

"هل الاسلام دين سلمى؟": دراسة بلاغية-تداولية لأستراتيجيات التفنيد في مناظرة

مجلس اتحاد اكسفورد

"Is Islam A Peaceful Religion?": A Study of Pragma-rhetorical

Strategies of Refutation in Oxford Union Debate

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الملخص

تهدف هذه الدراسة الى الكشف عن الاستراتيجيات التداولية-البلاغية المستخدمة في مناظرة مجلس اتحاد اكسفورد حول الاسلام لتفنيد الادعاءات المقدمة من قبل فريق المعارضة بأن الاسلام ليس ديناً سلمياً . تم تبني خطاب الحجة المضادة الذي قدمه مهدي حسن لتفنيد تلك الادعاءات كبيانات للدراسة . لغرض تحقيق اهداف الدراسة فقد تم استخدام نموذج انتقائي بالاعتماد على نموذج الاساليب الجدلية التي قام باقتراحها Aristotle (1909)، الادوات البلاغية McQuarrie Mick (1996) واستراتيجيات التادب Brown (1987) and Levinson. كانت اهم نتائج الدراسة: (١) كانت الاساليب التداولية-البلاغية التي استخدمها مهدي حسن هي الادوات البلاغية واستراتيجيات التادب والاساليب الجدلية (٢) استخدمت المبالغة بشكل اكبر من بقية الادوات البلاغية، تم استخدام الادلة بشكل اكبر من الاساليب الجدلية الاخرى ، وتفوقت استراتيجيات التادب التلميحية على بقية استراتيجيات التادب المستخدمة في الخطاب .

Abstract

This study aims at exploring the pragma-rhetorical strategies employed in Oxford Union Debate on Islam to refute the claims presented that Islam is not a peaceful religion. Mehdi Hasan's speech, as counter-argument, is chosen as data for the analysis. To achieve the aims of the study, an eclectic model is used in data analysis. It is composed of Aristotle's argumentation appeals (1909), McQuarrie and Mick's figures of speech (1996) and Brown and Levinson's politeness strategies (1987). The most important conclusions of the study are :1) The pragma-rhetorical strategies used by Mehdi Hasan are argumentation appeal, figures of speech and politeness strategies ,2) Logos outnumber other types of argumentation appeal in the data under study, hyperbole is the most commonly figure of speech used in Hasan's speech, and off-record strategies are more predominantly used than other politeness strategies.

1. Introduction

The phenomenon of creating a stereotypical negative image of Islam is an old and renewed one in the western mind because it represents a civilizational challenge to the west. Therefore, Islam has been the target of planned campaigns for distorting its image in the western media. Additionally, some acts committed by radical Muslims make it worse where they are exploited by the Western media in order to facilitate establishing disinclination from Islam and Muslims. Consequently, Islam has been conceived ,by some, as a religion of violence.

Debates are commonly held between two sides who adopt conflicting ideas. Religion-based debates derive their importance from religion as it is an indispensable part of each culture. Hence, they have extensive effect on people in general. In these debates, debaters may employ various pragmatic tools to achieve their purposes which range from defending their claims to refuting their opponents'. Ilie (2009:37) indicates that "refutations apply to a variety of confrontational settings in which arguments are being attacked, denied, contradicted, and/or rejected as being false, absurd, impertinent, wicked or just."

Oxford Union Debate is one of the famous debates in The United Kingdom which tackles various issues in different fields. An important debate on Islam is held in May, 2013. It is entitled "Is Islam a Peaceful Religion?" Mehdi Hasan is a famous British-American broadcaster and journalist of indian descent who takes part in that debate arguing for the claim that Islam is a religion of peace. The debate ends with the house affirmation of his claim. Amongst the strategies available to be employed by debaters to refute arguments are the pragma-rhetorical strategies. In spite of their importance, to the best of the researcher's knowledge, no study has examined the pragma-rhetorical strategies used to achieve refutation in religion-based debates. This study has set

itself to the investigation of those employed by Mehdi Hasan in Oxford Union Debate on Islam. The current study tries to answer the following research questions:

1. What are the pragma-rhetorical strategies of refutation employed by Hasan in Oxford Union Debate?
2. What are the most commonly used pragma-rhetorical strategies of refutation employed by Hasan in the data under study?

2. Refutation: Definition and Introduction

In its common sense, refutation represents a way of reasoning to dissuade an established argument. Freely (1996: 281) adds that the word 'refute' refers to "overcome opposing evidence and reasoning by proving it is false or erroneous." Moeschler (1989:148) defines refutation as "an illocutionary reactive function of negative evaluation containing an argumentation". David (2004:110) asserts that "refuting is the counterpart of asserting. If asserting is an individual's initiative to posit sustainable thoughts to audiences, refutations are counter-initiatives to react or repudiate such thoughts."

Fahnestock and Secor (1990: 307) highlight the vital role of refutation in arguments as they emphasize that "refutation is an indispensable part of all successful arguments. Krabbe (2007: 28-29) adds that "Refutation is a counter-argument that evaluates a previous argument in a way that converses its conclusion. Goodwin (2010:1) stresses that certain terms are employed in the course of the development of the process of refutation such as : "attack, rebut, undercut, critically questioned, thereby defeating it or casting it into doubt"

Hamblin (1970:162) distinguishes between two types of refutation: weaker and stronger. The former is "a destruction of an opponent proof" whereas the latter represents a "construction of the proof of a contrary thesis."

From a pragmatic point of view, the speech act of refutation is not a one-step process. Rather, it is a chain of illocutionary acts that are arranged in a linear sequence (Walton 2007: 56). In this sense, Van Dijk (1992: 238) states that such sequence of speech acts is called 'Macro-speech act' or 'Global speech act' that "requires global planning and interpretation".

From a politeness perspective, refutation is viewed as an aggravating speech act concerning the addressee's face because it may involve criticisms and accusations (Haverkate, 1994:78) . Similarly, Mullholand (1994:310-311) suggests a beneficial way for reducing the impact of refutation that it can be fulfilled by "offering an apology, plus some explanation or reason, and an acknowledgement of the regret for the other's face loss".

3.The Pragma-rhetorical Approach

The main aim of rhetoric is that it is used to persuade an addressee . This is usually achieved when rhetorical devices are used in arguments. Although the word 'rhetoric' has a number of senses, Kenedy(1991:7) focuses on the effect of rhetoric on people's decisions when he defines it as "the energy inherent in emotion and thought, transmitted through a system of signs, including language, to others to influence their decisions and actions." Cockcroft and Cockcroft (1992: 3) define it as "the art of persuasive discourse". Corbett (cited in Marsh, 2013: 5) defines rhetoric as "the art or the discipline that deals with the use of discourse, either spoken or written, to inform or persuade or motivate an audience".

The job of rhetoric according to Aristotle (1909:5) is that it is an ability to see the available means of persuasion. Walton (2007:18) emphasizes that in arguments speakers and readers are concerned with rhetoric to think about pathos, logos, and ethos.

Partington (2003: 213) admits that "studying rhetoric means studying the perlocutionary force of utterances, that is, the effect speakers intend them to have on their audience."

Booth (2004:31) expounds that the essence of rhetoric is to uncover the most effective language to communicate a thought in a particular state of affairs, and then to modify its terminology to be appropriate for a variety of situations. Sadock (2006:318) stresses the appropriateness of language where a particular circumstance concerning a mixture of contextual factors is the major area of pragmatics. It is almost consistent with reason to contend that pragmatics has a wider treatment than, and involves the subject of rhetoric. Speech act theory for example, considers some of the main functions of rhetoric under the category of perlocutionary speech acts,

e.g. defend judge, and convince, (Larson, 1998:9). This leads to the idea that rhetoric falls within the range of pragmatics.

4. Pragma-rhetorical Strategies

The pragma-rhetorical strategies include figures of speech, argumentation appeal and politeness strategies. Below is an account of each one of them.

4.1 Argumentation Appeal

Argumentation appeal involves effective strategies that lead to accept or reject beliefs and, consequently, to achieve persuasion. The three types of rhetorical appeals are, ethos, pathos, and logos are used by arguers as means of persuasion. In this regard, Pelclová and Lu (2018: 45) state that logos, ethos, and pathos are entangled in the persuasive use of language in the persuasive process. Argumentation appeal components will be explained in the following sub-sections.

4.1.1 Logos

Logos is a pragma-rhetorical strategy which refers to the appeal to reason (Tindale, 2015: 13). Aristotle (1909:5) states that logos means appeal to reason. According to Pelclová and Lu (2018: 1), logos represents the strength of logical arguments. An arguer may cite facts, statistics, historical and literal analogies, and certain authorities on a subject (Zhang, 2005: 23). It is clear that when appealing to logos, reasons and evidence are employed.

4.1.2 Ethos

Ethos refers to the speaker's ability to appear truthful and reliable to his audience. In this regard, Walton (2006: 41) describes reliability as the "degree to which a statement, a person, and/or a company is perceived to be ethical, trustworthy, and sincere". Highlighting the joint role of the pragmatic and rhetorical features in presenting the speaker, Pelclová and Lu (2018: 48) admit that ethos is "a strategy of presentation of a speaker's character; characteristics and persuasive function of ethos are anchored in the context of moral and social norms of a certain society and are activated in language use."

According to Aristotle (cited in Borchers, 2013: 40), ethos is the outcome of three qualities: practical wisdom which is based making decisions and having sufficient knowledge of the subject spoken of , virtue which shows the qualities of compassion expressed by a speaker, and goodwill by which an arguer prioritizes the audience's best interests.

4.1.3 Pathos

Pathos,generally speaking, refers to the appeal to emotions and beliefs. An arguer may manipulate the emotions of a particular audience, such as making them feel proud, confident, compassionate, angry, shameful, or afraid, etc., accordingly, the target audience can be motivated to respond to certain acts.In this regard, Aristotle (Cited in ibid, 2013: 40) announces that a successful arguer should grasp audience's emotions and "uses those emotions to persuade them."Walton (2007:42) emphasizes that when logical arguments fail, emotions are used to give rise to audience's agreement with the speaker.

4.2 Figures of Speech

Figures of speech have been classified into two types: figures and tropes. Freeborn (1996: 61) states that a figure is one which involves expression whereas a trope is a device that involves meaning. According to Baldick (2001: 264), trope is a "a figure of speech, especially one that uses words in senses beyond their literal meanings." McQuarrie and Phillips (2008: 86-90) have differentiated between two types of tropes; destabilization tropes, and substitution tropes. The former comprises metaphor, simile, irony, and allusion. The latter, on the other hand, consists of the rhetorical question and hyperbole. Since only tropes are related to the current study, they will be explored below.

4.2. 1. Destabilization Tropes

4.2.1.1 Metaphor

Metaphor is a figure of speech widely used in different fields. Perloff (2017: 360) mentions that it is "a linguistic phrase of the form 'A is B,' such that a comparison is suggested between the two terms leading to a transfer of attributes associated with B to A". So when someones says " My love is a red rose", the attribute of being a 'red rose' is associated with 'my love'.

George and Mark (Cited in Freeborn, 1996:63) assert that metaphor is not only "a device of the poetic imagination and the rhetorical flourish...[but]persuasive in everyday life, not just in language but in thought and action."

Three various reasons can be detected behind the use of metaphor. The first reason is inexpressibility hypothesis which means that metaphor is used to express words or expressions which are difficult to be explained with literal language. The second reason is the compactness hypothesis by which more detailed or compact ideas can be expressed whereas the third one is vividness hypothesis where a certain expression is made more clear by means of metaphor (Gibbs, 1994:124-137).

Tindale (2015: 206) states that metaphor is "an effective means of communicating argumentation in social contexts". Metaphor involves a violation of Grice maxim of quality (Harris, 2018: 91).

4.2.1.2 Irony

Irony is defined by Childs and Fowler (2006:123) as "A mode of discourse for conveying meanings different from, and usually opposite to the professed or ostensible ones". They (ibid) add that irony depends on the exploitation of the difference between linguistic forms and events and the contexts in which they appear. In a similar vein, Brown (2005:) cites an example that when someone says "That was clever", it may mean the opposite that the other one responds to an

action in a stupid way. Harris (2018: 27) emphasizes that when this rhetorical device is used, the meaning of the statement will have the opposite of its literal meaning.

4.2.1.3 Allusion

An allusion is a short, informal reference to a famous person or event. Allusion often “functions as a brief analogy or example to highlight a point being made” (Harris, 2018: 113).

Perelman and Olbrechts-Tyteca (1969: 170) assert the strong ties between allusion and context as they suggest that allusions “can never be recognized independently of their context, for their structure is neither grammatical nor semantic, but depends on a relationship with something that is not the immediate object of discourse”.

From a rhetorical perspective, Lennon (2004:78) suggests that "allusion by its very nature is an elusive phenomenon". Delahunty and Dignen (2010: 20) state that allusion is a kind of arousing immediately a complex human experience incorporated in a story or an event.

It could be useful to state that allusion is strategy which is used to enhance the argument and achieve its goals in relation to context.

4.2.2 Substitution Tropes

According to McQuarrie and Mick (Cited in Abdulmajeed and Finjan, 2017: 236), the pragma-rhetorical operation of this type of tropes is achieved by an expression that requires an adjustment by the audience whereas the latter's task is filling the blanks. Substitution tropes comprises rhetorical question and hyperbole.

4.2.2.1 Rhetorical Question

A rhetorical question is defined by Cummings (2010: 409) as “a question used as a challenging statement to convey the addresser's commitment to its implicit answer in order to induce the addresser's mental recognition of its obviousness and the acceptance, verbalized or

non-verbalized, of its validity". Pragmatically speaking, a rhetorical question has the illocutionary force of a question and the perlocutionary effect of a statement (Ilie and Norrick, 2018: 111).

Rhetorical questions are not treated as question although they have the interrogative form. So in uttering "How old are you?", in a situation, the hearer has done something childish so it is clear that the speaker does not need to know the hearer's age that it is understood in relation to its context which means what the hearer does is not suitable to his age (Sbisà and Turner. 2013: 415).

They (ibid) add that the main function of this strategy is to "induce, reinforce, or alter assumptions, beliefs, ideas, in the addressee's mind." In spite of the fact that a rhetorical question is an indirect speech act, it may be used impolitely. In this regard, Colston (2015: 78) asserts that this strategy is utilized as a "means of scolding someone for behavior or ideas considered inappropriate by the speaker.

It can be stated that rhetorical question is a pragma-rhetorical strategy that can be skillfully used in debates.

4.2.2.2. Hyperbole

Hyperbole is one of the most significant figures of speech which is used to achieve various purposes. According to Gibbs (1994:391), hyperbole and simple overstatement are distinguished on the basis of the speaker's intention to achieve certain purposes. The former is intentional whereas the latter is unintentional.

Hyperbole is defined by Cano Mora (2009:33) as a "Figure of speech whereby the quantity or value, whether positive or negative, of an objective fact is subjectively inflated or deflated in varying degrees but always to excess." Quintilian (Cited in Hekemans, 2013: 2) states that hyperbole is a "tasteful exaggeration of the truth" that can go in two directions: one can exaggerate by presenting things as bigger or as smaller than they are in reality."

One of the characteristics of hyperbole ,according to Claridge(2011:12), is that it can emphasize something and convey emotions at the same time. In hyperbole, the difference between what is said and what is meant is not that of kind, but that of degree; the listener's response is to up- or downscale the assertion to accord with reality. So, when he hears "I almost starved at my aunt's house!", he will understand the sentence as "My aunt was very mean with food/ did not feed me nearly enough so I was hungry." (McCarthy and Carter ,2004:158). Regarding the functions of hyperbole, Cano Mora (2006: 205) suggests that a hyperbolic expression may be used to praise someone, approve of something on the one hand and to complain, attack and criticize someone or something on the other. It has become clear that hyperbole can function as an emphasizing device to make the information that is more salient. It also has an evaluative instrument for conveying and arousing emotions.

4.3. Politeness Strategies

Brown and Levinson (1987) suggest one of the most popular approaches for studying politeness. Yule (1996: 60) defines politeness as "the means employed to show awareness of another person's face". This theory is based on the notion of *face*. Face is defined by Brown and Levinson(1987: 61) as "the public self-image that every member wants to claim for himself." Every individual has two types of face, positive and negative. Huang (2007: 116) defines positive face as "an individual's desire to be accepted or liked by others", negative face, on the other hand, is defined as "an individual's right to freedom of action and his or her need not to be imposed on by others."

Brown and Levinson (1987: 73-75) propose four politeness strategies: bold on- record, positive politeness, negative politeness, and

off-record politeness strategies. Only the last three will be utilized in the study so they are explained below.

4.3.1. Positive Politeness Strategies

These strategies are oriented toward the positive face of a target-audience (ibid: 70). Brown and Levinson (ibid: 101-129) propose three broad strategies of conveying positive politeness by which the arguer appeal to the audience's wants. These strategies are face-saving acts, they minimize threats to the negative face. The three strategies are manifested in terms of various sub-strategies (See Appendix A for a detailed account).

4.3.2 Negative Politeness Strategies

Brown and Levinson (ibid: 70) state that these strategies are oriented toward partially satisfying the addressee's negative face. Strategies of negative politeness They are used "whenever a speaker wants to put a social brake on to the course of his interaction". Brown and Levinson (ibid: 129-211) list ten strategies (See Appendix A for a detailed account).

4.3.3 Off-Record Politeness Strategy

Brown and Levinson (ibid: 69) state "Linguistic realizations of off-record strategies include metaphor and irony, rhetorical questions, understatement, tautologies, all kinds of hints as to what a speaker wants or means to communicate, without doing so directly, so that the meaning is to some degree negotiable". Off-record politeness is realized by means of fifteen strategies (ibid: 211-227) (See Appendix A for a detailed account).

5. Methodology

This section involves some sub-sections that are related to research methodology used in the study. An account of each one of them is shown below.

5.1 Data Collection and Description

The data chosen for analysis are drawn from You Tube. The data involve Hasan's counter-argument to the opponents participated in the Oxford Union Debate on Islam. Due to the fact that this study is mainly concerned with the strategies employed by Mahdi Hasan to refute the two opponents' arguments which are mainly about the claim that Islam is not a peaceful religion, no detailed reference will be made to the speeches of those two opponents. Rather, the reference will only be made to the various sub-claims involved in this main claim such as: 11/9 bombs in America and those made in other places in the world, Anti-Senitism is originated in the Middle East (Islamic countries), the connection between Islam and Saudi Arabia (implying some unjust laws toward women), and others.

The text is transcribed from the video of the debate on You Tube available at <https://www.youtube.com/watch?v=Jy9tNyp03M0> in spite of the fact that a transcript of Hasan's speech is available but when it is compared to the authentic speech, many mistakes have been found in more than one copy found in more than one cite. Due to this fact, the researcher has decided to produce the transcript of the speech under study. It has been written and reviewed to avoid any availability for presenting erroneous expressions or words.

5.2 Research Design

The method adopted in the analysis of data is a mixed one i.e., qualitative and quantitative methods are intertwined together. The categories of the model adopted in the analysis are applied by conducting a qualitative descriptive method of refutation strategies employed by Hasan in Oxford Union Debate on Islam. This method is dictated by the multifarious nature of the topic in addition to the need for an in-depth insight necessary for the analysis. Moreover, in order to ensure manageability of the analysis, the instances that represent the sub-categories included in each main category of the model adopted will not be tackled in the order they appear in the original speech under study. Rather, they will be referred to according to these sub-categories. The quantitative method is conducted by showing the frequencies and percentages of these strategies in the data under study. The aim behind this use is to ensure the objectivity of the results of the qualitative analysis which subjective is by its nature.

5.3.The Model Adopted

The model adopted in the analysis of data is composed of Aristotle's argumentation appeals (1909), McQuarrie and Mick's figures of speech (1996) and Brown and Levinson's politeness strategies(1987). Below is a diagram of the categories of the model adopted.

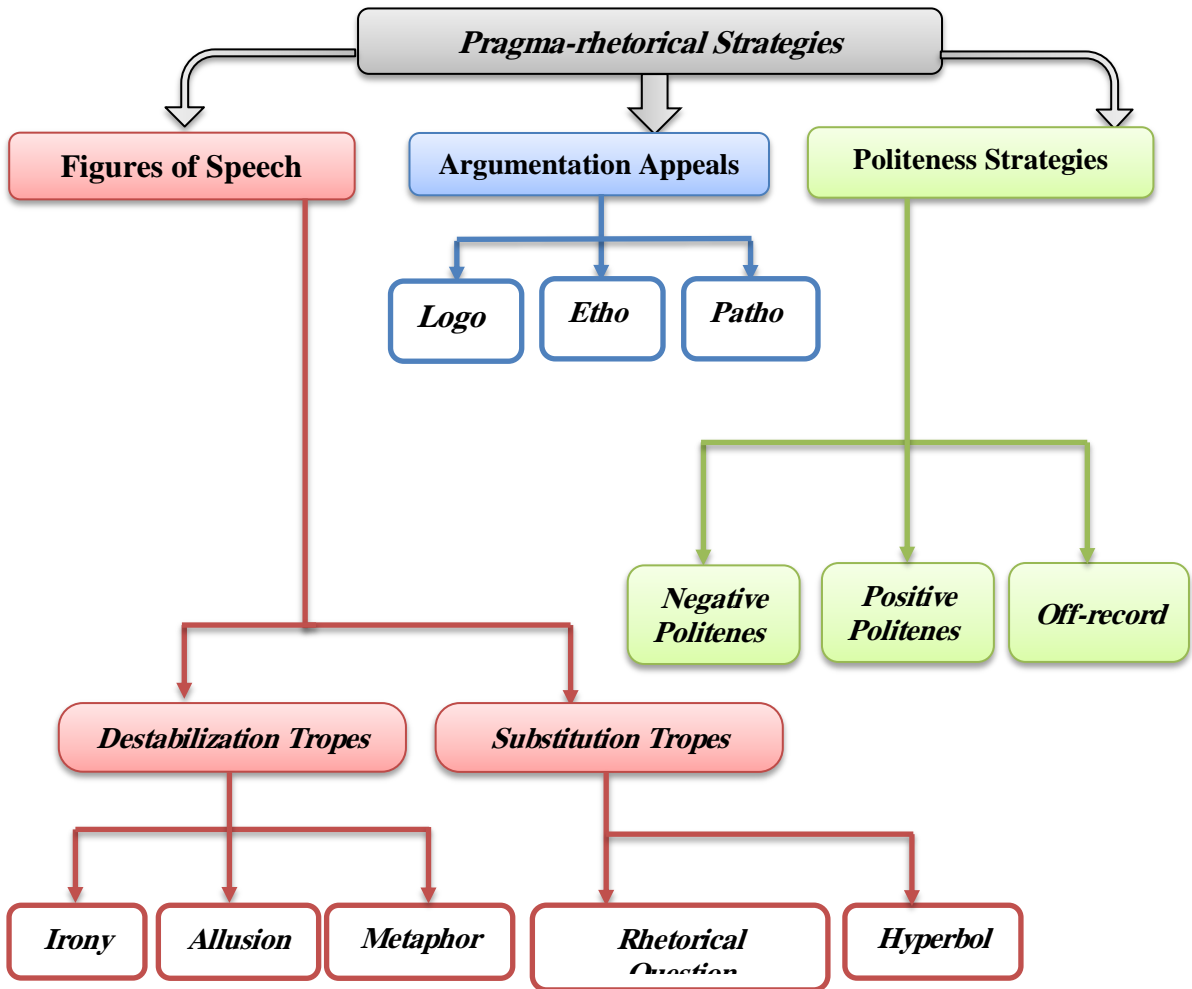


Figure (1)

The Eclectic Model of Analysis

6. Data Analysis

The pragma-rhetorical strategies to be identified using the model adopted in the analysis are tropes, argumentation appeals, and politeness strategies.

In his counter-argument, Mehdi Hasan employs various tropes. As for hyperbole, Hasan utilizes the intensifying adverb *very* three times: in "we are having a very entertaining night" to emphasize his meeting with the audience, "a very good point" to show his agreement with one of the audience who intervenes, and "I'm very proud European" to highlight being European. He also makes use of the superlative degree in "one of the greatest mathematicians of all time" to praise Al-khawarizmi as a Muslim scientist and "the biggest poll of Muslims" in order to show how wide the sample Gallup depends on in his conclusion regarding Islam, "the vast majority of Muslims" to reveal that a very great number of Muslims do not behave violently, "our great aethiest) to show Hasan's admiration to Atkins who, inspite of that, cannot answer why the vast majority of muslims do not behave violently, "a massively well-credentialed and well-respected Islamic scholar" to show that Afifi Al-Akiti who has published a Fatwa denouncing terrorism in the name of Islam is a well-respected Islamic scholar, "I never said it didn't happen" and "a lot of us" (twice) to reveal that many Muslims are campaigning against killing the adulterer by throwing stones, and "you empower the extremists by saying there is only one version [of the claimed book of sharia law]" to prove that he has never heard about one book of sharia law which allows killing innocent people.

Regarding metaphor, many instances of employing it are found. One instance is used when Hasan says “an ambassador for Islam”. Here, the image of ‘the ambassador’ is attributed to the speaker as a Muslim who tries to sustain and manage successful relations with others. The metaphor of “the Golden Age of Islam” is used in borrowing the image of ‘gold shinning’ as it is assigned to the age in which the greatest achievements of muslim scientists are achieved. This is used to imply that the Muslim scientists are more virtuous than their European counterparts. In “Daniel comes here to wrap this robust defense of Christianity” the metaphor of ‘wrapping’ is employed to show that Daniel tries to hide his defence of Christianity. “Sweeping opinions” is used to depict that the opinions of the opposition are intended to be so wide and effective in attacking Islam and muslims. Two metaphors are used “a mixture of just cherry-picked quotes” and “you cherry-pick”. Here, the image of ‘cherry picking’ is borrowed by Hasan to refer to the way the opposition team present their intentionally chosen commentaries that are directed towards Islam. The metaphor of ‘smearing’ is utilized three times in “generalize stereotype smear”, “generalize and smear”, and “smear the reality”. This metaphor is realized by means of marking something messily to show that the opposition try to damage the reputation of Muslims by way false accusations. The image of ‘clashing’ is metaphorically used in “the clash of civilizations”. It is intended to show that, in case that the audience vote against the claim that ‘Islam is a peaceful religion’, this will lead to strong confrontation between civilizations. The image of ‘fueling’ is used in “fuel the arguments of the phobes”. This metaphor is employed to expose that any attempt to vote against the above claim about Islam is similar to adding fuel to fire. Unoubtedly, Hasan tries to prompt the audience to vote for Islam and Muslims.

With respect to irony, some instances are utilized in Hasan's speech. In "they'll take you the BNP", he ridicules Ann as he uses language in a contemptuous way in order to show that her speech is unacceptable and, hence, her attempt to attack Islam and Muslims is useless. Another instance of using irony is shown in ", "me and Adam might pull open our jackets and blow ourselves up tonight ". Here, he wants to deride Daniel's proposals with the intention of showing that it is impossible for a real Muslim(like Hasan) and a real Christian (like Daniel) to hurt or kill any innocent human beings. This implies that Islam and Christianity teachings are alike in prohibiting killing and hurting innocent people.

An employment of rhetorical questions is shown in "Not bad? Not bad start" where Hasan tries to manifest that Ann has a bad start in the debate. This insinuates weakness in her argument which ,by itself, prepares the audience mind for his aim to win the argument. Another example of using rhetorical questions is found in "why don't the vast majority of Muslims around the world behave as violently and aggressively as a tiny minority of politically motivated extremists?" Here, Hasan wants to prove that Islam is not a violent religion because the vast majority of Muslims do not adopt the ideas of those who exceptionally take someayas of military action out of their contexts .

The third set of strategies is represented by politeness strategies. Regarding Positive politeness strategies, some instances employed by Hasan. Throughout the analysis of these strategies, each utterance will be presented with the strategy it represents followed by its function. Hasan employs the following strategies: "Lovely" (strategy2) to create a common ground with th audience. He relies heavily on (strategy 12) six times as he utilizes "we are having a very entertaining night", " as we heard" (twice), "we're having a debate" , "we don't have anyone",

“we talk about terrorism” to include the hearers in the activity of having a nice time in that gathering. Two other instances of using (strategy5) are found in “an ambassador for Islam, a believer in Islam, a follower of Islam, and its prophet” and “I believe that Christianity like Islam” to seek an agreement with his audience. The seventh strategy is used by Hasan in “I would say this to address the gentleman’s very valid point” in order to show that he has a common presupposition that Christianity is not a violent religion.

Negative politeness strategies are also utilized by Hasan: “I apologize” (strategy 6) is used in order not to be impinge his wants on the audience . This , by itself, will facilitate the process of persuasion he planes for.In employiong “I would like a little bit of humility from Daniel” (Strategy 4), Hasan tries not to impose himself on his audience. Hasan also intends to show difference toward Atkin to enhance formality of the situation as he says “Peter Atkins is here one of our great atheist intellectuals” Sstrategy 5). A further instance of using negative politeness is shown in “who I would argue are waiting for the result” (Strategy 2) where hedging is used by Hasan in order to give the insinuation that he does not assume any audience compliance with his willingness.This helps redress their negative face by means of expressing doubt with respect to the speaker’s needs and wishes.

Off-record strategies are employed by Hasan. Strategy (1) is used three times to give hints. In “some very interesting things being said from the other side of the house”, it is used to give hints that the opposition made things that are not interesting. In “I beg to propose this motion to the house”, it is employed to suggest to the audience that Islam is a religion of peace whereas “As for this being our university, I will leave that to the imagination” is used to give the hint that Oxford is not the opposition’s because Hasan has also studied in and grauated from too.

In "they'll take you the BNP they might have something to say about your view" (Strategy8) is utilized by Hasan in order to be ironic with Daniel. Hasan relies heavily on (Strategy6): "without any context any understanding, any interpretation or any commentary", "a lot of us a lot of us are campaigning against that and we're campaigning against", "people who follow Islam me my wife my retired parents my six-year-old child the 1.8 million of your fellow British residents and citizens the 1.6 billion people", "who you know who you've met who you hear who don't believe in violence who" and "I agree with you" (three times). This strategy is used as a means of overstatement by violating the quantity maxim because Hasan gives more information than is needed. Strategy(12) is also employed two times : "without any contribution from anyone" and "I believe some certain bad things happen to the Jewish people" . This employment is motivated by the fact that Hasan wants to be indirect in the first instance, so he tries to be vague in refererring to the contribution of the Muslim scientists in the advancement of the west and the good destiny of the Jewish people in case that Muslims rule Europe in the 1940s in the second .Three further instances are found in using(Strategy11): "I'm not going to take a lesson in anti-Semitism from someone" , "I'm not going to play that game" and "I would not have it any other way".Here, Hasan tries to be ambiguous in order to avoid any direct attack to Daniel that he will take lessons from Christian people who commit bad actions in many places of the world. The second strategy is also employed in " I don't want to judge Europe" and "Osama bin Laden would be nodding" .Here, Hasan gives association clues that are related to the act he needs from his audience.Two instances of using (Strategy 9) are shown in "Daniel comes here to wrap this robust defense of Christianity" and "fuel the arguments". Here, these instances show certain uses of metaphor by violating the maxim of quality to refer to the idea that Daniel's defence

of Christianity is unreal in order to motivate the audience to vote for Islam.

With respect to ethos, Hasan's counter argument includes many instances. In order to avoid redundancy each example of ethos is followed by its reference in the speech under study: "I would consider myself an ambassador for Islam"(virtue), "I apologize for the role of my religion and me and my people for the killing of Theo van Goph, for 7/7" (virtue), "I studied here[in Oxford university] too" (virtue), "I didn't say in that piece[article] that it [anti-Semitism] was caused by the religion of Islam" (Practical wisdom) , I agree with you 110%."(virtue) , "I don't think Europe is evil or bad" (Goodwill), "I don't actually believe that Christianity is a religion of violence and hate because of what the LRA does in Uganda or what Crusaders did to Jews and Muslims in Jerusalem and they took Mecca City in the 12th or 13th [century] " (Practical wisdom), "I believe that Christianity like Islam pretty much every mainstream religion is based on love and compassion and faith" (Practical wisdom) , "I don't follow a religion which introduces my God to me as a God of war" (Practical wisdom) , "I'm not here to argue that Islam is a pacifistic faith it is not"(Practical wisdom), "admire all of their[different graduates] intellects and their abilities" (virtue). All these instances are meant to help Hasan be viewed ethical and trustworthy enough by the audience in order to prepare them to be persuaded by his speech.

Regarding pathos, various examples are found in Hasan's speech. Each instance is followed by the audience's emotion manipulated to feel the case as: "I believe some certain bad things happen to the Jewish people" (angry) "I'm not going to take a lesson in anti-Semitism from someone who's here to defend the Judeo-Christian values of a continent that murdered six million Jews" (shameful), "I'm

very proud European” (proud) ,“Anne-Marie and to Peter atheists
atheist see all religions as evil violent threatening”(angry), “the
opposition and the Muslim terrorists, the Al-Qaida types, actually have
one thing in common because they both believe that Islam is a warlike
violent religion they both agree on that, they have everything in
common that Osama bin Laden”(angry), “I never said it didn't happen”
”(angry), “the opposition tonight wants to generalize stereotype smear
in order to desperately win this debate” (shameful) , “I don’t believe
they were let's say they were let's say Faisal Shahzad the Times Square
bomber was motivated by Islam” (compassionate) , “there are the
phobes the haters the bigots out there who want to push the clash of
civilizations who want to divide all of us into them and us and ours and
their s” (afraid), “trust those Muslims who you know who you've met
who you hear who don't believe in violence who do want you to hear
the peaceful message of the Quran as they believe it to be taught to the
majority of Muslims the Islam of peace and compassion and mercy the
Islam of the Quran lot[not] of al-Qaeda”(confident). “I urge” (twice)
and “I beg” (compassionate). It is clear that instances of pathos are used
to evoke the audience to vote for Islam and Muslims.

There are many examples of employing logos by Hasan: “Islam
was born in 610 AD, Saudi Arabia was born in 1932 AD”(facts)
,”without algorithms you wouldn’t have laptops”(facts),“Daniel
David...[states that] there would be no Renaissance, there would be no
Reformation in Europe without the role played by Ibn-Sina and Ibn-
Rushd and some of the great Muslim theologians, philosophers,
scientists in bringing these texts to Europe” (historical analogy),“Tom
Friedman Jewish American columnist in New York Times told me in
the very chamber last week that he believed that had Muslims been
running Europe in the 1940s six million extra Jews would still be alive
today” (certain authority on the subject), “Christians people who said

they were acting in the name of Jesus gave us the Crusades, the Spanish Inquisition the anti-Jewish problems European colonialism in Africa and Asia the Lord's Resistance Army in Uganda not to mention countless arson and bomb attacks on abortion clinics in the United States of America" (Evidence quoted as a fact), "I do follow a religion in which hundred and thirteen out of 114 chapters of the Qur'an begins by introducing the God of Islam as a God of mercy and compassion" (Evidence quoted as a fact), "Islam allows military action violence in certain limited contexts and yet a minority of Muslims do take it out of that context" (Evidence quoted as a fact) , "we don't have anyone who is actually an expert on Islam a scholar of Islam a historian of Islam a speaker of Arabic even a terrorism expert or a security expert or a pollster let alone to talk about what Muslims believe or think?"(fact), "Professor Robert Pape ... concluded and I quote: there is little connection between suicide terrorism and Islamic fundamentalism or any of the world's religion" (certain authority on the subject) , "mainstream Muslims don't, the majority of Muslims around the world don't [agree with muslim terrorists]" (Evidence quoted as a fact) , "Gallup carried out the biggest poll of Muslims around all of 35,000 fifty thousand Muslims in 35 countries 93% of Muslims rejected 9/11 and suicide attacks" (statistics) , "Sheikh Afifi Al-Akiti ... in the day after 7/7 published a Fatwa denouncing terrorism in the name of Islam calling for the protection of all non-combatants at all time and describing suicide bombings as an innovation with no basis in Islamic law" (certain authority on the subject) , "Shiekh Taher Al-Kaderi ... published a 600 page Fatwa condemning the killing of all innocence and all suicide bombings unconditionally without any ifs or buts" (certain authority on the subject), "I would like to see the book of Sharia law it doesn't exist" (fact), "why aren't the rest of us doing it

why is it such a tiny minority of Muslims are interpreting their religion in the way that the opposition claimed they are? (fact), "let's assume there are 16,000 suicide bombers in the world they're on let's assume there are for the sake of argument that's 0.001 percent of the Muslim population globally what about the other 99.99% of Muslims ?" (statistics), "why don't the vast majority of Muslims around the world behave as violently and aggressively as a tiny minority of politically motivated extremists?"(fact) , "the 1.8 million of your fellow British residents and citizens the 1.6 billion people across the world your fellow human beings are all followers promoters believers in a religion of violence." (statistics).

An instance of using allusion is shown by Hasan in: "tonight 80 years on[after the famous Oxford debate made in 1933 and looked out by Hitler] there are two groups of people around the world who I would argue are waiting for the result of tonight's vote ". Allusion is used here by making an analogy between the results of vote in Oxford debate held in 1933 where the audience have voted against fighting for the king and country. It is alluded by suggesting indirectly that voting against fighting can be similar in its results that the audience would vote for the claim that "Islam is a peaceful religion" in the sense that people always look for peace and concord.

In terms of figures of speech, as indicated in Table (1) and Figure (2), their total number of use is (28). Hyperbole has the frequency highest (12) at (42.86 %). Metaphor appears at the frequency of (11) with the percentage of (39.285 %) . Both rhetorical questions and irony have the frequency of (2) with the percentage of (7.142 %) of the figures of speech employed, whereas allusion appears (1) time with the lowest percentage of (3.571%).

Table (1)

The Frequencies of Figure of Speech in Hasan's Speech

Figures of Speech		Frequency	Percentage
Destabilization Tropes	Metaphor	11	39.285 %
	Irony	2	7.142%
	Allusion	1	3.571 %
Substitution Tropes	Rhetorical Question	2	7.142 %
	Hyperbole	12	42.86 %
Total		28	100%

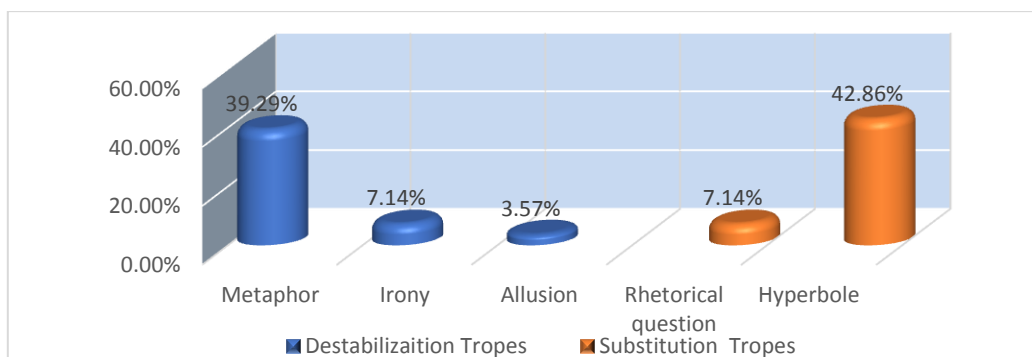


Figure (2)

The Rates of Figure of Speech in Hasan's Speech

Table (2) and Figure (3) indicate that the total number of the politeness strategies employed is (34). Off-recore strategies have the highest frequency of (20) with the percentage of (58.825 %). Positive politeness strategies come second among other strategies at the frequency of (10) at(29.411 %) whereas negative politeness strategies come last with the frequency (4) with (11.764%).

Table (2)

The Frequencies of Politeness Strategies in Hasan's Speech

Politeness strategies	Frequency	Percentage
Positive Politeness Strategies	10	29.411 %
Negative Politeness strategies	4	11.764 %
Off-record Politeness strategies	20	58.825 %
Total	34	100%

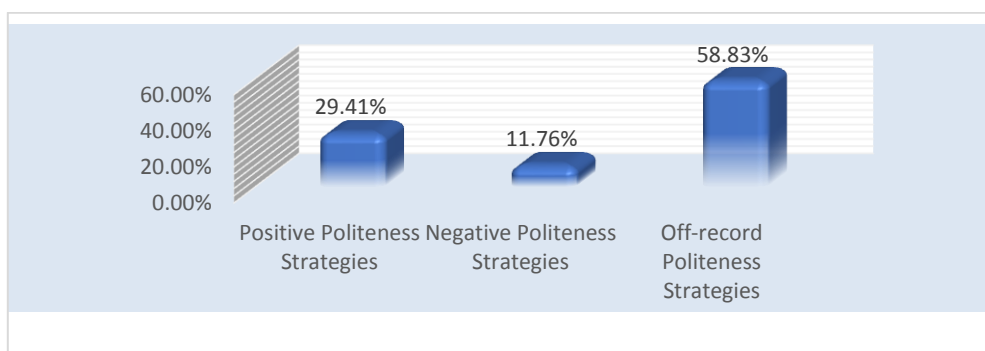


Figure (3)

The Rates of Politeness Strategies in Hasan's Speech

Regarding the types of argumentation appeal used, as shown in Table (3) and Figure (4), logos has the highest frequency of appearance with (17) at (41.464%). Pathos appears at (13) with (31.707%). Ethos has the frequency of appearance at (11) with the percentage of (26.829%).

Table (3)

The Frequencies of Argumentation Appeal in Hasan's Speech

Figures of Speech	Frequency	Percentage
Logos	17	41.464 %
Ethos	11	26.829 %
Pathos	13	31.707 %
Total	41	100%

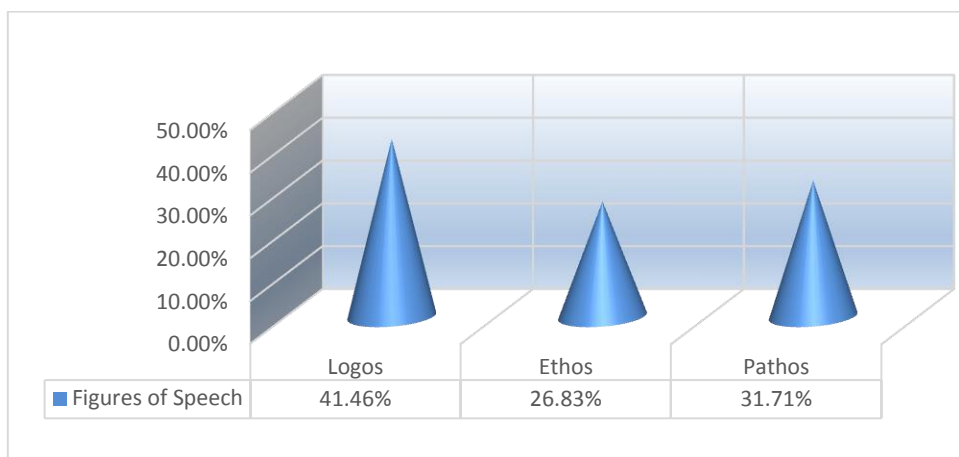


Figure (4)

The Rates of Argumentation Appeal in Hasan's Speech

As shown in Table (4) and Figures (5), the total number of the pragma-rhetorical strategies employed in Hasan's speech is (103) . Argumentation appeal strategies prevail over other strategies having the frequency of appearance at (41) with the percentage of (39.807 %). Politeness strategies appear at (34) with (33.009 %). Figures of speech come last at (28) with the percentage of (27.184 %).

Table (4)

The Frequencies of the Pragma-rhetorical Strategies in Hasan's Speech

Politeness strategies	Frequency	Percentage
Argumentation Appeal	41	39.807 %
Politeness strategies	34	33.009 %
Figures of Speech	28	27.184 %
Total	103	100%

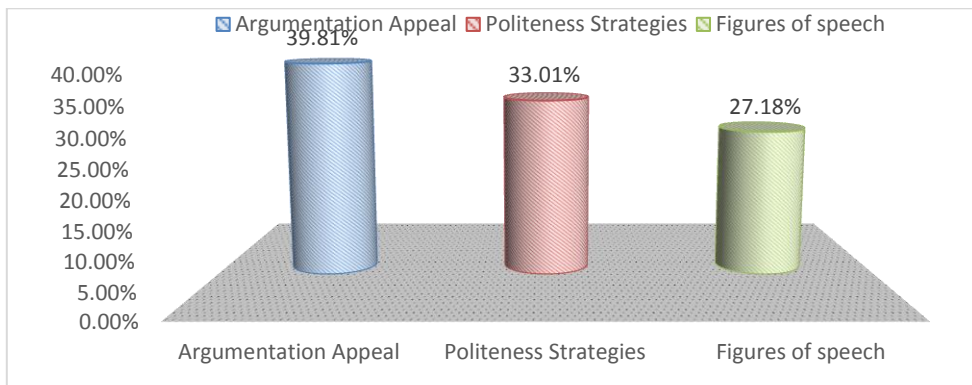


Figure (5)

Rates of the Frequencies of the Pragma-rhetorical Strategies in Hasan's Speech

7. Conclusions

The study has come up with, the following conclusions:

1. The pragma-rhetorical used by Mehdi Hasan are three: figures of speech, argumentation appeals, and politeness strategies.
2. The most commonly used pragma-rhetorical strategies of refutation employed by Hasan's counter-argument are as follows:
 - a. With respect to the tropes employed, hyperbole appeared to be the most commonly one used.
 - b. Logos is more prevalent than other types of argumentation appeal.
 - c. Off-record politeness strategies outnumber other politeness strategies.
 - d. Argumentation appeal is the most commonly used strategy among the pragma-rhetorical strategies used by Hasan.
3. It has been concluded that Hasan, in his arguments employs strong refutation in advancing his arguments. This can be attributed to the fact that he mostly presents a new argument whose conclusion is a negation of the attacked one.

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<https://www.youtube.com/watch?v=Jy9tNyp03M0>

APPENDIX(A)

Brown and Levinson's (1987) Politeness Strategies

Note: the Capital letter *S* is used to refer to the speaker, whereas the letter *H* refers to the hearer

Positive Politeness Strategies		
Main Strategy	Strategy No	Sub-strategy
1.Claim Common Ground	1	Notice, attend to H (his interests, wants, needs, goods)
	2	Exaggerate (interest, approval, sympathy with H).
	3	Intensify interest to H
	4	Use in-group identity markers
	5	Seek agreement
	6	Avoid disagreement
	7	Presuppose/raise/assert common ground
	8	Joke
2.Convey that S and H are cooperators	9	Assert or presuppose S's knowledge of and concern for H's wants
	10	Offer, promise
	11	Be optimistic
	12	Include both S and H in the activity
	13	Give (or ask for) reasons
	14	Assume or assert reciprocity
3.Fulfil H's want for some X	15	Give gifts to H (goods, sympathy, understanding, cooperation)

Negative Politeness Strategies		
Main Strategy	Strategy No	Sub-strategy
1.Be direct	1	Be conventionally indirect
2.Don't presume/assume	2	Question, hedge
3.Don't coerce H	3	Be pessimistic
	4	Minimize the imposition, Rx
	5	Give deference
4.Communicate S's want to not impinge on H	6	Apologize
	7	Impersonalize S and H
	8	State the FTA as a general rule
	9	Nominalize
5.Redress other wants of H's	10	Go on record as incurring a debt, or as not indebted H

Off-record Politeness Strategies		
Main Strategy	Strategy No	Sub-Strategy
1. Invite conversational implicatures	1	Give hints (violating relevance maxim)
	2	Give association clues (violating relevance maxim)
	3	Presuppose (violating relevance maxim)
	4	Understate (violating quantity maxim)
	5	Overstate (violating quantity maxim)
	6	Use tautologies (violating quantity maxim)
	7	Use contradiction (violating quality maxims)
	8	Be ironic (violating quality maxim)
	9	Use metaphor (violating quality maxim)
	10	Use rhetorical questions (violating quality maxim)
3.Be vague or ambiguous: Violate the manner maxim	11	Be ambiguous
	12	Be vague
	13	Over-generalize
	14	Displace H
	15	Be incomplete, use ellipsis