c.191) "What is British I think of an ethic or Fair play, I think of an ethic of the rule of law of adherence to international conventions and adherence to concepts like collective responsibility and burden sharing and solidarity and neighborliness actually but those that ethic is sorely missing from what we've been hearing. We've been hearing from miss*

Morgan about political rhetoric and it is appalling the political rhetoric that is emanating from Britain"

- (c.192) *"I would agree the opposition on one issue yes Britain did contribute to the refugee crisis the invasion of Iraq the failure to pull up Saddam Hussein in relation to chemical weapon usage by sorry. I should say Mr. Assad in chemical weapon usage in 2013 the intervention in Libya. These are the root causes of the downstream consequences over at the refugee crisis that were experiencing and Britain has to take that responsibility"*- this is an appeal by logic and reason but it is introduced by means of Irony. The arguer ironically says *"I agree",* but then twists the whole linguistic context. He turns an agreement to a blame.

- (c.193) *"Britain must give a lead in arguing that we are disproportionately allowing our policies to be fashioned by fear and terrorists want to terrify they, want us to fall into noisy argument and they want us to build razor wire and they want us to fear people that are different to us"*

- (c.194) *"If I said to you this 0.2% was the increase in the European population last year, what would you think you think? Well, as part of the demographic problem, the aging population, the dependency in all that but that's what 1 million asylum seekers amounts to 0.2% of the European population"*

- (c.195) *"If it was true that it was damaging the economy, surely the Turkish economy would have collapsed by now"*

- (c.196) *"if you make an excuse that unless we've solved all our domestic problems, we're not going to engage a more generous*

and friendly attitude to refugees that's an excuse to do nothing and if turkey took that approach where would we be now"

- Pathos as in:

- *(c.197) "So to take a disproportionately small number of refugees is unconscionable and it is not in keeping with anything that is in the tradition of this wonderful country"*

- Reported speeches as in:

- *(c.198) "As Colin Powell pointed out if you break it you own it"*

- *(c.199) "A person said to me are you afraid to come to London because of terrorism, be afraid to go to Paris because of terrorism"*

- *(c.200) "From the current EU countries during the Second World War, 20 million people died whereas in the last 20 years less than 20 less than 500 people have died in the EU from terrorism"*

- *(c.201) " Last year the OECD reported that the Turkish economy grew by 5% and next in 2016 anticipated to grow by 6%"*

- *(c.202) "Shakespeare wrote about this issue last year it emerged in a monologue delivered by Sir Thomas More, we'll non publish on finish play and he addressed this very issue and what startling is that some of the lines are instantly recognizable the scene is 1517. Sir Thomas More is imploring the people of London to extend a greater hand of friendship to people who have arrived in their seeking asylum from a war-torn part of northern Italy and he says imagine you that you see the*

wretched strangers their babies at their backs and their poor
luggage plotting to the ports and coasts for transportation"

- *(c.203) "This is the strangers case and this your mountainous*
inhumanity"

Once again, **audience demand** is expected to be adhered to in the pre-argumentation stage in the whole arguments. However, only one apparent sign is noticed which is indicated in the attacking arguments that he utilizes (extracted below). Any form of attack is a sign that the speaker has shaped content in respect of what can best satisfy the audience. Also, it is a sign that the speaker has made some search on people in relation to the issue at concern, i.e. members of the opposing party and the audience.

Presentational devices, on the other hand, is the third aspect. It is adhered to through utilizing three kinds of rhetorical figures of speech:

- Rhetorical questions as in:
- *(c.204) "Are you going to hide behind the words of this text or*
are you going to take your place than when the nations of the
earth responding to this massive international existential crisis
that is not going to go away?
- *(c.205) "Are you going to take the lawyer's approach to this*
issue or are you going to face it head-on?"
- *(c.206) "Are you really telling me that we can't absorb those*
people"
- *(c.207) "Can we develop this concept of collective responsibility*
in this country four hundred years later remember the

enlightenment intervened by the way and he goes on to pose this
question via the voice of Thomas More to the people of London?

- *(c.208) "Would you be pleased to find a nation of such*
  barbarous temper that breaking out in hideous violence would
  not afford you an abode on earth?"

• Overstatement as in: (c.209) *"This argument is happening four*
  hundred years ago"

• Connotation as in:

- *(c.210) "collective responsibility"*- referring to the necessity of
  existing such a sense in every British fellow.

- *(c.211) "British ethic*"- referring to the positive ethics of the
  British society and presenting them as facts/ qualifications taken
  for granted.

Finally, the variation in **the kinds of arguments** is also employed
and they are as the below:

• Generalization as in:

- *(c.212) "There is no argument"*- which is a universal
  generalization.

- *(c.213) "You're right, it doesn't say anything in the Geneva*
  Convention absolutely" – which is another universal
  generalization.

• Existential as in : (c.211) above.

• Attacking as in :

- *(c.214) "You know refugees cannot work in Turkey. They cannot*
  work for many years. I mean that's they're not members of

parliament. These people want to work". – the arguer attacks the previous speaker of the opposing group who is a member of parliament and who claimed things on working issues of refugees. So, the arguer here ironically attacks him implicating that refugees are not like MP, they are people who can eat only when they do work hard. They always need to work.

- *(c.215) "but those that ethic is sorely missing from what we've been hearing we've been hearing from miss Morgan about political rhetoric and it is appalling the political rhetoric that is emanating from Britain"- this is another attacking argument where the arguer attacks a prior argument raised by Morgan, a speaker of the opposing group.*

• Definition as in: (c.216*) "what is British I think of an ethic or Fairplay I think of an ethic of the rule of law of adherence to international conventions and adherence to concepts like collective responsibility and burden sharing and solidarity and neighborliness"*

• Analogy as in : *(c.217) "people died in the World War II in EU" VS. "people died from terrorism in EU"*

6. Dr Thérèse Coffey MP: We Should not Condemn Britain's Response to the Refugee Crisis

Thérèse is the last speaker both in the whole debate and for the opposition. She is an old female speaker. She stands for the negative standpoint. She opens her series of arguments by an attack to the opposing party as a one whole accusing them of being not convincing enough. She later directs another attack but this time to one specific

arguer of the opposing group. She mainly focuses on convincing everyone that Britain, as a government and people together, has done enough. She also tries to present details and reasons for why she thinks that Britain is following a correct plan in dealing with the crisis.

Starting with the aspects of argumentation and specifically the first aspect, i.e. **topical potential**, Thérèse is making the preferences below:

- Logos as in:
- *(c.218) "We should focus on the dip the four pronged approach that we have taken as a   government working with the British people in order to try and solve this crisis that's diplomatic effort aid resettlement and military action"*
- *(c.219) "What it seems to me that the money has been somewhat dismissed tonight but a bit like the Good Samaritan said you actually have to pay the landlord to look after somebody what is that aid actually paid for 20 million food parcels for a month distributed 400,000 shelters"*
- *(c.220) "The number of interventions goes on and on as we have done what we can in order to give people a safe place "*
- *(c.221) " Now one of the reasons why our entire philosophy has been about trying to take people direct from the camps. It's because we don't believe this crisis will be solved by million moving millions of people around the world. To tackle this, we want to try and keep people close to their home countries so that when this solution is delivered hopefully sooner rather than later*

that they can go back to their homes or indeed other hills that may need to be built"

- Pathos as in:

- *(c.222) "No government expects to be praised or thanked but we should recognize the generous warm-heartedness of the British people in doing their bit directly and indirectly in order to ensure that Britain plays its full part in tackling this particular issue"*

- *(c.223) "There's no doubt the barbarism dished out by Daesh. the beheadings, the idea about whether you'll be alive or dead the next day very arbitrarily I am NOT surprised that people are desperate to escape that situation. They're so desperate that they will pay smugglers thousands of euros and as the person puts that money in their pocket pushes them out on a boat, the smuggler doesn't care if they live or die but for some people they are so desperate, they're actually having a small chance of reaching Europe is worth potentially the risk of their lives"*

- *(c.224) "What happened in 2003 in the Iraq war ... I felt then that we should have taken action in order to prevent the mass slaughter of human beings"*

- *(c.225) "I'm not pretending this work in the camps of Jordan or Lebanon. I'm not pretending that but nevertheless to try and make sure that they are safe and won't be murdered the following day"*

- Reported speeches as in :

- *(c.226) "If we go back five years, William Hague visited Syria spoke to her side not long after perhaps a bit like rosy not intending to provoke the crisis but nevertheless Assad sent a clear*

message. His forces murdered demonstrators that then imposed the emergency law and the situation Snowboard"

- *(c.227) "Since then on the diplomatic front, this government the coalition government at the time this governors continued to work through   United Nations United Nations Security Council with China and Russia vetoing resolutions earlier eventually getting a resolution through last year working with our European Union neighbors in order to put sanctions but also wider discussions and in deeds the UK government for the core group which is focused on delivering a new government in which people will have a stay life in Syria and that region"*

- *(c.228) "It is our ships working with other nations that have saved over 7,000 lives 7,000 people plucked from the Mediterranean"*

- *(c.229) "In one of the most despicable ways possible, we did decide to take further military action help be invited by Iraq"*

- *(c.230) "My humble friend here said we've had the largest ever UK Disaster Response"*

- *(c.231) "The second highest donor this been largely focused in the region"*

- *(c.232) "We had been asking other people to put more money forward and that's why the supporting Syria conference…"*

- *(c.233) "The Good Samaritan said: you actually have to pay the landlord to look after somebody"*

- *(c.234) "We made the commitment to take in 20,000 people over the lifetime of the Parliament"*

- *(c.235) "Over a thousand people were settled in this country"*

- *(c.236) "By last Christmas, the second highest number in the European Union of permanent settlement and we will undo honor the Dublin agreement where people can claim asylum including children to be linked to their families"*
- *(c.237) "We are going to discuss with local councils. It's now in the law about taking children unaccompanied,   children from Greece France and Italy"*
- *(c.238) "Second biggest donor in the world second largest number so far of people taken in permanently into this country"*

The second aspect concerns **audience demand**. In addition to the decisions made in respect of audience demand in the pre-argumentation stage, Thérèse shows interest in the argumentation stage too. She does two attacking moves, to be explained later at the end. The moves are improvised in the argumentation stage because of en emerging need to comment on certain claims raised by the opposing group. Furthermore, Thérèse does a special move by taking the initiative on inviting the audience to raise questions or to comment. She, by this move, shows interest in the demands of the P audience and leaves the impression that she is a confident speaker, viz. she is a well-qualified arguer in respect of the issue at concern. This last effect can also implicitly work as an ethos appeal. However, as a result , a P audience asks her whether she really thinks that the camps are safe places considering the fact that they are where people are dying on daily bases. She replies stating :(c.239) *"I'm not saying that the government has taken a view on trying to create safe zones in Syria but we know 7 million people have been displaced they've been displaced to neighboring countries and they're the places we are*

helping with our aid we are also giving some aid in to Syrian relief directly as well"- which is a logos appeal.

The third aspect is **presentational devices**. On this, the following rhetorical figures of speech are employed:

- Metaphor as in (c.240) *"there is a reason why these two dispatch boxes are different in size the proposition is larger because they have the greater onus of proof in order to prove this motion and yet I'm afraid, I think they have not been able to do that today"*-where the speaker metaphorically refers to the standpoints at issue and the arguments raised by parties to prove their position. The argument itself involves two other argumentative techniques. First, there is an analogy where the arguer compares the success of the boxes in benefiting from their sizes while the failure of the opposing party in using all their available means to prove themselves correct. Second, there is an attack argument where the arguer attacks the opposing group for not being as good as they should be.

- Rhetorical question as in:
- *(c.241) "What it is that we have done?*
- *(c.242) "Why it matters?"*
- *(c.243) "What is that aid actually paid for 20 million food parcels for…?"*

Last techniques to extract are the **kinds of arguments** used to make variation in the structure, style and content of the speech. Those involve:

- Generalization as in:

- *(c.244) "The approach that we have taken is appropriate, responsible and comprehensive in trying to tackle the refugee crisis"*- which is presumptive defeasible generalized argument- or abductive generalized argument

- *(c.245) "This government has delivered on what it said it would do"*- which is a universal argument.

- *(c.246) "It's not offered false hope"*- another universal generalization

- *(c.247) "We put our money where our mouth is but that's the right thing to do"*- which is presumptive defeasible generalized argument- or abductive generalized argument

- Attacking as in :

- (c.248*) "The Honourable gentleman Barry Mr. Andrews referred to the 2013 vote and regards to not stopping the chemical weapons. Man, my friend and I, we voted that day. We lost by 14 votes. It was heartbreaking in my view"*- this is an attack argument to one of the previous arguments raised by the opposing party. The arguer shapes up her attack using two argument techniques. First, she takes her own experience as a counter-example to support her attack. Second, she adds some emotional touches making a pathos appeal.

- (c.249) *"In terms of resettlement now, the Honorable gentleman there Mr. Hale quote accused my friend of selected statistics. I would suggest that back in 2014 when we started the vulnerable prisons, persons relocation scheme he referred to that figure of 216. What he failed to mention is that the UK government had already granted asylum to 5,000 people from Syria in that preceding five years. So, I recognize what he says and he's*

absolutely right. Some of the actions last summer accelerated the loosening of criteria on that vulnerable scheme but nevertheless we should never allow it to be said that we turned our back on people we have been given the silence people and we will continue to do so". This is another attacking argument and it makes use of reported speeches to establish the attack and explain reasons for rejecting a previously given argument by the opposing party.

4.1.3.2 Reasonableness and Effectiveness

This third debate is also a kind of good argumentation. It is held successfully since a conclusion is reach. The debate has concluded that the positive standpoint is more convenient than the negative one, viz. the argumentation is carried and the opposition is defeated.

Reaching a conclusion and resolving the difference in the opinion means that the process of argumentation as a whole is reasonable and effective. However, the effectiveness and the reasonableness of one party is normally more than those of the other, which is another core feature of successful argumentation. Generally, the same reasons stated previously in section 4.1.1.2 and 4.1.2.2 work for this debate too. That is, the adherence to the following four is the main reason:

1. Good variation and utilization in the aspects of argumentation and kinds of arguments
2. Enough respect to the cooperative principles
3. Enough considerations of politeness principles and,
4. Commitments to the main signs of acceptability.

4.2 Quantitative Analysis

On the base of the qualitative analysis done earlier, this section offers the statistic facts of the data analysed. It represents the relative frequency of each technique/principle employed in the debates in terms of the three variables under investigation. It also re-represents them in terms of percentage. Thus, this section is going to be the linkage between the previous section (qualitative analysis) and the upcoming sections (discussion and comparison and contrast).

As a preliminary to drawing tables and figures, two general points are suffice to mention:

(i) The means to come up with the qualitative facts below is an ordinary mathematical one. No specific statistic program is used.

(ii) The term "technique" is used as a cover term to refer to both the aspects of argumentations and kinds of arguments. Every single choice of the two sets is seen as a separate technique of argument representation. The term "principle", on the other hand, is the cover term for: cooperative principles, politeness principles and signs of acceptability.

The main statistic tables and figures are the following:

Table (8): The Frequency of Techniques Employed in the Three Different Debates Analysed

Techniques	D1: Social			D2: Religious			D3: Political		
	Pro.	Opo.	Total	Pro.	Opo.	Total	Pro.	Opo.	Total
Logos	17	17	34	20	21	41	31	22	53
Ethos	3	2	5	1	4	5	3	5	8
Pathos	7	12	19	7	2	9	9	10	19
Reported Speech	19	13	32	6	12	18	37	40	77
Metaphor	4	2	6	0	0	0	0	3	3

Techniques	D1: Social			D2: Religious			D3: Political		
	Pro.	Opo.	Total	Pro.	Opo.	Total	Pro.	Opo.	Total
Euphemism	0	1	1	0	0	0	0	0	0
Connotation	0	0	0	2	0	2	2	1	3
Simile	1	0	1	0	0	0	0	0	0
Irony	6	2	8	0	4	4	2	1	3
Overstatement	4	0	4	0	0	0	1	0	1
Understatement	3	0	3	0	0	0	0	2	2
Rhetorical Question	2	2	4	8	12	20	21	13	33
Generalization	8	0	8	10	18	28	9	13	22
Analogy	5	0	5	3	6	9	3	2	5
Definition	4	0	4	3	5	8	3	1	4
Counter-example	6	0	6	10	15	25	2	1	3
Existential	4	0	4	2	3	5	1	0	1
Attack	1	0	1	0	6	6	7	8	15
TOTAL	94	51	145	72	108	180	130	122	252

Table (9) : The Percentage of Techniques Employed in the Three Different Debates Analysed

Techniques	D1: Social			D2: Religious			D3: Political		
	Pro.	Opo.	Total	Pro.	Opo.	Total	Pro.	Opo.	Total
Logos	18	33.3	23.4	27.8	19.4	22.8	23.9	19.5	21
Ethos	3.1	3.9	3.5	1.4	3.7	2.8	2.3	3.7	3.2
Pathos	7.5	23.5	13.1	9.7	1.9	5	6.9	1.9	7.5
Reported Speech	20.2	25.5	22	8.3	11.1	10	28.5	11.1	30.6
Metaphor	4.3	3.9	4.1	0	0	0	0	0	1.2
Euphemism	0	2	0.7	0	0	0	0	0	0
Connotation	0	0	0	2.8	0	1.1	1.5	0	1.2
Simile	1.1	0	0.7	0	0	0	0	0	0
Irony	6.4	3.9	5.5	0	3.7	2.2	1.5	3.7	1.2
Overstatement	4.3	0	2.8	0	0	0	0.8	0	0.4
Understatement	3.1	0	2	0	0	0	0	0	0.8
Rhetorical Question	2.1	3.9	2.8	11.1	11.1	11.1	16.1	11.1	13.1
Generalization	8.5	0	5.5	13.9	16.7	15.6	6.9	6.7	8.7
Analogy	5.3	0	3.5	4.2	5.6	5	2.3	5.6	2
Definition	4.3	0	2.8	4.2	4.6	4.4	2.3	4.6	1.6
Counter-example	6.4	0	4.1	13.9	13.9	13.9	1.5	13.9	1.2
Existential	4.3	0	2.8	2.8	2.8	2.8	0.8	2.8	0.4
Attack	1.1	0	0.7	0	5.6	3.3	5.4	5.6	6

Table (10): The Frequency and Percentage of Techniques Used by Female VS. Male Arguers

Techniques	Male		Female	
	Frequency	Percentage	Frequency	Percentage
Logos	68	22.8	60	18.9
Ethos	14	4.7	6	1.9
Pathos	12	4	32	10.1
Reported Speech	45	15.1	89	28.1
Metaphor	4	1.3	6	1.9
Euphemism	0	0	1	0.3
Connotation	3	1	2	0.6
Simile	0	0	1	0.3
Irony	6	2	9	2.8
Overstatement	2	0.6	3	0.9
Understatement	4	1.3	1	0.3
Rhetorical Question	37	12.4	22	7
Generalization	36	12	27	8.5
Analogy	14	4.7	10	3.1
Definition	10	3.4	8	2.5
Counter-example	26	8.7	23	7.3
Existential	5	1.7	5	1.6
Attack	13	4.4	12	3.8
TOTAL	299	100%	317	100%

Table (11): The Frequency and Percentage of Techniques Used by Young VS. Old Arguers

Techniques	Young		Old	
	Frequency	Percentage	Frequency	Percentage
Logos	68	21.6	60	19.9
Ethos	5	1.6	15	5
Pathos	28	8.9	16	5.3
Reported Speech	76	24.1	58	19.3
Metaphor	7	2.2	3	1
Euphemism	1	0.3	0	0
Connotation	1	0.3	4	1.3
Simile	1	0.3	0	0
Irony	10	3.2	5	1.6
Overstatement	4	1.3	1	0.3
Understatement	3	0.9	2	0.6
Rhetorical Question	17	5.4	42	14

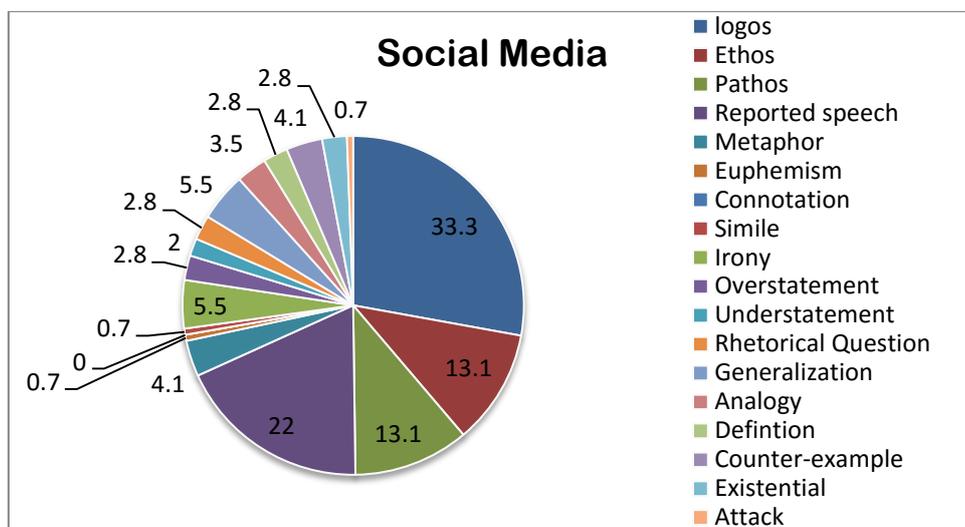| Techniques	Young		Old	
	Frequency	Percentage	Frequency	Percentage
Generalization	23	7.3	40	13.3
Analogy	17	5.4	7	2.3
Definition	10	3.2	8	2.6
Counter-example	26	8.2	23	7.7
Existential	5	1.6	5	1.7
Attack	13	4.1	12	4
TOTAL	315	100%	301	100%

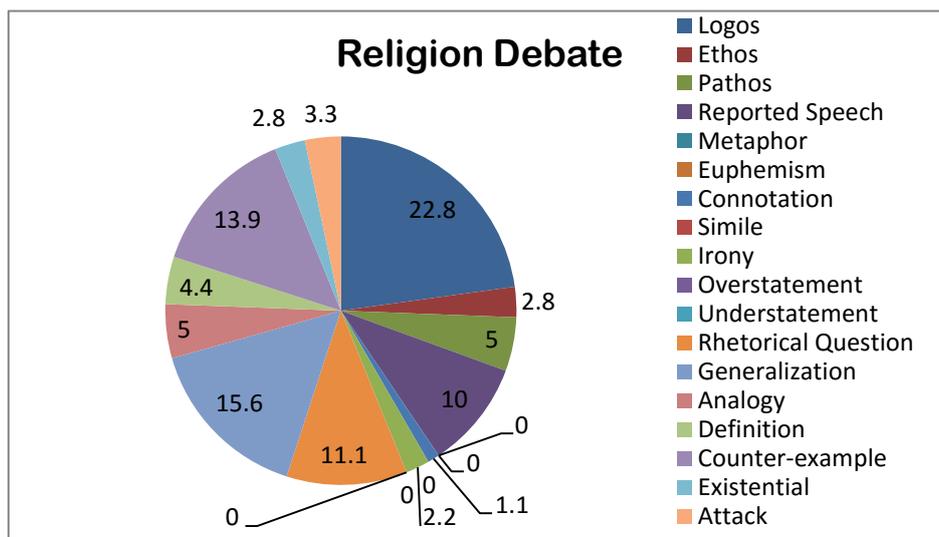Figure (13) Percentages of Techniques Used in the Representative Sample of Social Debates

Figure (14) Percentages of Techniques Used in the Representative Sample of Religious Debates
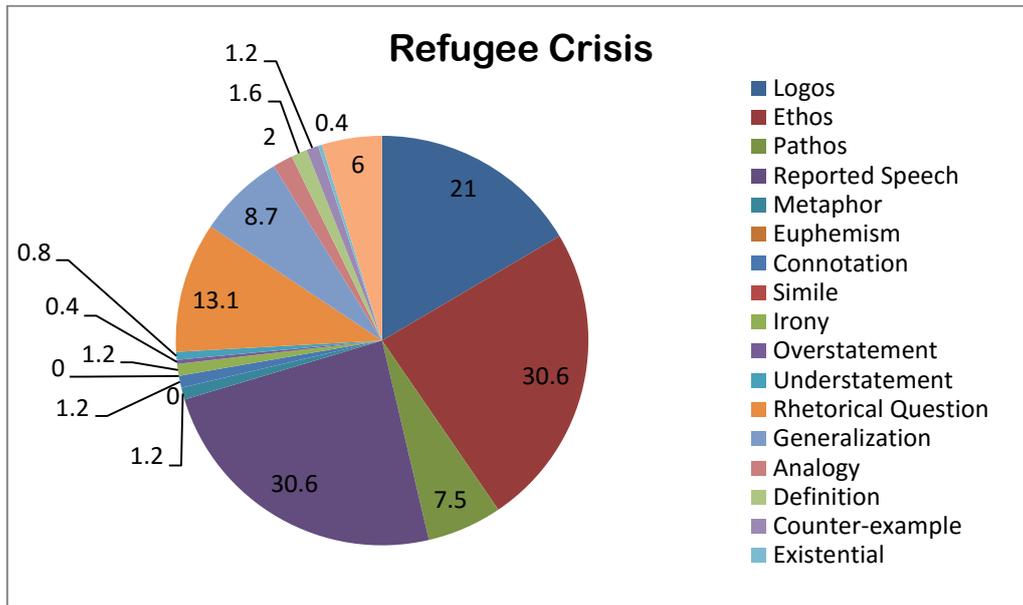
Figure (15) Percentages of Techniques Used in the Representative
Sample of Political Debates
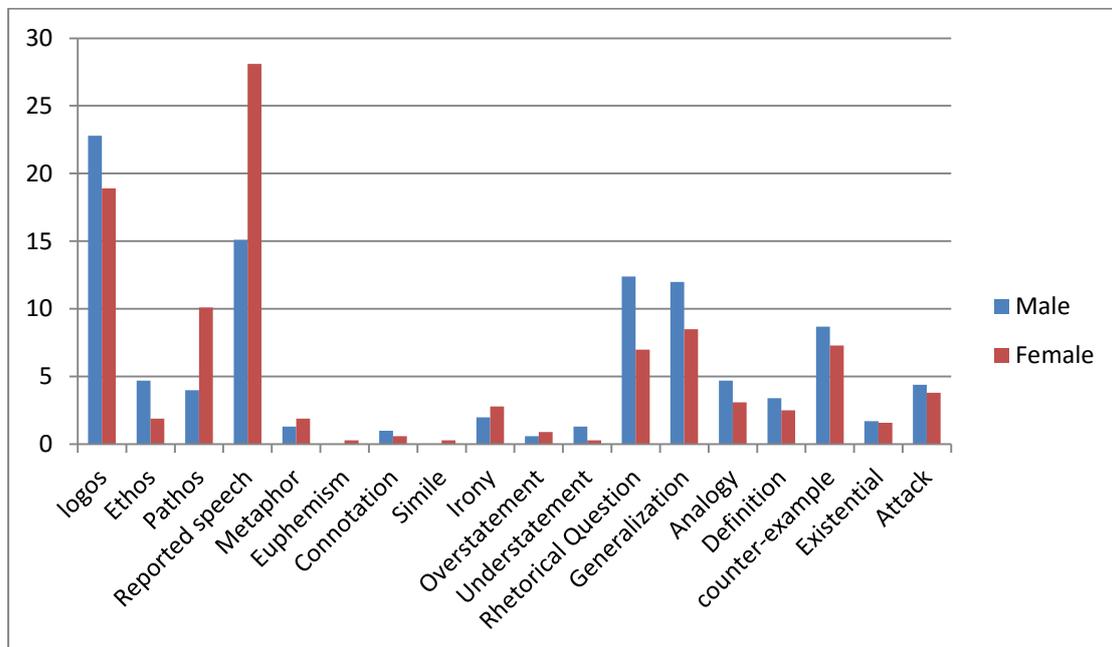
Figure (16): Percentage of Techniques used by Male and Female Arguers
in the Data Analysed
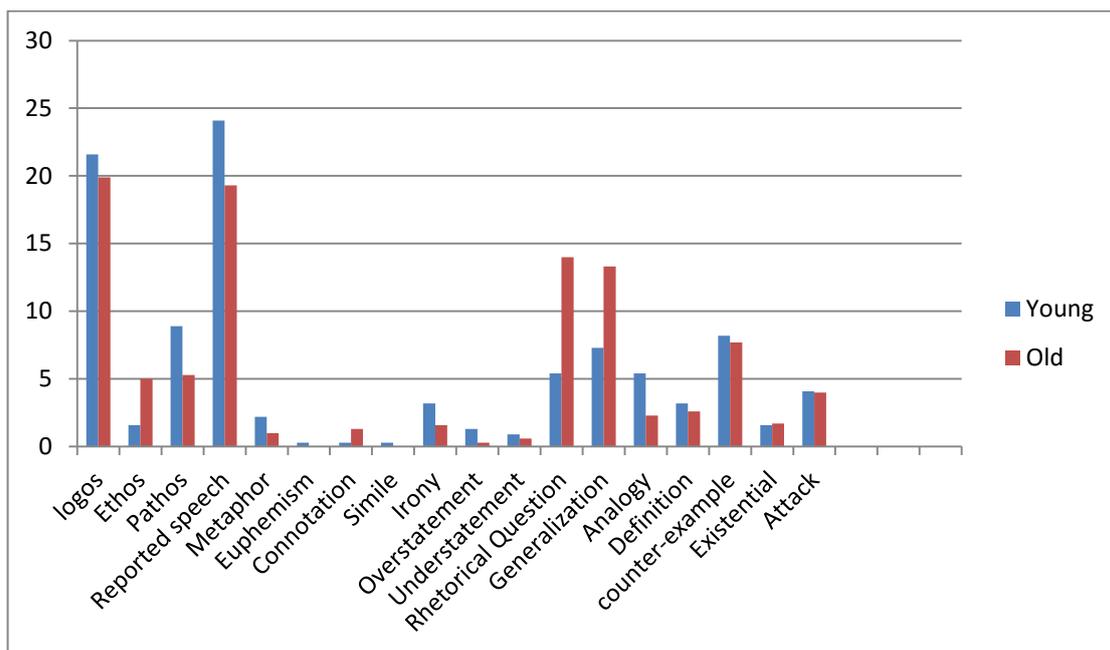
Figure (17): Percentage of Techniques used by Young and Old Arguers in the Data Analysed

Table (12): Number of Disrespect/Violation to the Main Principles of Good Argumentation in the Three Debates Analysed

Principles / Debates	Cooperative Principles	Politeness Principles	Signs of Acceptability
Social	2	0	1
Religious	6	4	0
Political	0	2	2

Table (13): Number of Disrespect/Violation to the Main Principles of Good Argumentation by Male and Female Arguers

Principles / Arguers	Cooperative Principles	Politeness Principles	Signs of Acceptability
Male	1	1	1
Female	7	5	2

Table (14): Number of Disrespect/Violation to the Main Principles of Good Argumentation by Young and Old Arguers

Principles / Arguers	Cooperative Principles	Politeness Principles	Signs of Acceptability
Young	2	2	2
Old	6	4	1

4.3 Discussion

This section discusses the qualities of each party in each of the three selected debates. The discussion is going to focus on (i) the overall qualifications of each party alone in each debate, (ii) the main possible points that distinguish the winning party from the opposing party, (ii) and thus the differences between the proposition and the opposition parties in each separate debate. The discussion is based on (i) the qualitative and quantitative analyses done earlier, (ii) the result (the conclusion) of the debate announced officially on the debate website, and (iii) the theory of reasonableness and effectiveness in terms of TDA perspective.

4.3.1 The Social Debate

The social debate seeks to resolve the difference of view on whether social media corrupts human interactions or not. Three speakers are there for each group, i.e. three to defend the proposition and three to defend the opposition. The debate ends, as the official website documents, with the proposition party winning, i.e. the positive standpoint is proven more reasonable and effective.

Before presenting the discussion, the main arguments used by each party are necessarily to be highlighted. They are as the table below shows:

Table (15): The Main Arguments Put Forward by the Two Opposing Parties in the Social Debate

Parties	Arguers	Main Arguments	Total
Proposition/Protagonists	**Jack Symond**	1. Our real Human Connections are being replaced by virtual relationships. 2. Social media is affecting us as individuals and changing the way that we behave.	6
	Emman Gannon	1. We are so addicted to our phones. 2. Social Media is far from social	
	Cherry Healey	1. To be present was hard before the internet, it is now almost impossible. 2. Social media is harder to break than alcohol and cigarettes.	
Opposition/Antagonists	**Laalithya Vadlamani**	1. People attempt to break away from the constraints in their offline lives by hacking their connectivity through their online interactions because online and offline fears are tightly integrated 2. Social media has become an integral part of our daily lives 3. Social media is just one factor in modern life that can increase the connection in a world which is divided by the vagaries of	8

Parties	Arguers	Main Arguments	Total
		capitalism 4. Social media is of a particular significance to marginalize communities around the globe.	
	Liam Hackett	1. Social media is such a powerful tool for anybody who is considered vulnerable in our society. 2. Social media significantly increases social mobility 3. Social media is such a powerful tool that has revolutionized relationships.	
	Jessica Carbino	Arguments related to the potentially corrupting effects of technology had dated back to the introduction of paper (i.e. they are old arguments that lost their validity).	

As the table shows, the winning party presents only six themes as the main arguments to defend their viewpoint. Those arguments, as the detailed analysis earlier shows, are supported with 88 sub-arguments. The total 94 arguments are themselves expressed in different forms and structures, i.e. using high variety of techniques. Within the top techniques used, reported speeches are the ones mostly used with 20% followed with 8% of generalization arguments. These two kinds of argument techniques are the ones with highest degree of strictness. Audience and

the opposing party are expected to accept them with no doubts unless they can present a contradictory fact to defeat/cancel them.

Coming to the third level, appeals by emotion are used with 7.5% and logos with 18%. Generally speaking, the party uses all the variety of techniques available paying well attention to all the aspects of argumentations. Only two techniques are not used which are euphemism and connotation. This is mostly because there seems no specific need to use them. The below figure shows the details of techniques used:
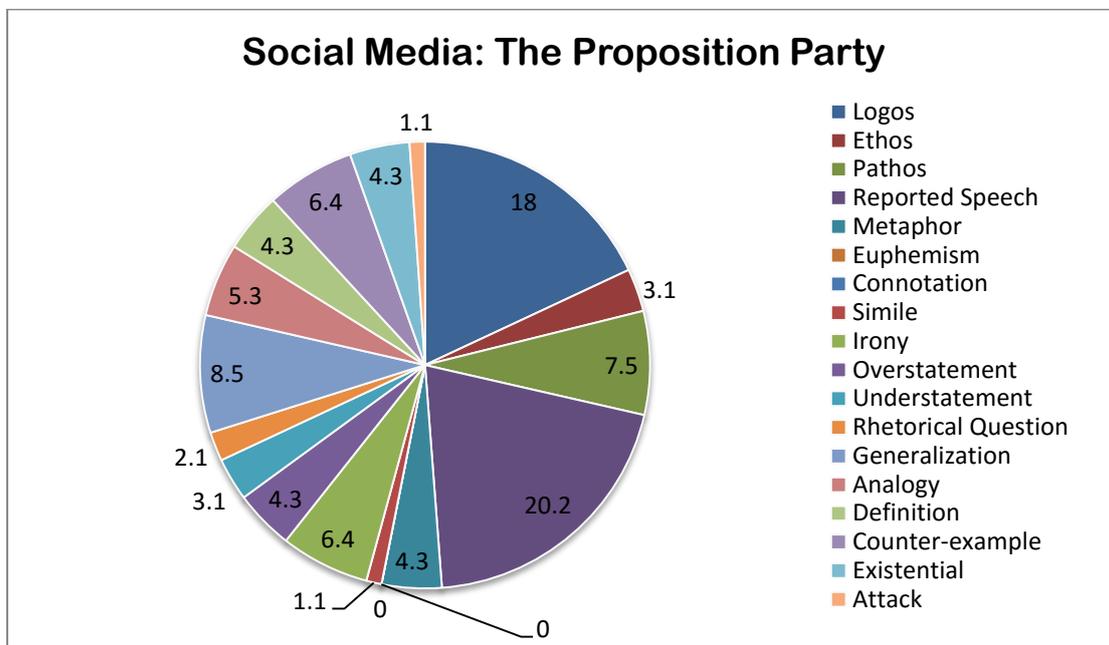
Figure (18): Percentage of Techniques Used by the Proposition Party

The other party, the opposition, takes a little different direction in dealing with the situation. They present more main arguments, 8 arguments, with less supporting sub-arguments, only 43 arguments. This can mean that each of the main arguments has taken less time and effort to prove. Furthermore, they do less variation in terms of the techniques utilized. Only eight techniques are used whereas ten others are not

employed at all. They highly rely on logos with 33.3%, reported speeches with 25.5% and pathos with 23.5%. Attack as being a distinguished technique is not used at all, while the other party makes one attacking move. The below figure can show the details of techniques used by the opposing party:
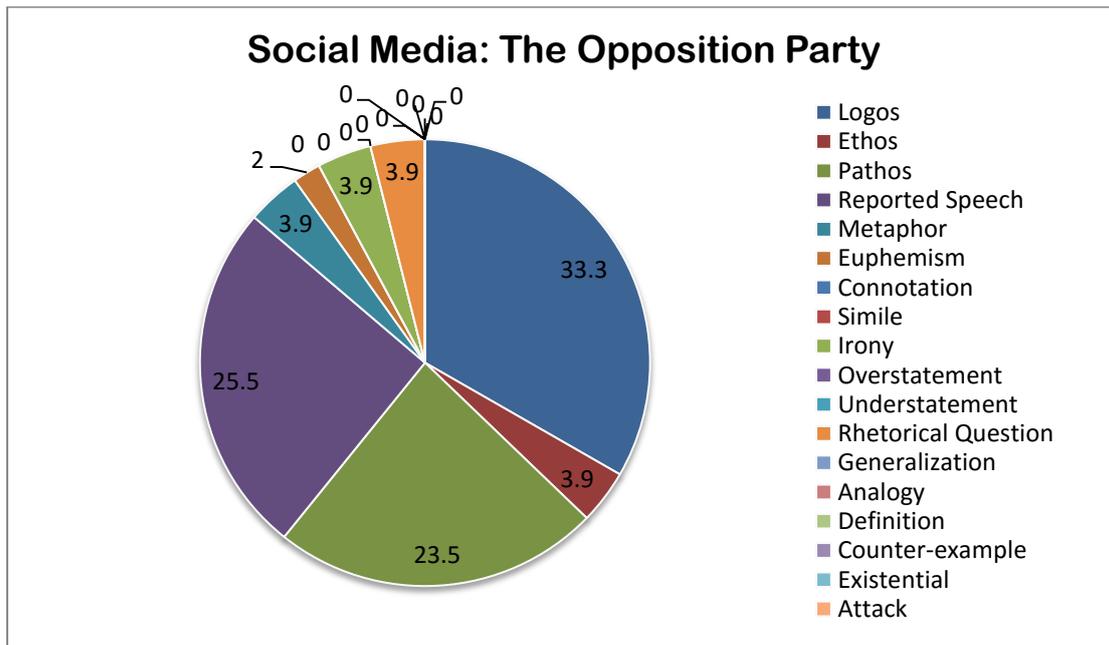
Figure (19): Percentage of Techniques Used by the Opposition Party

Also in terms of techniques, the proposition, the winning, party focuses on a new technique in their defense. The technique is named- by the study- a "but" technique. The "but" technique makes a great contribution in drawing a clear-cut line between what the debate exactly seeks and what it excludes. The party, in this debate, uses the but technique to show everyone that they agree on the overall benefits of social media, but the debate is not discussing that general idea of social media benefits and advantages. It rather focuses on one specific concern in relation to social media, i.e. corrupting human interactions. This move softly cancels any defense that might be presented by the opposing party

on the general benefits of social media. The opposing party, on the other hand, does no such a move and keeps most of the time discussing the general benefits of social media.

Next to consider is the adherence to the principles of argumentation. Both parties show high respect to both the politeness principles and signs of acceptability. The session has been run quite successfully and no violations are detected from either party, except one violation to the condition of starting which will be explained below.

In terms of Grecian maxims, the proposition party follows the principles of cooperation adequately whereas the opposing party shows few instances of violation. For instance, one of the main arguments of Laalithya, argument 1 in the table above and argument (a.33) and (a.50) in the detailed analysis section, violates the maxim of quality. Laalithya states an argument about the shared fears of interaction between social media and the real life presenting it as reason why people use social media extensively. However, the argument violates the rule of not saying what you believe in the dress of a fact. The argument is a hypothetical opinion of her own.

The third speaker of the opposing group, Jessica, also violates the maxim of quality. She also presents her opinion as a fact that everyone should accept. As the main theme to her whole series of arguments, she discusses the idea of losing the validity of arguments for two reasons: (i) when they become old, and (ii) when they prove invalidity to other entities of the same category. However, facts presented by the proposition group explain the seriousness of the issue (social media effects on interaction) which proves Jessica's argument wrong. This point also

works as a violation to one of the signs of acceptability, specifically the condition of starting. Jessica presents the argument, which is clearly false, as an acceptable starting point for her own turn. She also, by the implicit meanings of the argument, denies falsely the validity of the whole defense of the proposition party.

4.3.2 The Religious Debate

The religious debate discusses the issue whether we, as humans, can thrive without religion or cannot. The debate concludes that the opposition party wins. That is, we can thrive without religion.

The main arguments that are raised in this debate are as the following:

Table (16): The Main Arguments Put Forward by the Two Opposing Parties in the Religious Debate

Parties	Arguers	Main Arguments	Total
Proposition/Protagonists	Seyran Ates	1. It is the ethics that we need from religions. 2. Religion means meeting with other believers in spirit 3. The main impetus of a religion shall be love, peace and compassion.	8
	Yvonne Ridley	1. We don't need an organized religion, we do need to keep faith with our god or gods. 2. Without our religious beliefs, we have no definition.	

Parties	Arguers	Main Arguments	Total
		3. Without our faiths and beliefs, I believe the world would plunge into chaos.	
	Richard Swinburn	1. Religions are sources of love and sympathy which are essential features of a thriving society. 2. Religions provide explanations on extraordinary things which atheism is utterly unable to provide.	
Opposition/Antagonists	**Charlie Cheesman**	1.Religion hinders intellectual progress due to its espousal of traditional doctrines. 2. Religion extends the persecution of groups through the globe by restricting us to an outdated set of values and code of morality.	6
	David Silverman	1. Religions and gods are supernatural entities with zero evidence. 2. All believers are victims.	
	John White	1. The motion defeats itself because of certain word choices with generalized senses. 2. Religion is full of negative unscientific attitudes and the morality it enforces can be made up by a substitutive golden rule.	

Starting with discussing the difference between the winning party, i.e. the opposition, and the losing party, i.e. the proposition, the first point to consider is the techniques used in terms of quantity and quality. As the table above indicates, the opposition presents 6 main arguments to defend their position. Those six are supported with 102 sub-arguments, all of them are to the point. The proposition in comparison presents more main arguments with less supporting sub-arguments , 8 main and 64 sub. Furthermore, the proposition makes use of 11 techniques relying mostly on logos with 19.4%, Generalization with 16.7%, counter-examples with 13.9% and reported speeches and rhetorical questions with 11.1%. They even make use of attack argument with 5.6% whereas the proposition group makes no use of attacking argument. The details of the other techniques used are in the figure below:
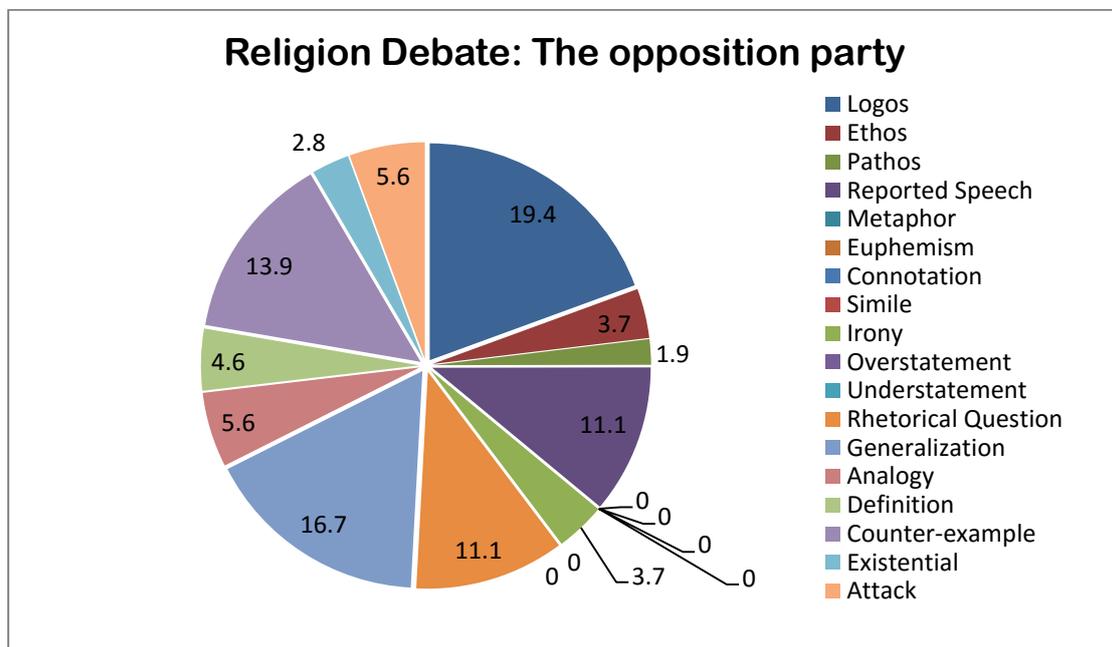
Figure (20): Percentage of Techniques Used by the Opposition Party in Debate 2

The proposition group, on the other hand, makes almost the same preferences in terms of techniques. That is, they use 27.8% logos, 13.9% generalization and counter-examples , 9.3% pathos and 8.3% reported speeches. However, nearly half of these arguments are irrelevant, which is what weakens their position. They mostly discuss and admit the bad done by religious people. Their failure in defending their position is mostly apparent in their use of the connotation and existential techniques, which turns against them. More specifically, they admit in their arguments that there are good god and bad god and also good religion and bad religion (arguments b.126 and b.13), which is a point of weakness that should have never been attempted to. However, the detailed preferences of technique use are shown in the figure below:
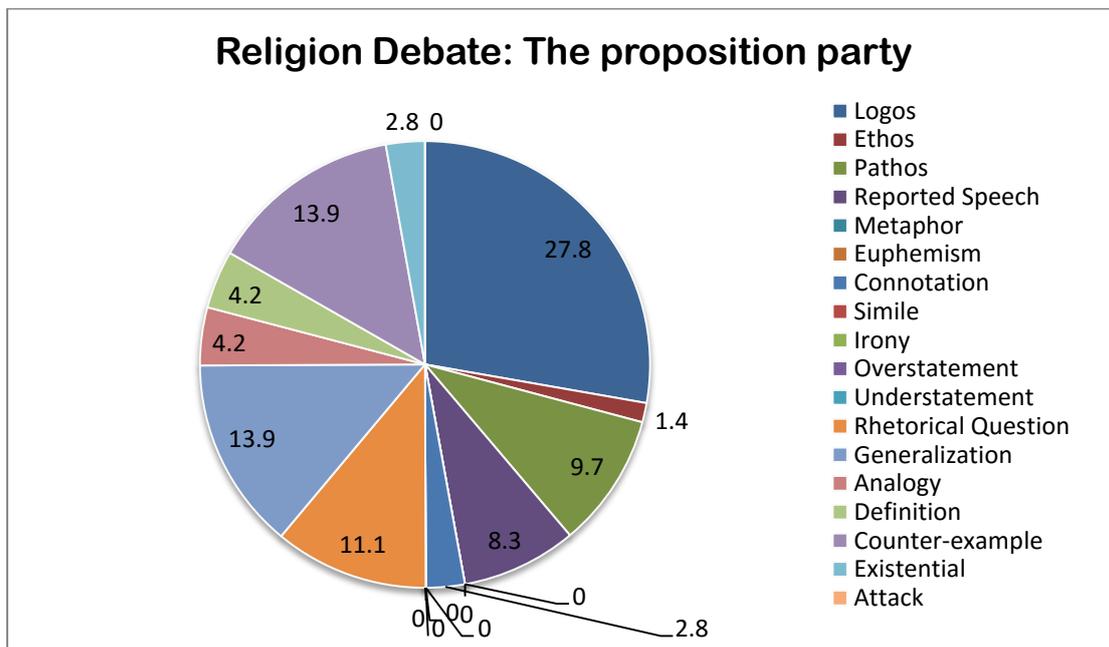

Figure (21): Percentage of Techniques Used by the Proposition Party in Debate 2

Furthermore on the techniques, the proposition, specifically Seyran, makes a wrong use of "but" technique. She uses it in a way that might be

used against her party or might weaken the position of her party. She utilizes the "but" technique to admit the negative attitudes of religions. However, she commits a mistake, by giving more attention to the first half of the but statement, i.e. the negative issues of religions, while shallowly tackling the reasons why religions need support and acceptance despite the negative issues she herself admits.

In light of the commitments to principles, instances of violation are detected, most often in the proposition party. For the proposition party, the following violations are found:

(i) In respect of the politeness principles, the first three violation – in the form of a negative face-threatening act- are done by the first speaker Seryan. She totally ignores questions raised by the audience.

(ii) In respect of the cooperative principles, the first violation is also done by Seryan. She violates the maxim of relevance, quality and quantity. She talks about many unrelated ideas. She also mentions too much about the negative points in religions in general giving them more space than the space given to the defensive arguments. She finally states many personal ideas in terms of valid supporting arguments such as "I don't believe we don't believe", which is a statements that can easily be proven wrong as many of the present people are unbelievers. The second speaker Yvonne also violates the maxim of quality relying on ideas that can be easily proven wrong. She even expresses them using words such as "I think" and "I personally believe" as if she is admitting the weakness in her claims. The final speaker, Richard, also violates quality maxim using arguments like "only religious people care for one another!".

The opposition party shows better commitment to the principles with only one violation detected in terms of politeness. David, the second speaker for the party, threatens the negative face of whole party of the proposition using a sarcastic or ironic tone via a logical attack. That is, the violation in this case is somehow justified as the speaker comments on a reality. This is the only violation found. The overall contribution of this party is more to the point and organized than the other party.

4.3.3 The Political Debate

The political debate argues on the issue of refugee crisis and the response of Britain. The proposition states that the response should be condemned while the opposition says it should not. The debate ends with the motion being carried, i.e. the positive standpoint wins and the problem is resolved.

The main arguments established in this debate are as follows:

Table (17): The Main Arguments Put Forward by the Two Opposing Parties in the Political Debate

Parties	Arguers	Main Arguments	Total
Proposition/Protagonists	**Rosie Morgan**	1. We have fallen significantly short of doing our fair share. 2. The government strategy is not working and yet it appears determined to stick to it in an inflexible way. 3. The more we use language which dehumanizes refugees, the further	8 (as one is tackled

Parties	Arguers	Main Arguments	Total
		we remove these individuals from being people like us	twice)
	Stephen Hale	1. The response to the crisis is a test for our humanity. 2. People were there, but the government was not. 3. Government use a language to spread fear 4. Government does not give support to the refugees in Britain.	
	Barry Andrews	1. The discussion is about the British ethics. 2. Britain has to take responsibility. 3. The government wants us to fear.	
Opposition/Antagonists	**Dena Latif**	1. Condemning Britain's response to the refugee crisis would spit in the face of all the hard-working Britons who contributed to the refugee appeal. 2. Placed in a global context, Britain's response is not only defensible but also deserving congratulations. 3. The government prefers quality over quantity	9 (as one is tackled twice)
	Andrew	1. We are a small country, why	

Parties	Arguers	Main Arguments	Total
	Murison	should it be us? 2. We cannot deal with the crisis unless we deal with the fundamentals. 3. We do so much better by taking only from camps. 4. You must not do public policy which makes matters worse	
	Therese Coffey	1. Money seems to be dismissed tonight. 2. Britain has done a lot 3. Britain is following the right strategy.	

In this debate too, the winning party presents less main arguments, less than the opposing party, and supports them with more sub-arguments, more than the ones claimed by the losing party. So, the proposition, which is the winning party, bases its defense on 8 main arguments supporting them with 122 sub-arguments. The opposing party presents 9 main arguments supported with 113 sub-arguments.

The techniques the most used by the proposition party are reported speeches with 28.5%, logos with 23.9% and rhetorical question with 16.1%. They also specify 5.4% of their arguments for attacks. Overall, they employ 14 varieties of techniques, whereas the opposition employs

12 techniques. However, the details of the techniques used by the proposition are clarified below:
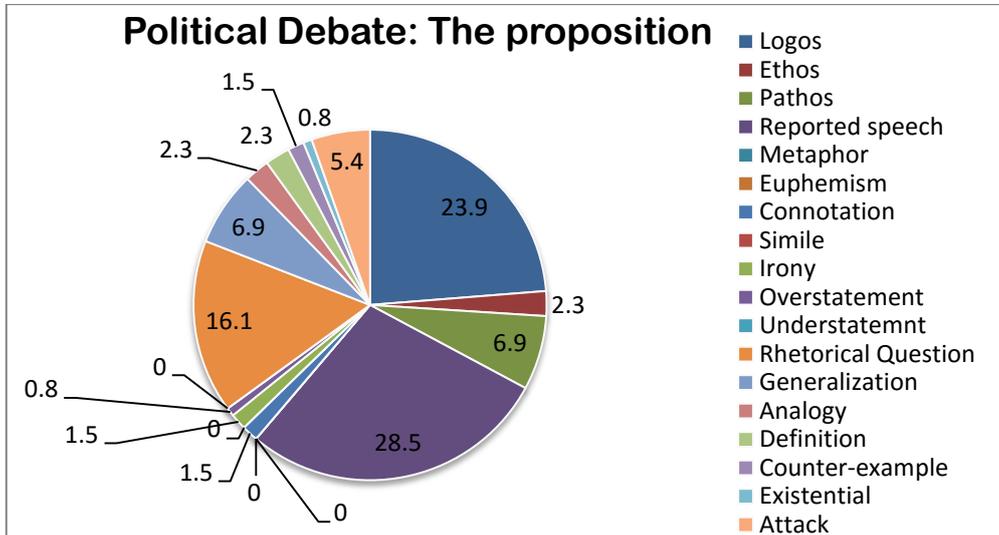
Figure (22): Percentage of Techniques Used by the Proposition Party in Debate 3

The highest range of use of techniques done by the opposition falls into logos with 19.5%, counter-examples with 13.9% and reported speeches with 11.1%. They almost match the preferences made by the proposition party, but the percentages differ. Below figure shows more details:
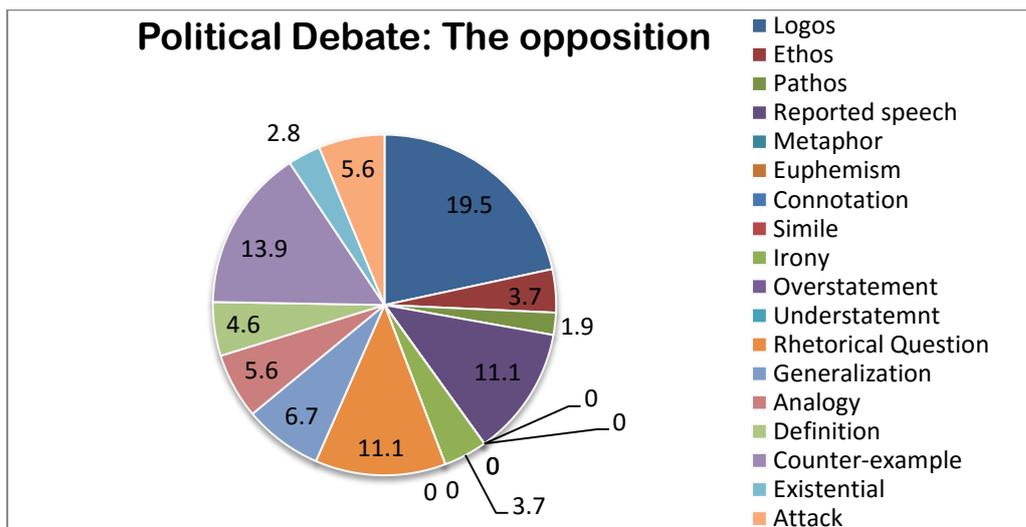
Figure (23): Percentage of Techniques Used by the Opposition Party in Debate 3

The biggest mistake that the opposition party does is a violation to the condition of starting, one of the four signs of acceptability. Dena, the first speaker for the opposition, opens her speech with a main argument (argument one in the table above) that discusses the intended meaning of the debate motion. She falsely claims (specifically in c.88) that the word "Britain" in the standpoints refers to the British people not the government, which is clearly a false claim. It is a misleading claim, as it is described by the opposing arguer Stephen in his attacking argument (c.130). The violation to this rule makes the starting point of the opposing party invalid. It makes the whole arguments of Dena less trustworthy.

Andrew, the second speaker of the opposition, does the same mistake of violating the starting condition, but in a slightly different way. He denies all the arguments presented and will be presented ahead. He states (c.150) *"whether you have better debating is I think yet to be determined"* that implicates that the argumentation as a whole cannot be qualified as a good one unless his party wins. It also implicates that he is not ready to accept any argument as a convenient one. He is not willing to change his own mind!

Furthermore, Dena violates twice the principles of politeness. She generally threatens (i) the negative face of Rosie by describing her as a person, in (c.84), *"paying attention to details is not her strong suit",* and (ii) the negative face of three P audiences by refusing to listen to them.

The proposition party shows a complete commitment to all the principles. Even Therese, a speaker of the other party, does no violation at all

A last point of strength for the proposition party is their focus on using a "but" technique. They use it to assert two facts: (i) the debate does not argue whether Britain has done something or not, it discusses whether it has done enough or not, and (ii) the discussion does not condemn people, it condemns the government.

4.4 Comparison and Contrast

This section introduces the differences and the similarities in terms of the variables under investigation. No judgments or evaluations are meant to be done; the focus of the comparison and the contrast is to see whether there are any differences or not and what are the main differences, if there are any.

4.4.1 Topic: Social VS. Religious VS. Political

The first shared point between all the three debates analysed is that they all, though being from different fields of discussion- topics, are analyzable by one single approach or model, which is TDA. This generally means that the variable of topic does not affect the kind of model needed for analysis. This itself asserts that the previously established concept of "argument field" is no longer needed.

Accordingly, the three different argumentations equally consist of five different stages. That is, all of argumentations involve: a pre-argumentation stage, opening stage, argumentation stage, concluding stage and a post-argumentation stage.

The difference between the three debates is not very sharp. There are slight differences noticed, which are completely expected as they are

related to techniques and principles utilization. Such differences can be found even in several debates tackling issues from one single filed/topic/genre. This means that the variable of topic is less effective than the other variables.

However, even the slight differences are worth highlighting. The main difference between argumentations tackling topics from different fields lies in the specific techniques and principles adhered to, as indicated earlier. The previously drawn tables (8) and (9) show that:

(i)   The highest number of arguments presented is noticed in the political debate. On the second level comes the social debate while the religious debate includes the least number of arguments.

(ii)   Logos is the mostly used technique in both the social and religious debates whereas the political debate involves more uses of reported speeches.

(iii) Coming on the second level, the social debate records more uses of reported speeches with22% and pathos appeals with 13.1% whereas the religious one shows more utilization of generalization with 15.6% and counter-examples with 13.9. The political debate, on the other hand, depends more on logos with 21% and rhetorical question with 13.1%

(iv)   The highest range of attacking arguments is found in the political debate with 6%. The other debates make less use with only 0.7% in the social and 5.4 in the religious.

Concerning the principles, the highest level of violation is noticed in the religious debate, check table (12) drawn earlier. Arguers show

the highest level of Grice maxims and politeness principles violation with the range of 6 times out of 8 and 4 times out of 6 respectively. The violation is still normal though being recorded as the highest in comparison to the other debates.

4.4.2 Gender: Male VS. Female Arguments

In the three selected debates, there are 9 male arguers and 9 female arguers. In general, the male arguers show higher utilization of certain techniques such as: Logos with 22.8%, rhetorical questions with 12.4% , generalization with 12%, counter-examples with 8.7%, ethos and analogy 4.7%, attack 4.4% , definition 3.4%, existential with 1.7%, understatements with 1.3% and connotations with 1%. The rest of the techniques are used less by men. (Check back table 10 and figure 16)

Female arguers, on the other hand, employ more techniques such as: reported speeches with 28.1% , pathos with 10.1%, Irony with 2.8, metaphor 1.9%, and euphemism and simile with 0.33%. The other techniques are used less by female, refer back to table 10 and figure 16 to check.

Focusing on the techniques used by each gender, we can see that they generally go along and fit the general nature of each gender, both linguistically and biologically. For instance, women might use pathos more often than men might, as they are biologically more emotional. In addition, studies indicate that women generally prefer to deal with strictly valid facts than the less valid ones. This can be a reason for why women prefer more reported speeches than men do.

Furthermore on the techniques used, there is the newly- recorded technique of "but". Female are found to make slightly more uses of "but" technique than men do. Female arguers make 3 "but" uses out of 5. Men arguers do the rest two instances.

Another difference can be seen in the number of the supporting arguments presented by each. Female speakers are found to be presenting larger amount of supporting arguments than male speakers. This can be a result of the well-documented fact the women are more talkative and analytic than men. This unique feature of them can be behind the eager to present more details on each argument.

Furthermore, the analyzed samples show that female arguers are less careful than men arguers are in terms of the principles. Out of 8 instances of cooperative principles violations, seven of them are committed by female arguer. Out of 6 instances of face threatening acts, five of them recorded for female arguers. In addition, out of three instances of disrespect to signs of acceptability, two of them committed by the female arguers. However, these are only representative samples that might need more elaborations in future studies.

The last point to consider in light of differences is the adherence to audience demand. Since adherence to audience demand is one of the aspects that can be apparently checked in two different stages, namely the pre-argumentation stage and the argumentation stage, it can be used as a measurement for the abilities of each gender to make more improvisation during argumentations. Samples analysed show that the males make more improvisation during debates than the females. This as well makes them more willing to answer questions raised by the P audience. The analysis

shows that men do improvisation 6 times out of 9 times whereas women do only 4.

However, it is impossible, at least in this study, to state whether males or females are better arguers. Each of the winning parties involves speakers from both genders. In addition, both genders record successful utilizations of various linguistic techniques and principles to attain reasonableness and effectiveness to the extent needed.

4.4.3 Age: Young VS Old Generation Arguments

With regard to the age variable, the differences and the similarities are investigated in terms of young and old generations. Those who are under the age of 45 are defined as young and those who are older than 45 are seen as representative figures of the old. Accordingly, the study considers 9 young arguers and 9 old ones.

In general termس, young arguers are noticed to use a little more sub-arguments, in number, than the old ones (check back table 10). Also, the young make different preferences as to the varieties of techniques used. The top five preferences of the young involve: 24.1% of reported speeches, 21.6% of logos, 8.9% of pathos, 8.2% counter-examples and 7.3% generalization. These preferences can be a reflection of the psychological and social nature of the young such as: being more emotional, relying on out-sources via the use of reported speeches. However, the overall preferences of the young can be seen in figure (17) drawn earlier.

The old, on the other hand, tend to make more reasonable and logical appeals by 19.9% of logos, which is the top technique used by them. The other tops are: 19.3% reported speeches, 14% rhetorical questions, 13.3 generalizations and 7.7% counter examples. Figure (17) shows more on the old arguers' preferences.

In light of the use of "but" technique, the young record more instances than the old do in the use of this technique. Though the difference is slight, it is still counted. Out of 5 cases, the young do 3 while the old do only 2.

Next to chew over is commitment to principles. Checking the samples analysed, data shows that old arguers make more violations in terms of cooperative principles and politeness principles, refer back to table (13). Out of 8 violations to cooperative principles, 6 of them belong to the old. Also, out of 6 violations to politeness principles, 4 of them belong to the old. The young only make a slight more violation in terms of signs of acceptability.

The last to contemplate on is audience demand. The old arguers do more improvisation than the young. Out of 9 cases, 6 old arguers have made contributions in both the pre-argumentation stage and the argumentation stage. Some of them are in the form of attack or summarization and others as answers or comments to audience participations. The young make only 4 improvisations out of 9.

4.5 Findings

The findings of the current study are represented below:

1. Argumentation kind is the core criterion in deciding the approach/model to be adopted in conducting certain argumentation studies.

2. There are two kinds of argumentation on the base of the existence or non-existence of an audience, namely the two-dimensional argumentation (where only the two opposing parties involved) and the three-dimensional argumentation (where there are three parties involved: protagonists, antagonists and an audience).

3. A three-dimensional approach (TDA) is needed to analyze three-dimensional argumentations.

4. Three-dimensional argumentations consist of five stages just as the TDA suggests.

5. The model developed for the study is highly valid for analysing the data selected and investigating the questions of the study.

6. With regard to oxford union debates, argumentation is either good or bad. Good argumentation is the one that ends successfully, i.e. either with the argumentation carried or defeated.

7. Despite the degree of the reasonableness and effectiveness of arguments and argumentation, all good argumentations are effective and reasonable to some extent.

8. Achieving the highest degree of reasonableness and effectiveness possible is context dependent. The context is subject to several variables such as topic of the discussion, the age and the gender of the arguer, and the perspective and knowledge of the arguer on how to argue.

9. In successfully held argumentations, the slight violations of reasonableness and effectiveness criteria do not have a serious effect on the overall success of argumentations/debates.

10. The pre-argumentation stage and the argumentation stage involve shared considerations. Therefore, they are mostly analysed inseparably. However, the main difference lies in that the argumentation stage involves either a mere presentation or a presentation and an improvisation while the pre-argumentation stage involves only the preparation and the planning of arguments to be presented.

11. Even the losing parties show adherence to the aspects of argumentations and the other considerations of effectiveness and reasonableness, but less than (in quality and quantity) the winning parties.

12. The winning parties base their defense on fewer main arguments and more supporting sub-arguments while the losing parties present more main arguments, in comparison, with even less supporting-sub arguments.

13. The losing parties do less variation in the techniques adopted during debating while the winning parties do the opposite. Even the preferences of techniques are different, see table 8 and 9 for further details.

14. Both the losing and the winning parties in all the debates do slight violations to the main principles of argumentations (politeness and CP) and to the signs of acceptability. As the amount of violation is controllable and slight, it does not seem to have a serious effect on the overall success of the process of argumentation.

15. Variations in terms of techniques utilization and principles respect are subject to topic, gender and age differences.

16. A new argumentative technique is figured out by the current study which is named a "but" technique. It is generally used to serve two main functions: (i) to establish a common ground on a shared perspective, and (ii) to set a clear-cut line between what should be concentrated on in the debate and what should not.

17. A miss use of "but" technique may result in negative consequences on the arguer and his/her position.

18. The difference between the three debates is not sharp. The main differences lie in the percentages of techniques used and principles respected.

19. The political debate shows the most excessive results in terms of number of total arguments and specifically the number of attack arguments. The highest in number, of the total arguments and attack arguments, is seen in the political debate.

20. Male arguers show preferences towards the utilization of logos, rhetorical questions and generalizations as the top three techniques employed while the female prefer reported speeches, pathos, and logos.

21. Male arguers make 22.8% use of logos, 12.4% of rhetorical questions and 12% of generalization.

22. Female arguers make use of 28.1% of reported speeches, 18.9% of logos and 10.1% of pathos.

23. Female arguers make more utilization of "But" technique than male arguers do.

24. Female arguers present more supporting arguments than male arguers do.

25. Female speakers respect the principles of good argumentation less than male do. Out of 8 instances of cooperative principles violation, 7 of them belong to female speakers. Also, out of 6 instances of face threatening acts, 5 of them done by female arguers. Out of three instances of disrespect to the signs of acceptability, two of them belong to the female speakers.

26. Male arguers make more improvisation during debates than the female arguers do.

27. Young arguers use more sub-arguments, in number, than the old arguers do.

28. Reported speeches, logos and pathos are the top three used techniques by the young arguers whereas logos, reported speeches and rhetorical questions are the top preferences of the old arguers.

29. Young arguers make 24.1% use of reported speeches, 21.6% of logos and 8.9% of pathos.

30. Old arguers make 19.9% use of logos, 19.3% of reported speeches and 14% of rhetorical questions.

31. "But" technique is used the most by the young arguers.

32. Violations in terms of cooperative principles and politeness principles are made more by the old arguers while the young ones make a slight more violation in terms of signs of acceptability.

33. The old arguers do more improvisation than the young do.

4.6 Hypotheses Verification

This section aims at verifying the hypotheses of the current study, which are stated in section 1.3.

1.   The first hypothesis which reads as "approaches adopted in studies of argumentation are not affected by topic change; they are affected by the kind of the argumentation held" is verified. In analysing episodes from oxford union debates, it is found that one approach can successfully analyze argumentations of various topics. Therefore, when deciding an approach for a study, focus should rather be on the type of the argumentation held, i.e. whether it is a two-dimensional argumentation or a three-dimensional argumentation. Kind of argumentation is decided on the base of the existence/ involvement or the non- existence/non-involvement of audience. So, argumentation kind controls the main changes that occur in the structure and objective of argumentation. Topic affects only the techniques utilized and the principles adhered to.

2.   The study also confirms the hypothesis that reads as "the slight violations of reasonableness and effectiveness criteria do not affect the overall success of argumentation". The analysed episodes from oxford union debates include slight violations to the criteria. Yet, all of them have reached conclusions for the favours of one of the groups.

3.   The hypothesis that reads as "in oxford union debates, participants utilize various kinds of techniques during argumentation and adhere to the pragmatic principles differently" is also verified. Eighteen different pragmatic techniques are used in each of the three episodes selected. The preferences in each debate are distinctive too. Adherence to the pragmatic principles varies as well. In the religious debate, for instance, the highest

degree of violation is detected whereas the highest degree of adherence is seen in the social debate.

4.   The fourth hypothesis is verified too. It is found that there are differences in the number of the main and sub-arguments presented by each group (the winning and the losing) and the preferences each group show with regard to the techniques and principles employed during each separate argumentation. The winning groups always present few main arguments supported by many sub-arguments whereas the losing groups do the opposite by presenting more main arguments (in comparison to those of winning groups) supported with less sub-arguments (in comparison to the ones presented by the winning groups). With regard to the specific techniques used more often than the others, the winning groups in all the three debates make more use of reported speeches, generalizations and logos.

5.   The fifth hypothesis is confirmed too. Male arguers, for instance, make 22.8% use of logos, 12.4% of rhetorical questions and 12% of generalization whereas female arguers make use of 28.1% of reported speeches, 18.9% of logos and 10.1% of pathos. Also, female arguers respect the principles of good argumentation less than male arguers do. With regard to age, reported speeches (24.1%), logos (21.6%) and pathos (8.9%) are the top three used techniques by the young arguers whereas logos(19.9%), reported speeches (19.3%) and rhetorical questions (14%) are the top preferences of the old arguers. Furthermore, violations in terms of CP and politeness principles are made more by the old arguers while the young ones make a slight more violation in terms of signs of acceptability.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS

5.1 Conclusions

The main conclusions arrived at by the current study are stated in the following points:

1. The criterion that affects the kind of approach adopted in argumentation studies is argumentation kind, i.e. whether the argumentation is a two-dimensional- involves no audience- or a three-dimensional- involves an audience.

2. The criteria to measure reasonableness and effectiveness for this study include the utilization of various pragmatic techniques, the adherence to pragmatic principles and respect to the signs of acceptability. In oxford union debates, the slight violations to the criteria of reasonableness and effectiveness do not affect the overall success of the argumentation. For instance, slight violations to the principle of politeness and cooperation and the signs of acceptability do not seem to have a serious effect on the overall success of argumentation. More specifically, in the religious debate, few instances of face threatening acts occur and disrespect to one of the signs of the acceptability occurs as well but the argumentation is held successfully and a conclusion is reached.

3. With regard to the pragmatic techniques utilized in the selected episodes of Oxford Union Debates, 18 different techniques are

utilized in each debate: logos, pathos, ethos, reported speeches, metaphor, euphemism, connotation, simile, irony, overstatement, understatement, rhetorical questions, generalization, analogy, definition, counter-example, existential and attack . Some of these techniques are used more often than the others. For instance, in the social debate, arguers rely more on logos and pathos than any other technique, 23.4% and 13.1% respectively. In the political debate, the most preferred techniques are reported speeches and logos, 30.6% and 21% respectively. In the religious debate, logos and generalizations are employed the most, 22.8% and 15.6% respectively.

4. In each selected episode of Oxford Union Debates, the winning groups argue using few main arguments supported by many sub-arguments whereas the losing groups are found to be doing the opposite. In the social debate, for instance, the wining group presents 6 main arguments and supports them by 88 sub-arguments whereas the losing group stands with 8 main arguments supported by only 43 sub-arguments. The same procedure goes in the other two argumentations, the religious and the social. This concludes that one of the main qualifications of more effective argumentation, and a main difference between the winning and the losing groups, is to limit the circle of the main defending thoughts presented, i.e. main arguments, and provide larger amount of evidence and explanation for each of them, i.e. sub-arguments.

5. In respect of the social variable of topic, it is concluded that topic does not affect the kind of approach or model to be adopted in investigating argumentation; it only affects the amount and the

kind of techniques utilized in each debate. For instance, the stages of argumentation are the same in each episode whether it tackles a social topic , religious or a political one.

6. With regard to the social variable of gender, there are various differences between female arguers and male arguers in the selected episodes of oxford union debates. Male arguers prefer to argue by logos and rhetorical questions while the female arguers use more often reported speeches and pathos. Furthermore, female arguers use more "but" technique than the male arguers do and provide more supporting sub-arguments than the male arguers do. However, male arguers overstep female arguers in doing more improvisation. Also, with regard to pragmatic principles, female arguers do more violations than the male arguers.

7. There are differences in terms of age too. Young arguers show preferences towards the use of logos and pathos whereas the old arguers prefer the use of logos and reported speeches. Also, the young arguers are found to be using more but technique than the old arguers but the latter group does more improvisation than the former.

8. The stages of argumentation in oxford union debates are always five despite the topic of discussion. The actual analysis of the episodes, in this study, tackles only four stages. The fifth stage, namely the post argumentation stage, is more related to studies of critical discourse analysis as it includes the investigation of the effect of argumentation- the ideological change of mind.

5.2 Recommendations

First, in the area of language teaching and learning, argumentation is part of daily routines and, thus, part of the educational processes too. Improving the understandings on what shapes a good argumentation and what makes argumentation more effective and reasonable can help bring about a better communication between teachers/professors and their students. Therefore, teaching and learning argumentations and their techniques and structures are essential. Thus, teachers and students are recommended to consult more of such studies to help themselves reach better argumentative skills.

Second, politicians, presenters and academic researchers – specifically pragmatists, critical discourse analysts and researchers in sociolinguistics and socio-pragmatics- can all avail themselves of this study. Critical discourse analysts, for instance, are highly recommended to seek the post argumentation effect of events such as oxford union debates to raise public sphere's awareness of their effects.

5.3 Suggestions for Further Study

1. Further studies can be done to investigate the effect of variables such as gender and age on argumentations and arguments. Studies of gender and age require a wealth of data analysed to come up with an end and well-established result on the confirmed differences and the similarities. The current study is just a starting point to such sort of studies. The limitation in the time span and dissertation size and scope does not allow the study to take and work on more samples.

2. A study can be done to investigate the post-argumentation effects of the analysed debates to present practical data in addition to the theoretical ones covered in the current study. Data for such a study can be derived from before and after questionnaires, i.e. before and after watching a selected episode of the debate.

3. Further study can be done to investigate techniques and movements taken by arguers that bring negative (opposite) results, which threat their position. That is, techniques that fail to defend the position adopted and instead present a gap that may or may not be taken advantage of by the opposing group.

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- Internet source 2: https://oxford-union.org/

الملخـــــص

في ايامنا هذه ازدادت الخلافات حول الموضوعات ذات الأهمية القصوى لحياة الإنسان نتيجة لحدوث العديد من الأزمات السياسية والاقتصادية والاجتماعية في جميع أنحاء العالم. مما جعل الحجاج ودراسات الحجاج ذات أهمية عالمية. ومع ذلك هناك عدة مشكلات في حقل دراسات الحجاج :1- فيما يخص دراسة الحجاج بمقاربة تداولية اجتماعية: فانه لم تجرى دراسة مقاربة تداولية للحجاج من قبل. 2- فيما يخص مجلس اتحاد اوكسفورد: فعلى الرغم من كونه حلقة نقاشية مشهورة الا ان الحجاج فيه لم يدرس من قبل. 3- فيما يخص التنظير في مجال الحجاج: يتم إيلاء اهتمام أقل لنوع الحجاج عند تطوير النماذج والنظريات الخاصة لدراسة الحجاج .

لذلك تسعى الدراسة الحالية الى اعتماد مقاربة تداولية اجتماعية للحجاج. وبصورة محددة اكثر تحاول الدراسة الحالية التحقق من صحة الفرضيات التالية: 1- النماذج المعتمدة في دراسات الحجاج لا تتأثر بتغير موضوع الحجاج. 2- لا يتأثر النجاح الكلي للحجاج بالانتهاكات الطفيفة لمعايير المعقولية والكفاءة. 3- في مناقشات اتحاد أكسفورد يستخدم المتجادلون أنواعًا مختلفة من التقنيات التداولية أثناء المناقشة ويلتزمون بالمبادئ التداولية بشكل مختلف. 4- هناك اختلافات في عدد الحجج الرئيسية والفرعية التي تقدمها كل مجموعة (الفائزة والخاسرة) والتفضيلات التي تظهرها كل مجموعة فيما يتعلق بالتقنيات والمبادئ المستخدمة. 5- ان الأساليب التداولية المستخدمة والمبادئ التي يتم احترامها أثناء المناقشة تختلف باختلاف المتغيرات الاجتماعية مثل الموضوع والجنس والعمر.

تتضمن اجراءات الدراسة المراحل التالية: 1- تطوير نموذج جديد يسمى TDA الذي يرمي الى اتباع اتجاه دراسة جديد. 2- اختيار العينات المراد تحليلها عشوائيا من مناظرات مجلس اتحاد أكسفورد مع مراعاة التنوع في الموضوعات (احدها اجتماعي واخر ديني واخر سياسي) مع مراعاة معادلة عدد المتجادلين من الذكور والإناث من جهة والشباب والكبار من جهة أخرى. 3- إجراء تحليلات نوعية وكمية

مفصلة باتباع نموذجTDA. 4ـ مناقشة نتائج التحليلات من حيث المعقولية والكفاءة. 5ـ مقارنة النتائج من حيث المتغيرات اللغوية الاجتماعية الثلاثة.

بعض النقاط الرئيسية التي توصلت لها الدراسة تتضمن ما يلي:1ـ اثبت نموذج TDA المكيف فعاليته في تحليل الحجاج في مواضيع او حقول نقاشية متنوعة. 2ـ جميع المحاجات الناجحة (الحجاج الجيد) فعالة ومعقولة الى حد ما مع وجود بعض حالات الانتهاك والفشل. 3ـ هناك دائما خمس مراحل للحجاج بغض النظر عن صنف الموضوع او نوعه. 4ـ هناك اختلافات في الحجاج بين المتجادلين من مختلف الأعمار والمتجادلين من كلا الجنسين.

مقـاربة تـداوليـة-اجتماعيـة لـلحجاج في مـناظرات مجلس اتحاد اوكسفورد

اطروحة

تقدّمت بها الى مجلس كلية التربية للعلوم الانسانية / جامعة بابل جزءاً من متطلبات نيل شهادة دكتوراه فلسفة في التربية / اللغة الانكليزية / اللغة

الطالبة

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بأشراف

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1443هـ   2022م

Stage 1:   **Pre-Argumentation Stage**

Aspects of Argumentation   Kinds of Arguments

Topical Potential   Audience Demand   Presentational Devices

-Generalization
-Analogy
-Defining
-Counter-Example
-Existential
-Attack

Arguer's   General   Opposing   Audience   Figures of Speech
Conviction   Knowledge   party   Rhetorical Devices

Ethos   Up-to-date   Historical   P audience   A audience
Pathos
Logos

Reported Speech

-Metaphor
-Euphemism
-Connotation
-Simile
- Irony
-Overstatement
-Understatement
-Rhetorical questions

(Presupposition;
Implicature;
Question forms;
Attack forms)

Stage 2:   **Opening Stage**

(Clear, reasonable and direct statements of the standpoints at issue)

Stage 3:   **Argumentation Stage**

Aspects of Argumentation   Kinds of Arguments

-Generalization
-Analogy
-Defining
-Counter-Examp
-Existential
-Attack

Topical Potential   Audience Demand   Presentational Devices

Arguer's   General   Opposing   Audience   Figures of Speech
Conviction   Knowledge   party   Rhetorical Devices

Ethos   Up-to-date   Historical   P audience   A audience
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Reported Speech

-Metaphor
-Euphemism
-Connotation
-Simile
- Irony
-Overstatement
-Understatement
-Rhetorical questions

(Presupposition;
Implicature;
Question forms;
Attack forms)

Stage 4:   **Concluding Stage**

(Clear, reasonable and direct mark or statement of the end result)

(Argumentation Carried)   (Argumentation Defeated)   (Argumentation failed)

In respect to principles such as (the other reasonableness and effectiveness criteria): cooperative principles, politeness principles and signs of acceptability
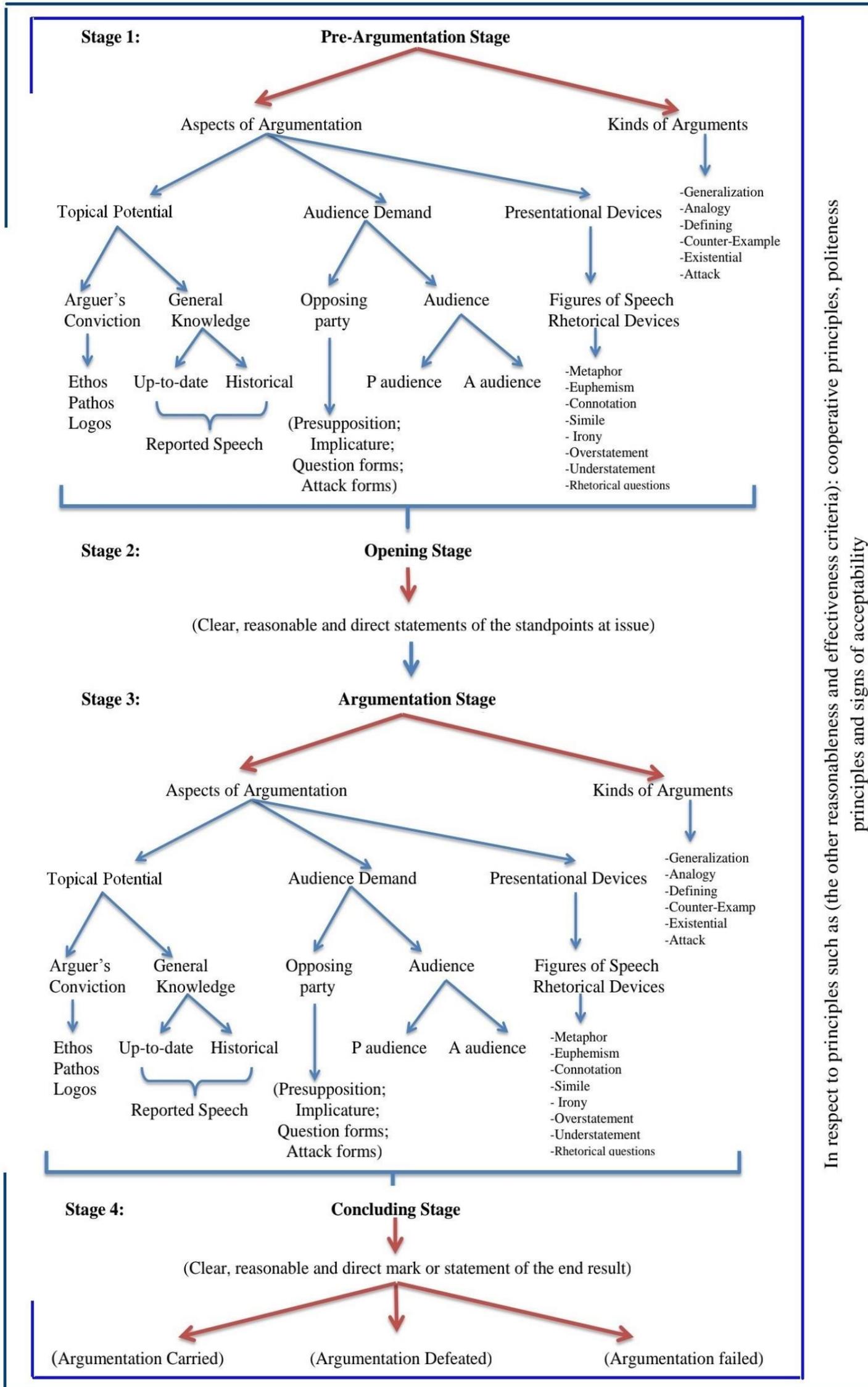
Qualitative and quantitative comparison in terms of topic, gender and age differences

Figure (11): The Adapted Model: TDA