ARTYKUŁY

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"Now, correct me if I'm wrong, but it seems to me that [...]". First person singular pronouns as markers of (inter)subjectivity

This article looks at the use of first-person singular pronouns in the 2008 debate between Richard Dawkins and John Lennox "Has Science Buried God?"

W artykule ukazano użycie zaimka osobowego pierwszej osoby liczby pojedynczej w debacie pomiędzy Richardem Dawkinsem i Johnnem Lennoxem „Czy nauka pogrzebała Boga?", która odbyła się w 2008 r.

Key words: subjectivity/objectivity, intersubjectivity, cognitive grammar, God and science
Słowa kluczowe: subjektywność/obiektywność, intersubiektywność, gramatyka kognitywna, Bóg i nauka

1. Introduction

Intersubjectivity has been described as the "mutual apprehension of other minds" Langacker (2007: 182), "joint action" (Croft 2009: 398), and an entailment of communicating with another person (Closs-Traugott 2010: 30). It is unique to the human species (Tomasello 2000) and realized in language through the use of, e.g., personal pronouns (Langacker 2007), negatives (Verhagen 2010), epistemic complementation constructions (Verhagen 2010; Almeida and Ferrari 2012), determiners (Langacker 2007), and imperatives. As personal pronouns mark the extreme end of the objective – (inter)subjective continuum (Langacker 2008: 78), they deserve special study.

Although intersubjectivity is a basic facet of any communication event, the debate is a context in which this awareness of the other is necessarily amplified. Moreover, the debate is closer to the default Speaker-Hearer

relationship used in theoretical descriptions of intersubjectivity than, for example, the lecture or written prose. Both S/H are on a physical stage, consciously construing their discourse as to align the audience's perspective with their own.

The research presented in this paper is based on the analysis of a 2008 debate between Richard Dawkins and John Lennox titled "Has Science Buried God?".[1] Within this particular debate, Dawkins and Lennox are each trying to align the audience with their respective views on whether or not it is reasonable to believe in God in light of the theory of evolution. As such topics tend to prematurely be dichotomized as "science vs. religion" or "evolution vs. creation." it is important here to mention a few facts regarding the debaters. First, both debaters are scientists: Dawkins received his MA and DPhil from Oxford university in zoology, whereas Lennox holds an MMath and PhD from Cambridge University, as well as an MA and DPhil from Oxford University, among other degrees in scientific fields. Second, both have lectured at Oxford University. Third, both are experienced debaters and recognized apologists for their positions. Fourth, both have written numerous books on their positions including *God's Undertaker: Has Science Buried God?* (Lennox 2009); *Gunning for God: A Critique of the New Atheism* (Lennox 2011); *The God Delusion* (Dawkins 2006); and *The Magic of Reality* (Dawkins and McKean 2011).[2] Finally, both believe the theory of evolution to be an accurate description of how life developed. Hence, the debate does not fit the either of the above-mentioned dichotomies. Instead, it focuses on the likelihood that evolution is a purely natural/random process, our ability to find meaning and truth, and the reasonability of believing in God.

The organization of this paper is as follows. Section 2 explains how objectivity and (inter)subjectivity are understood within the field of cognitive linguistics. Section 3 clarifies the aims of this study and section 4 describes the method applied. The quantitative and qualitative analyses are presented in sections 5.1 and 5.2, respectively. These results are consolidated in the discussion in section 6; ideas for future research are given in section 7.

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[1] Previous analyses of this debate include conceptual metaphor (Drogosz and Górska forthcoming) and rhetorical strategy (Górska 9–10 April 2015; May 29, 2016). The use of first and second person pronouns in the debate have been presented at linguistic conferences in Olsztyn, Rzeszów, and Minsk and use of the second person pronoun in this debate can be found in Barczewska (forthcoming).

[2] Information about the debaters taken from their respective websites: https://richard-dawkins.net/richarddawkins/ (Accessed 9/2016); http://www.johnlennox.org/about (Accessed 9/2016).

2. Theoretical foundation

The discussion of subjectivity and language is commonly traced back to Benveniste (1971; cf. Verhagen 2010), in which the author explains the fundamentally intersubjective nature of language, with emphasis on the *ego*....

> [...] *I* posits another person, the one who, being, as he is, completely exterior to "me", becomes my echo to whom *I* say *you* and who says *you* to *me*. This polarity of persons is the fundamental condition in language, of which the process of communication, in which we share, is only a mere pragmatic consequence. (Benveniste 1971: 225)

It is important to clarify that cognitive linguists use *subjective* and *objective* with a different meaning than scientists working in other areas of the humanities or physical sciences. Moreover, these definitions also differ from lay usage, which tends to view subjective as synonymous with private opinion and objective as synonymous with testable fact.

Verhagen (2010: 4–5), claims that these various definitions of subjectivity and objectivity can be summarised as either distinguishing between
• the object studied and the viewer (subject), or
• publicly available information (objective) and personal opinion (subjective).

However, there is a third option. Langacker's theory of Cognitive Grammar, which Verhagen adopts, views these distinctions as elements of construal, thereby treating the other two definitions "simultaneously and in an integrated way". Understanding subjectivity and objectivity as elements of construal means that these terms are used to mark elements on stage in the viewing area (objective) and elements in the ground, i.e. the context in which the speech event is taking place (subjective). According to Langacker (Langacker 2008: 78), the degree to which something is construed objectively or subjectively is a matter of perspective, not evaluation:

> Whether boor means 'farmer' or 'crude person', for example, its profiled referent is the onstage focus of attention, hence objectively construed, whereas the speaker remains an implicit locus of judgement and is thus construed subjectively.

Hence, Langacker's terminology diverges from lay usage in two important ways: (a) evaluative nouns such as *boor* can be treated as objective, (b) only ungrounded nouns – i.e., nouns without a specific referent, can be viewed as purely objective, as once the speaker's perspective is involved the noun or situation is to a greater or lesser extent construed subjectively.

Verhagen (2010: 17) echoes Langacker's description of purely objective language, commenting that such instances are not only extremely limited, but also "artificial." In support of this he mentions the role of grounding

elements as well as the purpose of the expression, which is often to "license particular kinds of inferences." For contrast, a purely subjective expression would include

> a greeting (*Hi*), an apology (*Sorry*), or a call for attention (*Hey*). Other instances are markers of epistemic stance (*probably*), evaluative adjuncts (*unfortunately*), or particles etc. (Verhagen 2010: 18)

He goes on to emphasize that purely objective and purely subjective utterances are extreme points on a continuum from maximum objectivity to maximum subjectivity and that most communication falls somewhere in between, including the placement of select elements of the ground "on stage" as part of the object of conception. Moreover, the same expression can be used with different degrees of subjectivity. For example, he cites the Dutch verb *beloven*, which can be translated as "to promise." The example sentences, given in English are

(1) That debate promises to be exciting.
(2) He promises to defend the constitution (Verhagen 2010: 19).

The first, Verhagen argues, confers the speaker's opinion; hence the verb could be viewed as "epistemic" and "is confined to the level of intersubjective coordination." Conversely, the second use of *promises* "describes the object of conceptualization" and can therefore be viewed as "objective." What is more, his research demonstrates that various uses of the verb in Dutch can be placed at different points along the subjective-objective continuum, and even the same usage can be assigned a different place on this continuum by different speakers.

Langacker (2007: 185) suggests that intersubjectivity is the product of a multi-space blend (after Fauconnier and Turner 2002). Figure 1 presents Langacker's understanding of how this blend might be mapped for the instance of *I*. The input spaces include S/H in their dual roles of both speaker (*I*) and hearer in the ground (G), as well as their potential dual roles as elements placed on stage (OS) during the conversation. These roles as both speaker (I), hearer, and object of conversation (e.g., *I think, you told me, I saw, etc.*) are blended during real time conversation.

Despite the similarities between Verhagen and Langacker's approaches, it should be mentioned that Langacker (2007) tends to focus on ways in which elements of the ground (i.e. discourse context) are lexicalized in conversation, whereas Verhagen (2003) looks at (inter)subjectivity within argumentation theory and analyses it as ways in which elements of the ground interact with each other. Unlike Langacker, Verhagen does not accept that explicit use of a personal pronoun alone places the referent
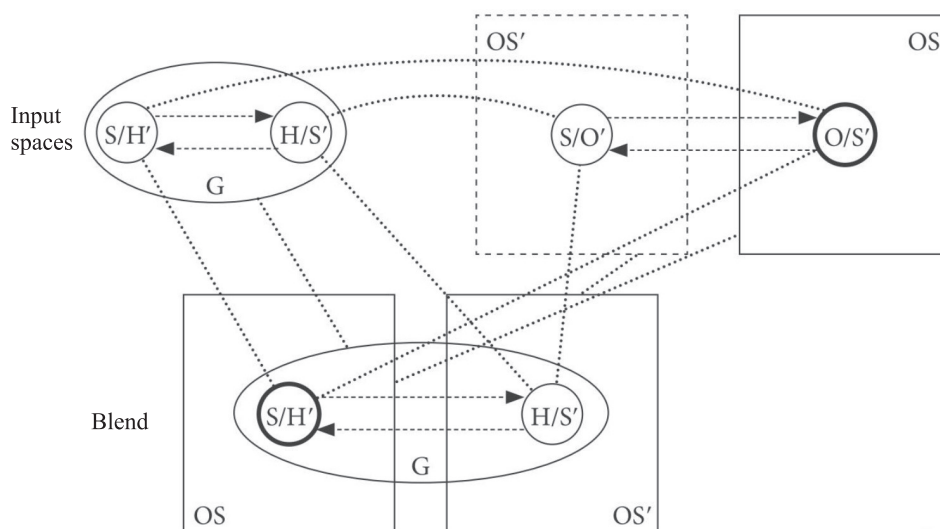
Figure 1. *I* (Langacker 2007: 185, used with permission)

"on stage." Instead, he argues that pronouns often work at the intersubjective level, between interlocutors, or at an intermediate level, directing the interlocutors on how they should view the relationship between the ground and the content being proposed/placed "on stage."[3] For example, he views negatives and counterfactuals as operating almost exclusively at the intersubjective level (Verhagen 2010: 42) and finite compliments "managing the coordination relationship between speaker/writer and address" (Verhagen 2010: 118). As mentioned above, both understandings of objectivity-subjectivity are distinct from lay uses of the terms and the definitions provided in English language dictionaries (cf. *Oxford Dictionaries* 2017).

3. Research Aims

This paper seeks to better understand how first-person pronouns may be used to negotiate the objective–(inter)subjective continuum as defined by Langacker (2007) and Verhagen (2010). For this purpose, analysis was

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[3] Although outside the field of cognitive linguistics, Closs-Traugott's research is often referenced in discussions on (inter)subjectivity. Her analysis differs in that she sees language as a way of transferring meaning, thereby placing the markers of (inter)subjectivity within the lexeme or grammar rather than the ground (cf. Closs-Traugott 2010). Conversely, cognitive linguists understand (inter)subjectivity as first and foremost a conceptual phenomenon, one which is accessible via language.

conducted on the 2008 debate between Richard Dawkins and John Lennox, "Has Science Buried God?". It focuses on the following questions:
• How does each debater use first person pronouns?
• Are there significant differences in the frequency and level of (inter)subjectivity in the usage of first person pronouns between debaters?
Although the study is confined to just one debate, I believe the answers to these questions will shed light on how intersubjectivity may be linguistically expressed within the debate genre and highlight possible areas for future research in terms of debate styles.

4. Method

The transcript used for this study comes from a much-edited version of that accompanying the debate on YouTube.[4] I annotated the transcript according to speaker and used the Wordsmith Tools 6 (Scott 2017) concorder to identify occurrences of the pronouns *I, me, my, myself, mine* for each speaker. I tagged each occurrence according to the pronoun's role in the discourse, which also mark different places on the objective/subjective/intersubjective continuum.[5] These tags are given in Table 1. Examples of the way in which elements in the debate were tagged can be found in Section 5.2.

One of the problems with tagging a corpus is that the researcher is both adding and subtracting information from the data (cf. Sinclair 2004). To ensure that this step would be productive and helpful for the analysis, the tags were discussed and double checked with colleague Aleksandra Górska, who has also published research analysing the debate. Moreover, the tags were defined in such a way as to focus on the role the first-person pronoun profiled in the discourse. For example, although many of the instances of personal pronouns doubled as discourse markers, DM was chosen only in those cases where the first-person pronoun was used primarily to organize discourse, as opposed to, e.g. highlight mental activities or clarify meaning.

Table 1. Tags for first person pronouns

Tag	Explanation
P1_CL	Clarification of the speaker's / interlocutor's point
P1_DM	Discourse marker – profiles place of utterance in the discourse rather than, e.g., epistemic activity
P1_EMP	Emphasis (myself)^a
P1_EP	Epistemic activity
P1_EP_NEG	Epistemic activity − negation
P1_EXP	Experience (outside the debate)
P1_H	Hypothetical situation (thought or experience, anecdotal)
P1_ID	Self-identifying
P1_RS	Reported speech
P1_OS	Speaker puts himself "on stage"
compliment	Compliment addressed to interlocutor
P3_H	Reporting what a third person could have said or did not say using 1st person pronouns
<R>	Repeated word(s)

^{a} All three uses of *myself* (Lennox) were interpreted as emphasizing the first-person pronoun they follow. They could also be seen as putting the speaker on stage; for this reason, they are grouped with the other onstage markers in Section 5.2.

Words that were repeated by one of the debaters in succession that appeared unintentional, perhaps signalling a stutter or change of mind, are tagged with <R> and not studied in the following sections.[6]

5. Analysis

To effectively analyse the ways in which (inter)subjectivity is lexicalized in this debate, it is necessary that we keep in mind certain elements of the ground. Specifically, as mentioned in the introduction, both participants are scientists, expert debaters and have previously met on the debate floor. This information is crucial as it not only contributes to the way in which the Lennox and Dawkins interact with each other and the way the audience perceives them, but will also save us from prematurely dichotomising the debate or debate styles as "religious" or "scientific."

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[6] This was used in cases where it appeared as the speakers had stuttered or experienced a "false -start", but not in cases where repetition appeared to be intentionally used for emphasis, as in example (9). In case of the later, the personal pronoun was marked according to its role in the debate, not as <R>.

5.1. First-person pronoun usage

Table 2 lists the total count of first person pronouns for the corpus as both raw numbers and a standardized ratio (per 1000 words).

Table 2. Occurrences of first person pronouns according to speaker

DAWKINS (4681 words)			LENNOX (5336 words)			P-values of the difference
Word	Occurrences	Per 1,000	Word	Occurrences	Per 1,000	
I	101	21.38	I	156	29.22	p = 0.0185
ME	8	1.71	ME	39	7.31	p = 7.968e-05
MY	4	0.86	MY	14	2.62	p = 0.04387
MYSELF	0	0	MYSELF	3	0.56	p = 0.2966
	113	24.14		212	39.73	p = 1.442e-05

Lennox uses significantly more first-person pronouns than Dawkins.[7] Apart from the word count, it is also important to look at the way in which these personal pronouns are used in the debate. As Figure 2 and Figure 3 illustrate, while there are some similarities, there are also some distinct differences. For example, both speakers use *I* with similar proportions to construct hypothetical situations, to report and deny beliefs or opinions, and to refer to their own experiences. In terms of contrasts, Dawkins uses first person pronouns as discourse markers and reported speech much more frequently than Lennox. On the other hand, Lennox uses these pronouns to self-identify. He also uses them more often to clarify what Dawkins has said and to give him compliments.
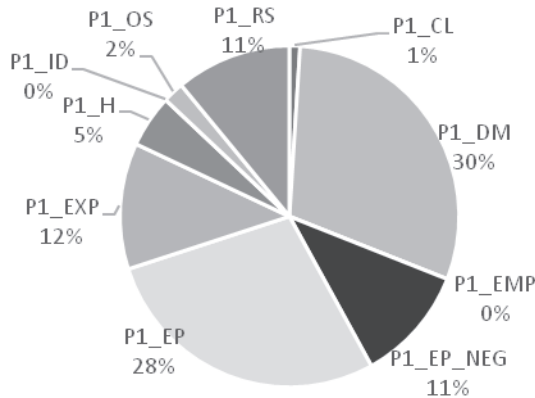

Figure 2. Dawkins's use of first person pronouns

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[7] Łukasz Stolarski was kind enough to lend his assistance in calculating the statistical significance of the results of this study.
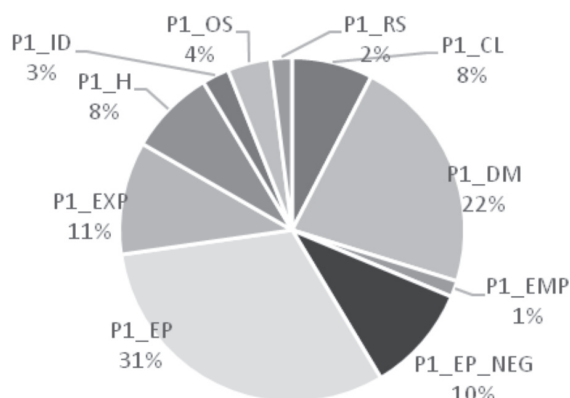
Figure 3. Lennox's use of first person pronouns

Two of these differences are statistically significant: Lennox's more frequent usage of first person pronouns to clarify what Dawkins's believes ($p = 0.02871$) and Dawkins's usage of the same to report on what he has said ($p = 0.00335$).[8] This is interesting as each represents different discourse strategies and can be placed at different points on the objectivity/intersubjectivity continuum. Specifically, Lennox's usage is primarily at the intersubjective level, whereas Dawkins's usage profiles the relationship between the speaker and the onstage region.

These quantitative results only present part of the picture. In the following section, we will look at a few excerpts from the debate to see how these uses of first person pronouns are exemplified by its participants.

5.2. The objectivity/intersubjectivity continuum

As mentioned above, these uses of first person pronouns can be mapped into different points along the objectivity/(inter)subjectivity continuum. If we accept Verhagen's (2010) observations, this continuum runs from focusing on the elements on stage, to the relationship between the conceptualizers and elements on stage, to being primarily concerned with communication at the intersubjective level.

I would like to propose the following organization of the tags from those which focus attention on the onstage region (left) to those that focus on the intersubjective coordination of the participants (right). Following Verhaegen's (2010) research, negatives and hypotheticals are placed in the far-right category.

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[8] P-values were calculated using the total number of first-person pronouns used by a given speaker. Repeated uses were counted here, but not in Section 5.3.
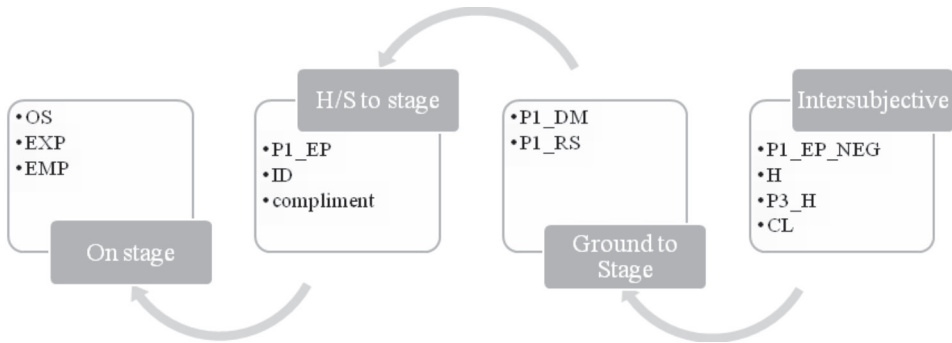
Figure 4. Organization of tags according to levels of objectivity-(inter)subjectivity

The sections below describe the category and present example of each tag for each debater, where possible. In cases where there are only examples from one debater, no examples of similar first-person pronoun usage by the other debater were observed. For some tags, more than one example from the same debater is given. This was done in instances where the same tag marked slightly different applications of first person pronouns.

i. On stage

On stage refers to those uses of first-person pronouns that put the speaker in the viewing frame as part of the argument or evidence for analysis. Within this category, we have included instances in which the debaters mention their own experience, emphasize themselves through use of the reflexive, or otherwise explicitly place themselves on stage.

Experience

(3) D: <P1_EXP>I've encountered John Lennox before, <P1_EP>I know what god, the god he believes in

(4) L: you say that (.) it's under scholarly dispute among historians that Jesus actually existed. Now, <P1_EXP>I've checked with the ancient historians. that is not so.

(5) L: <P1_EXP>my relationship with God is the very thing that stops the worry and gives <P1_EXP>me the fullness of life

Emphasis

(6) L: And <P1_DM>I ask <P1_EMP>myself, as an inference to the best explanation, which makes more sense.

On stage

(7) L: well why can't <P1_OS>I look at the universe, the whole show which includes Dawkins and Lennox
(8) D: because <P1_OS>my brain that produced a book has an explanation in its own right; that explanation is evolution.

Even in cases where the same tag has been assigned, there are differences in the ways in which the debaters exploit these discursive functions. For example, the types of experiences Dawkins's mentions are based on his professional life (3), whereas Lennox includes both professional (4) and personal or religious experience (5). Moreover, in Lennox's case, these experiences often become part of his argument – he puts himself on stage for Dawkins and the audience to study. (7) is particularly interesting as he puts both himself and Dawkins on stage using the third person. For Dawkins, the purpose behind his use of the first-person pronoun differs. In (3) he uses his experience to gain credibility with his audience, whereas in (8) his brain and the book it produced become part of his argument.

ii. Relation between H/S and stage

This category is comprised of those expressions Verhagen identifies as negotiating the relationship between the conceptualizers and the elements on stage. They are all characterized by epistemic verbs; however, we separated two specific uses – identifying and complimenting – as unique and particularly important in construing the intersubjective relationship between the interlocutors.

Epistemic activity

(9)   D: <P1_EP>I think that's petty <P1_EP>I think that's petty, by comparison with the grandeur of the universe
(10) L: it seems to <P1_EP>me that atheism is saying that the thoughts in our minds are in the end of the only the results of a mindless unguided process. Now if that is the case it seems to <P1_EP>me that it's very difficult to see how they could tell us anything that is true about ourselves

Self-identifying

(11) L: Well <P1_ID>I find that impossible to believe as a mathematician

Compliment

(12) L: <compliment>I find your writings so fascinating because of the metaphors and images you use <compliment>I do envy that capacity

These examples illustrate how the debaters negotiate the distance between themselves and onstage elements. One of Dawkins's main points, to which he frequently returns, is the *pettiness* of different elements of Lennox's beliefs within the Christian faith (9). Here, Lennox counters with what he sees as the problems with Dawkins's perspective (10). The primary function of the expressions in these examples is to coordinate the position from which the debaters and their audience view the arguments placed on stage for examination. In establishing his position with Dawkins and the audience, Lennox also draws attention to their scholarly achievements both by accentuating his own identity as a scientist (11) and complimenting Dawkins's skill as an author (12).

iii. Relation between H/S and past/future discourse frames

The tags in this category negotiate the relationship between elements of the ground and past or future discourse frames.

Discourse marker

(13) D: <P1_DM>I mean, to put <P1_DM>my point again, you really think that the, the creator of this magnificent edifice of the universe, these- the expanding universe the galaxies, really couldn't think of a better way to get rid of the sins on this one little speck of dust than to have himself tortured.

(14) D: <P1_EP_NEG>I can't explain the origin of life at the moment, <P1_DM>I mean nobody can. People working on it ...

(15) L: <P1_DM>I would still go back to the point <P1_DM>I made earlier, although <P1_DM>I don't want to harp on it.

Reported speech

(16) L: Do you ever get terribly tempted to believe that there is a God and that the kind of thing <P1_RS>I'm saying is true?

(17) D: <P1_RS>I'm saying it's a hell of a lot easier to start with something simple than to start with something complex; that's what complex means

Discourse markers and examples of reporting one's own speech serve a double role. On the one hand, they profile the relationship between speaker and onstage content, thereby organizing the content, (13) and (15). On the other hand, they function at the intersubjective level, managing the relationship between the speakers, (16).

iv. Intersubjective

As mentioned above, Verhagen (2010: 28–77) demonstrates how negative verbs and hypothetical situations negotiate the relationship between S and H at the intersubjective level. Moreover, he argues, that because they require the participants to build counterfactual mental spaces, it is these mental spaces rather than the onstage region that is profiled. I have added the tag of "clarification" to this set as it marks instances where the first-person pronoun is used to profile the speaker's attempts to understand his interlocutor's thoughts/perspective.

Clarification

(18) L: don't let <P1_C>me put words in your mouth, of course that would be unfair (1.0) but,

(19) D: <P1_DM>I mean you think you're going to survive your own death <P1_CL>I gather

Epistemic activity – negation

(20) L: <P1_EP_NEG>I don't believe in the resurrection just like that <R>I- because faith (.) is based on evidence. (indistinct).

(21) D: <P1_EP_NEG>I haven't admitted it <P1_RS>I said, if that's true, so what? <P1_RS>I didn't say it was true, but anyway, if that's true, so what?

Hypothetical (thought or experience, anecdotal)

(22) L: <P1_H>I pick up a book called the God Delusion it's a pretty sophisticated book it's got lots of words in it but actually as <P1_H>I look at page one, <P1_H>I don't even need to go beyond page one, <P1_H>I conclude that it comes from something more complex than the book itself, namely you.

(23) D: you could possibly persuade <P1_H>me that there was some kind of creative force in the universe, there was some kind of uh physical mathematical genius who, who created everything

Impersonal, hypothetical

(24) L: When Newton discovered the law of gravity he didn't say marvellous, now <P3_H>I can know how it works <P3_H>I don't need God. God is an explicator at the level of an agent not a mechanism

The content of the mental spaces Lennox and Dawkins encourage their interlocutors to build range from the very intimate level of personal beliefs (20), (21) to the hypothesized absence of words/beliefs of a third party (24). Hypothetical statements are also used to challenge their interlocutor,

(19) and (23), to clarify what their interlocutor said, (18), and to construct arguments, (22).

5.3. Summary

Organizing the tags in the manner described in section 5.2 makes the similarities and differences in the Dawkins's and Lennox's uses of first person pronouns more explicit. These differences are visualised in the pie charts below: Figure 5 and Figure 6.
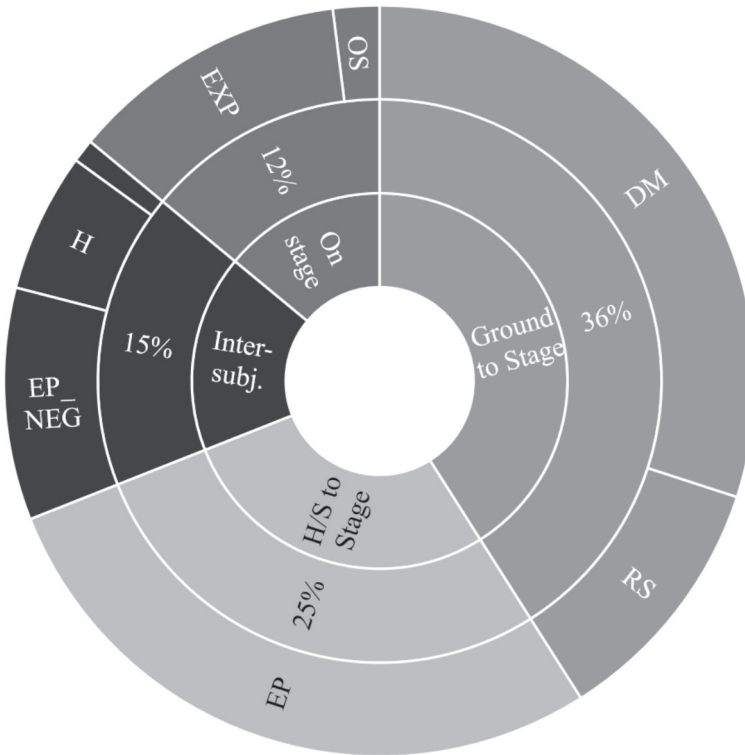

Figure 5. Dawkins's use of first person pronouns: levels of objectivity − intersubjectivity

From these diagrams, differences in the debaters' use of personal pronouns to engage at levels of (inter)subjectivity become clearer. Both Lennox and Dawkins use the first-person pronoun to talk about personal experience and place themselves on stage. However, when it comes to negotiating the intersubjective relationship between them, their strategies differ. Lennox most frequently uses first person pronouns to coordinate communication at the intersubjective level and to profile the relationship
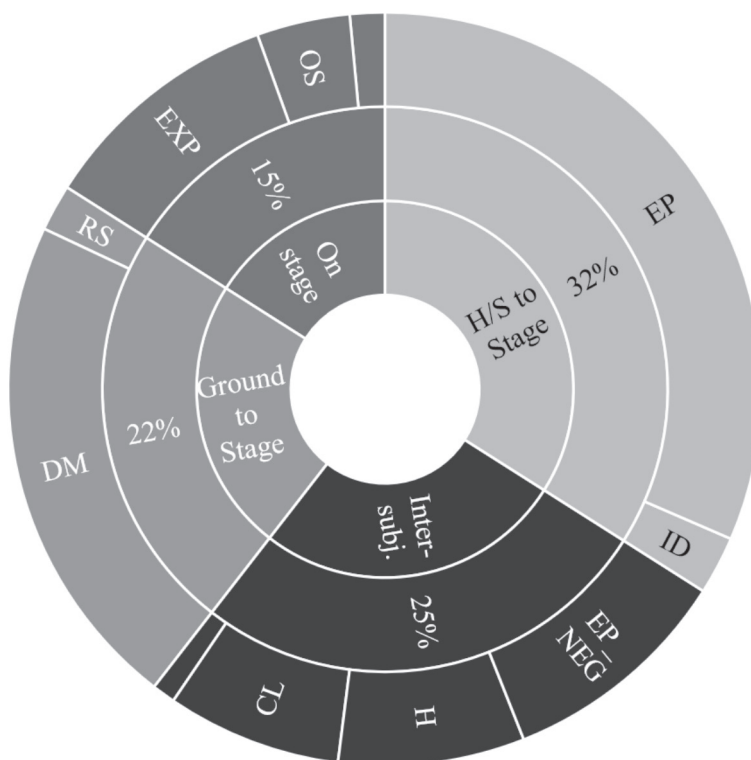
Figure 6. Lennox's use of first person pronouns: levels of objectivity – intersubjectivity

between the speaker/hearer and the material on stage. Although he uses these pronouns more or less equally to mediate the discourse (22%) and to engage on a primarily intersubjective level (25%), it is the latter that is of greatest comparative interest as it almost twice as frequent as Dawkins's usage (15%). However, since p = 0.09119, the results are not statistically significant. Conversely, Dawkins uses personal pronouns to organize the relationship between the ground and the onstage elements more often than Lennox, with discourse markers and reported speech – and this difference is statistically significant (p = 0.002666).

6. Discussion

Lennox uses first person pronouns significantly more often than Dawkins. Moreover, the way in which the speakers prefer to use these words differs. For example, although they each use "I" to refer to personal experiences, Lennox makes a concerted effort to evaluate his personal

experiences in light of the debate and encourage Dawkins to do the same. Dawkins prefers to use the first-person singular in phrases functioning as discourse markers and reported speech. According to Verhagen (2010), such usage tends to profile the relationship between the speaker and the utterance rather than putting the speaker on stage. As many of these expressions are fixed phrases, it is uncertain to what extent Dawkins is attempting to place himself on stage and to what extent he is simply employing fixed phrases to emphasize his point. As mentioned in the previous section, Lennox frequently uses the first person singular to clarify that he has correctly understood Dawkins's. This exemplifies communication at the level of intersubjectivity and represents and explicit attempt at coordinating his and his interlocutor's respective vantage points.

7. Areas for future research

This analysis is quite limited in that it looks at only one debate in one subject of academic inquiry. More research is needed in the use of first person pronouns to determine the range of uses and relative frequency of these pronouns in academic debates. Moreover, it would be worthwhile to study whether the differences identified here are representative of the speakers' worldviews or more closely tied to their own, individual debate style. It is hoped that this paper will encourage further research in this under-studied area.

Source Material

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Summary

This paper looks at first person pronouns as markers of objectivity and (inter)subjectivity in the context of a 2008 debate between Richard Dawkins and John Lennox: "Has Science Buried God?". Intersubjectivity has been described as the "mutual apprehension of other minds" Langacker (2007: 182), joint action (Croft 2009: 398), and an entailment of communicating with another person (Closs-Traugott 2010: 30). It can be expressed through a variety of lexical

markers, including the use of personal pronouns. As personal pronouns mark the extreme end of the objective – (inter)subjective continuum (Langacker 2008: 78), they deserve special study. Since the nature of debate requires a heightened awareness of the interlocutor's thought process, this forum is an ideal medium for such an analysis.

This particular debate was chosen for several reasons, two of which are the exit interviews, in which audience members commented that the debaters seemed to really listen to each other, and the emotional nature of the debate, which allows for a broad span of argumentation styles. The analysis shows that Dawkins and Lennox use first person pronouns in different quantities and at different places along the objective – (inter)subjective continuum and suggests avenues for future research.

Streszczenie

W niniejszej pracy rozpatrujemy użycie zaimka pierwszej osoby liczby pojedynczej jako markera obiektywności i (inter)subiektywności w kontekście debaty „Czy nauka pogrzebała Boga?", która odbyła się w 2008 r. pomiędzy Richardem Dawkinsem i Johnem Lennoxem. Intersubiektywność definiuje się jako 'wzajemne zrozumienie innych umysłów' (Langacker 2007: 182), wspólne działanie (Croft 2009: 398), warunek konieczny komunikacji z drugą osobą (Closs-Traugott 2010: 30). Można ją wyrazić za pomocą wachlarza środków leksykalnych, w tym zaimków osobowych. Jako że zaimki osobowe zajmują krańcowe miejsce na skali obiektywne−(inter)subiektywne (Langacker 2008, 78), zasługują na szczególną uwagę badaczy. W związku z tym, że debata wymaga zwiększonej świadomości procesów myślowych interlokutora, ten rodzaj dyskursu nadaje się idealnie do przeprowadzenia takiej analizy.

Ta konkretna debata została wybrana z wielu względów; dwa główne to dodatek wywiadów z publicznością wychodzącą z debaty, w których widzowie zwracali uwagę na fakt, iż uczestnicy debaty wydawali się naprawdę słuchać siebie nawzajem, oraz emocjonalny charakter debaty, pozwalający na szeroki wachlarz stylów argumentacji. Badanie wykazało, że Dawkins i Lennox stosują zaimek pierwszej osoby liczby pojedynczej z różną częstotliwością oraz w różnym znaczeniu w skali pomiędzy obiektywnością i (inter)subiektywnością, co z kolei stanowi przyczynek do dalszych badań.