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of a non-naive realism; References; Counter-argumentation and modality; 1. Introduction; 2. Argumentation and modality; 3. Emotions and modality; 4. Inferential activities; 5. Argumentative modal operators; 6. The modal levels and degrees; 6.1 First level; 6.2 Optional categories: The second level; 6.2.a At the sentence level; 6.2.b At discourse level: The counter-argumentative chain; 6.2.b1 REINFORCER; 6.2.b2 REBUTTAL; 6.2.b3 ALTERNATIVE 6.2.b4 PRECISERS or CONDITIONERS7. Conclusion; References; Explanation as a certainty marker in persuasive dialogue; 1. Argument and explanation; 2. Hempel's models of scientific explanation; 3. Trouble with inductive-statistical explanations; 4. More on epistemic relativity; 5. The rhetorical use of explanation; 6. Two illustrations; References; How to deal with attitude strengt in debating situations; 1. Introduction; 2. Background; 3. Strategies; 3.1 Strategy 1: Avoid forewarning opposition; 3.2 Strategy 2: The strength of the arguments; 3.3 Strategy 3: The repetition of reasons 3.4 Strategy 4: Exerting credibility4. Conclusion; References; The role of subjective certainty in the epistemology of testimony; 1. Subject and aim; 2. Opening remarks; 3. Argument; References; Uncertainty in polar questions and certainty in answers?; 1. Introduction; 2. Beliefs, desires, intentions; 3. Reciprocal and lifelong interpretation system; 4. Question types; 4.1 Degree of certainty: Low; 4.2 Degree of certainty: Medium; 4.3 Degree of certainty: Great; 4.4 Degree of certainty: Maximum; 5. Answer types; 5.1 Guessing at the belief: The particle is 5.2 Guessing at the intention: The -ni construction

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## Sommario/riassunto

Religious belief is an emotional attitude that is not based on a "certain" experience. Adolescence is a very uncertain stage of life and an unstable faith can mirror this turbulence. The aim of this work is to investigate the discursive construction of religious experience in late adolescence. We asked 230 university students to write about their religious views. Their texts were analyzed using content analysis and critical discourse analysis. We divided the responses into four groups: believers, atheists, doubters and agnostics. The different rhetorical strategies arising from the contrast be

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