

A Critical Stylistic Study of Explicit and Implicit Confutation in English Religious Contexts

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Abstract

Enthused by Jeffries's (2010) work, this study draws on Explicit and Implicit Confutation to unravel the hidden ideologies in English religious contexts with different tools of critical stylistic analysis for retaining the term confutation and its types implicit and explicit. Probing into confutation and its types, the paper highlights the role of the confuter in confuting the other party and in the same time clarified how implicit and explicit confutation are reflected in fundamental effects on the religious contexts. It adopts some CSTs from Jeffries (2010) which are utilized for the analysis of the data under study. The main aim of this paper is to show how the confuter and the confutee reveal their hidden ideologies throughout their speech that based on these tools .

This research attempts to discover the hidden ideologies in English religious contexts. Specifically, this work sets itself the task of answering the following questions: (1) What is the most frequent type of confutation utilized by the confuter? (2) What are the most predominant CSTs applied in using confutation in English religious contexts? (3) What are the most frequently mode of confutation employed by the confuter? (4) Which strategy is most frequently used by the confutee? Consequently, the study aims at showing the most frequently type of confutation. Identifying the most common CSTs employed by the confuter and the confutee in English religious contexts. Discovering the most frequently mode of confutation that is utilized by the confuter. Pinpointing the most frequent strategy used by the confutee. It hypothesizes that implicit confutation is the most frequent type of confutation utilized by the confuter. Naming and describing and implying and assuming are the most frequent CSTs employed by the confuter and the confutee. Proving contradictory is the most frequent mode of confutation used by the confuter. Finally, self-defense is the most frequent strategy employed by the confutee.

Key words: Critical Stylistic, tools of critical stylistics, implicit and explicit of confutation and the context.

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Introduction

Critical stylistics is developed in response to the rise of critical discourse analysis as an increasingly influential approach to language ideology. Although the origin of critical discourse analysis is close to stylistics, Roger Fowler is an influential stylistic scholar and one of the founders of critical discourse analysis, the two of which have been in the last few decades. It's getting farther away. In fact, especially with the development of ideological or "critical" styles, the analytical tools require for all types of text analysis are the same (Burke, 2014,p.408). Critical stylistics is a new field of stylistics, related to critical discourse analysis as well as to stylistics itself. Jeffries's tools of analysis may be based mainly on the context of the first meta-function, since they explain how language represents the world (Jeffries: 2009,p. 6).

Literature Review

Critical Stylistics

Tannen (1986:63) elucidates that people have different conversational styles, thus, when speakers from different parts of the country or different ethnics or religion talk to each other. It is likely that their words will not be exactly as they were meant. According to Giri (2004:63) style is the way the person communicates and concentrates on the message's interpretation by the receiver and its impact on what is being said and how it is being said .

In this regard, Jeffries (2010,p.1) defines stylistics as a sub-discipline of linguistics that is concerned with the systematic analysis of style in language and how this can vary according to such factors as, debates, context, historical period and author. For instance, there is the personal style that distinguishes one debater or confuter from another, since the data of the current study has two persons one is Muslim and the other is Christian with different styles. Thus, style associated with particular debates or the characteristics of what might constitute 'literary' style. On the other hand, there is a connection between stylistics and linguistics that makes stylistics uses models of language, analytical techniques and methodologies from linguistics to facilitate the study of style in its widest sense (ibid) .

Critical Stylistics: Critical stylistics is developed in response to the rise of critical discourse analysis as an increasingly influential approach to language ideology. Jeffries's aim is to give the reader a clear set of analytical tools to follow in carrying out the critical analysis of texts, with the aim of uncovering or discovering the underlying ideologies of the texts (Jeffries, 2010,p.15).

Religious Contexts

A religious context in communication is conveyed through confuter, viewpoint and the debater) religious context of the confuter, s/he is a believer or has a religious viewpoint to confute it by supporting his/her viewpoint with evidence. Viewpoint is the idea that is used to convey a religious message and prove the other party's viewpoint is wrong. Debater is the person who wants to suggest that his viewpoint is a true one but the confuter confutes the debater's opinion is false. On the other hand, Religious beliefs are as ideologies (Istratii,2021,p.1).

As a tradition, Christianity is more than a system of religious belief. It also has generated a culture, a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Thus, for this purpose behind choosing the study in religious contexts instead of texts is due to the clarification of differences between the religious contexts of Islam and Christianity .

CS Tools of Analysis

The crucial point in critical stylistics is that Jeffries attempts to re-contextualize them within a larger context of textual meaning. These tools are represented as the following:

- Naming and Describing: Naming as a tool of analysis can create ideological meaning in religious contexts in the way the confuter names and describes his confutation to show the reality of Islam for the debater by supporting his speech with evidence. Moreover, naming as a tool that is mentioned by Jeffries as a linguistic process that is represented by how people, places and things are typically identified in language, such entities can be characterized and the ideological consequences of this process (Jeffries, 2010,p.18).

- Implying and Assuming: To get indulged in dealing with the tools, this tool highlights the field of pragmatics because it is more about what is implicit in language than what is explicit, and it is clear that one of the main powers of language in general and English in particular is the ability to use assumption and implication to make ideologies appear to be common sense (Jeffries,2010,p.99).

- Negating: Another significant tool of analysis is negating. This tool introduces a textual practice which may have narrative and/or ideological effects. Thus, most texts produce some kind of picture of the world as it is, or even as the speaker/writer thinks it is. The tool, 'negating' is being used as a common term to refer to a conceptual practice rather broader than the simple negating of a verb (Jeffries,2010,p.110). Thus, the following sentences contain some kind of negating element:

-The door is not closed.

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-There is no milk in the fridge.

•Hypothesizing: Jeffries clarifies that the hypothetical situations that modality introduces as with negation, despite the common misconception that most texts reflect the world as it is, many writings really express the speaker's or writer's perspective on how the world should, could, or would want to be. Even the really certain kind of modality (I am sure house prices will rise next year) introduces an element of doubt and this means that wherever the text producer's opinion about the truth or desirability of a process is expressed, the envisaged situation or process itself is somewhat hypothetical (Jeffries, 2010,p.114).

Confutation

The etymology of the word confutation is "act of disproving or proving to be false," from Latin confutationem (nominative confutatio), noun of action from past-participle stem of confutare "repress, check; disprove, restrain, silence," from assimilated form of com-, here perhaps an intensive prefix (con-), + futare "to beat," which is perhaps. The verb refers to the act of confuting, or a statement that confutes. The meaning of the word confutation shares a Latin root. Whitaker (1996.p.2) pinpoints that confutation is an argument that has contradictory conclusion about the standpoint in the way that the debater says his view point and the confuter confutes this opinion .

The origin of the concept confutation is returned back to Latin as "confutio" which is meant the act or process of confuting for the edification of some and the confutation of others (Peterson, 2019,p.19).

Types of Confutation

Types of confutation serve the data of the present study throughout the confuter who uses them as a way of discovering the ideology of the confutee and in this regard, the ideology sometimes implicitly or explicitly can be revealed throughout the process of confutation.

1.Implicit Confutation: An implicit in confuting is a function which can be presented from contextual knowledge. The confuter can debate in an implicit way in order to confute the opponent gradually with the reference to the constructive development of the contradictory standpoints by using different subcategories (Zeuschner, Murphy and Ericson, 2003,p.6).

2.Explicit confutation: Fallon (2007,p.99) illustrates that the confuter attacks his opponent directly without any sequences of development in his speech. This type of confutation makes the

process of confuting more effective by limiting the inadequacy opponent's standpoint.

Strategies of the Confutee

Fallon (2020,p.99) states that the point for point (confutee's view point) comprised of self-representation and self-defense.

1. Self-Defense: This strategy is used by the confutee which defines as a reason to disregard or discredit an argument made by an opposing debater. Coons and Michael (2016,p.54) argue that self-defense is primarily concentrated on the moral position of someone in the position of defender. Moreover, this strategy is used by the confutee in order to defend himself and any person in any place, time and situation by applying particular knowledge and items (Fallon, 2020,p.99).

2. Self-Representation: Self-representation means self-representation of the community through religious and it suggests control of religious practices by the confutee especially when he presents his standpoint (Kindt,2012,p.17). It refers to the self-representation of religious persons and facilitates an exchange between these representations. In this regard, Akhtar (2018) defines self-representation as "a subjective view of the self which may or may not correspond with other's more objective assessment of the subject's self".

Modes of confutation

There are different modes of confutation that are suggested by the researcher in order to show how the confuter proves his confutation as a last step in his confuting the confutee. These modes should be included to the purpose of reasoning against the confutee. Adams (1962,p.79) says that the modes of confutation should be used by the confuter to adopt the reason. Confutation is a mode of ethical which refers to the way the confuter tries to falsify a belief by reference to its opposite .

1.Proving contradictory : Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. To prove the confuter standpoint is true, he assumes that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true. It is a proof that determines the truth of the standpoint and makes the confutee's standpoint false as a last point in the process of confutation (McCune 2020,p.22

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2. Conclusive Confutation: The evidence that confutes conclusively. It takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence (McDowell, 2004,p.53). Thus, to confute conclusively

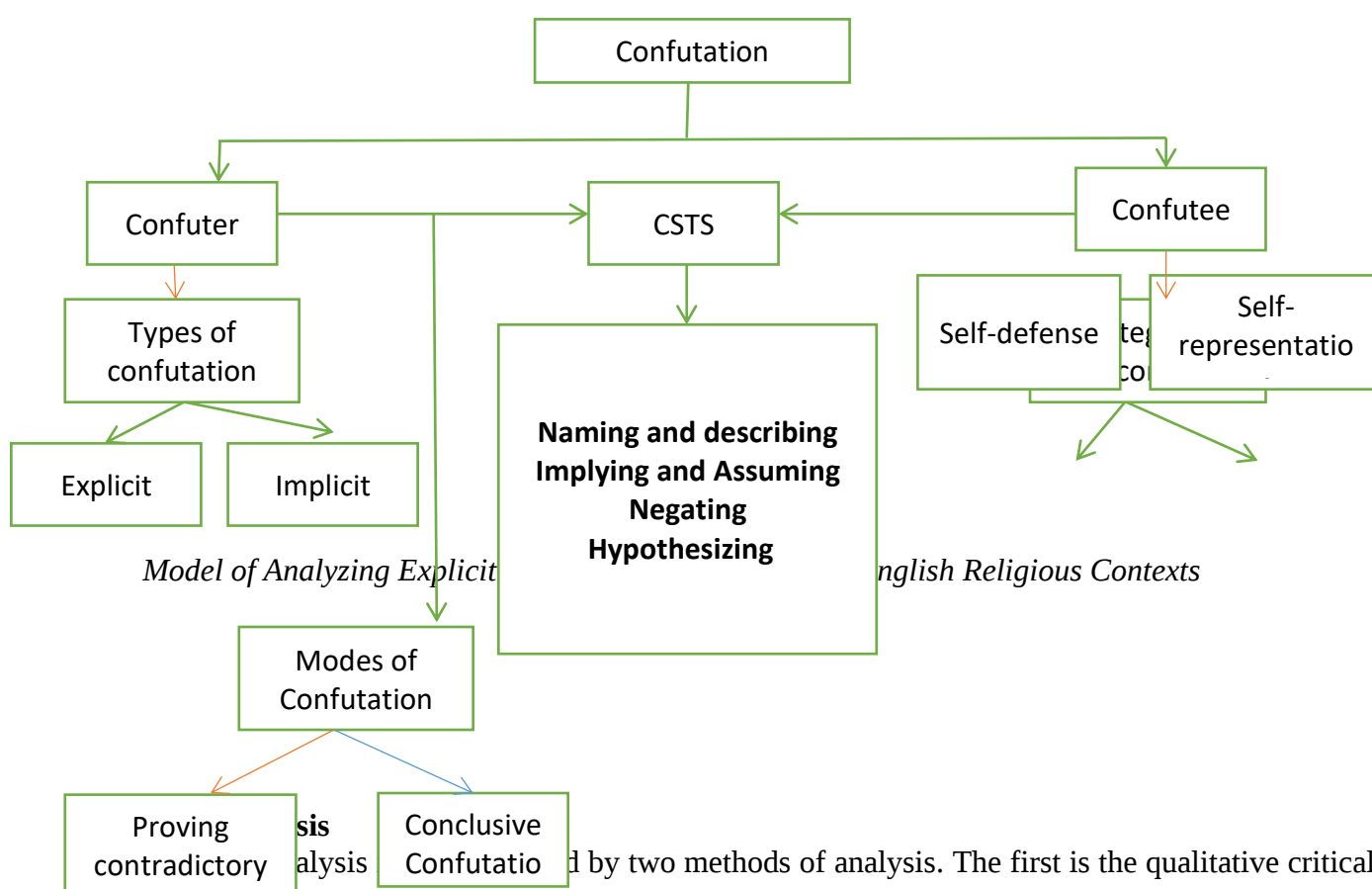
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means to conclusively confute meaning and putting an end to the debates especially by reason of confutation and it is sufficient for concluding the process of confutation. Conclusive means brings to an end that is applied to the end of debate or questioning.

Model of analysis

The data of this study are represented by five extracts from the debate between Dr. William and Dr. Zakir Naik in English religious contexts. The model of analysis is presented by CSTs, types of confutation, strategies of the confutee and modes of confutation in order to achieve the process of confutation.



is analyzed by two methods of analysis. The first is the qualitative critical stylistics method and the second is the quantitative statistical one. In regard to the tools of CS, the model is used as the key instrument to CS in order to analyse the data under study. Thus, to analyse religious contexts are to detect the hidden ideologies of these contexts by depending on the tools of CSs.

The data of this study is represented by two religious men, they are Dr. William and Dr. Zakir Naik in English religious context. The debate between Dr. zakir as a Muslim man and Dr.

William Campbell as a Christian man. Thus, the preeminent reason behind choosing these debates to be the source of the data is that it has different style of confutation that is compatible with the aims of the study.

The Analysis

Extract (1)

Dr. Zakir

"If we would have known that Solomon, peace be upon him died, we would not have toiled so hard.' Indicating, that even the Jinns do not have 'Ilm-e-gaib' – They do not have knowledge of the unseen. Because the Jinns thought themselves to be very great – So Allah is teaching them, that even they do not have 'Ilm-e-gaib"

"Dr. William Campbell touched on 'the production of milk', in Surah Nahl, Chapter 16, Verse 66. The first person who told about the circulation of blood, was Ibn Nafees, 600 years after the Revelation of the Qur'an. And 400 years after Ibn Nafees,.....– And Qur'an gives this information of modern science in a nutshell in Surah Nahl, Chapter. 16, Verse."

Dr. William Campbell spoke about Solomon's death – Surah Saba, Chapter 34, Verse 12 to 14, and said that... 'Imagine a person standing on the stick, and he dies, and no one come to know, etc.'When Bible says that Jesus Christ peace be upon him, could give life to the dead, Jesus Christ is born of a virgin birth. Which is more difficult to imagine' – Being born of a virgin birth, giving life to the dead... Moosa Alai Salaam parted the sea. He threw a stick – stick become a snake –. Dr. William Campbell says "Bible says that..."

Types of Confutation

Explicit confutation: In this type, the confuter attacks the confutee directly without any sequences of development in his speech. This type of confutation makes the process of confuting more effective by limiting the inadequacy confutee's standpoint.

Implicit Confutation: In this type, the confuter can debate in an implicit way in order to confute the confutee gradually with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

Tools of CS (confuter) Dr. Zakir

Implying and Assuming: This tool highlights the implied meaning because it is more about what is implicit in the speech than what is explicit. This tool reveals the hidden ideology of the confuter when he speaks indirectly to reflect his standpoint.

Naming and describing: Dr. Zakir utilizes this tool of analysis as a tool of naming and describing the religious issues of Solomon and the Jinns for the purpose of delivering the message of God for the confutee and other audience in different in style such as "Sulaiman Alai Salaam fell down; the Jinn's said that... that even the Jinns do not have 'Ilm-e-gaib' – They do

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not have knowledge of the unseen. Thus, this style reflects the confuter's ideology to reveal the hidden ideology of the text by refereeing to "Sulaiman" and "Jinns" with the same things.

Modes of confutation

Proving Contradictory : Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted.

Conclusive Confutation: The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence.

Tools of CS (Confuter) Dr. William

Naming and describing: It is another tool of CS analysis is utilized by the confutee to name the religious issues for the purpose of delivering the message of Jesus for others in different style such as "Jesus Christ is born of a virgin birth. Which is more difficult to imagine" or the way he expresses his viewpoint. Thus, this viewpoint can be characterized the ideological consequences of this process.

Hypothesizing is a CS tool is used by the confutee, he presents some model verbs such as "May be some say" and in" may be other animal of the earth came and bit – May be possible. May be". Another model verb is utilized to show how the tool of Cs is presented in different verbs and different styles as in "there would have been many contradictions".

Implying and Assuming: To get indulged in dealing with this tool implying and assuming, it is more about what is implicit in language than what is explicit. In this regard, the confutee is implicitly wants to imply his speech in particular way to use assumption and implication and to make ideologies appear to be common sense.

Strategies of Confutee

1.Self-Defense: This strategy is used by the confutee to disregard or discredit the debate with the confuter as in" Bible says that... Qur'an says that. So when God can do that, why cannot God let a man rest for a long period".

2. Self-Representation: He represents the Christian's community as in" Bible says that". Through religious especially when he presents his standpoint. He presents his view of the self which may or may not correspond with confuter more objective assessment of the subject's self.

Extract (2)

Dr. Zakir Naik (confuter)

Dr. Zakir concludes that the opponent (Dr. William) argues that the light of the moon is the reflection of the light from the sun. He also says that the concept of the moon and the light is found before Prophet Mohammed and Aristotle discusses knowing that the earth is round by its shadow on the moon. He only speaks about the shadow of the earth crossing the moon". "That it is mentioned in the Quran. In Surah Al procon chapter number 25, was done 61 bless that is He Who has created the constellation and placed that in a lamp and the moon which has reflected light.You say you discovered it today? How come it's mentioned the front 1400 years ago. The Arabic word for Moon is Kamar and the light described there as Munir which is borrowed light or nor which is a reflection of light"

The confutee who is called Dr. William says:

"Some Muslims claim that since the Koran uses different words, speaking from both the light of the sun and the light of the moon, it reveals that the sun is a source light. While the moon only reflects light ----- This was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon"

Type of Confutation

Explicit confutation: In this type, the confuter attacks the confutee by making the process of confutation more effective and limiting the inadequacy confutee's standpoint.

Tools of CS

Naming and describing as a tool of CS analysis is used by the confuter to describe and name the religious issues regarding the light of the moon and its reflection, in the same speech, he comments on the foundation of the moon.

Negating: The confuter negates the confutee's standpoint as in" nor which is a reflection of light". This situation is really and this has a range of potential effects on the confutee and the audience.

Modes of Confutation

Proving Contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false. The confuter's standpoint is true. He clarifies his contradictory point by showing that Quran mentions the light of the moon and its reflection.

Tools of CS (Dr. William).

Naming and describing: It is another tool of CS analysis utilized by the confutee to name the religious issues for the purpose of delivering the message of the concept of light throughout the science instead of its foundation in the Glorious Quran for others in different in style such as "Some Muslims claim that since the Koran uses different words, speaking from both the light of the sun and the light of the moon".

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Hypothesizing is a CS tool used by the confutee to present his speech with a model verb such as "He could only speak of the earth shadow".

Implying and Assuming: To get additional information in dealing with this tool, it highlights the field of pragmatics because it is more about what is implicit in language than what is explicit. In this regard, the confutee implicitly wants to imply his speech in particular way to use assumption and implication to make ideologies appear to be common sense.

Strategies of Confutee

1. **Self-Defense:** This strategy is used by the confutee to disregard the debate with the confuter as in "But this was known already almost 1000 years before Mohammed. Aristotle in about 360 bc discussed knowing that the earth was round by its shadow on the moon ". In this regard, he tries to defend himself by saying that Aristotle talks about the earth and the moon.

2. **Self-Representation:** He represents the Christian's community and the new science instead of depending on exclusive evidence.

Extract (3)

Dr. Zakir

"The Qur'an is not referring to behavior. If Dr. William Campbell can not understand the Qur'an, that does not mean Qur'an is wrong. The Qur'an says... 'They live in communities' – Talking about, the animals and the birds live in-groups, in societies like the human beings – It is not talking about behavior"....."The Qur'an says in Surah Anam, Chapter 6, Verse. 38... 'We have created every animal that lives on the earth, and every bird that flies in the air, to live in communities, like you. 'To use the conflict approach with the Qur'an... 'The Qur'an does not take the things which were wrong from Hypocrites".

Dr. William

Dr. William Campbell says that... 'You know the spider kills the mate and, the father, etc... do we kill? And the lion does that, and the elephant does that – he is talking about the behavior.....The point to be noted – Just because someone says something, which are matching with the Qur'an, that does not mean that Qur'an has been copied".

Dr. Zakir

Type of confutation

Implicit Confutation: In this type, the confuter can debate in an implicit way in order to confute the confutee gradually with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

Tools of CS

Naming and describing: The confuter describes and names the religious matters regarding the concept of animal living in communities in the Quran. He answers the confutee that the Glorious Quran is not referred to the behaviour of the animal but how they live in groups like human beings as in "The Qur'an is not referring to behavior".

Negating as a tool of CS analysis is used clearly by the confuter to negate the confutee's standpoint as in "The Qur'an does not take the things which were wrong from Hypocrites". This situation reveals the hypocrisy of the other party (confutee) about the truth of the Quran.

Implying and Assuming: The confuter accomplishes this tool of CS analysis to show the powerful meaning of the Glorious Quran as in "If he would have copied, he would have copied everything – it is logical. Unless he is a scientist..." This tool reveals the hidden ideology of the confuter when he speaks about the logical meaning.

Modes of confutation

Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false and supporting what has been confuted. The confuter's standpoint is true. He wants to show that what he wants to prove is not true by showing the consequences that contradict either what he has assumed or to prove something that is already known to be true.

As a final step, the confuter utilized **Conclusive Confutation:** The evidence that is presented by the confuter is confuted conclusively. He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence.

Dr. William

CS Tools

Naming and describing: It is another tool of CS analysis which utilized by the confutee to name the religious issues for the purpose of delivering the message that Quran mentions the behaviour of animals instead of mentioning the significant issues behind the animals. Accordingly, the confutee expresses his ideology with different style, in time he talks about the living of animals and in another about their communities. Thus, this viewpoint can be characterized the ideological consequences of this process. In this way, the Confutee (Dr. William) uses this tool to name the idea of the animal with the same references.

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Hypothesizing is a CS tool used by the confutee, he presents his speech with a model verb such as "That does not mean I have copied. It may be, It may not be". The confutee tries to defend himself that he says something, it just a statement.

Implying and Assuming: The confutee implicitly wants to imply his speech, he says it is just a statement "That does not mean I have copied". This tool reveals the hidden ideology of the confutee that he says something and means another thing. In the first stage, he says that Quran mentions or refers to the behaviour of the animal whereas in this stage, he defends his standpoint.

Strategy of Confute

1.**Self-Defense:** The confutee utilizes this strategy to disregard the debate with the confuter as in" Suppose I make a statement... suppose, if I make a statement, which is correct, which was said by somebody else earlier".

Extract (4)

Dr. Zakir

"Which insects have got four feet?' Even a student, who has passed elementary school, knows that insects have got 6 feet. There is no bird in the world, there is no foul in the world, there is no insect in the worlds, which have got four feet.-----It was just a reply to Dr. William Campbell's book, to prove that Qur'an is compatible with science. And Bible, though a portion we do consider, may be the word of God – Complete is not the word of God – It is not in conciliation. And I would like to end my talk with the quotation of the Glorious Qur'an from Surah Isra Chapter.17, Verse No.81, which says...When truth is hurled against falsehood, falsehood perishes, for falsehood is by its nature bound to perish".

Dr. William

"They have a very good system of labour, in which they have chief, they have foreman, they have workers. They even have a queen, they have a ruler – Therefore Bible is unscientific. Furthermore, it is mentioned in the Bible, in Genesis, Chapter 3, Verse 14, and Isaiah Chapter 65, verse No. 25, that... 'Serpents eat dust.' No Geological book says 'Serpents eat dust.' It is mentioned in the Book of Leviticus, Chapter No.11, Verse No.20... 'Among the abomination things, fowls

with four feet – They are an abomination.’ And some scholars say that ‘fowl’ is a wrong translation of the Hebrew word ‘uff.’

Dr. Zakir

CS Tools

Negating as a tool of CS analysis has a crucial function in identifying the ideology of the confuter. He uses this tool in order to negate the confutee's standpoint such as "Complete is not the word of God – It is not in conciliation".

Implying and Assuming: The confuter accomplishes another tool of CS analysis which is implying and assuming. He wants to prove that Qur'an is compatible with science and the Bible has some words of God. This tool reveals the hidden ideology of the confuter when he speaks about Quran.

Types of Confutation

1. Implicit confutation: The confuter achieves the process of confutation in a gradual way with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

Modes of confutation

Proving contradictory: The confuter clarifies his contradictory point and he shows that Quran mentions the contradictory point "falsehood perishes".

Finally, **Conclusive Confutation:** He takes conclusive confutation of the opposite standpoint which is reasonable to demand conclusive confutation of the standpoint, i.e. conclusive evidence.

Dr. William

CS Tools

Naming and describing: The confutee describes the insects and their shapes with four feet and there a problem in describing their shapes. Since, different books are mentioned the feet of the insects differently as in "It is mentioned in the Book of Leviticus, Chapter No.11, Verse No.2". 'Thus, this viewpoint characterizes the ideological consequences of this process. In this way, the Confutee (Dr.William) uses this tool to name the idea of the insects with the same references to other animals; this style paves the way to reveal the hidden ideology of the Confutee by refereeing to the same things.

Strategies of Confutee

1.**Self-Defense:** The confutee indicates that there are different animals which are mentioned in the Bible such as "there are mythical animals, and fabulous animals mentioned in the Bible, as though they exist – For example unicorn. It is mentioned in the Book of Isaiah".

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2. Self-Representation: He represents the Christian's people since he talks about these issues to represent all the Christian.

Extract (5)

Dr. Zakir

"Point no 1 – Qur'an does not give a date – whether 21st Century B.C. or 50th century B.C. – no date. Point no 2 – No where does the Qur'an say – the full world was submerged under water. It speaks about Noah Alai Salaam and his Qaum... and his people – A small group of people, or maybe a large group of people. Archeological evidences tell today – and the Archeologists they say, that... .."So Alhamdulillah, the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not. Further more, if you read Genesis, Chapter No 6, Verse No. 15 and 16, it speaks about Almighty God, telling Noah Alai Salaam, that build an ark – and it gives the length, 300 cubits in length, 50 cubits in breadth, and height 30 cubit".

Dr. William Campbell.

"Dr. William Campbell gave a reply to Noah Alai Salaam – I am a person who use the concordance approach with the Bible, and conflict approach the Qur'an, But it is mentioned in Genesis, Chapter No 7, Verse No 19 and 20, that... 'The full world was submerged under water.' And further more, archeological evidence show us today – and the time. Of Noah's time if you calculate by Genealogy, it comes to in the 21st to 22nd century B.C. ----- Archeological evidence show us today, that the 3rd Dynasty of Babylon, and 11th Dynasty of Egypt, were present at the 21st and 22nd century B.C. and there was no evidence of flood – and they remained uninterrupted. "

Dr. Zakir

Type of Confutation

1.Implicit Confutation: In this type, the confuter debates in an implicit way in order to confute the confutee gradually with the reference to the constructive development of the contradictory standpoints between the confuter and the confutee.

CS Tools

Naming and describing: The confuter utilizes this tool of analysis as a tool of naming and describing the religious issues of Noah Alai Salaam and his Qaum. He describes that a small group of people submerged but the entire world it is not possible.

Hypothesizing: the confutee uses the model verb such as "maybe a large group of people ".

Negating is a tool of CS analysis which has a crucial function in identifying the ideology of the confuter. He uses this tool in order to negate the confutee's standpoint such as" the Qur'an is matching with the latest discoveries in Archeology, but the Bible does not".

Mode of Confutation

Proving contradictory: Since contradictory cannot be both true but one standpoint is true and the other is false. The confuter's standpoint is true.

Dr. William

CS Tools

Naming and describing: The confutee employs to refer to the same point with different names as "submerged, water" and in "The full world was submerged under water". Thus, this viewpoint characterizes the ideological consequences of this process. This style paves the way to reveal the hidden ideology of the confutee by refereeing to the same concept of submerged of the world.

Strategies of Confutee

1.Self-Defense: The confutee develops this strategy to discredit the debate with the confuter as in" Archeological evidence show us, that it is impossible that the earth was submerged – the full earth was submerged under water, in the 21st, 22nd century B.C.".

2.Self-Representation: He represents himself as a Christian person to reflect the religion of Christianity.

Results

This research depends on qualitative and quantitative analysis in analyzing the data of the current study.

The following table (1) represents the occurrences and frequencies of the types of confutation, CSTs and modes of confutation.

Confuter (Dr. Zakir)									
No.	Types of confutation	Fr.	Pr.	CS Tools	Fr.	Pr.	Modes of confutation	Fr.	Pr.
1	Explicit	2	33,33%	Naming and describing	4	33.33%	Proving-Contradictory	4	50%
2	Implicit	4	66.66%	Hypothesizing	1	8.33%	Conclusive confutation	4	50%

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3				Negating	4	33.33%			
4				Implying and assuming	3	25%			
Total		6	99.99%		12	99.99%		8	100%

No.= Number

Fr. = Frequency

Per. = Percentage

According to the above table (1), the type of confutation implicit is the more frequently utilized by the confuter; it is amounted (66.66%) percentage. This indicates that Dr. Zakir implicitly confutes Dr. William. Regarding the other type of confutation, explicit makes (33.33%) percentage. Next, CS tools, naming and describing and negating receive the highest percentage, they are amounted (33.33%) percentage. While, hypothesizing and implying and assuming receive the least percentage, making (25% for implying and assuming, (8.33%) for hypothesizing). Finally, modes of confutation, both of them get the same percentage, they are amounted (50%).

The following table (2) represents the occurrences and frequencies of CS tools and the strategies of the confutee.

Confutee (Dr. William)						
No.	CS tools	Fr.	Pr.	Strategies of the confute	Fr.	Pr.
1	Implying and assuming	3	27.27%	Self-defense	4	50%
2	Naming and describing	5	45.45%	Self-representation	4	50%
3	Negating	0	0%			
4	Hypothesizing	3	27.27%			
Total		11	99.99%		8	100%

No.= Number

Fr. = Frequency

Per. = Percentage

As the results show in table (2), CS tools, naming and describing receives the highest percentage, it is amounted (45.45%). In this tool, the confuter (Dr. Zakir) uses different names to refer to the same things and to reveal the hidden ideologies of the confutee (Dr. William). The other tools as implying and assuming and hypothesizing get the same percentage, making (27.27%). Finally, negating makes (0%) percentage.

Conclusion

The confuter uses different CSTs with different linguistic modes such grammar, pragmatics, lexical verbs etc... Accordingly, implicit confutation is the highest type of confutation than explicit confutation; it makes (%66.66) percentage. On the other hand, proving contradictory and conclusive confutation receive the same percentage as modes of confutation. The confuter confutes the contradictory standpoints of the confutee. Thus, the present study shows that evidence is more effective in the process of confutation. Since this evidence can affect the confutee's standpoint. The results of the data of English religious contexts show that the percentage of CSTs naming and describing and negating receive the highest percentage, they are amounted (%33.33). This means that using these tools as a way of discovering the hidden ideology of the other party. Confutee's strategies, he uses self-defense and self-representation in order to express his defendant about his standpoints and represents his beliefs and the Bible.

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