REFUSAL STRATEGIES TO OPPOSE AND PROPOSE ARGUMENT IN JUBILEE'S ABORTION DEBATE VIDEO

THESIS

By:

Nabila Farah Abidah

NIM 210302110198

DEPARTMENT OF ENGLISH LITERATURE

FACULTY OF HUMANITIES

UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM

2025

REFUSAL STRATEGIES TO OPPOSE AND PROPOSE ARGUMENT IN JUBILEE'S ABORTION DEBATE VIDEO

THESIS

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang

in Partial of the Requirements for the Degree of Sarjana Sastra (S.S)

By

Nabila Farah Abidah

NIM 210302110198

Advisor

Dr. Rina Sari, M.Pd

NIP 197506102006042002

DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
2025

STATEMENT OF AUTHORSHIP

STATEMENT OF AUTHORSHIP

I state that the thesis entitled "**Refusal Strategies to Oppose and Propose Argument In Jubilee's Abortion Debate Video**" is my original work. I have not included any material that has been previously written or published by another person, except where due acknowledgment is made in the form of citation and bibliography. Accordingly, if there be any objections or claims regarding this work, I am solely responsible for them.

Malang, 18 Desember 2025

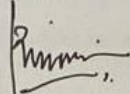Nabila Farah Abidah

NIM 210302110198

APPROVAL SHEET

APPROVAL SHEET

This is to certify that Nabila Farah Abidah entitled **"Refusal Strategies to Oppose and Propose Argument in Jubilee's Abortion Debate Video"** has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of requirment for degree of Sarjana Sastra (S.S).
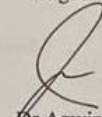
Malang, 10 December 2025

Approved by
Advisor,

Dr. Rina Sari M.Pd
NIP 197506102006042002

Head Departement of
English Literature,

Dr Agwin Degaf, M.A
NIP 198805232015031004

Acknowledged by
Dean,

Prof. Dr. M. Faisol M.Ag
NIP 197411012003121003
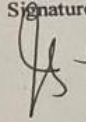
LEGITIMATION SHEET

LEGITIMATION SHEET

This is to certify that Nabila Farah Abidah entitled "**Refusal Strategies To Oppose And Propose Argument In Jubilee's Abortion Debate Video**" has been approve for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirment for degree of Sarjana Sastra (S.S).
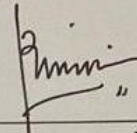
Malang, 19 December 2025

Board of Examiners

Signature
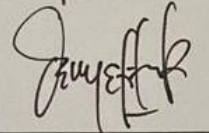
1. Dr. Meinarni Susilowati, M.Ed   (Chair)
   NIP 196705031999032001

2. Dr. Rina Sari, M. Pd   (Examiner I)
   NIP 197506102006042002

3. Deny Efita Nur Rahmawati, M. Pd   (Examiner II)
   NIP 198505302009122006

Acknowledged by
Dean,

Prof. Dr. M. Faisol M.Ag
NIP 197411012003121003

iii

MOTTO

"I endangered my mother's life to be born into this world, so it's impossible for me to be meaningless. And if it weren't from Allah's power, I might have given up long ago."

-Nabila

DEDICATION

Allah SWT, who has granted blessings in the form of health, happiness, opportunities, mental strength, financial support, and many more. May we always receive His blessings and one day be united with our beloved Prophet Muhammad SAW, amen. My dear parents, for their endless struggle, motivation, prayers, and so many other things. Also, to my beloved younger siblings, Mahira and Aisyah, who have always given their support to their elder sibling.

ACKNOWLEDGMENTS

Praise and gratitude I offer to Allah SWT, the Lord of the universe, who continuously bestows His mercy upon His servants and has granted me the strength and capability to complete this thesis. May shalawat and salam always be upon the Prophet Muhammad SAW, the leader of the Muslim community, who serves as a role model and inspiration to remain steadfast in completing this academic endeavor. I would like to express my deepest appreciation to the academic leadership who has supported the completion of this work:

To the Dean of the Faculty of English Literature, Prof. Dr. M. Faisol, M.Ag., for his visionary leadership in fostering an academic environment conducive to learning and research, and for providing the excellent facilities that enabled this study to be conducted successfully.

To the Head of the Department of English Literature, Dr. Agwin Degaf, M.A., for his continuous support, valuable guidance, and encouragement throughout my academic journey. His dedication to academic excellence has been a constant source of motivation.

My profound gratitude goes to my thesis supervisor, Mrs. Dr. Rina Sari, M.Pd., who patiently and meticulously guided me through the research process. Her valuable insights, constructive feedback, and unwavering support were essential in shaping this thesis. I am deeply thankful for her patience, encouragement, and professional guidance during challenging moments of confusion and difficulty.

To all lecturers and staff of the English Literature Department, who have generously shared their knowledge, wisdom, and expertise during my studies. Your passion for teaching and commitment to student development have been instrumental in shaping my academic growth and the completion of this work.

My eternal gratitude goes to my beloved parents, whose unconditional love, prayers, and sacrifices have been my foundation throughout this academic journey. Thank you for patiently educating, accompanying, and supporting me in writing this thesis, and for always comforting me during difficult times.

To my dear younger siblings, thank you for your continuous support throughout the process of writing this thesis and for helping me manage my college expenses. Your understanding and encouragement mean more than words can

express.

My sincere appreciation extends to all of my closest friends in the English Literature program, who have accompanied me from the beginning of this college journey until now. Through all the academic challenges we faced together, you consistently helped me overcome them. Thank you for always being by my side through both joyful and difficult times, and for all the support you have provided throughout this meaningful journey.

I acknowledge that this thesis would not have been possible without the collective support, wisdom, and encouragement of these individuals and institutions. While I have endeavored to produce quality work, I recognize that there may be shortcomings, and I welcome constructive feedback for improvement.

As the author of this thesis, I hope that this research can contribute valuable insights to the field of English Literature and serve as a meaningful reference for future scholars. Furthermore, I hope that subsequent research can build upon this study with greater depth and explore other significant areas of literary studies. May future academic endeavors in our department continue to flourish and achieve remarkable success.

Malang, 19 Desember 2025

The researcher,

Nabila Farah Abidah

NIM 210302110198

ABSTRACT

Nabila, Farah Abidah (2025). *Refusal Strategies to Oppose and Propose Argument in Jubilee's Abortion Debate Video.* Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Rina Sari M.Pd

Jubilee's debate video featuring the ideological clash between Charlie Kirk and 25 liberal students on the abortion issue has become a digital phenomenon attracting millions of viewers. This video's popularity demonstrates significant public interest in communication dynamics within sensitive-issue debates. This study analyzes refusal strategies used to oppose and propose arguments in the debate video using Beebe's (1990) refusal strategy theory and Walton's (1996) argumentation Employe theory. The findings reveal that participants employed three types of refusal strategies: direct (3 occurrences), indirect (9 occurrences), and adjuncts (4 occurrences), with indirect strategies being the most dominant. The most frequent specific strategies were Attempt to Dissuade and Non-Performative (3 occurrences each), followed by Reason and Statement of Alternative (2 occurrences each). The research uncovers the dual Employe of refusal strategies in this debate. Opposing arguments were primarily expressed through direct refusals and indirect reasoning to reject analogies and dismantle absolutist claims. Meanwhile, proposing arguments were mainly realized through adjuncts to introduce new perspectives and maintain debate inclusivity. This duality indicates that refusal strategies serve not only as tools of resistance but also as constructive instruments that shape discourse flow. For future research, exploring non-verbal aspects that could complement the analysis of linguistic strategies in debate dynamics is recommended.

...

ملخص

نبيلة، فرح عابدة (2025). استراتيجيات الرفض لمعارضة وعرض الحجة في فيديو مناظرة الإجهاض لقناة جوبيلي. أطروحة. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، الجامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانغ. المشرف: رينا ساري، ماجستير التربية.

الكلمات المفتاحية: استراتيجيات الرفض، معارضة الحجة، عرض الحجة، فيديو المناظرة.

يشكل فيديو المناظرة على قناة "جوبيلي" الذي يظهر الصراع الأيديولوجي بين تشارلي كيرك و٢٥ طالبًا ليبراليًا حول قضية الإجهاض ظاهرة رقمية استقطبت ملايين المشاهدين. تعكس شعبية هذا الفيديو الاهتمام العام الكبير بديناميكيات التواصل في المناظرات حول القضايا الحساسة. تبحث هذه الدراسة في استراتيجيات الرفض المستخدمة لمعارضة وعرض الحجج في فيديو المناظرة باستخدام نظرية بيبي (١٩٩٠) لاستراتيجيات الرفض ونظرية والتون (١٩٩٦) لوظيفة الجدل.

كشفت النتائج أن المشاركين استخدموا ثلاثة أنواع من استراتيجيات الرفض: المباشرة (٣ مرات)، وغير المباشرة (٩ مرات)، والملحقات (٤ مرات)، حيث كانت الاستراتيجيات غير المباشرة هي الأكثر هيمنة. وكانت أكثر الاستراتيجيات تحديدًا تكرارًا هي "محاولة ثني المحاور" و"الرفض غير الأدائي" (٣ مرات لكل منهما)، تليها "التسبيب" و"عرض البديل" (مرتين لكل منهما).

يكشف البحث عن الوظيفة المزدوجة لاستراتيجيات الرفض في هذه المناظرة. حيث تم التعبير عن معارضة الحجج بشكل رئيسي من خلال الرفض المباشر والمنطق غير المباشر لرفض القياسات وهدم الادعاءات المطلقة. بينما تم تحقيق عرض الحجج في الغالب من خلال الملحقات لتقديم وجهات نظر جديدة والحفاظ على شمولية النقاش. تشير هذه الازدواجية إلى أن استراتيجيات الرفض لا تعمل فقط كأدوات للمقاومة، ولكن أيضًا كأدوات بناءة تشكل مسار الخطاب.

للأبحاث المستقبلية، يوصى باستكشاف الجوانب غير اللفظية التي يمكن أن تكمل تحليل الاستراتيجيات اللغوية في ديناميكيات المناظرة.

ABSTRAK

Nabila, Farah Abidah (2025). *Strategi Penolakan untuk Argumen Oppose dan Propose dalam Video Debat Aborsi Jubilee.* Skripsi. Program Studi Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Rina Sari M.Pd

Kata Kunci: Strategi Penolakan, Menentang Argumen, Mengajukan Argumen, Pragmatic

Video debat "Jubilee" yang menampilkan perbenturan ideologi antara Charlie Kirk dan 25 mahasiswa liberal mengenai isu aborsi menjadi fenomena digital yang menarik perhatian jutaan penonton. Popularitas video ini menunjukkan tingginya minat publik terhadap dinamika komunikasi dalam perdebatan isu sensitif. Penelitian ini menganalisis strategi penolakan yang digunakan untuk menentang dan mengajukan argumen dalam video debat tersebut dengan menggunakan teori strategi penolakan dari Beebe (1990) dan teori fungsi argumentasi dari Walton (1996). Hasil penelitian menunjukkan bahwa partisipan menggunakan tiga jenis strategi penolakan: langsung (3 data), tidak langsung (9 data), dan adjuncts (4 data), dengan strategi tidak langsung sebagai yang paling dominan. Strategi spesifik yang paling sering muncul adalah Attempt to Dissuade dan Non-Performative (masing-masing 3 data), diikuti oleh Reason dan Statement of Alternative (masing-masing 2 data). Temuan penelitian mengungkapkan fungsi ganda strategi penolakan dalam debat ini. Penentangan argumen terutama diekspresikan melalui penolakan langsung dan penalaran tidak langsung untuk menolak analogi dan membongkar klaim absolutis. Sementara itu, pengajuan argumen sebagian besar diwujudkan melalui adjuncts untuk memperkenalkan perspektif baru dan menjaga inklusivitas debat. Dualitas ini menunjukkan bahwa strategi penolakan tidak hanya berfungsi sebagai alat perlawanan, tetapi juga sebagai instrumen konstruktif yang membentuk aliran wacana. Untuk penelitian selanjutnya, disarankan untuk mengeksplorasi aspek non-verbal yang dapat melengkapi analisis strategi kebahasaan dalam dinamika debat.

TABLE OF CONTENTS

LIST OF TABLE

CHAPTER I
INTRODUCTION

This chapter outlines several essential aspects of the study, including the background of the study, research questions, significance of the study, scope and limitation, and definitions of the key terms.

A. Background of the Study

Abortion is a social issue that continues to be debated by the public in the United States. The issue draws a difference of opinion between groups that support women's reproductive rights and groups that oppose abortion for several reasons. Proponents of abortion stress that women should have the freedom to make decisions regarding their bodies, while opposition groups believe that abortion is detrimental to the life of the unborn. A decision made by the U.S. Supreme Court in Dobbs and Jackson Women's Health Organization (2022), which overturned Roe and Wade, further aggravates social and political polarization related to this issue. Differences in abortion policies at the state level show how politics affects access to reproductive health services. This issue has also created tension in society that has not found common ground, although various legal and political efforts have been made to resolve it. Thus, abortion remains a complex and controversial issue.

Ideological debates are used in the discussion of sensitive issues such as abortion. This is due to several factors, including differences in political and moral views that shape individual attitudes towards policies in making decisions that have been set by the US ministry (Misiak, 2023). Conservative groups focus more

on religious values and morality to oppose abortion, while liberal groups base their arguments more on individuals' right to access reproductive health services (Whitehurst, 2022). Therefore, the arguments in this debate are not only rooted in personal beliefs, but also reflect the ideological struggle between individual freedom and social control. In other words, conflicting ideologies play a central role in determining the direction of public policy regarding abortion.

In a debate, there are always those who oppose and propose arguments, depending on the ideological perspective and values they hold. In this context, the refusal strategy is used to find ways for each party to defend their arguments (Farenkia, 2023). Through this strategy, arguments are expressed in a structured way, both in rejecting the opponent's views and in defending one's own opinion. For example, in the debate about abortion, the group that agrees emphasis on individual rights, while the group that disagrees emphasizes more moral and religious values to reject the view. Thus, through the Employe of the rejection strategy it is used not only to convey disagreements, but also to highlight the way the disputing parties defend or oppose their arguments.

Beebe (1990) categorizes refusal strategies into three main types: direct refusal, indirect, and adjuncts refusal. Direct refusal strategies are typically more assertive and explicit but carry a higher risk of threatening the face or reputation of the interlocutor, especially in heated ideological debates like the abortion discussion. Conversely, indirect refusal strategies are subtler and often employ reasoning, judgment, or mitigation to reduce the potential threat to interpersonal relationships. As Beebe (1990) points out, refusal strategies are ways used by individuals to reject interlocutors' requests, offers, or arguments, either directly or

indirectly (Gass & Houck, 1999, p.2). The study of these strategies is significant in pragmatics as it reflects how interlocutors oppose or propose their arguments (Farenkia, 2023).

Building on this, Walton (1996) situates refusals within the broader domain of argumentation theory. He contends that refusals should not be interpreted merely as rejections but as deliberate strategic moves within dialogical interaction. In argumentative exchanges, refusals frequently involve the use of critical questioning, the presentation of counter-reasoning, and shifts in dialogue structure designed to challenge, undermine, or redirect opposing claims. In this way, refusal strategies operate not only as pragmatic tools for preserving interpersonal balance but also as rhetorical and logical devices central to the persuasive dynamics of debate.

Studies on refusal strategies have largely focused on identifying and classifying different forms of refusal in everyday communication. Several works, such as those by Azizah (2021), Dewi (2020), Augustin (2023), and Saeed (2021), examine how refusal strategies are realized through direct, indirect, and adjunct forms, as well as their frequency of use across various interpersonal relations. These studies show that indirect refusal strategies, including giving reasons, apologizing, or offering alternatives, are more commonly employed to maintain politeness and reduce face-threatening acts. Although these studies provide important insights into refusal as a pragmatic phenomenon, they primarily emphasize formal classification, while the role of refusal in argumentative interaction receives limited attention.

Refusal strategies have also been examined in relation to social relationships,

cultural norms, and power dynamics. For example, Alsmari (2024) and Rusminto (2022) demonstrate that refusals are influenced by social roles, levels of coercion, and hierarchical relations between interlocutors. In this context, refusal Employes as a means of maintaining social harmony and negotiating authority. However, such analyses are mostly situated within private or semi-institutional interactions, such as family communication or task-oriented settings, and do not adequately address how refusal operates within public debates where argumentation and ideological confrontation are central.

In discussions of ideological debate and political discourse, greater attention has been given to moral framing, ideological polarization, and rhetorical strategies used by opposing groups. Scholars such as Lakoff (2002), Haidt (2012), Gross and Fosse (2012), and Abrams (2019) explain how liberal and conservative actors construct arguments, appeal to moral foundations, and engage audiences in public debates. Nevertheless, refusal has not been examined as a specific linguistic strategy in these analyses. Disagreement is commonly discussed at the level of ideology or framing, leaving the pragmatic mechanisms of refusal largely unexplored.

Overall, existing scholarship reveals a clear separation between studies of refusal strategies and studies of ideological debate. Refusal strategies are rarely analyzed in terms of their argumentative Employes, while ideological debates are seldom examined through the lens of pragmatic refusal. Moreover, limited attention has been paid to how refusal strategies Employe not only to oppose arguments but also to propose alternative positions, particularly in digital debate contexts. Addressing this gap, the present study integrates Beebe's (1990)

4

framework of refusal strategies with Walton's (1996) theory of argumentation to examine how refusals operate as both opposing and proposing moves in an ideological debate video produced by the Jubilee channel.

From the background of the problem, the researcher is interested in studying more deeply about the refusal strategy that represents opposition and propose in the abortion debate in the jubilee video.

For this study, the researcher focused more on analyzing Charlie Kirk's arguments and the perspectives of college students. The rationale for this choice is that Kirk, as a well-known pundit and political commentator, presents a structured and ideologically driven argument that reflects the broader conservative viewpoint on abortion. This suggests that abortion is not only a controversial issue but also one that sparks engagement and discourse on a global scale. Therefore, analyzing the content of these videos is essential to understand the dynamics of each group's arguments and how they convey their perspectives on the sensitive topic to diverse audiences.

B. Research Question

Regarding to the background of the study above, the researcher formulates the problems to be answered in this research as follows:

1. What are the types of refusal strategies used by Charlie Kirk and students in the Jubilee's debate video?

2. How do refusal strategies employed by Charlie Kirk and students to oppose arguments in the Jubilee's debate video?

3. How do refusal strategies employed by charlie Kirk and students to

propose arguments in the Jubilee's debate video?

C. Significance of the Study

Practically, this study contributes to readers, future researchers, and practitioners in the field of linguistics. With a focus on refusal strategies in the ideological debate about abortion, this study reveals how the strategy is used to convey opposing and proposing arguments. These findings are relevant for study on pragmatic strategies in the context of sensitive issue debates and provide insight for readers regarding the management of disagreements. This study is also socially important, helping to understand the role of language in influencing public perception and the quality of debate on social media, especially among young people, as well as encouraging useful communication in the midst of different views.

This study will make a useful contribution to readers and future researchers. This study aims to complement existing research while offering valuable insights for linguistics students interested in similar fields, thereby supporting their deeper understanding of the subject.

D. Scope and Limitation

The scope of this study is a pragmatic analysis of refusal strategies used in the debate between liberal and conservative groups in YouTube videos from the Jubilee channel. In pragmatic studies, refusal strategies are part of speech acts that convey disagreement or rejection explicitly or implicitly. Theoretically, this study uses Beebe's (1990) refusal strategy framework, categorizing rejection into direct and indirect strategies. Direct refusal strategies include performatives and non-

performatives. On the other hand, indirect strategies include various forms such as statements of regret, wishes, alternatives, promise of future acceptance, statements of principle, and other more subtle forms of refusal.

The limitation of this study lies in the fact that it only analyses data from one publicly available debate video on YouTube. The plural used in this study entirely sourced from video recordings without involving direct interviews or interactions with participants. The discussion of this study is limited to analyzing the strategies of rejection and the representations of opposed and proposed arguments reflected in the utterances of refusal in the debate. Other aspects, such as emotional analysis, body movements, or non-verbal elements, are not included in the limitation of this study.

E. Definition of Key Terms

The researcher uses several key terms in this study that are related to the topic discussed:

1. **Refusal strategy** refers to the communication strategies individuals use to reject, deny, or oppose an argument, request, invitation, or proposal. Refusal strategies play a crucial role in conversations, debates, and negotiations, as they help speakers manage disagreement while maintaining, clarity, and effectiveness in their responses. In the context of this study, refusal strategies are examined as tools used by both 25 college students and Charlie Kirk to counter arguments during the abortion debate.

2. **Oppose Argument** refers to the act of resisting, challenging, or rejecting a particular idea, belief, or argument. In the context of this

7

study, opposing arguments are analyzed in terms of how refusal strategies are utilized to counter the perspectives the 25 college students and Charlie Kirk in the abortion debate.

3. **Propose Argument** refers to the act of putting forward, supporting, or advocating for a particular idea or argument. This study explores how 25 college students and Charlie Kirk in the debate employ refusal strategies to defend and advance their ideological stances on abortion.

4. **Jubilee's Abortion Debate Video** refers to the debate video produced by the Jubilee channel entitled "Can 25 Liberal College Students Outsmart 1 Conservative?" (feat Charlie Kirk). The video features a discussion between 25 liberal students and a conservative figure, Charlie Kirk, about the issue of abortion. This video was chosen as the object of research because it illustrates ideological differences in moral and political debates through direct interaction between groups with opposing views.

CHAPTER II
REVIEW OF RELATED LITERATURE

This chapter contains several main subchapters. In this chapter, the researcher discusses pragmatics, refusal strategies, Employes of refusal strategies, and Islamic religious analysis of abortion.

A. Pragmatics

Pragmatics is relative to a speaker or user of the language to study a meaning (Leech, 1983). Pragmatics also study the context in which an utterance is spoken. The contextual meaning behind an utterance or the meaning created when an utterance is spoken. Meaning and language depend on speakers, recipients, and other features of the speech context. In pragmatics, there are aspects of linguistic context: addresser or address, the context of utterances, purpose of statement the utterances as a form of act or activity (speech act), and the utterances as a product of verbal action.

According to Yule (1996), pragmatics is one of the linguistics branches that focus on the meaning that acts. It can be understood that pragmatics is the study of a speaker's meaning. It means pragmatics focuses on the meaning communicated by the speaker and the listener. In addition, it is concerned with people's meaning through their utterances in communication and how theory interprets the meaning. Pragmatics also examines contextual meaning, and it is necessarily an interpretation of what people mean in a particular context and how that context affects what they said and with whom they are talking, where, when, and what circumstances.

In conclusion, pragmatics teaches that meaning in communication does not

always depend on the words spoken, but also on who is speaking, to whom, in what situation, and with what purpose. In other words, what someone says can have different meanings depending on the context.

Moreover, pragmatics makes us understand the hidden intentions in everyday conversations. For example, when someone says, "It looks like nice weather for a walk," it could not just be a comment about the weather, but also an implicit invitation to go out. By understanding pragmatics, we can become better communicators and not only in understanding others, but also in getting our point across more effectively and according to the situation. This proves that language is not just about words, but also about how we use them to interact and build relationships with others.

B. Refusal Strategies

Refusal is part of speech acts. Refusal shows when people avoid the speaker's invitations. Refusal happens when someone gives negative responses to what the speaker said. It can be, demands, requests, commands, invites, offers, and suggestions. Refusal can be expressed directly and indirectly. This theory was used to analyze the three types of refusal strategies by Beebe (1990):

1. Direct

Interlocutors refuse an invitation, they can be refused without an explanation or reason. This condition is called direct refusal. Direct refusal has two types, which are performative and non-performative.

Performative is use to reduce the negative response of the speaker. Example: *I refuse, it seems I cannot come to your party*. In this example, the refuse is expressed using good word choices that are used to reduce

negative connotations to the speaker.

Non-performatives show a negative response directly. Example: *I cannot, I won't, and I don't*. The pronunciation of the words "no", and "I cannot" describe the word as negative for the speaker.

2. Indirect

Indirect refusals try to keep the face-threatening of the speaker. Indirect refusal aims to keep the speaker from negative responses. Furthermore, it gives a chance for the speaker avoid a negative response. The followings are the indirect refusals:

a. Statement of regret

Regrets appear when receiving an invitation. The interlocutors use this refusal when they cannot receive the invitations and by using the sentence that show a regret.

Example: I'm sorry, I cannot attend to your party

b. Wish

Communication strategy where a person declines a request but expresses good wishes or positive sentiments toward the requester. This approach is used to soften the impact of the refusal and maintain a positive tone in the interaction. This response is also known as a positive response. The interlocutors show an expression to respect for the speaker.

Example: I wish I could help you.

c. Reason

Communication strategy where a person declines a request while providing a specific reason for the refusal. Instead of a direct and categorical

"no," this approach offers an explanation to help the requester understand the constraints or limitations that prevent the acceptance of the request.

Example: I do not know what the taste is because I never ate it before.

d. Statement of alternative

Communication strategy where a person, while declining a request, suggests an alternative course of action. This approach aims to soften the impact of the refusal by providing an alternative solution or compromise.

Example: I prefer going to the beach rather than the mountains.

e. Set condition for future

Involves declining a request in the present while setting conditions that, if met, might make acceptance possible in the future. This approach allows the person refusing to communicate that there are specific circumstances under which they would be willing to consider the request at a later time.

Example: I will come to your birthday after I finish my work.

f. Promise of future acceptance

It refers to a communication strategy where someone declines a request at the present moment but indicates a willingness to consider or accept a similar request in the future. This approach is often used to soften the impact of the refusal and maintain a positive relationship.

Example: maybe next time. This response gives a promise to receive another time. This response is a positive response, used to make the speaker feel calm.

g. Statement of principle

Typically outlines fundamental beliefs, values, or guiding principles that

an individual or organization adheres to. The idea is to decline a request while framing the response in a way that aligns with these overarching beliefs.

Example: "I can't join because I never skip class, it's my rule" This response states a claim and gives information.

h. Statement of Philosophy

It Usually refers to a declaration or expression of an individual's or an organization's guiding principles, beliefs, or values. It's a way to communicate the fundamental ideas that shape their actions and decisions.

Example: "I believe everything must be done fairly, so I can't support this decision"

i. Attempt to dissuade interlocutors

There are 3 ways:

1) Threat/ statement of negative consequence

Statement that contains mention of negative consequences, it highlights the potential undesirable results of the requested action. This can serve as a way to indirectly communicate rejection by making it clear that continuing with the request may result in an undesirable outcome.

Example: If you force it today, you will only make the situation worse.

2) Criticize the request criticism

Involves rejecting a request while providing feedback or expressing concerns about the request in a tactful manner. The goal is to

communicate the rejection without outright rejecting the person making the request. This approach is often used to maintain positive relationships and minimize negative impacts on the applicant's feelings.

Example: that is a terrible idea!

3) Let interlocutor off the book

Indirect refusal means diplomatically or tactfully refusing a request, suggestion or invitation without causing discomfort or offense to the person making the request. This involves clever conversation to convey rejection in a way that allows the other person to save face or maintain dignity. In other words, it's a way to say "no" gracefully without causing tension or embarrassment. This approach is often used in professional or social situations where maintaining positive relationships is important.

Example: It's okay, you don't have to wait on me. Go ahead.

j. Acceptance that Employes as a refusal

1) Unspecific reply

Unspecific reply refers to a response that avoids providing a clear and direct answer to a request. Instead of explicitly saying "no" or refusing, the speaker offers a vague or ambiguous response. This can be a way to navigate a situation without causing discomfort or explicitly rejecting the other person.

Example: I'll see what I can do. I have a lot on my plate right now, but let me check my schedule and get back to you.

14

2) Lack of enthusiasm

It involves responding to a request or proposal with a lack of excitement or genuine interest, making it clear that you are not eager to agree or participate.

Example: Oh, well, I appreciate the offer, but I'm not sure I have the time right now. Committees can be quite time-consuming, you know."

3) Avoidance

a. Non-verbal

This approach involves communicating a negative response without using spoken words. Non-verbal communication can include facial expressions, body language, gestures, and other forms of expression. People may use non-verbal cues to convey reluctance, disapproval, or a lack of interest without explicitly stating a refusal verbally.

Example: Silent shrug

b. Verbal

This Approach Involves communicating a negative response or declining a request without explicitly stating "no." This approach often includes polite language, providing reasons, or suggesting alternatives to soften the impact of the refusal. The goal is to navigate the conversation tactfully while conveying the message that the request is not accepted.

Example: Let's talk about it later.

3. Adjuncts

An adjunct cannot be used independently, as it is unable to stand

alone. It must always be employed in conjunction with core refusal strategies. These adjuncts can be categorized into five distinct types:

1) Statement of positive opinion/feeling or agreement

This strategy involves acknowledging a valid point from the opposing side or expressing agreement with certain aspects of an argument before presenting a refusal. It helps to create a more cooperative and less confrontational atmosphere.

Example: I would love to, but I can't join.

2) Statement of empathy

This approach involves acknowledging the other person's feelings or situation while still communicating a negative response. It is a way to show understanding and consideration for their perspective, which can soften the disappointment of the refusal.

Example: I know what you feel, but I really can't do it.

3) Pause filters

Pause filters are short verbal expressions, such as *hmm, well, or uhm*, that speakers use to signal hesitation or to buy time before responding. In the context of refusal strategies, these fillers help soften a rejection by making the response seem more thoughtful and less abrupt. They allow the speaker to process the argument before delivering a refusal, reducing the potential for conflict.

Example: hmm, well, uhm.

4) Gratitude or appreciation

Communication to combine a negative response with polite and

appreciative language.

Example: Thank you for your attention, but I have to decline.

5) Alerts

Typically refer to notifications or warnings, often in the context of technology or communication systems.

Example: I can't commit to the full project, but I'd be happy to help with specific tasks.

As the researcher concluded, refusal strategies not only provide an understanding that refusing something is not just about saying "no," but also about how to say it in the right way so as not to offend others. Every situation has a different way of refusing-sometimes we can refuse outright, but in other situations, we need to be more subtle by giving reasons, showing empathy, or offering alternatives.

Refusal strategies also help readers realize that communication is not just about conveying messages, but also about maintaining relationships. By understanding the different strategies of rejection, we can be wiser in our interactions, both in everyday conversations and in more formal situations, such as debates or discussions. Ultimately, it's not just about refusing, but also about respecting the other person's feelings while still conveying our opinions clearly and politely.

C. Employe of Refusal Strategies in Opposing Arguments

Refusal strategies used to oppose arguments in debates as seen in Jubilee's abortion debate serve to (Walton, 1996):

1. Refusing the Premise or Basic Idea of the Opponent's Argument

   Refusal strategies Employe to refute the premise proposed by the opponent of

the debate by providing a response that questions, criticizes, or rejects the basis of the argument. Such as the strategy of "attempt to dissuade interlocutors" is used to highlight the weaknesses or negative consequences of the opponent's proposed idea. Example: "That idea contradicts the core principles of human rights."

2. Protecting Ideology or Moral Position

Strategies such as "statement of principle" and "statement of philosophy" are often used to strengthen opposition to opposing arguments based on certain moral values or principles. This strategy provides a strong justification for the rejection of the opponent's idea. Example: "I believe life begins at conception, and no argument can justify taking it away."

3. Increasing the Credibility of Opposite Positions

The use of strategies such as "reason" and "criticism of the request" can help the speaker to logically point out the weaknesses of the opposing argument. This strategy helps create an image that their position is more rational and supported by evidence. Example: "Your argument fails to consider the emotional and psychological impacts on the mother."

4. Reducing Face-Threatening Acts

Indirect refusals such as "statement of regret" or "promise of future acceptance" are used to reject the opponent's argument without creating too sharp a conflict. This is important in maintaining positive interpersonal relationships during debates. Example: "I respect your perspective, but I cannot agree with it based on the evidence."

Refusal strategies in debates, as seen in Jubilee's abortion debate, serve a crucial role in opposing arguments effectively. These strategies Employe in several ways:

18

rejecting the premise of the opponent's argument, protecting ideological or moral positions, enhancing the credibility of opposing viewpoints, and mitigating face-threatening acts. By employing techniques such as logical refutation, ethical justification, credibility enhancement, and polite disagreement, debaters can strengthen their stance while maintaining constructive discourse. These strategies not only reinforce the speaker's position but also shape the overall dynamics of the debate by presenting well-structured opposition.

D. The Employe of Refusal Strategies in Proposing Arguments

On the contrary, refusal strategies according to Walton (1996) can also be used to support arguments by strategically rejecting the opponent's perspective and inserting stronger alternatives:

1. Inserting Alternative Solutions

Strategies such as "statement of alternative" are used to refute the opponent's argument while providing a solution that is more in line with the speaker's ideological position. Example: "Instead of focusing solely on the fetus, we should consider comprehensive care for the mother as well."

2. Supporting Positive Narratives

Strategies such as "adjuncts" (e.g., "statements of positive opinion") can be used to introduce new arguments while still rejecting the opposing argument. This is done to maintain the impression that the speaker is offering a constructive solution and not just arguing to win. Example: "I understand the concern about women's autonomy, but protecting life should be our ultimate goal."

3. Reframing Arguments

Strategies such as "reason" or "statement of principle" can be used to redirect

the focus of the debate to the aspects that support the speaker's position. Example: "The issue here isn't just about choice; it's about the fundamental right to life."

4. Strengthening the Validity of the Proposed Position

By using strategies such as "statements of philosophy," speakers can instill universal values or principles that are difficult to deny. This helps strengthen the appeal of the arguments raised. Example: "Protecting the vulnerable is a core value of our society."

From this explanation, the researcher has a conclusion, refutation strategies in debates are not just about opposing the opponent's opinion, but also about building stronger and more plausible arguments. By interjecting alternative solutions, reinforcing positive narratives, redirecting the focus of the debate, and asserting principles that support the position taken, these strategies help create a more productive discussion. Readers can see that effective debates are not just about winning or losing, but also about expressing views in a more persuasive and meaningful way, thus opening up space for deeper understanding and more constructive discussions.

Table 2.1 Type of Refusal Strategies, Opposing and Proposing

No.	Type of Refusal Strategies	Type of Opposing Argument	Type of Propossing Argument
1	Statement of regret	Refusing the Premise or Basic Idea of the Opponent's Argument	Inserting Alternative Solutions
2	Wish	Protecting Ideology or Moral Position	Supporting Positive Narratives
3	Reason	Increasing the Credibility of Opposite Positions	Reframing Arguments
4	Statement of alternative	Reducing Face-Threatening Acts	Strengthening the Validity of the Proposed Position

5	Set condition for future		
6	Promise of future acceptance		
7	Statement of principle		
8	Statement of Philosophy		
9	Attempt to dissuade interlocutors		
10	Acceptance that Employes as a refusal		
11	Statement of positive opinion/feeling or agreement		
12	Statement of empathy		
13	Pause filters		
14	Gratitude or appreciation		
15	Alerts		

CHAPTER III
RESEARCH METHOD

This section discusses about research method which consist of research design, data source, research instrument, data collection, and data analysis.

A. Research Design

This study is descriptive qualitative as the research design to describe linguistic phenomena that are depicted in college students and Charlie Kirk abortion debate video. The study focuses on Beebe's theory used to analyze the refusal strategy found in the debate. The descriptive techniques collected the data in words only not including emotional expression or gesture to make it easier to understand methods to describe all utterances of the Charlie Kirk and Students. This method focuses on the utterances of college students and Charlie Kirk in their debate. In this research, the researcher combines data from the YouTube video and its transcript to identify refusal strategies and how these strategies are combined to oppose and propose arguments. Involving the YouTube video of college students and Charlie Kirk in the abortion debate as the object, this study investigates how they perform refusal strategies and how these strategies are combined to oppose and propose arguments during the debate.

B. Data and Data Sources

The data source of this study is a debate video entitled "Can 25 Liberal College Students Outsmart 1 Conservative? (feat. Charlie Kirk)" published on the Jubilee YouTube channel. Although the debate involves 25 liberal college students, this study does not analyze all participants equally. The analysis is limited to the first

segment of the debate, in which only several students actively engage in argumentative interaction with Charlie Kirk, namely Julianna, Naima, Dean, Lily, Maddie, and Parker. Consequently, the data consist of refusal utterances produced by Charlie Kirk and these selected participants. Therefore, the term "25 students" refers to the debate setting rather than the total number of participants whose utterances are analyzed in this study. As a primary data source, the video provides original material in the form of spoken arguments, rhetorical strategies, and interactional dynamics, which are essential for the researcher's analytical focus. By treating the video as primary data, the study ensures that the findings are grounded in firsthand evidence and reflect the actual communicative practices observed in the debate.

Then, addition to the primary data, this study also employs secondary data, which consist of references related to the research focus. These include relevant theories, previous studies, journal articles, and other scholarly works that provide supporting information and conceptual frameworks. The use of secondary data serves to strengthen the analysis by situating the primary findings within existing academic discussions and ensuring that the research is theoretically and empirically grounded. The plural are several words, phrases, and sentences of the script that contain used by refusal strategies.

C. Research Instrument

The research instrument of this study is the researcher, who acts as the primary analyst in identifying and interpreting refusal strategies. The analysis focuses on verbal utterances produced by Charlie Kirk and selected college students who actively participated in the first segment of the debate. Only utterances that contain

refusal strategies relevant to the research questions were selected for analysis. Students who did not produce refusal utterances in the selected segment were not included in the data set.

This segment features eight students engaged in a discussion with Charlie Kirk on the topic of abortion. The duration of the first segment is approximately 20 minutes, starting from 0:45 to 20:45. During this segment, the researcher transcribed the verbal interactions and recorded verbal interactions to analyze the refusal strategies employed by the debate participants.

The analysis guide was developed based on Beebe's (1990) theory of refusal strategies and Walton's (1996) theory of argumentation. In addition, the researcher maintained digital field notes to document the context, expressions, and interaction patterns observed in the video.

D. Data Collection

In collecting data from the debate video between college students and Charlie Kirk, the researcher followed several systematic steps. The researcher's first step was to watch an abortion debate video on Jubilee's YouTube channel entitled *"Can 25 Liberal College Students Outsmart 1 Conservative? (feat. Charlie Kirk)"*. Next, she proceeded to download the audio from Jubilee's YouTube channel. Subsequently, the researcher obtained the debate transcript from the transcript application service python to acquire a written record of the conversation.

To identify relevant data from the primary source, the researcher thoroughly read through the transcript of the debate and selected instances where refusal strategies were employed in response to opposing arguments, focusing on

segments in which participants explicitly rejected, countered, or challenged arguments. This selection was based on the relevance of the utterances to the research focus on refusal strategies in debate, ensuring that the data reflected actual communicative behavior. Furthermore, the researcher cross-referenced and validated the transcript against the original video to ensure the accuracy and reliability of the data.

The selection process concentrated on dialogue where participants explicitly rejected, countered, or challenged an argument using linguistic and rhetorical strategies. The researcher classified these refusals based on established theoretical frameworks in pragmatics and argumentation studies. Specifically, the researcher utilized Beebe et al.'s (1990) taxonomy of refusal strategies, which classifies refusals into direct, indirect, and adjunct strategies. By systematically applying Walton's (1996) theory, the researcher sought to identify patterns in how refusal strategies Employed in the debate, whether by rejecting premises, defending ideological positions, or maintaining a respectful discourse.

E. Data Analysis

After data collection, the data were analyzed using a qualitative method to identify the types of refusal strategies produced by the college students and Charlie Kirk. The researcher took several steps to analyze the data in this study. First, the researcher classified the data into types of refusal strategies based on Beebe et al.'s (1990) taxonomy. Then, the researcher analyzed how these refusal strategies were used to counter and propose arguments, drawing on Walton's (1996) theory. Finally, the researcher concluded the study by presenting the

results based on the findings and discussion.

Data reduction is defined as the process of selecting, focusing, simplifying, abstracting, and transforming raw data from written records in the field. This process is guided by the objectives of the research. The objective of this research is to understand the Refusal strategies to oppose and propose argument in Jubilee's abortion debate video. Irrelevant data have been omitted so as not to broaden the discussion.

F. Triangulation

1. Data Display

The data collected from the first segment of the debate video were presented in a narrative form, supplemented with tables and excerpts from the transcript to illustrate the refusal strategies employed by the participants. This approach allows for a clear and organized presentation of how each student, as well as Charlie Kirk, responded to opposing and proppposing arguments.

The types of refusal strategies identified are described, including whether the strategies were direct, indirect, or adjunct, along with examples from the transcript. Narrative explanations accompany each example to clarify the context in which the strategies were used and how they Employeed to oppose or propose arguments.

By presenting the data in this structured manner, readers can easily follow the patterns of refusal strategies used in the debate and understand the participants' argumentative techniques.

2. Data Verification

To ensure the credibility and accuracy of the findings, the data on refusal strategies were verified through a multi-step process. First, the transcript was rigorously cross-referenced with the original video to ensure all contextual and paralinguistic cues were accurately captured. The data were then grouped and analyzed to identify consistent patterns based on Beebe et al.'s (1990), while also actively investigating any negative or discrepant cases to refine the analysis and enhance its robustness. Furthermore, methodological triangulation was employed by interpreting the data through the complementary lenses of both Beebe et al.'s (1990) and Walton's (1996) theory of argumentation, which provided a more comprehensive and reliable understanding of how refusal strategies Employe. Consequently, the conclusions of this study are presented as descriptive analyses that are the direct result of this systematic verification and interpretive process.

CHAPTER IV
FINDINGS AND DISCUSSIONS

This chapter presents the analysis of the data and the findings of the research. It is designed to answer the research questions by systematically presenting the discovered evidence. Furthermore, it provides a detailed discussion and interpretation of the findings in the context of the research objectives. Finally, the chapter concludes by summarizing the key findings and relating them to established theories and previous studies discussed in the literature review.

A. Findings

The data for this research consist of the argumentative exchanges from the first segment of the debate between Charlie Kirk and the students. The primary data were obtained from the official transcript and the corresponding video segment on the Jubilee YouTube channel. The findings are presented in two main parts. The first part details the classification of identified refusal strategies based on the taxonomy proposed by Beebe et al. (1990). The second part analyzes how these refusal strategies Employe to oppose and propose arguments, linking the findings to Walton's (1996) theory of argumentation.

For the types of refusal strategies, the data are categorized based on Beebe's (1990) classification, which includes direct, indirect, and adjuncts to refusal strategies, to answer the first research question. Each datum is analyzed to determine whether the refusal expression is produced explicitly or implicitly. Furthermore, to address the second and third research questions, the researcher applies Walton's (1996) theory of argumentation to classify whether the refusal strategies Employe to oppose or to propose arguments in the debate.

In the data analysis, a total of 16 distinct instances of refusal strategies were identified in the debate. To ensure clarity and avoid duplication, recurring instances of the same strategy type were grouped and counted as a single data point within the taxonomy. This classification is grounded in Beebe et al.'s (1990) framework, which categorizes refusal strategies into three main types: direct refusal, indirect refusal, and adjuncts to refusal.

1. **Types of Refusal Strategies in Their Jubilee's Abortion Debate Video**

The analysis of refusal strategies employed in the debate reveals a diverse range of linguistic tactics. The following table presents the frequency of each indirect, direct and adjunct refusal strategy identified, based on Beebe et al. (1990). This data provides a foundation for understanding the most and least prevalent rhetorical tools used by the speakers to express disagreement.

As illustrated in Table 1, it the plural shows a clear preference for certain refusal strategies. The most frequently used strategies were "Attempt to Dissuade" and "Non-Performative Statement," each appearing three times. The strategies of providing a "Reason" and offering a "Statement of Alternative" were also relatively common, each with two occurrences. This suggests that justifying their position and proposing different solutions were important tactics for structuring their counter-arguments persuasively.

In contrast, a significant number of strategies were used sparingly, with a frequency of only one. This group includes "Statement of Principle," "Statement of Philosophy," "Statement of Positive Opinion/Agreement," "Pause Filler," "Alerts," and "Statement of Empathy." The singular use of a "Statement of Positive Opinion/Agreement" is particularly noteworthy; it Employed as a polite adjunct, often preceding the actual refusal to soften its impact. The low frequency of empathetic statements suggests that the debate's

competitive nature prioritized logical rebuttals over emotional connection.

a) Indirect Refusal

This section presents the findings for indirect refusal strategies identified in the debate. The following data represent the use of these strategies in the discourse between Charlie Kirk and the college students:

Datum 1
Category Datum 1: Statement of Principle (Indirect)
Quote:
Julianna: "...while I do believe it's murder, and that's just my personal belief, I don't believe in telling people what to do with their bodies. That's not up to me. And it's not up to us as well as Christians to judge."

Context:

At the very beginning of the interaction, Charlie positioned himself as the one setting the terms of the debate. He began by asking Julianna to agree on strict definitions of abortion and murder, which implicitly pressured her into adopting his framework. Julianna did agree with the definitions on the surface, but instead of allowing Charlie to control the narrative, she immediately offered her own stance. She prefaced her opinion by identifying herself as a Catholic, thereby signaling that her perspective was shaped by a specific religious and moral worldview. From this standpoint, she acknowledged that she personally believes abortion is equivalent to murder. However, she carefully distanced this belief from being treated as a universal law or social policy. By saying that it was not her role, or that of Christians generally, to judge others, she shifted the conversation from a rigid legal or moral definition to a broader ethical question about judgment, autonomy, and compassion. In this way, Julianna established that while she holds strong private convictions, she does not endorse imposing them on others' choices regarding their bodies. This

nuanced position allowed her to simultaneously acknowledge her own moral code while rejecting Charlie's attempt to universalize it as the only valid perspective.

Analysis:

This utterance demonstrates a sophisticated example of indirect refusal, because Julianna chooses not to confront Charlie's argument in a blunt or combative manner. Rather than saying "I disagree with your definition of abortion as murder," which would have escalated the discussion into direct confrontation, she instead couches her refusal within a moral and religious framework. Beebe (1990) identifies this strategy as a Statement of Principle, which involves appealing to a higher principle or general value as a means of refusing a specific request or argument. By invoking her Catholic faith and the teaching that Christians should not judge others, Julianna effectively deflects Charlie's attempt to universalize his definitions of abortion and murder.

What makes this strategy particularly effective is that it allows Julianna to maintain face-saving in a highly charged discussion. Direct disagreement often threatens the interlocutor's "positive face" (their desire to be approved of), while indirect strategies reduce this threat. By grounding her refusal in a broader moral principle, Julianna avoided directly attacking Charlie's logic and instead reorients the conversation toward a value system that transcends the immediate debate. This makes her refusal less likely to be perceived as a personal affront, while still signaling that she declines to not fully accept Charlie's framing.

Furthermore, Julianna's use of indirect refusal also reflected the complexity of moral positioning in debates about abortion. She acknowledged her own conviction that abortion was murder, thus granting some legitimacy to Charlie's perspective, but immediately qualified this by emphasizing the principle of

autonomy and non-judgment. In rhetorical terms, this Employed as a concession-refutation strategy: she conceded part of Charlie's claim (agreeing with his definition in principle) but refuted the universal application of it (rejecting the idea of imposing it on others). This dual move strengthened her credibility as someone who was reflective and nuanced rather than absolutist.

In short, Julianna's refusal operates on multiple levels. On the surface, it is an indirect refusal categorized as a Statement of Principle (Beebe, 1990). At a deeper level, it illustrates how speakers use indirect strategies to balance personal belief with social harmony, concede partial agreement while rejecting absolutism, and maintain in face-threatening debates. Her utterance highlights the pragmatic power of indirect refusals in sensitive moral discussions, where outright rejection might damage both the relationship and the persuasiveness of one's stance.

Datum 2
Category Datum 2: Attempt to Dissuade (Indirect)
Quote:
Naima: *"Well, first of all, it's not a baby, it's a fetus."*
Context:
Charlie emphasized the moral worth of a six-week fetus by describing it as a baby with a heartbeat, DNA, fingerprints, and brain waves. His rhetorical strategy was to personify the fetus as a fully developed baby, thereby making abortion appear morally equivalent to killing a child. This kind of framing is emotionally powerful because it draws on language associated with established personhood. Naima, however, resisted this framing immediately by interrupting and correcting him, stating that it is *"not a baby"* but a *"fetus."* By choosing this moment to intervene, Naima attempted to disrupt Charlie's persuasive momentum. Her correction sought to reframe the discussion in scientific terms, stripping away the

emotional weight carried by the word "baby." In effect, she was challenging not just the terminology but also the moral implications that Charlie was trying to impose.

Analysis:

This is a classic example of Attempt to Dissuade, one of Beebe's (1990) categories of indirect refusal. Naima does not directly say "I disagree with your claim" but instead undermines the premise of Charlie's argument by targeting the language he used. The refusal works indirectly: by contesting the label "baby" and replacing it with the more technical "fetus," she deprives Charlie's argument of its emotional resonance. This shift reframes the debate from a sentimental or moral appeal into a more clinical and scientific discussion, which makes Charlie's position appear less compelling.

From the perspective of argumentation theory, Naima's move can also be explained using Walton's (1996) framework of dialogue games and argumentation schemes. Walton emphasizes that participants in dialogue often employ strategic moves to shift the type of dialogue taking place—for example, from a persuasive dialogue to a critical inquiry. In this case, Charlie's framing sought to pull the discussion into a moralistic dialogue game where "baby" invokes sympathy and moral urgency. Naima countered by shifting the dialogue back toward a critical inquiry grounded in scientific classification. By doing so, she attempted to change the argumentation scheme from an argument from definition with emotional appeal to an argument from scientific terminology and authority.

Moreover, Naima's refusal reflects the dynamics of burden of proof discussed by Walton (1996). By rejecting the use of the word "baby," she implicitly challenged Charlie to justify why that terminology is appropriate in the first place.

This reversal of the burden of proof weakens Charlie's argument because it forces him to defend his language rather than continue pressing his moral point. In this sense, her refusal is not only a rhetorical correction but also a strategic dialogue move intended to destabilize the structure of Charlie's reasoning.

Naima's utterance is an indirect refusal because it avoids explicit disagreement, but it is nonetheless forceful because it undermines the foundation of Charlie's argument. Classified as Attempt to Dissuade (Beebe, 1990), the strategy illustrates how speakers can weaken an opponent's persuasive force by reframing the debate. When analyzed through Walton's (1996) lens, her move exemplifies a shift in dialogue type and a challenge to the burden of proof, demonstrating how refusal can operate not only as a rejection of content but also as a reconfiguration of the argumentative context itself.

Datum 3
Category Datum 3: Reason (Indirect)
Quote:
Dean: *"Because you're saying that it is murder to kill a human being at any point in development, especially when it's in the mother's womb. My question to you would be, well, does this make women with IUDs murderers?"*

Context:

Dean entered the conversation after Charlie had firmly equated abortion with murder at all stages of fetal development, an absolutist position that left little room for nuance. By framing abortion as murder, Charlie set up a moral dichotomy where anyone who supports abortion, or even uses forms of contraception that might prevent implantation, could be implicated as morally guilty. Dean immediately pushed back by offering a counterexample: women who use intrauterine devices (IUDs). His reasoning was that if one accepts Charlie's definition that life begins at conception and that ending such life is murder, then

women who use IUDs should also be considered murderers, since IUDs can prevent implantation of a fertilized egg. This hypothetical forced Charlie to confront a logical inconsistency in his own framework. Dean's refusal was subtle because it was framed as a question rather than a direct declaration, but the implication was clear: Charlie's claim was overly simplistic and could not be consistently applied.

Analysis:

Dean's utterance is an excellent example of Statement of Reason as described in Beebe's (1990) taxonomy of refusal strategies. Rather than rejecting Charlie's claim outright, Dean undermined it with a reasoned counterexample. His refusal is indirect: he does not say "I disagree" but instead asks a probing question that highlights a contradiction. This strategy is effective because it avoids confrontational language while still presenting a powerful logical challenge. By offering a reasoned objection, Dean engages in what Beebe calls an indirect refusal through justification, which allows him to maintain a rational tone while dismantling Charlie's absolutist claim.

Dean's move also reflects what Walton (1996) calls argument from counterexample, which is a form of critical questioning designed to test the consistency of an opponent's argumentation scheme. Charlie was implicitly using an argument from definition (i.e., "abortion is murder because murder is the killing of human life, and abortion kills a human life"). Dean responded by applying this definition to a new case (IUD use), revealing that if one accepts Charlie's premise, it would lead to morally and legally absurd consequences. According to Walton, this kind of strategic questioning shifts the burden of proof back onto Charlie, requiring him to explain why IUDs should not be classified as murder if abortion

is. By doing so, Dean effectively destabilized the coherence of Charlie's position without ever making a direct refutation.

Additionally, Dean's rhetorical choice to phrase his refusal as a question is significant. By using interrogative form, Dean makes his refusal appear exploratory rather than combative, which mitigates face-threatening implications. This resonates to Beebe (1990), since direct disagreement could be seen as an attack on Charlie's "positive face" (his desire to be respected and agreed with). Instead, the question invites Charlie to engage with the inconsistency, giving the appearance of dialogue rather than confrontation, while still Employeing as a refusal.

Dean's utterance embodies the Statement of Reason refusal strategy (Beebe, 1990) because it provides a rational justification for rejecting Charlie's claim. At the same time, when analyzed through Walton's (1996) framework, it becomes clear that Dean used an argument from counterexample to expose the internal inconsistency of Charlie's definition. This layered approach makes the refusal both polite and intellectually forceful, illustrating how indirect refusals can leverage logic, and dialogue structure,to challenge rigid arguments effectively.

Datum 4
Category: Set condition for future (Indirect)
Quote:

Lily:

"...Say the mother gets pregnant, and she knows that if she gives birth, she's going to die. She has some kind of health complication. Then what do you do in that case?"

Context:

Lily entered the debate at a point where Charlie had repeatedly asserted that abortion is murder and therefore should never be legally or morally acceptable. His stance was absolute, leaving little room for exceptions. To challenge this rigid

framework, Lily raised a hypothetical yet realistic scenario: a pregnant mother whose severe medical condition would make childbirth fatal. This scenario Employes as what Walton (1996) calls a critical question in an argumentation scheme. Charlie's scheme was essentially an argument from definition and rule: abortion is defined as murder, murder is always unjustifiable, abortion is always unjustifiable. Lily's intervention tested this scheme by introducing a possible exception to the rule, asking what should be done if adherence to it would result in the mother's death. By posing this question, Lily reframed the debate in terms of competing rights the right of the fetus to life versus the right of the mother to survival. This reframing implicitly rejected Charlie's claim to universality, showing that his absolute definition collapses when confronted with extreme real-world circumstances.

Analysis:

Lily's utterance exemplifies an indirect refusal classified as Statement of Alternative (Beebe, 1990). Rather than stating "I disagree with your claim that abortion is always wrong," she presented an alternative scenario in which the prohibition of abortion produces a morally and medically untenable outcome. This strategy is powerful because it avoids direct confrontation she does not say "you are wrong" but instead forces her interlocutor to reckon with the consequences of his own position. By offering an alternative grounded in compassion and medical reality, Lily simultaneously undermines Charlie's absolutism and appeals to the audience's sense of reason and empathy.

From the standpoint of Walton's (1996) argumentation theory, Lily's move can be seen as a reductio ad absurdum-style challenge. By applying Charlie's rule to an extreme case, she exposes the impracticality and potential cruelty of adhering

to it universally. Walton notes that one of the main Employes of dialogue is to test rules and definitions against critical questions and exceptional cases. Lily's example serves exactly this Employe: it highlights that Charlie's reasoning fails to hold under all conditions. By introducing a counterexample, she shifted the burden of proof back to Charlie, compelling him to explain why abortion should still be disallowed even when the mother's life is at risk.

Additionally, Lily's refusal illustrates the face-saving Employe of indirect strategies. Beebe (1990) Suggests that outright disagreement threatens the interlocutor's positive face. By framing her refusal as a question rather than a declarative statement, Lily reduces the threat. Her phrasing "Then what do you do in that case?" makes her refusal appear exploratory rather than confrontational, while still carrying the force of a moral challenge. This allows her to balance with assertiveness, positioning herself as reasonable and empathetic rather than combative.

Lily's utterance is an indirect refusal that operates on multiple levels. Categorized under Statement of Alternative (Beebe, 1990), it Employes by introducing an exception that destabilizes Charlie's universal claim. Analyzed through Walton's (1996) framework, it acts as a critical question and a test of the coherence of Charlie's argumentation scheme, effectively reversing the burden of proof. The question form mitigates face-threat and maintains dialogic balance. Together, these layers show how Lily's refusal is strategically subtle yet rhetorically powerful, demonstrating the pragmatic strength of indirect alternatives in debates about morally charged issues like abortion.

Datum 5
Category: Indirect Refusal — Statement of Principle

Quote:

(Charlie) *"Well, viability and moral worth are two different things."*

Context:

Naima asks Charlie to anchor the discussion in a biomedical threshold at how many weeks a fetus is viable. Rather than answering with a specific gestational age and accepting Naima's biomedical framing, Charlie reframes the matter by separating the notion of biological viability from the ethical concept of moral worth.

Analysis:

Charlie's line Employes as an indirect refusal by appealing to a higher-order principle: the equivalence Naima presumes between viability and moral status is rejected, not through overt contradiction but by shifting the terms of relevance. This is a classic statement of principle in which the speaker refuses a proposed decision rule (viability → moral status) by invoking a more general moral standard. Rhetorically, the move accomplishes two things: it prevents the discussion from being governed by empirical thresholds that might favor Naima's line, and it recasts the debate into a moral-philosophical register where Charlie seeks to exert discursive control. Because Charlie does not explicitly say "you're wrong," the refusal is less face-threatening yet forceful he replaces Naima's operational metric with an ethical distinction that undermines the premise of her question.

Datum 6
Category Datum 6: Reason (Indirect)

Quote:

Maddie:

"Because when you make abortion illegal, it doesn't actually decrease the amount of abortions that happen."

Context:

Charlie argued that banning abortion leads to a reduction in abortion rates, citing states like Texas as examples. Maddie countered this claim with a factual statement that criminalizing abortion does not reduce its occurrence but instead pushes it into unsafe, illegal channels. By framing her refusal in terms of evidence and real-world outcomes, Maddie shifted the debate from moral absolutes to empirical consequences. Her response emphasized that the true goal should be reducing abortion rates through education and healthcare, not through prohibition.

Analysis:

Maddie's response is an indirect refusal categorized as Statement of Reason (Beebe, 1990). She rejected Charlie's claim by providing a rational justification grounded in evidence: the illegality of abortion does not correlate with fewer abortions. Instead of bluntly saying "you are wrong," she indirectly refused by reframing the issue in terms of practical outcomes.

Walton (1996) would describe Maddie's move as employing an argument from consequences, a common argumentation scheme where a claim is tested by considering the real-world outcomes of accepting it. By pointing out that banning abortion does not achieve the intended outcome (reducing abortions), Maddie weakened Charlie's reasoning. Furthermore, her refusal shifted the burden of proof back to Charlie to show evidence that prohibition is effective, which makes his position less stable.

From a refusal perspective (Beebe, 1990), Maddie's refusal is relatively direct but still softened by its reliance on evidence rather than personal attack. By grounding her disagreement in statistical reasoning, she avoided threatening

40

Charlie's positive face, presenting her stance as a neutral observation rather than a personal judgment.

Thus, Maddie's refusal is effective because it combines Beebe's Statement of Reason with Walton's argument from consequences, framed politely enough to maintain rational dialogue. It demonstrates how appeals to evidence Employe as powerful indirect refusals in morally charged debates.

Datum 7
Category: Indirect Refusal — Reason
Quote

Charlie : *"Let's go into viability. So what is it about, let's say, a six-week baby that has a heartbeat, its own DNA, fingerprint, brain waves, that is less moral worth than an 88-year-old right now with dementia in a home down the street? That person requires assistance, requires help. Why is it that the six-week baby is of less moral worth?"*

Context:

Naima emphasizes viability as a scientific category; Charlie challenges this by offering an analogy that compares a very early fetus with an elderly person who lacks Employeal autonomy. The analogy is meant to show the difficulty of tying moral worth to Employeal independence.

Analysis:

This long intervention is an indirect refusal expressed through reasoning by analogy. Charlie does not simply state "you're wrong"; instead he constructs a moral puzzle that destabilizes Naima's viability-based criterion. By listing biological markers (heartbeat, DNA, brain waves) and juxtaposing them with the dependence of an elderly person, Charlie reframes the evaluative question: if dependence alone were the measure of moral worth, then many living persons would be devalued. In rhetorical terms, the analogy performs two roles: it rejects

the student's premise by demonstrating an inconsistency, and it redirects the debate from medical metrics to questions of inherent moral status. Walton would classify this as a reframing move that shifts the burden of proof back onto Naima to defend why viability (or Employeal independence) should carry exclusive moral weight. The refusal is indirect and persuasive because it invites the audience to see the absurdity of the original grounding rather than simply asserting opposition.

Datum 8
Category Datum 8: Attempt to Dissuade (Indirect)
Quote:
Parker:

"...But you said people who get abortions or women shouldn't go to prison. But it's not currently illegal. OK, regardless. Pedophilia is criminal. At that time it wasn't."

Context:

Parker challenged Charlie by drawing a provocative analogy between abortion and pedophilia, focusing on the issue of legality versus morality. He reminded Charlie that pedophilia and child marriage were once normalized but are now considered criminal. His move highlighted the inconsistency in Charlie's argument that women who get abortions should not go to prison because it is not currently illegal. Parker's analogy forced Charlie to confront the gap between legality and morality and exposed a potential double standard in his position.

Analysis:

This utterance represents Attempt to Dissuade (Beebe, 1990). Rather than directly rejecting Charlie's claim, Parker weakened it by drawing a historical analogy that showed inconsistency. His analogy reframed the debate from abortion itself to the broader issue of how morality and legality evolve over time, thereby dissuading Charlie from relying on legality as a justification.

In Walton's (1996) framework, Parker used an argument from analogy, a scheme where a current case is compared to a past case to highlight similarities and inconsistencies. By comparing abortion with pedophilia, Parker attempted to reveal that what is legally accepted in one era may later be judged as immoral. This shifted the dialogue type from persuasive to critical, demanding that Charlie defend why abortion should be treated differently.

Parker's analogy is more confrontational than Deen's or Maddie's refusals, since it invokes a morally extreme comparison. However, because it was framed as a logical analogy rather than a personal attack, it still Employes as an indirect refusal. It undermines Charlie's reasoning without directly saying "I refuse your argument."

Overall, Parker's move is an indirect refusal through Attempt to Dissuade (Beebe, 1990), achieved by argument from analogy (Walton, 1996), and while less face-saving than other refusals, it remains an effective way to destabilize Charlie's reliance on legality as a justification.

Datum 9
Category: Indirect Refusal — Reason
Quote
Charlie: *"So that's a nice talking point. In Texas, the numbers show differently. Birth rate has gone up."*

Context:
Maddie argues that criminalization does not reduce abortions but only drives them underground. Charlie rebuts by dismissing the assertion as a "talking point" and claims that empirical evidence from Texas contradicts her generalization.

Analysis:

This line is an indirect refusal: Charlie rejects Maddie's sociological generalization by appealing to empirical data, thereby undermining her argument without direct ad hominem confrontation. Calling her claim a "talking point" marginalizes it rhetorically; following that, a counter-factual claim about birth rates operates as the reason for refusal. The rhetorical strategy shifts the locus of debate to contested data and forces Maddie to respond to a factual claim rather than to rest on a normative claim about illegal procedures. In Walton's terms, Charlie's move is an appeal to evidence that redirects the argumentative burden; if the audience accepts his data, Maddie's premise is weakened. The refusal is effective because it combines delegitimization language with an asserted counter-evidence.

Datum 10
Category: Statement of Principle (Indirect)
Quote:

Parker: *"I care about sentient life, not cellular life."*
Context:

In response to Charlie's claim that all life beginning at conception deserves protection, Parker reframed the debate around his own moral philosophy. Rather than accepting Charlie's assumption that conception equates to moral worth, Parker stated that his concern is with sentient life — beings capable of consciousness and subjective experience. This shifted the focus from biological definitions of life to philosophical criteria for moral consideration.

Analysis:

This refusal is categorized as Statement of Philosophy (Beebe, 1990). Parker does not directly say "I disagree with you," but instead introduces his personal principle: sentience is the criterion that matters. By articulating a competing moral philosophy, he indirectly refuses Charlie's stance.

Walton's (1996) framework helps explain Parker's strategy as a reframing of the argumentation scheme. Charlie's scheme was an argument from definition (life begins at conception, therefore abortion is murder). Parker replaced this with an argument from value hierarchy, that not all forms of life deserve equal protection, only those that meet the criterion of sentience. This fundamentally shifts the dialogue type, requiring Charlie to now argue on Parker's terms rather than his own.

Beebe (1990) suggesting that this is a relatively face-saving move. By framing his refusal as a personal philosophy ("I care about…"), Parker avoided directly attacking Charlie's definition. Instead, he positioned himself as holding a different perspective, which reduced confrontation while still rejecting the original claim.

Thus, Parker's refusal is indirect but powerful: a Statement of Philosophy (Beebe, 1990) that uses argument from value hierarchy (Walton, 1996) to reframe the moral terms of the debate, while maintaining by personalizing the stance.

Datum 11
Category: Set condition for future (Indirect)
Quote:

Maren:

"OK, so if you had a daughter and she was 10 and she got raped and she was going to give birth and she would live, would you want her to go through that and carry her?"

Context:

Maren confronted Charlie's absolutist stance with an emotionally charged hypothetical. By imagining a case where Charlie's own daughter became pregnant from rape at the age of ten, she highlighted the potential cruelty of applying his principles universally. This scenario forced Charlie to consider the human cost of

45

his rigid position, shifting the debate from abstract principles to vivid, real-life consequences.

Analysis:

Maren did not directly say "I disagree with your claim," but instead presented an alternative scenario that exposed the limitations of Charlie's reasoning. Her hypothetical served as an implicit refusal by illustrating the unacceptability of his position in extreme cases.

Walton (1996) would classify this as a form of argument from consequences combined with argument from analogy. By applying Charlie's rule to a case involving a child rape victim, Maren revealed that the consequences of applying his stance universally are morally intolerable. This forced Charlie to either qualify his rule or accept its cruelty, thereby shifting the burden of proof back onto him.

Maren's refusal is more face-threatening than others because it directly challenges Charlie with a personal and emotional example involving his hypothetical daughter. However, it is framed as a question, which mitigates the directness somewhat and makes it appear exploratory rather than purely accusatory.

Datum 12
Category: Indirect Refusal – Attempt to Dissuade
Quote (Charlie):
"What does fetus mean? … What does fetus mean in Latin? … It means little human being."

Context:

In this exchange, Naima refers to the early-stage organism strictly as "a fetus," using the term to distance it from the notion of personhood. She later extends this by suggesting that, in certain classifications, the fetus could even be considered parasitic until it becomes viable. Charlie responds by questioning her choice of

terminology. He asks Naima what "fetus" means in Latin and then provides the answer himself "little human being" to challenge the depersonalized framing she introduces.

Analysis:

Charlie's response Employes as an indirect attempt to dissuade because he does not outright tell Naima that her terminology is wrong, nor does he directly reject her scientific framing. Instead, he subtly undermines her argument by reframing the meaning of the word she relies on. By invoking the etymology of "fetus," Charlie aims to nudge Naima away from a classification that strips the organism of human identity. The underlying message of his questioning is clear: if the term itself historically signifies a "little human being," then her use of it as a depersonalizing descriptor becomes less persuasive.

This strategy allows Charlie to resist Naima's framing without openly contradicting her, making his refusal softer and more embedded within a linguistic clarification. In essence, Charlie is guiding Naima to reconsider the implications of her own terminology. Rather than disputing her directly, he attempts to shift her perspective by highlighting a meaning that aligns more closely with his moral position. This is characteristic of an indirect refusal because Charlie avoids confrontation; instead, he subtly redirects the direction of the debate.

Rhetorically, the move is powerful because it gives the appearance of neutral inquiry asking about the meaning of a word while actually Employeing as a strategic attempt to dissuade Naima from maintaining a purely scientific or clinical lens. By reintroducing personhood into the terminology itself, Charlie weakens the effectiveness of her argument that categorization can separate the organism from

human moral status. The indirectness of this approach allows Charlie to reshape the framing of the discussion without escalating conflict, preserving his ideological stance while gently challenging Naima's assumptions.

Datum 13
Category: Indirect Refusal – Attempt to Dissuade
Quote (Charlie):
"Well, at about 20 weeks, a baby can survive outside of utero."

Context:

After Charlie previously asserted that viability and moral worth should not be equated, Naima attempts to anchor their discussion in a medical definition by asking him to specify the exact gestational age at which a fetus becomes viable. Her intention is to establish viability as an objective scientific threshold. Charlie responds with the claim that "about 20 weeks" is the age at which a baby can survive outside the womb. Although presented as an empirical statement, this response implicitly rejects Naima's framing and her assumption that viability occurs later, such as at 24–26 weeks.

Analysis:

Charlie's response works as an indirect attempt to dissuade Naima from relying on viability as a fixed or decisive standard. Rather than directly disagreeing with her or rejecting the request outright, he introduces a different viability estimate that complicates her point. By lowering the threshold to 20 weeks, he signals that viability is not as clear-cut or as late as she implies, making it a weaker basis for determining moral status.

This strategy allows Charlie to steer the conversation away from Naima's preferred framework without openly confronting her. He offers a factual claim but

uses it to subtly discourage her reliance on biomedical markers as the foundation for the abortion argument. His indirect refusal is effective because it shifts the terrain of discussion: instead of accepting Naima's definition of viability, Charlie reframes it in a way that makes her argument less stable, and in doing so, nudges the debate back toward the moral principles he raised earlier.

Datum 14
Category: Indirect Refusal — Reason
Quote
Charlie: *"The difference with the brain dead people is that the likelihood of those brain waves increasing is very low. At six to eight weeks, when by 15 weeks, they can hear the mom's voice. It's impossible. It's an irreversible sensation. That's what brain death is."*

Context:

In a technical exchange on sentience and brain waves, Parker distinguishes between early brain activity and the later brain waves needed for subjective experience; Charlie replies by arguing that early brain activity typically develops into fuller capacities and contrasts this with brain death.

Analysis:

This is an indirect refusal of the opponent's move to discount early neural activity as morally irrelevant. Charlie's argumentative strategy is to offer a developmental account early brain waves are not static indicators but typically increase and mature thereby undermining the claim that early EEG readings are morally equivalent to brain-death readings. The refusal is reason-based: he supplies a causal-explanatory narrative to counter the opponent's appeal to a later sentience threshold. In terms of Walton's categories, Charlie is advancing an argument from developmental potential a claim that early neurophysiological markers plausibly ground moral concern because they typically lead to sentience. The move reframes

the debate away from static markers and toward temporal trajectories, and it refuses the opponent's effort to set a later cutoff without addressing developmental continuity.

b) Direct Refusal

This section presents the findings for direct refusal strategies identified in the debate. The following data represent the use of these strategies in the discourse between Charlie Kirk and the college students:

Datum 15
Category: Direct Refusal – Non-Performatives
Quote
Charlie: *"No, I would not go back and retroactively enforce laws where things were currently not illegal."*

Context:

In the same exchange about historical norms and punishments, Charlie clarifies that while he endorses severe sanctions for pedophiles, he would not retroactively criminalize actions that were legal at the time a distinction drawn to balance his earlier absolutist rhetoric.

Analysis:
This is an indirect refusal of the premise that past normative permissibility should excuse present moral evaluation. Charlie refuses the implication that historical legality should shield moral blame while simultaneously limiting his punitive stance to avoid unjust retroactivity. The turn Employes as a qualification that preserves moral condemnation but rejects legal retroactivity a subtle boundary-setting move. Argumentatively, it demonstrates Charlie's attempt to reconcile strong moral judgment with legal prudence: he refuses legal anachronism while maintaining normative opprobrium. The pragmatic effect is to blunt potential charges of inconsistency while keeping the normative core of his position intact.

Datum 16

Category: Direct Refusal – Non-Performatives

Quote:

Naima: "*No, they're not parasites. They're human beings who are on the brink of death.*"

Context:

In this exchange, Charlie attempted to challenge Naima's earlier statement by drawing a provocative analogy. Naima had previously compared a fetus to a parasite, highlighting its dependency on the mother's body. Charlie extended this by asking whether elderly people with Alzheimer's or dementia, who also rely heavily on others for survival, should also be considered parasites. This was meant to expose a perceived inconsistency in Naima's argument by equating the two conditions. Naima immediately rejected the comparison with a firm "No," emphasizing that elderly individuals are not parasites but rather human beings facing the natural end of life. Her response redefined the terms of the debate, drawing a clear boundary between biological dependency in the context of fetal development and the dignity of human beings experiencing degenerative illnesses.

Analysis:

Naima's refusal is constructed around the sharp use of "No," which instantly rejects the analogy before it has the chance to gain ground. The bluntness of her response ensures that the attempted comparison does not remain open to negotiation. By following her denial with the statement, "They're human beings who are on the brink of death," she reframes the discussion and assigns value to elderly individuals in a way that contrasts strongly with Charlie's framing.

Her refusal not only blocks the analogy but also reshapes the moral landscape of the conversation. By emphasizing the humanity of elderly people,

Naima implies that equating them with parasites strips them of dignity and misrepresents their social and moral status. The refusal Employes as a defense of human worth in the face of an argument that risks dehumanizing vulnerable groups.

Furthermore, the structure of Naima's response reveals a dual Employe. The first part ("No, they're not parasites") shuts down Charlie's analogy directly. The second part ("They're human beings who are on the brink of death") adds a corrective element, providing a counter-definition that strengthens her position. In doing so, Naima not only resists Charlie's attempt but also reinforces her own framing of the issue. This two-step strategy denial followed by redefinition demonstrates the power of direct refusals in argumentative contexts.

Datum 17
Category: Direct Refusal – Non-Performatives
Quote:

Parker:

"No, it would not be necessarily better unless it is the case that people didn't want the abortions ..."

Context:

Charlie posed a question to Parker that seemed straightforward but was actually loaded with an assumption. He asked whether America would be a better place if there were fewer abortions. The underlying premise was that fewer abortions must always be a positive outcome. Parker refused to accept this assumption. His response began with a direct "No," immediately rejecting the premise, and he then added nuance by explaining that a reduction in abortions is only better if it reflects people's genuine desires. In other words, the number itself does not matter as much as whether it aligns with the choices and needs of the people involved.

Analysis:

Parker's refusal is notable for its clarity. By beginning with "No," he decisively prevents Charlie's assumption from taking hold. He does not hedge or soften the denial, but instead directly confronts the premise. This upfront rejection makes his position unambiguous and leaves no room for misinterpretation.

What strengthens Parker's refusal is the conditional explanation that follows. By stating, "unless it is the case that people didn't want the abortions," he shifts the focus from numbers to agency and choice. This reframing undermines the simplicity of Charlie's argument, which equated fewer abortions with a better society. Parker's point is that outcomes cannot be judged in isolation from the desires of the people affected by them.

The rhetorical effect of Parker's refusal is twofold. First, it challenges the hidden assumption embedded in Charlie's question. Second, it presents an alternative perspective that places human intention at the center of the debate. This makes Parker's response more than a simple denial — it is a reconstruction of the issue that highlights the importance of context and agency.

Finally, the directness of Parker's "No" gives his argument strength and authority. It signals confidence and conviction, qualities that are persuasive in a debate setting. His elaboration ensures that the refusal does not come across as a mere contradiction, but as a carefully reasoned position that reframes the conversation on his own terms.

c) Adjuncts

This section presents the findings for adjunct strategies identified in the debate. The following data represent the use of these supportive elements in the discourse between Charlie Kirk and the college students:

Datum 18

Category: Adjunct – *Statement of Positive Opinion* (Indirect- Statement of Philosophy)

Quote

Charlie: *"Great. I'm happy to get into the gun violence stuff later, but I want to really stay focused on abortion. You can say you see my point. Can you see the world also where, since we know it's a human life, that it should be illegal since we don't allow murder in our society?"*

Context:

Charlie acknowledges a tangent (gun violence) and then returns the discussion to abortion by posing a consequential question that links his premise (human life) to a legal-political conclusion (illegality). The interlocutor (Deen/Maddie) had expressed nuance; Charlie challenges them to accept his moral-to-legal inference.

Analysis:

Charlie's utterance exemplifies an indirect refusal, as he implicitly rejects the shift to another issue without explicitly stating disagreement. Instead of refusing outright, he maintains control of the debate by narrowing its focus and reinforcing the relevance of abortion as the primary subject. According to Beebe et al. (1990), this type of refusal can be classified as a Statement of Philosophy, because the speaker grounds the refusal in a fundamental moral principle. Charlie's argument relies on the belief that human life has inherent value and that killing such life is morally and legally unacceptable within society. By invoking this overarching principle, he declines the alternative framing proposed by the opponent while positioning his stance as morally consistent and socially grounded.

At the same time, Charlie's response contains an adjunct in the form of a Statement of Positive Opinion or Agreement. Expressions such as "Great" and

"You can say you see my point" Employe to soften the refusal and reduce potential confrontation. As an adjunct, this strategy cannot stand alone as a refusal, but it supports the main strategy by acknowledging partial agreement and establishing rapport before the rejection occurs. This aligns with Beebe et al.'s (1990) view that adjuncts serve to mitigate face-threatening acts, especially in sensitive or ideologically charged discussions.

From an argumentation perspective (Walton, 1996), this refusal strategy Employes to protect a moral and ideological position while simultaneously strengthening the proposed argument. By framing abortion as a matter of murder and legal consistency, Charlie shifts the discussion from policy comparison to moral absolutism. This move not only resists topic diversion but also reinforces the legitimacy of his position by aligning it with widely accepted societal norms regarding the prohibition of killing. The combination of an indirect refusal and a positive adjunct allows Charlie to maintain a persuasive and controlled argumentative stance without appearing overtly dismissive or confrontational.

Datum 19
Category: Adjunct – Statement of Emphaty (Indirect – Statement of Principle)

Quote Deen:

"...while, yeah, I can definitely see your point. I just think that it should be allowed in some circumstances."

Context:

During his exchange with Charlie, Deen softened his refusal by first acknowledging Charlie's perspective. He began with "yeah, I can definitely see your point," which signaled that he was listening and willing to consider Charlie's stance. Only after this supportive comment did he present his actual position, which

was that abortion should be permitted in specific cases such as rape or extreme hardship. This adjunct served to reduce the confrontational tone of his disagreement.

Analysis:

Deen's refusal is notable for its subtlety. By opening with agreement, he strategically avoids the impression of hostility. The phrase "yeah, I can definitely see your point" sets the tone of receptiveness, ensuring that Charlie's argument is acknowledged before being challenged. This rhetorical move creates an atmosphere of balance, signaling that Deen is not dismissive but thoughtful.

What strengthens this refusal is the way Deen transitions from acknowledgment to divergence. Once he has granted validity to Charlie's point, he reframes the issue by stating, "I just think that it should be allowed in some circumstances." This shift undermines the binary structure of Charlie's stance and replaces it with a more nuanced framework. Instead of debating absolutes, Deen highlights the gray areas that Charlie's argument ignores.

The rhetorical effect of this strategy is powerful. It prevents Charlie from easily dismissing Deen's position as combative, while also presenting Deen as empathetic and rational. By embedding his refusal within a gesture of agreement, Deen enhances his credibility and creates the impression of a cooperative rather than adversarial exchange.

Finally, the adjunct amplifies the force of Deen's refusal by ensuring that it is heard as a reasoned counterpoint rather than a blunt contradiction. His careful phrasing transforms disagreement into dialogue, demonstrating how adjuncts can shift the tone of a debate from confrontation to constructive engagement.

Datum 20

Category: Adjunct – Statement of Emphaty (Indirect – Set Condition for Future)

Quote:

Lily:

"OK, whenever I'm talking about this discussion, I always go to the question of what about in the case of the mother when her life is in danger? Because I'm a big believer. I don't know. I'm still if-y on if I think it's a board or if it's murder or not. But even so …"

Context:

When Lily entered the discussion, she expressed hesitation before presenting her argument. Her speech was punctuated with fillers such as "OK," "I don't know," and "I'm still if-y." These did not add to the substance of her argument but Employed as markers of hesitation, buying her time to think and signaling uncertainty about her position. Such fillers accompanied her refusal to fully endorse Charlie's absolutist stance on abortion.

Analysis:

Lily's refusal is framed by hesitation. The repeated use of fillers "OK," "I don't know," "I'm still if y" reveals a process of thinking aloud, where she negotiates her stance in real time. Rather than presenting her refusal as a polished declaration, she allows the audience to witness her uncertainty, which makes her position appear authentic and relatable.

What strengthens Lily's refusal is that these pause fillers act as a shield. By signaling uncertainty, she softens the potential confrontation with Charlie. Instead of a direct clash, her hesitation creates space for exploration, framing her refusal not as opposition but as questioning. This reframing undermines Charlie's rigidity by highlighting the complexity of moral judgment in abortion debates.

The rhetorical effect is twofold. First, it humanizes Lily, as the fillers suggest vulnerability and genuine struggle with the issue. Second, it prevents her refusal from sounding overly harsh, making it more difficult for Charlie to dismiss her as dogmatic.

Finally, the fillers amplify the impression that Lily's refusal comes from thoughtful reflection rather than reactive denial. In doing so, she subtly repositions the debate: not as a matter of strict right or wrong, but as an ongoing process of grappling with difficult ethical questions.

Datum 21
Category: Adjunct – Alerts (Direct – Non Performative)

Quote:

Maren: *"No, I'm speaking. No, I'm speaking…"*

Context:

In the midst of a heated exchange, Charlie attempted to interrupt Maren while she was presenting her argument. Maren responded by forcefully repeating *"No, I'm speaking."* This did not advance her substantive argument, but it Employed as an alert that reclaimed her right to speak and hold the floor. Only after securing her turn, she continued to articulate her refusal to Charlie's strict position on abortion.

Analysis:

Maren's refusal is marked by assertion of control. By repeating *"No, I'm speaking,"* she directly resists Charlie's attempt to dominate the conversation. This alert does not constitute the refusal itself, but it acts as a necessary adjunct to secure the space in which her refusal can be delivered.

What strengthens Maren's refusal is the authority conveyed through repetition. Each "No" reinforces her determination, not only blocking Charlie's

interruption but also signaling the seriousness of her stance. This insistence reframes the debate dynamic: instead of Charlie setting the terms, Maren asserts her own right to shape the conversation.

The rhetorical effect is significant. On one level, it highlights the power imbalance often present in debates where one speaker attempts to dominate. On another, it positions Maren as confident and unyielding, qualities that lend weight to her eventual argument.

Finally, the alert strengthens her refusal by ensuring it is not lost to interruption. By defending her speaking turn, Maren ensures that her refusal will be heard in full. The act of alerting itself becomes part of the refusal, signaling that her disagreement is not only intellectual but also embodied in her insistence to be heard.

Datum 22
Category: Adjunct – Statement of Empathy (Indirect-Statement of Alternative)
Quote:

Maddie:

"OK. The best way to decrease abortions happening is proper sex education…"

Context:

Before presenting her counterargument, Maddie prefaced her statement with "OK." This simple acknowledgment served as a moment of alignment with Charlie's framing, suggesting a willingness to engage with his perspective before disagreeing. She then shifted the discussion by arguing that proper sex education, not illegality, is the best way to reduce abortions.

Analysis:

Maddie's refusal is framed through empathy. The opening "OK" Employes as a subtle acknowledgment of Charlie's argument, creating a cooperative tone

before disagreement. This brief moment of alignment prevents her refusal from sounding abrupt or dismissive, signaling that she has listened and understood before offering a different perspective.

What strengthens Maddie's refusal is the smooth transition from empathy to critique. After acknowledging Charlie, she immediately reframes the debate around education, a solution-oriented perspective. This shift undermines Charlie's legalistic framing by introducing a preventative approach rooted in practicality.

2. **Opposing Argument Between Charlie Kirk and Students**

Refusal strategies can be grouped into direct and indirect categories. In this study, the researcher aims to explain how refusal strategies are produced in the Jubilee debate transcript when participants respond to arguments posed by their interlocutors. The analysis reveals that the speakers employed both direct and indirect refusals, which were then categorized according to the specific models of refusal.

This section examines the argumentative Employes of refusal strategies in Jubilee's Abortion Debate Video using Walton's framework. While the previous finding categorized refusals according to their linguistic strategies (Beebe et al., 1990), the present analysis focuses on the role refusals play within the argumentative process itself. The data indicate that refusal is not merely a reaction to disagreement, but a strategic argumentative move that simultaneously resists opposing claims and advances the speaker's own position. Consistent with Walton's theory, the Employes of refusal observed in the debate can be grouped into opposing Employes and proposing Employes, which operate in complementary ways

throughout the interaction.

Table 4.1 Function Oppose Employed by Speaker

Speaker	Datum	Type of Refusal Strategy	Function of Refusal
Naima	Datum 2	Attempt to Dissuade (Indirect)	Refusing the premise or basic idea
Dean	Datum 3	Reason (Indirect)	Increasing the credibility of the opposing position
Lily	Datum 4	Statement of Alternative (Indirect)	Refusing the premise or basic idea
Maddie	Datum 6	Reason (Indirect)	Increasing the credibility of the opposing position
Charlie	Datum 7	Reason (Indirect)	Refusing the premise or basic idea
Parker	Datum 8	Attempt to Dissuade (Indirect)	Refusing the premise or basic idea
Charlie	Datum 9	Reason (Indirect)	Increasing the credibility of the opposing position
Parker	Datum 10	Statement of Philosophy (Indirect)	Protecting ideological or moral position
Charlie	Datum 11	Direct Refusal – Non-Performative	Refusing the premise or basic idea
Naima	Datum 12	Direct Refusal – Non-Performative	Refusing the premise or basic idea
Charlie	Datum 13	Direct Refusal – Non-Performative	Protecting ideological or moral position
Maddie	Datum 14	Direct Refusal – Non-Performative	Increasing the credibility of the opposing position
Parker	Datum 15	Direct Refusal – Non-Performative	Refusing the premise or basic idea

Charlie	Datum 16	Direct Refusal – Non-Performative	Protecting ideological or moral position
Charlie	Datum 17	Direct Refusal – Non-Performative	Refusing the premise or basic idea
Maren	Datum 21	Adjunct – Alerts	Reducing face-threatening acts

Refusal strategies that Employeed to oppose arguments were found across most of the data, particularly from Datum 2 to Datum 17. These refusals were produced through a combination of indirect and direct strategies and were primarily used to resist Charlie's premises, challenge moral assumptions, and weaken the logical structure of his claims. In many cases, the speakers did not simply reject the argument itself, but targeted the underlying ideas, definitions, or implications embedded in Charlie's statements.

Several refusals Employeed by refusing the premise or basic idea of the opponent's argument. This can be seen clearly in Datum 2, where Naima corrected Charlie's use of the term "baby" by stating that it was a "fetus." Rather than attacking Charlie personally, she rejected the linguistic and conceptual foundation of his argument. A similar Employe appeared in Datum 3, when Dean questioned whether Charlie's definition of abortion as murder would logically categorize women using IUDs as murderers. By extending Charlie's premise to an uncomfortable implication, Dean exposed its internal inconsistency. Parker's refusal in Datum 8 also operated in this way, using a historical analogy to challenge Charlie's reliance on legality as a moral defense. These refusals directly undermined the core assumptions

that Charlie used to sustain his arguments.

Other refusals primarily employed to protect ideological or moral positions. This Employe appeared when speakers articulated their own moral boundaries in response to Charlie's absolutist claims. For instance, Parker in Datum 10 emphasized that he prioritizes sentient life rather than cellular life, positioning his moral framework against Charlie's conception-based definition of life. Similarly, Lily's refusal in Datum 4 introduced a medical life-or-death scenario to challenge the moral rigidity of banning abortion in all cases. Although framed as a question, her refusal defended a moral position that recognizes competing rights and ethical complexity, thereby resisting Charlie's universal moral rule.

A number of refusals also worked to increase the credibility of the opposing position by relying on logic, evidence, or real-world consequences. Maddie's response in Datum 6 argued that making abortion illegal does not actually reduce abortion rates, shifting the debate from moral assertion to empirical reality. Charlie himself also employed this Employe in Datum 9, when he dismissed Maddie's claim as a "talking point" and asserted that data from Texas showed different outcomes. Although Charlie was opposing a student's argument, his refusal still fit Walton's Employe of strengthening his own position by appealing to evidence. These refusals gained persuasive force not through emotional language, but through claims of rationality and factual grounding.

Some refusals Employeed to reduce face-threatening acts, even while opposing the argument. This was particularly visible in refusals

framed as questions or hypothetical scenarios rather than direct rejection. Lily's intervention in Datum 4 is a clear example: by asking "what do you do in that case?" instead of stating direct disagreement, she softened the confrontation while still challenging Charlie's position. Dean's question in Datum 3 also reduced direct confrontation, allowing disagreement to emerge through reasoning rather than accusation. These strategies enabled speakers to oppose strongly held views without escalating the interaction into open hostility.

Not all data points categorized as refusals were included in this opposing employed analysis. Datum 1 and Datum 5 were intentionally excluded, even though they involve indirect refusals. This is because both utterances primarily Employeed to reframe the discussion at a philosophical level rather than directly opposing an argument within Walton's opposing framework. Datum 1 focused on personal belief and non-judgment, while Datum 5 shifted the debate toward abstract moral distinctions. As such, their primary Employe was not opposition but repositioning.

Refusal strategies that employed to oppose arguments were most often realized through indirect strategies such as reasoning, attempts to dissuade, and hypothetical alternatives, with direct refusals appearing at moments where firm boundaries were required. These findings show that opposition in the debate was rarely expressed as simple disagreement. Instead, speakers resisted arguments by challenging premises, defending moral positions, strengthening their own credibility, and carefully managing interactional tension. This confirms Walton's view that opposing arguments

in dialogue are not merely acts of rejection, but strategic moves designed to test, weaken, and reconfigure the opponent's reasoning within the flow of debate.

From an oppositional standpoint, refusal strategies are frequently used to refuse the premise or basic idea of the opponent's argument. Rather than addressing only surface-level conclusions, speakers often target the foundational assumptions on which those conclusions are built. By rejecting these premises, the refusal undermines the logical structure of the opponent's argument and limits its persuasive reach. This Employe is particularly evident in moments where speakers challenge the moral, legal, or conceptual starting points of an argument, thereby forcing the interlocutor to defend the legitimacy of their underlying assumptions.

Closely connected to this Employe is the role of refusal in protecting ideological or moral positions. In the abortion debate, participants often operate within firmly held moral frameworks. Refusals are used to draw clear ideological boundaries, especially when interlocutors attempt to extend analogies or moral comparisons that could threaten the speaker's core beliefs. Through refusal, speakers preserve internal consistency and ensure that their position is not reframed in ways that conflict with their moral identity. In Walton's terms, this Employe helps maintain the stability of a standpoint within a contentious dialogue.

Refusal also Employes to increase the credibility of the opposing position. Although refusal might appear confrontational on the surface, strategic rejection can actually enhance the speaker's credibility. By

explicitly limiting what they endorse and avoiding extreme or overgeneralized claims, speakers present themselves as rational and principled. This selective form of refusal contributes to a more trustworthy and defensible counter-position, particularly in debates that involve moral absolutism or emotionally charged comparisons.

Additionally, many refusals perform the Employe of reducing face-threatening acts. Speakers often accompany rejection with explanations, clarifications, or partial agreement in order to mitigate interpersonal tension. This allows them to oppose arguments without appearing dismissive or hostile. By softening the impact of rejection, speakers maintain a cooperative tone, thereby sustaining the dialogue as an argumentative exchange rather than turning it into a personal confrontation. This reflects Walton's emphasis on regulated and reasoned disagreement within persuasive dialogue.

Table 4.2 Employe of Refusal

Orientation	Employe of Refusal	Description
Oppose	Refusing the premise or basic idea	Refusal targets foundational assumptions underlying an opponent's argument, weakening its overall structure.
	Protecting ideological or moral position	Refusal maintains moral or ideological boundaries and prevents unwanted extensions or analogies.
	Increasing the credibility of the opposing position	Strategic refusal enhances the speaker's credibility by presenting the stance as measured and consistent.
	Reducing face-threatening acts	Refusal is mitigated through explanation or partial agreement to preserve interpersonal harmony.

3. Proposing Argument Between Charlie Kirk and Students

Beyond opposing the interlocutor, refusal strategies also play an active role in proposing and reinforcing arguments. One central proposing Employe is inserting alternative solutions or perspectives. In these cases, refusal does not serve as a conversational dead end; instead, it redirects the discussion toward a different interpretive framework or normative approach. By rejecting one line of reasoning, speakers implicitly or explicitly introduce another that they consider more appropriate, thereby keeping the dialogue productive.

Refusals also Employe in supporting positive narratives. Through rejection, speakers often reaffirm values that are socially or morally endorsed, such as legal consistency, moral responsibility, or respect for established norms. These refusals help construct a coherent narrative that portrays the speaker's position as aligned with broader societal principles. Rather than merely negating the opponent's claims, the refusal contributes to a positive self-presentation and strengthens the speaker's moral authority within the debate.

Table 4.3 Function Propose Employed by Speaker

Speaker	Datum	Type of Refusal	Function of Refusal
Deen	Datum 18	Adjunct – Statement of Empathy (Indirect)	Supporting positive narratives
Lily	Datum 19	Adjunct – Statement of Empathy (Indirect)	Supporting positive narratives
Maddie	Datum 20	Adjunct – Statement of Empathy (Indirect)	Inserting alternative solutions
Charlie	Datum 22	Adjunct – Statement of Positive Opinion (Indirect)	Reframing arguments

Unlike opposing arguments, which dominated the debate and were primarily realized through direct and indirect refusals, proposing arguments emerged in fewer but strategically important moments. These proposing Employes were mainly carried out through adjunct strategies, particularly statements of empathy and positive opinion. Rather than rejecting an opponent's claim outright, these refusals worked by softening disagreement, opening space for alternative perspectives, and sustaining the flow of discussion.

In Datum 18, Deen employed a statement of empathy to acknowledge the emotional and moral weight of the abortion issue before advancing his own perspective. This refusal did not challenge Charlie's argument directly; instead, it supported a positive narrative by recognizing shared concerns while gently redirecting the discussion. In Walton's terms, this Employeed to support positive narratives, allowing Deen to propose his stance without escalating confrontation.

Similarly, Lily in Datum 19 used empathy as a way to position her argument as considerate rather than combative. Her refusal strategy reduced the potential for interpersonal tension while still enabling her to contribute meaningfully to the debate. By acknowledging the sensitivity of the issue, Lily's refusal Employeed to reduce face-threatening acts, which helped maintain interactional balance and encouraged continued engagement from both sides.

Maddie's contribution in Datum 20 illustrates how proposing arguments can also involve inserting alternative solutions. After showing

understanding toward Charlie's concern, she redirected the discussion toward sex education as a more effective approach to reducing abortion rates. Although her utterance still resisted Charlie's policy-oriented framing, the refusal primarily served a constructive role by offering a concrete alternative. This aligns with Walton's view that proposing arguments often emerge through the rejection of one position while simultaneously advancing a more viable option.

Charlie himself also produced a proposing Employe through an adjunct strategy. In Datum 22, his statement of positive opinion acknowledged the opposing side before reinforcing his own position. Rather than Employeing as resistance, this refusal strengthened the validity of his proposed argument by framing it as reasonable and grounded. This shows that proposing Employes are not limited to one side of the debate but can be used by any participant to reinforce credibility and sustain dialogue.

These proposing arguments demonstrate that refusal strategies are not exclusively tools of opposition. Through adjuncts such as empathy and positive opinion, speakers were able to reject certain aspects of an argument while still contributing constructively to the discussion. In line with Walton's framework, these refusals Employeed to support narratives, introduce alternatives, reduce interactional tension, and reinforce argumentative positions. This confirms that, within the Jubilee abortion debate, refusal strategies also served as dialogic resources that enabled participants to move beyond simple disagreement toward more nuanced and productive exchanges.

Another prominent proposing employ is reframing arguments. By refusing particular comparisons, definitions, or emphases, speakers shift the focus of the debate to a different conceptual domain for example, from policy consequences to moral principles, or from emotionally charged analogies to legal reasoning. This reframing reshapes what counts as relevant evidence and acceptable justification, giving the speaker greater control over the argumentative terrain.

Refusal strategies Employe to strengthen the validity of the proposed position. Through clarification, boundary-setting, and normative alignment, refusals enhance the coherence and plausibility of the speaker's argument. In this sense, refusal operates not only as resistance, but as a constructive strategy that consolidates the speaker's stance and makes it more defensible within the standards of rational argumentation outlined by Walton.

Taken together, these findings demonstrate that refusal strategies in Jubilee's Abortion Debate Video serve multiEmployeal argumentative roles. By opposing flawed premises and protecting ideological positions while simultaneously proposing alternative frameworks and reinforcing argumentative validity, refusals emerge as central mechanisms in shaping persuasive and critical dialogue.

Table 4.4 Description of Employe in the Debate

Orientation	Employe of Refusal	Description
Propose	Inserting alternative solutions	Refusal redirects the discussion toward alternative perspectives or frameworks.
	Supporting positive narratives	Refusal reinforces socially or morally valued ideas that legitimize the speaker's position.

	Reframing arguments	Refusal shifts the conceptual focus of the debate to redefine relevance and justification.
	Strengthening the validity of the proposed position	Refusal clarifies boundaries and aligns claims with accepted norms, enhancing argumentative coherence.

B. Discussions

Across the dataset, indirect refusal strategies appeared most often in students' responses during the Jubilee abortion debate. These included statements of principle (Datum 1), attempts to dissuade (Datum 2, 5, 7,12, 13), reasoning (Datum 3, 6), statements of alternative (Datum 4, 9), and statements of philosophy (Datum 8). These strategies allowed participants to resist Charlie's framing without confronting him directly. For example, in Datum 1, Julianna refused based on her personal moral beliefs. She explained that she thinks abortion is wrong but did not expect others to share her view. This approach made her refusal firm yet respectful. In attempts to dissuade, such as Naima's correction of Charlie's term in Datum 2, students reframed the discussion using scientific ideas instead of reacting emotionally.

Direct refusals appeared less often than indirect ones, yet they carried significant weight whenever they emerged. They usually showed up at tense moments when the speakers needed to draw a clear line or stop an argument from slipping into misleading territory. This was especially evident in data such as Datum 15 to 17, where the refusals came through short, firm answers like "No." For instance, Naima's direct statement, "No, they're not parasites," immediately shut down Charlie's attempt to compare a fetus to a parasite, cutting through the

emotional weight of his analogy. In a similar way, Parker's clear response, "No, it would not be necessarily better," challenged Charlie's moral assumption that fewer abortions automatically meant moral progress. These direct rejections worked as moments of control and clarity in the debate. They didn't soften disagreement but instead drew a clear boundary that kept the discussion grounded and honest.

Adjunct strategies were also common and helped shape the overall flow of the conversation. These included supportive comments, small pauses, and verbal cues showing that the speaker wanted to add something. While these moves weren't always meant to argue against Charlie, they allowed participants to stay active in the discussion and bring in fresh perspectives. Maddie's contribution in Datum 19 is a good example, she showed understanding before suggesting that better sex education could be a more effective way to reduce abortions. This kind of response didn't reject Charlie's point outright but turned the conversation toward a more solution-focused approach. By doing so, adjunct strategies helped balance the tone of the debate, keeping it cooperative even when disagreements were strong.

Overall, refusal strategies in this debate served two main purposes: to challenge and to contribute. Indirect refusals such as reasoning, statements of principle, and attempts to dissuade tended to question or complicate the opponent's logic instead of confronting it head-on. Direct refusals, by contrast, gave clear and final answers that left little room for further debate. Yet many refusals also worked in a constructive way by proposing new ideas or alternative solutions. Maddie's earlier comment about sex education is one example it was both a rejection of Charlie's view and a suggestion for a better approach. This blend of disagreement and contribution shows that refusal is not always about saying "no," but also about

helping the discussion move forward.

The findings on proposing arguments support Walton's (1996) claim that not all argumentative moves are designed to defeat an opponent. In dialogical interaction, especially in debates involving moral and ideological issues, speakers often rely on cooperative strategies to advance their positions. Adjuncts such as empathy and positive opinion serve as entry points into the discussion, allowing speakers to introduce new perspectives without triggering immediate resistance. In this study, proposing arguments consistently appeared in moments where speakers aimed to maintain participation, redirect the focus of the debate, or suggest practical alternatives rather than challenge premises directly.

These results are consistent with previous studies on refusal strategies in argumentative contexts. Fitri, et al. (2021) found that indirect and supportive strategies are frequently used when speakers intend to sustain interaction rather than confront interlocutors. Similarly, Yafi, et al. (2023) reported that refusal strategies often function to manage discourse flow and secure speaking turns, particularly in discussions involving unequal power relations or sensitive topics. The present study extends these findings by showing that, within an ideological debate, proposing arguments are almost exclusively realized through adjuncts, highlighting their role as constructive tools rather than instruments of opposition. This reinforces the view that refusal strategies are not merely acts of rejection, but flexible resources that enable speakers to contribute meaningfully to ongoing debate.

These results suggest that refusal is not simply an act of contradiction. In debates on complex and sensitive issues, speakers rely on both direct and indirect forms of refusal to keep control of their message and to respond thoughtfully to

opposing views. When they challenge an argument, they often do so to expose weaknesses, defend their principles, or clarify definitions. When they propose alternatives, they invite the audience to consider a broader range of ideas. Through this balance, refusals become a strategic way to manage conversation, assert perspective, and maintain a meaningful exchange even in the middle of disagreement.

These findings echo what earlier researchers have found. Fitri, et al. (2021) noted that indirect refusals are often preferred because they allow people to stay firm without sounding aggressive. Likewise, Yafi, et al. (2023) found that refusals often play a dual role: they challenge ideas while keeping communication open and respectful. The current analysis expands on those insights, showing how refusal strategies in the abortion debate allowed speakers to push back against moral or factual claims while still keeping the dialogue productive.

Most refusal strategies were used to oppose another speaker's argument, with 16 out of 22 examples falling into this category. This suggests that the abortion debate was largely shaped by countering or rejecting opposing views, rather than offering alternative solutions. Strategies used to propose alternatives appeared mainly in the form of adjuncts, such as statements of empathy or positive opinions, which offered compromises or highlighted specific circumstances under which abortion might be acceptable. These examples were relatively rare, showing that participants were more focused on defending their position and challenging opposing claims than on building new solutions.

These findings align with trends in contemporary pragmatics and argumentation research. Studies such as Fitri, et al. (2021) and Yafi, et al. (2023) highlight that

speakers frequently rely on explanation-based refusals and reason-giving strategies to navigate ideologically sensitive discussions, similar to the patterns observed in this dataset. Research by Kholtodjieva (2025) further supports the predominance of opposing strategies in public debate settings, where participants engage in structured conflict to defend their ideological commitments. Meanwhile, scholarship in political discourse such as Coe & Reitzes (2018) shows that reframing and counter-definitional strategies, like those used in Datum 2 and 3, are common in discussions involving contested moral terminology. The present study extends these findings by illustrating how refusal strategies do not simply block arguments but actively reshape the direction and quality of debate.

Two data instances categorized as Statements of Principle, namely Datum 1 and Datum 5, were intentionally excluded classification of argumentative Employes as either opposing or proposing arguments. Datum 1 refers to Julianna's statement in which she articulates her personal religious belief while emphasizing that, as a Christian, she does not see it as her role to judge others or impose moral decisions on their bodies. Although this utterance clearly Employes as a refusal at the pragmatic level, it does not directly challenge an opposing premise nor advance an alternative claim within the dialogue. Instead, it serves to articulate a moral stance that sets personal ethical boundaries without engaging in argumentative exchange. A similar pattern can be observed in Datum 5, where Charlie Kirk states that viability and moral worth are two distinct concepts. Rather than responding dialogically to the preceding argument or developing a counter-claim, this statement establishes a normative principle by shifting the evaluative framework of the discussion. In this sense, both data operate at a pre-argumentative level,

Employeing as expressions of stance and value orientation rather than as dialogical moves that clearly oppose or propose arguments in Walton's framework.

The analytical treatment of these data is supported by research on stance-taking and moral discourse in interaction. Du Bois (2007) explains that speakers often engage in stance-taking to position themselves morally and socially, without necessarily aiming to construct or contest arguments in a dialogical sense. From this perspective, statements of principle Employe primarily as markers of moral orientation rather than as argumentative moves. In addition, van Eemeren and Grootend orst (2004) argue that not all normative statements in public discourse qualify as components of argumentative structures, particularly when they are not directed toward justifying or refuting a specific claim. Wetherell (2012) further shows that in ideologically charged and sensitive debates, moral expressions frequently serve to negotiate identity and legitimacy instead of advancing systematic argumentation. Therefore, excluding Datum 1 and Datum 5 from Walton's Employeal classification does not indicate a weakness in the analysis; rather, it highlights the complexity of refusal strategies in ideological debates, where refusals may operate beyond the boundaries of formal argumentative frameworks.

Taken together, the interplay of indirect refusals, direct refusals, and adjunct strategies reflects a robust argumentative landscape in which participants balance assertiveness with strategic adaptability. The predominance of indirect refusals demonstrates a preference for weakening, questioning, or complicating opposing claims rather than dismissing them outright. Direct refusals appear at moments where interlocutors feel compelled to set clear boundaries, while adjuncts enrich

the dialogue by enabling participation and opening space for new contributions. Walton's opposing and proposing Employes further reveal that refusal strategies are not solely about denial; they also advance the discussion by offering alternatives, reframing assumptions, and reinforcing the speaker's ideological stance. Altogether, these findings underscore the multifaceted role of refusal in the Jubilee abortion debate operating not only as a tool for disagreement but as a dynamic mechanism for constructing meaning, negotiating ideological conflict, and guiding the flow of public argumentation.

CHAPTER V
CONCLUSION AND SUGGESTION

This chapter provides both the conclusion and recommendations derived from the study. The conclusion encapsulates a concise summary of the findings and the preceding discussions. In contrast, the suggestions put forward recommendations to serve as guidelines for future research endeavors.

A. Conclusion

This study examines the refusal strategies employed by Charlie Kirk and the participating students in the Jubilee debate by categorizing their responses into direct refusals, indirect refusals, and adjuncts. The analysis further connects these strategies to the communicative Employes of opposing and proposing arguments, with the primary aim of identifying dominant refusal forms and their roles in debate discourse. Through a detailed examination of the data, the study demonstrates that each participant exhibits distinctive patterns in performing refusals, shaped by their argumentative stance and interactional roles within the debate. In addition to addressing its original research objectives, the study also yields further insights into the complexity of refusal use in ideological interaction.

The findings show that all types of refusal strategies were employed by the participants. Direct refusals occurred 3 times, indirect refusals 14 times, and adjuncts 5 times, indicating that indirect strategies were the most frequently used. This suggests that participants tended to mitigate confrontation by relying on reasoning, offering alternatives, or invoking philosophical framing. In terms of specific categories, Reason occurred 5 times, Attempt to Dissuade 4 times, Non-

Performative 3 times, Statement of Principle 3 times, and Statement of Empathy 3 times, followed by Statement of Positive Opinion 1 time, Set Condition for Future 2 times, and Alert 1 time.

Beyond identifying the types and frequencies of refusals, this study shows that refusal strategies perform multiple communicative Employes in debate discourse. In terms of argumentative Employe, refusals are used more frequently to oppose arguments (16 instances) than to propose arguments (4 instances). Opposing Employes are mainly realized through direct refusals and indirect reasoning that reject analogies, question assumptions, and challenge absolutist claims, while proposing Employes are mostly carried out through adjunct strategies that introduce alternative perspectives, secure speaking turns, and maintain interactional inclusivity. Importantly, the study also finds that certain refusals particularly statements of principle operate at a pre-argumentative level by expressing moral positioning rather than performing clear argumentative moves, highlighting a key contribution of this study in understanding refusal strategies as both argumentative and stance-oriented resources.

B. Suggestion

This chapter provides recommendations for future research, primarily focusing on practical aspects in the domain of refusal strategies. The researcher anticipates that further investigation will be conducted on refusal strategies, particularly those employed in debate and argumentative settings. Several suggestions are offered regarding this research. It is hoped that this study can provide valuable insights and expand our knowledge in the field of linguistics, especially pragmatics, regarding refusal strategies. The present research is expected to offer a deeper understanding

of what definition a refusal, the various types of refusal strategies, and how refusals Employe effectively both to oppose and to propose arguments while reducing face threatening in interaction with others.

Therefore, future researchers are encouraged to explore this topic using different subjects and broader contexts, as research in this area needs diversification. Many previous studies have relied on similar instruments such as films, interviews, and classroom discourse. Exploring alternative approaches, such as political debates, intercultural dialogues, or digital communication platforms, can provide clearer and more specific results. Furthermore, if future researchers opt to utilize similar subjects as the current study, they could select fresh participants or new debate formats to ensure variation in data and perspectives. Ultimately, the researcher envisions that this current study can serve as a benchmark for evaluation and comparison by subsequent researchers.

Moreover, this study is also relevant for readers and learners as it encourages them to be mindful of their speech acts, especially when responding to sensitive issues. It highlights the importance of balancing clarity without attacking other speakers and promotes the value of mutual respect in communication. By understanding refusal strategies, individuals can become more effective communicators, able to reject or propose arguments constructively without causing unnecessary conflict.

REFERENCES

Abbas, N. F., Muslah, A. F., & Najem, A. S. (2021). Fallacy as a strategy of argumentation in political debates. *Theory and Practice in Language Studies, 14*(8), 1005–1012. https://doi.org/10.17507/tpls.1408.12

Al-Khatib, M. (2022). Refusal strategies in intercultural communication. *International Journal of Cross-Cultural Studies*, 12(2), 55–68.

Al-Mahrooqi, R., & Al-Aghbari, K. (2016). Refusal strategies among Omani EFL students. *SAGE Open, 6*(3). https://doi.org/10.1177/2158244016672907

Anjani, R., & Untari, L. (2020). Refusal strategies in thirteen reasons why season 1 tv-series (Pragmatic Approach) [Master's thesis, IAIN Surakarta].

Anshari, M. M. S. (2021). Pragmatics analysis on refusal and politeness strategies in Home Alone movie by John Hughes. *English Journal Literacy Utama, 5*(2), 398-409.

Ariyanti, R. H., Rukmini, D., & Mujiyanto, J. (2019). The realization of refusal strategies in political interviews used by Donald Trump. *English Education Journal, 9*(2), 267–275. https://doi.org/10.15294/eej.v9i2.30664

Azizah, D. N., & Sudana, D. (2021). Refusal strategies and politeness in virtual communication: A cyber pragmatics study. In *English Language and Literature International Conference (ELLiC) Proceedings*.

Azwan, A. (2018). Politeness strategies of refusals to requests by Ambonese community. *LINGUA: Jurnal Bahasa, Sastra, dan Pengajarannya, 15*(1), 1-6.

Bahtiar, J. Y. (2022, September). International debater's politeness strategy in interlanguage pragmatics of request. In *Annual International Conferences on Language, Literature, and Media* Vol. 4, pp. 98-112.

Beebe, L. M., Takahashi, T., & Uliss-Weltz, R. (1990). Pragmatic transfer in ESL refusals. In R. C. Scarcella, E. S. Anderson, & S. D. Krashen (Eds.), *Developing communicative competence in a second language* (pp. 55-94). Newbury House.

Blum-Kulka, S., House, J., & Kasper, G. (1989). *Cross-cultural pragmatics: Requests and apologies*. Ablex Publishing.

Brown, P., & Levinson, S. C. (1987). *Politeness: Some universals in language usage*. Cambridge University Press.

Dewi, L. I. A. R., Aniq, L. N., & Anisa, K. D. (2020). The refusal strategies employed by pre-service EFL teachers: A comparison between Javanese and Sumatrans. *Jurnal Penelitian Humaniora, 21*(2), 89-100.

Du Bois, J. W. (2007). The stance triangle. In R. Englebretson (Ed.), Stancetaking in discourse: Subjectivity, evaluation, interaction (pp. 139–182). John Benjamins Publishing Company.

Farenkia, B. M. (2023). Socio-pragmatic variation in request refusals in Cameroon French. *Journal of Pragmatics, 205*, 174-184.

Félix-Brasdefer, J. C. (2008). *Politeness in Mexico and the United States: A contrastive study of the realization and perception of refusals*. John Benjamins.

Fitri, A., Muslem, A., & Marhaban, S. (2021). The investigation of refusal strategies used by university students of English department. *English Education Journal, 12*(3), 432–445. https://jurnal.usk.ac.id/EEJ/article/view/16893

Gass, S. M., & Houck, N. (1999). *Interlanguage refusals: A cross-cultural study of Japanese-English*. Mouton de Gruyter.

Handayani, T. (2020). The effects of implicit versus explicit instructions to teach refusal strategies on students' sociopragmatic and pragmalinguistic competence. *EJI (English Journal of Indragiri): Studies in Education, Literature, and Linguistics, 4*(1), 195–210. https://doi.org/10.32520/eji.v4i1.864

Hardjanto, T. D. (2020). Politeness strategies of refusals to higher status interlocutors by English and Indonesian speakers. *ISoLEC Proceedings, 4*(1), 38-42.

Hayati, N. (2022). The analysis of adjunct to refusal expressions in a refusal discourse: A contrastive study between Japanese native speakers and Indonesian Japanese learners. *Chi'e: Journal of Japanese Learning and Teaching, 12*(1), 1–18. https://doi.org/10.15294/chie.v12i1.1515

Hendar, H., & Anshari, M. M. S. (2021). Pragmatics analysis on refusal and politeness strategies in Home Alone movie by John Hughes. *English Journal Literacy Utama, 5*(2), 139–150. https://doi.org/10.33197/ejlutama.vol5.iss2.2021.139

Kasih, L. (2020). *Refusal strategies made by Indonesian and international EFL learner* [Unpublished doctoral dissertation]. Universitas Islam Malang.

Kartika, D., & Jumanto, J. (2024). Refusal politeness within anime: How the Japanese youngsters learn to refuse. *International Journal of Society, Culture & Language, 12*(1), 427-440.

Kayang, C. K. (2022). Refusal strategies performed by speakers of different ages. *Lexicon, 3*(2), 20–30. https://doi.org/10.22146/lexicon.v3i2.42110

Kholtodjieva, F. S. (2025). The pragmatics of negative speech acts: Indirectness strategies in refusal, evasion, and disagreement. *International Multidisciplinary Journal for Research & Development, 11*(12), 1–10.

Lenawati, L. (2022). A study of refusal in professional discourse. *PARAFRASE: Jurnal Kajian Kebahasaan & Kesastraan, 12*(2), 50–62. https://doi.org/10.30996/parafrase.v12i02.216

Mahdi, S. H., & Al-Azzawi, Q. O. (2024). The pragmatics of dialogue evasion in American political debates. *Journal of Psychology and Political Science, 4*(3), 1–13. https://doi.org/10.55529/jpps.43.1.13

Merriam-Webster. (n.d.). Métis. In Merriam-Webster.com *dictionary*. Retrieved November 15, 2023, from https://www.merriam-webster.com/dictionary/m%C3%A9tis

Mohammad, A. (2022). "I know how to manage my time": Refusal strategies by EFL nursing students. *SAGE Open, 12*(2). https://doi.org/10.1177/21582440221093328

Nuzulia, R., & Agustina, P. (2021). English literature students' pragmatic knowledge: Analysis of strategy and politeness of refusal. *SALEE: Study of Applied Linguistics and English Education, 3*(2), 1–12. https://doi.org/10.35961/salee.v3i2.486

Pasaribu, A. N., Sinambela, E., Pasaribu, T. K., Sihite, J. E., & Sembiring, R. A. (2021). The strategies of refusing requests by students of different ethnic groups. *Syntax Literate, 6*(1), 1–15. https://doi.org/10.36418/syntax-literate.v6i1.2178

Permataningtyas, W., & Sembodo, T. J. P. (2018). Refusal strategies in two Harry Potter movies. *Lexicon, 5*(2), 115-126.

Pleasure, Z. H., Becker, A., Johnson, D. M., Broussard, K., & Lindberg, L. (2024). How TikTok is being used to talk about abortion post-Roe: A content analysis of the most liked abortion TikToks. *Contraception, 133*, 110384.

Retnowaty, R. (2018). Refusal strategies by Javanese teachers. *RETORIKA: Jurnal Ilmu Bahasa, 4*(1), 10–16. https://doi.org/10.22225/jr.4.1.528.10-16

Rifandi, D. R., Kamil, W., & Ningksih, W. (2019). Refusal strategies in the movie The Walking Dead. *Pioneer: Journal of Language and Literature, 11*(2), 61-67.

Rosa, R. N. (2017). Refusal strategies used by male and female sellers at Pasar Raya Padang. *Lingua Didaktika: Jurnal Bahasa dan Pembelajaran Bahasa, 4*(1), 1–12. https://doi.org/10.24036/ld.v4i1.7394

Rosdiana, Y. (2018). *Refusal strategies used by character in Despicable Me movie* [Unpublished bachelor's thesis]. Universitas Muhammadiyah Surabaya.

Rusdi, R. P., Purwanti, I. T., & Dahnilsyah, D. (2021). Refusal strategies used by EFL learners of English Study Program in Riau, Indonesia. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature, 10*(1), 1–14. https://doi.org/10.24256/ideas.v10i1.2581

Rusminto, N. E., & Ariyani, F. (2022). Linguistic politeness in Indonesia: Refusal strategies among school-aged children in the Indonesian context. *International Journal of Multicultural and Multireligious Understanding, 9*(8), 38-46.

Saeed, A., Karim, S., Hussain, S., & Hussain, Z. (2021). The gender-based difference in the use of speech acts of refusal: A study of the Khowar language. *Humanities & Social Sciences Reviews, 9*(3), 1514-1520.

Sari, D., & Kusumawati, I. (2021). Refusal strategies in academic interactions: A study on teacher-student communication. *Humaniora, 33*(1), 14–25. https://doi.org/10.22146/jh.v33i1.9924

Sartika, S., Fauziati, E., Marmanto, S., & Jazadi, I. (2020). Comparative study on refusal strategy between American English native speakers and Indonesian EFL learners. *Voices of English Language Education Society, 4*(1), 75–85. https://doi.org/10.29408/veles.v4i1.2006

Scoglio, A. A., & Nayak, S. S. (2023). Alignment of state-level policies and public attitudes towards abortion legality and government restrictions on abortion in the United States. *Social Science & Medicine, 320*, 115724.

Simanjuntak, H. M., & Simatupang, E. C. M. (2024). Impoliteness strategies in the third Indonesia presidential debate 2024: Pragmatics research. *Onoma: Jurnal Pendidikan, Bahasa, dan Sastra, 10*(3), 200–210. https://doi.org/10.30605/onoma.v10i3.4080

Solihah, R., & Imperiani, E. D. (2020). Refusal strategies among Sundanese students: An analysis of gender and power relation. In *Twelfth Conference on Applied Linguistics (CONAPLIN 2019)* (pp. 160-164). Atlantis Press.

Suta, A. P. (2022). *Refusal commissive speech act in Ice Age Continental Drift movie* [Master's thesis, Universitas Islam Negeri Maulana Malik Ibrahim].

Takahashi, T., & Beebe, L. M. (1993). Cross-linguistic influence in the speech act of correction. In G. Kasper & S. Blum-Kulka (Eds.), *Interlanguage pragmatics* (pp. 138-157). Oxford University Press.

Vandevusse, A., Mueller, J., Kirstein, M., Strong, J., & Lindberg, L. (2023). "Technically an abortion": Understanding perceptions and definitions of abortion in the United States. *Social Science & Medicine, 335*, 116216.

Van Eemeren, F. H., & Grootendorst, R. (2004). *A systematic theory of argumentation: The pragma-dialectical approach*. Cambridge University Press.

Walton, D. (1996). *Argumentation schemes for presumptive reasoning*. Lawrence Erlbaum Associates.

Wardani, F. D. (2019). *Refusal strategies used by 5th semester students of English Department in State Islamic University of Sunan Ampel Surabaya* [Unpublished bachelor's thesis]. UIN Sunan Ampel Surabaya.

Wetherell, M. (2012). *Affect and emotion: A new social science understanding*. Sage Publications.

Yafi, M. A., Hidayati, D. N., & Maris, D. (2023). Navigating power, politeness, and personal boundaries: A thematic study of refusals in L2 pragmatics. *International Journal of Educational Innovation and Research, 2*(1), 45–58.

Yule, G. (1996). *Pragmatics*. Oxford University Press

CURICULUM VITAE

Nabila Farah Abidah was born in Mojokerto on September 4, 2002. She was graduated from SMAN 3 Mojokerto City and Continued her higher education at the Department of English Literature, Faculty of Humanities, UIN Maulana Malik Ibrahim Malang, and expected to graduate in 2025. During her university studies, she participated in community service programs and internship programs.

https://youtu.be/WV29R1M25n8?si=lb-EkBzh4t77gMDJ

Speaker	Conversation
Charlie	Hello, what's your name?
Julianna	Julianna.
Charlie	Nice to meet you.
Julianna	Nice to meet you.
Charlie	Can we get our terms right first?
Julianna	Yeah.
Charlie	OK, abortion is the forcible ending of the viability of a being in utero, otherwise known as a fetus. Do we agree that's what abortion is?
Julianna	OK, yes.
Charlie	Great, and then murder is the intentional taking of life different than killing or sudden death. So murder would be with intent taking another life. Do we agree with that?
Julianna	OK.
Charlie	OK, and then we agree that murder in general in society should be illegal.
Julianna	Yeah.
Charlie	OK, great.
Julianna	So yeah, no, I do want to preface that I'm a Catholic. So I think one really important thing that the Bible says is to not judge. And just going back to the topic, I think there's a big difference between cells in utero than a living, breathing, existing being. And while I do believe it's murder, and that's just my personal belief, I don't believe in telling people what to do with their bodies. That's not up to me. And it's not up to us as well as Christians to judge.
Charlie	Should we prevent murder in society?

Julianna	For sure, yeah.
Charlie	I mean, it should be illegal.
Julianna	But I think that it's really different, right? Because these people aren't. I'm not sorry. I was going to say that back in the morning.
Charlie	Sorry, nice to meet you.
Julianna	Nice to meet you.
Charlie	OK. What's your name?
Naima	Naima.
Charlie	Nice to meet you.
Naima	Nice to meet you. OK, can I just ask, at how many weeks do you think that a fetus is viable?
Charlie	Well, viability and moral worth are two different things.
Naima	No, but I'm asking you, at how many weeks do you think a fetus is viable?
Charlie	Well, at about 20 weeks, a baby can survive outside of utero.
Naima	So it's actually 24 to 26 weeks?
Charlie	Well, it's 20. The youngest ever in a NICU unit actually happened San Diego, not far from here, and survived at 20 weeks.
Naima	OK, so under Roe v. Wade, 93% of abortions happened in the first 13 weeks of pregnancy. That's 93% of the abortions happened well before a fetus is technically viable as a form of life.
Charlie	Let's go into viability. So what is it about, let's say, a six-week baby that has a heartbeat, its own DNA, fingerprint, brain waves, that is less moral worth than an 88-year-old right now with dementia in a home down the street? That person requires assistance, requires help. Why is it that the six-week baby is of less moral worth?
Naima	Well, first of all, it's not a baby, it's a fetus.
Charlie	What does fetus mean?
Naima	A fetus is in utero.
Charlie	What does fetus mean in Latin?

Naima	What the f***? I'm sorry, it's a language card?
Charlie	It means little human being.
Naima	The smile, it's very creepy.
Charlie	Smiling is creepy?
Naima	No, your smile specific.
Charlie	Got it.
Naima	But let's go back to, we're losing track here.
Charlie	No, but what species is the fetus?
Naima	The fetus is not a species yet. It's technically classified as a parasite until it is viable.
Charlie	So I want to talk to you about something very quickly. I can't really get past that. Are you saying a baby is a disease or a tumor?
Naima	A parasite is not a disease and a tumor. Those are not the same thing. A parasite is defined as something that cannot survive outside of its host. A baby, before it is viable, cannot survive outside of a woman's womb.
Charlie	Got it.
	So let's extrapolate that. It is not a living organism.
Charlie	Old people with Alzheimer's and dementia that are being assisted every day, are they parasites?
Naima	No, they're not parasites. They're human beings who are on the brink of death.
Charlie	Got it. So my six months, my four month old, that requires mom's breast milk and requires daily changes and feedings cannot survive without its own, is my four month old, the parasite.
Naima	Your baby can breathe on its own. Your baby can drink water from its mouth to its stomach.
Charlie	But it cannot eat food. Can it hunt? Can it gather? Can it reason?
Naima	But that's not what qualifies something as being a living organism. Let's get back to terms. Being a living organism simply means can you survive outside of a womb, outside of your host?

Charlie	Got it. So I just want to make sure I'm clear. Why does that then equate to moral viability?
Naima	It equates to scientific viability.
Charlie	Why? Under what standard?
Naima	Because it is not alive. And you are advocating for the rights of something that is not technically a life.
Charlie	Got it. So what is some of that?
Naima	Well, sacrificing the needs of the human woman who is alive.
Charlie	Got it. So but a mom can survive without the baby in her. Right?
Naima	Yes.
Charlie	The baby cannot survive without the mom. But a mom cannot survive without her lungs. So it's not her body. It's in her body. It's not her DNA. So it's not her choice. So it's a.
Naima	It actually is directly her DNA. It is 100%. It's 50% of her DNA. Half her DNA.
Charlie	He's going to win. I'm telling you. This could take a while. Do we have our terms correct we agree?
Dean	Actually no, So first of all, I'd like to refine our terms. Got it. Two points to bring up after that, though. So you define murder is intentionally killing a human being I think that's a very poor way to define murder because if someone were to like break into my home and point a gun at the heads of me and everybody i love and i intentonally kill them to prevent them from killling may familly i don't think i murdered them right?, so i would define a murder as the unjustified of human life
Charlie	You're making a good point. Let me further clarify that. So self-defense is verry warranted. Exactly right but I I can see where you're going to go with how that has to go with abortion but we can go down that journey in a second.
Dean	Yeah, so I mean, I kind of do want to give you my argument insofar as why I'm pro-choice why I think it's Justified but first I think that you know your But first, I think that your position is

	quite absurd. Because you're saying that it is murder to kill a human being at any point in development, especially when it's in the mother's womb. My question to you would be, well, does this make women with IUDs murderers? Because it is the case that in some scenarios, an IUD will allow for conception to occur, meaning there's a unique human life there. But it will prevent its implantation intentionally killing it.
Charlie	Well, no, preventing implantation is not necessarily the same thing as terminating a fertilized egg. For example, if you take Plan B, again, it's not the same thing. Preventing the production of progesterone is not the same thing as terminating a being that has been fertilized. You do not know for a fact that the egg has been fertilized. You do not know that with even IUD.
Dean	OK, yeah. So preventing fertilization or implantation to the uterine lining is killing a conceived zygote. So what happens? A sperm goes into the egg. The egg becomes fertilized. It's a conceived zygote. In some cases, it will prevent the implantation of the conceived zygote killing the conceived zygote.
Charlie	In some cases, correct.
Dean	So what do you say in some cases women with IUDs are murderers?
Charlie	Of course not. They're not murderers. We do not know for a case. That's like saying that everyone takes.
Dean	So what's the difference between an IUD killing a conceived zygote and like a mother going to a Planned Parenthood and killing the fetus in her womb?
Charlie	Well, so you're asking two separate things. If they knew for certain to be moreclear that I have a fertilized egg and I'm going to take a drug to prevent that fertilized egg from attaching to their uterine wall, then yes, that is an act of killing or murder, of course.
Dean	OK, so do you think all murderers should go to jail?

Charlie	Do I think all murderers should go to jail? I mean, on third degree murder. However, no, I don't think women that got abortions or had IUDs should go to jail because I think that they have been deceived by mass culture and mass propaganda. Secondly, the people who should go to jail are the abortionists who are the ones that have been put in the abortion pill, the ones that have been doing procedures, the ones that have been going into the third trimester and breaking babies' backs and inserting them with syringes while the babies are crying and suffocating, being born alive, and then being dead on the operating table. That is who should go to jail.
Charlie	That was actually the best point somebody made.
Dean	We'll have to talk about it.
Lily	OK, whenever I'm talking about this discussion, I always go to the question of what about in the case of the mother when her life is in danger? Because I'm a big believer. I don't know. I'm still if-y on if I think it's a board or if it's murder or not. But even so, I mean, I don't want to say a murder is justified. Guys, wait, let me just get this one point, and then you can vote me out and give me one second. Say the mother gets pregnant, and she knows that if she gives birth, she's going to die. She has some kind of health complication. Then what do you do in that case?
Charlie	Cessarian section.
Lily	I don't know what that means.
Charlie	Cessarian section. They do an insurer...
Lily	Guys, wait, hold on. Just give me one second.
Charlie	They go right below the belly button, and they deliver the baby. And that first just have to give birth. It's technically birth, but it's much safer. So that's actually safer than an abortion procedure. Sorry. Sorry, Lily.
Deen	Hello, how are you? Hi. What's your name? Deden. Nice to meet you, I would say with abortion, I think it's very complicated. But

	I think the issue that I have primarily with your stance of being pro-life, that there's no nuance, there's women who are being forced to travel hundreds of miles to access abortion care, even in cases of rape in certain states that they're not giving any sort of allowance for that. And I think a lot of people who are pro-life, they say that they're pro-life, but I feel like they're really pro-birth, because with firearms, the United States has some of the highest firearm deaths out of OECD nations. And we can acknowledge that that's for children who are actually living and breathing. So I feel like abortion, while, yeah, I can definitely see your point. I just think that it should be allowed in some circumstances.
Charlie	Great. I'm happy to get into the gun violence stuff later, but I want to really stay focused on abortion. You can say you see my point. Can you see the world also where, since we know it's a human life, that it should be illegal since we don't allow murder in our society?
Deen	Well, that's where I have an issue, because abortion is not being done willy-nilly. The life of the mother is always.
Charlie	How many abortions do you think we have every day in America? Just guess.
Deen	I'm not sure. Maybe, I don't know, 1,000?
Charlie	4,000 a day. So it is kind of willy-nilly We have 1.6. Sorry. Sorry.
Maddie	I just want to clarify. The thing that you're aiming for is less abortion, right? That would be what you would want, or at least no abortion.
Charlie	Eventually, it's also a protection of those that can't protect themselves But yes, and that's why, once we, after the reversal of Roe versus Wade, we saw abortions go down dramatically in Texas, Alabama, Mississippi. We saw thousands of babies that are now alive and well that are able to have amazing lives thanks to the reversal of Roe versus Wade.
Maddie	I don't think a lot of that is true.

Charlie	It is, but...
Maddie	It's not true. Because when you make abortion illegal, it doesn't actually decrease the amount of abortions that happen.
Charlie	So that's a nice talking point. In Texas, the numbers show differently. Birth rate has gone up.
Maddie	Yeah, legal goes down. But illegal abortions still happen. Abortion still happen outside of whatever data you're showing.
Charlie	That's not true. But let's just say. So if you want to, well, first of all, if you count the abortion pill, you're right. But that's a separate thing than a chemical abortion and surgical abortion, different things. And I'm not debating you. I'm debating her. So if you want to do the flags and come back in, try and be faster next time. So let me ask you this. So the question is, we should try to limit unjust suffering of human beings, right?
Maddie	Sure.
Charlie	OK. That's my position, is that there's unjust suffering of anywhere between 1.4 to 1.6 million abortions a year of human beings that are being massacred in the womb. And so that's not a woman's rights issue. That's not a men's rights issue. That's just a human rights issue.
Maddie	OK. The best way to decrease abortions happening is proper sex education. Limiting abortion and making abortion illegal does not actually decrease the amount of abortions that happen.
Charlie	So what is your evidence of that?
Maddie	What is my evidence of that? Because we have increased sex education the last 30 years.
Charlie	No, our sex education is so bad in America.
Maddie	By bad, what do you mean by that?
Charlie	We have more access to birth control for young kids. We have more kids that are learning to do birth control at a younger age. We have more of that in our public school system. And we've seen all the trends actually go in a negative direction. So in fact, we see

	that the more sex education there is, the more disturbing those trends are.
Charlie	So let me ask just one more thing. You say that if we make abortion illegal, people will still do it. Should we then just make gang violence legal?
Maddie	No, I'm saying if you actually wanted to decrease the amount of abortions. that happened, you wouldn't be advocating for like to make abortion illegal. You'd be advocating for all of these other things.
Charlie	Does that logic apply to stealing, looting, kidnapping, arson, and murder?
Maddie	Well, actually it does, because those are results of different societal issues that you should be educating yourself on rather than making it illegal on the front.
Charlie	So we should make kidnapping, arson, burglary, murder legal because they're symptoms of something else?
Maddie	We should be helping society heal from those things.
Charlie	You've got to answer the question. We want less of those things. Should we just make them legal and we'll get less looting?
Maddie	You know, actually I'm going to let someone else take it. Thank you.
Parker	Hi, Parker. Nice to meet you. Yes, nice to meet you, Charlie. Big TikTok guy here So pedophiles, people who were married to children in the past and normalized in that society, should they go to prison? Should pedophiles be prison? Like if you could go back in time, would you put those pedophiles in prison that marry those children? Because it was normalized, they were deceived into thinking it's OK. Would you put them in prison? You have to slow down.
Charlie	Pedophiles should get the death penalty.
Parker	So you'd go back in the past, you'd give them the death penalty even though they were deceived into thinking it was OK? But you

	said people who get abortions or women shouldn't go to prison. But it's not currently illegal. OK, regardless. Pedophilia is criminal. At that time it wasn't.
Charlie	No, I would not go back and retroactively enforce laws where things were currently not illegal.
Parker	Well, child marriage was legal in America, throughout the early 1900s and especially throughout most of society for thousands of years, especially in the Old Testament and in the Bible.
Charlie	Well, hold on a second. So where is the Levitical law that allows you to marry a child?
Parker	So well, I can't name the verse. But the particular conditions that are enlisted in the Bible are that you have to meet physical maturity and emotional maturity, which is extremely vague and throughout society has been seen to be met, actually. There is not a verse, but let's kind of go back.
Charlie	OK, so when is the age of abortion, Under your view? Let's go back to, well, generally agreed upon, it's 18 years old
Parker	you go based on the Bible
Charlie	I say 18 years old. But let me ask you a question When does life begin?
Parker	Conception.
Charlie	Conception. Great So should we protect all life at conception?
Parker	I care about sentient life, not cellular life.
Charlie	Sentient. So when do brain waves start? Do you think brain dead people should be able to pull the plug on them? Hold on, you've got to answer the question. When do brain waves start?
Parker	You can see brain waves around six to eight weeks. And in brain-dead individuals, you can also see certain waves. But the brain waves necessary to produce subjective experience aren't present until around 18 to 26 weeks.

Charlie	But can you see it from my perspective? At six to eight weeks, those brain waves will actually increase, not decrease, if allowed to develop.
Parker	Did you know those same EEG scans exist in brain-dead people that you don't consider sentient?
Charlie	The difference with the brain dead people is that the likelihood of those brain waves. increasing is very low. At six to eight weeks, when by 15 weeks, they can hear the mom's voice. It's impossible. It's an irreversible sensation. That's what brain death is. I apparently didn't know that.
Parker	But that's not the same as a coma.
Charlie	You're making a red herring. Go back to six
Parker	What's a red herring?
Charlie	A red herring is where you avoid the topic and you say something that is adjacent or symmetrical to what I'm saying, but not actually I'm saying. You mean a red up to you out of the shirt?
Parker	That's not a red herring
Charlie	At six to eight week baby, if they're allowed to continue to develop what ends up happening?
Parker	At a certain point, it will become a sentient being in the future. The same way that if I keep engaging in sex with my girlfriend, it'll be a baby in the future
Charlie	Well, unless you're infertile, which we don't know. But so let's see the process of development.
Parker	Do you want to answer my question yet? So those child P3Os go to prison?
Charlie	Why do you have the ability or the right The process of development From 1904. How many pedophiles are alive from 1904?
Parker	They're not alive. I meant if you can go back in the past, and you could put them in prison, what'd you put them in prison?
Charlie	I would have killed them myself if I was alive back then.

Parker	OK, so then you don't apply it based upon what people are deceived to believe You apply it based on what you consider to be moral.
Parker	So women who had abortions, you think they should go to prison.
Charlie	I've never said that..., But let me ask you a very simple question. Do you think it would be a good thing if we had less abortions in America?
Parker	It depends on the context. Are the abortions prior to sentience?
Charlie	Yes, all abortions.
Parker	Yeah, no, it would not be necessarily better unless it is the case that people didn't want the abortions, and it would be negatively impactful to their health medically speaking.
Charlie	Are you against late term abortion?
Parker	After sentience, yes.
Charlie	OK, so you believe in an eight week abortion ban?
Parker	No, I believe in an abortion ban after 18 through 26 weeks.
Charlie	OK, that's a more reasonable position. It's similar to Trump's.
Parker	Well, people just don't really know what sentience is...
Charlie	I was actually complimenting you.
Maren	So I just have one question. There's, like, in any case, you don't think there's any case where abortion should be legal.
Charlie	There is a very, very rare couple cases
Maren	OK, so you do think that a couple cases is legal If, if, if, Caesarean section is not going to save the mother's life and the mother's life is actually at risk, which is debated amongst growing numbers of OBGYNs.
Charlie	That is the only case where abortion should be allowed Do you think there should be? But people say it is a growing consensus in the pro-life world that abortion is never medically necessary
Maren	OK, so if you had a daughter and she was 10 and she got ripped and she was going to give birth and she would know we, oh, and

	she was going to give birth and she was going to live, would you want her to go through that and carry her?
Charlie	That's awfully, that's awfully graphic. It's no, but it's a real life scenario that happens to many people. The answer is yes, the baby would be delivered.
Maren	OK, great. So I, that's insane. But let me tell you why...
Charlie	The point is how you were conceived is irrelevant to what human rights you get.
Maren	But it's about your daughter who has to give birth to it...
Charlie	But wouldn't it be a better story to say something evil happened...
Maren	No, I'm speaking. No, I'm speaking...
Charlie	Listen, listen...
Maren	If there is a five year old child who is pregnant... I think they should be able to have medical access...
Maren	I hope your daughter lives a very happy life and gets away from you.