





جامعة أحمد بن يحيى الونشريسي  
تيسمسيلت-

# المعيار

مجلة نصف سنوية متعددة التخصصات  
مصنفة " C "

في الآداب، الحقوق والعلوم السياسية، علوم وتقنيات  
النشاطات البدنية والرياضية، العلوم الاقتصادية، والعلوم الإنسانية  
والاجتماعية

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-المعيار مجلة علمية مصنفة تنشر البحوث الأكاديمية والدراسات الفكرية والعلمية والأدبية التي لم يسبق نشرها من قبل.

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المدير المسنول عن النشر

أ. د. عيساني امحمد.

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Mensson

## كلمة العدد

السلام عليكم،

بعد واجب التّحيّة تطل عليكم مجلة المعيار – كما عودتكم – بمجلد جديد وعدد متجدد هو المجلد السادس عشر، العدد الأول، حاملة في طيّاتها مجموعة ثرية ومتنوعة من المقالات العلميّة والبحوث الأكاديمية، التي تتناول طيفا واسعا من المواضيع والقضايا التي تهتم القارئ المتطلّع للمعرفة والفهم العميق.

وكالمتوقع، يتضمن هذا العدد نخبة من المقالات التي كتبت بأقلام نيرة، وبأفكار ناضجة، تجمع بين العمق العلمي والطّرح الجذّاب، وذلك في مجالات شتى، تشمل: الأدب، والقانون، والسياسة، والاقتصاد، والاجتماع، وغيرها وبلسان مختلف اللّغات منها الانكليزيّة، الفرنسية والألمانيّة، ومن الميادين التي تتجدّد أهميتها مع متغيرات الواقع وتحديات العصر.

وما يضيفي على هذا العدد طابعا خاصّا، هو ما يتضمنه من أعمال كتبت من داخل الوطن ومن خارجه، في دليل واضح على عمق الامتداد العلميّ للمجلة، وحرصها على جمع الآراء والأصوات العلميّة من كافة الأصقاع، فكلّ مقال يضيف بعدا ورؤية تساهم في بناء معرفة شاملة ورؤية متوازنة نتطلّع من خلالها إلى نيل رضى القارئ والفوز بإعجابه.

المدير المسؤول عن النشر

أ.د. عيساني محمد

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## Rhetorical Techniques in the Treatise on Argumentation (1958) by Chaim Perelman (1912-1984) and Lucie Olbrechts (1899-1987)



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### Abstract:

The foundation of argumentation is firmly established in the presentation of evidence and reasoning. In this context, evidence transcends the traditional Aristotelian conception of syllogism or formal proof; it encompasses any element that effectively establishes or refutes a claim. The pursuit of evidence decisively eliminates doubts and robustly reinforces the validity of a position. Logical arguments, with their coherent progression from premises to conclusions, are essential in clarifying ambiguity. However, dialectical and rhetorical argumentations occupy a vital role in the art of persuasion. This paper will illuminate the nature and function of rhetorical argumentation, examining its conceptual framework, foundational principles, and the techniques employed in its construction, particularly through the lens of the "New Rhetoric" developed by Chaïm Perelman (1912–1984) and Lucie Olbrechts-Tyteca (1899–1987). This research significantly contributes to a comprehensive understanding of rhetorical reasoning as a powerful tool in legal and political discourse, as well as in pedagogical, social, and interdisciplinary contexts where persuasion is paramount. Methodologically, the study adopts a qualitative approach grounded in a critical analysis of the primary theoretical texts by Perelman and Olbrechts-Tyteca, bolstered by selected contemporary applications of rhetorical strategies. The findings emphatically highlight the central importance of audience adherence, shared values, and the contextual nature of argumentative strength in rhetorical discourse. Ultimately, the study demonstrates that the New Rhetoric provides a robust framework for analyzing and constructing persuasive arguments that extend far beyond the confines of formal logic.

**key words:** Argumentation; New Rhetoric; Rhetorical Argumentation; Persuasion Techniques; Dialectical Reasoning

### الملخص:

يرتكز الحجاج على عرض الأدلة والاستدلال. وفي هذا السياق، يتجاوز الدليل المفهوم الأرسطي التقليدي للقياس المنطقي أو البرهان الصوري؛ إذ يشمل أي عنصر يُثبت أو يدحض الادعاء بفعالية. فالبحث عن الأدلة يُزيل الشكوك بشكل حاسم ويُعزز صحة الموقف بقوة. وتُعدّ الحجج المنطقية، بتسلسلها المتناسك من المقدمات إلى النتائج، أساسية في توضيح الغموض. ومع ذلك، تشغل الحجج الجدلية والبلاغية دورًا حيويًا في فن الإقناع. ستسلط هذه الورقة الضوء على طبيعة الحجاج البلاغي ووظيفته، مُعانية إطاره المفاهيمي ومبادئه الأساسية والتقنيات المُستخدمة في بنائه، لا سيما من خلال منظور "البلاغة الجديدة" التي وضعها حاييم بيرلمان (1912-1984) ولوسي أولبريشتس-تيتيكا (1899-1987). يُسهم هذا البحث إسهامًا كبيرًا في فهم شامل للاستدلال البلاغي كأداة فعالة في الخطاب القانوني والسياسي، وكذلك في السياقات التربوية والاجتماعية ومتعددة التخصصات التي يكون فيها الإقناع بالغ الأهمية. منهجيًا، تتبنى الدراسة نهجًا نوعيًا يركز على تحليل نقدي للنصوص النظرية الأساسية لبيرلمان وأولبريشتس-تيتيكا، مدعومًا بتطبيقات معاصرة لمختارة لاستراتيجيات الخطابة. تُبرز النتائج بوضوح الأهمية المركزية للالتزام الجمهور، والقيم المشتركة، والطبيعة السياقية لقوة الحجاج في الخطاب البلاغي. في النهاية، تُبين الدراسة أن البلاغة الجديدة تُوفّر إطارًا متينًا لتحليل وبناء حجج مقنعة تتجاوز حدود المنطق الرسمي.

الكلمات المفتاحية: الحجاج؛ البلاغة الجديدة؛ الحجاج البلاغي؛ أساليب الإقناع؛ الاستدلال الجدلي

## Introduction:

The first half of the 20th century saw significant changes in the political, economic, and intellectual realms. Following two world wars, global power shifted from Europe to the United States, a country emblematic of free-market capitalism. This transition led to an increasing reliance on advertising and persuasive communication, driven by the competitive nature of the economy. Additionally, the widespread devastation caused by war fostered a renewed focus on dialogue and non-violent methods of influence. In this environment, rhetoric emerged as a stylistic tool and a powerful force shaping public discourse. Although often overshadowed by other movements, rhetoric's value lies in its ability to resist absolutism; it embraces uncertainty and acknowledges the complex and often ambiguous nature of human experience.

Against this historical and intellectual backdrop, Chaïm Perelman and Lucie Olbrechts-Tyteca sought to reconceptualize rhetoric as a central method of reasoning. They rejected the notion that rhetoric was merely ornamental language, redefining it as an essential means of influencing beliefs and guiding actions. Their influential work, 'The New Rhetoric: A Treatise on Argumentation', reinstates the importance of rhetoric in human communication by emphasizing values, audience engagement, and contextual reasoning. As Olbrechts-Tyteca noted, "neither of us started as rhetoricians," which reflects the impact of their diverse backgrounds in philosophy, law, social sciences, and psychology—disciplines that shaped their interdisciplinary and pragmatic vision of argumentation.

Alongside Stephen Toulmin's 'The Uses of Argument' (1958), their work marks a significant departure from the rigidity of formal logic, offering an alternative that is adaptive, audience-centered, and rooted in shared values. While traditional argumentation theory has long prioritized logical structure, it often overlooks the complex realities of persuasive discourse as it occurs in everyday life. This oversight highlights the need to explore models that incorporate the emotional, social, and cultural dimensions of communication.

Therefore, this study aims to address the gap in argumentation theory by examining the rhetorical and dialectical approaches proposed by Perelman and Olbrechts-Tyteca. It seeks to answer the following question:

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How does the theory of New Rhetoric, as developed by Perelman and Olbrechts-Tyteca, redefine the nature, structure, and purpose of rhetorical argumentation in contrast to formal logic?

**1. Significance of the study:**

This study is important because it reexamines and redefines the concept of argumentation. It shifts the focus from traditional formal logic to a more flexible and human-centered approach known as rhetorical reasoning. By investigating the principles of the New Rhetoric developed by Chaïm Perelman and Lucie Olbrechts-Tyteca, this research enhances our understanding of how arguments operate in real-world contexts, particularly in areas such as law, politics, education, and public discourse—domains where persuasion, values, and audience engagement are essential.

The study enriches the theoretical framework of argumentation studies and provides practical insights into creating persuasive communication. It emphasizes the significance of ethical and audience-aware communication. Consequently, this work serves as valuable guidance for scholars, educators, and practitioners who seek to improve their effectiveness in both academic and professional environments.

**2 Objectives of the study:**

- To conceptualize argumentation beyond its traditional literary stereotype by exploring its role as a form of literary aesthetics.
- To highlight the significance of argumentation in shaping and enriching social and political discourse.
- To examine argumentation as a continuous, generative process in which ideas evolve through linguistic and intellectual development.
- To demonstrate how argumentation serves as a dynamic tool for the development and expansion of knowledge.
- To analyze the theoretical foundations of the New Rhetoric as proposed by Chaïm Perelman and Lucie Olbrechts-Tyteca, emphasizing its departure from formal logic.
- To investigate the persuasive techniques and strategies employed in rhetorical argumentation and their relevance to contemporary communication contexts.

### 3. Theoretical Background:

#### 3.1. Grounded Arguments and the Concept in Perelman and Olbrechts-Tyteca's

Grounded arguments, as discussed by Perelman and Olbrechts-Tyteca in 'The New Rhetoric', refer to arguments based on accepted premises or shared values between the speaker and the audience. Their concept emphasizes the significance of audience engagement and the contextual nature of reasoning. It highlights that persuasive discourse relies on the common ground established between the participants in the conversation.

##### 3.1.1. The Concept of Argumentation:

Chaïm Perelman and Lucie Olbrechts-Tyteca, the pioneers of "New Rhetoric," equate argumentation with rhetoric itself. They define argumentation as

**"the study of those techniques of discourse which tend to produce or increase the adhesion of minds to the theses proposed to them" (2000: p. 550,551).**

When examining this definition, it becomes clear that the art of persuasion closely mirrors the principles outlined in Aristotle's classical rhetoric. Persuasion fundamentally involves influencing others and depends on the dynamic between two key participants: the speaker and the listener. The listener holds a central position, as they are encouraged either to accept the argument or to deepen their existing agreement with it. This observation naturally raises a question: Is the New Rhetoric simply a modern reinterpretation of Aristotelian thought? To explore this, we turn to *The New Rhetoric*, where the authors define the aim of rhetoric as follows:

***"The ultimate goal of all rhetoric is to make minds yield to the presented ideas or to enhance their level of agreement. The most effective rhetoricians are those who manage to intensify this agreement among the audience, motivating them to take the desired action (whether acceptance or rejection), or at the very least, prepare them for such actions" (Perelman & Olbrechts-Tyteca, 2000: p. 59)."***

At the core of rhetoric is a fundamental element that bridges the gap between classical and modern approaches. Rhetoric is not just about persuasion, gaining audience approval, or having one's arguments acknowledged. It goes further by encouraging real-world actions and producing tangible outcomes from that acknowledgment. Take, for example, an electoral campaign, and success is not solely measured by the ability to persuade a broad audience; it can also be achieved by convincing a close competitor to vote in your favor, even if that choice is influenced by personal or familial connections. In such situations, rhetoric transcends mere intellectual and linguistic frameworks, delving into the realms of influence and effect.

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The decision to act, or to refrain from acting, “*is not only the product of rational persuasion or logically structured arguments, although these remain significant*” (Bennour, 2008, p. 77). Instead, it arises from the inherently probabilistic nature of rhetorical outcomes. This uncertainty enhances the role of the listener in the argumentative process. Unlike rigid, deterministic conclusions that restrict the audience's ability to disagree, probable outcomes create space for reflection, dialogue, and critique. In this context, probability empowers the audience to support, reject, or reconsider the argument's implications, fostering an environment for dissent and, at times, disengagement.

**3.1.2. Argumentation, Formal Logic, and Freedom:** Logical reasoning, rooted in meticulous thought, operates by eliminating the possible and the contingent from its premises. Consequently, it imposes on the reasoned premises that must be sincerely accepted or presented as such, ensuring the validity of the outcomes. This imposition constrains the freedom of the recipient and governs their cognition. However, in their book “*The Uses of Argument*,” Perelman, Toulmin, and Tyteca

“**reject this formalism inherent in logic, which posits it as the foundation of all knowledge. They refute the notion that formal logic or mathematics encapsulates all the laws of reason and its manifestations, reducing thought to mere computational formulas** (Bennour, 2008: p. 77).

Formal logic, rigorous as it may be, does not singularly underpin knowledge. While it holds a prominent role in the process of argumentation, it is not the exclusive approach. Toulmin, for instance, articulates his dissent towards formal logical inference, stating,

“**When I perceived the potential for conflict with the visual regions, I altered my course, until the conflict became unavoidable... There remained no possibility of evading confrontation**” (Toulmin, 1993: p. 181).

The appeal to Formal Logic aims to present outcomes as naturally stemming from truthful and necessary premises. This principle applies not only to the premises of arguments but also to the outcomes themselves. These outcomes, like the premises, are probabilistic rather than absolute and objective. “*Truth in argumentation is relative and subjective, but not without limit, and it is contingent upon the audience's perspective and scrutiny*” (Sula, 300). Given the diversity of audiences and the variability of premises' veracity, arguers must adopt different strategies based on the audience. As Allah (SWT) said:

“*Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious:*” (An-Nahl: Verse 125).

Scholars differ in their perspectives based on the audience. Al-Alusi suggests that wisdom is for scholars, good instruction is for the general public, and argumentation is for troublemakers. However, As-Saadi believes in a gradual approach in the methods of invitation, varying arguments. "Of wisdom is inviting with knowledge, not ignorance, and starting with the most important, then what is closer to the minds and understanding, and what is likely to be accepted with gentleness and kindness. Otherwise, move on to good instruction. If the invitee believes that what is upon him is true or if the caller to falsehood, argue with what is best. *"These methods are more likely to elicit a rational and textual response."* (<http://quran.ksu.edu.sa/tafseer/aya125.html#saadi>)

Perelman and Tyteca divide persuasion into two categories based on the nature of the audience. If the audience is specific, persuasion is convincing. If it is for everyone, then it is persuasion. *"Persuasion comes from within oneself through its own thoughts. In the case of persuasion, others are always the ones convincing it."* (Perelman, Tyteca, 2000, p54) According to Chatie, the audience varies with the nature of the text. Perelman states that

**"all those who are being directed towards in the argumentation, whether they are listeners or readers."** (Perelman, 1959: p25).

Paying attention to the nature of the audience and the diverse acceptance between persuasion and convincing enhances the idea of freedom advocated by both Perelman and Tyteca.

What is acceptable and convincing to this audience remains a possibility for another audience, or what may be convincing in this context. The contexts, and circumstances, do not serve as precedents. These relative and subjective conditions continue to relinquish everything that is necessary, logical, and strict. The nature of argumentative language does not only carry the rationality of the idea but also embodies the essence of life and humanity that testifies to changes in thought, perspectives, horizons, and aspirations. Thus, operating according to them in different contexts and changing situations and positions imposes on thought what is associated with psychological conditions. Perelman and Tyteca do not open the door to freedom for the recipient except as a recognition of their own thought and imaginations as a critical entity, not a mirror that reflects things as they are, not obliged to accept the results unless they have been persuaded by them. It is freedom emanating from the mind of the recipient returning to them.

Perelman, Tyteca maintains that

**"if the exercise of freedom is not based on reason, then every choice becomes a kind of randomness that turns into arbitrary judgment swimming in the void of thought."** (2000: p.682).

When we contemplate the nature of the concepts surrounding the art of persuasion, both Perelman and Toulmin, whether in terms of the nature of the results that the recipient participates in

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completing his thought freely or through the hierarchy of the audience and its multiplicity, allowing any listener, regardless of his culture, beliefs, and level of knowledge or ignorance, to engage in argumentation. Even if one were not free, he would not be bound by the speaker's conclusions. The multiplicity of argumentation methods confirms this, as Perelman and Lucie Olbrechts-Tyteca say,

**"If we want someone to present his argument that we rejected, asking him: What are your arguments? Here, we accept evidence other than those of traditional deductive and inductive logical thinking; here, we take any argument that weakens doubt, erases our objections, and widens the circle of evidence credibility, allowing us to study other evidence: dialectical and rhetorical - in addition to classical evidence" (Perelman, 1952: p.122).**

In his book "The Theory of Argumentation," Mohammed Tarous argues that *'there are two theories that intersect and parallel in dealing with the concept'* (Tarous, 2005). He refers here to two views, the first of which looks at argumentation in its general form, which corresponds to analogy or visual proof, suggesting that the argumentative nature of its premises leads to conclusions, meaning *"a series of arguments all leading to the same result"* (Lalande, 2010, p.78). Perhaps this argumentative view is what makes some see argumentation as inference or a kind of it and refer back to it. The second view examines the nature of the premises and results of argumentation, centered on doubt. It assumes that

**"the area of agreement on a specific position is not sufficiently clear or forcefully imposed, making the field of argumentation a realm of the similar, reasonable, and probable that escapes all arithmetic necessities" (Tarrou, 2005: p.8).**

If we want to understand the first two perspectives, which portray argumentation as either logical inference or something, different and flexible in its potential outcomes, we need to compare logical inference and argumentation. Logical inference can replace its linguistic boundaries with symbols, and this symbol carries a single identity in the mind of each recipient, subject only to logical relationships that cannot be contradicted. Then meaning is excluded, and only position remains, which are the fundamental factors in the argumentative process and thus deprive the recipient of freedom. Thus, *"the observer of arguments must consider both content and form as criteria for any argumentative process, so that they mutually influence each other, and neither has a status except in conjunction with the other"* (Hafez Ismail et al., 2012, p.186). Considering position and meaning are both influential factors in the argumentative process for Perelman and Lucie Olbrechts-Tyteca. This is because position affects meaning and its suitability and compatibility with the argument, and the possibility of conceding to it. This opens up *"the field of discussion and the*

*possibility of rejecting the outcome as a result of argumentation and creating disagreement about them, which cannot be done in the evidentiary process - and it is a sign of the listener's freedom - as logical rules are agreed upon by all minds; positions, although carefully chosen by the speaker, are still susceptible to rejection, and the opponent can counter them with other positions" (Hameurlaine, 2020, p.18).*

Rhetoric and rhetorical argumentation emerged as a refuge for individuals in the twentieth century facing numerous challenges that deeply affected human existence, including cultural and ideological upheavals, as well as the disruption of social and psychological relationships following the two World Wars. Undoubtedly, Perelman and Lucie Olbrechts-Tyteca, both Jewish saw Hitler's persecution of Jews as a deprivation of their freedom. Their book aimed to counter violence with dialogue, rigor with flexibility, and control over minds with freedom. It's no surprise, as Perelman's home served as the headquarters for the establishment of the "*Society for the Defense of Jewish Rights*," and he even ceased scientific research between 1940 and 1945.

### **3.1.3. Argumentative Materials: Selecting and Presenting Premises**

#### **1) Premises**

Consistent with their emphasis on visual arguments, the authors sought to establish materials upon which arguments are based. Thus, the arguer requires premises to rely on, with the hope that the receiver will accept them. However, as we have seen, these premises are neither necessary nor absolutely true. They fall into two categories:

#### **A- In terms of their correspondence to reality:**

Chaim Perelman and Lucie Olbrechts-Tyteca further divided this category into three parts: facts, truths, and assumptions. While they did not delve into great detail regarding these divisions, their role in argumentation is analogous to that of principles in proof. Nevertheless, the speaker must ensure that the receiver accepts them, either as facts, which are events that align with reality, or in accordance with a "*universal consensus among individuals*" (Perelman & Tyteca, 2000, p52). Truths, on the other hand, are more factual than facts and may even be more accurate in certain instances, as they are supported by scientific and philosophical theories. Assumptions, among the three, hold the least credibility, as they involve the receiver accepting concepts or ideas that may be grounded in

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reality but may or may not have actually occurred. Perelman states in his book *"The Empire of Rhetoric"* that

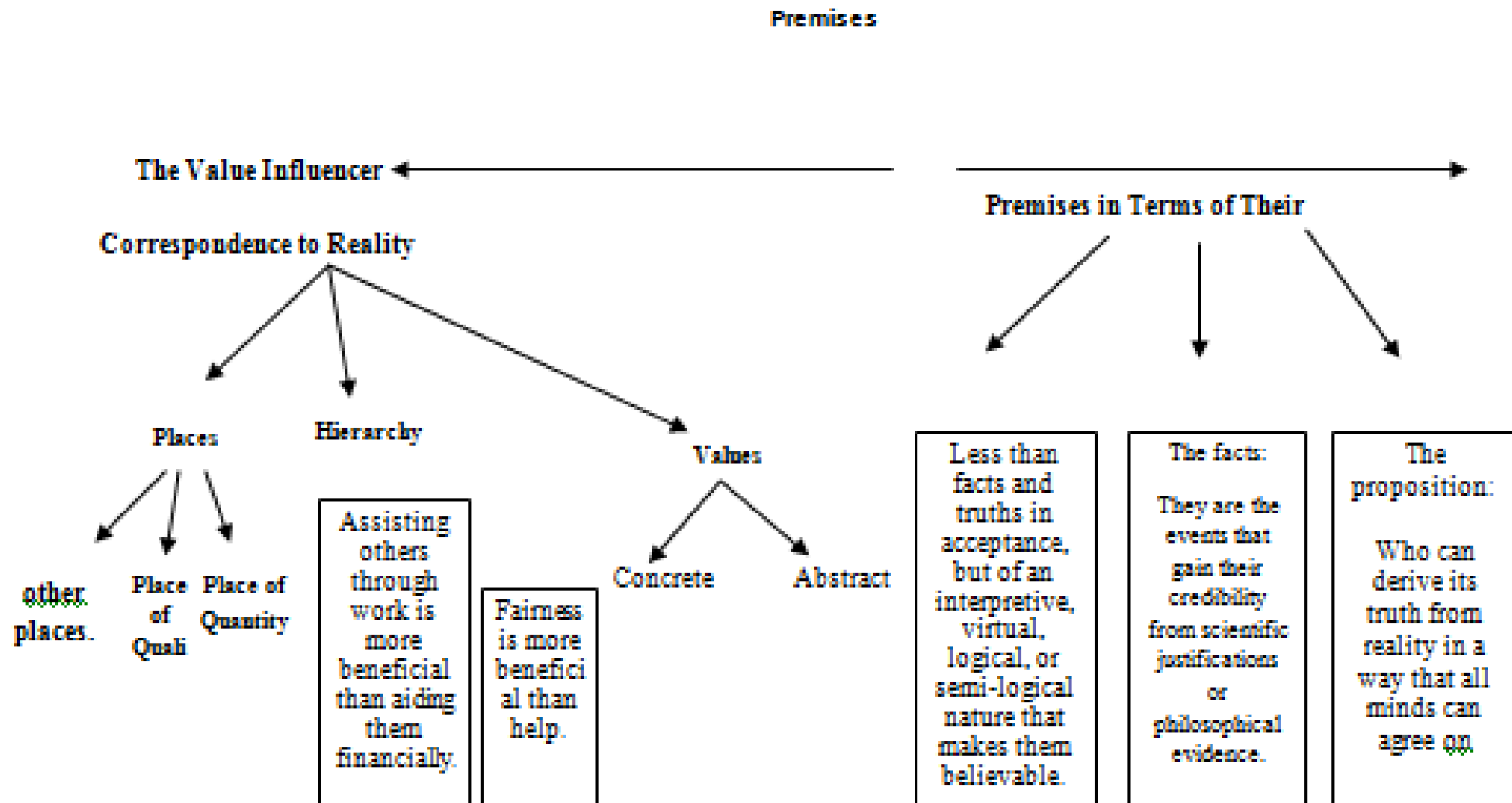
"It is important to note that if the agreement on the matter at hand is sufficiently vague, no one can dismiss facts and truths; otherwise, they become targets of ridicule. This is unless justifications can be provided to warrant skepticism about them. However, resorting to Cartesian-style doubt is only appropriate if it is possible to assign value to a 'partial incident' (Perelman, 1997, p38)."

### **B- The Value Influence**

The recipient, whether a listener or a reader, possesses a complex cultural and mental-social entity from which they have constructed a set of values that define their behaviors and beliefs. Consequently, the speaker must consider these values, acknowledging their significance in gaining their acceptance, regardless of whether they are abstract values like honesty and justice or sensory values like brotherhood and friendship. The speaker goes beyond these values to also consider their hierarchy and precedence among the recipients. Chaïm Perelman and Lucie Olbrechts-Tyteca state:

*"What distinguishes the audience is not the values they accept, but their ranking of them"* (Perelman & Tyteca, 2000: p109).

To classify values and their hierarchy, there are what are called "places" or "meanings" (les lieux), through which one value is presented over another. Perelman gives an example about one of the places as the place of quantity in philosophy + pragmatism of Jeremy Bentham, where good is what brings benefit to the greatest number of people. Another place is the place of quality, where supporting a brave person is better than ten cowards. In addition to other places, such as a candidate presenting a detailed project for a city is better than listing their needs that they are seeking to address. The existing is better than the possible... etc. The following table shows the different premises that the speaker can take as axioms:



## **2) Selection of Premises**

This chapter on the types of Premises and their arrangement in the argumentative process is methodological. If Perelman and Tyteca presented facts and truths based on assumptions, this matter remains related to the nature of the audience. Assumptions may be the essence of persuasion for the discouraged because they hope for change. How narrow is life without a glimmer of hope. Therefore, the recipient must carefully select the Premises through:

**A- Mental evocation and diagnosis:** It depends on the speaker's evocation of the image of the argument's subject in the listener's mind as if he is touching it or experiencing it, "*which the argumentative theory must take into account*" (Perelman, Tyteca, 2000, p156).

### **B- How to use expression, words, and physical allusions:**

The impact on the recipient is influenced by the structures of expressions, their performance, and their type, whether interrogative, imperative, indicative, conditional, or exclamatory, and pauses, silence, etc. For example, a child saying "*I don't have sweets or clothes for the holiday*" is more impactful than the phrase "*I am poor.*" Add to that if this child is more eloquent in narrating to you about it. What is called taking faces in Aristotle as different facial and bodily expressions to influence emotions has a role not to be underestimated, as well as the opinion of Perelman and Tyteca. To come with an example of the days of the holiday is because the occasion has the power of direction, influence, and consequently submission and action. Also, submission is increased by various rhetorical styles of affirmation, interrogative affirmative calling for submission or wishing for a change in the desired situation from submission, or calling in a compelling style or a wishing style; or all of them in one speech or some of them. Associated with these styles are repetition of words, raising the voice in oral speech, and writing in bold or different color in writing, which attracts the attention of the recipient and influences them. However, it is not the repetition and verbosity that divert the recipient from following, nor the brevity that kills the idea. The statement must suit the position, thought, and culture of the listener without distracting or underestimating them - as the recipient may perceive the one-dimensional aspect of the speech if the speaker was not aware, as Aristotle said:

"To achieve a result, Dorieus won a crown as a reward for his victory: we must be content with saying; he won in the Olympic Games and there is no need to say more, in the Olympic Games the victor wins a crown. This is something known to everyone" (Ibn Rushd, 1996, p93).

### 3.1.4. Argumentation Techniques (Rhetoric):

In her book "For a Rhetoric of the Everyday," Guylaine Martel states, "*When you show that you believe and adhere to the substance of the argument, then you will inevitably and necessarily believe in the substance of the thesis*" (Martel, 1998, p77). This means that accepting the conclusion of an argument comes from submitting to the argument and accepting it for what it is. Perelman and Tyteca have worked to clarify argumentation techniques, which include:

#### 3.1.4.1. Quasi-logical arguments:

This term is used because Perelman and Tyteca rely on rhetorical arguments in the form of a quasi-logical form. One might ask, couldn't one rely on logical arguments and principles of logic? Yes, of course! There is no way to achieve persuasion if the receiver discovers a contradiction between the arguments. However, logical contradiction and argumentative contradiction are not on the same level of contradiction. It is impossible for Omar to be Zaid's brother. Omar is not Zaid's brother. These are two contradictory propositions, but on an argumentative level, it can be said that Omar is not Zaid's brother because they do not have the same mother or father, but he is his brother in the context of supporting him and growing up together in the same school and neighborhood and sharing many secrets, etc.

In the same way, we can talk about the principle of identity. Saying that "a father is a father" is a proposition that is absolutely true in formal logic, but on an argumentative level, someone might object that his father abandoned him. Not every father is a father if he does not raise, teach, hug, support, and play with his children... So the principle of identity is also governed by context and circumstances.

On this basis, Perelman chose to deal with quasi-logical arguments because of their reliance on the logical formal structure. They are quasi-logical in their existence within a rhetorical discourse far from strict symbolism. Thus, the contradiction imposed within the discourse is not a real contradiction but rather a conflict between the propositions. And yet, the conflicting propositions do not unite in the same system, position, and context. This is why Perelman and Tyteca believe that "refusing to recognize the existence of such a fallacy (conflict) is somewhat similar to what Sartre called bad faith" (Perelman, Tyteca, 2000, p269).

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The meaning of logical principles in argumentative discourse also plays a role in achieving persuasion. Saying, "*Your brother is your brother*" leads to persuasion to prove the idea of brotherhood. It is not a foregone conclusion, as we say: Is  $A = A$ ? But: "*Your brother is your brother*" because whoever does not have a brother is like someone who seeks to satirize without a weapon.

**3.1.4.2. Rhetorical and Mathematical Quasi-Arguments:**

Just as there are rhetorical quasi-logical arguments, there are also rhetorical quasi-mathematical arguments. For example, while it is mathematically true that dividing 8 by 2 equals 4, a rhetorical argument could be made that it is not fair to give two workers of the same rank the same wage if they are not working in the same context.

**A) Arguments Based on the Intention of Reality:**

Arguments based on the intention of reality rely on premises that are socially established as facts, truths, values, and positions. These premises are presented as self-evident truths that are accepted by all minds. The coherence, sequence, segmentation, and collection of these reality-based issues in accordance with the dictates of reality evoke a sense of persuasion.

**B) Arguments that Establish the Structure of Reality:**

While quasi-logical and reality-based arguments start from general propositions to reach their particular conclusions, arguments that establish the structure of reality seek to extend the particular to the general or universal. For example, we may infer the success of a doctor based on the success of his previous operations and assume that he will be successful in his future operations. These arguments operate at the level of assumptions. While quasi-logical and reality-based arguments fall within the realm of deduction, arguments that establish the structure of reality fall within the realm of induction and representation.

**3.2. Technique of Organizing Argument Structures:**

This technique was formulated by Chaim Perelman with Lucie Tyteca in several points, including the technique of excavation. This technique aims to push contradiction and everything that can suggest it away by separating interconnected concepts from each other and evoking them in isolation in the mind of the recipient. Or it is a form of focusing on concepts individually. This will

initially claim another technique, which is the technique of cutting off the connection. This is not enough on its own, as the connection between the two concepts must be cut off, and if the context requires it, a distance must be created between them. Perelman and Tyteca say:

**"To say that there are elements that come together by force, while it is necessary that they remain separate, independent of each other" (Perelman, Tyteca, 2000: p. 550,551).**

Definitions are made by proving to appearances and clarifying the real and unreal appearance, such as the direct and indirect causes of wars, measuring with two standards, true and illusory justice, and also by using neutral contrasting pairs, the paradoxical, the known, the unknown, and the expressed by large or small letters or the differentiation as we put in philosophical discourse between concepts and currents: physical/metaphysical/soul/body, experimental/rational, noumenal/phenomenal... etc. These differentiations and their adoption according to what the context dictates.

### **Study Analysis:**

This theoretical background demonstrates how Perelman and Olbrechts-Tyteca transformed the understanding of argumentation by highlighting the active role of the audience and the probabilistic nature of rhetorical outcomes. They argue that rhetoric goes beyond formal logic, which can restrict freedom through rigid premises, by allowing for flexible and contextual reasoning. Instead of compelling agreement through strict logic, rhetorical argumentation encourages reflection and choice, creating space for dissent and diverse interpretations. This shift emphasizes the human, subjective, and situational aspects of communication. Ultimately, their work serves as a humanist response to oppression, advocating for freedom of thought and engagement over coercion and dogma.

In "For a Rhetoric of the Everyday," Martel argues that believing in an argument leads to believing in its conclusion. This aligns with Perelman and Tyteca's perspective that persuasion relies on the audience's acceptance of the argument's structure. Quasi-logical arguments, which resemble formal logic, are influenced by context and rhetorical subtleties. This allows for apparent contradictions that serve persuasive purposes. For example, distinguishing between biological and emotional definitions of brotherhood illustrates how logic can be reframed in different contexts.

**Rhetorical techniques in the treatise on argumentation (1958)**  
**by Chaïm Perelman (1912-1984) and Lucie Olbrechts-Tyteca (1899 1987)**

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Moreover, rhetorical identity challenges formal principles, as highlighted by the statement, "not every father is a father." Perelman and Tyteca differentiate between logical contradictions and argumentative conflicts, which involve value judgments and cultural interpretations. Quasi-mathematical arguments, such as those discussing unfair wage distribution, further illustrate that formal equality may not equate to persuasive fairness.

Arguments grounded in reality depend on shared social assumptions, while those that establish reality's structure utilize inductive reasoning. Organizational techniques such as excavation and disconnection help isolate concepts to mitigate conflicts. Ultimately, argumentation is not solely about truth; it is about aligning with the audience and ensuring contextual credibility.

**Conclusion:**

This study highlights the significant contribution of Chaïm Perelman and Lucie Olbrechts-Tyteca's New Rhetoric in transforming our understanding of argumentation. In response to the social and political upheavals of the 20th century, the authors moved away from rigid formal logic and promoted a human-centred, audience-sensitive approach. Their rhetorical framework views persuasion not merely as a logical exercise but as a dynamic, contextual, and ethically driven interaction between the speaker and the audience.

At the core of the New Rhetoric is the principle of adherence, which suggests that the goal of argumentation is not to provide irrefutable proof but to gain the audience's agreement through shared values, cultural assumptions, and common experiences. This shift from a focus on universality to one on contextuality redefines argumentation as a socially embedded and morally conscious practice. It stresses probability over necessity, diversity over uniformity, and dialogue over dominance.

By drawing on various disciplines, including philosophy, law, and psychology, Perelman and Olbrechts-Tyteca illustrate that effective argumentation must reflect the complexities of real-life human communication. Their theory aligns with Stephen Toulmin's model, which also critiques the limitations of formal logic in practical reasoning. Both perspectives argue that argumentation is not static; rather, it is an evolving discourse shaped by social, political, and intellectual forces.

The implications of this rhetorical paradigm are particularly evident in fields such as legal reasoning, educational practice, and public policy, where persuasion plays a crucial role. Through an in-depth analysis of value-based reasoning and context-dependent argument structures, this study demonstrates the enduring relevance and adaptability of rhetorical tools. These tools are essential not only for influencing beliefs and behaviours but also for promoting inclusive and democratic forms of discourse.

Ultimately, this research advocates for a re-centring of rhetorical theory within the broader study of communication and persuasion. By embracing the New Rhetoric, scholars and practitioners alike can move beyond the limitations of formal logic towards a more nuanced, responsive, and humanistic understanding of argumentation—one that reflects the diverse realities of contemporary discourse.

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